

Bible Correspondence Course

Lesson 1

A BACKGROUND STUDY OF THE BIBLE ITSELF

You are beginning what will prove to be the most interesting and most profitable study you have ever undertaken. You are going to study the Bible. There has never been another book like the Bible. There never will be. It is much easier to make it divine than it is to make it human. On the arc that spans the ages hang the works of mighty men; works of science, and of art and of literature, that light the dim canopy of the years. Shining out above them all with the brilliance of the sun above the stars is the Bible.

The word Bible means "Book." Really, the Bible needs no other description. There are millions of books, but only one Bible. It is in a class by itself.

There are 66 books in the Bible. Thirty-nine of them are in the Old Testament, and 27 are in the New Testament. These books were not written by a single author, but rather, were written by some forty men who lived in different countries and who spoke different languages, over a period of some 1600 years. Many of them did not know that others had written. Yet, when their works were assembled, each fit perfectly into the pattern. There was not a single contradiction in any of them. At every point where any two touched upon the same event or subject there was perfect harmony. Skeptics through the centuries have sought to find a single flaw and have failed. Their efforts to destroy the Bible have been sufficient to establish it.

Written by kings and shepherders, noblemen and peasants, farmers and fishermen, it comprises a perfect record of the perfect plans of a perfect God.

Our Bible was not always in the form we have it—that is, printed on India paper and bound in leather. The Bible is older than either paper or printing. Each separate book was laboriously written, either upon carefully tanned animal skins, or upon a sort of plant fiber called papyrus. Each was written by hand and copies were made by hand. Hence they were very sacred, and were greatly treasured.

It is generally agreed that Moses wrote the first five books of the Old Testament somewhere around 1500 B.C. These are called the Pentateuch. Other writers provided the rest scattered over the next thousand years. The books were all written in the Hebrew tongue and were supposedly gathered together first by Ezra (See Neh. 8:5), around 400 B.C. At Alexandria, in 277 B.C. the Hebrew Old Testament was translated into the Greek language by seventy scholars, who called it the "Septuagint." This seems to be the version of the scriptures in general use in Jesus' day, and from which he and the apostles quoted.

The Greek language, being the language of the land in Jesus' day was used by the writers of the New Testament to give us the 27-book record. All these 27 books were written within a relatively short period of time; the first being written sometime after 33 A.D., and the last not later than 96 A.D.

These 27 books were written in much the same way as the manuscripts of the Old Testament. None of them have been preserved for us in the original. The pick and spade may yet uncover one of the original letters in the ruins of some ancient city, but as of now, none of them are known to exist.

However, we can be absolutely certain that we have the letters of the apostles, exactly as they were first written. Herewith is presented some (and only a portion) of the proof: We have today the writings of some two score church leaders of the first and second centuries, who quote freely from the actual copies of the apostles' letters. Some think that if the New Testament were completely destroyed it could be reproduced from quotations of others who had access to the actual letters.

Then, we have at present, three famous manuscripts that date back to the fourth and fifth centuries. They are the Sinaitic Manuscript, the Alexandrian Manuscript, and the Vatican Manuscript. These three, which were in all probability direct copies of the original letters, and which bear no evidence of having a common origin, other than those original letters, are indisputable proof that we have the Testament today as the apostles gave it.

Third: There are dozens of manuscripts of lesser importance, all of which agree, except for copyists' errors with these, and with the quotations of church leaders of the first centuries. In addition, new evidence is being unearthed almost every year, such as the Dead Sea Scrolls, which in every instance substantiate existing documents.

Fourth: The Latin Vulgate, translated by Jerome in 405 A.D. from sources other than the three famous manuscripts mentioned above, agrees in substance with these Greek manuscripts. Scholars agree that through comparison of all available evidence, the conclusion is perfectly safe that we have the New Testament as the apostles gave it.

There is no way of knowing what translations of the Bible have been made and lost forever in the dead centuries. But we do know that the first surviving English translation of importance was made by John Wyclif in England in 1382. Forty years later the Gutenberg Bible made its appearance as the first product of the newly invented printing press. William Tyndall completed his translation of the New Testament in 1525, and the Coverdale translation was the first printed Bible in the English language.

The translation of the Bible met with opposition from the Roman Catholic church, and some of the translators paid with their lives for their efforts to give the Bible to the people. It was the contention of the church that the Bible did not belong to the people, and the Bible was publicly burned in many places. Yet it has survived, and today every person who wants one may have one. None of us will ever know the debt of gratitude that we owe to those brave men who struggled so mightily to give the Bible to the common man in his own language.

In 1604 the King of England authorized the translation of ~~the~~ most famous version: the Authorized version, or the King James Version. He employed the best scholars available and in 1611 they finished their work and gave to the world what has remained to this day the standard translation of the English speaking world.

Translations since that time have been numerous. Some have been good; some bad. Perhaps all of them have made worthwhile contributions to our understanding of the teachings of Jesus and the apostles. A reading of several different versions of the Scriptures is about the safest commentary on any given passage of scripture.

We can rest assured that we have the complete New Testament; and that we have it as it was given. It is God's complete revelation. "Holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1:21). Being thus guided, they gave to us a perfect law of liberty. "Every Scripture is inspired of God, and is profitable,

for teaching, for reproof and correction; for instruction which is in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work" (2 Tim. 3:16, 17).

TEST ON LESSON 1

Fill in the Blanks:

1. The word "Bible" means.....
2. There are books in the Bible.
3. The material upon which the books of the Bible were first written was either or
4. The first five books of the Old Testament were written by
5. The Old Testament was written in the language.
6. We have three Manuscripts, the (1)....., the (2)..... and the (3).....which are copies of the original New Testament letters.
7. The great Latin translation of the Bible is called the.....
8. The first English translation was made by.....
9. The most widely used English translation is the.....
10. The reading of several different versions gives us a good.....on any given passage.

Underscore the Correct Answers:

1. How many books are there in the New Testament? 66 39 27 29
2. The Old Testament was written in Greek, Hebrew, Arabic, Latin.
3. The time covered in writing the Bible was 2000, 1600, 100, 1000 years.
4. The books of the Old Testament were first gathered together by Moses, Paul, Nehemiah, Ezra.
5. The last book of the Bible was written about 500 B.C., 35 B.C., 96 A.D., 150 A.D.
6. The Latin Vulgate was translated by Tyndal, Jerome, Gutenberg, King James.
7. The first printed Bible was the Vulgate, King James, Septuagint, Gutenberg.

Complete the Scriptures:

1. Holy men of God spake as.....(2 Pet. 1:21).

2. Every Scripture is inspired of God, and is profitable for.....

.....

.....thoroughly furnished unto every good

work (2 Tim. 3:16, 17).

Notice to Student:

We are sending you the first two lessons together. Study No. 1 first and then complete the test. Mail it to us when finished. Keep lesson No. 2. Study, and complete the test on No. 2 while No. 1 is being graded. We will return it to you with lesson No. 3.

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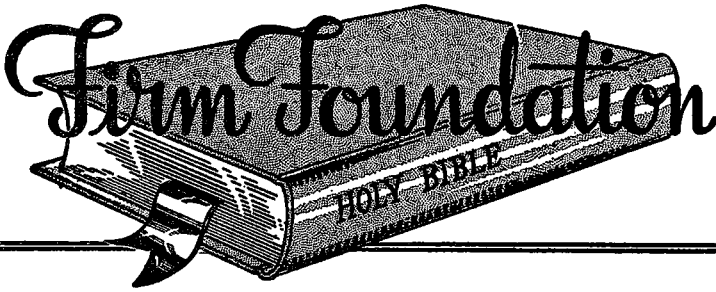
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Church Preference

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Grade



Bible Correspondence Course

Lesson 2

THE OLD TESTAMENT AND THE NEW

As you take up your Bible, you will notice that there is a blank page about two-thirds of the way through it. That blank page comes at the end of what is commonly called the Old Testament. It comes immediately before what is termed the New Testament.

These two major divisions of your Bible are important. You must thoroughly understand the significance of each of them before you can hope to understand your Bible.

The Old Testament was God's law to the Jew. It was never intended to be kept by Gentiles. It details God's dealing with the race from Adam down to Christ. The New Testament records God's law for all men both Jew and Gentile since Jesus' death on the cross. It is most important for us to realize that God's will for us is found in the New Testament—not in the Old.

Here are three reasons why we cannot today go to the Old Testament to find what God requires of us: (1) The Old Testament was God's law to the Jew. You were never under it. The ten commandments were given to the Jew only—never to the Gentile. (Read Exodus, chapters 19 and 20.) You cannot break the ten commandments any more than you can break the law of China. You are not and never were under them. (2) The Old Testament never contained a plan of salvation, not even for the Jew. At best, all he could do with his sacrifices was to postpone the punishment for his sins for a year. His sacrifices could not take away sin. (3) You are not under the Old Testament because Jesus took the law of Moses out of the way at his death. "He taketh away the old (covenant) that he might establish the new (covenant) by the which will we are sanctified" (Heb. 10:10).

The Old Testament is divided into five natural divisions: (1) the books of law: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. (2) The books of history: Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther. (3) The books of poetry: Job, Psalms, Proverbs, Ecclesiastes, Songs of Solomon. (4) The Major Prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel; and (5) the Minor Prophets: the last 12 books.

Luke gives a slightly different arrangement, noting only three divisions: the Law, the Prophets and the Psalms (see Luke 24:44).

The first division, the Pentateuch as it is generally called, is generally accepted as the works of Moses. It relates the history of the human race from the time God created Adam until the nation of Israel was ready to enter Canaan. In this division we find the story of Creation, the Fall, the Flood, the call of Abraham, the birth of Isaac, and of Jacob, the story of Joseph, the going down into Egypt, the bondage, the exodus, the giving of the law and the wandering in the wilderness.

During the early part of this period (from the creation to Mount Sinai), there was no written law. Each head of a family acted as the priest or patriarch of the tribe, and directed its worship. This gave rise to the term "Patriarchal dispensations." All the world, except the Jews, worshipped under this pattern until Jesus came.

The Jews were given a special law (recorded in Exodus 20). This law was in addition to what all the people had, and was "added because of transgression." This law, embodied in the ten commandments, was given only to the Jew. No other except the Jew ever had any part in it. This written law was given to fulfill God's promise to Abraham to make his seed a mighty nation. Through the keeping of the Law of Moses the Israelites did become a mighty nation.

The second division, the books of history, gives a brief history of the Jewish nation. After their entry into Canaan, the Israelites dwelt in the land governed by "Judges," or leaders who arose to meet each crisis in Israel's history. Later, the people "desired to be like their neighbors" and wanted a king. God gave them a king in the person of Saul. He was followed by David, and David was succeeded by his son, Solomon. Then the kingdom was divided into a northern and a southern kingdom. The northern kingdom was called Israel and the southern kingdom was called Judea. After relatively brief periods of history, Israel was conquered by Syria, and Judea was conquered by Babylon. The Israelites were dispersed among other nations and their identity lost forever. The men of Judea were carried away to Babylon, where they were enslaved 70 years. At the end of that time, a remnant, led by Nehemiah, returned to rebuild the walls of Jerusalem. That was some 450 years B.C.

The books of poetry are simply the hymns of praise and devotion, and the epic poems of the Jews. Through translation they have lost much of their poetic form, but they still hold for us a wealth of beautiful sentiment and powerful expression.

The fourth and fifth divisions: the prophets give us the preaching, the warning, and the observation of God's servants who lived among his people, the Jews, at different periods of their eventful history. Through the works of the prophets especially, God gives us a complete and perfect picture of the coming Messiah, and of what he would mean to the world.

The New Testament has four natural divisions. They are: (1) The Parallel Gospels, Matthew, Mark, Luke, and John; (2) The history of the beginning of the church: Acts of Apostles; (3) the Epistles, Romans through Jude; and (4) Prophecy, Revelation.

The books of Matthew, Mark, Luke and John begin, generally speaking, with an account of the events surrounding the birth of Christ. They are four parallel accounts of four different men of the life of Christ. These biographies of our Lord each contain peculiar points of their own, but in the points wherein any two or more of them touch on the same event they are in perfect harmony. The facts of the gospel are given in this division of the New Testament. Enough material is presented to make any honest reader believe that Jesus is the Christ, the son of the living God. If one does not believe in Jesus, this is the division of the New Testament that he should study.

The book of Acts is a book of history. Jesus gave the great commission to his apostles. He told them to "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). Almost with these words he left them. As we open the book of Acts the apostles are in Jerusalem where Jesus had told them to wait until they were endued with power from on high. Then the power came on the day of Pentecost. The apostles started out. What were they going to do? They were going to obey the Lord. What had the Lord told them to do? He had told them to go make disciples. So they were going out to make some disciples.

And Luke went along. He wrote down a diary of what they did and how they did it. When they made a disciple he wrote down how they did it. Today, if one wishes to make a disciple he can turn to the book of Acts and find out exactly how to make one. The record of at least eight different instances where disciples were made by the apostles can be found in the book of Acts. They may be found in Acts 2, 8, 9, 10, 16, and 18:8.

Then, following this history of the beginning of the church we have 21 letters written to churches and to individuals who had become Christians. These letters were written to them to instruct them in how to live the Christian life; how to worship acceptably; and to give them courage to face the struggles the early saints had to face.

Then in the last book in the New Testament the eye of faith is turned heavenward and the saint can see the pearly gates standing ajar, and the redeemed of the ages gathering home.

TEST ON LESSON 2

Write "Yes" or "No" in the Blanks:

1. There are two major divisions of your Bible, the Old Testament and the New.....
2. The Old Testament has five major divisions.....
3. The New Testament has three major divisions.....
4. You can find what God requires of us in the Old Testament.....
5. You must keep the ten commandments.....
6. The nation of Judea was captured by Syria.....
7. One would expect to find the story of the birth of Christ in Acts.....
8. Instruction in Christian living is found in the letters to the churches.....
9. The beginning of the church is recorded in Acts.....
10. There were 19 letters written to churches and individuals who had become Christians.....

Fill in the Blanks:

1. The Old Testament was God's law to the
2. The New Testament records God's law for.....
3. Following the reign of..... the kingdom was divided into two kingdoms; the kingdom of....., and the kingdom of.....
4. The apostles received the power by which they carried out the Great Commission on the day of.....

- 5. The eight detailed cases of conversion are listed in the book of
- 6. wrote down the details of how the apostles made saints out of sinners.
- 7. The book ofdescribes heaven.

Complete the Scriptures:

- 1. Go ye into all the world and.....to every creature.
He that.....and is..... shall be saved (Mark 16:15, 16).
- 2. But when they.....Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were..... both men and women (Acts 8:12).
- 3. And Crispus, the chief ruler of the synagogue, believed on the Lord and his house; and many of the Corinthians,....., and were (Acts 18:8).

Note to the Student:

Keep this lesson No. 2 while test No. 1 is being sent to us. We will grade test No. 1 and return it to you along with Lesson No. 3.

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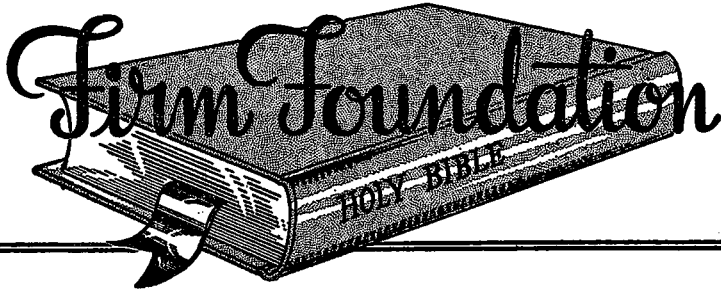
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Bible Correspondence Course

Lesson No. 3

FROM THE CREATION TO THE CONQUEST OF CANAAN

You are now ready to begin a study of the Bible narrative itself. The Old Testament is divided into two great periods, or dispensations: the Patriarchal, extending from the creation to the time of deliverance from Egyptian bondage; and the Mosaic, extending from the giving of the Law of Moses to the end of Old Testament history. Old Testament history ends about 400 years before the coming of Christ.

For the purpose of this course we have arranged the Patriarchal dispensation into four sections. They are: The Period Before the Flood, After the Flood, Jewish Patriarchs, and Egyptian Bondage. The Mosaic dispensation is arranged in eight sections; which are Wilderness Wanderings, Conquest of Canaan, Judges of Israel, The United Kingdom, the Divided Kingdom, the Kingdom of Judah, Babylonian Captivity, and the Restoration of the Jews. In this lesson the four sections of the Patriarchal period and two sections of the Mosaic period are presented. This means that the history of the Old Testament will be studied in two lessons. Obviously, the student will not have time to read all the Old Testament during this correspondence course, therefore, we recommend that you study carefully the charts on the inside pages of this lesson, noting especially the various periods. If you will fix firmly in your mind the periods of Old Testament history and some general knowledge of what occurred, your future study of both Testaments will be more profitable.

The Old Testament is the inspired word of God and has been preserved so that we might have the information that it contains. A knowledge of the Old Testament is necessary in order for us to properly appreciate the teaching of the New Testament. Someone has said, "The Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed." However, we are not living under the Old Law in this period of time (Christian Age), but under the New Testament; therefore, in this correspondence course we will put a greater emphasis on the New Testament than on the Old Testament. In a future lesson we will discuss the two covenants and show that God has ordered that people living in the Christian Age should be bound by the New Testament.

The charts presented in this lesson and the lessons to follow should be of great value to those who are interested in conducting a more detailed study of God's word in the future. The correspondence course will not include a study of the Old Testament prophets. However, in Lesson No. 4 we will show when each prophet lived and the conditions that obtained when he wrote his prophecy. In studying Old Testament prophets one should always have in mind the situation under which the prophet wrote, otherwise his words might seem unintelligible and his prophecy vague. The student of the Bible should have a general knowledge of the contents of "The Book" so that his studies will be fruitful. This course is designed to give one this general knowledge and enable him to read the word of God to greater profit.

BEFORE THE FLOOD

Creation to the Flood
Scriptures: Genesis 1 to 5

From B.C. 4004 to B.C.
2348. 1656 years covered.

Outstanding Characters
God, Adam, Eve, Satan

Outstanding Events

The book of Genesis is the first book in the Bible. The word Genesis means "beginning." The first part of Genesis records the creation as follows:

1st day—Light

2nd day—Air and water

3rd day—Land and plants

4th day—Sun, moon and stars

5th day—Fowl and fish

6th day—Brute and man

7th day—God rested

Next we read of the beginning of sin. God had commanded the first pair not to eat of the tree of the knowledge of good and evil. Eve was tempted by the devil and ate of the forbidden fruit. Adam also ate. God punished their rebellion by casting them out of the garden of Eden.

Beginning of sacrifice.

Cain killed his brother Abel.

The book of Job was probably written during this period.

AFTER THE FLOOD

Flood to Call of Abraham
Scriptures: Gen. 6 to 11

From B.C. 2348 to B.C.
1921. 427 years covered.

Outstanding Character
Noah

Outstanding Events

Man became wicked and very sinful. God repented that he had made man and resolved to destroy him by a flood. However, Noah was righteous and God saved Noah and his family. God commanded Noah to prepare an ark through which he was saved from death.

The second beginning.

The tower of Babel was an attempt to build a tower reaching into heaven in order for the people to have a place of safety. This was done without the approval of God. As punishment, God confused the language of the people, thus the beginning of different languages. At this time God also scattered the people abroad over the face of all the earth.

JEWISH PATRIARCHS

Abraham to Egyptian
Bondage
Scriptures: Gen. 12 to 45

From B.C. 1921 to B.C.
1706. 215 years covered.

Outstanding Characters
Abraham, Isaac, Jacob,
Joseph

Outstanding Events

God called Abraham to leave his homeland and go into the land of Canaan (Palestine), and promised to make a great nation of his children. God also promised Abraham that in his seed all of the nations of the earth would be blessed.

Abraham became the father of two sons: Ishmael and Isaac.

Isaac was the child of promise and inherited the promise God had made to Abraham, while Ishmael, who became the father of the Arabs, had to leave his father's house.

Isaac was the father of twin sons, Jacob and Esau. Jacob inherited God's promise. His name was changed to Israel, thus his offspring were known as the nation of Israel. He was the father of twelve sons, each of whom headed a tribe of Israel.

Joseph, one of the sons of Israel, was sold into slavery in Egypt by his brothers, who were jealous of him. In the process of time all of Israel's sons became slaves in Egypt.

EGYPTIAN BONDAGE

Slavery in Egypt to

Exodus

Scriptures: Gen. 46 to Ex. 11

From B.C. 1706 to B.C. 1491. 215 years covered.

Outstanding Characters

Moses, Pharaoh

Outstanding Events

After Joseph was sold as a slave, he came into favor with the king (Pharaoh) by interpreting a dream for him. Because God was with Joseph and blessed him, Joseph became the governor of Egypt. His family soon moved to the land of Egypt. After the Pharaoh who knew Joseph was dead and a different Pharaoh ruled over Egypt, the nation of Israel was reduced to abject slavery. When their bondage became unbearable they cried to God for help.

God raised up Moses as a deliverer of the nation of Israel.

Pharaoh let the people go because God, through Moses and Aaron (Moses' brother), sent plagues on the land. The last plague was the death of the first born in every Egyptian house. God commanded the Israelites to sprinkle the blood of a lamb on their doorposts, and when he saw the blood he did not destroy the first born in that house. This was the beginning of the Passover feast.

Pharaoh released the nation of Israel. They crossed over the Red Sea as on dry land and entered the wilderness.

WILDERNESS WANDERINGS

Exodus to Canaan

Scriptures: Ex. 12 to Deut. 34

From B.C. 1491 to B.C. 1451. 40 years covered.

Outstanding Character

Moses

Outstanding Events

The people were led to Mount Sinai by Moses. They were there about a year, during which time God gave the law to Moses, hence it is sometimes called the Mosaic law. Moses made the law known to the people and they agreed to live by it. The law is very complex; one may read the law in the books of Leviticus and Numbers.

The nation then marched to the Jordan River, which is a natural boundary of Canaan. Moses sent 12 spies to spy out the land. They returned with an unfavorable report and the people rebelled against Moses. For this sin, and because they had persistently complained and murmured against God and his commands, God condemned that generation of people to die in the wilderness.

Moses died before the nation entered the land of Canaan.

CONQUEST OF CANAAN

Entrance to the Judges

Scriptures: Josh. 1 to 24

From B.C. 1451 to B.C. 1400. 51 years covered.

Outstanding Character

Joshua

Outstanding Events

After the death of the great prophet Moses, God appointed another leader for the nation. His name was Joshua.

Joshua led the people over the Jordan River and into Canaan, the land of promise. Under the generalship of Joshua the people conducted a successful invasion and conquest of the land of Canaan. The first city they attacked was Jericho. God caused the walls of the city to fall down after the people demonstrated their trust and faith in God by obedience to his commands. Thus it is written, "By faith the walls of Jericho fell down, after they were compassed about seven days" (Heb. 11:30).

Following the victory at Jericho, the nation was defeated at Ai because one man in Israel had sinned. He was put to death. The nation went on to completely subdue Canaan and possess all of the land that God had promised to give them.

Joshua divided the land among the people according to the directions that God had given through Moses. Joshua exhorted the people to keep the law of Moses, and he died at the age of 110.

TEST ON LESSON NO. 3

Fill in the Blanks:

1. The two great divisions of the Old Testament are the
and the dispensations.
2. The period before the flood lasted years.
3. Ishmael was a son of
4. Ishmael was the founder of the nation.
5. years are covered by the Patriarchal period.
6. At the tower of Babel God the language of the people.
7. People living in the Christian age are governed by the Testament.
8. The book of Job was written during the dispensation.
9. The law of Moses was given at the beginning of the
dispensation.
10. The last plague sent on the land of Egypt was the of the
.....
11. List the outstanding characters of the Jewish Patriarch selection of the
Patriarchal period.
12. Underline the four sections of the Patriarchal period: Before the Flood; After
the Flood; Jewish Patriarchs; Egyptian Bondage; Wilderness Wanderings; Con-
quest of Canaan; The Prophets.
13. Consult Genesis 35:22-26. Underline the names of the men who were the sons
of Jacob: Reuben, Esau, Simeon, Levi, Judah, Matthew, Issachar, Zebulun,
Joseph, Fred, Benjamin, Dan, Naphtali, Gad, Asher.
14. Underline the correct answer: The walls of Jericho fell by faith only. The
walls of Jericho fell by works only. The walls of Jericho fell by the power of
God after the people had demonstrated their faith by obedience.

Student may write here any comment or question. Use additional sheet if needed.

Notice to Student:

Keep this lesson No. 3 for study while test No. 2 comes to us. We will grade
test No. 2 and mail back to you with lesson No. 4.

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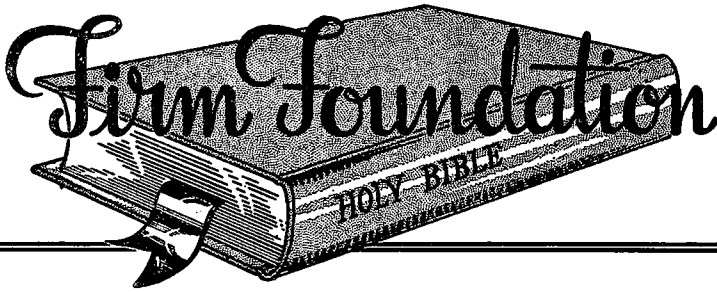
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Your Address

Church Preference

Date

Grade



Bible Correspondence Course

Lesson No. 4

FROM THE JUDGES OF ISRAEL TO THE RESTORATION OF THE JEWS

In this lesson we will study the last six sections of the Mosaic Age. By consulting the charts on the inside pages of this lesson, one can readily see at what period in Israel's history the various prophets lived and prophesied. Also the authors of the books of poetry are identified and the writings arranged in their proper place in Old Testament history. The book of Psalms contains songs of praise which were frequently sung in the religious meetings of the people. The books of Ecclesiastes, Song of Solomon, and Proverbs contain wise sayings. It is important for the student to understand conditions that existed at the time the prophets lived and wrote.

Isaiah is called the messianic prophet because he speaks more of the first advent of Christ than any other Old Testament writer. The 53rd chapter of the book of Isaiah is one of the most beautiful and impressive prophesies concerning the coming of Christ. Isaiah is also the prophet who foretold the virgin birth.

Jeremiah is called the weeping prophet because it was his duty to prophesy concerning the captivity of the nation. He also wrote the book of Lamentations.

Ezekiel prophesied during the period of Babylonian captivity as did Daniel.

Daniel. The book of Daniel contains some interesting information concerning the time of establishing Messiah's kingdom. Daniel interpreted a dream for King Nebuchadnezzar in which he foretold that four great earthly kingdoms would arise. The last of these was to be the Roman Empire. He prophesied that in the days of this kingdom the God of heaven would set up a kingdom that would never be destroyed. Three of these earthly kingdoms had waxed and waned and the fourth was in power then. The people, therefore, expected the appearance of King-Messiah.

Jonah was sent to rebuke the people of Nineveh and exhort them to repent.

Nahum lived 150 years after Jonah and had a similar mission to the Ninevites.

Obadiah prophesied the doom of the nation of Edom.

Hosea and Amos prophesied to the nation of Israel, while the seven other minor prophets were sent to the nation of Judah.

Joel prophesied just before the Assyrian captivity.

Haggai encouraged the people repairing the temple after the captivity.

Zephaniah prophesied that a remnant of the people would be saved.

Micah foretold that Christ would be born in Bethlehem of Judea.

Zachariah prophesied certain events in the life of Christ, including the fact that he would be sold for thirty pieces of silver.

Habakkuk assured the people that ultimately God's purposes will be realized.

Malachi is the last book in the Old Testament. He rebuked the people for their failure to conscientiously serve God. His chief complaint against the nation of Israel was that they did little more than pay lip service to Jehovah.

JUDGES OF ISRAEL

Judges to the Kingdom
Scriptures: Judges 1 to 1 Sam. 10

From B.C. 1400 to B.C. 1095. 305 years covered.

Outstanding Characters

Othniel, Ehud, Shamgar, Deborah, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, Eli, Samuel.

Outstanding Events

This section marks the beginning of an unbroken line of prophecies concerning Christ.

During this period Israel was ruled by a series of judges. These judges are named above. During this time Israel became wicked and at various times in their history worshipped idols. They forgot all of the things that God had done for them and rebelled against the Mosaic law. Because of their sinful attitude God allowed the neighboring nations to invade Israel and harass his covenant people. This was done in an attempt to cause Israel to see the folly of not obeying God's law. However, the nation seemed unwilling to learn and plunged deeper into sin.

The book of Ruth was written during this period.

THE UNITED KINGDOM

Kingdom to the Division
Scriptures: 1 Sam. 9 to 1 Kings 11; 1 Chron. 10 to 2 Chron. 9

From B.C. 1095 to B.C. 975. 120 years covered.

Outstanding Characters

Saul, David, Solomon

Outstanding Events

After the people of Israel had been ruled by judges for a period of 305 years, they began to desire an earthly king that they might be like the nations around them. Though this displeased God and constituted a rejection of Jehovah as their King, God permitted them to have an earthly monarch.

The first king to reign over Israel was Saul. He served well for a time, but soon disobeyed God and was rejected as king. He died in a war with the Philistines.

Saul was succeeded by a man named David who was a son of Jesse. David was a good man and served the nation well. During his reign Israel became a world power. He died an old man, well-loved by all the people.

David was succeeded by his son, Solomon, who was given wisdom from God. He is usually called "the wise man." During his reign the temple at Jerusalem was built. Solomon was sensual as a young man but became more spiritual later.

The books of Psalms, Proverbs, Ecclesiastes and Song of Solomon belong in this period.

THE DIVIDED KINGDOM

Division to Fall of Israel
Scriptures: 1 Kings 12 to 2 Kings 20; 2 Chron. 10-32

From B.C. 975 to B.C. 722. 253 years covered.

Outstanding Characters

Kings of Judah

Rehoboam, Abijam, Asa, Jehoshaphat, Jehoram, Ahaziah, Athaliah, Joash, Amaziah, Azariah, Jotham, Ahaz, Hezekiah.

Kings of Israel

Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, Jehoash, Jeroboam II, Zachariah, Shal-lum, Menahem, Pekahiah, Pekah, Hoshea.

Prophets

Elijah, Elisha, Isaiah

Outstanding Events

After the death of Solomon, his son attempted to assume his role as king of Israel. However, because of a rash and unjust decision, the people rejected him as king and a division of the kingdom followed. The northern half of the kingdom was called Israel; the southern half, Judah.

The kingdom of Judah made a token effort to keep the Mosaic law, while the kingdom of Israel turned to idolatry and became very sinful. During the reign of Hoshea, the kingdom of Israel was carried captive to Assyria.

The prophets Joel, Amos, Micah, Nahum, Isaiah, Jonah and Hosea belong in this period.

THE KINGDOM OF JUDAH

Fall of Israel to Fall of
Judah

Scriptures: 2 Kings 21-25;
2 Chron. 33-36

From B.C. 722 to B.C.
587. 135 years covered.

Outstanding Characters
Kings of Judah (Cont.)

Manasseh, Amon, Josiah,
Jehoahaz II, Jehoiakim,
Jehoiachin, Zedekiah.

Outstanding Events

After the fall and cap-
tivity of Israel, Judah
continued alone for a pe-
riod of 135 years. There
was a revival of religion
under Josiah and the
prophet Jeremiah. How-
ever, the people soon fell
into idolatry and became
very wicked.

God was displeased
with Judah and allowed
three invasions of the
land. In the third and last
invasion Jerusalem and
the temple were destroyed
and the people were car-
ried as slaves to Babylon.

Babylon had become a
world power and had
overcome the nation of
Assyria.

The books of Zephani-
ah, Habakkuk, Obadiah,
Jeremiah and Lamenta-
tions belong in this period.

BABYLONIAN CAPTIVITY

Captivity to Return
Scriptures: 2 Kings 25:
8-21; Daniel

From B.C. 587 to B.C.
537. 50 years covered.

Outstanding Character
Daniel

Outstanding Events

It is in this section of
the Bible that we read of
Nebuchadnezzar's dream,
Dan. 2; the fiery furnace,
Dan. 3; Belshazzar's feast,
Dan. 5; Daniel in the
lion's den, Dan. 6; Dan-
iel's vision of the restora-
tion of Israel, Dan. 7; and
Jeremiah's letter, Jeremiah
29.

The prophecies of Ezek-
iel and Daniel belong in
this period.

RESTORATION OF THE JEWS

Return to Canaan to the
End of O. T. History
Scriptures: Ezra, Nehemi-
ah, Esther

From B.C. 537 to about
B.C. 445. About 92 years

Outstanding Characters
Ezra, Nehemiah, Esther

Outstanding Events

Though the children of
Israel were carried to
Babylon as slaves, be-
cause of the experiences
of Esther and other simi-
lar events, they soon en-
joyed a certain amount of
liberty. For this reason
many of the Jews were
happy in Babylon and had
little desire to return to
Canaan. However, a few
devoted Israelites longed
to return to their home-
land, rebuild the temple
and worship God.

In order to effect this
restoration, God raised up
certain strong characters
to lead the nation. Baby-
lon fell to Persia, and
Cyrus, King of that coun-
try, permitted the Jews
who so desired to return
to Jerusalem. There were
three pilgrimages to Ca-
naan; the first was under
Zerubbabel. The second
under Ezra, and the third
under Nehemiah. Nehe-
miah led a group to Jeru-
salem in the year 445 B.C.
The temple was rebuilt,
and the nation of Israel
was once again in exist-
ence. However, they never
again attained the promi-
nence that they enjoyed
under David and Solomon.

The books of Haggai,
Zachariah and Malachi
belong in this period.

TEST ON LESSON NO. 4

Fill in the Blanks:

1. Isaiah is called the prophet.
2. Jeremiah wrote the book of
3. Daniel foretold that Messiah's kingdom would be established in the days of the
.....
4. The first king of Israel was
5. Solomon is usually called the
6. "And it came to pass, when all heard that Jeroboam was come again, that they sent and called him unto the and made him over all Israel: There was none that followed the house of, but the tribe of Judah only" (1 Kings 12:20).

Underline the Correct Answers:

1. After the division of Israel, the northern half of the kingdom was called: Judah, Asa, Edom, Israel.
2. The prophets belonging to the period of the divided kingdoms are: Joel, Psalms, Amos, Micah, Ezra, Nahum, Isaiah, Jonah, Hosea, Nadab, George.
3. After the fall of Israel, Judah continued alone for a period of: Six months, 253 years, 135 years, The kingdoms fell at the same time.
4. During the Babylonian captivity period the outstanding character was: Josiah, Ruth, Esther, Daniel.
5. After the Babylonian captivity the first return to Canaan was under the leadership of: Ezra, Nehemiah, Zerubbabel, Haggai.
6. In Babylonia the Jews enjoyed a certain amount of: Persecution, Liberty, Hatred, Wine.
7. A prophet of the restoration period was: Malachi, Nahum, Obadiah.
8. Old Testament history ends about: 445 B.C., 27 B.C., 6 A.D.

If the student desires to make any comment or ask a question, please use additional sheet.

Notice To Student:

Keep this lesson No. 4 for study while test No. 3 comes to us. We will grade test No. 3 and mail it back to you with lesson No. 5.

Student, do not write in this space

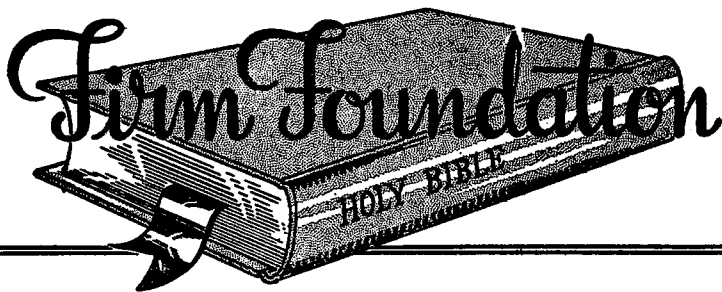
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Bible Correspondence Course

Lesson No. 5

UNDERSTANDING YOUR NEW TESTAMENT

Many of us pick up our Bibles and read at random a chapter here and there and lay them down. At intervals we repeat the process, and wonder, after years of such practice, why it is we know so little about the Bible. We are prone to assume that the Bible is an unexplainable mystery. In this lesson we want to give some rules that will help you to understand your New Testament.

We have found that we live today under the New Covenant, as revealed in the New Testament. The old covenant, containing the law of Moses has been taken out of the way. Truly, it was given by the hand of Jehovah. It contained divine ordinances. It was intended for the Jewish nation to keep, but the old covenant was intended only for the Jewish nation. It was never intended for the Gentiles. In the second place, the old covenant never contained a plan of salvation—not even for the Jew. His sacrifices under the old covenant could not atone for his sins. This covenant, which was given to the Jew was but a “schoolmaster to lead us to Christ.” Jesus took it out of the way at the cross.

We live under the New Covenant. In Heb. 10:10 the writer says, “He taketh away the first (covenant) that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus once for all.”

It is true that God in sundry times and in divers manners, did speak in times past to our fathers through the prophets. It is also true that he has spoken unto us in this age through his Son.

It is right to read the Old Testament. It should be studied in order that we may have the benefit of the experience of the thousands who lived under the old covenant, and who served God under it. But no one among us need go back to the Old Testament to justify a religious practice, or seek divine command. We are under a different covenant entirely.

Our New Testament begins with the book of Matthew. It ends with the book of Revelation. These twenty-seven books are divided into four natural divisions. It is absolutely necessary that we understand these divisions before we can clearly understand what we read in the New Testament. These four divisions are as follows: The book of Matthew, Mark, Luke and John constitute the first division. The book of Acts is the second division. The letters written to Christians constitute the third division. And the book of Revelation is the fourth division.

Let us study these divisions separately. The books of Matthew, Mark, Luke and John describe the lifetime of Jesus. Roughly they begin with the birth of Jesus and end with his death, burial, and resurrection. These four books are sometimes called

the parallel gospels in that they record the same events, and the same period of time, from four different viewpoints. These four books cover the last thirty-three years of the law of Moses. The Law of Moses ended at the cross. Jesus lived his lifetime before the cross. Therefore Jesus lived and died as a Jew under the law of Moses. He himself said, "I came not to destroy the law but to fulfill the law."

Often in studying the New Testament we make the mistake of making application of these four books to the New Testament Church. These four books describe a period of time prior to the beginning of the New Testament church. The church could not begin until after the death of Christ. It began on the day of Pentecost.

Jesus worshipped on the Sabbath day. He did so because he was subject to the law of Moses, and lived while the law of Moses was in force, and the sabbath day was the day of worship prescribed in that law. Often we confuse that which should appertain to the old law with that which is attached to the new, because we fail to recognize that Matthew, Mark, Luke and John describe a period of time prior to the cross and prior to the taking out of the way of the Old Testament law.

These four books are four catalogues of facts. They state the fact of God. They state the fact of Jesus Christ. They state facts concerning God's love, God's mercy, God's grace. They state facts concerning Jesus' life, his teaching, his death, his resurrection. It is the purpose of these books to establish faith. Facts are to be believed. Please remember in your study that this first division of the New Testament composed of the books of Matthew, Mark, Luke and John, is designed for the purpose of establishing faith.

Now we come to the second division of the New Testament—the book of Acts of the Apostles. Jesus had commissioned the apostles to go into all the world and make disciples among every nation. In the book of the Apostles, we have the description of the action of these apostles as they went out, under the great commission, to make disciples. The book of Acts is a division all by itself. It contains the commands of the Lord, obedience to which provides one with access into the grace of God. The book of Acts is a description of the establishment of the church. It contains the blueprints by which Christians are made. In the second chapter; the eighth chapter; the ninth chapter; the sixteenth chapter; and in the eighteenth chapter we have detailed instructions given on how to make a saint out of a sinner. All the commands of Jehovah concerning first principle obedience to the gospel are contained in the book of Acts.

Now, commands are given to be obeyed. Facts are to be believed; commands are to be obeyed. There is no point in giving a command unless obedience is expected. As the first division of your New Testament is designed to produce faith, this second division is designed to produce obedience. Upon the basis of faith produced by Matthew, Mark, Luke and John, and obedience to the commands given in the book of Acts, one becomes a Christian.

Then, we come to the third division of your New Testament. It is comprised of those letters written to saved people, beginning with Romans and concluding with Jude, telling them how to stay saved. In this division, designed especially for Christians, we find instructions on how to live the Christian life. As it is the purpose of the first two divisions to make Christians, it is the purpose of the third to teach Christians how to live. If one would know what is required of him as a Christian let him read the letters written to Christians in which these requirements are laid down. If one would know how to worship God acceptably, let him read the letters to the churches which instruct Christians in what constitutes acceptable worship.

Finally, we have the fourth division of the New Testament. It is the book of Revelation—truly in a class by itself. In this book the aged apostle, John, from

the Isle of Patmos, saw the heavens opened and viewed the things that the redeemed shall some day experience when they have gone home to God.

When these four divisions are taken together they constitute a perfect law of liberty. Paul recognized this orderly division when he wrote Timothy: "All scripture is inspired of God and is profitable for teaching (to produce faith), for reproof and correction (to produce obedience), for instruction in righteousness (third division) that the man of God may be perfect (fourth division) thoroughly furnished unto every good work."

Jesus had the same in mind when he said, "Go ye therefore and teach all nations (to produce faith) baptizing them (second division) into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you (third division) and Lo, I am with you always, even until the end of the world (fourth division)" (Matt. 28:18-20).

TEST ON LESSON NO. 5

Fill in the Blanks:

1. There are natural divisions of the New Testament.
2. We live under the covenant.
3. The Old Covenant ended at the
4.,,, and compose the first division of your N. T.
5. The second division, Acts, contains the of the Lord.
6. Acts, Chapter 2, records the beginning of the
7. Instruction in Christian living comes in the division.
8. The fourth division is the book of
9. Together, these divisions constitute a perfect
10. We find detailed examples of conversion in

Underscore the Correct Answers:

1. We live under the: Old covenant, Ten Commandments, New Covenant, law of John the Baptist.
2. Jesus was subject to: the Law of Moses, the law of Christ, no law, the prophets.
3. The thief on the cross lived under: the law of Christ, the Law of Moses, no law, the law of John the Baptist.
4. The book of Acts records: the birth of Christ, the first miracle, the establishment of the church, the institution of the Lord's supper. (Hint: Read chapter 2)

5. The eighth chapter of Acts records the conversion of the
in the first half and of the in the last half
of the chapter.
6. We can expect instructions on how to live the Christian life in the
division of the New Testament.

Complete the Scriptures:

1. Many other things did Jesus in the presence of his
which are not written in this book, but these were written that.....
.....(John 20:30, 31).
2. Go ye, therefore, and preach the gospel to every creature. He that.....
..... and is shall be saved (Mark 16:15, 16).
3. And Crispus, the chief ruler of the synagogue believed, and many of the
Corinthians hearing, and were,
(Acts 18:8).
4. All scripture is inspired of God, and is for
.....,, and
for instruction in, that the man of God
may be thoroughly furnished unto every good work,
(2 Tim. 3:16, 17).

Notice to Student:

Keep this lesson No. 5 for study while test No. 4 comes to us. We will grade test No. 4 and send it back to you with lesson No. 6.

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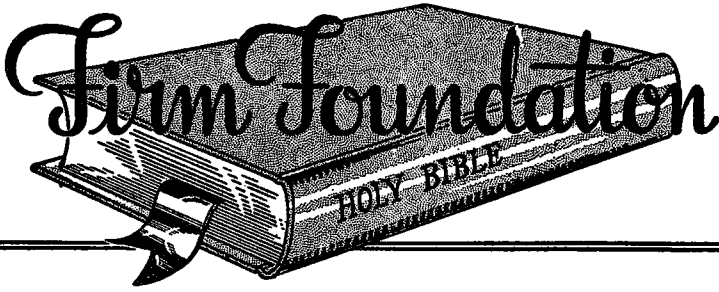
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Bible Correspondence Course

Lesson No. 6

THE LIFE OF CHRIST

The birth of Christ made a greater impression on the world than any other single event in man's history. We count our years from the date of the birth of Christ. This indicates that about 1,956 years ago something happened that was infinitely more important than creation itself. That event was the birth of Jesus.

What we know of the life of Christ is recorded in the four books called Matthew, Mark, Luke and John. While these writers will occasionally overlap, each one gives us information not contained in the other three. By comparing the writings of these four men, we have all of the facts of the life of Christ that are essential.

The gospels begin by telling us of an announcement made by the angel Gabriel to Zacharias concerning the birth of his son, John the Baptist. Shortly thereafter, a similar announcement was made by the same angelic messenger to Mary concerning the imminent birth of her son, who was to be named Jesus. Because of a law enacted by the Roman government, all of the people were required to enroll themselves for purposes of taxation. Joseph, the husband of Mary, took his wife to Bethlehem in Judea to be enrolled. While they were there the Messiah was born. Previously, the angel had explained to Mary that the Holy Ghost would come upon her and that she, being overshadowed by the power of the Highest, would conceive and bring forth a son, even though she was a virgin.

We know very little of the early life of Christ, with the exception of the cruel edict of Herod to destroy all the male children in the region of Rama that were two years of age and under, and of the flight of Joseph, Mary and the child Jesus into the land of Egypt. After Herod the Great was dead, the family of Joseph returned to the land of Palestine, eventually going to the city of Nazareth in Galilee where Jesus was raised in comparative obscurity. The curtain of revelation was raised only once to give us a brief glimpse of the growing boy at the age of twelve when he was carried to Jerusalem by his parents.

When Jesus was about thirty years of age he began his personal ministry by presenting himself to John, the son of Zacharias and Elizabeth, as a candidate for baptism. From this point forward John decreased in popularity while Jesus increased. John the Baptist (so called only because he baptized) eventually incurred the wrath of members of the ruling family and was put to death. Jesus paid a great tribute to John when he said, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he" (Matt. 11:11).

During the early part of the approximate three-year personal ministry of Christ, he selected twelve men who became his apostles (ones sent). These twelve men were Simon Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James the son of Alpheus, Thaddeus, Simon the Canaanite, and Judas Iscariot.

These men were appointed to do a special work and were therefore prepared in a special way, receiving promises and powers from Christ that were peculiar to them.

Jesus soon became one of the most popular figures in Palestine. His teaching was striking and different, sometimes amazing and startling the people. He performed many miracles of healing—restoring sight to the blind, hearing to the deaf, causing the lame to walk, and cleansing the lepers. In fact, there was no physical infirmity over which he did not have complete authority. These mighty signs and wonders attracted the attention of the people and confirmed his teaching. His name became a household word. Everywhere—in the market place, on the street corners, in the inns, and wherever men gathered for conversation—the name of Christ was mentioned. Could this be a prophet? The Elijah who was to come? Surely his mission was divine! Or, in hushed tones the people might breathlessly ask, “Do you suppose this could be the Messiah?” Because of his great popularity multitudes followed him wherever he went. The people crowded so close upon him on one occasion that Jesus found it necessary to commandeer a boat and push out a little way into the sea. He turned the boat into a pulpit to tell his message. Christ constantly urged the point in his preaching, “Repent for the kingdom of God is at hand.”

The religious leaders of the people soon were attracted by the reports of this strange prophet and sent a delegation to examine Jesus and hear his teaching. Christ, the great heart-knower, immediately recognized the purpose of this examination board, and in a parable taught a lesson designed to remove the curtain of imputed piety from the Rabbis, scribes and doctors of the law, revealing their smallness of spirit and bitter prejudice. The report of those sent to hear Jesus was, of course, unfavorable. From this point forward the religious rulers of the people dogged the footsteps of Jesus and minutely examined his every word and act, searching for some opportunity to bring charges against him and discredit him in the eyes of the people. They were afraid to attack Christ because he was so highly favored of the people, even though they had determined early in his personal ministry to put him to death. They, therefore, pretended to respect him while they sought an opportunity to accuse him. This thin veneer of hypocrisy was pierced by the discerning eye of the Lord who knew their real purpose in coming to hear him. Jesus rebuked the religious leaders and sternly exposed them before all the people. With heightened hatred of the Messiah, whom they considered to be an empty pretender and for whom they held only disgust, they increased their determination to eliminate the man who challenged their authority.

During the three years of his personal ministry Jesus made three trips to Jerusalem. On his final trip to the city, he was received by the people with a great demonstration of their love for him. The jealousy of the religious leaders caused them to decide that it was time to act. Jesus had previously called the apostles to be intimately associated with him and to, upon his decease, carry on the great work that he began. One of these men, Judas Iscariot, the treasurer of the group, made a diabolical league with the religious leaders, agreeing to betray Jesus in exchange for thirty pieces of silver (about \$17.50). Judas betrayed Jesus as he prayed in Gethsemane. The soldiers came to carry our Lord before the Jewish Sanhedrin (the high court of the Jews) to be tried for blasphemy. When false witnesses could not agree among themselves, he was sent to the Roman governor, Pontius Pilate, with the request that he be put to death for the alleged crime of insurrection. The Jewish leaders had so cleverly manipulated the mob that the same people who had three days earlier shouted hosanna to the name of Christ now stood beneath the window of Pontius Pilate and cried with hate-filled hearts, “Crucify him! Crucify him!” Pilate yielded to the pressure.

Jesus was hung on a cross between two malefactors where he died in indescribable pain and anguish. Mother Nature refused to look on the awesome scene—the sun did not shine for three hours as “Christ the mighty maker died for man the creature’s sin.” He was taken down from the cross where he died by the tender

hands of those who loved him and was placed in a tomb that had been borrowed. His friends and devoted followers were crushed by this victory of the enemies of Christ and felt that perhaps they had been deceived in thinking him to be the Messiah. But, on the morning of the third day, his mother and some of her close friends came to the tomb and were confronted by an angel who said to them, "Lo, he is not here, he is risen even as he said." Thus his cross became his throne and what appeared to be defeat became overwhelming victory. By his resurrection he established himself to be exactly what he claimed—the long-expected Messiah.

Jesus appeared to many witnesses, showing himself to be alive by many infallible proofs. Shortly before he ascended to heaven he appeared unto the eleven apostles and said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned" (Mark 16:15, 16).

TEST ON LESSON NO. 6

Fill in the Blanks:

1. The life of Christ is recorded in the four books
,, and
2. In these writings we have all of the facts of the life of Christ that are.....
 to our
3. The angel announced to Zacharias concerning the
 birth of his son,
4. Jesus was born in
5. Joseph, Mary and went into the land of
6. When Jesus was about of age he began his
 personal ministry.
7. The personal ministry of Christ lasted approximately years.
8. The mighty signs and wonders performed by Jesus attracted the
 of the and his teaching.
9. In his teaching Christ urged the people to "..... for
 the kingdom of is at hand."
10. Jesus was betrayed by

Underline the Correct Answers:

1. The twelve men selected by Jesus to become his apostles were: Simon Peter, Andrew, James, Ahaz, John, Nicodemus, Joseph, Philip, Bartholomew, Thomas, Alpheus, Matthew, James the Son of Alpheus, Matthias, Thaddeus, Simon the Canaanite, Judas Iscariot.
2. During his personal ministry Jesus was: Rich, popular, poor, King of Judea.
3. On his final trip to the city of Jerusalem, Jesus was received by the people with: A demonstration of their love for him, indifference, ridicule and scorn.
4. Judas agreed to betray Jesus for: 45 pieces of silver, 5 talents of gold, about \$17.50.

5. Upon his arrest Jesus was first carried to the: Jewish Sanhedrin, Roman governor, county jail.

Complete the Scriptures:

1. "And came and spake unto them, saying, All is given unto me in heaven and in Go ye therefore, and all nations, them in the name of the Father, and of the, and of the"
(Matthew 28:18, 19)
2. "And said unto them, Thus it is written, and thus it behooved to suffer, and to rise from the dead the third day: and that repentance and of sins should be preached in his name among all nations, beginning at....." Luke 24:46, 47).
3. "And there are also many other things which did, the which, if they should be written every one, I suppose that even the itself could not contain the that should be written" (John 21:25).
4. "Neither pray I for these alone, but for also which shall on me through their; that they all may be; as thou, Father, art in me, and I in thee, that they also may be one in: that the world may that thou hast sent me" (John 17:20, 21).

Student may write here any comment, or questions. Use additional sheet if needed.

Notice to Student:

Keep this lesson No. 6 for study while test No. 5 comes to us. We will grade test No. 5 and mail it back to you with lesson No. 7.

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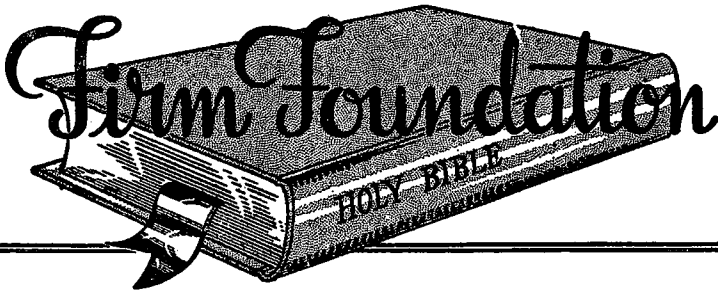
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Bible Correspondence Course

Lesson No. 7

THE TWO COVENANTS

In the course of the world's history God has given two different written covenants to man. The first of these was the law of Moses given at Sinai. The second is the law of Christ given in the first century of the Christian age. To properly understand and appraise the divine law governing us today, it is necessary for a person to have a proper concept of these two covenants. The two covenants are usually called the Old Testament and the New Testament—the law of Moses and the law of Christ. The law of Moses was an exclusive law, while the law of Christ is a universal law. The old covenant included the Jews and excluded all other peoples. It was given for the purpose of preparing the world for the reception of King Messiah and when it had accomplished its purpose it was abrogated. No man living today is obligated to the old law. The commands governing people in this age are the laws of the New Testament.

In Galatians 4:21—Paul gives an allegory of two women. They were Agar and Sarah, the two wives of Abraham. Paul says that Agar represents the old covenant and that Sarah represents the new. He reminds us that the bond woman, Agar, was cast out and in chapter 5, verse 4, says, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Concerning the law of Moses, Paul also says, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Galatians 3:24). The Mosaic covenant with its rites, rituals, ceremonies, feasts and fasts was given as a guide until Christ should come and now that Christ has come, redemption is by him rather than by the old law.

In another place Paul makes this argument, "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle, written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing, as of ourselves; but our sufficiency is of God: who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious" (2 Corinthians 3:1-11). The Mosaic law is the ministra-

tion of death written and engraved in stones. When Moses came down from the mountain, having received the ten commandments from God, his face shown as a result of having been in the divine presence and it was necessary for him to put a veil over his face. In this place, then, Paul clearly refers to the two covenants and plainly says that one, the old law, is done away and that the other, the new law, remains.

In writing to the church at Ephesus Paul refers to the distinction between the Gentiles and the Jews. "Wherefore remember that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands; that at the time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in this world: but now, in Christ, ye sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us: having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Ephesians 2:11-16). In this place Paul says that in time past something had acted as a barrier between Jews and Gentiles. He tells us that the separating partition was a law of commandments contained in ordinances—the Mosaic law—and that this law was abolished in the flesh of Christ and slain by Christ on the cross. This was done in order to make Jews and Gentiles one new man in Christ, so making peace. In still another place Paul says concerning the work of Christ, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days" (Colossians 2:14-16).

Paul makes an argument based on a well-known principal of law to show that the old covenant is abolished. We know that if a man should make a testament, or a will, and after a time make a second testament, that upon his death his second or last will and testament is the instrument used by the administrator of his estate to dispense the heritage. Paul says, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" (Hebrews 9:16, 17). God made two wills, the son died after the second will was made. Therefore, God's last will and testament is the instrument that is used in dispensing his blessing. In Hebrews 9:15 Paul says, "And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." There is a new testament, and therefore an old testament. There is a first testament, and also a second testament. "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second" (Hebrews 10:9).

The old testament is the inspired word of God and is profitable. It should be studied and its lessons learned. But it is not the law governing people today. That old law commands worship on Saturday, the offering of bloody animal sacrifices, the observance of feasts and fasts. It is agreed on every hand that we are not obligated to observe these things. The old law is carnal, physical, fleshly. The new law is spiritual. The old law was given that man might be taught to understand and appreciate spiritual values and to strive after those things which remain. It had a definite purpose and need but having accomplished that purpose has been abolished in the blood of Christ. Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5:17, 18). The Lord tells us that the Mosaic law was to

neither be destroyed nor pass till all things be fulfilled. The word "till" is a limiting word. If we should say a person cannot vote "till" he is 21 years of age, it would be understood that when he reached the age of 21 he could vote. Jesus said the law would not pass till it was fulfilled. When the law was fulfilled it did pass. Jesus said that he came not to destroy the law but to fulfill it. We know that the Lord did the thing he came to do. When he died on the cross he said, "It is finished." Jesus had accomplished his work, completed his mission, and fulfilled the law.

The knowledge that we are under the new covenant rather than the old is vital to a proper understanding of the Bible and to a proper appreciation of our responsibilities and duties. We cannot go back to the old law for religious authority today. The law governing us is the law of the New Testament. Let us dedicate ourselves to the proposition of knowing the law to which we are amenable and obey it.

TEST ON LESSON NO. 7

Fill in the Blanks:

1. The first written covenant God gave us was the
2. The second written covenant God gave was the
3. The law of Moses was an law.
4. The law of Christ is a law.
5. Paul gives an allegory of two women which teaches an important lesson concerning the two covenants. The two women were and, two of the wives of
6. represents the old and represents the new.
7., representing the covenant, was cast out.
8. The law exceeds the law in glory.
9. Christ took away the that he might establish the
10. The Mosaic law was to the cross of Christ.

Answer Yes or No:

- 1. The old law is done away and the new law remains.
- 2. The old law acted as a barrier between Jew and Gentile.
- 3. The old law was abolished in order to make Jew and Gentile one new man in Christ.
- 4. A will or testament can be changed after the death of the testator.
- 5. It is profitable to study the Old Testament.
- 6. Christ came to fulfill the law.

- 7. The old law was not to be destroyed until it was fulfilled.
- 8. When it was fulfilled, the old law was continued.
- 9. Christ lived under the old covenant.
-10. The old law was a schoolmaster to bring the people to Christ.

Complete the Scriptures:

1. "The thy will raise up unto thee a from the midst of thee, of thy, like unto me; unto ye shall hearken" (Deuteronomy 18:15).
2. "And there was a that overshadowed them: and a came out of the cloud, saying, This is my beloved: hear" (Mark 9:7).
3. "Not every one that unto me, Lord,, shall enter into the of; but he that the of my Father which is in heaven" (Matthew 7:21).
4. "But those things, which before had showed by the mouth of all his, that should suffer, he hath so" (Acts 3:18).

Student may write here any comment or question. Use additional sheet if needed.

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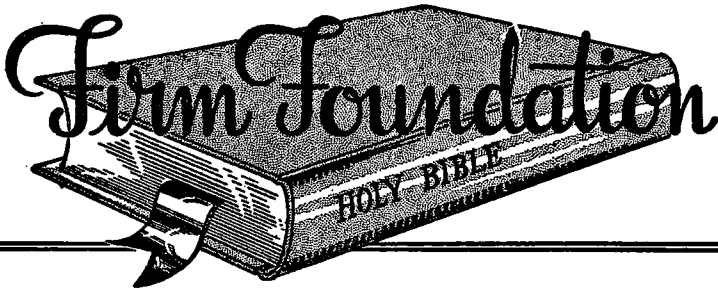
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Bible Correspondence Course

Lesson No. 8

THE ESTABLISHMENT OF THE CHURCH

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). From this verse of scripture we learn that the church was purchased by the blood of Jesus. The church is therefore a most important institution. In this lesson we will be studying about the establishment of the church that Jesus built.

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish" (Ephesians 5:23-27). From this statement, which was written by Paul, we learn that the church is the body to be saved by Christ. This is not to say that the power to save inheres in the church, but rather that in the divine arrangement of things only those who are a part of the blood-purchased church have the promise of an eternal salvation. There are only two possible states: 1) in the church, and 2) in the world. People in the world have only the promise of eternal banishment from the face of God by virtue of the fact that they are still in their sins, never having obeyed the gospel. 2 Thessalonians 1:7-9 reads, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Therefore, a proper understanding of the church and its function in the world is of extreme importance, being vital to those who would serve God aright. Jesus died in order to cleanse the church that he might sanctify it and present it unto himself a glorious church without blemish, spot or wrinkle, holy and acceptable to Jehovah.

As to the establishment of the church, the student will remember that during the days of the Babylonian captivity the prophet Daniel had foretold that four world kingdoms would arise. The last of these was to be the Roman Empire. Daniel said, "And 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" (Daniel 2:44). From this prophecy we learn that the kingdom was to be established at the time of the Roman Empire. Therefore, we can know conclusively that the church was established at some date near the first century. Jesus fulfilled Old Testament prophecy and, in keeping with the prophecy of Daniel, he set up a kingdom that shall never be destroyed.

On one occasion, Jesus asked his disciples, "Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matthew 16:13-19). We direct your attention especially to verse 18 where Jesus made the statement, "I will build my church." In another place Jesus said, "Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. Whenever the power came, the kingdom also came.

The church and the kingdom of heaven, or kingdom of God, are the same. In Mark 1:15 Jesus said, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." A parallel verse of scripture reads, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand" (Matthew 3:1, 2). It can be seen that both Jesus and John made reference to the same divine institution. Jesus referred to this coming kingdom as the "kingdom of God" while John uses the term "kingdom of heaven." Thus, the expression "kingdom of heaven" is synonymous with "kingdom of God."

Another interesting parallel demonstrating this same truth can be found in Matthew 13:11 and Luke 8:10. In both places the gospel writer is recording Jesus' famous parable of the sower. The former verse makes reference to the kingdom of heaven while in the latter it is called the kingdom of God. Further, the word "church" is synonymous with the terms "kingdom of heaven" and "kingdom of God." In Matthew 16:18, 19 the Lord said, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven:" Therefore, the New Testament teaches: 1) that the church, kingdom of heaven, and kingdom of God are all the same divine institution; and 2) that this institution was to come with power (Mark 9:1).

When we establish the time that the power came, then we will know the time of the establishment of the church. After the death of Christ on the cross of Calvary, his burial and resurrection from the tomb, he appeared to his apostles and said, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). This gives us the further information that the power was to come in the city of Jerusalem. Just before his ascension into heaven, Jesus made another appearance to the apostles and said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8, 9). The promised power is sometimes referred to as the "spirit of truth," while it is here called the "Holy Ghost." When we locate the time that Jesus redeemed the promise he had made to his apostles to send the Holy Ghost upon them we will have discovered the time when the power was sent, and the time, therefore, when the church came into existence. In Acts 2:1-4, Luke (a physician who wrote the book of Acts, as well as the gospel of Luke) wrote, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." From these references one can easily see that the New Testament

scriptures plainly teach that the church was established on the first Pentecost day after the resurrection of Jesus Christ from the tomb—about the year 33 A.D.

It will also be of interest to the student of the Bible to note that the church is sometimes called the "body of Christ." In Ephesians 1:22, 23 Paul wrote, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." In Colossians 1:18 Paul said, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." To be in the church is to be in Christ, or in the body of Christ. In Ephesians 1:3 we read, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ . . ." Please note that all spiritual blessings are to be found in Christ (in the church). Since all spiritual blessings are in Christ, there are no spiritual blessings in the world. This single truth should help us to have an even greater appreciation for, and love of, the body of Christ, which is his church.

TEST ON LESSON NO. 8

Fill in the Blanks:

1. The church was purchased by the of
2. There are only two possible states for a man: 1) in the, and
2) in the
3. On one occasion Jesus said, "Upon this rock I will
my"
4. The expression "kingdom of" is synonymous with
"kingdom of"
5. The church was to come with
6. The apostles were to receive power when the
came upon them.
7. The promised power came on the day of
8. Paul tells us that Christ is head over all things to the
which is his
9. All spiritual are to be found in

Underline the Correct Answers:

1. People in the world are still in their sins, never having obeyed the gospel, and have only the promise of: Eternal Joy, Eternal Peace, Annihilation, Eternal Banishment from God.
2. The prophet Daniel had foretold the church would be established during the days of the: Babylonian Captivity, Roman Empire, Persian Kingdom.
3. The church is the same as the: Kingdom of Heaven, The Roman Empire, The Jewish Nation.
4. John the Baptist preached in the wilderness of Judea, saying, "Repent ye for: The Kingdom of Heaven is at Hand, The End of the World is Near, More Enjoyment of Fine Living."

- 5. The church is: Unimportant, Vital, Incidental.
- 6. Christ is the head of the body which is: The Church, The School, The Jewish Nation.

Complete the Scriptures:

1. "Wherefore we receiving a which cannot be moved, let us have, whereby we may serve acceptably with and godly fear" (Heb. 12:28).
2. "Who hath delivered us from the power of, and hath translated us into the of his dear Son" (Colossians 1:13).
3. "To the praise of the glory of his, wherein he hath made us acceptable in the beloved: in whom we have through his blood, the of sins, according to the riches of his" (Ephesians 1:6, 7).
4. "For as many of you as have been into Christ have put on" (Galatians 3:27).
5. "Then cometh the end, when he shall have delivered up the to God, even the Father; when he shall have put down all rule, and all and" (1 Cor. 15:24).
6. "But when they Philip preaching the things concerning the of God, and the name of Jesus Christ, they were, both men and women" (Acts 8:12).

Student may write here any comment or question. Use additional sheet if needed.

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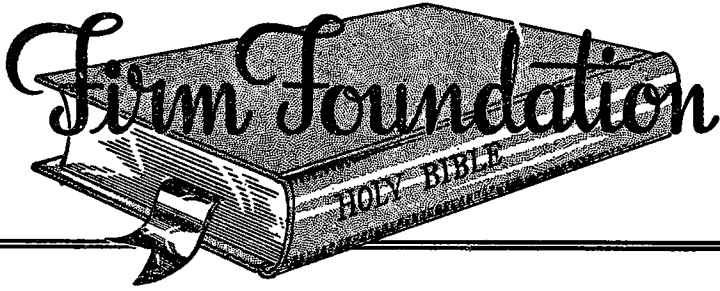
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Bible Correspondence Course

Lesson No. 9

FIRST CHRISTIAN CONVERTS

In this lesson we will learn about the first converts to the religion of Jesus Christ. In the second chapter of the book of the Acts of the Apostles we have a record of the sermon preached by the apostle Peter, which was the first time the gospel was preached in fact. The gospel (glad tidings) had been preached before in prophecy during the Mosaic dispensation by the men who had foretold the coming of Messiah. It had been preached in principle during the lifetime of John the Baptist and the ministry of Jesus. But now, for the first time, the gospel was preached as a reality among men, and the opportunity was offered to those who heard it to become members of the church that Jesus built, to receive the remission of their sins, and the peace of God which passeth all understanding. It is recommended that the student read the second chapter of the book of Acts in its entirety along with this lesson.

In the first four verses of the second chapter of Acts, we are told of how Christ, in executing his first administrative act as King of kings and Lord of lords, sent upon the apostles the mighty power of the Holy Ghost. During his life Jesus had promised to send this power, sometimes called "the Comforter," to the apostles and had said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16, 17). In the same conversation he also said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26). "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13).

Therefore, upon the reception of this power from on high the apostles were guided into all truth and were authorized to preach to men the terms of God's covenant with men. This power came with a great demonstration that attracted the attention of the people who were in Jerusalem and they came to the place where the apostles were. They were all amazed and marveled because these men of Galilee, who were considered to be ignorant and unlearned, were the objects of such a startling display and because, when the apostles spoke, every man heard and understood in his own language, even though the people present represented fifteen different provinces. Some of the people who gathered to behold this wondrous sight thoughtlessly accused the apostles of being drunk. Peter stood up with the eleven, attracted the attention of the multitude, and denied the groundless charge.

He then preached a sermon calculated to challenge the thinking of the people and to convince them that Jesus was the Christ, the Son of God, the Messiah of Old Testament history, and the only hope for sinful and fallen man. Peter began his

sermon by reminding the people of a statement that had been made by the prophet Joel, and declared that the coming of the Holy Ghost on this occasion was the fulfillment of what Joel had foretold. He next made a reference to Christ, reminding the people of the miracles and wonders and signs which God did by him among all the people, and of how he had been delivered up by wicked hands to be crucified. Peter declared that God had raised Jesus from the dead because it was impossible that he should be overcome by death, inasmuch as David, in speaking of the Lord, had said, "I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved; Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance" (Acts 2:25-28). From this prophecy Peter proved that this statement referred to Christ and not to David, as the people and their teachers had mistakenly supposed. In effect Peter said, "David is dead. He was buried right here in the city of Jerusalem, and his tomb is with us to this day. Therefore, his body did see corruption and he did not rise from the dead." The prophecy could not be referring to David. Peter said concerning David, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:30, 31).

When the logic of the inspired Peter forced them to see that this prophecy had reference to someone other than David, and when Peter declared that God had raised up Jesus from the dead, the apostles being witnesses of his resurrection, as certified by the outward manifestations of the coming of the Holy Ghost, the people were compelled to believe that Jesus was the Messiah. The preponderance of evidence pointed to the inescapable conclusion that Jesus was the Son of God and that he had risen from the dead. Following this argument, Peter made a second reference to a prophecy of David, saying "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool" (Acts 2:34, 35). Again this did not refer to David because he had not ascended into heaven. It must have had reference to another. Peter, by inspiration, declared that this prophecy referred to Jesus Christ and said of him, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:32, 33).

Peter commanded, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). To know a thing assuredly is to believe it confidently. Therefore, the apostle Peter commanded that the people should confidently believe that Jesus was both Lord and Christ. The people did believe as is evidenced by the graphic expression, "They were pricked in their heart." Having rejected the overtures of divine mercy by rejecting Christ, having now become convinced that he was all he had claimed to be, and being overcome by the greatness of their crime, they asked, "Men and brethren, what shall we do?" "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37, 38).

Peter exhorted the people with many other words, urging them to obey the God-given commands he had announced. The result of his inspired eloquence was truly amazing. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).

The penitent, baptized believers continued with the apostles, learning more of the new religion, having fellowship with each other and observing acts of worship. The apostles performed many wonders and signs which served to confirm the message they

preached and all of the believers were together, being perfectly united by their love for each other. The church continued to grow and had favor with all of the people "and the Lord added to the church daily such as should be saved" (Acts 2:47).

The student will please notice that there are three outstanding things in this chapter:

1. What the believing people were commanded to do—repent and be baptized for the remission of sins.
2. What they did—the penitent believers were baptized.
3. The results that followed—they were added to the church by God, and therefore were in Christ where they could receive all spiritual blessings.

TEST ON LESSON NO. 9

Fill in the Blanks:

1. The first converts to the religion of Jesus Christ are mentioned in the chapter of the book of
2. In the first four verses of the second chapter of Acts, we are told of how Christ sent upon the apostles the power of the
3. When the apostles received this power they were guided into all and were to preach to men the terms of God's with men.
4. The people were attracted by the coming of this power, and they were all and because of this startling display.
5. Some of the people accused the apostles of being
6. Peter preached a sermon calculated to the thinking of the people and to them that Jesus was the
7. In proving this claim Peter quoted from the writing of
8. The people believed the preaching of Peter and asked, "..... and, what shall we"
9. Peter said, "..... and be every one of you in the name of for the remission of sins."
10. There were added unto them that day about thousand souls.

Underline the Correct Answers:

1. The gospel had been preached in prophecy during the: Patriarchal Age, Passover Feast, Mosaic Dispensation.
2. Peter commanded, "Therefore let all of the house of Israel: Believe Confidently, Know Assuredly, Do As You Please."

3. After their baptism, the believers continued with the apostles: Learning More of the New Religion, Arguing Among Themselves, Feeling Superior to Non-converts.
4. The apostles performed many wonders and signs which served to: Drive the people Away, Confirm the Message, Make Them Rich.
5. The believers were: Perfectly United, Unhappy, Mad at Each Other.
6. Peter convinced the people that Jesus was the Christ and: The Messiah of Old Testament History, The Elijah Who was to come, The Prophet Jeremiah.
7. Peter declared that it was impossible that Jesus should be overcome by: Life, Death, His Enemies.
8. The church continued to grow and had: Favor with all of the people, Disfavor with many of the people, To contribute at each service.

Complete the Scriptures:

1. "And it shall come to pass in the last, saith God, I will pour out of my upon all flesh: and your sons and daughters shall, and your shall see visions, and your old men shall dream" (Acts 2:17).
2. "And they, continuing daily with one in the, and breaking from house to house, did eat their meat with and singleness of Praising, and having favor with all the people. And the Lord added to the daily such as should be" (Acts 2:46, 47).
3. "And they continued steadfastly in the apostles and, and in breaking of bread, and in" (Acts 2:42).

Student may write here any comment or question. Use additional sheet if needed.

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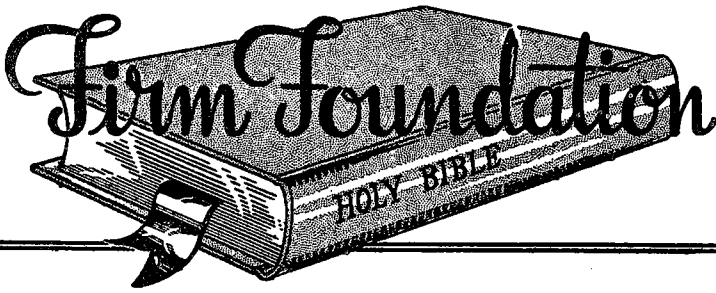
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Bible Correspondence Course

Lesson No. 10

HOW THE CHURCH GREW

In this lesson we will learn of the phenomenal growth of the church which had been established on the day of Pentecost and to which more than three thousand people had been added as a result of the teaching of the apostles. Shortly after the events of Pentecost, Peter and John went up to the temple at the hour of prayer. Their attention was attracted by a poor man who had been lame since birth, and Peter said, "In the name of Jesus Christ of Nazareth rise up and walk." The man was immediately and completely healed. The man entered into the temple praising God and shouting with a loud voice. People flocked to the apostles. Peter took advantage of the occasion to preach another sermon concerning the life, death, resurrection and ascension of Jesus. While he was talking to the people, certain officers of the temple arrested Peter and John. However, many of the people who had heard the sermon of Peter and believed his message, obeyed the gospel and were added to the church.

The apostles were held in prison overnight because they had preached that Jesus was resurrected from the dead. They were tried by the Sadducees, a religious sect of the Jews that denied there would be a resurrection. That a notable miracle had been performed when the lame man was healed no one could deny, for the evidence was too strong. In spite of this, the Sadducees were determined to stop the preaching of the apostles. When he was given an opportunity to speak, Peter announced the great truth, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:10-12). The religious leaders could say nothing in answer to the apostles inasmuch as their words were confirmed by the miracle which they had performed. However, they counseled among themselves and decided to threaten Peter and John with punishment if they continued to preach and teach in the name of Jesus. This was done that the new religion might "spread no further among the people."

Truth, however, is a powerful force, and persecution, torture and abuse could not stop the increase and growth of the church. This single fact will cause every thinking person to realize the importance of truth. When Peter and John received this command of the officers they answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." The wisdom of the words of Peter will be appreciated by all. We must serve God rather than serve man. We must obey God rather than obey man. We must follow God's law rather than follow our own ideas or feelings.

Upon being released, the apostles joined the company of believers. The group prayed to God that they might be given courage and boldness to speak the word. The

huge company of believers were one in heart and soul and none of them claimed that he possessed anything of his own but they shared with each other. It has been estimated that within a short time after Pentecost day the church in Jerusalem had grown to more than thirty thousand believers.

This mighty band of Christian people, being in sympathy with the needs of their poverty-stricken brethren, sold their possessions and goods, brought the money and laid it down at the feet of the apostles. The money was distributed according as every man had need. The high spiritual tone of the church in Jerusalem, however, was soon marred by the covetous acts of Ananias and Sapphira. This pair sold a possession and agreed privately to keep back some of the money for themselves, laying only a part of it at the apostles' feet. But the apostle Peter said, "Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God." And Ananias hearing these words fell dead (Acts 5:3, 4). The same fate awaited his wife who also attempted to deceive the brethren.

In the sixth chapter we read that the Grecian disciples complained because they felt that some of their number were neglected in the distribution of food which was provided for the needy. In overcoming this problem, the apostles recommended that seven men be selected to serve their brethren by supervising the daily distributions to the needy. One of the men selected was Stephen.

In the seventh chapter of the book of Acts we read of a sermon preached by Stephen to the Jews. He referred to the history of the nation of Israel to show that they had been a rebellious people and that it had been their nature to disregard and despise the law of God. He reminded them of the deliverance from Egypt and of the forty years of wandering in the wilderness; of how many thousands of their forebears had died because they had murmured against Moses, God's appointed leader. Stephen then reminded the people, "This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear" (Acts 7:37). The prophet who was like unto Moses was, of course, Christ. As the people in the wilderness had rejected the divine mission of Moses, so did these people who now listened to Stephen reject Christ. Stephen urgently warned his hearers not to imitate the example of their fathers in resisting divine wisdom. He became stern in his preaching to the people and referred to them as stiff-necked and uncircumcised in heart and ears, asking this question, "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers" (Acts 7:52). When the people heard these words of Stephen they were enraged and gnashed on him with their teeth. Dragging Stephen outside the city to a place of stoning, they cast the innocent man into a blood-spattered pit where so many lives had been previously snuffed out, and stoned Stephen to death. His final words were, "Lord Jesus, receive my spirit," and kneeling down he cried with a loud voice, "Lord, lay not this sin to their charge." When he had said this he died.

At that time there arose a great persecution against the church and the Christians, with the exception of the apostles, were scattered throughout the land of Palestine. Wherever the Christians went they preached the word and established churches.

One of the men who had been selected with Stephen to minister to the needs of the people in Jerusalem was Philip. When the disciples were scattered abroad, he went down to a city of Samaria and preached unto them Jesus. The Samaritans heard Philip preaching good tidings concerning the kingdom of God and were baptized. The apostles Peter and John came down from the city of Jerusalem to strengthen the new converts.

Philip remained in Samaria until an angel of God instructed him to go to a certain highway that went down from Jerusalem to Gaza. When he arrived at the place

described by the angel he saw a eunuch from Ethiopia riding in a chariot. The Spirit instructed Philip to go to the man. Philip ran to him and heard him reading the prophet Esaias (Isaiah) and asked this question, "Understandest thou what thou readest?" The man invited Philip to come up into the chariot and discuss the matter with him. As they went riding along Philip preached to him concerning Jesus. Doubtless, in his preaching Philip told of the birth, life, death, burial and resurrection of Christ, and of how, shortly before his ascension, Jesus had said to his disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16).

As Philip was preaching, they came to a certain body of water and the eunuch said, "See, here is water; what doth hinder me to be baptized?" Philip replied, "If thou believest with all thine heart, thou mayest." The eunuch answered, "I believe that Jesus Christ is the Son of God." The account continues, "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea" (Acts 8:37-40).

Other disciples of the Lord went into all parts of the world to preach the glad tidings of salvation in the name of Jesus.

TEST ON LESSON NO. 10

Fill in the Blanks:

1. Peter and John healed a man who had been since
2. As a result of this miracle, Peter had an opportunity to preach concerning the and of Jesus.
3. of the people who heard the sermon of Peter his message, the gospel and were added to the
4. The were a religious sect of the Jews that denied there would be a resurrection.
5. Peter said, concerning, "There is none other name under heaven given among men, whereby we must be saved."
6. and, having sold a possession, kept back part of the money, pretending they had given all.
7. When Stephen warned the Jews not to imitate their ancestors by resisting divine wisdom, they became, dragged him outside the city, and him to death.
8. A great persecution arose against the church and the, who were scattered abroad, went everywhere the word.
9. Two of the seven men selected by the church in Jerusalem to serve their brethren by supervising the daily distributions to the needy were and

Underline the Correct Answers:

1. The Samaritans heard Philip preaching good tidings concerning the kingdom of God and were: Enraged, Discouraged, Baptized, Stoned.
2. Philip was instructed by an angel of God to go to a certain highway that went down from: Nazareth to Capernaum, Jerusalem to Gaza, Bethlehem to Jerusalem.
3. When Philip saw the man from Ethiopia riding in a chariot he: Ran to him, Turned his back, Ran away.
4. The man invited Philip to come up into the chariot and as they rode along, Philip preached to him: Philosophy, Economics, The Mosaic Law, Jesus.
5. The eunuch, having believed on Christ as the Son of God, was baptized and went on his way: With a long face, Rejoicing, Feeling sad.

Complete the Scriptures:

1. "These were more than those in Thessalonica, in that they received the word with all readiness of mind, and the Scriptures daily, whether those things were" (Acts 17:11).
2. "Am I therefore become your because I tell you the?" (Galatians 4:16).
3. "Then Agrippa said unto Paul, Almost thou persuadest me to be a And Paul said, I would to, that not only thou, but also that hear me this day, were both almost, and such as I am, except these bonds" (Acts 26:28, 29).

Student may write here any comment or question. Use additional sheet if needed.

Notice to Student:

Keep this lesson No. 10 for study while test No. 9 comes to us. We will grade test No. 9 and mail it back to you with lesson No. 11.

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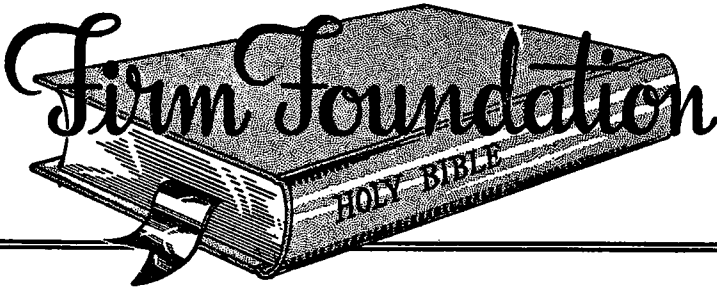
Your Name

Your Address

Church Preference

Date

Grade



Bible Correspondence Course

Lesson No. 11

THE CONVERSION OF SAUL

In this lesson we will study about the conversion of Saul, a man who had originated in Tarsus. The student is asked to read Acts 9 and Acts 22. Saul had been a bitter enemy of Christ. On the occasion of the death of Stephen he had consented to his execution and had watched over the coats of the men who threw the stones that claimed the life of the first Christian martyr. Saul's hatred of the new religion was intensified. He threatened the Christians severely, promising to have the disciples of the Lord put to death. Saul was held in high esteem by the religious leaders of the day. He had been raised according to the strictest manner of the Mosaic law as a Pharisee. He had studied under Gamaliel, a noted educator of the day, who had a school in the city of Jerusalem. Because of Saul's family background, his education, his depth of understanding, and his natural zeal, he showed promise of becoming a great Jewish leader. Evidently, he was trusted by the men in power, for when he made application to them for permission to journey to the city of Damascus to persecute the disciples there, he was empowered to make the trip. The high priest gave him letters to the synagogues of Damascus stating that if he found any Christians, whether they were men or women, he might bind them and bring them to Jerusalem.

As Saul and his company were on the long and difficult journey to Damascus there suddenly came from heaven a great, blinding light that centered on him. Saul fell to the ground and heard a voice saying, "Saul, Saul, why persecutest thou me?" He replied, "Who art thou, Lord?" And the voice from heaven answered, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." To be in the presence of the divine must indeed be an awesome experience and to the unprepared unspeakably fearful. The stricken, trembling Saul asked, "Lord, what wilt thou have me do?" The answer came, "Go into the city, and it shall be told thee what thou must do."

The men who were with Saul heard but did not understand the words of the voice from heaven. Saul arose from the earth, opened his eyes, and, to his great dismay, discovered that he was blind. He was so helpless that the men who were with him had to lead him into the city of Damascus. For the next three days he did not eat or drink.

In the meanwhile, the Lord appeared to Ananias, a gospel preacher who lived in Damascus, and said to him, "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth." Ananias objected to this mission because he had heard of how mercilessly Saul had persecuted the church and of the deaths for which he had been responsible in Jerusalem. News of Saul's purpose for coming to Damascus had somehow preceded him and this caused Ananias to object further. But the Lord refused to listen to the excuses of his servant, Ananias, and commanded that he should go to

Saul who was a chosen vessel to bring the name of Christ to the Gentiles, the kings of the earth, and the children of Israel.

When Ananias entered into the house of Judas, he found a penitent Saul who now believed that Jesus was the Christ and who was so genuinely sorrowful for his past crimes against Christ and the church that he had determined to do all within his power to serve God properly. Ananias said to Saul, "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:14-16). Saul was baptized and took food and was strengthened. From this point forward he was known as Paul, one of the apostles of Christ.

From this case of conversion several very important truths can be learned. We might learn, for instance, that it is possible for a person to conscientiously and sincerely put a great deal of effort into a religious pursuit that he believes to be right, but that his sincerity does not necessarily guarantee that what he does is approved of God. Saul was a sincere man who was able on one occasion to say, "I have lived in all good conscience before God until this day" (Acts 23:1). Saul was honest in persecuting the church, but he was honestly wrong. Saul was conscientious in trying to advance the Jew's religion, but he was conscientiously mistaken. It is therefore possible for a person to be honest, conscientious, earnest, and zealous, but be wrong. Saul was also a religious man, but he was religiously wrong. If one does a wrong thing, he must suffer the consequence of wrong-doing, even though he may have been sincere. If one should put arsenic on his salad, sincerely believing the deadly poison to be salad dressing, he would die as surely as if he had deliberately taken the arsenic into his system. This truth is axiomatic and needs no more than a mere pronouncement.

Now let us notice the things that Saul was required to do in order to be converted to faith in Christ. Notice first of all that Saul came to believe on Jesus as the Messiah. His belief was the result of the heavenly demonstration on the Damascus road. Of course, belief is a prerequisite of salvation and is accompanied today through the word. We learn from the pen of Paul, "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17). This same truth is stated by John in these words: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31).

The writer of the Corinthian letter said, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Corinthians 1:21). Therefore, it is not strange that we should find in the Roman letter this statement: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Romans 1:16). Paul was caused to believe by the revelation of the great blinding light. It was necessary that he should see the resurrected and glorified Christ in order that he might be qualified as an apostle. Inasmuch as there are no apostles in the world today, people are caused to believe solely through the Bible.

The second thing that Paul did in becoming a Christian was to repent. To repent is to change one's mind, to determine a new course of action, as is shown in Jesus' parable of the two sons, in which he speaks of a father who told his son to go and work in a vineyard. The son answered, "I will not." But afterwards he repented and went (Matthew 21:29). The obvious sense of this verse is that he changed his mind and went. Repentance is therefore a change of mind. Paul's mind was changed. He turned from one course of action and pursued a different course. Every person in coming to Christ must repent. Jesus said, "I tell you, Nay: but, except ye repent, ye shall likewise perish" (Luke 13:3).

Next, Paul was baptized in order to receive the forgiveness of sins, or as Ananias put it, "to wash away" his sins. That baptism is essential to one's eternal well-being will not be denied by those who know and respect the Bible. Jesus in giving his great commission, said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). The apostle Peter, by the inspiration of the Holy Ghost, wrote, "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us, (not putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ" (1 Peter 3:20, 21).

By comparing what Paul did in becoming a Christian and what the people on the day of Pentecost did in becoming Christians, one can easily see that the requirements of the gospel are uniformly the same. Paul and the Jews on Pentecost day were required to 1) believe, 2) repent, and 3) be baptized. It is obvious that if we today do exactly what they did, in exactly the way they did, we will be what they were—Christians—only Christians; nothing more.

TEST ON LESSON NO. 11

Fill in the Blanks:

1. Saul originated in
2. At one time Saul was an of
3. Saul studied under
4. Saul showed promise of becoming a leader.
5. Saul was given authority to go to the city of to persecute Christians.
6. Saul heard a voice from heaven saying, "Saul, Saul, why thou me?"
7. The men who were with him but did not the words of the
8. was sent to help Saul.

Underline the Correct Answers:

1. Ananias said to Saul: "You made your bed, now lie in it;" "There is nothing I can do for you;" "God has chosen you to be his witness."
2. Saul's name was changed to: Peter, Paul, James.
3. It was necessary for Paul to see the resurrected Christ in order that he might qualify as: a witness, a martyr, an apostle.
4. To repent is to: make restitution, change one's mind, reform one's life.
5. Paul was baptized to: make an impression on Judas, wash away his sins, show that he had already been saved.
6. People today are caused to believe by: the word of God, a mysterious experience, a great blinding light.
7. When we today do exactly what people in the first century did in coming to Christ, we will be: followers of John the Baptist, Christians, Stoics.

8. The commands of God are: uniformly the same, never the same, occasionally the same.
9. Saul was: sincere, insincere, indifferent.

Complete the Scriptures:

1. "And now why tarriest thou? Arise, and be, and wash away thy, calling on the name of the Lord" (Acts 22:16).
2. "And Paul, earnestly beholding the, said, Men and brethren, I have lived in all good before God until this day" (Acts 23:1).
3. "And there fell from his eyes as it had been scales: and he received forthwith, and arose and was, And when he had received meat, he was strengthened. Then was certain days with the which were at" (Acts 9:18, 19).
4. "And after that many days were fulfilled, the took counsel to him: But their laying wait was known of And they watched the gates day and night to kill him" (Acts 9:23, 24).

Student may write here any comment or question. Use additional sheet if needed.

Notice to Student:

Keep this lesson No. 11 for study while test No. 10 comes to us. We will grade test No. 10 and mail it back to you with lesson No. 12.

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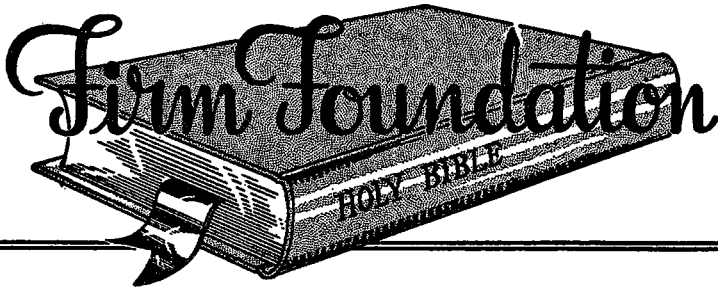
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Church Preference

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Grade



Bible Correspondence Course

Lesson No. 12

THE FIRST GENTILE CONVERTS

In the tenth chapter of Acts we learn of the first Gentile converts to Christianity. The story is very interesting, containing information that is necessary to all who desire an accurate understanding of the fundamental requirements of church membership.

Cornelius was a man who lived in the city of Caesarea. He was a centurion (a high-ranking Roman army officer). Cornelius was a man of authority, well respected in the community and possessing some wealth. He is described in the scripture as a devout man who feared God, gave much alms to the people and prayed to God always. One day Cornelius had a vision in which he saw an angel of God. This frightened him, and he said, "What is it, Lord?" The angelic presence answered, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner whose house is by the seaside: he shall tell thee what thou oughtest to do" (Acts 10:4-6).

When the angel was gone, Cornelius sent some of his servants with a soldier to the city of Joppa to invite Peter to return with them and teach Cornelius. As they were on their way, Peter went up on the house top to pray. While he was there, he saw the heaven opened and a certain vessel descending as if it were a great sheet held by the four corners and let down to the earth, "wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven" (Acts 10:12-16). Peter was disturbed by this vision, not understanding the meaning of what he had seen and heard. While he wondered about the matter, the men who had been sent from Cornelius arrived at the house where Peter was staying. Peter came down to the men at the instruction of the Spirit and said, "Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee" (Acts 10:21, 22).

On the following day, Peter and these messengers, with six brethren from Joppa, went to the city of Caesarea to find Cornelius. He was waiting for them, having assembled some of his relatives and close friends. As Peter entered the house he met Cornelius, who fell down at his feet and worshipped him. "But Peter took him up, saying, Stand up; I myself also am a man" (Acts 10:26). They

went into the room where the people were assembled and Peter said to them, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?" (Acts 10:28, 29). Cornelius answered Peter's question by saying, "Four days ago I was fasting until this hour: and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God" (Acts 10:30-33).

Then Peter began to preach to the people. He delivered the same message that he had preached on the day of Pentecost and on the occasion of the healing of the lame man. He told the people of the life of Christ; of how the Jews had crucified him without a cause; of his burial and resurrection on the third day. Then Peter said, "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:42, 43). While Peter was speaking to the people, the Holy Ghost fell on them. This astonished the men from Joppa because they could not conceive that God would pour out on the Gentiles the gift of the Holy Ghost. Peter, however, recognized this demonstration as God's approval and acceptance of Gentile people, and commanded that Cornelius and his friends should be baptized.

In order to fully appreciate the import of these things, it is necessary to keep in mind that throughout the Mosaic dispensation the Gentile people had no covenant with God, while the nation of Israel was bound to Jehovah by the statutes and commandments of the Mosaic law. The Jews were constantly reminded of the existence of God and of their obligation to him by various feasts, fasts, ordinances and ceremonies. Because of this the Jews came to think of themselves as the elect while they held only disgust, that at times seemed to turn to hatred, for the Gentile nations. All the people converted on the day of Pentecost were Jews. Now, for the very first time, Gentiles were to be received into the kingdom of God. It was, therefore, absolutely necessary that some unusual sign be given from heaven in order to confirm the fact that Gentiles could be received into the church and in order to remove Jewish prejudice. That this was the purpose of the gift of the Holy Ghost on this occasion can not be denied in the light of the following event.

When Peter returned to Jerusalem, he found that the other apostles and the brethren in Judea were disturbed because he had gone into the house of a Gentile to preach the word. Peter explained to them what had happened, telling them that he had been directed by a vision, by a voice, and by the Spirit to go to Caesarea and to preach. He went on to tell how he entered into the man's house and how Cornelius had told him of the visitation of the angel who had commanded him to "send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved" (Acts 11:13, 14). Then Peter said, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?" (Acts 11:15-18). Peter appealed to this outpouring of the Holy Ghost to justify himself for having as-

sociated with Gentiles and for having baptized them in the name of the Lord Jesus. Inasmuch as Peter spoke by inspiration, we can positively conclude that the purpose of the gift of the Holy Ghost on this occasion was to remove all doubt from the minds of Jewish brethren as to the acceptability of Gentile people. Therefore, the gift of the Holy Ghost in this manner on this occasion was peculiar to these people—a special dispensation for a special reason.

Once again we call attention to the fact that the commandments given by inspired men to those desiring to become members of the Lord's body, or the church, are the same everywhere in the N. T. In fact, it would seem strange indeed if God's laws should provide one set of commandments for one group of people under a given situation and a different set of commandments for a different group of people under the same situation. Truth, in order to be truth, must agree with itself. It is eternally true that "things that are equal to the same thing are equal to each other." God's law, because it is infallible truth, must always agree with itself. Whatever one person is commanded to do in order to become a Christian, every other person must be commanded to do in order to accomplish the same purpose. Notice, therefore, that these people first heard the word. Keep in mind that "faith cometh by hearing, and hearing by the word of God" (Romans 10:17). To give honest attention to the word and to weigh carefully the evidence the word gives is to be compelled to believe. Because Cornelius and those who were with him were conscientious and honest, and because they heard the words of Peter candidly and weighed them fairly, they came to believe. Too, they repented. In Acts 11:18 it is said that when the apostles heard these things they held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life." Lastly, they were commanded to be baptized (Acts 10:48). One cannot ignore the commandments of God with impunity. Jesus said, "If you love me you will keep my commandments." Inasmuch as keeping the commandments of Jesus is essential to loving Jesus, and inasmuch as loving Jesus is obviously essential to salvation, then baptism is also essential to one's salvation. It is God's prerogative to command; it is man's place to obey.

TEST ON LESSON NO. 12

Fill in the Blanks:

1. Cornelius lived in the city of
2. Cornelius was a man of,
in the community and possessing some
3. In a vision Cornelius saw an of
4. Cornelius sent some of his with a
..... to the city of
to invite to return with them and teach
Cornelius.
5. Peter saw a certain descending to the
earth wherein were all manner of
of the earth and and
..... and
..... of the

Answer Yes or No:

-1. The voice told Peter not to go with the men from Caesarea.
-2. Cornelius was described as a just man who feared God.
-3. Peter said that God had shown him that it was all right to call a man common or unclean.
-4. Peter refused to preach to the people because they were Gentiles.
-5. Peter commanded that Cornelius and his friends be baptized.
-6. The Holy Ghost fell on the Gentiles who heard the words of Peter.
-7. Truth in order to be truth must never agree with itself.
-8. Peter was accompanied to Caesarea by the brethren and other apostles from Jerusalem.
-9. It is God's prerogative to command; it is man's place to obey.
-10. The apostles at Jerusalem decided to not accept the new Gentile converts.

Complete the Scriptures:

- 1. "And other sheep I have, which are not of this :
them also I must bring, and they shall my
voice; and there shall be fold, and
shepherd" (John 10:16).
- 2. "And as was coming in, Cornelius met him,
and down at his feet, and
him. But Peter took him up, saying, up: I myself
also am a " (Acts 10:25, 26).
- 3. "Who shall tell thee, whereby and
all thy house shall be" (Acts 11:14).
- 4. "When they heard these things, they their peace,
and glorified God, saying, Then hath God also to the
granted unto life" (Acts 11:18).

Student may write here any comment or question. Use additional sheet if needed.

Notice to Student:

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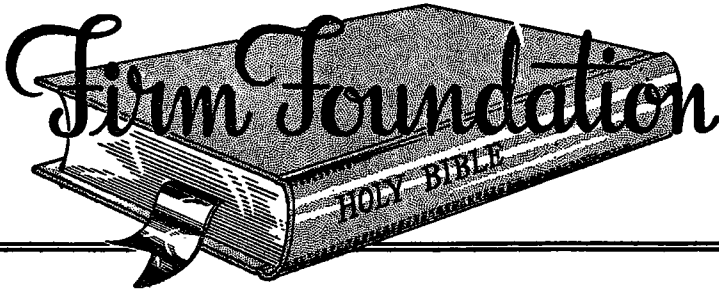
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Bible Correspondence Course

Lesson No. 13

JUSTIFICATION BY FAITH

The Bible makes it abundantly clear that without faith no man can serve God acceptably or be saved eternally. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). In this lesson we will study the faith that saves.

There are different kinds of faith. There is saving faith, and faith that will not save. In Matthew 15:28 we read of "great faith;" in Matthew 8:26 we read of "little faith." Devils, of course, will not be saved, and yet we read, "the devils also believe, and tremble" (James 2:19). Again, in John's gospel this statement is made: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (John 12:42, 43). Jesus said, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matthew 10:32, 33). Belief and faith are the same; they come from the same root word. To believe in Christ but to be afraid to confess him is to have the kind of faith that will not save. This compels us to ask: "What is saving faith?"

Faith includes trusting the death of Christ for our atonement. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just and the justifier of him which believeth in Jesus" (Romans 3:25, 26). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). This trust in the merit of the death of Jesus Christ must expand into confident faith in his intercession for us. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

Faith also includes doing the will of God, for the Saviour said, "Therefore whosoever heareth these things of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matthew 7:24). After his resurrection from the tomb Jesus said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:18-20). Seriously reflecting upon these two passages will compel all to see that obeying the words of Christ is absolutely necessary. This is not to say that man of himself can earn or merit either the favor

of God in this life or in the life to come. But it is to say that unless our faith is strong enough to cause us to obey the commandments of God's word, it is not strong enough to save us. In Romans 3:20 and Romans 4:9-11, the statement is made that Abraham was saved by faith without works. However, this statement was made with special reference to the Mosaic law, and particularly to the rite of circumcision. Abraham found favor in God's sight when his faith caused him to obey God's commandments. This was done prior to the giving of the Mosaic covenant and prior to the time that circumcision was commanded. Therefore, we find favor in God's sight by faith working through love, without obeying the Mosaic law or observing the abolished religious service of circumcision.

One of the most complete treatments of the subject of saving faith is found in the book of James. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works" (James 2:14-18). The last sentence does not admit that it is possible to show faith apart from works, but it is rather a positive declaration that no man can show faith without works. If you believe that God is one, and that Jesus Christ is the Son of God, please think for a moment on whether it is possible for you to show that confidence, demonstrating it to your fellowmen, in absence of works of obedience. The mere mental act of accepting a thing or being as true is an intangible act that can not be shown. It is an utter impossibility to show faith in the absence of works of obedience. Therefore, it is essential for us to not only hear the words of Jesus but to do them.

James continues his argument on saving faith by saying, "Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God" (James 2:19-23). The fact that Abraham by faith did the thing that God commanded him to do was what approved Abraham in the sight of God. His works of obedience perfected his faith. When Abraham was called to go out into a land that he did not know, but that he was to receive for an inheritance, he obeyed and went out. When God commanded Abraham to offer Isaac for a sacrifice upon an altar he was not disobedient to his heavenly command. These acts of obedience perfected the faith of the great patriarch Abraham and in his perfect faith he was saved. All this was accomplished before the Mosaic law was given and before the rite of circumcision became a national institution. Therefore, Abraham was not saved by the works of the Mosaic law but he did obey and his faith was necessary in order for him to be approved of God.

Next, James says, "Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also" (James 2:24-26). When the spirit departs from man's physical frame, death ensues. The spirit of man then goes to God who gave it; the body is committed to the dust. When works are separated from faith, the faith is as dead as a body separated from the spirit. Man is not, and cannot, be saved by something that is dead, lifeless, dormant. Rather, man is saved by a healthy, living, pulsating, active faith—a faith that is conjoined with works of obedience and that does not question the

commands of God. Our faith must impel us to obey the commands of our Maker. Therefore, THE FAITH THAT SAVES IS THE FAITH THAT OBEYS. Obedience of faith is necessary to our acceptability with God (Romans 16:26).

In the book of Acts we have an outstanding example of this in the conversion of the Philippian jailer. Paul and Silas were in prison, but God released their bonds by means of a great earthquake. The jailer was wakened and would have killed himself if Paul had not prevented him. When the full import of what had happened sank into the conscience of the jailer, he asked, "Sirs, what must I do to be saved?" Paul and Silas said, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house" (Acts 16:31). Had they stopped here without giving the jailer additional information concerning Christ, the man might have asked, as did the man born blind (John 9:36), "And who is he, Lord, that I might believe on him?" It was, therefore, necessary for Paul and Silas to speak "unto him the word of the Lord, and to all that were in his house" (Acts 16:32). They doubtless told the jailer of the commandments of Christ and of his commission to the apostles: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). Therefore, it is said, "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (Acts 16:33, 34). It is not said the jailer believed in God until after he had perfected his acceptance of the message by being baptized in obedience to the commands of Jesus.

This case of conversion vividly demonstrates the undeniable truth that faith, in order to save, must obey God's law. Not that man can earn his salvation, but that man must do something in order to receive the free and unmerited favor of God. We should ever keep in mind that the words faith and belief are comprehensive terms and that they include obedience to God's law. In Acts 2:38 Peter commanded the believing Jews to repent and be baptized in order to receive the remission of sins. By faith they obeyed his words. Therefore, baptism for the remission of sins is justification by faith.

TEST ON LESSON NO. 13

Fill in the Blanks:

1. Without it is impossible to please God.
2. Faith and are the same.
3. Abraham found favor in God's sight when his faith caused him to..... God's commandments.
4. It is impossible to show faith without of obedience.
5. The Philippian jailer showed his faith in God by being..... in obedience to the command of Christ.
6. We find favor in God's sight by working through
7. Baptism for the remission of sins is by

Underline the Correct Answers:

1. Faith without works is: A saving faith, a perfect faith, dead, active.
2. A saving faith is belief plus: The love of the praise of men, obedience to God's commandments, fear of what other people may think.

3. Abraham's faith was perfected by: His works of obedience, his trust in his own wisdom, his love of his homeland.
4. The faith that saves is the faith that: Fears, distrusts, obeys.
5. A man is justified by: Faith only, works only, belief in Christ and obedience to his commands.

Complete the Scriptures:

1. "To open their eyes, and to turn them from to light, and from the power of to, that they may receive of sins, and inheritance among them which are sanctified by that is in me" (Acts 26:18).
2. "For with the heart man unto righteousness; and with the mouth is made unto salvation" (Romans 10:10).
3. "So then faith cometh by, and hearing by the of God" (Romans 10:17).
4. "That your should not stand in the of men, but in the of God" (1 Cor. 2:5).
5. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but which worketh by" (Galatians 5:6).
6. "For this is the love of God, that we keep his: and his commandments are not" (1 John 5:3).

Student may write here any comment or question. Use additional sheet if needed.

Notice to Student:

Keep this lesson No. 13 for study while test No. 12 comes to us. We will grade test No. 12 and mail it back to you with lesson No. 14.

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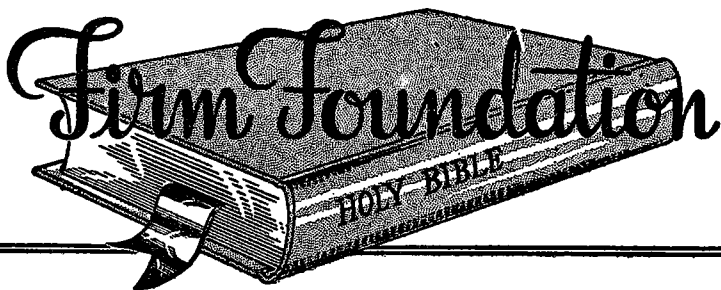
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Bible Correspondence Course

Lesson No. 14

BY GRACE ARE YOU SAVED

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Ephesians 2:8, 9). Salvation is the central theme of the Bible. From before the foundation of the world God formulated the plan to send his son as a perfect sacrifice for the redemption of man. The omniscience of God permitted him to foreknow that man would sin and be in need of a saviour. In the N. T. salvation is ascribed to several things. Every item that the N. T. mentions as necessary in man's salvation blends with every other essential thing. In the verse we will consider in this lesson, salvation is ascribed to two things—grace and faith. Our primary consideration will be to learn the nature of grace and what part grace plays in our redemption.

Grace has been defined as "unmerited favor" and, while this is a good definition of the word, it fails to give us real depth of understanding. Perhaps we can best understand the nature and character of grace if we study the manifestations of grace.

Creation is clearly an act of grace. At the time God brought order out of chaos, man had not yet been created. He, therefore, could have nothing whatsoever to do with the present arrangement of things. God created the world for man's happiness and, inasmuch as man did not merit this act of God, creation is the result of unmerited favor.

Another example of God's unmerited favor to man is the priceless gift of his Son. The apostle Paul wrote concerning Christ, "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in the fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:6-8). We stand amazed in the presence of such unexcelled love for us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). With the apostle Paul, we humbly say, "Thanks be unto God for his unspeakable gift" (2 Corinthians 9:15). The gift of God's Son, which was absolutely necessary for man's eternal salvation, was the result of God's unmerited favor. It was, therefore, of grace.

In connection with the gift of God's Son, we should also list the sacrifice that the Son made for us. God is just and, because of this, he could not forgive sinful and guilty man. In order to forgive man and still maintain his attribute of justice, God arranged for the Son to come and make a sacrifice of his life's blood. This perfect, sinless sacrifice is the cause urged by Jesus in the heavenly court to render God favorable toward us. Without the blood of Christ there could be no sal-

vation. "Unto him that loved us, and washed us from our sins in his own blood" (Revelation 1:5). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Who would dare to claim that he deserved or merited the sacrifice of the sinless Son of God? The blood of Christ is therefore another example of God's grace.

Another proof of the grace of God is seen in that he gave us an inspired and infallible guide—the Bible. The word of God is essential to our salvation. Paul wrote, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Romans 1:16). And again, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Corinthians 1:21). The message to be preached, of course, is the word of God. John wrote, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31). These verses combine to show us the essentiality of the Bible in the plan of salvation. We must have the word to direct, counsel and guide us. But man did not and can not do anything to merit such a priceless gift. Therefore, the word is a demonstration of God's unmerited favor. It is a product of grace.

Other items could be listed as a part of the grace of God, but these are sufficient to give the student a clear idea of what is meant when the scriptures say that we are saved by grace. We can immediately see that grace is undeniably essential to our ultimate and eternal salvation. Man's salvation is all grace on God's part and all faith on man's part. The grace of God has appeared, bringing salvation to all men. God has done all that is necessary to fulfill his portion in man's salvation. He has gone as far as he can and still be just. It now remains for man to accept God's grace and favor. This is done through faith. Faith is accepting God, Christ, and the Holy Spirit, and trusting confidently in them as we obey without question every command given in God's word. Saving faith is obedient faith. The Bible tells us how faith accepts God's grace. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). As the climax of our initial return to God, we are also told, "Know ye not, that so many of us as 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 should walk in newness of life" (Romans 6:3, 4).

Paul tells us that by baptism we are buried into the death of Christ and, since it was in his death that Christ shed his blood, then it is in baptism that we come in contact with the blood of Jesus. The blood of Christ is the means that God has used in the divine economy to cleanse man of his sins and to make him wholly acceptable. This is not to say that man's action is in the nature of meriting or earning salvation for this idea would contradict the teaching of the scriptures. But it is simply that man is required to demonstrate his trust and his unwavering belief in God by overt acts of obedience. A classic example of this truth is found in 2 Kings, chapter 5, where we read of a certain officer in the Syrian army whose name was Naaman. He had contracted the dread disease of leprosy. In his house was an Israelite servant girl who suggested to Naaman's wife that there was a prophet in Israel who could cure him. Eventually Naaman went to the land of Israel and sought out the house of Elisha, the prophet. When the chariots of Naaman drew before his humble abode, the prophet immediately knew the purpose of the visit and sent a messenger to Naaman, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." This made Naaman angry and he went away saying, "Behold, I thought, He will surely

come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" Naaman, like so many today, depended more on what he thought than on what God had commanded. This Syrian captain was brought to himself, however, when one of his servants asked, "If the prophet had bid thee do some great thing, wouldst thou not have done it?" Naaman realized how foolish he had been, and went to the Jordan River and dipped himself seven times as he had been commanded to do. When he came up out of the river, he was cured. What cleansed Naaman? Certainly not the water of the Jordan River, for if it had possessed any power to cleanse leprosy, surely all the lepers in the country would have been clean. Obviously Naaman was cleansed by the power of God, but the power was not applied until Naaman believed the messenger of God and demonstrated his trust by doing as he was commanded.

And so it is with us: we are saved by the grace of God, but in order for God's power to be applied we must do certain things. We are not saved by the things we do, but the things we do bring us within the scope of God's grace and mercy. It is as if some benevolent person should offer a valuable reward to us, conditioned upon our doing certain acts. When we meet the terms of the offer we receive the gift, and it is none the less a gift. God offers to give man salvation. There is nothing we can do to earn or merit that salvation, but there is something we must do in order for God's grace to be applied, bringing us the blessing of salvation. We are saved by God's grace, and by our faith; but it is not of works, lest man should boast.

"Amazing grace! How sweet the sound,
That saved a wretch like me!
I once was lost, but now I'm found,
Was blind, but now I see."

TEST ON LESSON NO. 14

Fill in the Blanks:

1. is the central theme of the Bible.
2. Four manifestations of grace are, the gift of, the of, and the
3. One definition of grace is
4. Man's salvation is all on God's part and all on man's part.
5. Naaman was healed of by the power of God when he showed his belief and trust in God by his command though the command seemed foolish to him.

Underline the Correct Answers:

1. The means that God has used to cleanse man of his sins is: Animal Sacrifice, The Blood of Christ, Charitable Offerings.
2. We come in contact with the blood of Christ in: Baptism, Our Own Death, A Moral Life.
3. Naaman was cleansed by: The Water of the Jordan River, Elisha's Striking His Hand Over the Leprosy, The Power of God.

4. The power of God can only be applied to us, bringing us the blessing of salvation, when we: Meet the Terms of God's Offer, Follow Our Own Desires, Earn It.
5. Man accepts God's grace and favor through: Worldly Wisdom, Following Tradition, Obedient Faith.

Complete the Scriptures:

1. "For the law was given by, but and truth came by " (John 1:17).
2. "And now, brethren, I commend you to God, and to the of his, which is able to build you up, and to give you an among all them which are sanctified" (Acts 20:32).
3. "Therefore being justified by, we have peace with God through our Lord Jesus Christ: by whom also we have access by into this wherein we stand, and rejoice in hope of the glory of God" (Romans 5:1, 2).
4. "In whom we have, according to the riches of his" (Ephesians 1:7).
5. "For the of God that bringeth hath appeared to all men" (Titus 2:11).

Student may write here any comment or question. Use additional sheet if needed.

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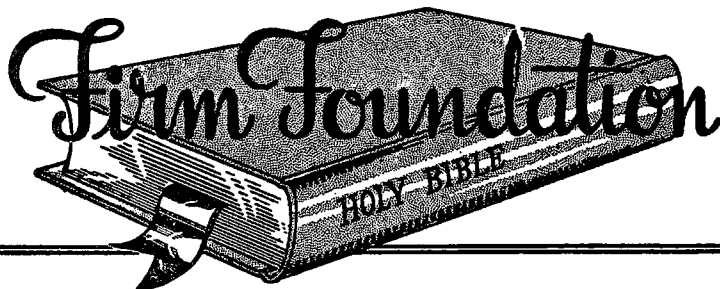
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Bible Correspondence Course

Lesson No. 15

RELIGIOUS AUTHORITY

In any religious consideration the most important subject is truth. People inherently appreciate and desire truth. Most people conscientiously and sincerely seek to know the truth. Its importance is emphasized by New Testament writers. Jesus said, "And ye shall know the truth, and the truth shall make you free" (John 8:32). Americans, probably more than any other people in the world, understand and appreciate the importance of freedom. Liberty is the watchword of America. It has ever been true that the best men in our country are willing to give of themselves and if needed make the supreme sacrifice in order to preserve our liberties. Jesus however, is talking about freedom in a higher and nobler sense—freedom from sin and liberty from satanic servitude. Christ tells us that this supreme freedom can be realized through the truth.

Peter said, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Peter 1:22). God is pure and cannot receive to himself that which is less than pure. If we would see the face of God in peace we must have our hearts purified. Peter tells us that this purification comes through the truth. Jesus said, "Sanctify them through thy truth." Sanctification is being set apart to the service of God by reason of holiness. Only the saints will receive an inheritance in the mansions Christ prepares for the faithful. Sanctification is accomplished through the truth.

The supreme question of this and every age is the question of salvation. Nothing is more important. This subject is worthy of our constant attention. James says, "Wherefore lay apart all filthiness and superfluity and naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (James 1:21). God's word is truth, therefore we are saved by the truth. Jesus said, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Man is separated from God when he sins. His chief problem is being reconciled to God or coming to the Father. The Lord tells us that this is done through the truth. Scripture could be multiplied to establish the point "truth is all important." It frees, purifies, sanctifies, saves, and brings us to God. We must have truth. "He is a man whom the truth makes free. All else are slaves besides."

The only absolute, concrete, certain, infallible truth known to man is the truth of God's word. Jesus said, "Thy word is truth" (John 17:17). We must respect God's word as the sole authority in religious matters and obey it in minute detail. There is nothing superfluous or unnecessary in the word of truth. There are no non-essentials in the New Testament. Indifference to the commands of God's word resulting in the eternal loss of one soul is too great a price to pay for negligence or false loyalty. Our attitude must be the attitude of the ancient prophet of the Old Testament who

said, "Speak Lord, thy servant heareth." The importance of obeying the word was stressed by Jesus when he said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matthew 7:24-27).

James warns us, "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:22-25). One of the most impressive verses of scripture in the New Testament reads, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:5). To recognize the supreme importance of God's word and to obey Christ is to behave in a way consistent with both the spirit and the letter of the law. To know the teaching of the New Testament but to fail to obey it is to dishonor Christ and insult God. Let us exalt the infallible record of the New Testament in our thinking and in our lives, casting down every excuse and every false reason that might seem to justify us in disobedience and sternly bring ourselves to do as Christ the Lord has commanded, knowing that "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thessalonians 1:7-9).

Because obeying the word of God is of such obvious importance, it is absolutely necessary for us to have a proper attitude toward that divine revelation, never permitting ourselves to fall into the delusion of thinking that God's word is not perfectly clear or that it teaches more than one thing on any given subject. If we approach a study of this all-important document with the idea that we cannot understand what we read we are doomed to confusion and distress. We must recognize that the nature of God insists that he would not give man a revelation, command man to read and study it, condemn man for failing to obey it, and then make the revelation so complex or vague that man could not understand it. The very fact that God has given us a Bible, commanded us to read it and follow it, is proof that we can understand it. The Bible is not a book of mysteries but is a plain revelation from him before whose eyes all things are laid bare.

Truth in order to be truth must be consistent with itself. This is axiomatic. Two plus two are four; therefore, two plus two can never be seven. If we believe the New Testament to be true then we must believe that it agrees with itself. In the very nature of things truth cannot teach two conflicting ideas. When this fundamental and undeniable principle is recognized and accepted by all we will then all be the same thing religiously. We may misunderstand the New Testament and differ with each other endlessly, but when we understand the New Testament there will be no differences among us. Truth is not the private property of any man or group of men. None of us can claim to have a monopoly on truth. Truth is free and belongs to us wherever it is found. We ought, therefore, to keep our minds open and to be receptive to the truth. Prejudice is a base demon that has often made spiritual spoil out of otherwise savable human souls. Let us guard ourselves against prejudice in any form and set ourselves to the proposition of finding truth and benefiting by it.

Truth in the form of the New Testament is the supreme authority in religious matters. Let us never deceive ourselves into believing that our feelings or that mortal thinking is an acceptable substitute for revelation. If how one feels is authority in religion, then we have as many authorities as we have people, since all people have feelings. If human thought is an acceptable authority in religion then we have as many authorities as we have people. Let us determine to have unadulterated truth. Let us insist on a "thus saith the Lord." Let us demand a Bible reference for every belief and practice. Let us go back to the Bible to speak where the Bible speaks and be silent where the Bible is silent. Let us call Bible things by Bible names and do all things in the Bible way. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter 4:11).

May a congenial spirit prevail and may we have a perfect organic unity, not on the basis of compromise or sacrifice of conviction but upon the basis of the Bible only. Let us strike hands across the Bible and stand secure on that firm, unchanging rock, knowing that God is still in his heaven above and that all will turn out aright for those who love him and walk according to the truth of his matchless word.

TEST ON LESSON NO. 15

Fill in the Blanks:

1. We are to know the and the shall make us free.
2. Our souls are purified by the
3. The is able to save our souls.
4. Man returns to the God from whom he has wandered through the
5. The only absolute truth man will ever know is the
6. We must be of the word and not only, deceiving ourselves.
7. Truth, in order to be truth, must be with itself.
8. Truth can not teach ideas.
9. We should never deceive ourselves into thinking that our or that is an acceptable substitute for revelation.
10. in the form of the New Testament is the in religious matters.

Underline the Correct Answers:

1. In the New Testament there are: No Non-essentials; Many Non-Essentials; Some Unnecessary Commands.
2. To hear the words of Christ and do them is to be like a: Wise Man; Foolish Man; Dead Man.
3. The Bible is: A Book of Mysteries; Perfectly Clear; Impossible to Understand.
4. When we misunderstand the New Testament we: Agree, Fuss, Differ.

5. Since people differ in how they feel on a given subject, then our feelings are: A Safe Guide; Not a Safe Guide; Unimportant.
6. Since people differ in what they think on a given subject, then our thinking is: A Safe Guide; Not a Safe Guide; Unimportant.
7. In religious matters we ought to follow: Our Feelings; Our Thinking; The Bible Only.
8. When we all follow the Bible and the Bible only, we will have: Unrest; Disharmony; Perfect Organic Unity.
9. At the end of time Christ will come in flaming fire, taking vengeance on them that: Obey Not the Gospel; Obey the Gospel; Are in the Church.
10. If any man speaks he should speak as: The Writings of God; Instructed by Synods, Conferences and Councils; The People Desire.

Complete the Scriptures:

1. "Beloved, not every spirit, but try the spirits whether they are of: because many prophets are gone out into the " (1 John 4:1).
2. "For the was given by, but grace and came by Jesus Christ" (John 1:17).
3. "And because I tell you the, ye me not" (John 8:45).
4. "But unto them that are, and do not the truth, but obey, indignation and wrath" (Romans 2:8).

Student may write here any comment or question. Use additional sheet if needed.

Notice to Student:

Keep this lesson No. 15 for study while test No. 14 comes to us. We will grade test No. 14 and mail it back to you with lesson No. 16.

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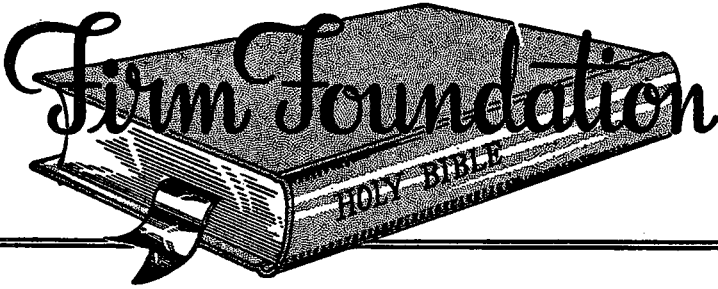
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Bible Correspondence Course

Lesson No. 16

THE GREAT RESTORATION

The church was established on the first Pentecost after the resurrection of Christ from the borrowed tomb of Joseph of Arimathea. For a time the church enjoyed phenomenal growth. Christianity spread to all corners of the world and permeated the thinking of the people in the first century. However, the apostles and other inspired writers of the New Testament warned the disciples of their day that the church would apostatize and, in falling away from the truth, would become so corrupt that it could no longer be recognized as the church that Jesus built. The counsel of God is immutable and these things did come to pass. Profane history tells us of the development of an ecclesiastical hierarchy that eventually sapped every semblance of spirituality from the church. In fact, the apostate church became so corrupt that it actually sold the right to sin in order to raise money for the purpose of rebuilding St. Peter's cathedral.

This gross disregard for the teaching of the New Testament and the utter sinfulness on the part of religious leaders prompted Martin Luther and his contemporaries to protest the sinful action of the church. It was the intention of Luther and his followers to reform the apostate church, making it what it once had been—the true church of Christ. The Reformation is a failure. The apostate church is still in the world and is as corrupt as it ever was. Nothing has been reformed. With all of their courage, zeal, earnestness, and noble intentions the reformers were able to accomplish nothing more than bringing into existence the denominational sectarian condition that now plagues the world.

At the turn of the last century a group of God-fearing men surveyed the religious history of the world and were appalled to discover the information that has been so briefly sketched for you here. These men were all affiliated with denominational institutions of various kinds and had pledged themselves to the support of their various sectarian organizations, but they decided to throw off human shackles and to come out of the maze of denominationalism in an attempt to restore primitive, apostolic, New Testament Christianity to the world. With high courage they set themselves to the tremendous task of accomplishing this objective, knowing that if they were successful in bringing once again into the world pristine Christianity they could offer to every sincere, religious-minded person an opportunity to unite with every other sincere, religious-minded person upon common ground. They resolved to reject and repudiate their human creeds, manuals, catechisms, and disciplines; to free themselves from the dictates of synods, conferences, and councils; and to go back to the Bible and the Bible only. They determined to study their Bibles with the utmost care and do exactly as the Bible directed in exactly the way the Bible commanded. In this way they reasoned that they would be able to restore to the world the church that Jesus built.

The basis for the idea of a restoration is found in the scripture. In his famous and well-loved parable of the sower, Jesus said, "Now the parable is this: The seed is the word of God" (Luke 8:11). In the parable of the sower itself our Master spoke of how his kingdom, the church, would grow in good and honest hearts. In this inspired interpretation of his parable Jesus declares that the seed of the kingdom is the word of God. It is an irrevocable law of nature and of nature's God that a seed will produce after its own kind. The word of God is the seed of God's kingdom. When the unadulterated word is planted in good and honest hearts the kingdom of heaven, or the church of Christ, will result—nothing more and nothing less.

A simple illustration of this profound truth is seen by all of us every day in the works of nature. If a man should have a peach seed that grew on a peach tree in the year A.D. 33; if he should plant that seed in the ground today, and if under favorable circumstances the seed should germinate and produce anything at all, it would produce a peach tree. It would not be necessary for him to have a succession of peach trees through every generation. It would only be necessary for him to have the original peach seed. This same thing is true of the church. When we plant the same seed the apostles planted, the same institution that the apostles had will be produced. It is not necessary for us to claim, or to prove, a succession from the original church of Christ. The only really necessary thing is to be sure that we have the original seed. This is the plea of the Restoration. Let us heed the admonition and advice of the peerless apostle Peter who wrote, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen" (1 Peter 4:11).

Let us speak where the Bible speaks and be silent where the Bible is silent. Let us call Bible things by Bible names and do all things the Bible way. It is not difficult to see that no man would be anxious to give up a human name, a human creed book, and a human organization to accept another human name, human creed book, and human organization. But it is difficult in the extreme to see how any man could resist a plea to give up things of human origin to wear a divinely appointed name, to be directed by an infallible and divinely inspired book, and to be a part of the church for which our Master died—to stand, as it were, on heaven's tableland. The fires of modernism, infidelity and atheism in all their varying shades burn brightly upon the divided condition of Christendom. Every person who is not self-deceived and is truly a disciple of Jesus rather than a worshiper of his own desires will want to be united with every other sincere disciple of Jesus. In fact, the New Testament commands us in unequivocal language to be perfectly united.

Paul wrote, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Corinthians 1:10). Jesus prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20, 21). Paul commanded, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Ephesians 4:1-6).

Scripture could be multiplied to show that it is incontrovertibly true that one of the most emphatic doctrines of the New Testament is that the disciples of Jesus should enjoy a perfect, complete, and organic unity. The only way this can possibly be achieved is for us all to stand with our feet firmly planted upon the unchanging and unshakable word of God's eternal truth. If we will be willing to divest ourselves of every practice that has no higher basis for its authority than the fallible minds of

mortals; if we will be willing to give up our human names and our human organizations to accept the divinely appointed name and to follow the divinely appointed way, then we will all be one. Let us be Christians and Christians only—only this and nothing more. Let us follow the Bible and the Bible only, and let us be members of the church for which our Master died and that only. “Salute one another with a holy kiss. The churches of Christ salute you” (Romans 16:16).

TEST ON LESSON NO. 16

Fill in the Blanks:

1. The church was established on the after the resurrection of
2. It was the intention of Martin and his followers to the church.
3. In the parable of the sower Christ said that the seed is the of
4. When the seed of God’s kingdom is planted in good and honest hearts the of will result.
5. When we plant the same seed the planted, the same that the apostles had will be produced.
6. The plea of the Restoration is: Let us speak where the speaks and be where the Bible is silent. Let us call Bible things by Bible and do things in the Bible way.
7. The New Testament commands us to be perfectly
8. Jesus prayed that all who should believe on him might be
9. There is body, Spirit, Lord, faith, baptism, and God and Father of all.

Underline the Correct Answers:

1. In the first century Christianity: Was Unknown, Spread to All Corners of the World, Died a Slow Death.
2. At the turn of the last century a group of God-fearing men, who were affiliated with various denominational institutions, decided to attempt to: Restore New Testament Christianity, Revive the Reformation, Apostatize.
3. In accomplishing this restoration it is necessary to study the Bible very carefully and do exactly as: One Pleases, Directed By the Clergy, The Bible Commands.
4. The New Testament teaches emphatically that the disciples of Jesus should enjoy a perfect, complete, and organic: Division, Unity, Apostasy.
5. The only way that perfect unity can be achieved is by using as a guide: Human Creeds, The Bible, The Dictates of Human Councils.

Complete the Scriptures:

1. "Whosoever transgresseth, and abideth not in the of Christ, hath not He that abideth in the doctrine of, he hath both the and the " (2 John 9).
2. "So then cometh by and hearing by the of " (Romans 10:17).
3. "And he that is damned if he eat, because he eateth not of : for whatsoever is not of faith is " (Romans 14:23).
4. "Thus saith the Lord. Stand ye in the, and see, and ask for the old, where the way, and walk therein, and ye shall find for your souls. But they said, We will walk therein" (Jeremiah 6:16).
5. "Blessed are they that do his, that they may have to the tree of, and may enter in through the gates into the city" (Revelation 22:14).
6. "For I testify unto every man that heareth the words of the prophecy of this book, if any shall unto these things, God shall add unto him the that are written in this book: and if any man shall from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 22:18, 19).

Student may write here any comment or question. Use additional sheet if needed.

Notice to Student:

Keep this lesson No. 16 for study while test No. 15 comes to us. We will grade test No. 15 and return it to you. When you have completed lesson No. 16 send it to us to be graded and returned to you.

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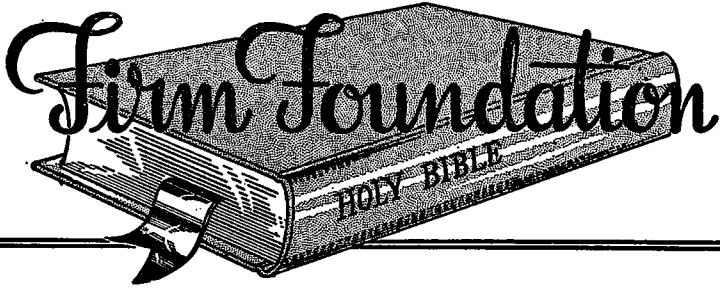
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Bible Correspondence Course

ANSWER SHEET

ANSWER SHEET

LESSON 1

Fill in the blanks.

1. book
2. 66
3. animal skins or papyrus
4. Moses
5. Hebrew
6. Sinaitic, Alexandrian, Vatican
7. Vulgate
8. John Wyclif
9. King James
10. commentary

Underscore the correct answers.

1. 27
2. Hebrew
3. 1600
4. Ezra
5. 96 A. D.
6. Jerome
7. Gutenberg

Complete the Scriptures:

1. they were moved by the Holy Spirit
2. reproof and correction; for instruction which is in righteousness, that the man of God may be perfect,

ANSWER SHEET

LESSON 2

Write "Yes" or "No" in the blanks:

1. Yes
2. Yes
3. No
4. No
5. No
6. No
7. No
8. Yes
9. Yes
10. No

Fill in the blanks:

1. Jew
2. all men
3. Solomon, Israel, Judah
4. Pentecost
5. Acts
6. Luke
7. Revelation

Complete the Scriptures:

1. preach the gospel, believeth, baptized
2. believed, baptized
3. hearing, believed, baptized.

ANSWER SHEET

LESSON 3

Fill in the blanks:

1. Patriarchal, Mosaic
2. 1656
3. Abraham
4. Arab
5. 2,513
6. confused
7. New
8. Patriarchal
9. Mosaic
10. death, firstborn
11. Abraham, Isaac, Jacob, Joseph
12. Before the Flood; After the Flood; Jewish Patriarchs; Egyptian Bondage
13. Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, Dan, Naphtali, Gad, Asher
14. The walls of Jericho fell by the power of God after the people had demonstrated their faith by obedience

ANSWER SHEET

LESSON 4

Fill in the blanks:

1. Messianic
2. Lamentations
3. Roman Empire
4. Saul
5. Wise Men
6. Israel, congregation, King; David

Underline the correct answers:

1. Israel
2. Joel, Amos, Micah, Nahum, Isaiah, Jonah, Hosea
3. 135 years
4. Daniel
5. Zerubbabel
6. Liberty
7. Malachi
8. 445 B. C.

ANSWER SHEET

LESSON 5

Fill in the blanks:

1. four
2. new
3. cross
4. Matthew, Mark, Luke, John
5. commands
6. church
7. third
8. Revelation
9. law of liberty
10. Acts

Underline the correct answers:

1. New Covenant
2. the Law of Moses
3. the Law of Moses
4. the establishment of the church
5. sorcerer, eunuch
6. third

Complete the Scriptures:

1. disciple, ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.
2. believeth, baptized
3. believed, baptized
4. profitable, teaching, reproof, correction, righteousness, perfect

ANSWER SHEET

LESSON 6

Fill in the blanks:

1. Matthew, Mark, Luke, John
2. essential, faith
3. Gabriel, John
4. Bethlehem
5. Jesus, Egypt
6. thirty years
7. three
8. attention, people, confirmed
9. repent, God
10. Judas Iscariot

Underline the correct answers:

1. Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James the son of Alphaeus, Thaddeus, Simon the Canaanite, Judas Iscariot
2. popular
3. a demonstration of their love for him
4. about \$17.50
5. Jewish Sanhedrin

Complete the Scriptures:

1. Jesus, authority, earth, teach, baptizing, Son, Holy Ghost (Spirit)
2. Christ, remission, Jerusalem
3. Jesus, world, books
4. them, believe, word, one, us, believe

ANSWER SHEET

LESSON 7

Fill in the blanks:

1. law of Moses
2. law of Christ
3. exclusive
4. universal
5. Agar, Sarah, Abraham
6. Agar, covenant, Sarah
7. Agar, old
8. new, old
9. old covenant, new covenant
10. nailed

Answer "Yes" or "No":

1. Yes
2. Yes
3. Yes
4. No
5. Yes. It is profitable to study the Old Testament.
6. Yes
7. Yes
8. No
9. Yes
10. Yes

Complete the Scriptures:

1. Lord, God, prophet, brethren, him
2. cloud, voice, son, him
3. saith, Lord, kingdom, heaven, doeth, will
4. God, prophets, Christ, fulfilled

ANSWER SHEET

LESSON 8

Fill in the blanks:

1. blood, Christ
2. church, world
3. build, church
4. Heaven, God
5. power
6. Holy Ghost (Spirit)
7. Pentecost
8. church, body
9. blessings, Christ

Underline the correct answers:

1. Eternal Banishment from God
2. Roman Empire
3. Kingdom of Heaven
4. The Kingdom of Heaven is at Hand
5. vital
6. the church

Complete the Scriptures:

1. kingdom, grace, God, reverence
2. Satan, kingdom
3. grace, redemption, forgiveness, grace
4. baptized, Christ
5. kingdom, authority, power
6. believed, kingdom, baptized

ANSWER SHEET

LESSON 9

Fill in the blanks:

1. second, Acts
2. Holy Ghost (Spirit)
3. truth, authorized, covenant
4. amazed, marvelled
5. drunk
6. challenge, convince, Christ
7. Joel
8. Men, brethren, do
9. repent, baptized, Jesus Christ
10. three

Underline the correct answers:

1. Mosaic Dispensation
2. Know Assuredly
3. learning more of the new religion
4. confirm the message
5. perfectly united
6. the Messiah of Old Testament History
7. death
8. favor with all of the people

Complete the Scriptures:

1. days, spirit, prophesy, young men, dreams
2. accord, temple, bread, gladness, heart, God, church, saved
3. doctrine, fellowship, prayers

ANSWER SHEET

LESSON 10

Fill in the blanks:

1. lame, birth
2. life, death, burial, resurrection
3. Many, believed, obeyed, church
4. Sadducees
5. Jesus Christ
6. Ananias, Sapphira
7. enraged, stoned
8. Christians, preaching
9. Stephen, Phillip

Underline the correct answers:

1. baptized
2. Jerusalem to Gaza
3. ran to him
4. Jesus
5. rejoicing

Complete the Scriptures:

1. noble, searched, so
2. enemy, truth
3. Christian, God, all, altogether

ANSWER SHEET

LESSON 11

Fill in the blanks:

1. Tarsus
2. enemy, Christ
3. Gamaliel
4. great Jewish
5. Damascus
6. persecutest
7. heard, understand, voice
8. Ananias

Underline the correct answers:

1. God has chosen you to be his witness
2. Paul
3. an apostle
4. change one's mind
5. wash away his sins
6. the word of God
7. Christians
8. uniformly the same
9. sincere

Complete the Scriptures:

1. baptized, sins
2. council, conscience
3. immediately, sight, baptized, Saul, disciples, Damascus
4. Jews, kill, Saul

ANSWER SHEET

LESSON 12

Fill in the blanks:

1. Caesarea
2. authority, well-respected, wealth
3. angel, God
4. servants, soldier, Joppa, Peter
5. vessel, beasts, wild beasts, creeping things, fowls, air

Answer "Yes" or "No"

1. No
2. Yes

3. No
4. No
5. Yes
6. Yes
7. No
8. No
9. Yes
10. No

Complete the Scriptures:

1. fold, hear, one, one
2. Peter, fell, worshipped, stand, man
3. words, thou, saved
4. held, Gentiles, repentance

ANSWER SHEET

LESSON 13

Fill in the blanks:

1. faith
2. belief
3. obey
4. acts
5. baptized
6. faith, love
7. justification, faith

Underline the correct answers:

1. dead
2. obedience to God's commandments
3. his works of obedience
4. obeys
5. belief in Christ and obedience to his commands

Complete the Scriptures:

1. darkness, Satan, God, forgiveness, faith
2. believeth, confession
3. hearing, word
4. faith, wisdom, power
5. faith, love
6. commandments, grievous

ANSWER SHEET

LESSON 14

Fill in the blanks:

1. Salvation
2. creation, God's love, blood, Christ, Bible
3. unmerited favor
4. Grace, faith
5. leprosy, obeying

Underline the correct answers:

1. The blood of Christ
2. baptism
3. the power of God
4. meet the terms of God's offer
5. obedient faith

Complete the Scriptures:

1. Moses, grace, Jesus Christ
2. word, grace, inheritance
3. faith, faith, grace
4. redemption, grace
5. grace, salvation

ANSWER SHEET

LESSON 15

Fill in the blanks:

1. truth, truth
2. truth
3. engrafted word
4. truth
5. word of God
6. doers, hearers
7. consistent
8. two conflicting
9. feelings, mortal thinking
10. Truth, supreme authority

Underline the correct answers:

1. no non-essentials
2. wise man
3. perfectly clear
4. differ
5. not a safe guide
6. not a safe guide
7. the Bible only
8. perfect organic unity
9. obey not the gospel
10. the writings of God

Complete the Scriptures:

1. believe, God, false, world
2. law, Moses, truth
3. truth, believe
4. contentious, obey, unrighteousness

ANSWER SHEET

LESSON 16

Fill in the blanks:

1. first Pentecost, Jesus
2. Luther, reform, apostate
3. word, God
4. church, Christ (or Kingdom, heaven)
5. apostles, institution
6. Bible, silent, names, all
7. united
8. one
9. one, one, one, one, one, one

Underline the correct answers:

1. spread to all corners of the world.
2. restore New Testament Christianity
3. the Bible commands
4. unity
5. the Bible

Complete the Scriptures:

1. doctrine God, Christ, Father, Son
2. faith, hearing, word, God
3. eateth, faith, sin
4. ways, paths, good, rest, not
5. commandments, right, life
6. man, add, plagues, take away