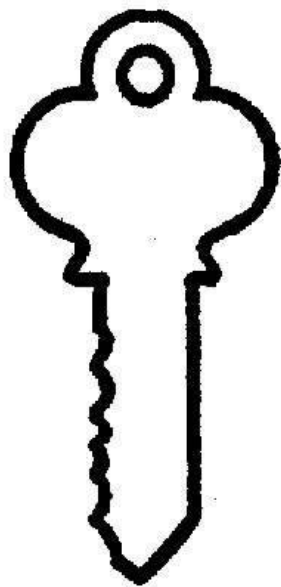


**The Key  
to  
Bible Understanding**



**O. L Dunaway**

THE KEY TO BIBLE UNDERSTANDING

# **The Key to Bible Understanding**

**By: O. L. Dunaway**

**January, 1954**

Bible Questions and Answers

From Bible Quotations or References

To Where Answers May be Found

The chapter, "What the Bible Really

Teaches," by W. R. Mitchell

is quoted in full.

"Must One Believe the Gospel to be Saved"

By O. L. Dunaway

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## DEDICATION

To all lovers of Truth as revealed in the Bible; to my friends everywhere who have cooperated in putting out this book of questions and answers—to one and all this book is gratefully dedicated.

Our generation is indebted to able brethren of the past, who have asked and answered all questions in this little book. I've used their work and make no pretense to originality.

May God's richest blessings rest upon this labor of love—designed to help good and honest seekers after Truth find the true way of life.

O. L. Dunaway

## INTRODUCTION

A little more than 60 years ago the Truth—as I see it today—was presented to me. It was so different to what I had been taught that my mind was definitely made up that this new religious teaching should be put down. Like Paul of old, I set out to demolish this heretical doctrine. My fight continued over a period of seven years.

I called on members of the church of which I was a member to help me fight and put down this, as my friends called it, “abominable doctrine.” One aged brother, a pillar in the church, when I asked him to help me fight this awful sect, everywhere spoken against, said: “Let them alone, they are leading you around by the nose.” His reply did not satisfy me. I kept up the fight. I called on my father, a daily reader of the Bible, and one of the best men that ever lived, to help me. It did not take him long to see that the doctrines, viz:—the soul is immortal and can never die; heaven going at death for the good; and for the bad eternal burning in hell, presided over by an immortal devil; were false and he said: “I’m quitting the church”—and he never went back any more. My ammunition was all gone. I fully made up my mind that the doctrines I had fought were true—so on August 3, 1902, I accepted the truth as I now believe it, and have earnestly contended for it now over a period of more than 50 years.

During this long period, scores of people have asked me questions, and this book is a record of questions and answers and is sent forth with a prayer that it may help honest seekers after the Truth to see what the Bible teaches on various subjects. Following each question, a scriptural answer will be given—a quotation from the Bible, or a reference where the answer may be found.

My thanks are due to many who have assisted in this work, and have given words of encouragement to the undertaking. Special thanks are due to the following who have prepared

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questions and answers for the book: Sisters Sarah Farrar, May Harris, Brothers L. E. Parker, J. M. Weir, C. J. Hall, N. F. Kuhlmeier. Others who have made valuable suggestions are C. L. Treadway, R. E. White, and Betty and Margaret Dunaway, who assisted in editing the manuscript.

I have asked for Divine guidance, health, and strength to finish this labor of love. It is perhaps my final effort to help people see and understand that God is love and that John 3:16 is the proof.

In Israel's Hope—

O. L. Dunaway

CHAPTER I

GENESIS: CHAPTER I

**1. Do chapters I and II of Genesis, in regard to creation, differ from the Theory of Evolution?**

Yes. The Bible says: "In the beginning God created the heaven and the earth." (Gen. 1:1) "For thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord; and there is none else." (Is. 45-18)

"And God created whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind, and God saw that it was good." (Gen. 1:21)

"And God saw everything that He had made, and behold, it was very good." (Gen. 1:31)

**2. Just what is the theory of Evolution and how old is it?**

The theory of Evolution is about 100 years old. It runs directly counter to the Genesis account of creation. Genesis is definite. God created. Evolution claims a slow but continuous development from simple to complex forms of life, even including man. The Bible speaks of the disobedience of man and his punishment. (Gen. 3:17-19) Evolution argues the existence of a continuous line of progress. The differences of the Bible account of creation and that of Evolution are fundamental and far reaching. One Bible student put it this way: "The Evolution of Species is not only an undemonstrated, but an undemonstrable scientific guess."

**3. Is there any fundamental law in Genesis, Chapter I, that Evolutionists have tried to overthrow?**

Yes, “and God said, Let the earth bring forth the living creature after his kind, cattle and creeping things and beast of the earth after his kind; and it was so.” (Gen. 1:24)

**4. Can you breed species of different kinds, example sheep and hogs, cows and horses?**

No. To be able to do so would overthrow the fundamental law of creation, everything after its own kind. (Gen. 1-11)

**5. In Gen. 1:26 we read, “And God said, let us make man in our image.” Question “Who is the Us in this verse?”**

Dr. Thomas, in Elpis Israel, says “Elohim, (angels) said; Let us make man in our image, after our likeness.” (Gen. 1:26) Angels do God’s commandments. (Ps. 103:20-21)

**6. Do we have further details concerning the formation of Adam and Eve?**

Yes. In Gen. 2:7 we read, “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.” Paul said in I Cor. 15:45, “The first man Adam was made a living soul.” Eve was made from a rib taken from Adam. (Gen. 2:22)

**7. Is a living soul immortal?**

No. A living soul is man, animals, or anything that breathes the breath of life. (Gen. 7:15, 22)

**8. Does the Bible use the word Soul in various ways? Can you give specific examples?**

Yes. The word soul is used several hundred times in the Bible, but no where is the word immortal used in connection with it.



Animals are called souls. Num. 31:28, Job 12:10) Souls die and are destroyed. (Ps. 33:19; Mat. 26:38, Job 7:15, Rev. 16:3, Acts 3:23) Souls go to the grave (hell) and are delivered. “Thou wilt not leave my soul in hell (grave).” (Ps. 16:10) “But God will redeem my soul from the power of the grave (hell) for he shall receive me.” (Ps. 49:15) “Thou hast in love to my soul delivered it from the pit of corruption.” (Ps. 38:17) “He seeing this before spake of the resurrection of Christ that his soul was not left in hell (grave).” I Cor. 15:55, “O death, where is thy sting, O grave (hell) where is thy victory?”

**9. If the soul is immortal as nearly all the churches believe and teach, where, according to this theory, does the soul go when the body dies?**

The good soul, according to theory, goes to heaven. The words of the thief on the cross are quoted to prove it, “Verily, I say unto thee, today shalt thou be with me in Paradise” which is heaven, according to the theory. One Evangelist in Little Rock, Arkansas said, according to the paper, “The Bible teaches that one second after you die you will go to heaven if you are saved and you will go to hell if you are not saved—He took the thief to glory. He was a convict in the morning and a saint in the evening.”

**10. What is the true teaching regarding the thief on the Cross?**

To understand this much misunderstood text, let us ask, what did the thief request? “Lord, remember me when thou comest into thy kingdom.” This shows that the thief understood the gospel, the glad tidings of the kingdom. What is the Kingdom but Paradise restored? The thief’s request will be granted when Christ is King over all the earth (Zech. 14:9) when the prayer, “Thy Kingdom come, thy will be done in earth” is a reality and when the kingdoms of this world are become the Kingdom of our Lord and of Christ. (Rev. 11:15)

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The Diaglott rendering of Jesus' request of the thief is as follows: "Indeed, I say to thee, This day thou shalt be with me in Paradise." (Luke 23:43) If the thief went to heaven that very day, he got there before Christ went. Christ was 3 days in the grave, before God raised him from the dead. After God raised him from the dead, he spent 40 days on earth "speaking of the things pertaining to the kingdom of God." (Acts 1:3)

CHAPTER II

IN THE GARDEN

**1. What important and far reaching event took place in the Garden of Eden?**

The first man, Adam, was placed in the garden “to dress it and to keep it.” (Gen. 2:15)

**2. Did God give Adam a law? If so, what was it?**

Yes. “Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil; thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.” (Gen. 2:16-17)

**3. Was Adam alone in the Garden?**

He was until God took one of his ribs and made a woman. (Gen.2:22)

**4. Why was she called Woman?**

“She shall be called Woman because she was taken out of man.” (Gen. 2:23)

**5. Was the command, “not to eat of the tree of knowledge of good and evil,” disobeyed?**

Yes. The serpent beguiled Eve. Go ahead and eat “Ye shall not surely die.” (Gen. 3:4) This is the first lie ever told, but it has been repeated millions of times.

**6. Who told the truth—God or the Serpent?**

People who believe the Bible will tell you that God told the truth.

**7. What was the penalty for disobeying God's command?**

“Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread; till thou return unto the ground; for out of it wast thou taken for dust thou art, and unto dust shall thou return.” (Gen. 3:17-19)

**8. Was Adam in the garden when sentenced to work, sweat, eat, die and return to dust?**

Yes. (Gen. 3:17-19)

**9. Why was Adam driven out of the garden?**

The Bible answer is very clear, but to get the full force of this question, one must see the other tree besides the one mentioned above, the Tree of Life. “And now, lest he put forth his hand and take also of the Tree of Life and eat and live forever, God sent him forth from the Garden of Eden to till the ground from whence he was taken.” (Gen. 3:22-23)

**10. If man is going to live forever as the Serpent said, “Ye shall not surely die,” hasn't God made a failure in driving him out of the garden, away from the tree of life?**

The answer to this question is simple. Yes, God has failed if the lie of the serpent is true, “Ye shall not surely die.”

**11. Do you see God's love in driving man out of the garden?**

Away from the tree of Life man will not live forever. He will die. He will perish. (Jno. 3:16) "The dead know not anything." (Eccl. 9:5-10) In the death state, "There the wicked cease from troubling; there the weary be at rest." (Job 3:17) "His breath goeth forth in that very day his thoughts perish." (Ps. 146:4)

**12. How is God's love manifested by letting people die and perish?**

To see God's love, contrast the Serpent's teaching, "Ye shall not surely die," with God's word, "Ye shall surely die," and I believe you will see God's love. "God willeth not that any should perish." (II Pet.3:9) He has offered eternal life to all through Christ. If people refuse his offer, God permits them to die and be no more. What good could God accomplish by putting them in a devil's hell and burning them throughout the ceaseless ages of eternity? The Bible is very clear regarding the destiny of the unsaved. In the death state the "wicked cease from troubling and the weary are at rest." (Job 3:17) "The dead know not anything." (Eccl. 9:5) When a man dies "in that very day his thoughts perish." (Ps. 146:4) "For yet a little while and the wicked shall not be" (If he was in hell burning, he'd be, wouldn't he?) "Thou shalt diligently consider his place and it shall not be." (Ps. 37:10)

**13. Is the Bible doctrine of total extinction of people like those in Noah's day, when "All flesh had corrupted his way," (Gen. 6:12) and the wicked cities of Sodom and Gomorrah, which the Lord destroyed with fire and brimstone, Gen. 19:24,) I repeat, Is this doctrine as bad, as putting people in the Orthodox devil's Hell?**

Your common sense will show you God's love in just letting people perish. There is hardly a family on earth that has not had friends or loved ones to die who never made any profession of religion, they cared nothing about the Bible or God's offer of Eternal life through Christ, they never did anything very good or

bad. To believe that God, who is love, would put such people in a Devil's hell and burn them throughout the ceaseless ages of eternity, is unthinkable and yet, nearly all churches believe and teach the lie of the Serpent, "Ye shall not surely die."

All such teaching is based upon the false doctrine, viz: "The soul is immortal and can never die." The lie of the serpent has a powerful grip upon the clergy. Many people flock into the churches to keep out of hell.

Ingersall, in his lecture on "skulls" tells of a terrible picture drawn by the "dear old minister" to a group of boys showing them the doom waiting unrepentant sinners in hell. He used the following. "Suppose once in a billion ages, a bird should come from a distant planet to our earth and carry off in its bill one little grain of sand, the time would come when the last grain of sand would be carried away." "Boys do you understand?" When they said they did, he added, "By that time it would not be sun up in hell."

CHAPTER III

RESURRECTION

**1. Will all who have died be resurrected?**

No. The Bible is the only book where the answer to this question is found.

**2. When people die, where do they go?**

The theory is that the immortal soul goes to heaven if the deceased is good, and to hell if bad, or to Purgatory if not too bad. This question has agitated the minds of people in all ages. I stood by my friend, cold in death, and the minister said, "Thank God there is no such thing as death, what seems so is transition." One proof text for such teaching is Eccl. 12:7, "The spirit shall return to God who gave it." A careful study of the whole chapter will show that the Spirit here which returns to God who gave it, is the breath of life. It is the same word as used in Eccl. 3:19 and translated breath. Speaking of man and beast, "Yea they have all one breath (spirit) so that a man hath no preeminence above a beast (i.e. in the death state) all go unto one place; all are of the dust, and all turn to dust again." v. 20. In that very day (when man dies) "his breath goeth forth, he returneth to his earth, in that very day his thoughts perish." (Ps. 146:4)

**3. Is universal resurrection a common belief?**

Yes. All denominations so far as I know, except one, the Christadelphians, believe and teach that all who have died will be resurrected and brought to judgment.

**4. Doesn't the Bible say, "For we must all appear before the judgment seat of Christ; that everyone may receive the**

**things done in his body according to that he hath done, whether it be good or bad?” (II Cor. 5:10).**

Yes. The Bible says “we must all appear before the judgment seat of Christ,” but who constitutes the all? Does it mean everybody who has ever lived and died? Turn to II Cor. 1:1 and read, “Paul—unto the church of God which is at Corinth.” People who rightly divide the word of truth will see that the ALL in this verse is not every one who has ever lived but the Church members at Corinth.

5. Paul says in I Cor. 15:21-22, “For since by man (Adam) came death, by man (Christ) came also the resurrection of the dead. For as in Adam all die even so in Christ shall all be made alive.” **Isn’t the All in Adam, the same as the All in Christ?**

No. I’ve never found any one who will take the position that people in Adam are new creatures, but we read in II Cor. 5:17, “If any man be in Christ he is a new creature.”

6. **Are all people in Adam by birth? Is the death sentence resting upon all in Adam?**

Yes. “By one man (Adam) sin entered into the world, and death by sin and so death passed upon all men.” (Rom. 5:12). “For the judgment was by one (Adam) to condemnation,” verse 16, “By one man’s offense death reigned,” verse 17, “Therefore by the offense of one (Adam) judgment came upon all men to condemnation,” verse 18.

7. **Are people in Adam considered dead, even though they may be going about their daily tasks?**

Yes. Writing to the church at Ephesus in Eph. 2:1 Paul says, “And you (church members) hath he quickened (the word quickens, Ps. 119:50) who were dead in trespasses and in sins.”



The gospel comes; is preached to dead (in Adam) people. People walking according to the course of this world are “children of wrath by nature.” (Eph. 2:1-3)

**8. Is there any scripture that seems to teach universal resurrection?**

Yes, and if you do not know how to rightly divide the word of truth, your preacher will convince you that all who have died will be resurrected.

**9. Will you please give the scripture and an explanation of passages which seems to prove universal resurrection?**

In John 5:25 Jesus says: “The hours is coming and now is when the dead (in Adam, going about their daily tasks) shall hear the voice of the son of God, and they that hear (in the sense of accepting) shall live”—only people in Christ shall live—be made alive. Now to make this passage clear, let us select a number say seven, that heard; they shall live, get a resurrection.

Now read verse 28, “Marvel not at this; for the hour is coming, in the which all (All who? Those that heard in verse 25 above) that are in the graves (marked or memorial graves, see analytical concordance) shall hear his voice; and shall come forth; they that have done good to the resurrection of life and they that have done evil unto the resurrection of damnation” (or 2nd death).

**10. How do most preachers and radio speakers quote verse 28?**

All that are in **their** graves—instead of **the** graves. (memorial graves)

**11. Does the Old Testament say anything about resurrection?**

No. The word resurrection is not mentioned in the Old Testament but that believers will be raised is taught. God's promise to men of old can never be fulfilled unless they get a resurrection.

**12. Give some specific examples.**

God promised Abraham and his seed the land of Palestine. Gen. 13:14-15 reads "Lift up now thine eyes, and look from the place where thou art, northward, southward, eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever," Verse 17: "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

**13. Was this same promise ever made to Isaac and Jacob?**

Yes. In Gen. 26:3 the promise was repeated to Isaac and in Gen. 28:13-14 to Jacob. Now we read in Heb. 11:13, "These (Abraham, Isaac, and Jacob) all died in faith not having received the promises," (The Promised Blessing, Diaglott rendering). To receive the promised blessing, resurrection and eternal life, they will have to be raised from the dead.

**14. Who is the Seed referred to in Gen. 13:14-15?**

Now, to Abraham and his seed were the promises made. "He saith not, and to seeds as of many, but as of one and to thy seed which is Christ." (Gal. 3:16) No guess work as to who the seed is.

**15. Are these promises to the Fathers (Acts 3:13) of any interest to Gentiles?**

Yes, "for as many of you as have been baptized into Christ have put on Christ—and if ye be Christ's then are ye Abraham's seed and heirs according to the promise." (Gal. 3:27-29)

**16. Paul says in Rom. 1:16, “The Gospel is the power of God unto salvation to every one that believeth.” Is there any gospel in these Old Testament prophecies?**

Yes, Paul says in Gal. 3:8, “And the scripture, (Old Testament), foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham saying, in thee shall all nations be blessed.”

**17. What does the word Gospel mean?**

It means glad tidings or good news.

**18. How many classes of people does the Bible mention?**

Three, the ungodly, sinners, and righteous. We read in Ps. 1:4, 5, 6, “The ungodly are not so, but are like the chaff which the wind driveth away; therefore, the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous, for the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.”

**19. Does the New Testament mention the three classes?**

Yes, but by different terms. People in Adam correspond to the ungodly, and will never be resurrected. They will never stand in the judgment. Sinners are the ones that have put on Christ but have not lived right and at the judgment they are the unjust and will not be permitted to stand in the congregation of the righteous.

**20. Can you give other examples from the Bible to make clear the three classes?**

Yes. In Adam all die, they perish, no resurrection. In Christ all will be raised. They that have done good to eternal life, they that

have done evil to condemnation or the second death. (Jno. 5:29) Paul writing to the church, Gal. 6:7-8 says, “Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; he that soweth to the spirit shall of the spirit reap life everlasting.”

**21. Will you please explain who constitutes the “All nations” that are mentioned in Math. 25:32.**

The Master gave the command “Go teach all nations, baptizing them.” Who is the Them? Does it mean all nations? No. Only the taught ones out of all nations. “When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations,” (i.e. the taught ones out of all nations.) (Mat. 25:31-32)

These taught and baptized people must come to judgement. The sheep are placed on the right and the goats on the left. This parable is not difficult to understand when one rightly divides the word of truth. Note carefully, the goat class go into everlasting punishment, not everlasting punishing. The second death is everlasting.

**22. Can you give other examples from the Bible showing the destiny of the two classes in Christ?**

Yes. Faithful and unfaithful, just and unjust, wise and foolish virgins. It is a question of rightly dividing the word of Truth.

**23. Is there any positive proof in the Old Testament to indicate that some people will never be resurrected?**

Yes, and you will be convinced of this fact if you will take God’s word. Read Is. 26:13-14, “Oh, Lord Our God, other lords

beside thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise; therefore, hast thou visited and destroyed them, and made all their memory to perish.” No resurrection for such lords or rulers. Verse 19 of this same chapter you read, “Thy dead men shall live,” and in Jer. 51:39, 57, “drunk princes, wise men, captains and rulers and mighty men who sleep a perpetual sleep and not awake.” If such people ever get a resurrection they would certainly wake. Ps. 88:5 speaks of people that lie in the grave, “Whom thou rememberest no more.” If people who are not amenable to resurrection die, they perish. (Jno. 3:16.)

**24. Explain the difference between a Bible resurrection and the popular theory of resurrection.**

According to the Bible, when people who are in Christ die, they will be raised in the resurrection at the last day. If approved, they get immortality; if not, the second death. The popular theory is as follows. The real man, that is his immortal soul, either goes to heaven or to hell. The body is buried. At the resurrection the good soul in heaven is brought back and put into the resurrected body, and the judgment takes place—what for? To see whether the immortal soul is fit to go back to heaven. The bad soul is brought out of hell, enters the body and faces the judgment, what for? To see if it should be sent back to hell—such theories are incompatible to those who know the Bible.

CHAPTER IV

THE GOSPEL

**1. What then is the Gospel?**

Paul says in Rom. 1:16, “The Gospel is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek or Gentiles.” If the Gospel is the power to save, is there any other power? We do not believe there is.

**2. Where did Christ begin His ministry? Did he preach the Gospel?**

He began His ministry at Nazareth. Luke 4:18, “The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor.” In verse 43 of the same chapter, “I must preach the Kingdom of God to other cities also for therefore am I sent.”

Luke 6:20: “And he lifted up his eyes on his disciples,” and said, “Blessed be ye poor; for yours is the Kingdom of God.” In Luke 8:1: “And it came to pass afterward, that he (Christ) went throughout every city and village, preaching and showing the glad tidings of the Kingdom of God, and the twelve were with him.”

**3. Did the 12 Disciples do any preaching?**

Yes. Luke 9:2: “And He sent the 12 disciples to preach the Kingdom of God,” and in verse 6, “And they departed and went through the towns preaching the gospel.” The gospel is good news about a Kingdom.

**4. Did the followers of Christ have any idea what Jesus, the twelve, and the seventy meant by the Kingdom of God?**

Surely they did, for in Acts 1:6 they asked, “Lord wilt thou at this time restore again the Kingdom to Israel?”

**5. Did God ever have a Kingdom in Old Testament times?**

Yes. I Chron. 28:5, “And of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the Kingdom of the Lord over Israel.” In I Chron. 29:23, “Then Solomon sat on the throne of the Lord as King instead of David his father, and prospered; and all Israel obeyed him.” In II Chron. 13:8 Abijah, successor to Jeroboam said: “And now ye think to withstand the Kingdom of the Lord in the hand of the Sons of David.”

**6. Can you give a brief outline of the Kingdom of God in Old Testament times?**

The twelve tribes of Israel constituted the Kingdom of God in Old Testament times. The first King was Saul, the second, David, and the third, Solomon, who built the temple at a great cost to the people. When Rehoboam, Solomon’s son, came to the throne, Jeroboam led ten tribes to the New King and asked that the taxes be lightened. Rehoboam replied: “My father (Solomon) hath chastised you with whips, but I will chastise you with scorpions.” (I Kings 12:11) This caused the kingdom to be divided. The ten tribes with Jeroboam as their first king were known as the Kingdom of Israel. There were 19 kings in this line. The last King was Hoshea who had reigned nine years when the king of Assyria carried Israel away into Assyria. (II Kings 17:1-6)

**7. What happened to the Kingdom of Judah, ruled over by Rehoboam, after the ten tribes went away?**

This line lasted longer as a kingdom than Israel. Zedekiah was the last king in this line. He became very wicked and we read of him: “And thou, profane wicked prince of Israel, whose day is

come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, take off the crown; this shall not be the same; Exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him.” (Ezek. 21:25-27)

### **8. Who is the He whose right it is?**

This is a very important question. To understand it, one must study the covenant made with David. (II Sam. 7:12-16) The meaning of the Sure Mercies of David (Acts 13:34) are connected with the Covenant made with David concerning his son and heir. In II Samuel 7:12-16 you will find the covenant God made with David. In verse 11 of this chapter, God promised to David a sure house. Now note the words of the covenant: Verse 12, “And when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee—and I will establish his Kingdom forever.” “I (God) will be his father and he shall be my son.” Verse 16, “and thine house and thy kingdom shall be established forever before thee (i. e. in David’s presence) thy throne shall be established forever.” David understood that his house was “for a great while to come.” (II Sam. 7:19) The everlasting covenant that God made with David was all his salvation and desire. (II Sam. 23:5)

### **9. Has this Kingdom ever been established?**

No. It is to be established before David, or in his presence which cannot be until the resurrection.

### **10. Where is David now? Didn’t he go to heaven when he died?**

No. David is in the death state. He has not gone to heaven. (Acts 2:34)

### **11. Is the Church the Kingdom?**



No. Acts 14:21-23, reads: “And when they (Paul and Barnabus) had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith and that we must through much tribulation enter into the Kingdom of God, and when they had ordained them Elders in every church.” One can see that the Kingdom is not the church. Church people are heirs of the Kingdom. We read in James 2:5, “Harken my beloved brethren, hath not God chosen the poor of this world rich in faith and heirs of the Kingdom which he hath promised to them that love him?”

**12. When will the Kingdom be set up?**

After Christ returns and the resurrection has taken place, the faithful will hear Jesus say: “Come and inherit the Kingdom prepared for you from the foundation of the world.” (Mat. 25:34)

**13. How do you explain Col. 1:13 which reads: “Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son?”**

The Diaglott rendering is as follows: Who delivered us from the dominion of darkness, and changed us for the Kingdom of the Son of his love. In Col. 4:11 we read: “These only are my fellow workers unto the Kingdom of God.” The church members today are heirs of the Kingdom, they have been changed for the Kingdom, they are fellow workers unto the Kingdom and they pray daily “Thy Kingdom come.”

**14. What did the Angel promise Mary concerning her son, Jesus?**

Luke 1:32-33 reads: “He shall be great, and shall be called the Son of the highest; and the Lord God shall give unto him the

throne of his father David; and he shall reign over the house of Jacob (12 tribes of Israel) forever; and of his kingdom there shall be no end.”

**15. Has Christ ever reigned over the whole house of Jacob?**

Christ has never yet reigned over the 12 tribes. For proof, read Jer. 23:5-6.

**16. Will you please explain the Valley of Dry bones as given in Ezek. 37th Chapter.**

This is a very important chapter and those who know God’s plan and purpose are watching the fulfillment taking place today. The dry bones represent the whole house of Israel for we read in verse 11, “son of man, these bones are the whole house of Israel.” Israel has been buried, not literally in the ground, but among the nations, and in God’s set time, “behold a shaking and the bones come together” see verse 7. The Zionist movement, a small beginning at first, but today, a world wide movement, is responsible for thousands of Jews from 69 nations being placed in their own land. “I shall place you in your own land.” (Ezek. 37:14)

**17. Will the two Tribes, Benjamin and Judah, and the ten tribes be gathered back to Palestine and made one nation?**

God’s plan and purpose is involved in this question and the answer. Let the Bible give the answer. Now read Ezek. 37:21 and 22; “Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; neither shall they be divided into two Kingdoms any more at all.”

**18. Were the Jews ever one nation?**

Yes. Saul, David and Solomon reigned over them as one nation. Then the division into ten tribes and two tribes took place, making the nation of Israel and the nation of Judah.

**19. Do the prophets ever refer to the nation of Israel and the nation of Judah?**

Yes. In Jer. 23:5 we read, “Behold the days come saith the Lord, that I will raise unto David a righteous branch, and a king shall reign, and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord Our Righteousness.”

**20. What will the re-gathering of Judah and Israel mean to the 12 Apostles?**

To answer this question, let us quote Peter’s request as recorded in Math. 19:27: “Behold, we have forsaken all, and followed thee; what shall we have therefore?” Now note carefully Jesus’ reply. “Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon 12 thrones, judging the 12 tribes of Israel.” (Math. 19:28)

**21. When will Christ sit upon the throne of His glory?**

Math. 25:31 gives the answer. “When the Son of Man shall come in His glory, and all the holy angels with him, then shall he sit upon the throne of his glory.” When he came the first time as the humble babe of Bethlehem, “He had not where to lay his head.” (Math. 8:20)

**22. Do you have further proof that Christ will come back to this earth? What is He coming for?**

The answer is found in Acts 3:20-21, “and He (God) shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” For He must reign, till He hath put all enemies under his feet. (I Cor. 15:25)

**23. Just what do you understand by restitution of all things spoken of by all the holy prophets?**

The word restitution means “restoring what was lost.” At first everything was very good. Now it is very bad.

**24. How is this restitution to be brought about?**

For 6,000 years man has ruled the world. Nations have come and gone. It is true that God rules in the Kingdoms of men. (Dan. 4:17) When any nation or ruler does anything that would interfere with God’s purpose, that nation or ruler is removed. In Dan. 2:20-21 we read: “Blessed be the name of God forever and ever; for wisdom and might are his. He changeth the times and the seasons; he removeth kings and setteth up kings.” In this sense God rules in the kingdoms of men. In the closing days of Gentile governments the God of heaven will set up a kingdom. (Dan. 2:44) This kingdom will be universal in the earth. It will break in pieces the kingdoms of men and shall never be destroyed or left to other people. Christ is to be the King of this kingdom. He shall put down all rule and authority and power. “For he must reign till he hath put all enemies under his feet. And the last enemy that shall be destroyed is death.” (I Cor. 15:24-26) “And let the whole earth be filled with his glory.” (Ps. 72:19)

**25. Has the day for Christ to rule the world been appointed?**

Yes. We read in Acts 17:31, “Because He (God) hath appointed a day, in the which he will judge (rule) the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

**26. Did God ever raise anybody from the dead?**

Yes. Peter, speaking to the Jews, said: “But ye denied the Holy One—and killed the prince of life, whom God hath raised from the dead.” (Acts 3:14-15) We have no record of God ever raising any one from the dead except Christ. “This Jesus hath God raised up.” (Acts 2:32)

**27. Was the Kingdom of God preached after Pentecost?**

Yes. The Apostles tried to convince the Jews that the Messiah they were looking for and who would restore again the Kingdom to Israel, was Christ whom they had crucified. We read in Acts 8:5, “Then Phillip went down to the City of Samaria, and preached Christ unto them.” Acts 8:12, “But when they believed Phillip preaching the things concerning the Kingdom of God, and the name of Jesus they were baptized, both men and women.”

**28. What is meant by the “things concerning the Kingdom of God” in Acts 8:12?**

The Bible definitely points out six things that concern a Kingdom viz: 1. The King. 2. The territory. 3. The subjects. 4. The helpers or co-rulers. 5. The laws, and 6. The capital. The Kingdom to be established is the restoration of the Kingdom to Israel, the Hope of Israel for which Paul was bound with a chain. (Acts 28:20) Christ is to be the King. When Christ (accused of being a King) stood before Pilate, Pilate asked this question: “Art thou a King then?” (John 18:37) Jesus’ reply was, “To this end was I born, and for this cause come I into the world that I should bear

witness to the truth.” The truth of course is God’s word which says in Micah 5:2 that Christ was to be born in Bethlehem to be ruler in Israel. The writing that Pilate put on the cross was “Jesus of Nazareth, the King of the Jews.” (Jno. 19:19) “Then said the Chief Priests of the Jews to Pilate, Write not, the King of the Jews; but that he said, I am King of the Jews.” (Jno. 19:21) The territory of the Kingdom is to be the whole earth. “And the Lord shall be king over all the earth; in that day there shall be one Lord and his name one.” (Zech. 14:9) See also Ps. 72. The subjects of the Kingdom will be the mortal nations “All dominions shall serve and obey him.” (Dan. 7:27) The helpers or co-rulers will be the saints scattered over the earth, some over ten cities, some over five, etc. (Luke 19:17-19) These helpers, after judgment, will be Kings and Priests and shall reign on the earth. (Rev. 5:10)

The laws will be impartially administered by a righteous King. (Is. 11:1-5) The law shall go forth of Zion, and word of the Lord from Jerusalem. The nations will be rebuked and “they shall beat their swords into plow shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” (Micah. 4:2-3)

No. 6—The Capital City will be Jerusalem. “The Lord shall choose Jerusalem again.” “Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” (Is. 2:3)

## **29. Is the “Name” of Jesus Christ mentioned in Acts 8:12 important?**

Before Jesus went to heaven he said in Luke 24:16-17, “Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; And that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem.” The Name was added at Pentecost and became all important. In Acts 4:12, we read, “neither is there salvation in any

other; for there is none other name under heaven given among men whereby we must be saved.”

### **30. How does a person enter the One Name?**

In Acts 11, Peter, preaching to Cornelius and referring to Christ in verse 43, says; “To Him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins” and in verse 48 we read; “And he commanded them to be baptized in the name of the Lord.” “Through his name” was a new doctrine to Gentiles. God has always placed this name in his institutions. Under the law, in the tabernacle; later, in the temple. “He (Solomon) shall build an house for my name.” (II Chron. 6:9) Under grace, baptism, “can any man forbid water?” (Acts 10:47) And he commanded them to be baptized in the name of the Lord.” (Acts 10:48) “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.” (Acts 2:38)

### **31. Please explain Acts 16:31.**

Paul said to the jailer who asked, “What must I do to be saved?” “Believe on the Lord Jesus Christ and thou shalt be saved.” (Acts 16:31) Now, what it is to believe on the Lord Jesus Christ? Is it just that a man called Jesus once lived on this earth? If one really wants to know who the Christ of the Bible is, he will follow the plan outlined by the Master in Luke 24:27, “and beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” Verse 44, “that all things must be fulfilled, which were written in the law of Moses and in the Prophets, and in the Psalms concerning me.” When one does as Jesus directs, he can then intelligently believe on the Lord Jesus Christ.

### **32. What was the real burden of Paul’s preaching?**

“And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them (Jews) out of the scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you is Christ.” (Acts 17:3) At Corinth, Paul “continued a year and six months, teaching the word of God among them.” (Acts 18:11)

**33. When Paul came to Ephesus he found certain disciples. (Acts 19:1) Why did he re-baptize them?**

These disciples had been baptized unto John’s baptism after Pentecost. Christian baptism into Christ’s name started at Pentecost, hence these disciples had to be “baptized in the name of the Lord.” (Acts 19:5) Paul “went into the Synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the Kingdom of God.” (Acts 19:8)

**34. When Paul stood before King Agrippa, Acts 26:6, what did he mean by “the hope of the promise of God unto our fathers?”**

The fathers—Abraham, Isaac and Jacob (Acts 3:13) and the Seed, Christ, (Gal. 3:16) had certain promises made to them. “All the land which thou seest to thee will I give it, and to thy seed forever.” (Gen. 13:15—Gen. 26:3-4, Gen. 28:3-4, 13-14) All scripturally baptized persons are heirs according to the promise. (Gal. 3:29)

**35. Why was Paul bound with a chain?**

“Because that for the hope of Israel I am bound with this chain.” (Acts 28:20)

**36. How did Paul spend his time in Rome?**



And Paul dwelt two whole years in his own hired house, “preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.” (Acts 28:30-31)

**37. Is it important to preach the same gospel Paul preached?**

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed.” (Gal. 1:8)

CHAPTER V

THE KEYS OF THE KINGDOM

**1. What are the keys of the Kingdom and in what sense were they entrusted to Peter?**

The primary answer is that keys are always for the purpose of unlocking.

**2. Does Peter, then, possess the gate to heaven and have the authority to grant an entrance at his own discretion?**

Absolutely not. Christ alone is judge and he alone can say “enter the Kingdom prepared for you.” Also, observe that “keys” is in the plural. If heaven had a gate presided over by Peter there would surely be but one “key.”

**3. Why then did Jesus say “keys?”**

To answer this we must take note of the entire context and read Matt. 16:14-19.

**4. Then do we not read that Christ promised to build his Church upon Peter, the Rock?**

No. That popular interpretation is not based upon the facts. First, because Christ himself is the foundation. “Other foundation can no man lay than that is laid which is Jesus Christ.” (I Cor. 3:11)

**5. What then did Jesus mean?**

Jesus was affirming that his Church would be built upon the great foundation truth which Peter had just uttered.

**6. What was this truth?**

“Thou art the Christ, the Son of the Living God.”

**7. What exactly does the Christ mean?**

The word “Christ” means “anointed.” The Hebrew word for which is “Messiah.” This properly understood conveys a great meaning.

**8. What does “Messiah” mean?**

Webster’s Dictionary gives this definition “The expected King and Deliverer of the Hebrews; the Christ.”

**9. Did Peter understand this?**

Yes, when Peter said “Thou art the Christ” (the Messiah) he was acknowledging that Jesus was the promised “seed,” the promised king, in fact the one in whom all God’s purpose would be consummated.

**10. After saying “the Christ” Peter added “The Son of the Living God.” Is that significant?**

Very. The fact that Jesus is the Son of God is really the Rock upon which Christ’s church is built. Peter was true to the meaning of his name and showed himself a lesser “rock” by expressing his firm belief in the fact that Jesus was not only the promised Messiah but actually the Son of the living God. However, the great Rock is all the truth concerning Christ—not Peter.

**11. How did Peter know that Christ was the Son of God?**

Jesus said, “The Father revealed it unto him.” (Math-16:17)

**12. Did God reveal this truth to Peter by direct revelation or through the prophetic Word?**

Probably by both means.

**13. Where do we read in the Old Testament that the promised Messiah would be the Son of God?**

This is the outstanding promise of the covenant God made with David. Speaking of David's seed who would sit on David's throne forever, God said. "I will be his Father and he shall be my Son." (II Sam. 7:14)

**14. Was Peter familiar with this promise?**

Yes. Peter was very familiar with the Covenant God made with David. Being filled with the Holy Spirit on the Day of Pentecost he said of David, "being a prophet and knowing that God had sworn with an oath unto him that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne." (Acts 2:30)

**15. Have we further evidence that God would fulfill the covenant made with David?**

Yes. When the time came to raise up the One who was to be the Son of God and also the fruit of David's loins, God sent his angel Gabriel to a virgin of the house of David to tell her that she was to bear a son, who would "be great and shall be called the Son of the Highest and the Lord God shall give unto him the throne of his father David, and of his kingdom there shall be no end." (Luke 1:32) Note he was to be the Son of the Highest (Son of God. v 35) as well as the Son of David just as had been promised in the covenant with David. (II Sam. 7:12-16)

**16. This is a satisfactory explanation of the Rock upon which Christ's Church is built, but what of the gates of hell that will not prevail against it?**

It is plain from other answers in this book that hell spoken of here is Hades—the grave. The grave can never prevail against

Christ's church because he is "The Resurrection and the Life." Though members of his church sleep in the dust of the grave, "the dead in Christ shall rise." (I Thess. 4:16) The grave has only a temporary hold on Christ's church as Jesus said, "This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing but should raise it up again at the last day." (John 6:39.)

**17. Now, what of the keys of the Kingdom of heaven? Why does Jesus use the plural and how did Peter use them?**

As stated at the first, keys are used for the purpose of unlocking. This unlocking of the way to the Kingdom was necessary on behalf of humanity who are sinners and in ignorance of the way. Humanity in God's sight consisted of two classes of people, Jew and Gentile. It was in God's purpose that both classes were to have the way of salvation opened to them, therefore two keys were necessary.

**18. But what of Peter? Was he instrumental in this unlocking or expounding the way to enter the path that leads to eternal life in God's Kingdom?**

Yes, indeed. Jesus said that the preaching in his name should begin at Jerusalem, so we find Peter there at the right time to use the first key.

**19. How was this done?**

When the Jews were convinced that they, as a nation, had crucified their Messiah they said, "Men and brethren what shall we do?" (Acts 2:37) Observe they were in ignorance; they asked what to do; in other words something needed to be unlocked for them.

**20. But the people asked all the apostles what to do, addressing "men and brethren." Was not Peter presumptuous to do all the answering?**

No. Peter answered because his master had entrusted to him “the keys.” One was needed now and was used to open to the Jews the way to the Kingdom.

**21. How did Peter use the key?**

By giving the necessary information “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 Spirit. For the promise is unto you and to your children and to all that are afar off, even as many as the Lord your God shall call.” (Acts 2:38-39)

**22. Did the Jews understand that something had been “unlocked” or opened to their understanding?**

Yes. “Then they that gladly received his (Peter’s) word were baptized.”

**23. In the above passages what did Peter mean by “all that are afar off?”**

He meant the Gentiles who were far off from God, but whom it was God’s purpose soon to receive.

**24. Have we further proof of this?**

Yes. Writing to the Gentile Ephesians, Paul says “Ye who sometimes were far off are made nigh by the blood of Christ.” (Eph. 2:13)

**25. Did Peter unlock the door of salvation for the Gentiles the same day he unlocked it for the Jews?**

No. Not until sometime later. It required another key, hence Christ spoke of the keys of the Kingdom.

**26. When and where did Peter use the key for the Gentiles?**

In the home of Cornelius.

**27. How could Cornelius be sure that Peter would tell him the proper thing to do?**

Because God sent an angel to tell Cornelius that Peter would tell him what he ought to do. (Acts 10:6)

**28. If God sent an angel to Cornelius, why did not the angel explain to him what to do?**

Because Jesus had given Peter the keys and it was his right (not even an angel's) to unlock the way of salvation now to the Gentiles, just as he had previously done for the Jews.

**29. Was it difficult for Peter to understand that a key was to be used to unlock the way of salvation to the Gentiles?**

Yes, even Peter who had the key required a special revelation from God before he dared to use it.

**30. Was he finally convinced?**

He was. "Peter opened his mouth and said of a truth I perceive that God is no respecter of persons." (Acts 10:34)

**31. What other things did Peter say to Cornelius?**

They are not all recorded but he reminds him of all the "word" which was published throughout all Judea and Galilee by Jesus Christ which "word" of course is the Gospel of the Kingdom which Jesus went everywhere preaching. (Mark 1:14)

**32. What was the final result of this preaching and unlocking of the way to the Kingdom?**

And Peter "commanded them to be baptized in the name of the Lord." (Acts 10:48) The door was opened and they entered therein.

CHAPTER VI

BAPTISM

**1. Is baptism essential to salvation?**

Yes. The one baptism is closely connected with other elements of truth, One Lord, one faith. (Eph. 4:5)

**2. Did Christ give a command concerning baptism?**

“Go ye into all the world, and preach the gospel . . . He that believeth and is baptized shall be saved.” (Mark 16:15-16) Saved from what? Condemnation in Adam. At this stage in the race for eternal salvation, Paul makes it very clear in Rom. 8:1, “There is, therefore now no condemnation to them which are in Christ Jesus.” There never can be any more Adamic condemnation, for baptism into Christ saved from that.

**3. Is baptism Holy Spirit, or water baptism?**

Water baptism. The Commission Christ gave was, “Go teach and baptize” the taught ones. Men cannot baptize with the Holy Spirit, so water baptism is the one practiced after Pentecost and the teachers did the baptizing.

**4. Can you give examples of water baptism?**

The Eunuch said to Philip, “See, here is water, what doth hinder me to be baptized?” (Acts 8:36) “And they both went down into the water, both Philip and the Eunuch, and he baptized him.” (Acts 8:38)

**5. What is the meaning and mode of baptism?**

Baptize, from the Greek Bapto, baptizo. All authorities translate it by the word immerse, dip or plunge, not one by sprinkle or pour—Diaglott.



**6. What is the symbolic meaning of baptism?**

It symbolizes the death, burial, and resurrection of Christ. “Know ye not, that so many of us were baptized into Jesus Christ 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 would walk in newness of life.” (Rom. 6:4)

**7. Without the shedding of blood is no remission. (Heb. 9:22)  
How and when does one come in contact with Christ’s blood?**

Not literally, of course, but symbolically when we are baptized into Christ’s death where his blood was poured out.

**8. Is infant baptism, i.e. sprinkling water on the head of a baby, scriptural?**

Nowhere in the Bible is it commanded or referred to. Dean Stanley of Westminster admitted that the method practiced by the apostles was immersion—but that the adoption of sprinkling was a “triumph of convenience and common sense.”

**9. Has any man a right to substitute “convenience and common sense” for God’s commands?**

No man has that right. If he can change the mode of baptism, he could change anything else that God has commanded. “If any man shall take away from the words of the book—God shall take away his part out of the book of life.” (Rev. 22:19)

**10. Why was Christ baptized?**

When John the Baptist was preaching, “Then went out unto him Jerusalem and all Judea, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins.” Jesus demanded baptism at the hands of John; and when John remonstrated, Jesus said, “Thus it becometh us to fulfill all righteousness.” “And when Jesus was baptized, he went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And, lo, a voice from heaven saying: This is my beloved Son, in whom I am well pleased.” (Math. 3:13-17) Christ was never called the beloved Son until after he was baptized. Jesus had no sins to be forgiven but in submitting to the ordinance of baptism, he gave his sanction to an element in the divine plan of salvation, also acknowledging His likeness of nature with those he came to redeem. (Heb. 2:14)

### **11. When did Christian baptism begin?**

At Pentecost. Before Jesus went to heaven, he gave this command. “And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” (Luke 24:47)

### **12. Why then did the twelve which Paul found at Ephesus have to be re-baptized? (Acts 19:1-5)**

They knew nothing of Christian baptism which started at Pentecost, and it was after Pentecost when they were baptized unto John’s baptism, so “they were baptized in the name of the Lord Jesus.” (Acts 19:5)

### **13. Is baptism in any way connected with the promises made to Abraham, Isaac, and Jacob ages before Pentecost?**

Note carefully what Paul wrote to the Galatians, Chapter 3:27-29, “For as many of you as have been baptized into Christ have put

on Christ . . . and if you be Christ's, then are ye Abraham's seed, and heirs according to the promise." What promise? See Gen. 13:14, 15, 17. Gal. 3:16 tells us that Abraham's seed is Christ and in Christ we become heirs and if found faithful, will inherit the land promised to Abraham. Jesus said, "Blessed are the meek for they shall inherit the earth." (Math. 5:5)

**14. How does the case of Cornelius emphasize the importance of baptism?**

Take a look at this man, and his family. "A devout man and one that feared God with all his house, which gave alms to the people and prayed to God always." (Acts 10:2)

**15. Wasn't Cornelius in a saved condition?**

No. An angel directed him to send men to Joppa and call for Simon, a tanner, and "he shall tell thee what thou oughtest to do." (Acts 10:5-6) While Peter was speaking to Cornelius, the Holy Spirit fell on them that heard the word and Peter commanded them to be baptized in the name of the Lord. The fact that the Holy Spirit, came upon them that heard the word did not do away with water baptism, for Peter asked: "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord." (Acts 10:47-48) Cornelius, after baptism in water, starts out a new creature in Christ Jesus. Baptism is no guarantee of eternal life. One must run the race successfully and at the resurrection mortality gives place to immortality—eternal life.

**16. Is knowledge necessary before baptism?**

"Philip went down to the city of Samaria, and preached Christ unto them." (Acts 8:5) The 12th verse in the same chapter reads:

“But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ they were baptized, both men and women.” For the meaning of the things concerning the Kingdom of God, see question 28 in Chapter 4.

**17. Is the gift of the Holy Spirit essential to entering the way of salvation?**

No. “When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Spirit; for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.” (Acts 8:14-16)

**18. After one understands the meaning of the things concerning the Kingdom of God and the name of Jesus Christ and is baptized (immersed in water), is his eternal salvation secure, or does he have “to work out his salvation with fear and trembling?” (Phil. 2:12)**

As a new creature in Christ Jesus, here are a few things one must do. Rejoice in the Lord always; cultivate the spirit of Christ without which you are none of his; do all things without murmurings and disputings; put on the whole armor of God so you will be strong in the Lord and in the power of his might; study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth; shun the works of the flesh but cultivate the fruits of the Spirit; love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; and “as we have therefore opportunity, let us do good unto all, especially unto them who are of the household of faith.” (Gal. 6:10)

**19. Can you mention a few things believers are exhorted to do for each other?**

“Be kindly affectioned one to another.” (Rom. 12:10) “Love one another.” (Rom. 13:8) “Be like minded one toward another.” (Rom. 15:5) “Receive ye one another.” (Rom. 15:7) “Care for one another.” (I Cor. 12:25) Forbearing one another in love.” (Eph. 4:2) “Forgiving one another.” (Col. 3:13) “Comfort one another.” (I Thes. 4:18) “Consider one another.” (Heb. 10:24) “Use hospitality one to another.” (I Pet. 4:9) “And above all things have fervent charity (love) among yourselves; for love shall cover a multitude of sins.” (I Peter 4:8)

**20. If one is scripturally baptized into Christ, will that person be resurrected?**

Yes. “In Christ shall all be made alive.” (I Cor. 15:22) The one made alive—if “faithful unto death,” will be given a “crown of life.” (Rev. 2:10) “He that overcometh shall not be hurt of the second death.” (Rev. 2:11)

CHAPTER VII

PRAYER

**1. What is the purpose of prayer?**

Prayer is to acknowledge and glorify God, seek divine guidance, ask God's forgiveness and forbearance, and to make request for such temporal blessings as God knows we are in need of. (See the Lord's prayer).

**2. Is prayer a duty or a privilege?**

Certainly the followers of Christ must consider prayer a duty for Christ admonished his followers on this wise, "Men ought always to pray." (Luke 18:1) We also have the words of Paul, "Pray without ceasing." (I Thess. 5:17) However, prayer is much more than a duty. It is one of the most glorious privileges that the brethren of Christ are permitted to enjoy in this dispensation.

**3. What is the meaning of Paul's words, "Pray without ceasing." (I Thess. 5:17)**

In this statement, Paul seems to have been telling the brethren that they could never reach a stage when prayer could be eliminated from their lives. They could no more cease making prayer a regular part of their spiritual lives than they could cease making eating and sleeping a regular part of their natural lives.

**4. What are some of the qualifications of an acceptable prayer?**

An acceptable prayer must be addressed to the One God of the Bible (John 17:3), it must be addressed in the name of Christ (I Tim. 2:5), and it must be in absolute conformity to God's revealed plan and purpose.

**5. Is it necessary for us to pray for something God has already promised would come to pass?**

Yes, we should even pray for those things which God has already predetermined should come to pass. An excellent example of this is “Thy Kingdom come.” (Lord’s prayer).

**6. Does the prayer of the righteous actually avail anything?**

Yes, “The effectual fervent prayer of a righteous man availeth much.” (James 5:16)

**7. Are we permitted to pray for specific temporal blessings?**

No. We are to pray for God to provide us with such blessings as he knows we are in need of. (Matt. 6:8) “Give us this day our daily bread.” (Lord’s prayer)

**8. Are we allowed to indulge in self-glorification in prayer?**

No. Consider the case of the Pharisee and the publican. (Luke 18:10-14)

**9. Can you repeat the Lord’s prayer? Have you carefully considered its meaning?**

**10. What specific promise concerning prayer has been made to the righteous?**

“For the eyes of the Lord are over the righteous, and his ears are open unto their prayers.” (I Pet. 3:12)

CHAPTER VIII

THE TRINITY

**1. Who, or what, is “The Trinity?”**

The Athanasian Creed, which is accepted by the majority of the Churches professing to be Christian, furnishes an authoritative answer. It states:

“We worship one God in Trinity and Trinity in Unity there is one person of the Father, another of the Son; and another of Holy Ghost. But the Godhead of the Father, of the Son and of the Holy Ghost is all one; . . . so the Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods, but one God . . . And in this Trinity none is afore or after the other, none is greater or less than another, but the whole three Persons are co-eternal together and co-equal.”

**2. Are people expected to use their God-given faculties and apply the test of reason to their beliefs?**

While there are undoubtedly things which man’s finite mind cannot fully grasp we are not asked to believe things that are contrary to reason. This is evident from such passages as Isaiah 1:18, where God, through the prophet, exhorts Israel to “Come now, and let us reason together.”

**3. Was this practice followed in Apostolic times?**

Yes. Acts 17:2 tells us: “Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.” (See also Acts 18:4 and 19) He further exhorted the converts to ““prove all things” in connection with their beliefs. (I Thess. 5:21)



He did not ask or expect his followers to blindly accept his teachings as a matter of faith. On the contrary he commended those at Berea because “they received the word (i.e. his teachings), with all readiness of mind and searched the Scriptures daily, whether those things were so;” (Acts 17:11)—a process which required considerable intelligent reasoning.

**4. What saith The Scriptures regarding the Athanasian Creed’s affirmation that He (God) is made up of three persons—the Father, the Son (i.e. Jesus Christ) and the Holy Ghost (or Spirit)?**

First Corinthians 8:6 particularizes most definitely that the one God is the Father, NOT a combination of Father, Son and Holy Spirit; in fact, to put the matter beyond any possibility of misunderstanding Paul goes on to show that our Lord Jesus Christ is not only quite a different person from God—the Father, but also that he is not God at all. “There is but one God, the Father . . . and one Lord Jesus Christ.” Further, in First Timothy 2:5, Paul confirms this, saying: “For there is one God and one Mediator between God and men, the man Christ Jesus.”

These Scriptures thus clearly teach that there is only one God, that the one God is the Father, and that Jesus Christ our Lord is not God, but that he is the son of God. (The expressions “God, the Son,” and “God the Holy Ghost” (or Spirit) used in the Creed, do not appear anywhere in the Bible.

**5. Are the Father and Son Co-eternal?**

God (i. e. the Father—I Cor. 8:6), has always existed, and so the word “eternal” may properly be applied to Him, but not to His Son; in fact the very word “Father” signifies one from whom life proceeds and “Son” one to whom life is given by the Father. There must therefore have been a time when the Father existed and the Son did not. The Scriptures repeatedly refer to Jesus as begotten of

God, e.g., John 3:16; 1 John 4:9. Since, therefore, (as the Athanasian Creed itself states) Jesus was begotten of the Father, the thought of his being co-eternal with the Father was never intended to be conveyed and is Scripturally unsound.

## **6. Are the Father and Son Co-equal?**

In I John 4:9, 14, we are told that God (or the Father) “sent His only begotten Son into the world.” Surely it would be an unreasonable supposition that one co-equal God would or could send another co-equal God.

Jesus himself said: “I can of mine own self do nothing.” (John 5:30) “My Father is greater than I.” (John 14:28) Further, Jesus knew and taught that there was only one God—the Father. That is why Jesus said to Mary “Go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.” (John 20:17) This definitely contradicts the idea of equality. The inferiority of Jesus as compared with “The Father” is further borne out when we read in connection with the resurrection, “This Jesus hath God raised up . . . Therefore being by the right hand of God exalted . . .” (Acts 2:32-33) If Jesus himself were God, (which he never claimed to be), how could he have exalted himself by his own right hand? This absurdity is further emphasized in Phil. 2:9, where we read: “God . . . hath highly exalted him (Jesus), and given him a name which is above every name” and again in Heb. 1:3-4, He (Jesus) “sat down on the right hand of the Majesty on high; being made so much better than the angels.”

These Scriptures clearly show that Jesus is neither God nor co-equal with God, and it is of special importance to note that the words “on the right hand of the Majesty on high” prove that he is not himself the Majesty on high, who is God, that is the one God—the Father. Notice also that the words “being made” so much better than the angels definitely indicate a power greater than he, who actually did the work of making him (at his resurrection) so much

better than the angels. At his birth, through the Spirit of God, Jesus had been “made a little lower than the angels (i.e. a man) . . . that he by the grace of God should taste death for every man.” (Heb. 2:9) On the other hand it was at his resurrection that he was highly exalted, and made so much better than the angels.

Further, when Jesus instructed his disciples as to how to pray, he envisions only the Father: “Our Father which art in heaven hallowed be thy name . . . Thy will be done . . .” (Matt. 6:9-10) Surely this disregard would be most disparaging to God the Son and God the Holy Spirit, if such Gods existed and were co-equal with the Father. We can be quite sure, however, that Jesus knew that there is only one God, the Father, and that our prayers should be to Him, through and in the name of our Saviour and Mediator, Jesus Christ, the Father’s Son.

We may also reasonably ask ourselves: If Jesus was himself God, why did he say: “My God, my God, why hast thou forsaken me?” (Mark 15:34) He could not forsake himself; and one God could not forsake another co-equal person in the same God. It is on record in John 17:1-3 that Jesus in his prayer to the Father said: “that they might know THEE, THE ONLY TRUE GOD, and Jesus Christ whom Thou HAST SENT.” Thus does Jesus tell us that lie himself was not God, but that he was sent by the only true God—The Father. All other gods are therefore false gods.

Many other Scriptures show that Jesus is not on an equality with God, but two more will suffice for our purpose. Paul, in I Cor. 15:24-25, tells us that after Christ has reigned over the Kingdom of God on earth until all enemies have been put under his feet, he will then deliver “up the kingdom to God, even the Father.” Notice, he does not deliver up the kingdom to God, even the Father, Son and Holy Ghost. Furthermore, it would be unreasonable in any case to suppose that he would deliver the kingdom to himself which he would have to do if he were God. It will also be noticed that the very fact of delivering up the kingdom to God, even the Father,

shows that he is not equal to the Father, while the words “God, even the Father” substantiate I Cor. 8:4 and 6 in its claim that “there is one God, the Father.” Finally, to clinch the matter, Paul in I Cor. 15:28 tells us, “then shall the Son (Jesus) also himself be subject unto Him (the Father), that God (the Father) may be all in all.” We conclude, therefore, that Jesus Christ (1) Is not God (who is ONE, even the Father) and (2) Is not co-equal with God; but is the Son of God, second in position to the Father.

### **7. Is the Holy Ghost a God co-equal with God the Father?**

We should keep in mind that the translators of the Authorized Version of our Bible believed in the Trinity, and instead of invariably translating the Greek word “pneuma” as “spirit” they used in many cases the rather objectionable word “ghost,” thus conjuring up a shadowy and tenuous substance which tends to give an individuality to God’s holy spirit power.

If this holy spirit power is in reality a separate person, called “God the Holy Ghost” then it necessarily follows that, when the virgin Mary conceived as described in Luke 1:35, He (God the Holy Ghost) would be the father of our Lord Jesus Christ. However, it was the one God, the Father, who, by His limitless power or holy spirit, implanted the necessary life-seed in the virgin Mary and no other person. He did not implant in her another co-equal God.

### **8. Seeing that the doctrine of “The Trinity” is not Scriptural, how is it that so many professing Christians believe it? How did it originate?**

Mr. Donovan Cox, in his excellent work entitled, “Who is the God of the Bible?” has this to say about The Origin of the Trinitarian doctrine:

“In Hislop’s remarkable book, **The Two Babylons**, we see that the false Papal doctrines are based on the doctrines of Babylon; and, just as might be expected, we find that ancient Babylon had their Trinitarian doctrine. To express the theory of Trinity in Unity they utilized the equilateral triangle just as some Romish churches do now. The Papacy has in some of its churches an image of a triune God with three heads on one body. The Assyrians also had a triune emblem with the head of an old man (the Father), a zero or circle for ‘the seed’ or Son, and wings and tail of a bird for the spirit.

**The Religious Dictionary** of which the Rev. Dr. Lyman Abbott, a professed Trinitarian, was One of the compilers and editors, on page 944 says: ‘It was not until the beginning of the fourth century that the Trinitarian view began to be elaborated and formulated into a doctrine and an endeavor made to reconcile it with the belief of the church in one God out of the attempt to solve this problem sprang the problem of Trinity . . . Trinity is a very marked feature in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese, Indian and most ancient Greek mythologies.’

“The Trinitarian doctrine with its three gods in one god was a device of the Roman Church borrowed from Babylon to appeal to the pagans, who already had a Trinity of heathen gods while at the same time they avoided antagonizing the Christians who believed in the one true god.”

“The general acceptance of this doctrine since those days and the tenacity with which it is still held, is based upon the superstitious fear first inculcated by the Roman clergy, and later also by the Protestant clergy, under the threat that whoever denies the Trinity is doomed. And in case there is anyone who considers this to be an unreasonably strong and unwarranted statement it is only necessary to turn again to the Common Prayer Book and to read the Athanasian Creed which explicitly states that ‘whosoever will be saved must believe in the Trinity, otherwise he shall perish everlastingly.’ So firmly entrenched is this false doctrine which was promulgated by the

Protestants as a legacy from the Papacy, and which is still held so tenaciously, that belief in this incomprehensible and unscriptural doctrine is made a test of orthodoxy. Whoever disbelieves is declared to be a heretic.”

**9. Does not 1st John 5:7 and 8 clearly teach the doctrine of the Trinity? It reads: “For there are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one. And there are three that bear witness in earth...”**

Perhaps it should be pointed out now that the well-informed orthodox believer rarely quotes this passage in support of his or her belief in the Trinity, although it is the only place in the Bible where there is a definite statement purporting to show that God is a Trinity. Why? Because the words from “in heaven” to “in earth” are a interpolation. They are not found in the older MSS. The Revised Version of our Bible leaves the words out. Even with the Authorized Version, a good reference Bible such as “The Companion Bible” or “Schofield” will give a marginal note explaining that the words are an interpolation.

A typical note appears in “Schofield.” “It is generally agreed that this verse has no authority.” The “Companion Bible,” on page 1876, says: “Omit all words from ‘in heaven’ to ‘in earth’ (verse 8) inclusive. The words are not found in any Greek MSS before the 16th century. They were first seen in the margin of some Latin copies. Thence they have crept into the text.”

Neither Dr. James Moffatt, nor Ferrar Fenton, nor Dr. R. F. Weymouth, nor Dr. Robert Young, includes this text in his translation. The words do not appear in the oldest Greek MSS., viz, the Vatican MSS. No. 1209, nor the Sinaitic MSS., nor the Syriac. They are not in any of the Arabic, Ethiopic, Coptic, Sahadic, Armenian or Slavonic MSS. The only exception is the Vulgate (Latin), and even in this version many of the most ancient copies exclude them.

Out of several hundreds of the older MSS., the only one which includes these words is in Trinity College, Dublin. Thus the Papal influence can be seen, firstly in the Vulgate and secondly in Roman Catholic Dublin.

**10. What about Matthew 28:19: Does not this teach the “Trinity?” It reads: “Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”**

Does our Lord here say “three persons in one God” or “three co-equal persons?” NO! Then what right have we to infer that he meant it? It is no more than an inference. After all we believe in all three: we believe in The Father, the supreme One God; we believe in the Son of God, the Lord Jesus Christ; and we believe in the Holy Spirit of God, the divine power by which Jesus Christ and the Apostles were enabled to work miracles.

Such belief, however, does not necessarily carry with it the belief in a Trinity of co-equal, co-eternal persons.

Surely it is reading more into the Scripture than is actually there, to consider that a person or power is God, merely because we are baptized into it, or in the name of it. If that were the case. Moses and John the Baptist would be God. (1 Cor. 10:1, 2; Acts 19:3) The Greek for “unto” in 1st Cor. 10:2, and Acts 19:3, is “eis,” exactly the same word as is used in Gal. 3:27; Acts 8:16, and Acts 19:5.

Thus the meaning of the text is plainly that those so baptized will accept nothing as a part of their religion except that which proceeds from God the Father, and which is either revealed through His Son, the Lord Jesus Christ, or through the inspiration or power of the Holy Spirit of God working externally through

miracles, and internally through the prophets and others so inspired.

Furthermore, if this text necessitates three co-equal persons, comprising one God, thus making the Spirit a person (and God), it is only reasonable to deduce that the water and the blood mentioned in 1st John 5:8 are also persons (and God) as they are not only here linked together but in addition are shown as three agreeing in one.

**11. Does not the Bible, in various places, speak of Jesus as God? e. g. Hebrews 1:8 which reads: Unto the Son he saith, “Thy throne, O God, is for ever and ever.”**

This is, of course, a quotation from Psalm 45:6, where the Hebrew word for “O God” is “Elohim”. Now this word “elohim” together with “theos” its Greek equivalent in Hebrews 1:8, although frequently and properly applied to God Himself, may also be applied to those who are not the Supreme God. Therefore the application of “elohim” to Christ no more entitles him to equality with God than the use of the same word elohim to denote Moses, (Exodus 7:1) and for others, entitles them to equality with God. (See Psalm 8:5 where elohim is translated angels; and in Judges 13:22 translated God; Judges 16:23 twice translated God, referring to idols; Exodus 21:6, 22:8 and 22:9 translated “The Judges”)

In the same way the use of the word, Theos, in connection with Christ is no stronger proof that he was a person in a triune God than it is that the adversary of God and of Christ who is called “the god (theos) of this world,” (2 Cor. 4:4) was also a person in such a Trinity, or that men, of whom Christ himself quoted, “Ye are gods,” (John 10:34) quoting from Psalm 82:6, are entitled to equality with God. Furthermore, those who turn up John 10:34 will notice that Jesus goes on to say in verse 36: “because I said, I am the Son of God.” Please remember the Jews had just challenged him with making himself God. His reply is surely a clear denial of



this. Had Jesus in fact been God he would surely have said so and not attempted to mislead them with a half-truth. However, we are fully satisfied that Jesus spoke the whole truth when he said I am the Son of God.

Furthermore, if we return to Hebrews 1:8 and, instead of taking the verse by itself, read also the next verse, we notice the words, “Therefore God, even thy God, hath anointed thee...above thy fellows.” So Jesus could not have been the supreme God seeing that we have here a God superior to him who anointed him. God (or the Father) was, of course, the Anointer, whereas Jesus, the Christ (i.e. the anointed) was by this very fact shown to be, not the supreme God, but the anointed of God—exalted above his fellows.

**12. Does not John 1:1 teach the Trinity when it says: “in the beginning was the Word, and the Word was with God, and the Word was God?”**

First, please notice that there are only two factors mentioned here, viz, the Word and God. At most, then, it could only teach a duality rather than a Trinity.

In the second place the term “logos” in Greek does not necessarily refer to a person e. g. Rom. 10:8 when it occurs twice and refers to the “word of faith” which the Apostles preached. So likewise in John 1:1 “the Word” (logos) does not represent a person but rather the spoken Word of The Father; (God spake and it was done, Psalm 33:9). Before the command goes forth from God it can be and is identified as being with or part of God (The Father).

There is thus only one person envisioned here and not a Trinity.

**13. Since Jesus was God’s Son, miraculously produced by the Father’s Spirit power, would that make him God the Son?**

No, not necessarily. Adam was produced by the same Spirit power and is called the Son of God. (see Luke 3:38) The only difference lay in the manner it operated. Further, the Scriptures show clearly that Jesus partook of the nature of his mother and not the divine nature. (Heb. 2:14-17)

**14. But is not Jesus the “Word” or “logos” which was made flesh in the beginning? (John 1:14)**

While this event was in the purpose or plan of God from the very beginning and was at various times foretold in prophecy, the actual event did not take place until “the beginning” of the Gospel dispensation, and then as described by Luke in chapter 1, verses 26 to 35. God (The Father) spake, i. e. gave the command to the angel Gabriel who conveyed the glad tidings to Mary and by the operation of God’s almighty Spirit power God’s Word, or command, was made flesh, i. e. the person of Jesus came into being “and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.” (John 1:14)

**15. What about those passages which speak of Jesus as having existed prior to New Testament times, for example, John 8:58: “Before Abraham was I am?” Does he not automatically claim to be God, by using the words, “I AM,” of himself?**

These same words occur in two other places in this very conversation, and once in the next chapter. (1) “For if ye believe not that I am He, ye shall die in your sins.” (John 8:24) (2) “Then said Jesus unto them, “When ye have lifted up the Son of Man, then ye shall know that I am He, and that I do nothing of myself.” (John 8:28) (3) “Some said this is He; others said, He is like him, but he said, I am He.” (John 9:9)

Jesus is saying “I am he, the promised Messiah” but they rejected him.

Had the translators added the word “he” to John 8:58 making it read “Before Abraham was I am he” as they have done in the other three passages all exactly the same in the Greek (ego eimi), it would have been clear from the context that he was referring to himself not as God, but as the promised Messiah, predicted and predetermined before Abraham, “the lamb slain before the foundation of the world,” (Rev. 13:8), and “who verily was fore-ordained before the foundation of the world.” (I Peter 1:20)

**16. Did not Jesus say, “I and my Father are one,” (John 10:30), in this way claiming to be part of the One God?**

If the fact that Jesus states that he and his Father are one proves that Jesus is God and on an equality with each other, then we shall find ourselves in grave difficulties.

Jesus, in prayer to the Father said: I pray “for them also which shall believe on me...that they all may be one; as Thou, Father, art in me, and in thee, that they also may be one in us; that they may be one, even as we are one; I in them and thou in Me, . . .” (John 17:20-23)

If, therefore, Jesus’ statement in John 10:30, viz.: “I and my Father are one,” proves that Jesus is God, co-equal with the Father, then his statement in John 17:20-23 quoted above equally proves that each member of the true church is God, co-equal with the Father, thus expanding the Trinity to an Infinity.

Jesus, however, was under no such illusion. He knew that God the Father was the only true God, but he also knew that there was complete harmony or oneness of spirit and purpose between himself and the Father. He carefully illustrated this in John 17:20-23, by speaking of the oneness (or harmony of spirit) of the true

church, which could not be oneness of person. He also showed how this oneness of harmony was to be achieved. As he was one with the Father through doing the Father's will—"Not my will but thine be done" (Luke 22:42)—so each member of the true church will come into perfect harmony with the Father and with the Son by setting aside their own wills and accepting the will of Christ, which is the will of the Father. Jesus is showing here that this unity between himself and his Father was brought about by the Spirit of God which dwelt in the Son. Similarly the Spirit-filled Church will be in unity with Christ, and thus also with God.

**17. How could Jesus say: "He that hath seen me hath seen the Father" (John 14:9), if he were not part of the one God?**

Many of those who quote this as a proof that Jesus is God (i.e. God the Son co-equal with the Father) are inclined to overlook certain points: (1) That Jesus goes on to say "Believe thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." (John 14:10)

Now, we have seen in the previous question answered, that this means oneness of purpose or harmony of spirit, so that the implication of the words "He that hath seen me hath seen the Father" is obviously in the same sense, as we are assured by the Apostle that "No man hath seen God at any time." (John 1:18) But Jesus doing the will of the Father at all times was a perfect representation of God. He was indeed "the image of the invisible God," (Col. 1:15), "the express image of his person." (Heb. 1-3) He was the best, the closest, the most positive representation of God that it was possible to give to mankind, so that he could truly say "he that hath seen me hath seen the Father." He was the perfect image of the invisible God, and hence the best conception or illustration that could be presented.

(2) Jesus was “the image of the invisible God” and for this reason could say “he that hath seen me hath seen the Father,” but surely this does not mean that Jesus was therefore God, because we have to remember that, according to Genesis 1:26, God purposed making man in His image; but this hardly gives man the right to look for equality with God.

(3) We also read that the Church of Christ will be like Christ. (I John 3:2) Therefore, if Christ is God and likeness proves identity, then each member of the Church will also be God, which is ridiculous.

(4) In fact, if the words, “He that hath seen me hath seen the Father” are to be taken in the absolutely literal sense, then Jesus was actually stating that he was God—the Father. But according to Trinitarians, Jesus was the second person in the Trinity, viz. God the Son, therefore the Son was in fact the Father, and these were not two persons at all; but at the same time the Son was his own Father and was greater than himself. The absurdity to which this logical deduction, (based on the doctrine of the Trinity) leads us clearly shows the falsity of that doctrine.

It is very clear from this that there is nothing in the words “He that hath seen me hath seen the Father” to indicate that he was in fact the Father, or that he was God.

### **18. Is not Jesus, Jehovah, and so necessarily God?**

There are one or two texts which appear to convey this idea if they are taken individually without studying the teaching of the Scriptures as a whole. The idea, however, obviously arises from the confusion which the Trinitarian doctrine invariably and inevitably causes.

The Apostle Paul, speaking of Jesus, tells us quite clearly that God had “highly exalted him, and given him a name that is above

every name” (Phil. 2:9), and that he, Jesus “sat down on the right hand of the Majesty on high.” (Heb. 1:3)

We notice that Jesus was exalted by God and sat on the right hand of God, and this is confirmed in Matthew 22:44; Acts 2:34, 35; Hebrews 1:13 and 10:12, 13. Now if we turn to Psalm 110:1 we find a foreview of this; “And the LORD (i.e. Jehovah) said unto my Lord (Adon), sit thou on my right hand . . . .”

If Jesus is Jehovah, then either he is sitting at his own right hand or else he raised some one else (Adon) to sit at his (Jesus) right hand. The absurdity of this is obvious as soon as it is stated.

But the Scriptures are quite clear that “Jehovah” is none other than the One and only God—the Father, and “Adon” is His dearly beloved Son, the Lord Jesus Christ, who is sitting at the right hand of Jehovah. This, of course, is in perfect harmony with all the other Scriptures and supports the statement that “The Lord (Jehovah) our God is one Lord.” (Deut. 6:4) “There is but one God, the Father.” (I Cor. 8:6) Thus Jehovah is the one God, the Father, and is not Jesus Christ who we are told by the prophet Isaiah is “the servant of Jehovah.” (Isa. 53:11) This is confirmed by Jesus himself who tells us that he came not to do his own will, but to do the will of the Father. (John 5:30, etc.)

CHAPTER IX

HELL

**1. What is the meaning of hell, as used in the Bible?**

There are four words in the Bible often translated by the word hell. In the Old Testament, Sheol, and in the New Testament, Hades, Gehenna, and Tartarus.

**2. Can you give some scriptures from the Old Testament where hell is used?**

Sheol is used 65 times in the Old Testament and is rendered “hell” 31 times, “grave” 31 times, and “pit” 3 times. In Ps. 31:17, “Let the wicked be ashamed, and let them be silent in the grave.” The revised version reads, “Let the wicked go dumfounded to Sheol.” Ezek. 32:27 reads: “They shall not lie with the mighty—which are gone down to hell (Sheol, the grave) with their weapons of war; and laid their swords under their heads.” It was, and still is, a custom in some heathen nations to bury their dead and place their weapons of war under their heads. Ps. 9:17 reads: “The wicked shall be turned into hell (Sheol, the grave) and all the nations that forget God.” “But God will redeem my soul from the power of the grave:” (hell in margin) (Ps. 49:15)

**3. Are there any scriptures in the New Testament where hell is used?**

In Math. 11:23, “And thou Capernaum which art exalted unto heaven, shall be brought down to hell (hades).” In wars between the Jews and the Romans this city was completely destroyed. “The gates of hell (hades) shall not prevail against it (church).” (Math. 16:18) See also Luke 16:23, I Cor. 15:55, Rev. 1:18, Rev. 20:13, 14.

**4. Where in the New Testament is Gehenna used and how often?**

Gehenna, (the valley of Hinnom) used 12 times in the New Testament has a different meaning to Sheol and Hades. The Valley of Hinnom was southeast of Jerusalem. Into this place was cast all kinds of filth with the carcasses of beasts and the buried bodies of criminals. Fires burned continuously in this valley, not to preserve anything, but to utterly consume it. No idea of eternal torment was ever connected with this place. See Diaglott for further explanation. The terms hell, hellfire, into the fire that never shall be quenched, as used in Mark 9:43, 45 and 47 refers to Gehenna or Valley of the Son of Hinnom, (II Chron. 28:3) Jesus is talking to his disciples. It is better to enter into life—note into life—with one hand, one foot, one eye, than having two hands, two feet, two eyes than to go into hell, into the fire that shall never be quenched, where their worm dieth not and the fire is not quenched. Fires burned continually, worms worked on carcasses just as long as refuse was cast into this valley, but this place is no longer used as a place of utter destruction. Sodom and Gomorrah are “set forth for an example suffering the vengeance of eternal fire,” Jude 7. No fire is there now, but its effects are eternal.

**5. Are there scriptures that point definitely to the destiny of the wicked, and the rejected at the judgment?**

In Math. 25, the goat class, rejected at the judgment go away into everlasting punishment.” A completed something, not everlasting punishing. The punishment is death. Note the destiny of the righteous “into life Eternal.”

**6. Isn't the story of the rich man and Lazarus as given in Luke 16:19-31 positive proof that “heaven” is for the righteous and “hell” is for the wicked?**



People who believe in hell fire and damnation for the wicked bear down on this statement in the parable: “In hell he lifted up his eyes.” They mean of course the “immortal soul” or the “immortal spirit” which to them is the real person, unaware perhaps that no such terms are ever used in the Bible. Jesus is addressing this parable to the Pharisees, “who were covetous” (Luke 16:14) “and without a parable spake he not unto them” (Math. 13:34) i.e. the multitude. Can this incident be taken literally? The beggar died, and was carried by angels into Abraham’s bosom (Luke 16:22). Can you visualize the angels carrying a dead man and putting him in Abraham’s bosom? It is really ridiculous to try to make this incident literal.

**7. Can you give a brief explanation of the parable?**

Many Bible students have given various explanations of this portion of the scripture, but the one that appeals to me is as follows: The rich man clothed in purple and fine linen represented the tribes of Benjamin and Judah, the Jews at Jerusalem during our Lord’s ministry, the five brethren of the parable then would be the ten tribes. Only the Jews had given to them Moses and the Prophets. The beggar, full of sores, represented the Gentiles whom the Jews considered as dogs. Nowhere in the parable is eternal or everlasting punishing mentioned.

**8. Doesn’t the Bible speak of some who will be “tormented day and night for ever and ever?”**

Yes. In Rev. 20:10, you will find the above quotation. In Rev. 19:20 you read that the “beast and false prophet,” these both were cast alive into a lake of fire burning with brimstone. Then in Rev. 20:10 we read, “And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are and shall be “tormented day and night forever and ever.” The Diaglott rendering of the latter part of this verse is “day and night for the ages of the ages.” In Rev. 20:14 we read that “death and

hell were cast into the lake of fire.” This is the second death. Utter destruction for the wicked, symbolically expressed in the above quotations, is expressed in plain language in many places in the Bible. Here are just a few referring to the wicked, “By the blast of God they perish” (Job 4:9), “There is hope of a tree, if it be cut down, that it will sprout again...but man dieth and wasteth away...so man lieth down, and riseth not...They shall not awake...nor be raised out of their sleep.” (Job. 14:7-12) “The wicked shall be turned into hell (grave) and all the nations that forget God.” (Ps. 9:17) “The wicked shall perish.” (Ps. 37:20) “The way of the ungodly shall perish.” (Ps. 1:6) John 3:16, Eternal life or perish. “When the wicked spring as the grass...it is that they shall be destroyed forever.” (Ps. 92:7) “Thine enemies O Lord—shall perish.” (Ps. 92:9) “For yet a little while and the wicked shall not be.” (Ps. 37:10) “His breath goeth forth. He returneth to his earth, in that very day his thoughts perish.” (Ps. 146:4) “Man being in honor abideth not; he is like the beasts that perish.” (Ps. 49:20) Just as long as people believe the lie of the serpents “Ye shall not surely die.” (Gen. 3:4) and refuse to believe Gen. 3:22 which reads, “And now lest he put forth his hand, and take also of the tree of life and live forever.” God drove him forth from the garden of Eden, to till the ground from whence he was taken...the horrors of the Orthodox hell torments will give you trouble.

## **9. Have you ever heard a sermon on hell?**

When I was a boy, an evangelist holding a meeting at Vilonia, Arkansas, advertised that he was going to preach on hell. One illustration of the duration of hell was as follows: “If the earth on which we live was a solid steel ball and you put a tiny ant on it crawling round and round, when the ball was completely worn away, then the damned in Hell would just begin to fry good.” I had a hard time trying to sleep after listening to the sermon. God is love. He willeth not the death of any man. If we ignore John 3:16, we perish. In the death state, “the wicked cease from trouble and the weary are at rest.” (Job 3:17)

CHAPTER X

THE DEVIL

**1. In the beginning God created all things. Did he create a devil?**

No. “And God saw everything that he had made, and behold, it was very good.” (Gen. 1:31)

**2. What does the word, devil, mean?**

It is a Greek word, Diabolos, and means a traducer, false accuser or slanderer, sometimes used in the plural as in I Tim. 3:11. “Even so must their wives be grave, not slanderers.” In II Tim. 3:3, “Truce breakers, false accusers,” and in Titus 2:3, “The aged women—not false accusers.”

**3. Is the word, Devil, mentioned in the Old Testament?**

No. The plural form, Devils, is mentioned in the Old Testament—and also in the New Testament. See Deut. 32:17, also Math. 8:31.

**4. Is Lucifer, mentioned in Is. 14:12, the devil?**

No. The word Lucifer means a “day star” and refers to the King of Babylon who had exalted himself above the stars for height. Verse 16 of Is. 14 definitely states that Lucifer is a man. “Is this the man that made the earth to tremble?” Note verse 4 of Is. 14, “that thou shalt take up this proverb against the King of Babylon.” The climax of Is. chapter 14 is stated in verse 15. Where the King of Babylon (Lucifer) is brought down to hell (grave) a careful study of Is. 13th chapter, verse 17, shows how Babylon was brought down to hell. The Medes came against the mighty day star,

Lucifer, and Babylon went down never more to be inhabited. (Is. 13:20)

**5. The Bible speaks of War in heaven, Rev. 12:7, and verse 9 speaks of the Devil and Satan being cast out into the earth. Is this not conclusive proof that the Devil is a fallen Angel?**

Please note that the Revelation was given to “shew unto his servants things which must shortly come to pass,” (Rev. 1:1) and in chapter 4:1, “I will shew thee things which must come to pass hereafter,” i. e. after 96 A. D. This does away with the idea that the devil has existed from the time of creation. Revelation is a book of symbols.

**6. In Ezek. 28:13, we read, “Thou hast been in Eden, the garden of God.” Doesn’t the “Thou,” here mean the Devil?**

No. Verse 12 (Ezek. 28) reads: “Son of man, take up a lamentation upon the King of Tyrus.” Tyre, once a beautiful city on the coast of the Mediterranean sea, “perfect in thy ways—till iniquity was found in thee.” “By the multitude of thy merchandise they have filled the midst of thee with violence—I will destroy thee—thou shalt be a terror, and never shalt thou be any more.” (Ezek. 28:15, 16, 19) In Ezek. 27:32 “What city is like Tyrus like the city destroyed in the midst of the sea?” “Never shalt be any more,” verse 36. The doom of Tyre is fully explained in Ezek. 26. The city was to be built no more, verse 14. A place for the spreading of nets, verse 5. The riches of ancient Tyre had been obtained by corruption and pride, so God removed her from a position of Edenic beauty and said, “And never shalt thou be any more.” People who believe in an immortal Devil will take figurative expressions like “Thou hast been in Eden the garden of God” and try to prove the one in Eden was Old Nick himself.

**7. Can you give the meaning of the term “Devil” and associate words found in the Bible?**

The answer to this question is quoted in full, as given by Bro. C. H. French, of Australia.

### **THE MEANING OF THE TERM “DEVIL” AND ASSOCIATED WORDS**

Let us now be clear as to the meaning of the following words:

“Devil”—From the Greek—a slanderer or accuser; diabolos—from “dia”, through, and “ballo”—I strike.

“Satan”—A Hebrew word untranslated—meaning “an adversary.”

“Old Serpent”—The symbol of sin, the means by which sin entered into the world of man, by the lie of the serpent “Ye shall not surely die.” (Gen. 3:4)

“Dragon”—A symbol of evil; a hieroglyph, from the Revelation—a world-wide pagan and ecclesiastical system, which, at the time of the end, is destroyed by Jesus at His coming. Referred to in Rev. 12.; ch. 13; chs. 16-17-18, and it signifies the “seven headed ten-horned power.” The whole of these terms are joined in the description by Jesus in Rev. 20:2, and this evil power is bound by Him, at His coming, for one thousand years. (Rev. 20:1-4)

### **THE DEVIL OF THE BIBLE**

Now let us look at the meaning of the devil mentioned in the Word of God. Briefly, it is the personification of sin, as manifested through human nature, summed up in I John 2:16 as “the lust of the flesh, and the lust of the eyes and the pride of life”—the sum total of the serpent-satan-devil-sin power occasioned through the temptation in Eden, and which has resulted in a continual warfare between the spiritual and natural impulses in mankind. This is proved from the Bible, as follows:

Because we are told in Hebrew 2:14, “Forasmuch then as the children are partakers of flesh and blood, He (Jesus) also Himself took part of the same, that through death He might DESTROY HIM that had the power of death, that is, “THE

DEVIL.” This means that Jesus, was, necessarily, made in all points like unto his brethren, in order that, by being obedient in all things not yielding to carnal desires; and, though tempted in all points like unto his brethren, conquering and triumphing over fleshly lusts—and by maintaining this attitude till the offering of Himself in sacrifice, His death was the destruction or nullifying of the devil-power. He is the only one that has accomplished this.

Because it is clear that this satan-devil-power is the carnal mind which the apostle Paul said is “enmity against God” and he said “to be carnally minded is death but to be spiritually minded is life and peace.” (Rom. 8:6-7)

Because Jesus said, “That which cometh out of the man, that defileth the man. For from within out of the heart of men proceed evil thoughts, adulteries, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man.” (Mark 7:20-23) Here in is shown the carnal mind—otherwise, the devil.

Because the apostle James said, “Every man is tempted when he is drawn away of his own lust and enticed.” (James 1:14-15) This lust is inherent in human nature, and when aroused and not restrained, sin results.

Because the apostle Paul said that the “flesh lusteth against the spirit and the spirit against the flesh, and these are contrary, one to the other.” (Gal. 5:17) Therefore it will be perceived that this warfare is from within.”

Because the devil mentioned so frequently in the New Testament (but not in the Old) is clearly a term applied to men who are filled with wicked desires; for instance—

(1) Rev. 2:10, “The devil shall cast some of you into prison”—otherwise the pagan ruling powers of that day who cast some of the Smyrnian church into prison.

(2) Acts 5:3. The lie of Ananias and Sapphira. Peter said, “Why hath Satan filled thine heart.—why has thou conceived this thing in thine hearth?” Otherwise, the wicked minds of both in conceiving the lie.

(3) Acts 13:10. Elymas, the sorcerer, sought to turn the Roman deputy away from hearing the Gospel. The apostle Paul

said, “Thou child of the devil”—otherwise, a man of evil desires and thoughts.

(4) I Tim. 4:1. The apostle Paul warns Timothy against “The doctrines of devils.” Here the word devils should be rendered “demons”—otherwise the false teaching of men of that day.

(5) John 6:70. Jesus said, “Have I not chosen you twelve, and one of you is a Devil?” Here, the devil was Judas—a man of wicked desires and the betrayer.

(6) Matt. 16:23. Jesus said to Peter, “Get thee behind me Satan.” Peter had attempted to dissuade Jesus from going up to Jerusalem, and thus turn him from accomplishing the Great Sacrifice. Peter, therefore, for the time being, became an “adversary” or a “satan.”

Because the apostle Peter said, “Your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour” (I Pet. 5:8): Verse 9 shows that this “roaring-lion-devil” were the afflictions caused by the persecuting powers of that day, whose fleshly minds were just the opposite to minds of the “Christ-ones,” or Christians, as depicted in Pet. 4:1-4.

Moreover, the significance of the metaphor “roaring lion” would be more readily understood by the converts of those days, who, for the most part, were unlearned and unable to read.

Because the carnal mind is the devil, or satan, in operation against the spiritual mind or the will of God; therefore, the devil is not super-human, but human, as will again be seen from the following verses.”—

(7) “Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof” (Rom. 13:14).

(8) The apostle Paul said, “If ye live after the flesh ye shall die” (Rom. 8:13).

(9) “The wages of sin is death.” (Rom. 6:23)

CHAPTER XI

PAST, PRESENT AND FUTURE OF THE  
HEBREW RACE

**1. Who was the first Hebrew?**

“And there came one that had escaped, and told Abram the Hebrew.” (Gen. 14:13) Abram, afterwards called Abraham, is considered the father of the Hebrew race.

**2. Have the Hebrew people held to the idea of one God?**

“Hear, O Israel; the Lord our God is one Lord.” (Deut. 6:4)

**3. What did God say concerning Israel?**

“For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you.” (Deut. 7:6-8) “He sheweth his word unto Jacob, his statutes and his judgments unto Israel.” (Ps. 147:19) “Ye are my witnesses, saith the Lord, that I am God.” (Is. 43:12) “You have I known of all the families of the earth, therefore, I will punish you for all your iniquities.” (Amos 3:2)

**4. What blessings were promised to Israel for obedience to God’s commands?**

“God will set thee on high above all nations of the earth. All these blessings shall come upon thee and overtake thee, if thou shall harken unto the voice of the Lord thy God. Blessed shalt thou be in the city—in the field—Blessed shall be the fruit of thy body, the fruit of thy ground, the fruit of thy cattle, the increase of thy



kine—flocks of thy sheep.” Deut. (28:1-4) Israel’s obedience was to be followed by rich blessings.

**5. What was to be the punishment for Israel’s disobedience?**

Curses, listed in Deut. 28:10-68. The list is too long to quote, but note verse 37, ‘Thou shalt become an astonishment, a proverb, and a byword among all nations.’ Verse 64, “and the Lord shall scatter thee among all people from one end of the earth even unto the other, and there shalt thou serve other gods.” A careful study of Deut. 28 will help you to understand why Israel has suffered so much during their dispersion among the nations.

**6. Can you give examples showing the sufferings of the Jewish race?**

They have wandered the world over for a place of peace and safety, but the curses mentioned in Deut. 28 have been their lot. History records that during the first century of the Christian era, about 1,000,000 Jews were killed and the temple at Jerusalem was destroyed without one stone being left upon another. The remaining Jews were scattered all over the world. In the 2nd century, the Jews under Hadrian, revolted and 580,000 were killed and Judea became a desert. During the 3rd, 4th, 5th and 6th centuries of the Christian era, persecutions by all nations continued, and words fail to describe the sufferings of this imperishable people. In England, Walter Scott said, “The whole nation, from the rapacious barons to the foolish mob, banded together to persecute them.” In Spain, 1,000,000 were compelled to renounce their religion and 600,000 were banished to other countries where they were not wanted. During the reign of Hitler several million Jews were slaughtered.

**7. Is there an end to these horrible persecutions?**

Yes. God has said, “He that scattered Israel will gather him.” (Jer. 31:10) “He shall be saved out of it.” (Jacob’s trouble) Jer. 30:7 “Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee.” (Jer. 30:11)

**8. Is God to make a full end of all nations whither the Jews have been scattered?**

“For I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee.” (Jer. 46:28)

**9. Has the Zionist movement, started about 1897, anything to do with the present gathering of the Jews back to Palestine?**

All Bible students who understand God’s plan and purpose believe the Zionist movement fulfills Ps. 102:13, 16. “Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea the set time is come. When the Lord shall build up Zion, he shall appear in his glory.” While I am writing these lines, December 10, 1953, nearly 2,000,000 Jews from 69 nations have returned to their ancient land of Palestine. The modern state of Israel was proclaimed in 1948. Has Christ appeared in his glory? Not yet. He pointed out in Luke 21:24-31 the condition of the world just before his return to the earth.

**10. Will you please give a brief summary of Luke 21:24 to 32?**

Just before the return of Christ, we are to witness “distress of nations with perplexity,” “sea and the waves roaring,” “Men’s hearts failing them for fear,” “powers of the heaven shaken,” “budding of the fig tree” (Jewish nation) and Bible students believe all these things indicate the soon coming of our Lord in “power and great glory.” “When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.” (verse 31)

**11. When Christ comes, will the Jews recognize Him?**

“They shall look upon me whom they have pierced.” (Zech. 12:10) “What are these wounds in thine hands?” (Zech. 13:6)

**12. Is there a glorious future for the Jewish people?**

“Sing, O daughters of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughters of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more.” (Zeph. 3:14-15) “Behold, at that time I will undo all that afflict thee; I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. I will make you a name and a praise among all people of the earth.” (Zeph. 3:19-20)

**PERTINENT QUESTIONS**

**13. Will world conditions improve before the return of Christ?**

No. “Times shall wax worse and worse. In the last days perilous times shall come. People will have a form of godliness but deny the power (truth) thereof.” (II Tim. 3:1-13)

**14. Will man’s efforts to bring world peace fail?**

Yes, The League of Nations failed. The United Nations so far has failed. All future efforts of man will fail to bring peace. Why? “The Lord bringeth the counsel of the heathen (nations) to nought; he maketh the devices of the people of none effect.” (Ps. 33:10) The League of Nations, the United Nations are devices of men, and all future schemes of men to bring peace will fail because they are all contrary to the teachings of the Bible.

**15. What is God’s plan for filling the Earth with His Glory?**

God will send Jesus Christ. (Acts 3:20) God has appointed a day for Christ to rule the world in righteousness. (Acts 17-31) The God of heaven will set up a kingdom. (Dan. 2:44) Christ as the world's future ruler will break in pieces the oppressor. (Ps. 72:4) He shall "reign till all enemies are put under his feet." (I Cor. 15:23) "The whole earth is to be filled with His glory." (Ps. 72:19) "The Lord shall be king over all the earth." (Zech. 14:9) "Neither shall they learn war any more." (Micah 4:2-3)

### **16. What is meant by the Millennial reign of Christ?**

The word "Millennium" comes from two words "Mille" a thousand and "annus" a year. The reason Bible students believe in the thousand year reign of Christ on earth is the statement in Rev. 20:4 "And they lived and reigned with Christ a thousand years."

### **17. How will the reign of Christ on earth differ from present rulers?**

Present rulers are mortal—they rule a while, die and some one takes their place. The world has had some good rulers but none have been perfect due to one factor, human nature. "It is not in man, that walketh to direct his steps." (Jer. 10:23) "The heart is deceitful above all things, and desperately wicked; and who shall know it?" (Jer. 17:9) Three things are necessary to perfect government—power, wisdom, and goodness; Christ possesses all three and when he returns, he will rule the world in righteousness. All laws will be obeyed. "He shall judge (rule) the people with equity and govern the nations upon earth." (Ps. 67:4) "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for meek of the earth." (Is. 11:2-5) See also Ps. 98:9, Is. 42:1-4, Jer. 23:5-6. One of the first lessons the nations will learn is that wars and preparations for war must stop. "He shall judge among the nations, and shall rebuke many people; and

they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation. Neither shall they learn war any more.” (Is. 2:4) See also Micah 4:3.

Christ’s reign on earth will result in “Glory to God in the highest and peace on earth and good will to men.” The promise to Abraham, “In thee and in thy seed (Christ, Gal. 3:16) shall all nations of the earth be blessed.”

When Ben Gurion, Israel’s first premier was asked what he meant by the Messiah, he replied: “Most Jews anticipate the coming of Messiah. By this, they do not necessarily mean a person, but the time when righteousness shall cover the earth as waters cover the sea. Some have the Bible view that it will be a person and that the Messiah will redeem the whole world, not only the Jews. Because of this belief some orthodox Jews do not accept the existence of the State of Israel to this day. They insist that the Messiah must come before the state of Israel can be accepted.

CHAPTER XII

THE HOLY SPIRIT

**1. What does the Bible mean by the word “Spirit” as used in above phrase?**

Although invisible it is the power, force, life, breath, mind, or energy, through which God works. Gen. 1:2; Job 33:4; Psalm 139:7-10; Gen. 2:7; Acts 17:27-28. It is important to remember that it belongs solely to God.

**2. What is the Biblical use of the word “Holy?”**

“Holy” means set apart, special, or sanctified for sacred purpose. Examples: holy priesthood, holy prophets, holy people, holy day, etc. Dan. 8:24; Ex. 19:6; I Pet. 2:5.

**3. What is the meaning of Holy Spirit or Holy Ghost?**

They mean the same. “Ghost” is an old fashioned word abandoned by all recent translators and no longer used. Holy Spirit as used in the Bible means a special manifestation of the power of the Creator for some particular purpose. The expression is to distinguish this from what many call the “free spirit,” or the universal all-pervading power that controls and sustains all things that exist. Acts 17:24-31; Psalm 104; Psalm 51:12.

**4. What are some ways the Holy Spirit has been used?**

It has been largely used in the promulgation of the Gospel. 2 Tim. 3:16; 2 Pet. 1:21; Neh. 9:30.

It was used to provide a Saviour. Luke 1:35.

It was the means of performing miracles. Luke 4:18; Heb. 2:4.

It was the “comforter,” or helper, or counselor, sent to the disciples. John 14:26; John 15:26-27; John 16:13, Acts 1:3-5, 8.

It was by the Holy Spirit that the Word of God was delivered to man. 2 Sam. 23:1-3; 2 Pet. 1:21; 2 Tim. 3:16-17.

The Holy Spirit was a witness of the Gospel taught regarding the resurrection of Christ. Acts 5:30-32.

**5. In what way was the Holy Spirit used in the preaching of Christ?**

It was a witness that he was from God. Acts 2:22; Acts 10:34-39; John 3:32-36; John 10:38.

**6. Read John 15:26. Does the “he” used mean the Holy Spirit is a person?**

No. It is a figure of speech. See Proverbs 8th chapter, where “wisdom” is called a woman. Also sin, greed, mammon, etc., are personified. See Exodus 35:13; Matt. 12:33; Matt. 6:24.

**7. Does the Bible teach the believers today are promised the same gift of the Holy Spirit as the disciples mentioned in Mark 16:20?**

No. See I Cor. 12:29 and I Cor. 13:8, 13. Although the Apostles and their generation are gone, many of their words and teachings have been preserved for us by the Holy Spirit. This is part of the work assigned to the “comforter” in John 16:13, and also agrees with II Pet. 1:21.

**8. Are we born of the Spirit now?**

No. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. John 3:6.

**9. What is meant by being born of water and of the Spirit?**

Being born of water (baptized) changes our legal relationship from the law of sin and death in Adam to that of the law of the Spirit of life in Christ Jesus. Rom. 8:2. Being born of the Spirit (immortalized) makes us physically fit for the kingdom of God. Flesh and blood cannot enter therein; but flesh and bones energized by the Spirit of God, is a spiritual body fit to enter. Mark 16:16; John 3:5; I Cor. 15:45-54.

Baptism into Christ is the beginning of a new life. If we run with patience the race set before us and are acceptable at the judgment, a complete rebirth takes place. The one who does not die goes to judgment and this mortal must put on immortality, and the one who died and went back to corruption, comes to judgment, “for this corruptible must put on incorruption.”



CHAPTER XIII

MISCELLANEOUS QUESTIONS AND  
ANSWERS

**1. Did Jesus ever take part in politics or interest himself in the great problems of his day?**

No. Even when the Romans oppressed the Jews, we have no record of interference from Jesus. He was sent from God and his mission was to manifest the Father's attributes by living them. "They shall call his name Emmanuel—God with us" (Matt. 1:23)

**2. Can you mention a few major signs pointing to the soon coming of Christ?**

(a) Regathering of the Jews from 69 nations and formation of the Israelitish state. "Behold the fig tree." (Luke 21:29)

(b) Peace cry almost universal. "No peace to the wicked" (Is. 57:21).

(c) "As it was in the days of Noah" (Luke 17-26) Godless world.

(d) "Parted my land." (Joel 3:2) "Prepare War" (Joel 3:9).

(e) Three unclean spirits: Fascism under Mussolini; Naziism under Hitler and now Communism under Russian leaders before the battle of Armageddon. (Rev. 16:13-16)

**3. Does the Bible point to the final destruction of Gog? (Russia).**

Yes. Complete destruction. "Thou (Gog) shall fall upon the mountains of Israel, thou and all thy bands, and the people that is

with thee.” (Ezek. 39:4). “And seven months shall the house of Israel be burying of them.” (Ezek. 39: 12) The stage is being set for Russia to “Come up against my people Israel as a cloud to cover the land; it shall be in the latter days.” (Ezek. 38:16) God’s fury comes up and fire and brimstone falls upon Gog and thus the nations will know God. (Ezek. 38:18-23).

**4. “God is love.” He is good. Does the Lord hate?**

Yes. “These six things doth the Lord hate: yea, seven are an abomination unto him. A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.” (Prov. 6:16-19)

**5. Can you give scriptures that will help the Ecclesias to dwell together in unity?**

Yes. I believe in the Golden Rule: “Whatsoever ye would that men should do to you, do ye even so to them.” (Math. 7:12) And “If thy brother shall trespass against thee go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother. If he will not hear thee, take with thee one or two more...and, if he shall neglect to hear them, tell it unto the church” (Math 18: 15-17). These two scriptures faithfully observed would settle nearly all personal differences or misunderstandings.

**6. Can you quote one scripture that indicates that the Earth is round?**

Yes. “It is he that sitteth upon the circle of the earth.” (Is. 40:22).

**7. Has the Earth any physical means of support?**

“He stretcheth out the north over the empty place and hangeth the earth upon nothing.” (Job 26:7).

**8. Can you mention a few scriptures that will be especially helpful to those who are trying to follow His Steps?**

There are many. I suggest that you memorize the following:

(a) “Great peace have they which love thy law; and nothing shall offend them” (Ps. 119:165).

(b) “The Lord is good, a strong hold in the day of trouble; and he knoweth them that put their trust in him.” (Nahum, 1:7).

(c) “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths.” (Prov. 3:5-6).

(d) “Rejoice in the Lord always; and again I say Rejoice.” “Finally, brethren, whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report . . . think on these things.” (Phil. 4:4-8).

(e) “But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” (Rom. 8:9).

(f) “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” (Rom. 8:28).

(g) “Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth.” (II Tim. 2:15)

(h) “Put on then, as God’s chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you. So you also must forgive. And above all these put on love which binds everything together in perfect harmony—and whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.” (Col. 3:12-17) R. V.

(i) “The Eternal God is thy refuge and underneath are the everlasting arms.” (Deut. 33:27)

(j) “Cast thy burdon upon the Lord and He shall sustain thee.” (Ps. 55:22)

(k) “The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward him.” (II Chron. 16:9)

(l) “I am come that they might have life and that they might have it more abundantly.” (John 10:10)

CHAPTER XIV

RESURRECTION—BEFORE OR AFTER  
ARMAGEDDON?

**1. Will the Lord destroy Gog (Russia) before or after the resurrection?**

In 1852, Dr. Thomas wrote that the Lord would destroy Gog and “then comes the resurrection.”

**2. Did Dr. Thomas change his belief as expressed in question 1?**

Yes. After mature deliberation, some 10 years later, Dr. Thomas came to this conclusion: “Resurrection is the first work on earth of Jesus, afterwards the invasion and destruction of Gog.”

**3. Where may one find in his writings the reason for the change or belief on this subject?**

In *Eureka*, Vol. II, page 6 of preface, “The time of the dead is contemporary with a time of angry excitement among the nations.” “The nations were angry and thy wrath is come and the time of the dead that they should be judged.” (Rev. 11:18)

**4. Can you give other references indicating a change in Dr. Thomas’ belief?**

Yes. In *Eureka*, Vol. II, page 721, “The resurrection comes in a time of trouble—a trouble which has doubtless begun, which will not diminish but increase, until there be great wrath among the nations.” “And there shall be a time of trouble such as never was since there was a nation . . . and many of them that sleep in the dust of the earth shall awake.” (Dan. 12:1-2)

**5. Can you give other references that show why Dr. Thomas changed his views on this important question?**

(A) Yes. In *Eureka*, Vol. III, page 496, “At His coming the nations will be in a state of anger among themselves, with distress and perplexity. Men’s hearts failing them for fear; and looking after those things which are coming on earth. (Luke 21:25-28)

(B) In *Eureka*, Vol. II, page 10, “The saints raised under the sixth vial, which has been pouring out upon the symbolic Euphrates for the last 40 years of the present century.” (What would the doctor think if he lived now?)

(C) In *Eureka*, Vol. II, page 85, “The sixth vial is divisible into four parts, each part characterized by a notable series of events: 1. The drying of the Euphrates. 2. The political wonder-working of the frog-like spirits of demons. 3. The Eternal Spirits advent in Jesus and the saints. 4. The post adventual gathering of the powers that be into Armageddon. (Rev. 16:12-16)

(D) In *Eureka*, Vol. II, pages 538-539 “How long the time of the judgment may be is not revealed it will not be the work of an instant, for the dead in Christ have first to be brought out of their graves; and then gathered by angelic agency from one end of heaven to the other . . . here then is work for an Epoch, but of how long a duration, I cannot tell.” (Ps. 50:5)

(E) In *Eureka*, Vol. II, page 724, “The time of the End is the time of the dead. The work of this time will take time, but how much time it will consume the testimony does not reveal . . . Christ comes before the Kings of the Earth, and the whole habitable are gathered into the region termed “in the Hebrew tongue Armageddon.” How long before is not revealed; but between His thief-like advent and the Armageddon-gathering is “The time of the dead.” How many months or years the work of setting in order His own Melchizedec Household will consume, I know not. It will take time. The Lord is never in a hurry, He is always deliberate and dignified.”

(F) In *Eureka*, Vol. II, page 558, speaking of a time after the saints are perfected, the doctor writes: “The riches of Tyre, Tarshish, Sheba and Seba by some powerful influence is exercised at the time, are placed at the disposal of the saints, who become thereby complete masters of the sea.” At this Epoch, the land becomes prosperous, “A land of unwalled villages, whose inhabitants are at rest and dwelling safely, all of them dwelling without walls and having neither bars nor gates.” (Ezek. 38:11) “But this prosperity becomes an irresistible temptation to the King of the North (Russia) to invade the land and if possible to annex it to his dominion bordering upon it.” (Daniel 11:40-41)

(G) In *Eureka*, Vol. III, page 599 “Now it must be evident to everyone that before the wild, untamed Mauraunders who inhabit Arabia Deserts, Arabia Petra and Parna, Horeb, Sinai and the tents and villages of the Dedarite Arabs, can glorify Yahweh, and rejoice with joy and singing, and become the intelligent, happy and contented population of this newly created paradise they must have been subjected to the severe discipline of the sword; to subsequent instruction, as to the true character of the New Power (Christ and the Saints) so recently developed in Teman, and made witnesses of the wonderful transformation of their section of Asia from an arid, sandy and rocky wilderness into a well-watered park of choice odoriferous, trees and shrubs.”

In other words in 1866 when the doctor wrote *Eureka*, he evidently believed that Christ and the saints would have a long time in the land before Armageddon, and that prosperity of the land as one rich in cattle and goods and dwelling in peace and security would have resulted from the short rule of Christ and the saints from the time of His advent up to then.

We believe this chapter—prepared by an able brother before his death—will be of interest to Bible students, especially to readers of *Eureka*. —O. L. D.

CHAPTER XV

QUESTIONS AND ANSWERS ON ZECHARIAH

**1. Who is the man upon the red horse? (Zech. 1:8)**

The man upon the horse represents the One Body of Christ, the Saints, in the execution of subduing the nations. (See Rev. 19:11).

**2. What does the red horse itself represent?**

The horse is symbolical of the Jewish forces which are to be used as the “battle-axe” of the Lord. Red is the color of bloodshed and war. (See Zech. 10:3; Nah. 2:3; Zech. 14:20; Mic. 4:13; Joel 2:4-11; 2 Kings 2:11-12; Isa. 63:2-3; 34:6; Rev. 6:4).

**3. According to the testimony of this prophet, what is the ultimate destiny of Jerusalem?**

See Zech. 1:16-17; 2:12; 8:3, 8, 22; 13:1; and 14:11-16-21.

**4. What other great prophet treats of four great powers, corresponding to the four horns of Zech. chap. 1:18-19?**

Daniel was the recipient of a vision explaining the meaning of the great image, same as Zechariah’s four horns. (Dan. 2:36-44; also Dan. 7:3-7).

**5. Who are the four carpenters of verse 20?**

As these carpenters are to cast out the horns of the Gentiles, obviously they represent the saints, and their leader Christ. (Dan. 7:13; 18-27; Rev. 19:11-18; I Thess. 3:13; Zech. 6:5). Carpenters build houses and the brethren of Christ are the builders of the house of God, indeed they are lively stones thereof. (Zech. 4:9 and



6:12-13). In Biblical symbology, the four living creatures, four cherubim, four chariots, are all representatives of the saints. (Rev. 4:6; Eze. 1:5; Zech. 6:5). This particular numeration is based on the military encampment of natural Israel, i.e. a four-square encampment.

**6. In Zech, the third chapter, verse 8, we find some one referred to as a Branch. Where else in the Bible can we find similar terminology?**

See Isa. 4:2; 11:1; Jer. 23:5; 33:15; Zech. 6:12; Luke 1:78; John 15:5; Psalms 80:15.

**7. What is represented by the stone with seven eyes? (Zech. 3:9).**

This is another symbolism of the Deity, manifested in his saints (the one body). Eyes signify omniscience. Seven is the number of perfection and completion. (Dan. 2:34-35; 10:6; Gen. 49:24; Isa. 28:16; Psalms 118:22; Acts 4:11; Rom. 9:33; Eph. 2:20; Ezek. 1:18; Zech. 1:18; 4:10; Rev. 4:6-8; 19:12).

**8. What particular location is symbolized by the two mountains of brass in Chapter 6, verse 1?**

See Dan. 2:32 and 7:6; 8:8. The brass mountains evidently correspond to the brazen thigh of the great image in Daniel's vision. These represented the Grecian Empire. After Alexander's death, the image was divided between four generals into four separate sections. This is indicated by the four heads of the Leopard (7:8). Two of these principalities had a special connection with the Holy Land. One was directly south of Palestine, the other bordered on the north (the Egyptian and Syrian states of the Greco-Macedonian Empire). These are later referred to as King of the North and King of the South. See Dan. 11:40. Thus the two things of the image, actually straddle the Land of Palestine. Mountains

are Biblical symbols of kingdoms and empires. (Jer. 51:24-25; Dan. 2:35). Therefore, the two brass mountains represent the two original Greek divisions of the Alexandrian Empire which embrace the Holy Land. It is from between these mountains i.e. from out of the land of Palestine, that the saints shall “roar-forth.”

**9. How can we be sure that the Jews are to enjoy enormous prestige among the nations in the future?**

The Bible declares it to be so. (Zech. 8:23). The Jewish race, so despised now, is to become the most sought after and favored people on the face of the globe. Read all of Zech. 8.

**10. What is the meaning of the two staves called Beauty and Bands of Chapter 11?**

Another translation of beauty is “gracious.” In I Peter 2:3 we see the Lord Jesus referred to thus. Bands, can also be translated “binders.” These two staves were to feed the flock of the slaughter, verse 4. This refers to the Jewish people. (Isaiah 40:11). The two staves obviously represent Christ and the Apostles. They bound the poor of the flock to the great shepherd. “Beauty” was cut asunder in 33 A. D. (See Dan. 9:26). Christ was crucified, and the old law was superseded by the new. The “binders” were also later cut asunder from the people. (John 16:2; 9:22).

**11. Will the Jewish race ever acknowledge the fact that it actually killed its King?**

Yes. The word of God foretells the great distress of the people when they realize the truth. (Zech. 12:10; 13:6).

**12. What geographical changes are to take place in the vicinity of Jerusalem at the advent of Jesus Christ?**

The Mount of Olives will split, forming a valley between the halves which move North and South. This will enable a waterway to be effected which will connect the Mediterranean and Dead Seas. (Zech. 14:4-8; Ezek. 47:1; Joel 3:18). Also the City of Jerusalem is to be physically lifted up when a great upheaval lifts the plain, thus forming and fulfilling the prophecy of Isaiah, Chapter 2:2.

**13. What will be required of the nations in the Day when the Lord reigns in Jerusalem?**

They will make regular pilgrimages to the throne of the Lord in the Holy City to observe the feasts and to pay homage to their King. (Zech. 14:16-21; Isa. 66:23; and Rev. 22:2).

CHAPTER XVI

WHAT THE BIBLE REALLY TEACHES

THE NATURE OF MAN—NO INHERENT IMMORTALITY—THE NEED OF SALVATION FROM DEATH. THE COVENANT IN EDEN—THE SEED OF THE SERPENT—THE SEED OF THE WOMAN—THE DEVIL AND SATAN—HELL. THE COVENANTS TO ABRAHAM AND DAVID—RELATION OF COVENANTS TO THE KINGDOM OF GOD. THE KINGDOM OF MEN AND THE KINGDOM OF GOD—THE APPROACHING TIME FOR THE KINGDOM—ZIONISM A SIGN. WHAT DOES GOD REQUIRE OF MAN?

As the primitive glory of the ancient cities of the past has become covered over by the rubbish of centuries until their original form has become distorted or altogether hidden, so it is with ancient Christianity. The primitive beauty and simplicity of the gospel of Jesus and his fishermen disciples became buried under elaborate ritual and ceremonies which were often transferred from pagan rites.

The “dark ages” effectually buried for centuries all Bible knowledge, ignorant and superstitious priests perpetuated image and relic worship, so that Christianity was as effectively buried as the cities of Assyria and Babylon.

The work of the Reformation, followed later by the French Revolution, resulted in the establishment of democratic freedom of thought and religious worship and facilitated Bible reading and study among the common people. Thus although this freedom resulted in a multiplicity of religious sects, so much deplored by Rome, it resulted also in an increase in Bible knowledge.

But this uncovering of the riches of wisdom and understanding has only been partial, as we have endeavored to show. And like partial excavation, which reveals some only of the hidden city, its finds have been a mixture of truth and error.

The liberalism of the Church of England is far in advance of Papal darkness and thralldom; but it is not far enough. There are other considerations which discourage complete liberty of search and investigation. Men might find that episcopal palaces for bishops, “benefices” and “callings” for others, were all a wicked imposition. Thus enough has been excavated for the liking of the clergy; enough to excuse them throwing over Rome, but more research and digging on the part of the laity is discouraged lest the result would cause men to throw them over also. Thus they jealously guard this preserve of Bible exposition which they regard as peculiarly their own, maintaining that educational attainments and scholarship are vitally necessary for a right understanding of Bible exposition.

### **HIDDEN TREASURE**

Some, however, undeterred by their learned opposition and discouraging frowns, have gone direct to the only source of the knowledge of God and have dug therein as for hidden treasure. What they have found is strangely at variance with the findings of these clerical archaeologists. In company with others we have been to this buried city of Bible Truth and have been so bold as to take pick and spade with us to find what the Church still left uncovered or covered again lest others should find. We are going to lay before you the great things we have found, that you too may examine them. This is most important, for you will have seen the foolishness already imposed by the councils and decrees of the Church when unsupported by scriptural evidences. We are going to the site itself and show you the exhibits. The verdict will be left to you.

The pagan world was revolutionized and “turned up-side down” in early Christian days by “unlearned and ignorant” men. It was the learned who again brought it into bondage and darkness, often for their own behoof. True Christians living in this modern

age, likewise unlearned in the teaching of the schools and seminaries, but learned by much reading and study in the wisdom which is from above, undertake to expose the foolishness of the learned and of their traditions which have made of none effect the Word of God.

This subject—the true teaching of the Bible—is one upon which we could write at indefinite length. But we remember that we write for modern readers, and modern readers, however much we may deplore the fact, are intolerant of long books. In the hope that this present effort may encourage you to further and more exhaustive reading concerning Bible doctrines, we shall bear your prejudices in mind and be as brief as the claims of clarity will allow.

### **THEME OF THE BIBLE**

The theme of the Bible is grand and majestic. It is a revelation to man of the attributes and purposes of God. This is its uniqueness, for no other source of this knowledge can be found among all the literature in the world. Not even the evidences of a supreme designer found in the world of nature to testify to the attributes of the great “first cause,” nor reveal the final purpose of the thing designed. It is in the Bible alone that the Creator and Sustainer of the universe proclaims that He “ordered” the earth in all its manifold riches and wonders as a habitation for man.

“The heaven, even the heavens are the Lord’s: but the earth he hath given to the children of men.” (Ps. 115:16)

“For thus saith the Lord that created the heavens: God Himself that formed the earth and made it; He hath established it. He created it not in vain, He formed it to be inhabited.” (Isa. 45:18)

“Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for Thy pleasure they are and were created.” (Rev. 4:11)

But even this world of beauty and wonder was not to be the final state. In due time and in due process of time the earth is to “be full of knowledge of the glory of the Lord as the waters cover the sea, the desert is to “blossom as the rose,” the “leopard shall lie down with the kid,” “nation shall not lift up sword against nation,” and eventually “the last enemy that shall be destroyed is death.” Though the Church has decreed that at some future time the earth will provide the fuel for a huge bonfire, God has declared otherwise.

Now this complex living world was not created as a static order of things. God’s arrangement permitted to man a freedom of choice between obeying and serving Him and disobeying and ignoring Him. When Adam in the exercise of this free will brought evil into the good, and through disobedience brought death, God set before him a divine plan whereby he might ascend to the divine nature of incorruptibility.

“By one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned.” (Rom. 5:12)

“For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” (I Cor. 15:21-22)

“We look for the Savior the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body according to the working whereby he is able even to subdue all things unto himself.” (Phil. 3:20-21)

It is the knowledge of this divine plan and the hope of becoming partakers thereof that is the pearl of great price” for which a man will “sell all that he hath and buy.”

## OUR SEARCH FOR GOD

In our search for the whole counsel of God we cannot—must not—ignore any portion as being unnecessary or redundant, mythical or legendary. How imprudent of the archaeologist to ignore any stratum and its evidence, positive or negative. The word of God is therefore a wholly infallible guide: unique in its origin; alone in its proclamation of “the end from the beginning.” We believe in Genesis 1 as we believe in Rev. 22, and we appeal to all scripture in our search for a knowledge of God and of His purpose with man.

“Canst thou by searching find out God?” This is the question addressed by Zophar to Job, and in a message we have answered it. In the realm of nature we find His power: “Thou sendest forth thy spirit they are created: and thou renewest the face of the earth,” but we cannot find God. In the world of human philosophy we find speculation but we cannot find God. In the Bible He reveals Himself— “the testimony of the Lord is sure, making wise the simple,” “the entrance of thy word giveth light, it giveth understanding unto the simple.” It is of the utmost importance that we know this testimony, and gain understanding therefrom, for it is Jesus who says “This is life eternal that they might know Thee the only true God, and Jesus Christ whom thou has sent.” (John 17:3) It requires but little delving into God’s testimonies to find many declarations concerning Himself, but even so we find that the modern Christians, like the ancient Athenians, ignorantly worship Him, and like the Pharisees have made the word of God of none effect through their traditions. For God has declared of Himself:

“Hear, O Israel, the Lord our God is one Lord.” (Deut. 6:4)



Nor is there any variation of or addition to this testimony of Himself throughout His revelation to man. Centuries later the prophet Isaiah was inspired to write:

“I am the Lord and there is none else, there is no God beside me.” (Isa. 45:5)

And Israel so believed and worshipped. And when the successive sway of Babylon, Medo-Persia, and Greece gave way to that of Rome, we find Jesus proclaiming to his countrymen: “Hear, O Israel, the Lord our God is one Lord.” At no time during his ministry does he testify otherwise. Moreover his testimony is clear and emphatic in establishing the relationship between himself and God. This relationship was enunciated by the angel to Mary in the words, “He shall be called the Son of the Highest” (Luke 1:32), and repeated by Christ himself when he said “I am the Son of God” (John 10:36); and when Peter testified—in answer to the question, “whom say ye that I am”—“Thou art the Christ, the Son of the living God.” Jesus replied, “Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee but my Father which is in heaven.” (Matt. 16:17) It is relevant and pertinent to ask why that church which is supposed to be founded on Peter should proclaim otherwise. If this same question were asked of a Roman Catholic, would he answer as Peter did or would he not rather proclaim “Thou art Christ, God the Son?” He must indeed answer thus lest he “without doubt be eternally damned” by his church.

## THE FATHER AND THE SON

Jesus was born that he might “bear witness to the truth,” and that witness includes a definition of his relationship to God—a relationship which is found in our common understanding of the term “father” and the term “son.” The term “son” implies a beginning—a period of non-existence in actuality (though not necessarily of intention). And so “the birth of Jesus Christ was on

this wise—"The Holy Spirit shall come upon thee (Mary) and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35) Before this birth Jesus had not existed except in the mind of the Father. When we read in Gen. 1:26, the words, "Let us make man in our image," we are not reading the declaration of two equal gods nor yet of three, but, as we shall show later, of a multitude of mighty ones; and when we read in Dan. 3:25, the exclamation of Nebuchadnezzar, "Lo I see four men loose . . . and the form of the fourth is like the Son of God," we are not reading a divinely inspired message given through the lips of a pagan king relative to Christ, but a faulty translation of the original. This is corrected in the Revised Version in the words "and the form of the fourth is like a son of the gods." It will be more convenient to deal later with passages from the New Testament sometimes quoted by those who maintain the doctrine of the pre-existence of Christ, and to continue now with those sayings of Jesus which established his position as the son—the beloved son—the only beloved son—of God, and contradict that which is implied in the appellation "God the Son." Jesus said:

"I can of mine own self do nothing." (John 5:30)

"My Father is greater than I." (John 14:28)

"The Father which sent me." (John 12:49)

"I ascend unto my Father and your Father, and to my God and your God." (John 20:17)

There is here no claim to equality in power, just as in the former statements there was no claim to equality of existence.

Do we then maintain as some do that Christ was but as we are? On the contrary we would point to the record of the manner of his birth as proving a difference. We are born of the will of the

flesh and of an earthly father; he was born of the will of God and through the operation of the power of God. Though he could be “in all points tempted like as we are,” he was found “without sin.” This cannot be said of any one of us, for John writes, “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” (1 John 1:8.) There was found in Christ one whose character was divine, for “He did no sin neither was guile found in his mouth,” and he was “holy, harmless, undefiled, separate from sinners.”

As a beloved son of perfect character he could say, “I and my Father are one.” (John 10:30). But this “oneness” was asserted prospectively of the disciples. Jesus prayed that “they all may be one; as thou Father art in me and I in thee, that they also may be one in us.” (John 17:21) It was never asserted of co-equality, or co-eternity as the above testimonies show. If it should be contended that the oneness of Christ and the Father does imply co-equality and co-eternity it must be conceded also to the disciples.

And how did the apostles understand and preach the “Only true God and Jesus Christ whom thou hast sent.” Peter certainly could not endorse the Trinitarian doctrine, for he says, “Ye men of Israel hear these words, Jesus of Nazareth, a man approved of God . . . God hath raised up.” (Acts 2:22-24) Paul preached “For though there be that are called gods . . . to us there is but one God the Father of whom are all things and we in him; and one Lord Jesus Christ by whom are all things and we by him.” (I Cor. 8:6) And again:

“There is one God, and one Mediator between God and men, **the man Jesus Christ.**” (I Tim. 2:5.)

And again:

“One Lord, one faith, one baptism, one God and Father of all who is above all and through all and in you all.” (Eph. 4:5-6.) and therefore:

“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.” (I Cor. 15:28.)

### **THE TRINITY NOT A BIBLE DOCTRINE**

If we would find any reference to or enunciation of the doctrine of the Trinity—so widely accepted in Christendom today—we must seek elsewhere, for the Bible is silent. Even Trinitarians will admit this.

“It must be allowed that there is no such proposition as this, that one and the same God is three different persons, formally and in terms to be found in the Sacred Writings, either of the Old or New Testament; neither is it pretended that there is any word of the same significance or importance with the word Trinity used in Scripture with relation to God.” (Dr. South—“Considerations on the Trinity,” p. 38).

If we delve into the religious beliefs of Egypt we can certainly find trinities of gods; the Vedas of India affirm that Agni, Indra, and Surya are three gods, who are yet one god. The Greek philosopher, Plato, “marvellously anticipated one of the most surprising discoveries of the Christian revelation” (Gibbon, “Decline and Fall”) and “St. Augustine confesses that he was in the dark about the Trinity until he read some Platonic writings which the providence of ‘God had thrown in his way’.” (Collected Charges, p. 130). It was indeed providential for the fourth century Trinitarians that four centuries before Christ a Greek philosopher should have propounded a trinitarian doctrine, for the Bible did not.

Then consider the “history” of the Trinity. The first century passes and no mention is found. In the second century the word Trinity is introduced by Theophilus, A. D. 169—but he did not apply this to God, to Jesus Christ and to the Holy Ghost, but to the Attributes of God. Neither Tertullian (A. D. 192), nor Clement (A. D. 215), nor Origen (A. D. 230), were trinitarians. Origen writes: “The Father is alone God, and greater than him who was sent.” By the time the fourth century is reached trinitarian doctrines are in ascendant and to oppose Arius (Presbyter of a church in Alexandria A. D. 320), who attacked these doctrines, the Council of Nicea was convened by Constantine. There, not without much disputation and then only by a majority of one vote was the nucleus of the famous Nicene Creed formulated. But the Council of Nicea mentioned the Holy Ghost in general terms only, not stating any relationship with God nor demanding any appropriate worship, so the Council of Constantinople (A. D. 381) and later, the Council of Toledo (A. D. 589) supplied these “deficiencies” and commanded a belief in the Holy Ghost “who with the Father and Son together is worshipped and glorified.” We ask you to judge whether or not this doctrine, if it had been a Bible doctrine, would have taken nearly six centuries to evolve?

This has been no idle digression—this refutation of the Trinity as a Bible doctrine. Its acceptance nullifies the plan and purpose of God, one aspect of which is expressed in the statement of Paul: “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death, he might destroy him that had the power of death, that is, the devil.” (Heb. 2:14.) If Christ were “very God”—consubstantial with the Father—how could he truly die? Yet this was essential in order that he might destroy death—the ultimate triumph in God’s plan. How could he be tempted in all points like as we are? Yet this was necessary also, for only by a true victory over real temptation could be manifest his perfect obedience to the Father, be found without sin, and thus destroy in himself that which had

the power of eternal death. Because he did not sin “death could not hold him.”

### **“THE MYSTERY OF GODLINESS”**

This purpose of God—to destroy death in the earth—is also enunciated in God’s revelation of Himself. The apostle Paul calls it the mystery of godliness—“great is the mystery of godliness.” It may prove to be a new doctrine to you—it is not to be found in the tenets of any of the names and denominations of Christendom. It is nevertheless found in the Scriptures and is revealed that we may truly know “thee the only true God, and Jesus Christ whom thou hast sent” (John 17:3).

When God revealed Himself to Israel, He did so by a “memorial name” which carried a meaning. It was a name by which He would be known (Exod. 3:13-14) and it was a name which indicated a purpose. God said, “I will be who I will be.” (Rev. Version) thereby affirming that He would be manifested in whom He would. A manifestation of God was not unknown to Moses nor to Israel. Moses had witnessed in the desert the bush that burned with fire and was not consumed and had learned that he stood in the presence of an angel of the Lord—one of those ministering spirits “that do his commandments hearkening unto the voice of his word.” (Psalm 103:20; 104:4). These are possessors of the divine, or incorruptible nature, for Jesus testifies “they die no more.” In them God has been pleased to manifest Himself. They are mighty ones, or “Elohim,” and as such obeyed God’s behest to prepare the earth for man. It was these “the morning stars who sang together and all the sons of God who shouted for joy.” (Job 38:7) when the foundations of the earth were laid, who said: “Let us make man in our image,” and so “in the image of God (the Elohim) created he him.” (Gen. 1:26, 27).

It will be at once apparent that these were not the manifestations of God foretold in the memorial name. The latter

were to be selected from the Adamic race and primarily from the nation of Israel. We are not left without guidance in this matter. Paul declares that Jesus was “the beginning, the firstborn from the dead.” (Col. 1:18), and Jesus testifies of himself after his death and resurrection, “I am he that liveth and was dead, and behold I am alive for evermore.” (Rev. 1:18). The divine, incorruptible, immortal nature has been given to him. God is manifested in him—the first from among those of Adamic race. But the purpose indicated in the memorial name is not thereby completed. It is written: “Christ the firstfruits, afterward they that are Christ’s at his coming.” (I Cor. 15:23). Others too will receive this gift of immortality— “to them who by patient continuance in well doing seek for glory and honor, and immortality (God will render) eternal life.” (Rom. 2:7)—and thus they will be manifestations of Deity. They are symbolized in the Revelation by 144,000 virgins “which are redeemed from the earth.” (ch. 14:3) who “hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” (Rev. 7:16-17). Thus will God be manifested in those in whom He will be manifested and the purpose indicated in the memorial name will be accomplished.

## **WHICH THEORY DO YOU BELIEVE**

We have already stated that we believe Genesis 1 as we believe Revelation 22. In thus believing the creation record we believe that man was the result of a definite act of creation and not of an evolutionary process. This we know may sound both old fashioned, and unscientific. We may be dubbed “fundamentalists” in scorn and derision. We are prepared to be so called, for both Jesus and Paul were fundamentalists. Jesus said: “Have ye not read that he which made them at the beginning made them male and female (Matt. 19:4). Will our Trinitarian friends who hold that Jesus is Very God now say he was mistaken? Paul said: “The first

man Adam was made a living soul . . . the first man is of the earth, earthy.” (I Cor. 15:45,47). Did Paul err in thus testifying to the record in Genesis wherein it is stated that “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). Before asserting that he did err, let us ask those who believe in the theory of Evolution a question. Which theory of evolution do you believe? For you must know that there are many theories. Perhaps you have heard that Darwin’s hypotheses (not proofs) of “natural selection” and “sexual selection” are in reality no explanation at all (Evolution— Prof. MacBride, p. 19), and therefore have turned to one of the more recent theories. You may have heard of the “Mutation Theory” of Dr. Vries, and that “there are insuperable objections to this theory” (ibid, p. 25), and so you may follow Weismann, for “Weismann’s work is popularly supposed to be conclusive.” (ibid, p. 50) But Weismann’s theory was experimentally tested, and with this result: “Weismann’s theory therefore fails at all points where it is experimentally tested.” (ibid, p. 59). It would be possible to extend considerably this list of theories, but these will suffice to give point to our question, “Which theory do you believe?”

## **SEVEN FUNDAMENTALS OF EVOLUTION**

What, then are the grounds for belief in this theory of evolution so widely accepted today? Though it is not really our duty to set them out—that surely is the task of those who hold the theory—yet we will do so very briefly in order to comment upon them. The theory is based upon seven fundamentals, together with some experimental evidence and the findings of anthropology. We will state each of the fundamentals and then add a comment by an eminent scientist.

1. Comparative Anatomy. Nature abounds in examples of a progression from simple to complex forms of life. It is argued that these illustrate a process of evolution which can be applied to the



evolution of man. But the late Professor William Bateson, of Cambridge University, says, “every theory of evolution must be such as to accord with the facts of physics and chemistry, a primary necessity to which our predecessors paid small heed”—and most scientists agree that the universe is in process of devolution and not evolution. The theory of absent from lower to higher forms is contrary to this fact and not in “accord with the facts of physics and chemistry.”

2. Embryonic Recapitulation. This theory is based on the hypothesis that every species during its gestation period passes through its evolutionary history. It is stated by those who advance the theory that the embryos of mammals resemble in turn the fish and the amphibian. But Professor Waldo Shumway, of Illinois University, says: “There is never a time in the history of the mammal when it could be taken for a fish or a reptile.” (Introduction to Vertebrate Embryology—1942, and Professor Adam Sedgwick, of Cambridge, writes: “It must therefore be admitted that one outcome of the progress of embryological and palaeontological research for the last fifty years is negative. The recapitulation theory originated as a deduction from the evolution theory and as a deduction it still remains.” (Darwin and Modern Science—1909). Instead, then, of proving evolution, it is a deduction from the theory to be proved.

3. The Geological Record. The rocks of the earth contain fossils of living creatures of former ages. If evolution is true, then there should be fossils of many, if not all, of the stages of the development of the different species. We should be able, for example, to trace the development of such a peculiar species as the kangaroo. Darwin confidently predicted that the rocks would yield fossils of half formed men and whales. Though they have yielded 100,000 different species of fossils, they have given no such record. The record of the rocks runs counter to the claim of the evolutionist. Fossils commence abruptly in the rocks of the Cambrian period, and there they commence in great variety. In the

rocks below there are none—and yet in many places those rocks have not been altered nor disturbed, for they bear the imprint of ripple marks and waves and could equally well have preserved the print of animal forms and have been the home of fossils. So Dr. Austen Clark, of the United States National Museum, states: “The complete absence of any intermediate forms between the major groups of animals...brought out by the study of zoology has hitherto been overlooked, or at least ignored.” (The New Evolution Zoogenesis—1930).

4. Blood Precipitation Tests. About thirty years ago tests of the blood serum of different species were made by Dr. George Nutall, of Cambridge University. From a close similarity in some of these it was assumed that confirmation was found for the theory of evolution. But the primary factors of heredity do not lie in the blood serum but in the germ cells.

And what are the facts of blood relationship as shown by blood transfusion? The blood serum of a rabbit may be injected into man without harm, whilst that of an ox would be very dangerous. Yet the evolutionist places the ox nearer to man than the rabbit.

5. Vestigial Organs. At one time it was stated that about 150 structures found in man and in the higher forms of life were remains of organs once required by ancestral forms. But the passage of time has shown that the greater number are very necessary and some essential to life, so that the number of so-called unnecessary structures has already diminished to about half dozen. Speaking of one of them, the appendix, Prof. W. E. LeGros Clark, of Oxford, writes: “The significance of the vermiform appendix is still obscure, but in view of its rich blood supply it is almost certainly correct to regard it as a specialized and not a degenerate organ.” (Early Fore-runners of Man—1934). It might be noted that monkeys have no appendix, and from the above remarks it would certainly appear that no structure of the human

body may be accounted useless, nor do they afford any proof of an evolutionary process.

6. Experimental Evidence. In the fields of botany and zoology scientists have conducted experiments with the object of producing, if possible, new species. They have brought into being hundreds of variations—the effect of the alteration of existing characteristics — but no new species. Many of the variations show less vigor and resistance, and many have organisms which function less satisfactorily than in the originals, so that the late President of Leland Stanford University writes: “None of the created ‘new species’ (his inverted commas) of plant or animal I know of would last five years in the open, nor is there the slightest evidence that any new species of field or forest or ocean ever originated from mutation, discontinuous variation, or hybridization,” (D. S. Jordan. —Science.—1922).

There does indeed seem to be an extraordinary stability of species, having each a “sphere of variation,” but a sphere which is constant and non interacting.

7. Anthropology. The fact that evolutionists are constantly hoping to find fossilized skeletons of “missing links” has caused much attention to be paid to fragments of skeletons found in various parts of the world. Each “find” was proclaimed to be a missing link and scientists vied with each other in reconstructing the elusive creature. The results were entertaining—but most conjectural and therefore unscientific. The classic reconstruction was that from the molar tooth found in Nebraska. Claimed to be the tooth of an ape-man (*Hesperopithecus*) and reconstructed into such a creature, it proved eventually to be the tooth of a pig (or peccary). How scientists have quarrelled over the cranial capacity of these reconstructed ape-men! How they have ignored the evidence of those fossil human skulls found at Calaveras in N. America, and at Castenedolo in Italy, which show that man has

existed throughout the ages, according to geologists' calculations, without physical change!

And so Dr. Alen Hrdlicka, Curator of the Anthropological Section of United States National Museum, the only man prior to 1943 who had visited and examined every site of an anthropological find of importance in the world writes: "Of speculations there have been indeed enough but most of them so far have led not into the sunlight but rather into a dark blind alley." (Skeletal remains of Early Man, 1930); and Professor Hooton, of Harvard University writes: "Some anatomists model reconstructions of fossil skulls by building up the soft parts of the head and face . . . put not your trust in reconstructions." (Up from the Ape, 1931).

Yes! "Put not your trust in princes nor in the son of man in whom there is no help." (Psalm 146:3). How can one trust the speculations of men upon the origin of man when enunciated in so many contradictory theories! Then wherein shall we find the truth of the matter? Did not Christ say: "Thy word is Truth." (John 17:17)

## **THE BIBLICAL ORDER OF CREATION**

The word of God sets forth an order of creation, is it an order likely to be given by the philosophy and pride of man? Would man (nearly four thousand years ago) have placed the creation of man last? Would man of that age have spoken of the creation of light before the creation of sun, moon and stars? Consider the possible number of ways in which the order of creation could be given and then marvel at the fact that nearly 2,000 years B.C. an order was described which accords with the findings of modern science. The modern scientist will speak of the infiltration of light upon this globe through the envelope of thick cloud; of the lightening and lifting of this cloud upon an atmosphere; of the vigorous growth of plant life in this heated and steamy atmosphere; of the dissipation

of the cloud layer so that the source of light could be observed; of the appearance of life first in the waters, then in the air, and finally upon the land. And this is how Moses was caused to write; it is the order of creation which he records.

The creation of man is given in greater detail. It is written:

“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.

A dust formed body was quickened and became a breathing and living creature—no more, nor less, in this respect than the beasts of the field, for they, too, were living creatures or souls. (Hebrew, *nephesh*, *chaiyah*—Cp. Gen. 2:7; 2:19; 7:21-22)

These two Hebrew words are used when the record speaks of the creation “of every living creature that moveth, which the waters brought forth abundantly after their kind and every winged fowl after his kind,” Gen. 1:21. Nor did man obtain a pre-eminence over the rest of creation by virtue of having had “breathed into his nostrils the breath of life,” for the same record contains also this statement: “And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth and every man; all in whose nostrils was the breath of life, of all that was in the dry land, died.” (Gen. 7:21-22.) It is Solomon who proclaims by inspiration:

“That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath, so that a man hath no preeminence above a beast; for all is vanity.

“All go unto one place; all are of the dust, and all turn to dust again.” Eccles. 3:19-20.

## THE DOCTRINE OF THE SOUL

Now we have set forth this teaching concerning the creation of man in some detail because it is a foundation doctrine. An understanding and belief of it makes possible an understanding of God's plan of salvation. It will have been noticed that in this teaching is found no mention of the possession of man of an immortal soul—no inherent immortality. It stated only that man became a living creature. It neither stated nor implied that man possessed an ever-living essence, a never-dying soul; nor is it enunciated elsewhere in the Scriptures.

As we have seen, the word soul itself indicates a living creature, and throughout the Bible it is used to express either this or the attributes of creatures living. It is therefore not inconsistent to speak of a soul being subject to death, as it does in Ezekiel 18:4; "the soul that sinneth it shall die," and in Acts 3:23: ". . . every soul . . . shall be destroyed from among the people." Of the 754 places in the Old Testament when the word occurs it is said to be subject to death or liable to death 652 times, and of the 106 places in the New Testament where the equivalent Greek word "psuche" occurs it is said to be subject or liable to death 90 times.

Since the word soul of itself carries with it no implication of immortality it must be qualified by such words as "ever living," "never dying," "immortal," to support any such contention. Not once are these qualifying words attached to it. A reference to a concordance will show that the word immortal occurs in the Bible once only, and then in reference to God (I Tim. 1:17) and immortality is said to be possessed only by God (I Tim. 6:16) to have been brought to light by the Gospel (2 Tim. 1:10) and to be bestowed as a gift and reward upon the righteous (I Cor. 15:53-54; Rom. 2:7). If man does possess such an immortal soul then Christ did not bring immortality to light, for Egyptians, Babylonians and Greeks believed in it centuries before; nor could it be said to be possessed only by God; nor could it possibly be a gift.

The closer one studies the doctrine of an inherent immortal soul the more one can detect the signs of its human origin. On the one hand such a soul is claimed to be unaffected by the frailties and disabilities of the physical body, not dependent upon the organic life of that body, an essence in every way superior to and independent of a physical structure; whilst on the other hand it is stated to be capable of experiencing exquisite torture in hell fires, of suffering an unsatiated hunger, or thirsting an unassuageable thirst. How like this mortality is this supposed immortality! And what a cohort of doctrines it has brought in its train! An infant of a few hours or days must be sprinkled with water and have pronounced over it a formula to save its so-called immortal soul from hell. Has the water, “holy” or otherwise, any efficacy save that of cleansing a physical body? Have the words pronounced any magic or charm—uncomprehended as they are by the immature subject over whom they are spoken? Has the officiating priest or minister any power (inherent, delegated or bestowed) to charm away the forces of the Christian hell? Ask him to substantiate any such claim, if he be rash enough to make one, by exercising the least of human pains, and judge, by his inability to do so, any claim to have any power over “the powers of darkness,” or any effect upon that superior essence the supposed immortal soul.

The doctrines of hell and its fires, of heaven and its golden harps, of purgatory and its anxious multitudes, of masses sung, of intercession of saints, all follow logically (but how unscripturally) from this most pagan of all doctrines—for pagan it is. Here is the evidence:

“The Egyptians say that Ceres (the goddess of corn) and Bacchus (the god of wine), hold the chief sway in the infernal regions: and the Egyptians also were the first who asserted the doctrine that the soul of man was immortal.”

Herodotus, Bk. ii, Sec. 123.

This evidence is multiplied a thousand times in the museums of the world. The walls of the tombs of Egypt, the paintings on the sarcophagi, the Book of the Dead, all subscribe to this doctrine.

And as for being a Christian doctrine, hear what Justin Martyr wrote as long ago as A.D. 150:

“For if you have conversed with some that are indeed called Christians, and do not maintain these opinions, but even dare to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob and say that there is no resurrection of the dead, but that the souls as soon as they leave the body are received up into heaven, take care that you do not look upon these. But I, and all those Christians that are really orthodox, do know that there will be a resurrection of the body.”

(Dialogue with Trypho the Jew, Sect. 80).

It may be that because of these enormities and contradictions are seen and appreciated, emphasis is sometimes placed not upon the “soul of man,” but upon the “spirit of man.” The original words used in the Old Testament (*ruach*) and the New (*pneuma*) signify breath, life, energy, disposition. These are necessary attributes of living creatures and are possessed in measure by all.

“Thou takest away their breath (*ruach*) they die.” (Ps. 104:29.)

“Man giveth up the ghost (*gava*=breath) and where is he?” (Job 14:10.)

“Who knoweth whether the spirit (*ruach*) of man goeth upward or the spirit (*ruach*) of beasts goeth downward to the earth.” (Ecc. 3:21; R. V.)



To assert a never dying spirit entity for man would entail a never dying spirit entity for the beasts. Moreover, if such an entity is possessed what should be done with it when separated from the body? In this matter the Christian Evolutionist is sorely pressed. The Bible says that man and animal possess a spirit of life and Christendom says this signifies an inherent immortality. As an evolutionist he must account for it in the evolutionary process. As a member of Christendom he must therefore ascribe immortality in some measure to the animals; and as a believer in heaven and hell (and one cannot believe in one place of abode of departed spirits without the other) he must find a similar if not identical place for them.

Finally, the doctrine makes of none effect, and of no account the plan and purpose of God. God has never promised heaven to any man. Christ proclaims that no man hath ascended thereto. (John 3:13) Peter proclaims that David—"a man after God's own heart"—had not ascended there (Acts 2:34).

"But the earth hath he given to the children of men," (Psalm 115:16) and it is the earth that Christ promised to his disciples in the well-known words: "Blessed are the meek for they shall inherit the earth." (Matthew 5:5). It is God's plan that the earth "filled with His glory," "shall give him pleasure." It is His purpose that some from among mankind shall receive the gift of immortality and shall live and reign as "kings and priests on the earth." (Rev. 5:10).

When God through the agency of the angels (Elohim or mighty ones) created man (Gen. 1:26) and from him formed woman they were pronounced very good. In respect of their physical creation this was so but no similar statement could be made concerning their characters. They had not been tested, and when a test was applied they failed. They disobeyed, they transgressed, they sinned—"for sin is the transgression of the

law.” (I John 3:4). They had been warned that failure to obey would bring death, and from the time of their fall this began to operate in their members. So it is written.

“By one man sin entered into the world and death by sin, and so death passed upon all men for that all have sinned.” (Rom. 5:12.)

### SALVATION CONDITIONAL

Exactly contrary to human speculations and philosophies the Scriptures set forth man as an erring and dying creature.

“What man is he that liveth and shall not see death?” (Psalm 89:49). And by death the Scriptures mean the complete cessation of being.

“In death there is no remembrance of thee, in the grave who shall give thee thanks.” (Ps. 6:5.)

“There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.” (Ecc. 9:10.)

Because of the fall man finds himself in the position of requiring salvation and the Bible is the only source of the knowledge of God’s plan for giving this. “Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.” (Isa. 45:11). “I have even from the beginning declared it to thee, before it came to pass I showed it thee.” (Isa. 48:5).

Yes! At the very beginning—at the time of the transgression in Eden—an indication of this plan is given. The promises of God to the woman that she should bear children brought with it an indication that from these should arise one—the seed of the

woman—who should by his perfection of character gain the victory over that which caused sin—the promptings of the flesh.

In the record in Genesis a conflict between the seed of the woman and the seed of the serpent is outlined with a consequent bruising in each case.

“I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.” (Genesis 3:15.)

And it is necessary for an understanding of the covenant in Eden that we consider for a moment this term “seed of the serpent” and other terms associated with it. It will probably be easiest if we take a passage from the last book of the Bible first. In chapter 20 of the Revelation and verse 2 we read: “And he laid hold on the dragon, that old serpent, which is the Devil and Satan and bound him a thousand years.” Now the Revelation is a book of sign (ch. 1, verse 1) and these terms are used symbolically—as indeed they are in many parts of the Scriptures. We quote the verse, however, to place before the reader the association of the terms—“that old serpent which is the Devil and Satan,” and we do so in order that we may fully understand the term “seed of the serpent.”

### **MEANING OF “DEVIL” AND “SATAN”**

What is the Bible “Devil” and “Satan?” Do they bear any relation to the Devil and Satan of Christendom—an evil monster who for ages has tempted men and lured them from the paths of righteous, or as some aver, a fallen angel who would seem to be more successful even than God in taking the “souls” of men?

For answer, we would point out in the first instance that these are Bible words and that, therefore, they should be interpreted by and understood in connection with the Bible. They should not be

associated with Teutonic or any other mythology. In the second instance we would point out that the words “Devil” and “Satan” are untranslated words—they have been transferred to our English Version and used in many cases as if they were proper nouns. This action may be understood when we remember that the English Versions were made from the time of Wycliffe (1382) to the time of the Authorized Version (1611) when the idea of the existence of evil spirits and of the arch fiend was widely and firmly held; but it does not help in understanding the Bible terms.

The word Satan is from the Hebrew through the Greek *Satanas* and means a hater, an accuser, an adversary. The word is so translated in many places in our English Bible and should be so understood in all other. Let us take an interesting instance of this use in both Old and New Testaments. In the Old Testament we find that when Balaam decided—against the warnings of God—to go to Balak, the way was blocked by an angel of God. It is recorded in Numbers 22:22, in the words “. . . and the angel of the Lord stood in the way for an adversary against him,” and in this case the translators rendered the word *Satanas* by the word “adversary.” It no doubt seemed inconceivable to them and incompatible with their doctrines that an angel of the Lord should be *satan*. There is no difficulty at all in the matter if the Bible doctrine is accepted. Anything, anyone who is an adversary or an accuser is a *satan*. This is why Peter is so styled by Christ.

In the New Testament in Matt. 16, we have the record of the incident when he resisted the testimony of Jesus concerning his death at Jerusalem and the rebuke administered to him by Christ: “Get thee behind me Satan; thou art an offense unto me.” When the civil power became an adversary to the disciples and apostles and persecuted and hindered them it constituted a *satan*. The apostle Paul refers to such an adversary when writing to the Thessalonians (I Thes. 2:18) to explain that he had been hindered in coming to them. It is for the same reason that Jesus addressed

the ecclesia at Pergamos as those who dwelt “where Satan’s seat is.” (Rev. 2:13).

We do not know whether those who believe in an all powerful arch fiend appoint to him any particular place of residence other than “hell,” yet they must find one for him, for he certainly is not the overseer of the Bible “hell.” The keys of hell and of death are held by “the Son of man . . . he that liveth and was dead” and is “alive for evermore (Rev. 1:13,18) that is, by Jesus Christ (Rev. 1:1).

Yet if he exists he must have some place of residence. Perhaps those who believe in this personal Satan might direct their attention to Pergamos in Asia Minor. For ourselves the matter presents no difficulty. Pergamos had become under the Attalic kings the most splendid city in Asia—a city of temples devoted to a sensuous worship. Here also existed a great altar to Zeus. The Romans inherited this splendid dominion, and down to apostolic times Pergamos remained the centre of Roman administration, and a great pagan religious centre. Pergamos was indeed the seat of the adversary to the followers of Jesus and the Satan in this case was no other than the civil and religious bodies politic existing there.

The associated term—the Devil—is also an untranslated word. It is an anglicised form of the Greek word diabolos which means “a false accuser.” Here again anyone who brings or makes a false accusation is a devil, and here again there are instances where the translators departed from their usual custom and translated the word. When Paul gives advice to Timothy concerning the qualifications of those who should guide the ecclesias of that time he says: “Even so must their wives be grave, not slanderers, sober, faithful in all things” (I Tim. 3:11). The word translated slanderers is diabolos, and to be consistent the translators should have written: “Even so must their wives be grave, not devils . . .” If the reader of the Scriptures bears in mind the fact that anyone who slanders or falsely accuses is a devil, there is no harm in retaining

the word untranslated, but to make this word to mean the “tempter of mankind, enemy of God, superhuman malignant being” (Oxford Dictionary) is neither a true interpretation nor agreeable to Bible doctrine.

### **PROMPTINGS OF THE FLESH**

What is really our great enemy, whereby we do contrary to God’s command, whereby we sin against our neighbor? The apostle Paul declared that in him, “that is in my flesh dwelleth no good thing” (Rom. 7:18), so that “when I would do good evil is present with me.” (Rom. 7:21). James shows the operation of this evil propensity. He says:

“Every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death.” (James 1:14-15).

It is, therefore, logical to regard these promptings of the natural mind, these fleshly lusts or desires as the great enemy, the adversary, the false accuser or slanderer of those things that are good. These constitute the Bible Satan or Devil whether in personal, political, civil, or religious manifestation. Therefore the Bible sets forth these as having the power of death, for they bring sin and sin brings death. It proclaims that the devil has the power of death and that Jesus

“was made a little lower than the angels for the suffering of death...Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same that through death he might destroy him that had the power of death, that is, the devil.” (Hebrews 2:9, 14.)

How difficult it must be for Christendom to reconcile the belief in a “superhuman malignant being” with the teaching of the Scriptures that Christ was made like us, so that he could taste death and by death destroy this devil. The association of ideas is not only illogical; it is unscriptural.

Because Christ was of our nature it was possible for him to die. But when he died it was not a sentence passed upon him because of sin. With us it is: “death passed upon all men for that all have sinned.” Of Jesus, however, it is written that “he did not sin,” and therefore he “tasted death,” for God “loosed the pains of death, because it was not possible that he should be holden of it” (Acts 2:24).

Can the diabolos or the santanas of the Bible, the devil propensivity of the flesh, have power over such? No, it was through death Jesus destroyed in himself “him that had the power of death” and thereby became “the resurrection and the life,” “the author of eternal salvation unto all them that obey him.” (Heb. 5:9).

### **IMMORTALITY THROUGH CHRIST**

Does this not show once more how unscriptural and illogical are Christendom’s doctrines of immortal soulism, of heaven going, of purgatory, of hell, of the Devil and of Satan? Does it not show how logical the Scriptural doctrines are—that man fell through disobedience; that apart from the plan of redemption there was no escape from eternal death; that in due time God sent His son “made of a woman; that through his obedience the enmity in him was conquered and a way opened for a multitude who believe in him and obey him to escape from this mortality by a resurrection from the dead; that he will return to this earth to awaken those that sleep in the dust and gather them together with those who “are alive and remain” to his judgment seat, there to reward every man as his works shall be; that then will “that old serpent, the devil and satan” be bound or restrained by reason of the righteous reign of Christ

and those accepted by him; and that finally the last enemy, death, shall be destroyed (I Cor. 15:26; Rev. 20:13-14; 21:4).

Because death will be destroyed the Bible “hell” will exist no more, for the hell of the Bible is merely a covered place, a pit, the grave, the place of the dead. With it is associated no excruciating torture. It is true that Christ speaks of certain ones being cast “into hell, into the fire that never shall be quenched.” The word “hell” here is a translation of the word Gehenna, and Gehenna was the valley of Hinnom, the place outside Jerusalem where the bodies of criminals were cast together with the waste of the city, and where fires were continually burning to consume the refuse. Did Christ mean that those who offended should be cast here? He is clearly using it as a figure, signifying thereby utter destruction; the destroying agents, worm and fire, continuing their work so long as there remained anything to be destroyed. This is the work of the grave, and all mankind are and will be subject to it apart from the salvation offered through the Scriptures. This is the reward of the wicked: “. . . death shall feed on them...and their beauty shall consume in the grave for it is a habitation to every one of them.” (Ps. 49:14 margin). This is the reward of those found unworthy by Christ at his judgment seat. To them is given no gift of life eternal, so that in due time they pass a second time into the grave (styled the second death—Rev. 20:6) and are punished with everlasting destruction from the presence of the Lord (2 Thess. 1:9).

## **THE COVENANT WITH ABRAHAM**

From what we have written it will be clear that the plan and purpose of God concerning man and this world was not completed by the death of Christ, neither was the work of Christ completed. Christendom errs in assuming that this was so, and in this assumption they ignore or overlook two other great promises God made in His word to mankind. What place in the doctrines of Christendom does “the holy covenant, the oath which he swore to our father Abraham” hold? It is true that many recite these words



(found in Luke 1:72-73), but how many could explain their meaning? The covenant to Abraham was made when at the age of seventy-five he left Haran at the invitation of God to go to a land which God would show him. This is the covenant:

“And I will make of thee a great nation and I will bless thee and make thy name great: and thou shalt be a blessing: And I will bless them that bless thee and curse him that curseth thee and in thee shall all families of the earth be blessed.” Gen. 12:2-3.

“And the Lord said unto Abraham . . . Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever.” Gen. 13:14-15.

It is a covenant which has never been fulfilled—

“And God gave him (Abraham) none inheritance in it, no not so much as to set his foot on, yet he promised that he would give it to him for a possession and to his seed after him when as yet he had no child.” (Acts 7:5).

Nor can it be fulfilled apart from the further work of Christ. It is a work which he will perform when he returns to this earth according to his promise.

“If I go . . . I will come again.” (John 14:3.)

and the promise of the angels who witnessed his ascension—

“This same Jesus . . . shall so come in like manner as ye have seen him go into heaven.” (Acts 1:11.)

Then will the dead who “sleep in the dust” “hear the voice of the Son of God and they that hear shall live” (John 5:25). Then will Abraham and Isaac and Jacob— “heirs with him of the same promise” (Heb. 11:9) be raised and rewarded with that change of nature, the gift of immortality, and an eternal inheritance in the kingdom of God.

Though the promise— “ye shall see Abraham, Isaac, and Jacob in the Kingdom of God”—has not yet been fulfilled it does not make it of none effect. On the contrary, it makes the future bright with expectation. The future yet contains the further unfolding of the divine purpose when Jesus Christ— “the son of Abraham”—shall return “to perform the mercy promised to our fathers and to remember his holy covenant: the oath which he swore to our father Abraham.” (Luke 1:72-73.)

Now in the same place of Scripture the birth of Christ is associated with yet another covenant. It is one recorded in the Old Testament, and like that made with Abraham still unfulfilled. Concerning it Zacharias, the father of John the Baptist, prophesied

“. . . the Lord God of Israel . . . hath visited and redeemed his people and hath raised up an horn of salvation for us in the house of his servant David.” (Luke 1:68-69.)

The birth of Christ is hailed as a fulfillment of a promise to David and this is the promise:

“And when thy days be fulfilled and thou shalt sleep with thy fathers I will set up thy seed after thee . . . I will establish the throne of his kingdom for ever . . . and thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.” 2 Sam. 7:12-16.

It is clear that this threefold promise: the establishment of David's kingdom, its continuance for ever, his own participation, and this as we have seen is the prerogative of the Son of God. It should, therefore, occasion no surprise that this is associated with the birth of Christ. Does it not explain clearly the meaning of the words:

“He (Jesus) shall be great and shall be called the Son of the Highest and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.” (Luke 1:32-33.)

### **CHRIST TO RETURN**

Surprise is occasioned however by the fact that Christendom should regard these promises as no longer of any practical import: that they are either fulfilled or will not be fulfilled. But have they been fulfilled? Christ has never reigned upon the throne of David, nor has the house of Jacob existed as a corporate body since 722 B.C. They are to be fulfilled when Christ “the root and offspring of David,” returns to this earth to take unto himself his great power and reign (Rev. 11:17); when the Lord

“Will raise unto David a righteous Branch and a King shall reign and prosper, and shall execute judgment and justice in the earth.”

“In his days Judah shall be saved and Israel shall dwell safely...they shall dwell in their own land” (Jer. 23:5-8);

when he that was born in “Bethlehem Ephrathah...shall come forth to be ruler in Israel” (Micah 5:2) and when Jerusalem shall shout and rejoice greatly for “behold thy king cometh unto thee” (Zech. 9:9).

The three great covenants—the covenant in Eden, the covenant to Abraham and the covenant to David—thus focus attention upon the great purpose of God with the earth. They speak of a great world wide kingdom to be established by Christ when he returns to this earth, wherein Abraham and David and many others who had faith in these promises will be blessed.

But the blessing is not confined to those only who are of the natural seed of Abraham. It is not a tribal or even a national blessing; it is a blessing for all nations. It is to be universal. How may this be and what is the evidence for it?

When God outlined, through the prophecies to Daniel, the historical sequence of the four great empires of the past which have included in their domains the land of His choice—Palestine—He particularises concerning the last. He showed through the vision of the great image composed of divers metals (Dan. 2:31-32) that the Babylonian Empire—“Thou, O King (Nebuchadnezzar, verse 28) are a king of kings...Thou are this head of gold”—should be followed by an inferior kingdom (the Medo Persian), then by the Greek Empire, and finally by the Roman Empire. This fourth empire though “strong as iron” (verse 40)—and the Roman Empire exceeded in extent, and in duration any of the preceding empires—should eventually suffer a change. It should be divided (verse 41) and in its divided state part should be strong and part weak, neither should there be cohesion between the parts. This exactly describes the condition of that part of the earth formerly ruled from Rome when Rome fell. Europe became a divided continent with its many nations asserting themselves, one against another. The history of Europe from that time is a record of the strong seizing the weak; of the weak forming alliances to resist the strong. It is a condition which has persisted unto the present day—a remarkable proof of the testimony of the prophets; of the infallibility of God’s word.

## GREAT CHANGES COMING

This divided, incohesive condition is not to continue indefinitely. But the change will not come by man's device. It will come from God. This vision was given to Nebuchadnezzar and interpreted by Daniel in order that man might know "what shall be in the last days," that man might understand that God "ruleth in the kingdom of men and giveth it to whomsoever he will" (Dan. 4:25), that He "removeth kings and setteth up kings" (Dan. 2:21). It was given to show that:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2:44.

Dynasties will no longer rise and fall, empires will no longer follow empires, for this kingdom is universal. And because it is God's Kingdom it will be a kingdom wherein dwelleth righteousness, wherein is found everlasting peace. It is written by the prophet Isaiah (chap. 9, verse 7):

"Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever."

Here we would note not only the peaceful nature of the kingdom and its long continuance but also its association with the throne of David. Let us, therefore, add to this testimony that of the preceding verse:

"For unto us a child is born, unto us a son is given and the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor, The Mighty

God, The Everlasting Father, The Prince of Peace.” Verse 6.

All who are familiar with the libretto of “The Messiah” will know that therein these words are applied to Christ. We agree, and would also add as corroboration of this the words found in chapter 11 of the same prophet:

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the Lord shall rest upon him . . . with righteousness shall he judge the poor and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked . . . The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid . . . and a little child shall lead them . . . They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

This one who comes out of the stem of Jesse, upon whom the spirit of the Lord rests, who smites the earth with the rod of his mouth can be no other than Jesus. He is the stone, rejected by the builders, which will break in pieces the kingdoms of men and upon their ruin build the Kingdom of God (Dan. 2:34-35; 44-45).

### **CHRIST PREACHED A LITERAL KINGDOM**

But was this teaching concerning a literal kingdom upon this earth the subject matter of Christ’s teaching? When “he went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom” was this his theme or did he not rather preach, “the Kingdom of God is within you?” The evidence is conclusive that at all times he preached the first and at no time did he preach the second. Note, for example, the effect of his teaching upon his

disciples and people. It is written (Luke 19, verse 11) “And as they heard these things, he added and spake a parable because he was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear.”

This then was the response to his teaching: they associated Jerusalem with the Kingdom of God and looked for its establishment immediately. Nor did the parable negative this teaching, but rather confirmed it, for it set forth the nobleman as going away and after long time returning “having received the kingdom.” But it did teach that this return should not be immediate. Similar teaching was given when the disciples asked a question upon this very matter after Christ’s resurrection.

“Lord wilt thou at this time restore again the kingdom to Israel.” (Acts 1:6). In his answer Christ does not deny the fact of the kingdom nor its association with Israel. What is denied to them is the exact time for its establishment. Christ himself had given signs whereby they might know when the Kingdom of God was nigh at hand, but they had been told that “of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the son, but the Father.” (Mark 13:32). It was future to that time even as it is to this, and so could not possibly be “within them.”

Still less could the Kingdom of God be within those to whom the words were addressed. The record in the Gospel of Luke (chapter 17, verse 20) shows that he was replying to the Pharisees whom he had described as hypocrites and white-washed sepulchers and who would find no place in the kingdom. “Ye shall see Abraham, Isaac, and Jacob in the Kingdom of God and ye yourselves thrust out.” How then can we understand these words? The alternative rendering of the original words found in the margin makes it plain. “The Kingdom of God is among you.” And was it not so? Was not the prospective King there with them—the one who when charged with making a claim to this honor denied it not

before Pilate, but said: “To this end was I born and for this came I into the world.” (John 18:37).

Forasmuch then as it had been covenanted to him, and inasmuch as he had been obedient to the Father in all things and was willing to obey even to the extent of yielding up his life, the Kingdom could be given to no other. He then was in this sense the King of this Kingdom of God, reigning in its capital (Jerusalem—Matt. 5:35) with princes and rulers (the redeemed from among men—Rev. 5:9) over a people (the nations, Ps. 2:8, Rev. 2:26) and a territory (the whole world, Ps. 72:8) and bringing all the world to God (Isa. 2:2-4; Ezek. 40-48).

### **WHEN WILL IT COME?**

“Our Father who art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven.” When will the Kingdom come? Man may not know “the day nor the hour,” but he may heed the signs that herald its approach. The apostle Paul says that these times and season should be known:

“Of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night . . . but ye, brethren, are not in darkness that that day should overtake you as a thief.” (I Thess. 5:1-4.)

Of the many signs relative to these times and seasons which have been given, let us consider one mentioned by Christ. It was given in reply to a question which the disciples addressed to him upon this matter. Jesus answered them:

“Behold the fig tree and all the trees: when they now shoot forth ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see



these things come to pass (and he is referring to signs which he had just given them) know ye that the kingdom of God is nigh at hand.” Luke 21:29, 31.

In this parable concerning all the trees why does Jesus separately mention the fig tree? Is it not because in the Scriptures there is a nation likened to a fig tree, and one therefore which might be called the fig tree nation? In the prophecy by Joel we read:

“A nation is come up upon my land (the land of Israel, chapter 2, verse 1)—he hath laid my vine waste and barked my fig tree; he hath made it clean bare and cast it away” (chapter 1, verses 6-7).

What was God’s vine? Psalm 80 leaves the matter in no doubt, for there Israel is likened unto a vine brought from Egypt and planted in a new land. And Israel is the vine and fig tree of Joel’s prophecy.

In addition to the symbolic use of trees for nations, the Bible contains many examples of the state or condition of those nations being represented by the state or condition of the trees. The 17th chapter of Ezekiel may be cited in this connection. The kingdoms of Judah, of Egypt, and of Babylon are brought under review and the prophet concludes:

“All the trees of the field shall know that I, the Lord, hath brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish, I, the Lord, have spoken and have done it.” Ezek. 17:24.

It will thus be seen how the prophet uses the condition of the trees to represent the varying fortunes of these nations. In the same way when Christ asks us to consider the budding of the trees of the

parable he is calling attention first to the time aspect of the signs he has given, just as the budding of the trees heralds summer, so the fulfillment of the signs heralds the coming kingdom; and second, to the state or condition of the things symbolized. The budding of the fig tree indicates a stirring of national life in the fig tree nation, just as the budding of the other trees indicates the growth of national consciousness—a development of modern times.

### **RESTORATION OF ISRAEL**

For many centuries Israel has been a dry tree. Her nationality has been submerged beneath that of other nations, her people scattered and her land a desolation in the hands of strangers. Yet the last fifty years have witnessed a remarkable quickening of the national aspirations of the Jews. The movement known as Zionism has taken hold of Jewry in all countries and they clamor to be allowed to go back “to their own land.” Those who have gone—and over 600,000 are settled there—have made “the wilderness to blossom as the rose,” exciting the envy and alarms of the Arabs. We interpret this as a fulfillment of the words of Christ, but lest it be deemed we build too much upon a single movement we ask you to read what the prophets have said concerning Israel in the latter days.

We would especially direct your attention to the 37th chapter of Ezekiel where the prophet speaks of a valley full of bones representing “the whole house of Israel” (v. 11). We would ask you to note the process of regathering them from among the nations and their establishment in their land.

Thus saith the Lord God: “Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel: and one king shall be king to them all:...and they shall dwell in

the land that I have given unto Jacob my servant:...and my servant David shall be their prince for ever.” (vv, 21, 22, 25).

Is not the budding of the fig tree nation a sign of the nearness of these things—the coming of the Son of Man—the establishment of the Kingdom of God? It is Christ who gives the sign. Shall we heed it and be among those to whom he does not come as a thief, or shall we ignore it, reject it, despise it and be taken unawares?

**This book has been written that you may be enabled to answer that question.**

**It has set before you the reasons why you should take up the Bible again and read and study it.**

**Scientific theories and clerical fables combined with modern indifference may have caused you to regard it is of no account.**

**But in this book unproved theories and human fables have been put to the test, placed side by side with the Scriptures, with the result, we trust, that you are assured that the latter form an impregnable rock upon which we can build our hopes.**

**The history of the nations has proved the truth of Bible prophecy, an undeniable testimony to the fact that it is the Word of God. With these assurances we have examined the message the Bible brings: —God’s plan of salvation for man and his purpose with the Earth.**

### **A FINAL QUESTION**

We are brought, then, finally and inevitably to the question:

“What does this message mean to me; may I partake of this great salvation, and of this glory which shall cover the earth?”

The answer is quite simply “Yes” for God “is not willing that any should perish but that all should come to repentance.” (2 Pet. 3:9)

Yet the act of repentance involves some effort, some response on the part of the seeker. To whom shall he come, from what shall he repent, and what shall be required of him? “He that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him. (Hebrews 11:6)

The searcher can find evidence of God in His handiwork, for “the heavens declare the glory of God and the firmament showeth his handiwork,” but cannot find there a revelation of God or His purpose. He must search in God’s Word, for this is a lamp to the feet and a light to the path, inasmuch as “the entrance of thy word giveth light, it giveth understanding to the simple.”

It will give all the knowledge necessary for a firm belief that God is, and for an understanding of God’s revelation of himself.

It will show that, apart from God’s plan of redemption, the seeker will pass into the endless silence of the grave; but it will also unfold to him the hope and promise of an escape from this doom.

## **THE CHOICE**

It will show that a means has been provided whereby his former life may be covered by baptism into Christ; that by his complete immersion in water, by a symbolic death, he publicly confesses his guiltiness and figuratively dies, and that after the same symbol he rises to a newness of life (Rom. 6), having “an

advocate with the Father, Jesus Christ the righteous,” who shall be “a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people.” (Hebrews 2:17)

The Seeker now stands in the strait and narrow way that leads to life, he heeds the word of God, he keeps His commandments, for he believes that God is the “rewarder of them that diligently seek him.” He believes that by so doing he will be numbered among those who will receive eternal life; that he will stand among the redeemed who sing: “Thou . . . hast made us unto our God kings and priests and we shall reign on the earth:” that he will be among those of whom it is said: “They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes.”

“Come unto me all ye that labour and are heavy laden and I will give you rest.”

“Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”

CHAPTER XVII

**What Is The Gospel? Must One Believe It To Be Saved?  
What does the Bible say?**

If one understands God's plan and purpose with this earth, it is not difficult to understand the gospel. God's purpose is stated in Numbers 14:21, "But as truly as I live, all the earth shall be filled with the glory of the Lord."

Who formed the earth? "God himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited. I am the Lord; and there is none else." (Isaiah 45:18) Will the earth ever be destroyed? "One generation passeth away, and another generation cometh; but the earth abideth forever." (Ecclesiastes 1:4) "Blessed are the meek, for they shall inherit the earth." (Matthew 5:5) "The righteous shall inherit the land, and dwell therein forever." (Psalms 37:29) For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." (Psalms 37:9)

**The Gospel—What Is It?**

Paul said in Romans 1:16, "I am not ashamed of the gospel of Christ; for **it is the power** of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Reader, ask yourself this question: If the **gospel is the power** of God unto salvation, **is there any other power** that will save? Did Jesus ever preach the gospel? "Now after that John was put in prison, Jesus came into Galilee preaching the **gospel of the Kingdom of God.**" (Mark 1:14) In Luke 4:18 we read: "The spirit of the Lord is upon me, because he hath anointed me to preach the **gospel** to the poor." Now read verse 43 and he said unto them, "I must **preach** the **Kingdom of God** to other cities also; for therefore am I sent." To preach the gospel is to preach the Kingdom of God. In Luke 8:1 we read: "And it came to pass afterward, that He (Jesus) went

throughout every city and village, preaching and showing the glad tidings of the Kingdom of God; and the 12 were with Him.” Now read Luke 9:2; “And He sent them (the twelve) to preach the Kingdom of God.” I wonder if they did it? Skip down to the sixth verse and we read: “And they (the twelve) departed, and went through the towns **preaching** the **gospel**”—people today who preach the gospel will tell the people about a Kingdom, the one Jesus taught His disciples to pray for—“Thy Kingdom come. Thy will be done in earth, as it is in heaven.” (Matthew 6:10) (See also Luke 11:12) The scripture foreseeing that God justify the heathen, through faith, preached the gospel unto Abraham, saying: In thee shall all nations be blessed. (Galatians 3:8)

Is the church the Kingdom? No. The called out ones are heirs of the kingdom which will be worldwide. “Hearken, my beloved brethren; Hath not God chosen the poor of this world **rich** in faith, and **heirs** of the Kingdom which he hath promised to them that love him?” (James 2:5) Is it clear to you that the true followers of Christ are **now heirs** of the Kingdom? Paul and Barnabas preached the **Gospel** to Derbe—and **taught many**—then doubled back to Lystra, Iconium and Antioch, “Confirming the souls of the disciples, and exhorting them to **continue in the faith**, and that we must through **much** tribulation enter into the Kingdom of God.” (Acts 14:22) **Now read** the next verse: “And when they had ordained them **elders in every church**,” people who **think** will know that the church is not the Kingdom.

The parable of the nobleman in Luke 19:12-27 carefully studied will make clear that the church is not the Kingdom. The Nobleman is Christ. He has gone into a far country— what for? To receive for himself a kingdom (not the church) and to return. The faithful church members, when the nobleman returns, will hear this: “Come ye blessed of my father, inherit the Kingdom prepared for you from the foundation of the world.”

Did the early church expect the Kingdom to be set up or restored in their life time? Yes. After Christ's death and resurrection he spent 40 days on earth—what was he doing during these 40 days? And did His immediate followers ever see Him? Yes. Acts 1:3 gives us the answer: “Being seen of them 40 days, and speaking of the **things pertaining to the Kingdom of God.**” Now note what His followers asked Him: “Lord wilt thou at this time restore again the Kingdom to Israel.” (Acts 1:6)

Did Israel ever have a kingdom? Yes. We read in I Chronicles 28:5, “And of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the Kingdom of the Lord over Israel.” The Kingdom of God of the past was made up of the 12 Sons of Jacob—Saul was the first king, David the second and Solomon the third—each reigning 40 years. Solomon built the temple—It cost a lot of money—people were taxed unmercifully—When Rehoboam came to the throne, 10 of the tribes led by Jeroboam asked that their taxes be lightened. Now, note Rehoboam's reply: “My father (Solomon) hath chastised you with whips, but I will chastise with Scorpions.” (I Kings 12:11 also II Chronicles 10:11) Ten of the tribes led by Jeroboam went north to Samaria, the capital of the northern Kingdom, and became the Kingdom of Israel. The two tribes remained at Jerusalem, the capital of the southern Kingdom of Judah. Will these two Kingdoms ever be brought back to Palestine and become **one nation**? What does the Bible say? A careful study of the 37th chapter of Ezekiel will reveal that the dry bones mentioned there are the “**whole house of Israel.**” (verse eleven.) Now note verse 21, “Behold I will take the children of Israel from among the heathen (nations) whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them **one nation** in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two Kingdoms any more at all.” If you understand Ezekiel chapter 37, you will also understand why the Jews from 74 nations are **now** (1956) being



gathered back into Palestine. You can also understand the question in Acts 1:6, “Lord will thou at this time restore again the Kingdom to Israel?” Then, too, you will understand what Paul meant when he entered Rome with chains on his hands and said, “For the hope of Israel I am bound with this chain.” (Acts 28:20) Read Acts 28:30, “And Paul dwelt two whole years in his own hired house . . .” verse 31, “Preaching the Kingdom of God and teaching those things which concern the Lord Jesus Christ.”

At Pentecost, 50 days after the resurrection of Christ, Peter, filled with the spirit, Acts 2:22, said: “Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by Him in the midst of you, as ye yourselves also know.” Now to paraphrase: Gentlemen, the Messiah, the one you have been looking for, you by wicked hands have crucified him, but God raised him from the dead. It was not in God’s plan to leave Christ in hell (grave) hence this verse “This Jesus hath God raised up.” God never raised any one from the dead except Christ. Why did God raise Christ from the dead? To sit on David’s throne. Where is David now? Didn’t he go to heaven at death? “For David is not ascended into the heavens.” (Acts 2:34.) Heaven going (at death) is not taught in the Bible. Peter, filled with the Holy Spirit, preached this powerful sermon causing his hearers to cry out: “Men and brethren, what shall we do?” Peter in effect said: “Gentlemen there is only one thing now that you can do. Jesus said just before he went to heaven that repentance and remission of sins should be preached in **His Name** among all nations, beginning at Jerusalem. (Luke 24:47.) From Pentecost on—no salvation except in His name.” “Neither is there salvation in any other for there is none other **name** under heaven given among men whereby we must be saved. (Acts 4:12.) The **name** was added at Pentecost, 3,000 were baptized into the only name under heaven whereby people can be saved. How can one today enter that name? Believe the good news of the Kingdom of God, the Restoration of the Kingdom of Israel, and be baptized (immersed) out of Adam into Christ. “For as many of you as have

been baptized **into Christ** have put on Christ.” (Galatians 3:27.) Will sprinkling a little water on one’s head take the place of baptism into the only name under heaven whereby one can be saved?

All the people baptized before Pentecost were baptized unto John’s baptism. This included Jesus, the 12 apostles, and many from the Jordan region. In the 19th chapter of Acts we read of about 12 people (verse 7) who had never heard of Pentecost and evidently had been baptized under John’s baptism beyond or on the other side of pentecost—se we read in verse 5 they were baptized **in the name** of the Lord Jesus. Paul in Romans 6:3 speaks of being baptized into Jesus Christ, and verse 4, “buried with him by baptism into death” and verse 5 “If we have **been planted** together in the likeness of his death, we shall be also of resurrection,” (leaving out boldface.)

In Acts 8:5 we read: “Then Philip went down to the city of Samaria and preached **Christ** unto them.” In verse 12 we read: “But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized both men and women.” What is meant by the things of the Kingdom? Certain elements of God’s Kingdom to be set up at the second coming of Christ consist of the following: 1. **A king**—and all will agree that Christ will be that king. 2. **Territory**—the whole earth (Zechariah 14:9.) 3. **Royal Household** or helpers—these are to be kings and priests and reign with Christ on earth. (Revelation 5:9-10) 4. **Subjects**—the Mortal nations for we read in Daniel 7:27, “And the Kingdom and the dominion and the greatness of the Kingdom under the whole heaven, (not in heaven) shall be given to the people of the Saints of the most high, whose Kingdom is an everlasting Kingdom and **all dominions (Mortal Nations)** shall serve and obey Him.” 5. **Laws**— “The law goes forth to govern the nations on earth.” (Psalms 67:4) 6. **Capital**—That will be Jerusalem— “the city of the great king.” (Psalms 48:2.)

Would you like to be a ruler in the Kingdom soon we believe, to be established right here in the earth? In Daniel 2:44 we read: “In the days of these kings (the toe period of Daniel’s great image) shall the God of heaven **set up a Kingdom.**” Note carefully what is said of this Kingdom. 1. It shall never be destroyed. 2. It shall not be left to other people. 3. It shall break in pieces the Kingdoms of men. 4. It shall stand for ever.

Christ is to be king over all the earth. He shall have dominion from sea to sea, and from the river unto the ends of the earth. (Psalms 72:8) What kind of a king will Christ be? Isaiah 11 tells us in verse 4 we read: “He shall not judge after the sight of eyes, neither reprove after the hearing of his ears.” Verse 5: “But with righteousness shall he judge,” and in verse 9 we read “for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” When this takes place the song of the angel—“Glory to God in the highest, and on earth peace, good will toward men” (Luke 2:14) will be a reality.

Why can’t men bring about peace on earth and good will to men? What does the Bible say? “It’s not in man that walketh to direct his steps.” (Jeremiah 10:23.) Can groups of men, like the League of Nations or the UN bring peace to the earth? What does the Bible say? “The Lord bringeth the counsel of the heathen (nations) to naught; he maketh the devices of the people of none effect,” (Psalms 33:10.) Can great religious organizations with missionaries covering the earth ever be able to fill the earth with the glory of the Lord? The ruling powers of different nations often come in conflict with the teaching of the missionaries unless the religious leaders back up and support the government. Bertrand Russell, the noted philosopher, in his book: “Power: A New Social Analysis” page 109 declares: “Christianity was, in its earliest days, entirely unpolitical. The best representatives in our time are Christadelphians.”

All **true followers** of Christ believe His second coming is imminent. From Jerusalem, the capital city of the world, the law will go forth to “govern the nations upon earth.” (Psalms 67:4.) “He (Christ) shall judge among the nations, and shall rebuke many people; and they shall beat their swords (all war implements) into plowshares, and their spears into pruning hooks. **Nation shall not lift up sword against nation, neither shall they learn war any more.**” (Isaiah 2:4.)

Does anyone know when Christ is coming back to earth? No one knows, but we do **know** that the **day has been appointed**. We read in Acts 17:31, “Because he (God) hath appointed a day, in the which (day) He will judge (rule) the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men in that He hath raised Him from the dead.” Since God never raised anybody from the dead except Christ, we know who is to rule the world in righteousness. “For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.” (I Corinthians 15:25-26.)

In closing let me emphasize that all who believe and obey the gospel are “heirs of the Kingdom which He hath promised to them that love Him.” (James 2:5.) “If we suffer, we shall also reign with Him.” (II Timothy 2:12.)

Just before Christ returns to this earth, He pointed out in the 21st chapter of Luke, verses 26-31, certain signs—such as “distress of nations with perplexity”—that is now. Perplexity means no way out. “Men’s hearts failing them for fear.” Atomic warfare has the whole world in a state of fear and dread. “Behold the fig tree” the new state of Israel. All these signs indicate that the “**Kingdom of God is nigh at hand.**”

“Thy Kingdom come” is my prayer. “Watch and be ready” is all important.

O. L. DUNAWAY

THE KEY TO BIBLE UNDERSTANDING

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