

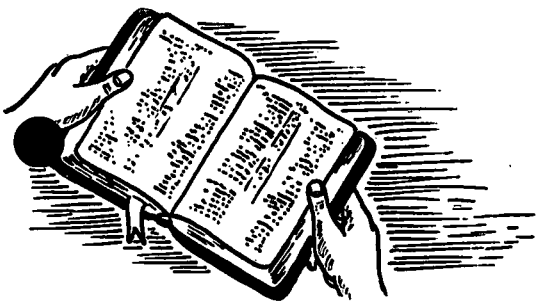


Foundations of FAITH

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Foundations of FAITH

LESSON 1 THERE IS A GOD

Topical Home Study Bible Course

Is there a God? If so, what is he like? Does he care about us? The answers which we give to these questions will determine our philosophy of life. No man can pass over them as if they were of no importance.

IS THERE A GOD? The Bible does not attempt to prove the existence of God. It assumes it and states, "The fool hath said in his heart, There is no God." (Psalm 14:1.) This lack of scriptural proof strikes us as unusual since the entire Bible is based on the premise that there is a God. Two possible reasons may be given for this lack of proof. (1) The idea of God was universal when the Bible was written and hence such proof was not needed. (2) The evidence in the world around us of the existence of God is so strong that only a fool would deny his existence and the Bible was not written for fools.

However, in this age of skepticism it has become necessary to demonstrate that there is a God. The atheist, who denies the existence of God, will not accept the Bible as proof so we must resort to other evidence. Let us consider a few reasons for believing in a supreme being.

CAUSE AND EFFECT. It is evident that man and the world about him exists. Even the atheist cannot deny reality. But how did things come to be? Human reason will allow only two possible explanations. Either, (1) something has always existed, or (2) there was a time when absolutely nothing existed. Since we cannot conceive of something coming out of nothing, our minds refuse to accept the second possibility. To suppose that in the complete absence of power and volition nothing became something is too preposterous to be argued.

Has matter always existed and has it been transformed into its present state by the process or organic evolution? Or is that which is eternal a **Mind**, which we call God, who brought all things into being by his creation?

The theory of organic evolution supposes that there is no God and that life came into being by chance. Hence, one cannot believe in organic evolution and still consistently believe in God.

However, it is axiomatic that for every effect there must first be a cause. The world itself is the effect. What is the cause? Is it matter—or is it God? We know that inert matter can cause nothing unless it is acted upon by some other agency. A ball upon a level surface will not roll unless something causes it to roll. However, the nature of that which has been caused is such that we may be certain that the first cause is Mind, or God. This we conclude from our next argument based on the evidence that we have of a supreme intelligence.

SUPREME INTELLIGENCE. "For every house is builded by some man; but he that built all things is God." (Heb. 3:4.) When we see a house, we know that there was an architect. When we see a painting, we know that there was an artist. When we see a newspaper, we know that there was a printer. We draw these conclusions because we know that wherever there is a design there must have been a designer. We cannot conceive, for example, a watch's "just happening", with its hundreds of parts working together in perfect precision. There had to be a maker. For exactly the same reason we know that there is a God. That which has been caused in the universe bears unmistakable evidence of intelligence or Mind. When we see the heavenly bodies move with such a precision that astronomers can predict hundreds of years in advance where a given celestial body will be at a given time, we know that there has to be a supreme intelligence. When we consider how the balance in nature between the plant and animal worlds is sustained from one generation to another, we know that there is a God because mere chance cannot offer an explanation. Or when we think of the marvelous reproductive systems found in every form

of life, we know that there first had to be a supreme designer. Someone has written, "If the word 'God' were written upon every blowing leaf, embossed on every passing cloud, engraved on every granite rock, the inductive evidence that God is in the world would be no stronger than it is. When the human intellect thinks in terms of finality with the world as its premise, the 'therefore' of every syllogism will be 'God'. The universe is a big advertising poster spelling 'God'."

MORALITY. Man is distinguished from the beasts of the field by a sense of morality. He is capable, when properly educated, of distinguishing between right and wrong. In short, he possesses a conscience. "Blind, irrational matter and force cannot have these characteristics. They cannot give rise to them." (Brad-en, *The Problem of Problems*, p. 281.) Only a God who is himself good could impart this characteristic to His creation.

RELIGIOUS INTUITION. Man intuitively has a desire to worship a supreme being. Even the most barbarian savages have this trait. Actually, there are few true atheists. The very fact that man is a religious being is evidence that that characteristic was placed within him by His designer—God.

HISTORY OF RELIGION. The world has many religions, but it is doubtful that a race of people can be found which does not have any religion. The history of those religions shows that if they are traced back far enough that there was a time when all were monotheistic—that is, they worshipped but one God. Thus we have evidence that at one time there was but one supreme being worshipped, and this in turn clearly points out that for all men to worship the same God, it was first necessary for that God to reveal himself to man. But if there is no God, no reasonable explanation for this history can be presented.

IS EVOLUTION SCIENTIFIC? Set against this reasoning is the theory of organic evolution. It is widely taught in our schools, even to children in elementary grades. It teaches that millions of years ago by pure chance the first amoeba came into being, possibly as a result of chemical action. From it there have evolved the various plants and animals in the world. To substantiate their theory, evolutionists point to the similarities of the various species. They contend that this proves that one has evolved from another.

There are some tremendous difficulties in the theory. Consider them. (1) **Spontaneous generation.** Scientific principles affirm that living matter cannot be produced from dead

matter. Scientists can make a kernel of corn with the same chemical properties and appearance of a real kernel, but they cannot give it the germ of life. Organic evolution, however, requires us to believe that by pure chance the living came out of the dead. Some evolutionists answer by contending that evolution is a "science" of development rather than of origins, and that they are not required to explain how life began. This will not suffice. A house is no stronger than its foundation. The house of the organic evolutionist who denies the first cause, God, is built upon the sand and must fall.

Others attempt to reconcile God with evolution. The resulting theory is **theistic evolution.** It grants the existence of a God who created life, but from that point on it follows the general pattern of other evolutionary theories. In calling the Genesis account of creation a legend, it denies the inspiration of the Bible. While it thus circumvents the problem of spontaneous generation, it fails to answer the other objections against evolution. It is just as anti-Biblical as other evolutionary theories, although it is embraced by many professed Christians.

(2) **Transmission of acquired characteristics.** If all living beings originated from a single amoeba millions of years ago, it follows that all characteristics of all organisms came from that one amoeba, or else that acquired characteristics can be transmitted. Genetics denies the second alternative. A carpenter's skill acquired by long years of training can never be inherited by his son. On the other hand, it would be preposterous to assume that the first amoeba possessed the ability to produce the scales of a fish, the wings of a bird, the tail of a horse, and the pouch of a kangaroo. Yet, it is just as easy to accept this ridiculous conclusion as to accept as scientific the idea of acquired characteristics.

(3) **Intelligence and morality.** The intelligence and morality of man is not only a splendid proof of the existence of God, but also an insurmountable difficulty for the evolutionist, since, as already mentioned, he can present no explanation for these things.

(4) **Missing Links.** A chain is no stronger than its weakest link. There are many links completely missing in the evolutionary theory. There is no living evidence of one species evolving into another. True, changes occur **within** a given species and breeds of animals may be improved by selective breeding. But when all is done a dog is still a dog and a cat a cat. If evolution is true there should be living evidence of creatures in the process of evolution.

Most people have been led to believe that missing links between the ape and man have been found. Evolutionists inform us that all other members of the family, genus, and species of which man is a part are now extinct, but that their existence in ages past can be proved by skeletal remains. This is altogether too convenient an answer to explain the complete absence of any creatures closely resembling man.

But what of the so-called missing links that have been found? The Heidelberg man discovered at Heidelberg, Germany, in 1907, consisted of one jaw. The Java man was put together from a cranial cap, a thigh bone, and some teeth found scattered in a Java river bed. It cannot be proved that the bones even came from the same creature. The original Peking man consisted of one tooth. The Pilt-down man, portrayed in textbooks and museums, was proved in 1954 to be a hoax. Yet on the basis of such "evidence" evolutionists supply the "few" missing bones and create missing links.

The evolutionist asks how similarity of species can be explained except on the basis of his theory. Very simply. Just as two paintings of similar nature denote a common artist, so two creatures with similar characteristics are evidence of the same creator.

Both creation and evolution require faith. The Christian "by faith . . . understands that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Heb. 11:3.) The Christian has but one thing to believe—"In the beginning, God . . ." The evolutionist, on the other hand, must accept by faith the various unscientific premises discussed in this lesson. In fleeing from an eternal God he has become lost in a maze of unscientific impossibilities which are infinitely more difficult to believe than to believe that God has always existed.

In our next lesson we will discuss the nature of this eternal God.

TEST ON LESSON I

Write true or false before each of the following statements:

- 1. The Bible assumes the existence of God.
- 2. One who does not believe in God is an atheist.
- 3. The human mind can readily accept the idea that there was a time when nothing existed.
- 4. Organic evolution teaches that life came into being by chance.
- 5. Inert matter is capable of acting upon itself.
- 6. For every design there must be a designer.
- 7. Organic evolution fails to provide a reasonable explanation for the origin of life.
- 8. Theistic evolution denies the existence of God.
- 9. One who calls the Biblical account of creation a legend thus denies the inspiration of the Bible.
- 10. Acquired characteristics can be transmitted from generation to generation.
- 11. All the missing links between the ape and man which evolutionists claim to have found are complete skeletons.
- 12. Similarity of structure among the various species indicates the same creator.
- 13. The evolutionist has to accept nothing by faith.
- 14. The Christian accepts the eternal existence of God by faith.

Five arguments for the existence of God are (1) cause and effect, (2) supreme intelligence, (3) morality, (4) religious intuition, and (5) history of religion. In the blank before each of the following statements, write the argument which is best demonstrated by that statement:

- 1. Astronomers always know when an eclipse of the sun will occur.
- 2. Man believes it is wrong to steal.
- 3. Archaeology shows that ancient people were monotheistic.
- 4. The world exists.
- 5. Animals are equipped with eyes, ears, and noses.
- 6. A deaf mute desires to worship God.
- 7. Our consciences condemn us when we do things we believe are wrong.

List four things which organic evolutionists have a difficulty in explaining in connection with their theory:

- 1.
- 2.
- 3.
- 4.

Student may write here any comment, question, or request.

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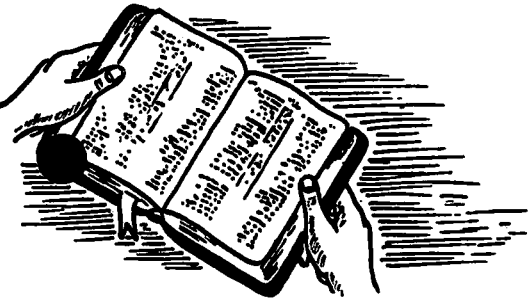
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Foundations of FAITH

LESSON 2 THE GREAT I AM

Topical Home Study Bible Course

We know that there is a God because we can see evidence of His existence everywhere about us in nature. But had God not chosen to reveal himself to man, there would be no way of determining what He is like. The Bible, however, portrays the characteristics of the supreme being and in this lesson we shall study several.

ETERNITY. When Moses was called by God to deliver the children of Israel from the bondage of Egypt, he asked a question. "Behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, **I AM THAT I AM:** and He said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you." (Exodus 3:13, 14.) Later, God explained to Moses, "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name **JEHOVAH** was I not known to them." (Exodus 6:3.) It seems clear that the expression, **I AM**, is intended to indicate the meaning of the word **JEHOVAH** since both expressions are from the same Hebrew root. **JEHOVAH**, then, means "the existing one" or "the one who is". The word clearly implies the eternity of God. God has always been, and He always will be. He is without beginning and without end. It is often asked, "Where did God come from?" The answer is that He didn't come from anywhere. He has always been. Accustomed as we are to measuring everything in terms of time and place, this is very difficult to understand. It is but one expression of the fact that God is unlimited.

SPIRIT. To the woman at the well Jesus said, "God is a Spirit." What is a spirit? A spirit is not matter as are human beings. After His resurrection Jesus said to His disciples, "Handle me, and see; for a spirit hath not

flesh and bones, as ye see me have." (Luke 24:39.)

To describe a spirit in terms of material things is impossible. Since we have never seen a spirit we cannot fully appreciate the nature of one. "No man hath seen God at any time." (I John 1:18.) However, as we learn some of the other characteristics of God's nature we also learn some additional things regarding His spiritual qualities.

UNITY. There is but one God. We read in Deuteronomy 6:4, "Hear, O Israel: The Lord our God is one Lord." Here as in most other places in the King James Version the word "Jehovah" is rendered "Lord". Jehovah is a more accurate translation, and the American Standard Version gives this, "Hear, O Israel: Jehovah our God is one Jehovah." Again we read, "The Lord, He is God; there is none else beside Him." (Deut. 4:35.)

Nevertheless, there are three persons in the Godhead—the Father, the Son, and the Holy Spirit. The fullness of God dwells in each of these. We read of Christ, the Son, "For in him dwelleth all the fullness of the Godhead bodily." (Col. 2:9.) The term "God" is applied to each of the three, the word "God" being not a proper name but an expression of deity. The idea of a plurality of persons in one is expressed in the first verse of the Bible. "In the beginning God created the heaven and the earth." (Gen. 1:1.) In the original Hebrew the subject is plural, the verb singular, or, in other words, a plurality in one. Again, Jehovah expressed the same thought when he said, "Let us make man in our image." (Gen. 1:26.)

There are two extremes of teaching regarding this characteristic of God. One is tritheism or the teaching of three Gods. This contradicts the many passages affirming the unity of God. The other is expressed in the so-called "Jesus Only" theory. This theory denies the plurality of persons in the Godhead. The fallacy of this teaching is seen in those passages which teach that the Son is today at the right

hand of God. (See I Peter 3:22; Col. 3:1.) If God is but one personality he could not be at his own right hand.

Furthermore, in John 17 the Son prays to the Father. This necessitates more than one personality in God. Yet in this prayer the unity of God is affirmed when Jesus prays "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." (John 17:21.) We may accept by faith the fact that there are three personalities in one God.

OMNISCIENCE. That God is omniscient simply means that his knowledge is unlimited. We read, "For if our heart condemn us, God is greater than our heart, and knoweth all things." (I John 3:20.) "Great is our Lord, and of great power: his understanding is infinite." (Psalm 147:5.) "The eyes of the Lord are in every place beholding the evil and the good." (Prov. 15:3.) The knowledge of God even extends to the little, insignificant thing about us. "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." (Matt. 10: 29, 30.) He knows our thoughts and everything about our lives. "Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." (Psalm 139: 2-4.) He is acquainted with our sorrows and our needs, and being a God of compassion, he is also interested in our trials. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Romans 11:33.)

OMNIPOTENCE. Several terms are applied in the scriptures to God. One of the first terms used in the Bible is the expression "God Almighty." We read, "And when Abram was ninety years old, and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." (Gen. 17:1.) The expression "Almighty" means that there is no limit to his power, or, in other words, that he is omnipotent. In a vision of the heavenly scene we have depicted in Revelation 19:6 a great multitude saying "Alleluia: for the Lord God omnipotent reigneth." It was this omnipotence that enabled God to create the world and it is by the same omnipotence that the miracles described in the Bible were performed. Men have had difficulty accepting Biblical miracles because they have first denied the omni-

otence of God. But Jesus says, "With God all things are possible." (Matt. 19:26.)

OMNIPRESENCE. As the eternity of God means that he is unlimited in time, as his omniscience informs us that he is unlimited in knowledge, and as his omnipotence tells us that he is unlimited in power, so the omnipresence of God declares that he is unlimited in space. God is always present. Finite beings that we are, we cannot fully comprehend how this can be, but by faith we accept the teachings of the scriptures. Jehovah declares, "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." (Jer. 23:23, 24.) The Psalmist sings, "Whither shall I go from thy spirit or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." (Psalm 139: 7-10—A. S. V.)

Because God is always present, we know that he is never far from us. In speaking to the Athenians on Mars' Hill Paul informed his pagan audience, "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." (Acts 17: 27, 28.)

IMMUTABILITY. God's immutability is his unchangeable nature. It is said of Christ, "Jesus Christ the same yesterday, and today, and forever." (Heb. 13:8.) The same thing is true of the entire Godhead. God was the same in the days of the Old Testament that he was when Jesus walked on the earth. His methods and covenants with man have changed, but his principles are eternal and his character unalterable.

Jehovah says, "For I am the Lord, I change not." (Mal. 3:6.) James says of God, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17.) David declares, "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end." (Psalm 102:25-27.)

FAITHFULNESS. The immutability of God suggests another attribute—his faithfulness. If God cannot change, then it follows that his promises to us are unalterable. The Hebrew writer demonstrates that we may rely on the promises of God because “that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.” (Heb. 6:18.) The two immutable things which he names in this passage are the promise and oath of God. He concludes that since God changes in neither of these things, we may rely on his faithfulness.

The omnipotence of God further guarantees his faithfulness. Men make promises which they desire to keep, but often find themselves unable to carry them out. But there is nothing which God determines to do which he cannot perform. (See Romans 4:20,21.)

The omniscience and holiness of God assure us that the promises God makes are not only sure, but that they are also right. In his holiness God can do no wrong, and in his omniscience God possesses the wisdom to know those things which are right.

Many other passages declare the faithfulness of God. “Let us hold fast the profession of our faith without wavering; (for he is faithful that promised).” (Heb. 10:23.) “But the Lord is faithful, who shall establish you, and keep you from evil.” (II Thess. 3:3.) “For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” (II Tim. 1:12.)

Any man who begins to appreciate in a small way the nature of God must declare with David, “Such knowledge is too wonderful for me; it is high, I cannot attain unto it.” (Psalm 139:6.) God cannot be circumscribed by the words or thoughts of man because truly he is the great “I AM.”

TEST ON LESSON 2

Match the words in the left hand column with the definitions in the right hand column by writing the number of the definition in the blank before the word it defines:

- | | |
|--------------------|-----------------------------|
| _____ Omnipresence | 1. All powerful |
| _____ Eternity | 2. All knowing |
| _____ Immutability | 3. Without beginning or end |
| _____ Omnipotence | 4. Unlimited in space |
| _____ Omniscience | 5. Unchangeable |

Write true or false before each of the following statements:

- _____ 1. God instructed Moses to tell the children of Israel that “I AM” had sent him.
- _____ 2. A spirit does not have flesh and bones.
- _____ 3. There is only one person in the Godhead.
- _____ 4. God is not far from every one of us.
- _____ 5. Both the promise and oath of God are immutable.

After each of the following scriptures write the characteristic of God indicated in that passage. Each characteristic discussed in this lesson is used at least once. Where more than one characteristic is mentioned two blanks are supplied:

- 1. Genesis 21:33
- 2. I Kings 8:27
- 3. Psalm 90:2

- 4. Psalm 147:4
- 5. Isaiah 44:6

- 6. Jeremiah 23:24

- 7. John 4:24
- 8. Colossians 1:16
- 9. Hebrews 4:13
- 10. Jeremiah 32:17
- 11. Hebrews 13:8
- 12. I John 1:9

Student may write here any comment, question, or request.

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Keep this lesson 2 for study while test 1 comes to us. We will grade test 1 and mail back to you with lesson 3.

Student not to write here:

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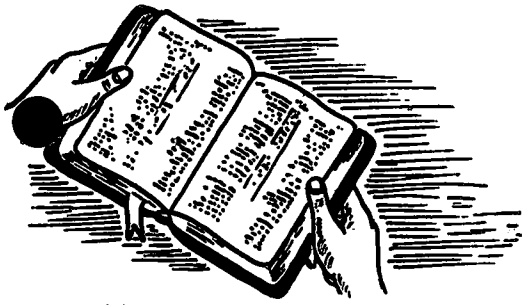
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Foundations of FAITH

LESSON 3 GOD, OUR FATHER

Topical Home Study Bible Course

The disciples once asked Jesus to teach them to pray. Jesus replied, "When ye pray, say, Our father which art in heaven . . ." (Luke 11:2.) This beginning of the model prayer stresses the emphasis in the New Testament on the fatherhood of God. While God was known to the patriarchs as "God Almighty" and to the Jews as "Jehovah", we know Him primarily as "Our Father." Of course, He is still as much "God Almighty" and "Jehovah" as He ever was, but the expression "Father" tells us that He is a moral God. In a previous lesson we learned that God is unlimited—in time, in space, in power, in knowledge. These attributes do not by themselves make God good, but the moral characteristics which enable us to address Him as "Our Father" show us that He is good. In this lesson we shall study three of these—His holiness, His love, and His mercy.

HIS HOLINESS. The prophet Isaiah saw a vision in which a heavenly creature cried out, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." (Isaiah 6:3.) A similar picture is described in Revelation 4:8 in which the heavenly beings exclaim, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

What is the holiness of God? It is that characteristic of His being which takes pleasure in everything pure and holy, and hates everything which is morally evil. Just as God is unlimited in other ways, so He is unlimited in His goodness. Since there is nothing in His being which is evil or which sanctions evil, it is impossible for him to be impure because this would be contrary to His divine nature. James declares, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." (James 1:13.) It is His perfect holiness which makes it impossible for sin to tempt Him.

The holiness of God is also the basis of His abhorrence of evil. Habakkuk declares, "Thou

art of purer eyes than to behold evil, and canst not look on iniquity." (Hab. 1:13.) The Psalmist sings to God, "Thou hatest all workers of iniquity." (Psalm 5:5.) What is a small sin to man is a great sin to God. A beautiful woman dressed in her finest clothing detests dirt far more than a digger of ditches. And why? Because the former is clean while the latter is contaminated by the soil. Even so God hates sin with a hatred which man, who is polluted with it, can hardly appreciate. The more one frees himself from the shackles of sin, the more he abhors its presence. And since God is completely holy, His loathing of evil is the greatest of all. The destruction of the world by the flood, the burning of Sodom and Gomorrah, and the final destruction of the earth by fire are all expressions of God's hatred of sin because of His perfect holiness.

The holiness of God should cause us to praise Him. David sings, "Exalt ye the Lord our God, and worship at his footstool; for he is holy." (Psalm 99:5.) A part of prayer to God which is too often neglected is such praise as that expressed by Jesus in the model prayer when He said, "Hallowed be thy name." (Luke 11:2.)

The Christian derives his holiness from God. Peter admonishes disciples of Christ, "As children of obedience, not fashioning yourselves according to your former lusts in the times of your ignorance but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." (I Peter 1:14-16—A. S. V.) In Christ, God has given us the perfect pattern of holiness and as we conform our lives to His we become holy and in truth partake of the divine nature. (See II Peter 1:3-4.) We may then be called "saints" which simply means "Holy ones". Every child of God who is living a holy life is a saint.

HIS LOVE. Probably no scriptural topic has been the basis of more sermons and es-

says than the love of God. A subject of such infinite depth can only be touched on here. It is extremely difficult to define love, but we shall describe it as the ardent affection which one holds for another which in the case of divine love reaches its highest form.

Love cannot be separated from the personality of God. Although we read that God is merciful and just, we are never told that he is mercy or justice. But John informs us, "God is love." (I John 4:8.) Therefore we know that the extent of His love is so great that His actions are motivated by this characteristic. When we read in John 3:16 that "God so loved the world . . .", we conclude that the giving of His Son to save men was the result, not just of love, but of overwhelming love. Other attributes of God, such as His mercy, have their basis in this phase of his personality.

God's love is contrasted with that of human beings in that it is always intelligent. Sometimes we are moved by blind passion or silly infatuation. Not so with God. His infinite wisdom always governs His love, and that love therefore always works for our best interests.

The objects of God's love are many. He, of course, loves Christ. Jesus told His disciples, "As the Father hath loved me, so have I loved you." (John 15:9.) Christ and the heavenly creatures may be considered worthy of the love of God because they have not sinned. But the measure of God's love also extends to those who are wholly unworthy of His benevolence. It includes the whole world as the golden text of the Bible informs us, "God so loved the world . . ." (John 3:16.) This, therefore, means that God loves sinners who by their actions might be thought to have alienated His affections.

The contrast between human and divine love is expressed by Paul. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:6-8.) Truly, such a love cannot be measured in human terms. Furthermore, if God loves sinners He also loves His children. Jesus taught, "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God." (John 16:27.)

God's love is manifested to us in many ways. We think first of the giving of Christ. "In this was manifested the love of God to-

ward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (I John 4:9-10.) Further, those who accept Christ are adopted into the family of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John 3:1.) Still another expression of divine love is that of repeated forgiveness. It was this which caused Hezekiah to sing, "But thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind my back." (Isaiah 38:17.) Each time the Christian sins, and with a penitent heart asks forgiveness he may be assured that God will grant it.

The providence of God in caring for the saints is a blessing resulting from divine love. "And we know that all things work together for good to them that love God." (Romans 8:28.) Even the chastening of God to make us do right is an expression of His love. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12:6.) Finally, the promise of an eternal home as a reward for faithful service is a blessing stemming from God's love. Jesus promises, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2,3.)

God's love for us should cause us to love Him. "We love him, because he first loved us." (I John 4:19.) This in turn will make us love our brother. "Beloved, if God so loved us, we ought also to love one another." (I John 4:11.) And if we have the love for Him that we ought to have, we will obey Him. Jesus taught the disciples, "If ye love me, keep my commandments." (John 14:15.)

HIS MERCY. As already suggested, God's love is the basis of His mercy as is shown in John 3:16, "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." It was His love for men that caused Him to extend His mercy. The mercy of God is the disposition of His nature which leads Him to help us when we are in misery and to pardon us when we have offended Him. Mercy and grace are closely akin in meaning, grace implying unmerited favor. God extends grace because he is merciful.

Many passages teach the mercy of God. "And the Lord passed by before him, and

proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." (Exodus 34:6-7.) Paul teaches, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Eph. 2:4-7.) God's mercy is rich and abundant as David declares, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." (Psalm 40:5.)

The grandest expression of the mercy of God is found in the offering of His Son to atone for our sins. Even as He answers our

prayers when we offend Him, and forgives us freely, we are receiving His mercy. Since He "is longsuffering to us-ward, not willing that any should perish," (II Peter 3.9) he expresses His mercy as He patiently bears with us in our weaknesses. Of course, God's mercy does not contradict His justice as will be shown in the next lesson.

OUR FATHER. Because God is holy, loving and merciful, He is truly a father to us. He cares for our material and spiritual needs. He answers our prayers, always in accordance with what is best for us. When we are in trouble we may go to Him for comfort and strength. In return He expects obedience of us and sometimes chastises us for our own good. We must honor Him in godly living and worship, as a faithful child honors his parents. And in the end if as children we have been faithful, we shall receive our Father's inheritance and shall hear the king say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34.)

TEST ON LESSON 3

Write in each blank the attribute of God (holiness, love, or mercy) which **BEST** enables us to draw the following conclusions:

- 1. God hates sin.
- 2. God extends unmerited favor to man.
- 3. God cannot be tempted.
- 4. God chastens us.
- 5. God is worthy of praise.
- 6. The Christian should be pure in life.
- 7. All things work together for good for the Christian.
- 8. God helps us when we are in misery.
- 9. Christians are saints because they are patterned after the divine nature.

List six ways in which the love of God is manifested toward us:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

After reading each scripture below, underline the phrase which best expresses what is taught in that passage about the holiness, love, or mercy of God:

1. Psalm 136:26 teaches that: the love of God endureth forever—God's mercy is everlasting—God loves the righteous.
2. Psalm 103:17-18 teaches that the Lord is merciful to: those who fear and obey Him—those who are merciful to others—those whom He loves.
3. I John 1:5 teaches us that God is: merciful—loving—holy.
4. In I John 4:7-20 we are told that God is: holiness—mercy—love.
5. In the same verses we learn that we ought to love one another because: others love us—it is our duty—God loved us.
6. Because God is holy, the song of Revelation 15:3-4: thanks Him for blessings—praises Him—asks for His care.
7. The parable found in Matthew 18:23-35 teaches us that: God's mercy is unconditional—God's mercy is conditioned on our forgiveness of others—that God will save only the perfect.
8. John 15:9-10 teaches that the Father loves: Christ—the sinner—the disciple of Christ.
9. Romans 8:28-39 teaches that nothing can separate us from: God's love—Christ Jesus our Lord—things to come.
10. In Hebrews 12:10 we learn that God desires that we partake of His holiness and therefore: He praises us—He chastens us—He loves us.

Keep this lesson 3 for study while test 2 comes to us. We will grade test 2 and mail back to you with lesson 4.

Student not to write here:

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Date received _____

Address _____

Date returned _____

Grade _____

Signed _____



Foundations of FAITH

LESSON 4 THE JUSTICE OF GOD

Topical Home Study Bible Course

A man once wrote a newspaper editor, "Sir, I plowed my field on Sunday, planted it on Sunday, I dressed it on Sunday, reaped it on Sunday, I carted the crop home on Sunday. My neighbors went to church on Sunday. And now, Mr. Editor, what is the result? I have more bushels to the acre than any of my neighbors have this September." The editor printed the letter and then added this comment—"God does not settle everything in September."

The writer of the letter had no conception of the justice of God. No man can truly know God until he comprehends this divine characteristic. An understanding here will help remove many problems regarding God's dealings with man which arise in our minds.

JUSTICE DEFINED. "By the justice of God we understand that universal rectitude of His nature, whereby, in His government of the world, He does all things with perfect righteousness, giving to everyone his due." (Burder.) Justice may be either remunerative or punitive. In the first case God rewards our obedience. In the second case He inflicts punishment for our sin and disobedience. But regardless of the nature of His dealings with us, what He does is always right.

WHY GOD IS JUST. Previously we have learned that God is all-knowing and all-wise, that He is completely holy, and that He is all-powerful. These attributes make Him absolutely just. His Knowledge and wisdom assure us that He always knows what is right; His holiness guarantees His desire to do what is right; and His power insures His ability to perform what is right.

God's justice is taught throughout the Bible. Jehovah asserts through the prophet Isaiah, "There is no God else beside me; a just God and a Saviour; there is none beside me." (Isaiah 45:21.) Moses declares that He is "a God of truth and without iniquity, just and right is he." (Deut. 32:4.) Zephaniah states, "The

just Lord is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment (justice) to light, he faileth not; but the unjust knoweth no shame." (Zeph. 3:5.)

UNDERSTANDING GOD'S JUSTICE. Many times people ask such questions as, "Why did God create man so that he could sin?", or "Would a just God condemn a person to an eternal hell?" Sometimes those who have been afflicted with some great personal tragedy are inclined to blame God for their misfortune and they may be heard to say, "I can't see the justice in it all."

There are many things about the Bible and God's ways that we cannot completely understand. Moses exhorted Israel saying, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever." (Deut. 29:29.) But our failure to understand is not God's fault. The difficulty is that man is so limited in his knowledge and wisdom that he can no more comprehend all of God's ways than a five year old child can understand the theory of calculus. The Lord declares, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55:8, 9.) Paul states, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord or who hath been his counsellor?" (Romans 11:33, 34.) The complete supremacy of the mind of God over that of man is further expressed, "The foolishness of God is wiser than men; and the weakness of God is stronger than men." (I Cor. 1:25.) This being true, it is not our place as fallible, finite human beings to question the wisdom and justice of an omniscient God. If we cannot understand the workings of God let us realize that our lack of knowledge and wisdom, not His lack of justice, is responsible.

A case in point is that of Paul who three times asked God to remove from him some kind of affliction which he calls a "thorn in the flesh." No doubt Paul felt he would be more effective as a worker for God if this were done. The answer of God was, "My grace is sufficient for thee: for my strength is made perfect in weakness." (II Cor. 12:9.) Paul might have argued that God was unjust to allow him to heal others while he himself possessed an affliction. Yet, when he learned that his thorn in the flesh would remain, he accepted it as the will of God and found himself able to understand the reason for his affliction, namely, that it was given him lest he "should be exalted above measure." (II Cor. 12:7.) We can understand much of God's justice if we will first submit ourselves to His will, but if after so doing we still are at a loss for an explanation, let us realize that God is just, even though at the moment we may not be able to see why or how.

DOES MERCY NULLIFY JUSTICE? The scriptures abundantly teach that God is merciful. They affirm that He is "not willing that any should perish, but that all should come to repentance." (II Peter 3:9.) Some have difficulty, therefore, in reconciling His mercy in saving man with the scriptural teaching of hell. They ask, "How could a God of mercy consign His children to an eternal, burning hell?" The fact that the Bible teaches that there is a hell should be enough for us and we should accept it as true even though we cannot completely understand it.

However, we must realize that while God is a God of mercy, that His grace does not contradict His justice. The mercy of God, as well as His love, is shown in the giving of His son to die for man. But the sacrifice of Christ also shows the justice of God. Mercy required that man be saved. Justice required that payment be made for the sins of man. Since man could not atone for his own sins it became necessary that someone else pay the price. Therefore, we read, "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.) When Christ died on the cross He expressed the mercy of God in that salvation for all men was made possible, but He also showed the justice of God in paying the price required by our sinfulness. Therefore, we must conclude that the sum total of God's mercy is found in His giving Jesus Christ to atone for our sins. If we reject Christ we reject the mercy of God and the Almighty has no alternative but to punish us for disobedience.

Furthermore, since He has informed us that the unrighteous will be cast into hell, He would be unjust if He did not reward the faithful with an eternal home.

The terrible nature of hell should serve to make man turn to God and no doubt that is one reason God has made hell so terrifying. A man who had been taught that there is no eternal punishment was once heard to say, "Well, if there isn't a hell I might as well go on living a life of sin because the worst that can happen to me is that I will cease to exist." No doubt many people would make no effort to serve God if they were not aware of the awful consequences promised for a life of willful sin.

GOD'S JUSTICE AND THE WICKED. Many a person has wondered why a just God allows the wicked to prosper, and the righteous sometimes to suffer. This was the problem of Habakkuk. The prophet asked God why He allowed evil to go unpunished. Jehovah replied that He was raising the Chaldeans to punish the Jews. Then Habakkuk asked why God would allow a terrible, evil nation like the Chaldean to punish a country more righteous than it. The answer of God was that there would be a day of reckoning for all and that the Chaldeans would eventually be punished for their sins, for, as the editor expressed it, "God does not settle everything in September."

David wrestled with the same problem. He counseled, "Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass . . . For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be." (Psalm 37: 7, 9, 10.) Jesus shows in the parable of the talents that God's retribution against evil will await the judgment (Matt. 13), and Peter assures us that ungodly men shall be brought to an accounting in that day. (II Peter 3:7.)

THE POTTER AND THE VESSEL. In Romans 9 Paul raises several questions relating to justice. He asks why God hardened Pharaoh's heart when Israel was led out of Egypt by Moses. In answering He compares the role of God in making man to that of a potter who makes a vessel. He shows that as the potter can make a vessel to suit himself, so God, being the creator, can use us as He sees fit. It is not our place to argue with our maker. He reasons that Pharaoh was a vessel fitted for destruction, that is, that he was of bad character, and that God simply

used him to demonstrate His divine power. We know that when Pharaoh was placed in a certain set of circumstances his evil nature came to the fore. God may bear patiently with an evil man to display His power, but He never will make a good man do evil.

WHY DOES GOD ALLOW MAN TO SIN? God, in placing man in the Garden of Eden, could have kept him from sinning by removing all temptation. Since death and suffering entered the world by sin, why did He not do this? The answer is found in the nature of man. God created us as free moral agents capable of choosing our own course. We all prize our liberty and our right to make our own decisions, even though they may not always be best. Rather than make us robots, God, in His wisdom, saw fit to give us a choice that we might serve Him willingly instead of by compulsion. We are made in the image of God, but if our power to choose and

think for ourselves were removed, we would cease to be patterned after Him.

LEAVING THE JUDGMENT TO GOD. Sometimes a person will say, "If I were baptized, I would be condemning my parents". Naturally we are bound by ties of love to our dear ones, even after they have died. But we must realize that when a person has departed, we can do nothing to alter his destiny. We know that the dead are in the hands of a just and merciful God and our primary concern should be for the souls of the living, including our own. Those who fail to obey the gospel because of a desire to justify their loved ones do not possess the honesty of the departed who might have obeyed the gospel had they known the truth. God will not have mercy upon us if we willfully flout His will. Let us remember that "every one of us shall give account of himself to God" (Romans 14:12), and let us leave the judgment of others to our heavenly Father.

TEST ON LESSON 4

Write true or false before each of the following statements:

- 1. The knowledge, wisdom, holiness and power of God insure His justice.
- 2. Man is capable of understanding all of God's thoughts.
- 3. Paul accepted God's will when the thorn in his flesh was not removed after he had prayed three times.
- 4. Mercy and justice are contradictory.
- 5. God's mercy is found apart from the sacrifice of Christ.
- 6. The nation which God used in the days of Habakkuk to punish Israel was Egypt.
- 7. God always punishes evildoers immediately.
- 8. Pharaoh was an evil man before God hardened his heart.
- 9. Man was created a free moral agent.
- 10. A man who obeys the gospel condemns his parents if they have died without becoming Christians.

Read the parable of the tares in Matthew 13:24-30; 36-43. Place an X before each statement which expresses a truth taught in this parable. Do NOT check those statements which may be true, but which are not taught in the parable of the tares:

- 1. The one who sows tares in the world is the devil.
- 2. The children of the wicked one will be separated from the children of the kingdom at the end of the world.
- 3. We cannot always understand God's justice.
- 4. The tares are to be rooted out as soon as they are sown.
- 5. The children of the wicked one will be burned with fire.
- 6. God is the potter and we are the vessels.
- 7. The tares are allowed to grow with the wheat until the harvest lest the wheat be rooted up with them.

Each of the following statements tells us something about the justice of God. Each of the scriptures at the right expresses one of these thoughts. Match the scriptures with the statements by writing the scripture location before the statement which is most nearly expressed in that passage. Each statement is used once:

- | | | |
|-------|--|-----------------|
| ..... | The creature has no right to complain to his maker. | Habakkuk 2:4 |
| ..... | The ways and thoughts of God are far above those of man. | Romans 9:20 |
| ..... | The just shall live by faith. | II Peter 3:9 |
| ..... | God has sometimes borne patiently with evildoers. | Romans 9:14 |
| ..... | The transgressors shall be destroyed. | Zephaniah 3:5 |
| ..... | God is not unrighteous. | Isaiah 55: 8, 9 |
| ..... | The Lord will not do iniquity. | Psalms 37:38 |
| ..... | God does not desire any to perish. | Romans 9:22 |

Keep this lesson 4 for study while test 3 comes to us. We will grade test 3 and mail back to you with lesson 5.

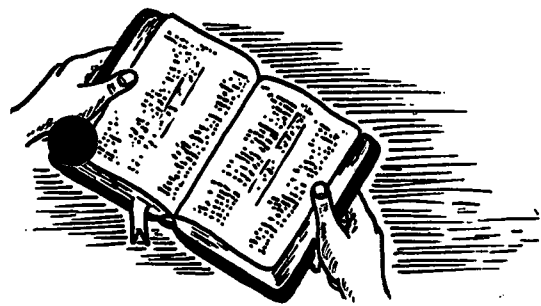
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Foundations of FAITH

LESSON 5 THE INSPIRATION OF THE BIBLE

Topical Home Study Bible Course

The prophet Jeremiah wrote, "It is not in man that walketh to direct his steps." (Jer. 10:23.) Truly, man needs the help of God—whether it be in meeting the problems of everyday life or in preparing for a home after death. God gives this direction through His word. Sometimes that word has been in spoken form as when the Old Testament prophets cried out their warnings to the kings of Judah and Israel. Many times God has presented His word in writing. The sound of the spoken word of the prophets of old has long since died, but we still have God's word in written form in those sixty-six books which we know as the scriptures or the Bible. In fact, since we no longer have prophets to speak to us by word of mouth, the written form is the **only** way in which God's word is made known to us today. It is the purpose of this and succeeding lessons to show that these writings are entirely inspired by the Holy Spirit of God.

WHAT IS INSPIRATION? The Greek word which is translated "inspired of God" (see II Timothy 3:16) literally means "breathed into by God." Inspiration, then, may be defined as a supernatural influence exerted on teachers of God by the Holy Spirit which enabled them to teach, by speaking or writing, exactly what God wanted taught. Consequently, the inspired writers of the books of the Bible were not susceptible to error in their writing, and the things which they wrote, whether dealing with historical facts or moral principles, are completely true. Of course, the writers of the Bible are not to be charged with any copyist's mistakes which have crept in since the scriptures were originally penned. There have been some mistakes of this nature by uninspired transcribers and translators, but in proportion to the entire Biblical text the errors are few and no vital Biblical truth is affected. The student of God's word may be certain that we have the holy scriptures substantially as they were originally inspired by the Holy Spirit.

INSPIRATION AND REVELATION.

There is a difference between inspiration and revelation. All writings that have been divinely revealed have also been inspired, but not all that has been inspired has been revealed. Revelation concerns the making known to man of truths and facts not previously known, while inspiration has to do with the accurate recording of (1) things revealed and (2) events which the writer observed first hand. Thus, God revealed the creation story to Moses, and by inspiring him in his writing enabled Moses to accurately record the things he had learned by revelation. Other things Moses knew from personal experience. God did not have to reveal them to Moses, but by inspiration He guided Moses in his writing so that he truthfully recorded what he had observed. Paul shows how divine knowledge was imparted to Biblical writers when he says, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:11, 12.)

The Bible includes quotations from evil men and even the devil himself. Of course, God does not endorse these statements, but they have been included for a purpose and the scripture writers were guided by inspiration to accurately record what these evil individuals said.

THE INSPIRATION OF THE OLD TESTAMENT.

More than 3,800 times the Old Testament writers use such expressions as "thus saith the Lord." These authors claim that they wrote the words of God at His command. Consider a few of the passages that teach this. Jehovah spoke to Moses, the writer of the first five books of the Bible, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." (Exodus 4:12.) This clearly teaches that Moses was inspired. Again, II Samuel 23:2 declares the inspiration of David, author of most of the Psalms. "The Spirit of the Lord spake by

me, and his word was in my tongue." Jeremiah records, "And the Lord said unto me, Behold, I have put my words in thy mouth." (Jer. 1:9.)

Not only do the Old Testament writers declare their own inspiration, but the New Testament also asserts the inspiration of the Old Testament. Paul writes, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17.) In its primary sense "scripture" means "writing", but the word is obviously used by Biblical writers to refer to that special group of writings which we know as the Bible. In this passage Paul is declaring that the Old Testament was given by divine inspiration. Thus if the New Testament is inspired, the Old Testament must also be since the New Testament makes this claim for the Old.

Jesus himself speaks of the inspiration of the Old Testament when he says, "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool!" (Matt. 22:43, 44.) The expression "in spirit" clearly implies that David spoke by inspiration.

THE INSPIRATION OF THE NEW TESTAMENT. It has already been observed that the word "scripture" is used to refer to a special body of writings which was regarded as divinely inspired. Over and over again this word is applied in the New Testament to the Old Testament writings. But it is also applied to the New Testament writings. For example, Peter speaks of Paul's epistles as "scripture" when he says, "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures unto their own destruction." (II Peter 3:16.) The expression "other scriptures" shows that Peter regarded Paul's writings as on a par with the Old Testament. Furthermore, Paul writes, "For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward." (I Tim. 5:18.) The first of these quotations is from the Old Testament; the second is the statement of Jesus recorded in Luke 10:7. Paul calls both of them scripture. And since the New Testament writers considered the scriptures to be inspired, this necessarily included their own writings.

Jesus promised inspiration to the apostles, saying, "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. 10:19, 20.) Later Jesus promised again, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) Notice that this promise includes both revelation and inspiration—He would teach them all things (revelation), and bring all things to their remembrance (inspiration).

In accordance with the promise, the New Testament writers often claim that their messages are the word of God. Peter writes, "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." (I Peter 1:25.) Paul states, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." (I Thess. 2:13.) "The things that I write unto you are the commandments of the Lord." (I Cor. 14:37.) These passages should convince us that the New Testament writers believed that they were inspired.

HOW WERE BIBLICAL WRITERS INSPIRED? Peter writes, "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:20, 21.) The word "moved" is literally "borne along." These prophets, as well as all inspired writers, were under the controlling influence of the Holy Spirit.

Furthermore, their words were controlled by the Holy Spirit. Paul states, "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words." (I Cor. 2:13—A. S. V.) We may conclude that the Bible is verbally inspired.

However, inspiration was not mechanical. In inspiring their words, the Holy Spirit did not remove the vocabulary or the personality of the writers. It is evident to any careful student of the Bible that each writer has his own individual style of writing. The human

feelings of each personality shine through the inspired words.

J. W. McGarvey gives an illustration to show how the inspired writers were under the complete control of the Spirit of God while at the same time maintaining their own diction and characteristics. He says, "It would be nearer the truth to compare the whole work of the Spirit to that of driving a well trained horse. You draw the lines to the right or the left as you see that the horse needs guidance; you check him when he would go too fast, and urge him forward when he would go too slow; but he usually keeps the road and maintains the desired gait and speed of his own accord; still your hand is ever on the lines, and its pressure on the bit is constantly felt, so that you are controlling the horse's movements when he is going most completely at his own will. Indeed, the horse is all the time going very much of his own will, and yet he is never without the con-

trol of the driver." (J. W. McGarvey, *Evidences of Christianity*, p. 213.)

Any theory which takes away from the complete inspiration of the Bible is at variance with the teachings we have examined. This is true of the idea that inspiration consists only of extraordinary talent such as that possessed by gifted men like Shakespeare. This pulls the Bible down to human level and denies the miraculous nature of the Spirit's action. Another false theory contends that the Bible is not the word of God, but only contains it. Some teach that only in faith and morals were the sacred writers infallible, but that in reciting facts they were subject to error. This is obviously wrong since by denying the full (or plenary) inspiration of the scriptures each man is at liberty to accept or reject any teaching at his own fancy. Either all the Bible is inspired or none of it is.

In the lessons which immediately follow we will examine the reasons for believing that the Bible is inspired by the Holy Spirit.

TEST ON LESSON 5

Fill in the blanks:

1. The expression "inspired of God" means
2. The inspired writers were guided in their writings by the
3. The making known to man of previously unknown facts and truths is called
4. The writings of the Old and New Testaments are often called by the Biblical writers.
5. called Paul's writing "scripture"
6. In I Timothy 5:18 Paul quotes the statement of in Luke 10:7 and calls it "scripture".
7. Prophets of God spoke as they were moved by the
8. I Corinthians 2:13 teaches that even the of the Bible are inspired.
9. The scriptures also teach the or plenary inspiration of the Bible.

Underline the phrase which correctly completes each of the following statements:

1. The Bible is divinely inspired in: moral principles only—historical facts only—entirety.
2. Revelation concerns: making known of previously unknown facts and truths—recording events observed first-hand—translation.
3. The term “scripture” is applied by Biblical writers to: the Old Testament only—the entire Bible—the New Testament only.
4. Jesus promised that the apostles would be guided by: intuition—common sense—the Holy Spirit.
5. The word of God is directly expressed by the Holy Spirit to us today in: oral form—written form—both oral and written form.
6. The inspired writers were infallible in: their personal lives—their understanding of God—their Biblical writings.

In the following passages the inspiration of Biblical writers is implied or asserted. In the blank following each scripture write the exact words which are used to express this inspiration. First one is done correctly:

1. Isaiah 3:15 _____ “saith the Lord God of hosts.” _____
2. Exodus 24:4 _____
3. Exodus 35:1 _____
4. Isaiah 8:11 _____
5. Jeremiah 36:4 _____
6. Hosea 1:1 _____
7. Luke 12:12 _____
8. John 16:13 _____
9. I Corinthians 2:13 _____
10. II Timothy 3:16 _____
11. Hebrews 3:7 _____

Keep this lesson 5 for study while test 4 comes to us. We will grade lesson 4 and mail back to you with lesson 6.

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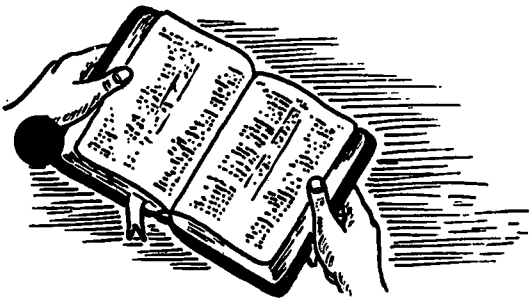
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Foundations of FAITH

LESSON 6 WHY THE BIBLE IS GOD'S WORD

Topical Home Study Bible Course

"The best evidence of the Bible's being the word of God is to be found between its covers. It proves itself." (Charles Hodge.) Indeed, were it not for the proof within its pages of the inspiration which it claims for itself, the Bible would never have become the most widely circulated book in the world. Every Christian ought not only to believe the Bible, but he ought also to thoroughly examine the foundation upon which that faith rests. For if we do not know why we believe the scriptures are inspired by God's Holy Spirit, our faith in it and in Christ Himself may be uprooted by the cynicism and skepticism of adverse Biblical critics.

"Christian evidences" is the term usually applied to the study of reasons for believing in the inspiration of the Bible and the religion of Jesus Christ. Whole books have been written in this field, and it is impossible in the space allotted in this study to more than touch upon these things. The student who would like to study these matters in greater detail should secure one or more of the several fine books which have been written in defense of the Bible. Let us here consider a few of the many reasons for believing in the divine inspiration of the Bible.

MORALITY. The Bible presents the highest standard of morality that the world has ever known. Never has the world known a finer rule regulating the relationship of men to one another than the golden rule. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7:12.) If anyone doubts the superiority of the Christian religion from a moral point of view, let him examine those countries in which the Bible has had little influence and see the degradation of man. The moral standards given by Christ are so superior to those of other religions that it is impossible to account for these principles except on the basis that they were divinely revealed.

UNITY. The Bible was written by about forty different authors in three languages over a period of about 1500 years. Yet, its remarkable unity of thought, emphasized by its absence of real contradictions, points to the divine inspiration of its penmen. One common theme runs throughout these books—the redemption of man through the Messiah in accordance with God's eternal purpose. Such a unity would have been impossible apart from inspiration.

THE PERSON OF JESUS CHRIST. No student of history can doubt that Jesus Christ has more profoundly influenced the world's history than any other individual who has ever walked on earth. Yet, He fought no military battles, wrote no books and didn't even have a home that He could call His own. How shall we account for this? Only by showing His deity. Where else in history can one find a person so completely unselfish, so unquestionably good, without even the slightest taint of sin to mar His character? Surely, this man who was subjected to every human temptation and suffering, yet without weakening, was no mere mortal man. As one studies the person of Jesus he must conclude that He was the essence of goodness, and if so, then divine. If divine, then the scriptures upon which He placed His approval must be inspired of God.

IMPARTIALITY. The Bible tells us the best of the worst men, and the worst of the best. In this it stands in striking contrast to the literary efforts of fallible human authors. Even the sins of David, "a man after God's own heart," are in no way glossed over by the inspired writers. The Bible is concerned with truth, even if this is at the expense of great men of God.

PRESERVATION. No book has even been subjected to more attacks, both physical and verbal, than the Bible. The persecutions of the Roman emperors resulted in the destruction of many of the hand-made copies of the scriptures, yet the Bible survived. Thomas

Paine launched an attack upon the Bible in his **Age of Reason**, asserting that his expose of its "contradictions" would destroy its influence. Today, few people have read the **Age of Reason**, but still the Bible reigns. The French skeptic Voltaire predicted that in one hundred years the Bible would be a forgotten book found only in museums. When the hundred years were up, Voltaire's home was occupied by the Geneva Bible Society. In spite of every kind of onslaught, the Bible is still more circulated than any book in the world. Only divine inspiration affords a satisfactory explanation.

SCIENTIFIC ACCURACY. The accuracy of a book does not within itself establish its inspiration. However, any book which is inaccurate cannot be inspired. On the other hand, if the accuracy of a book greatly surpasses anything which we have been given by fallible, human authors, we may correctly present such evidence in support of divine inspiration. In the case of the Bible we shall show in this lesson that it is scientifically accurate, and in the next that it is historically accurate, and further, that the degree of accuracy is such as to establish its inspiration.

The Bible is not essentially a book of science and it does not employ scientific terminology. It uses the language of the common man. Yet, in those places where it does deal with scientific principles the Bible has been proved correct. True science and the Bible do not conflict, but some unproved, false scientific theories and some Biblical interpretations do conflict with the truth. For example, the theory of organic evolution contradicts the Bible. But the evolutionary idea is still an unproved hypothesis, not an established scientific fact. Likewise, some have tried to force on the first chapter of Genesis an interpretation regarding the age of the earth which is at variance with the beliefs of many geologists. A close study of this passage reveals that the Bible does not tell us how old the earth is. We read, "In the beginning God created the heaven and the earth." (Gen. 1:1.) Sometime later there came the six days in which God placed the world in its present state, including the creation of the beings in the plant and animal kingdoms. But we are not told how long a time elapsed between "the beginning" and these days. It is impossible for us to find in the Bible any teaching relating to the exact age of the earth. Incidentally, the dates affixed at the top of the pages in certain translations have been placed there by men in recent times, and they were not a part of the inspired writings.

Let us consider a few of the ways in which the Bible and science have been found in accord. The great English scientist Herbert Spencer once declared that science offers five basic principles—space, time, matter, motion and force. Yet, a close study of the first two verses of the Bible reveals that therein these five principles are all revealed. Notice:

"In the beginning.....Time
 "God created the heaven.....Space
 "and the earth.....Matter
 "and the Spirit of God.....Force
 "moved upon the face of the waters".....Motion

Job, the patient, enunciated several scientific truths which only in comparatively recent times science has confirmed. In Job 26:7 we read, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." In this single verse are two great scientific truths. In the northern heavens there is a vast space in which the most powerful telescopes have been unable to locate any celestial bodies. In every other direction stars are to be found, but in the North there is an "empty place" as the divine book scientifically records.

Again, Job's statement clearly shows that the earth is without foundation. "He hangeth the earth upon nothing." Ptolemy, Aristotle, and Plato all thought that the earth was a flat disc of land surrounded by a great world river. It was many centuries before scientists confirmed the Biblical truth that the earth is actually hanging upon nothing.

The roundness of the earth is taught in several places in the scriptures. Only in recent times has this fact become general knowledge, although it is asserted in the Bible. In Luke 17:24-36 Jesus speaks of his second coming. He points out that for some His return would be during the day and for others it would be at night. This establishes that the earth is round, not flat as anciently believed.

Proverbs 8:27 states that God "set a compass (or circle) upon the face of the depth." Isaiah teaches, "It is he that sitteth upon the circle of the earth." (Isaiah 40:22.) Both passages affirm that the earth is actually round. Yet for years after these things were written the world's great scholars believed it was flat. When the truth of the matter was scientifically learned, the Bible, as always, was proved correct.

In Psalm 8:8 David speaks of "the paths of the sea". This passage led Matthew Fontaine Maury to discover the safest paths of ocean travel. We now know that there are great rivers such as the Gulf Stream and the Lab-

radar Current which pursue their "paths" across the ocean.

Some have wondered how the children of Israel could survive as they did during their wilderness wandering. The medical laws of Moses afford much of the explanation. These laws of hygiene were far in advance of anything known in that day and clearly point to God as their author.

In the following lessons other Christian evidences will be examined. We will notice the historical accuracy of the Bible in the next lesson. Later, we will study fulfilled prophecy, dividing our examination into two sections—those prophecies which relate to the Messiah, and those which pertain to other predictions. Fulfilled prophecy stands as one of the strongest proofs of the inspiration of the Bible.

TEST ON LESSON 6

Write true or false before the following statements:

- 1. It is important to know why we believe the Bible.
- 2. The study of our reasons for believing the Bible is known as "Christian evidences."
- 3. The Bible is full of contradictions.
- 4. Jesus did extensive writing during his personal ministry.
- 5. The Bible mentions the mistakes of good men.
- 6. Voltaire wrote **Age of Reason**.
- 7. The Bible always uses scientific terminology.
- 8. The Bible always agrees with scientific theories.
- 9. The first chapter of Genesis states the exact chronological age of the earth.
- 10. Herbert Spencer said that science offers five basic principles—space, time, matter, motion, force.
- 11. The roundness of the earth is not taught in the Bible.
- 12. The Bible stated scientific truths before they were learned by scientific study.

List eight reasons for believing that the Bible is God's word:

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.

Underline the phrase which correctly completes each of the following statements:

1. Luke 6:31 records: the golden rule—a proverb of Solomon—the wisdom of Job.
2. I Peter 2:21-23 establishes: the scientific accuracy of the Bible—the unity of the Bible—the pure character of Jesus.
3. Hebrews 4:15 teaches: the impartiality of the Bible—the sinlessness of Jesus—the highest moral standard ever given to man.
4. Job 26:7 teaches that the earth is without foundation and that: the stars move with great precision—there is an empty space in the North—there are paths in the sea.
5. Leviticus 17:14 states the scientific truth: that the life is in the blood—of the law of gravitation—that the earth is round.

Student may write here any comment, question, or request.

Keep this lesson 6 for study while test 5 comes to us. We will grade test 5 and mail back to you with lesson 7.

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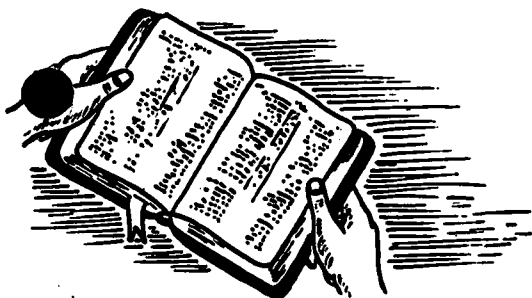
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Foundations of FAITH

LESSON NO. 7 THE HISTORICAL ACCURACY OF THE BIBLE

Topical Home Study Bible Course

To be divinely inspired, a book must be historically accurate. For if its credibility cannot be established on the basis of known events, it certainly cannot be relied upon as an adequate guide in matters beyond our ability to check. On the other hand, if we can demonstrate that such a book is correct in historical matters to an extent unknown among human writings, then we have strong evidence that the authors were inspired by God. In this lesson we shall learn that this is true of the Bible.

Through the centuries enemies of the Bible have attacked its historical accuracy. Time after time the scriptures have been thus questioned, only later to be exonerated by archaeology. Archaeology is a study of relics, monuments, etc., of ancient civilizations. Peoples and events known heretofore only in Biblical accounts have been illuminated by the excavations of ancient cities. Always the Bible has been proved right. Consider a few cases.

GRAPES IN EGYPT. In Genesis 40 we are told how Joseph interpreted the dream of Pharaoh's butler. In this dream grapes are mentioned. The ancient historian Herodotus states that the Egyptians grew no grapes and drank no wine, and many therefore questioned the accuracy of the Biblical account. However, frescoes (paintings) discovered on the ancient Egyptian tombs show the dressing, pruning, and cultivating of vines, and also the process of extracting the juice of grapes, as well as scenes of drunkenness. There can be little doubt that the "Father of History" was wrong and the Bible was right.

THE BRICKS OF PITHOM. In Exodus 1:11 we are told that the children of Israel built the treasure cities of Pithom and Raames for Pharaoh. In Exodus 5 we are informed that they made bricks first out of straw, and then out of stubble, because no straw was furnished them for that purpose. In 1883 Naville and in 1908 Kyle found at Pithom one of the cities built by Israel, that the lower

courses were built of bricks filled with good, chopped straw. The middle courses have less straw including stubble. The upper courses were made of pure clay, with no straw whatever. It is difficult to read the Biblical account and not be astonished at the amazing confirmation which archaeology here has given to the Bible.

THE HITTITES. Forty-eight times in the scriptures a people called the Hittites are mentioned. We find them blocking Israel's path as it sought entrance to the promised land. We read of Uriah, the Hittite, whom David sent to his untimely death. However, in all the records of antiquity not a reference to those people was to be found, and the skeptics attributed them to imagination and fiction. In 1876 George Smith began a study of monuments at Djerabis in Asia Minor. This city proved to be Carchemish, a capital of the ancient Hatti. We now know that the Hatti were the Hittites of the Bible, who, according to Professor A. H. Sayce, "contended on equal terms with both Egypt and Assyria." The Hittites not only were proved to be a real people, but their empire was shown to be one of the great ones of ancient times.

SARGON. In Isaiah 20:1 we read, "In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him.) . . ." This is the only mention of King Sargon in the Bible, and the only one in ancient literature. His historicity was severely questioned on this account. But in the years 1842-1845 P. E. Botta uncovered the tremendous royal palace of Sargon. Among the other things discovered was an account of the siege of Ashdod mentioned by Isaiah. Once more the Bible was right, the critics wrong.

THE FLOOD. Genesis 7 and 8 tell us of the destruction of the world by a great deluge. To many the story of the flood is actually a recording of ancient myths. However, we have much evidence outside the Bible to show that the flood was a reality and that the Bible

is true. Notice the flood traditions of ancient peoples. One scholar lists 88 different traditions. Almost all of these agree that there was a universal destruction of the human race and all other living creatures by a flood. Almost all agree that an ark or a boat was the means of escape. Almost all are in accord in saying that a seed of mankind was left to perpetuate the race. Many add that wickedness of man brought the flood. Some mention "Noe" (compare with Noah), several speak of the dove and the raven, and some discuss a sacrifice offered by those who were saved. To any familiar with the Biblical account the similarity is astounding. The universality of this tradition is such as to establish that the Biblical flood was not a figment of someone's imagination.

In 1872 George Smith discovered the now famous Babylonian flood tablets. In these *Upnashitim* was told to build a ship and take into it seed of all creatures. He was given the exact measurements and was instructed to use pitch in sealing it. He took his family into the boat with food. There was a terrible storm which lasted six days. They landed on Mt. Nazir. He sent out a dove. It came back. He sent out a swallow. It came back. He sent out a raven and it flew back and forth over the earth. When these people were safely out of the boat they offered sacrifice to the gods. This account differs from the Bible in some particulars, but is so much in agreement with the scriptures as to make one wonder how the historical nature of the flood could be questioned.

Furthermore, archaeology has found positive evidence of a great deluge in some ancient cities. At Susa a solid deposit of earth five feet thick was found between two distinct civilizations. The nature of the deposit establishes beyond doubt that Susa was completely destroyed by a flood which was not merely local. At Ur, the ancient home of Abraham, a similar deposit of water laid clay eight feet thick was found. This deposit clearly shows that Ur was destroyed by a flood of such proportions that it must have been a vast inundation such as the Biblical flood. Further evidence could be presented, but this should be sufficient to demonstrate that the Biblical deluge was a reality.

JERICO. The sixth chapter of Joshua tells how Israel felled the walled city of Jericho which blocked its conquering path as it entered the promised land. For six days the people marched once around the city. On the seventh day they marched around seven times,

the priests blew their trumpets and the people gave a great shout. When they had done this, "The wall fell down flat," (Joshua 6:20) and the people rushed into the city, burned it, and (except for Achan) took none of the booty. They saved Rahab who lived in a house upon the wall and who had helped them.

Starting in 1929 Dr. John Garstang excavated the ruins of ancient Jericho. His archaeological discoveries corresponded remarkably with the Biblical account. Jericho, he found, had a double wall with houses built across the two walls. This explains how Rahab's house could have been built upon a wall. He learned that the wall was destroyed by some kind of violent convulsion such as described in the Bible, and that when the wall fell that it fell outward down the hillside, dragging the inner wall and houses with it, or as the Bible says, it fell down flat. Had the wall been destroyed by the battering rams of an enemy army the walls would have fallen inward instead of outward. Furthermore, the city had been burned and Dr. Garstang found considerable evidence that the conquerors had refrained from appropriating the foods as the Lord had commanded Israel. Once again the spade has established the credibility of the Bible.

SERGIUS PAULUS, THE PROCONSUL. In Acts 13:7 mention is made of Sergius Paulus, the proconsul (deputy—King James Version) of Cyprus. For a long time skeptics contended that Luke should have called him *propraetor* instead of *proconsul* since the former was the usual title. However, coins discovered on Cyprus have positively established that the governors of Cyprus were *proconsuls*. One such coin found at Soli on Cyprus bears the inscription, Paulus the Proconsul, very possibly referring to the very man mentioned in Acts.

CONFIRMATION BY NON-BIBLICAL WRITERS. Some Biblical accounts have been substantiated by non-Biblical writers. We will give one example. The Jewish historian Josephus has enlarged upon many facts presented in the Bible. For example, in Matthew 14:3, 4 we are told that Herod put John the Baptist to death for the sake of Herodias, his brother Philip's wife, because John had informed Herod that it wasn't lawful for him to have Herodias as his wife. Josephus tells us why it was unlawful. Herodias had originally been married to Herod's brother, Philip. But she divorced Philip and married Herod. This unlawful marriage was the occasion of John's denunciation. The accounts of Josephus and the Bible are in perfect accord.

APPARENT INCONSISTENCIES. Nothing establishes the authenticity of a writing better than apparent inconsistencies which evaporate when closely examined. Such apparent inconsistencies show that no collusion was engaged in by the writers.

An example is found in regard to the ruling family of Palestine. In Matthew 2:1 we read of "Herod the King" who was reigning when Jesus was born. Matthew 2:19 records his death. Yet in Acts 12:12 we read once more of "Herod the King" killing James, the brother of John. How could he do this if he were dead? Does the Bible contradict itself? Josephus, an unbeliever in Christ, explains the difficulty by showing that Herod of Acts 12 was actually the grandson of the Herod mentioned in Matthew 2. The Bible agrees perfectly with the facts.

Again, Luke 2:1 mentions "Caesar Augustus"

as the ruling monarch of the Roman Empire. In Luke 3:1 we are told that John the Baptist began his ministry in the fifteenth year of the reign of Tiberius Caesar. This shows that Augustus was no longer on the throne. Still later in Acts 25:21 we find Paul appealing his arrest to Augustus. A superficial reading might lead us to suppose that the Bible contradicts itself. But on close examination with other known facts we find that the emperor at that time was Nero whose full name was Caesar Augustus Nero. Luke, the author of both books in question, does not explain this because the first century readers were familiar with the fact that there were two different men named Augustus.

The attacks upon the credibility of the Bible have served to make stronger, not weaker, the conviction of its students that it is truly God's inspired word.

TEST ON LESSON 7

Write true or false before the following statements:

- 1. Any historically accurate book is divinely inspired.
- 2. Archaeology is the study of the stars.
- 3. Herodotus said the Egyptians drank no wine.
- 4. The Hittites once had a great empire.
- 5. Sargon is mentioned once in the Bible.
- 6. Jericho was excavated by George Smith.
- 7. The walls of that city fell inward.
- 8. In the book of Acts Sergius Paulus is called "Propraetor."
- 9. Josephus gives details about Herod's unlawful marriage.
- 10. Two emperors named Augustus are mentioned in the Bible.

Read the account of the flood in Genesis 6:11 to 8:22. Write "yes" before the following things from the Babylonian flood tablets which agree in substance with the Biblical account. Write "no" before those in which there is no agreement.

- 1. The man who built a boat was Upnapistim.
- 2. Pitch was to be used on the boat or ark.
- 3. Seed of all kinds of creatures was to be taken into it.
- 4. There was a great storm.
- 5. A dove was sent out, but it returned.
- 6. A swallow was sent out, and it returned.
- 7. A raven which was sent out did not return.
- 8. After disembarking from the boat a sacrifice was offered.

Read Exodus 1:7-14 and 5:1-19 which tell of the oppression of Israel by the Egyptians and the building which Israel did for Pharaoh. Then fill in the blanks:

A new king came to the throne who did not know _____.
He feared that the children of Israel would join with the enemies of Egypt and he therefore set _____ over them to afflict them with burdens. They built for pharaoh the _____ cities of _____ and Raamses. The Egyptians made their lives bitter with mortar, brick, and service in the _____. Moses and _____ went to Pharaoh to ask if Israel might be released to go into the wildnerness for a _____. Pharaoh refused, telling them to get back to their _____. The same day he told the taskmasters not to give the people any more _____ for bricks, but that they should gather it for themselves. The taskmasters were not to _____ the burden of the people. The people scattered to gather _____ instead of straw. They were required to do as much work as when there was _____.

Student may write here any comment, question, or request.

Keep this lesson 7 for study while test 6 comes to us. We will grade test 6 and mail back to you with lesson 8.

Student not to write here:

Name _____

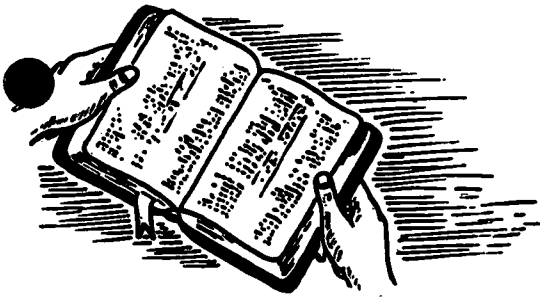
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Foundations of FAITH

LESSON NO. 8 FULFILLED PROPHECY

Topical Home Study Bible Course

One of the great proofs of the inspiration of the Bible is fulfilled prophecy. Prophecy is history written beforehand. When a prediction of future events comes to pass hundreds of years later it is a strong indication that the prophet possessed a supernatural power. Occasionally someone might make a lucky guess, but when dozens of predictions are accurately fulfilled, the possibility of chance is entirely removed. The Bible contains dozens of fulfilled prophecies which must convince us that its writers were divinely inspired.

For any prophecy to be unquestionably true several conditions must be met. (1) It must be beyond the power of men to foresee. (2) It must not be a vision of hope or fear. (3) It must not be a scientific or political forecast. The amazing predictions of Jules Verne in foretelling the day of the submarine and similar inventions were simply scientific forecasts and therefore not true prophecies. (4) The prophecy must be clear and its fulfillment plain. If it is capable of many explanations it does not constitute proof of the inspiration of its author.

For the purpose of this lesson we will confine ourselves to prophecies thus far fulfilled. Prophecies are generally written in symbolic or allegoric language. While most of the Bible is to be understood in a literal sense unless there is evidence in the context indicating otherwise, prophecy is seldom to be taken literally. If the interpretation is not given with the prophecy, its fulfillment may not be clear until after the events which it depicts have come to pass. An excellent example of fulfilled prophecy is found in Daniel 2. It is the prophecy of the great image.

THE GREAT IMAGE. This prophecy had its inception in a dream of King Nebuchadnezzar of Babylon. The king forgot his dream and Daniel was called in to explain it. He not only reminded Nebuchadnezzar of what he had dreamed, but also gave him its interpretation.

In the dream the king saw a great image. The head was of fine gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet part of iron and part of clay. Then the King saw a stone cut out without hands which smote the feet of the image, breaking them in pieces, and completely destroying the rest of the image. The stone then became a great mountain and filled the whole earth.

Daniel's explanation was that the image represented four kingdoms. The first one, signified by the head of gold, was that headed by Nebuchadnezzar. It was to be succeeded by a second kingdom represented by the silver and the third one of brass. The fourth would be both as strong as iron and as brittle as clay. The little stone cut without hands was to be a kingdom which the God of heaven would set up in the days of the fourth 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 forever." (Daniel 2:44.)

One writer has said of this, "One who does not know that here the correspondence of prediction and history is perfect is ignorant of the simplest elements of history." (*The Divine Demonstration*, Everest—pg. 295, 296.) The prophecy was fulfilled when the great Babylonian kingdom of Nebuchadnezzar (the head of gold) fell to the Medes and Persians (the breast and arms of silver.) Alexander the Great, with his brazen-coated soldiers, then overthrew the Persian kingdom and established in its place the Greek (the belly and thighs of brass.) The fourth kingdom, both strong and brittle, was the Roman Empire. It was the last of these four great universal empires which succeeded one another. It was both strong enough that it became the greatest of all, and yet brittle enough that it crumbled without any great strength being launched against it. The little stone which broke in pieces the

great image is the kingdom of Christ, or the church, which God set up in the days of the Roman Empire. Unlike the other kingdoms which were temporal, it is spiritual. As predicted by Daniel, it will never be destroyed, but "shall break in pieces and consume all these kingdoms." It has been said that "Christianity is a growth in the world rather than a revolution or a conquest; yet a growth such as the world had not seen before." The similarity here between prophecy and historical events is amazing. Remember that Daniel's revelation was prior to the establishment of all but one of these kingdoms.

THE JEWS. Before Moses died, he called the children of Israel together. He told them that God would bless them or curse them in accordance with their obedience to Him. They chose to disobey and received the curses rather than the blessings. Several examples from Deuteronomy 28 follow:

"And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." (verse 37.) Expressions of contempt often applied to these people such as "that beats the Jews", and "I'll Jew you down a notch" are examples of this.

"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young." (verses 49,50.) This was fulfilled in the Roman conquest of Palestine in 63 B. C. and the destruction of Jerusalem in 70 A. D. As predicted, the Romans came from a great distance and spoke the Latin tongue which Israel could not understand. Their ensign was the eagle, the bird mentioned in this prophecy. The Jewish historian Josephus, who lived through the siege of Jerusalem, says of the ferocity of the Romans, "They did not so much as spare young children." "They slew those whom they overtook, without mercy, and set fire to the houses whither the Jews were fled, and burnt every soul in them." "But together with those whom they had orders to slay, they slew the aged and infirm."

In verse 57 it is prophesied that in a siege a mother would eat her own child. Josephus tells us how this actually happened in this disaster which according to his testimony, took over a million lives.

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers

have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind." (verse 64, 65.) The fulfillment is so well known as to hardly need comment. The Jews have been scattered throughout the world, have been forced to live in ghettos, and millions have paid with their lives in persecutions. Truly, in their wanderings the sole of their foot has found no rest.

NINEVEH. Nineveh was the capital of the Assyrian Empire, once the world's greatest city. It is unlikely that in all history there has been a more evil and hated city. The atrocities of King Assurbanipal were so terrible as to bring horror even to the hearts of the most hardened. Once he cut off the hands, feet, ears, and noses of the people of a conquered city, put out their eyes and raised two mounds outside the city—one of human heads and one of human limbs. Then he burned all the children with fire. Small wonder that God determined to destroy this wicked city. At its zenith, Nahum and Zephaniah prophesied the utter destruction of Nineveh. Nahum said, "And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? Whence shall I seek comforters for thee?" (Nahum 3:7.) Zephaniah predicted, "And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness . . . How is she become a desolation, a place for beasts to lie down in! Everyone that passeth by her shall hiss, and wag his hand." (Zeph. 2:13-15.)

Two hundred years later when Xenophon passed by the ruins of Nineveh, he took the debris for the ruins of some Parthian city. When Alexander the Great fought the battle of Arbela a short distance away after Nineveh had been laid waste, he didn't even know he was close to what had once been the world's greatest city. Other cities have continued to the present, but Nineveh has fallen, never to rise again.

BABYLON. The Babylonian Empire succeeded the Assyrian. The Bible several times predicts the end of Babylon. A graphic illustration is Isaiah 13:19-21. "And Babylon, the glory of kingdoms, the beauty of the Chaldeans' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the shepherds make their fold there. But wild

beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there." At that time Babylon was the queen city of the world. Its famed hanging gardens were renowned as one of the seven wonders of the world. It was fifteen miles on each side, a tremendous size for an ancient city, and had walls 300 feet high and 80 feet thick extending 35 feet below the ground. Yet this great city was so utterly destroyed that only a cheerless waste now greets the eyes of those who come to see its remains. One traveler has said of it, "Nothing is left of Babylon but heaps of earth trodden under foot of men!" How could any prophecy be any more explicitly fulfilled than that of Isaiah regarding Babylon!

THE DESTRUCTION OF THE TEMPLE. Mark writes of Jesus, "And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down." (Mark 13:1,2.) This prophecy was in general circula-

tion in three of the gospels several years before the Jewish temple was destroyed in 70 A. D. Josephus tells us that the stones of the temple were "white and strong", 37 feet long, eight feet high, and 18 feet broad. That they should be entirely torn down was almost beyond comprehension. But the prophecy was amazingly fulfilled. When Titus conquered Jerusalem he decreed that the temple should be spared. But, says Josephus, "One of the soldiers, without staying for any orders, and without any concern or dread upon him at so great an undertaking, and being hurried on by a certain divine fury, snatched somewhat out of the materials that were on fire, and being lifted up by another soldier, he set fire to a golden window." The building burned and Titus ordered it demolished. So completely was this done that the very ground on which the temple stood was ploughed and the foundations dug up. Truly, as Jesus had prophesied, not one stone was left upon another.

Many other prophecies could be given to prove the inspiration of the Bible. In another lesson those relating to the Messiah will be studied.

TEST ON LESSON 8

Fill in the blanks:

1. Fulfilled prophecy is proof of the _____ of the Bible.
2. The four universal empires represented by the image of Nebuchadnezzar's dream were _____, _____, _____, and _____.
3. The Jewish historian who related an account of the siege of Jerusalem was _____.
4. Two prophets who foretold the destruction of Nineveh were _____ and _____.

Write true or false before each of the following statements:

- _____ 1. Prophecy is history written after it happens.
- _____ 2. A scientific forecast is not prophecy.
- _____ 3. Prophecies usually should be interpreted literally.
- _____ 4. The breast and arms of the great image were of brass.
- _____ 5. The children of Israel disobeyed God and received God's blessings as a result.
- _____ 6. Babylon was an average size ancient city.
- _____ 7. Jesus prophesied that every stone in the temple would be thrown down.

In each of the following passages one or more prophecies are made. In the first blank after the scripture reference, tell who the speaker is, or, in the case of a book of prophecy, who the writer is, even though God may be represented as speaking. In the second blank write the persons, cities or countries which are the subject of the prophecies. Where several are referred to more than one blank is supplied:

	The Prophet	The subject of the Prophecy
1. Genesis 9:27	_____	_____ _____
2. Ezekiel 26:7-11	_____	_____ _____
3. Acts 20:29-30	_____	_____ _____
4. Genesis 16:10-12	_____	_____ _____
5. Jeremiah 50:9	_____	_____ _____
6. I Samuel 15:26	_____	_____ _____
7. Zephaniah 2:8-9	_____	_____ _____
8. Acts 21:10-11	_____	_____ _____
9. Isaiah 19:1-4	_____	_____ _____

Student may write here any comment, question, or request.

Keep this lesson 8 for study while test 7 comes to us. We will grade test 7 and mail back to you with lesson 9.

Student not to write here:

Name _____

Date received _____

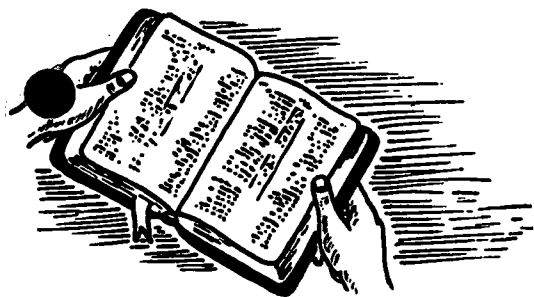
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Foundations of FAITH

LESSON 9 THE ETERNAL PURPOSE OF GOD

Topical Home Study Bible Course

Did you ever wonder whether God has a purpose in dealing with man? Reason tells us that He does, although reason itself does not reveal what this purpose is. We know that there is order in the natural world. This is seen in the perfect balance that exists in nature, in the exact movement of the celestial bodies, and in the marvelous reproductive systems in the plant and animal kingdoms. These things imply intelligence. Intelligence, in turn, implies purpose when it expresses itself in an orderly manner. From such considerations it would appear that the supreme being who created us would also have a purpose in dealing with man, the highest form of His creation.

The Bible tells us that this logic is correct. But it also informs us that this plan was a mystery to man until it was revealed in Christ. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." (I Cor. 2:7-8.) Paul further informs us that this mystery was "from the beginning of the world . . . hid in God, who created all things by Jesus Christ." (Eph. 3:9.) Because this mystery of God's purpose could not be discovered by man without divine aid, it was necessary for God to reveal it to him. Thus we read of the things of God's wisdom, "But God hath revealed them unto us by his Spirit." (I Cor. 2:10.) Since the Holy Spirit of God has inspired the Old and New Testaments, the only way to discover this purpose is by going to the Bible.

GOD'S PURPOSE IS SUMMED UP IN CHRIST. Paul states in Ephesians 1:10, "That in the dispensation of the fulness of times he (God) might gather together in one (sum up—A. S. V.) all things in Christ, both which are in heaven and which are on earth." This being true he speaks in Ephesians 3:11 of "the eternal purpose which he purposed in

Christ Jesus our Lord." Therefore all things in the Bible point toward Jesus Christ, although this fact was not clear before He came to earth.

GOD'S PURPOSE CONCEALED. In the beginning God created the heaven and the earth. He placed the first man in the Garden of Eden and gave him everything that he might desire. Had Adam and Eve not transgressed the law of God in eating of the forbidden fruit they might have expected to have never died. But "the wages of sin is death," (Romans 6:23) and the man was cast out of the garden, separated from God in spiritual death, destined to die physically as would all his posterity. Since then, all who have reached the age of accountability at which they are able to distinguish between right and wrong have sinned. "For all have sinned, and come short of the glory of God." (Romans 3:23.) Only Jesus Christ was able to live a perfect life without sin.

Immediately after Adam's sin we have the first indication of God's purpose to redeem man from sin. It is found in God's promise as Adam and Eve were driven from the garden. "And I will put enmity between thee (the serpent or devil) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15.) Seed here refers to children and it appears that this is a prediction that Jesus Christ, the seed of the woman, would overcome the devil and his children in dying on the cross to conquer the sin brought into the world by Satan; and that, on the other hand, the heel of Christ would be bruised when His death would be caused by the forces of evil. Of course, this was probably not clear to the first man and woman as this was but the first faint glimpse of the eternal purpose of God in saving man from sin.

We read little concerning God's purpose for the next 2000 years. The next statement of any consequence is the promise that God made

Abraham who became the father of God's chosen people, the Jews. Jehovah God told him, "And in thee shall all families of the earth be blessed." (Gen. 12:3.) Later He repeated this promise by saying, "And in thy seed shall all nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:18.) This was a reference to the fact that Jesus Christ, by whom God purposed to save the world, would be a descendant of Abraham and that through him all mankind would be spiritually blessed. The promise to Abraham was later repeated to his son Isaac, (Gen. 26:4) but still the exact nature of God's eternal purpose was not revealed.

Several hundred years later the descendants of Abraham by his son Isaac and his grandson Jacob (or Israel) had so increased that they constituted a great nation. By the hand of God they were delivered from the land of Egypt in which they had been made slaves, and for forty years these people wandered in the wilderness under the guidance of Moses. The world was not yet ready for the coming of Christ so as a temporary measure God gave to these children of Israel a law which was to govern their actions, and a sacrificial system which served to prepare man for the coming of the son of God. The law, known as the Law of Moses, is found in the books of Exodus, Leviticus, Numbers, and Deuteronomy. Under the religious system which God set up, animal sacrifices were offered for the sins of the people. They served as a "remembrance of sins", (Heb. 10:3) until a perfect sin offering was given to the world in the person of Christ. The temporary nature of the law is shown in Galatians 3:24-25. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."

God also gave the children of Israel a promise of better things to come and showed a little more clearly how His eternal purpose was to be carried out. Moses promised them on behalf of God, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. 18:15.) The prophet, of course, was Jesus Christ. He was like Moses in that as Moses had saved the people from physical destruction in Egypt, so Christ would save all mankind from spiritual death.

In the centuries which followed God often spoke to the children of Israel by the prophets. Many prophecies foretold the coming of the

Messiah, or Christ, and made it a little clearer how the intent of God was to be revealed. But the exact nature of this eternal purpose was still concealed and the Jews mistakenly concluded from the prophecies that the Messiah would establish a temporal kingdom and reign in Jerusalem. It is easy for us to see how wrong they were in not recognizing the spiritual nature of the kingdom of God, but we must remember that to them the wisdom of God in saving man from sin was still largely a mystery.

GOD'S PURPOSE REVEALED. Finally, the time arrived at which God had chosen to reveal His eternal purpose to man. "But when the fulness of the time was come, God sent forth his Son, made of a woman." (Gal. 4:4.) For a little over thirty years Jesus Christ, the son of God, lived on earth teaching man a new way of life. He states His mission by saying, "For the Son of Man is come to seek and save that which was lost." (Luke 19:10.) Because of His great love for man, God was "not willing that any should perish, but that all should come to repentance." (II Peter 3:9.) Therefore we read, "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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16-17.)

To that end Jesus died on Calvary's cross. In the shedding of His blood, salvation from sin for all men was made possible as stated by Paul, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:7.) All men may avail themselves of this atoning sacrifice when through faith in Christ they render obedience to Him by repenting and being baptized in order that they might receive the remission of sins. (See Acts 2:38.)

The death of Christ also showed the purpose of God in uniting the Jews and the Gentiles. In Ephesians 3:3 Paul speaks of the "mystery" that God had revealed to him. In the same sentence he tells us what this mystery was, namely, "that the Gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the gospel." (Eph. 3:6.) He informs us that this mystery "in other ages was not made known unto the Sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." (Eph. 3:5.) Thus the ones who were selected to reveal that the Jews and Gentiles were one in Christ were the apostles and prophets, not

just the Apostle Paul, and this revelation they made by the inspiration of the Holy Spirit. Paul then continues, "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3:9-11.) Then this mystery—that the Jews and Gentiles were united as one in Christ—was a part of God's eternal purpose, accomplished by the death of Christ and first revealed by the apostles.

GOD'S PURPOSE AND THE CHURCH.
You will note in the preceding passage that

the manifold wisdom of God has been made known by the church, in accord with God's eternal purpose. Since the church is the "called-out" body composed of those people who have been separated from the world of sin, it is the visible expression of God's wisdom and purpose in (1) redeeming man from the curse of sin, and (2) uniting Jews and Gentiles in one body.

Furthermore, this also shows that the church is not an afterthought of God, but that it is part of His eternal purpose. Nor is it a temporary expedient intended to prepare man for the establishment of a temporal kingdom. Rather, it is the body in which the heavenly father culminates His divine purpose in uniting man and redeeming him from sin.

TEST ON LESSON 9

Write true or false before the following statements:

- _____ 1. The wages of sin is eternal life.
- _____ 2. The first indication of God's eternal purpose is found in the book of Exodus.
- _____ 3. God promised Abraham that all nations of the earth would be blessed in his seed.
- _____ 4. That promise to Abraham referred to Christ.
- _____ 5. The promise was later repeated to Esau.
- _____ 6. The Law of Moses was intended to be permanent.
- _____ 7. After Moses, God never again foretold the coming of the Messiah.
- _____ 8. The Jews expected the Messiah to establish a temporal kingdom.

Underline the phrase that correctly completes each of the following statements:

1. Christ came primarily to: establish a kingdom in Jerusalem — heal the physically sick — seek and save that which was lost.
2. God desires to save: the rich only — all men — the Gentiles only.
3. Therefore we may be redeemed by: good deeds — the blood of Christ — money.
4. The believing alien sinner may avail himself of this salvation by: being confirmed — repenting and being baptized — repenting and praying.
5. In Christ the relationship between Jews and Gentiles has been changed so that they are now: united — segregated — divided.
6. The apostles and prophets had the "mystery" revealed to them by: angels — Paul — the Spirit.
7. The mystery was: part of God's eternal purpose — an afterthought — a temporary expedient.
8. The church is: a temporary expedient — a part of God's eternal purpose — an afterthought.

Read Ephesians 3:1-11 and Ephesians 1: 3-10. Fill in the blanks before the following questions:

- _____ 1. How did Paul learn the mystery?
- _____ 2. To whom did the Spirit reveal this mystery?
- _____ 3. What people were to be fellow heirs and of the same body with the Jews?
- _____ 4. In whom was the mystery hidden from the beginning of the world?
- _____ 5. By what has the manifold wisdom of God been made known to principalities and powers?
- _____ 6. In whom did God express His eternal purpose?
- _____ 7. Who has blessed us with all spiritual blessings in Christ?
- _____ 8. Through whose blood do we have redemption?
- _____ 9. In whom has God gathered together in one all things?

Student may write here any comment, question, or request.

Keep this lesson 9 for study while test 8 comes to us. We will grade test 8 and mail back to you with lesson 10.

Student not to write here:

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Date received _____

Address _____

Date returned _____

Grade _____

Signed _____



Foundations of FAITH

LESSON 10 THE CHRIST OF PROPHECY

Topical Home Study Bible Course

Two of the strongest proofs of the inspiration of the Bible are the prophecies in the Old Testament and the person of Christ in the New Testament. These two evidences are united in the Messianic prophecies. The Bible gives us two pictures of Christ—the “picture of prophecy” as found in the Old Testament prediction of the Messiah and the “picture of the eyewitnesses” as found in the account given in the four gospels. That these two pictures coincide remarkably is proof of two things—(1) that the Old Testament prophets were actually able to foretell future events and hence were divinely inspired in their writings and (2) that since Jesus fulfills these prophecies so completely He must be the Messiah (or Christ) promised to the Jews.

It has been said that there are more than 300 distinct prophecies in the Old Testament relating to the Messiah. The Jews in the time of Christ were earnestly looking for this deliverer. When the apostles preached Christ to the Jews they proved by the prophecies that He was the Messiah or “anointed one”. Only a few of the many prophecies can be considered here.

HIS LINEAGE. The Old Testament clearly foretells both the tribe and family from which the Messiah was to come. Of His tribe it is prophesied, “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.” (Gen. 49:10.) The sceptre is the emblem of kingly authority. The fulfillment is found in Hebrews 7:14. “For it is evident that our Lord sprang out of Juda.”

The Christ was to come from the family of Jesse (the father of David) and was to be a descendant of King David himself. We are told, “And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.” (Isaiah 11:1.) “I have made a covenant with my chosen, I have sworn unto David my servant; Thy seed will I establish

forever, and build up thy throne to all generations.” (Psalm 89:3-4.) Paul shows that this is fulfilled in Christ when he says of David, “Of this man’s seed hath God according to his promise raised unto Israel a Saviour, Jesus.” (Acts 13:23.)

HIS BIRTH. The very place of birth of the Messiah was foretold in the Old Testament. The prophet Micah predicted, “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.” (Micah 5:2.) There were two Bethlehems in Palestine and the one described was the “city of David,” a few miles from Jerusalem. Although Joseph and Mary were living in Nazareth, a combination of providential circumstances caused Jesus to be born in this insignificant village. Thus we read the fulfillment, “Now when Jesus was born in Bethlehem of Judaea.” (Matt. 2:1.)

It was prophesied that the Messiah would be born of a virgin. “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” (Isaiah 7:14.) Matthew records the statement of the angel who spoke to Joseph saying, “Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.” (Matt. 1:20.) It has been objected that the Hebrew word in Isaiah 7:14 from which the word virgin is translated means young woman instead of virgin. The Revised Standard Version has so translated it. This translation has brought much criticism of this version of the Bible. In defense of the use of the word virgin it may be observed—(1) the Hebrew word “almah” from which the word virgin comes may be translated either “young woman” or “virgin”; (2) “virgin” is evidently the intended meaning of the writer since the conception was to be a sign of something out of the ordinary, which would be true of a

virgin, but not of a young woman; (3) the translators of the Greek Septuagint in the third century before Christ rendered the word "almah" by a Greek word meaning "virgin"; (4) Matthew quotes the passage from Isaiah and renders it "virgin". (Matt. 1:23.)

HIS HARBINGER. It was prophesied that the Messiah would be preceded by a forerunner who would prepare the way for Him. "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." (Isaiah 40:3.) "Behold, I will send my messenger, and he shall prepare the way before me." (Mal. 3:1.) "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Mal. 4:5.) The fulfillment of these prophecies is to be found in the life and work of John the Baptist. We read, "And in those days cometh John the Baptist, preaching in the wilderness of Judaea, saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of through Isaiah the prophet, saying, The voice of one crying in the wilderness, make ye ready the way of the Lord, make his paths straight." (Matt. 3:1-3.—A. S. V.) John is called Elijah in Luke 1:17, and he possessed the characteristics of Elijah in the way that he dressed and in that his wilderness mission called men to repentance.

HIS SUFFERING. Probably the finest and most complete description of the Messiah is found in Isaiah 53. It was from this chapter that Philip preached to the Ethiopian eunuch as they rode along the way between Jerusalem and Gaza. (Acts 8:26-40.) Notice the following from that chapter. "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (Isaiah 53:3-7.) Notice the agreement between this prophecy and the actual suffering of Christ. (1) He was despised and rejected by his own people. "He came unto his own, and

his own received him not." (John 1:11.) (2) He was to suffer for others. Of Jesus, Paul says, "Who was delivered for our offences, and was raised again for our justification." (Romans 4:25.) Through his suffering and death a perfect sin offering was made that all men might be saved. (3) He is pictured by Isaiah as suffering patiently as a lamb brought to the slaughter and as a sheep about to be sheared. When on trial for his life Jesus made no effort to escape or retaliate. "And the high priest arose, and said unto him, Answerest thou nothing? What is it which these witness against thee? But Jesus held his peace." (Matt. 26:62-63.) "And when he was accused of the chief priests and elders, he answered nothing." (Matt. 27:12.) "And he answered him to never a word; insomuch that the governor marvelled greatly." (Matt. 27:14.)

HIS DEATH, BURIAL AND RESURRECTION. There are many prophecies that relate to the last days of Christ upon the earth. The Messiah was to enter Jerusalem riding upon an ass. "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zech. 9:9.) The fulfillment of this is described in Matthew 21 in which we are told how Jesus entered Jerusalem on an ass a few days before his crucifixion as multitudes cried "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord."

In Psalm 22:16-18, we read, "They pierced my hands and my feet . . . They part my garments among them, and cast lots upon my vesture." This is a description of the crucifixion of Jesus. As he was hanged on the cross his hands and feet were pierced by the nails that tore into his body. Below him, the soldiers parted his garments and cast lots for his coat. "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now his coat was without seam, woven from the top throughout. They said there among them selves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots." (John 19:23-24.)

As he was suspended on the cross "they gave him vinegar to drink mingled with gall." (Matt. 27:34.) This was a fulfillment of Psalm 69:21, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

That Christ was to be buried with the rich was foretold by Isaiah. "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." (Isaiah 53:9.) Matthew gives the fulfillment in detail. "When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed." (Matt. 27:57-60.)

But the Messiah was not to remain in the grave. David predicted, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Psalm 16:10.) The Hebrew word here translated as hell is "sheol" and means "the abode of the

dead". It should not be confused with the Greek word "gehenna" which is also translated hell in the New Testament and which means the place of eternal punishment. David's prophecy was that the soul of Christ would not be left in the abode of the dead nor would his body be left in the grave to corrupt. The many passages pertaining to the resurrection of Jesus are ample proof of the fulfillment. Peter quoted the prediction in Acts 2:27 to prove the resurrection of Jesus to the Jews on Pentecost.

What is the significance of the amazing correspondence between these prophecies and their fulfillment? First, they prove the inspiration of the Bible. Second, they show that the New Testament cannot be completely understood without a knowledge of the Old Testament. Third, they prove that Jesus is the Christ and that as the Christ, his commands must be obeyed and his promises may be relied upon.

TEST ON LESSON 10

Fill in the blanks:

1. Two pictures of Christ which the Bible gives us are the picture of _____ and the picture of the _____.
2. Jesus was of the tribe of _____ and was a direct descendant of King _____, the son of _____.
3. _____ prophesied that Jesus would be born in Bethlehem.
4. Isaiah's prophecy relating to the virgin birth is quoted in the New Testament by _____.
5. The harbinger of Christ was _____ who was compared by the prophets to the prophet _____.
6. The most complete prophecy of the Messiah is recorded in chapter _____ of Isaiah.
7. The same psalm which foretold that the Messiah's garments would be parted also prophesied that his hands and feet would be _____.
8. On the cross Jesus was given _____ mingled with gall.
9. He was buried in the tomb of _____.
10. David's prophecy that Christ would not be left in the grave was quoted on Pentecost by _____.

List three conclusions which may be drawn from the agreement of the Messianic prophecies and their fulfillment:

1. _____
2. _____
3. _____

The locations of several Messianic prophecies are given in column 1. In column 2 the locations of the New Testament fulfillments are listed. Column 3 contains brief statements relating to what is contained in these prophecies. Match column 2 with column 1 by writing the NUMBERS in the first row of blanks. Then match column 3 with column 1 by writing the LETTERS in the second row of blanks. The first one is done correctly:

Column 1		Column 2		Column 3
	5	J		
Micah 5:2	_____	_____	1. Matthew 27:12	A. Burial
Psalms 16:10	_____	_____	2. Acts 3:22	B. Lineage
Isaiah 50:6	_____	_____	3. John 19:23, 24	C. A prophet
Isaiah 53:7	_____	_____	4. Mark 11: 1-10	D. Abuse at trial
Isaiah 53:9	_____	_____	5. Matthew 2:1	E. A messenger before him.
Psalms 22:18	_____	_____	6. Matthew 26: 14, 15	F. His garments parted.
Psalms 89:3, 4	_____	_____	7. Acts 2:27-31	G. Triumphal entry.
Deuteronomy 18:15	_____	_____	8. Matthew 11:7, 10	H. Price of betrayal.
Zechariah 9:9	_____	_____	9. Acts 13:22, 23	J. Place of birth.
Zechariah 11:12	_____	_____	10. Matthew 26: 67, 68	K. His demeanor at trial.
Malachi 3:1	_____	_____	11. Matthew 27:57-60	L. His body not corrupted.

Keep this lesson 10 for study while test 9 comes to us. We will grade test 9 and mail back to you with lesson 11

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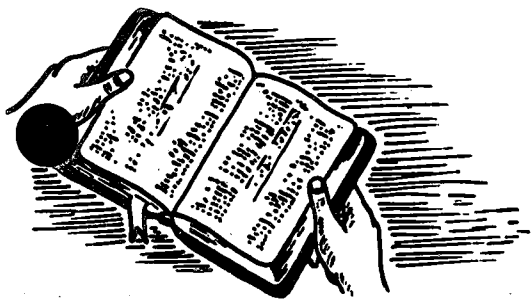
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Foundations of FAITH

LESSON 11 THE DEITY OF CHRIST

Topical Home Study Bible Course

Some questions are so vital that we dare not ignore them. The answers which we give to them will determine the whole course of our lives. No question is more important to us than that which Jesus asked the Pharisees. "What think ye of Christ? Whose son is he?" (Matt. 22:42.) If we grant that he is the Son of God, then we must also accept the testimony relating to his virgin birth, his miracles, and his bodily resurrection. We will obey his commands, live the life that he dictates, and expect the eternal home that he has promised. On the other hand, if we deny his deity we must consider him the grossest impostor of all time. We must likewise renounce his way of life and his promises of life after death.

PROOF THAT JESUS LIVED. That a man named Jesus did live about the time ascribed to him in the Bible is too well established to be seriously disputed even by an atheist. We do not need the Bible for this evidence. The Jewish historian Josephus says of Christ, "Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day." (*Antiquities of the Jews*, Book 18, Chapter 3.)

It is only fair to state that the authenticity of this remarkable testimony by one who was not a Christian and who was a contemporary of the apostles has been questioned by some since the historian makes so many surprising admissions regarding Jesus. However, whether we have the exact form of the statement of

Josephus, it does seem likely that Josephus testified that Jesus lived.

The Roman historian Tacitus, who was born only twenty-five years after the crucifixion, tells us that there was a person named Jesus who was executed by Pilate as a malefactor, and that the people known as Christians derived their name from him. Other non-Christians who confirmed the existence of Christ were Pliny, a contemporary of Tacitus and governor of Pontus and Bithynia, and the Roman historian Suetonius who was born about 70 A. D.

THE CLAIMS MADE ABOUT JESUS. Our problem is to determine who this man Jesus was. Let us consider the claims which he made personally and those which were made by his friends concerning him. Jesus affirmed that he was both the Messiah promised to the Jews by the Old Testament prophets and the Son of God. In John 4: 25, 26 we have an account of part of a conversation which he had with a woman at Jacob's well in Samaria. "The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he." When Jesus stood on trial at the court of the Jews the high priest said, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said." (Matt. 26:63, 64.) Furthermore, when Peter acknowledged the deity of Christ by saying, "Thou art the Christ, the Son of the living God," (Matt. 16:16), Jesus placed his stamp of approval on his testimony by saying, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:17.)

The writers of the four biographies of Jesus clearly considered him to be the Messiah, the Son of God. Of his gospel John says, "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 disciples of Jesus, the men who best knew him, taught that he was the Son of God. Peter declares, "Blessed be the God and Father of our Lord Jesus Christ." I (Peter 1:3.) John asserts, "Truly our fellowship is with the Father, and with his Son Jesus Christ." (I John 1:3.) Again he says, "Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." (II John 3.)

THE BASIS OF THESE CLAIMS. Upon what do the claims for the deity of Jesus rest? In John 5:33-39 Jesus himself bases them upon four things. They are—(1) the testimony of John the Baptist; (2) the testimony of the works Jesus performed; (3) the testimony of the heavenly Father; (4) the testimony of the scriptures.

The testimony of John the Baptist, the forerunner of the savior, is to the point. He says, "And I saw, and bare record that this is the Son of God." (John 1:34.) To those who knew John and had heard him preach, this testimony was of great importance.

The works that Jesus performed were his next source of evidence. To the modern day man this is one of the strongest proofs of the deity of Christ. On one occasion the disciples of John the Baptist came to Jesus to ask him who he was. Jesus in that hour performed many miracles and then said to them, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." (Luke 7:22.) Certainly, no ordinary human being could do these things. If Jesus performed these miracles including the raising of the dead, it is evidence that his claim to deity is true. Four biographers of Jesus have unequivocally declared that Jesus did perform these miracles. Is their testimony credible? Space forbids more than a bare mention of the reasons for accepting their affirmations. First, being contemporaries of Jesus and in some cases his apostles they had the means of knowing. Next, their credibility is established by the large number of witnesses. Not only the writers of the four gospels, but also the other four New Testament authors bear either direct or indirect testimony to the claims made for Jesus. The number of witnesses is so great as to preclude collusion. Third, the honesty of these witnesses is established by the great candor of their

writings and the extreme sufferings which they endured for what they believed. No man will give up his life as did these early Christians just to perpetuate a fraud. For these reasons the testimony of the New Testament writers must be accepted.

Furthermore, the Jewish Talmuds, a compilation of traditions begun in the second century, admit that Jesus did perform many and great miracles. They claim that he derived his power from having learned the right pronunciation of the name of God, or from magic arts learned in Egypt. The important thing is that the Talmuds, written by bitter enemies of Jesus, do not deny his miracles. Had there been grounds for denial the Talmuds would certainly have discovered them.

Jesus' third claim to deity was the testimony of the Father. We have three accounts in the gospels of heavenly acknowledgment of Christ. The first was at his baptism when God declared, "Thou art my beloved Son, in whom I am well pleased." (Mark 1:11.) Then on the Mount of Transfiguration the Father spoke, "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5.) The third instance is found in John 12:28.

Lastly, Jesus called the scriptures to testify on his behalf. This involves his fulfillment of Old Testament prophecies relating to the coming of the Messiah. This has been discussed in a previous lesson and will not be dealt with here except to point out that the dozens of prophecies which Jesus fulfilled constitute one of the strongest proofs of his deity.

Another great proof of the deity of Jesus is his resurrection from the grave. No fact of ancient history is better confirmed than this. It is mentioned over one hundred times in the New Testament alone. Were there only one or two alleged appearances of Jesus after his resurrection we might suppose that the witnesses were deceived. But eleven appearances are recorded in the New Testament. Usually Jesus appeared to a number of people. This is too much testimony to explain away.

WHAT THE EVIDENCE MEANS. What conclusions are we to draw from the foregoing? One of three things must be true. Either he was an impostor, or he was the Son of God as he claimed, or he must occupy a position somewhere between the two extremes. We cannot assign him any middle rank because if he could not perform miracles, raise the dead, and forgive sins as he claimed, he must have been a deceiver of the highest order. Then, was he an impostor? If he was, he was

evil instead of good, he was dishonest instead of honest. But this is completely at variance with everything that we know about him. One writer has said of him, "The most lasting impression made upon the reader of the Gospels is that of the superlative goodness and moral purity of Jesus. This moral purity shines upon us from every page like the sun in heaven, and is the chief means which gives to the common reader, the child, or the uncultured man, the unwavering belief that Jesus was divine. If the source of this impression is analyzed his moral uprightness is still more apparent. The benevolent and pure teachings of Christ could not have flowed from an impure heart and a guilty conscience. If corrupt at heart, some exigency of suffering, of studied affront, or of cold neglect, would have revealed, by word or deed, his true character. Whether in public or private, entering Jerusalem in triumph, or bending beneath the imprecations of the Jews, he is the same patient, perfect one . . . It cannot be that that heart was corrupt and dark with guilt." (Everest, *The Divine Demonstration*, p. 99.) While many have attacked the claims of Christ, his character has

seldom been questioned. Many who deny his deity are the first to admit his moral goodness. Some will go so far as to say that he was the best man who ever lived. If so, he could not have been an impostor, and if he was not an impostor, his claims of deity must stand unchallenged.

A word of warning is in order. Many modernists will state that they believe in the divinity of Christ. By his divinity they do not mean his deity, that he was and is God. They teach that divinity is the spark of the divine that is in each of us, and since Jesus had more of it than others, he was more divine, but still just a human being, not God's son. But Christ is more than a superman. He is the Son of God sent to this earth to redeem man.

The implications of Christ's deity are overwhelming. If he is the Son of God, his words are authoritative and must be accepted without question. The church for which he died is perfectly founded, and although made of human stones is divine. His promises are certain and through him we may attain salvation from sin and life everlasting.

TEST ON LESSON 11

Write true or false before the following statements:

- 1. The strongest attack on the deity of Jesus has been the denial that he ever lived.
- 2. Several non-Christians who were in a position to know have testified that Jesus lived.
- 3. Jesus himself never claimed to be the Son of God.
- 4. One of the evidences of his deity which Jesus showed to the disciples of John the Baptist was his preaching the gospel to the poor.
- 5. The Jewish Talmuds deny that Jesus performed miracles.
- 6. The biographers of Jesus were not in a position to have first-hand information about Jesus.
- 7. Some present day modernists claim to believe in the divinity of Christ while actually denying his deity.

Some of the following statements help prove the deity of Jesus. Some do not. Place an (X) before those which do:

- 1. The mother of Jesus was named Mary.
- 2. In accordance with Micah 5:2, Jesus was born in Bethlehem.
- 3. John the Baptist testified to the identity of Jesus.
- 4. When Jesus was baptized a voice came out of heaven saying, "This is my beloved Son, in whom I am well pleased."
- 5. The personal ministry of Jesus lasted about three and a half years.
- 6. The superlative moral purity of the life and teachings of Jesus cannot be questioned.
- 7. After his arrest, Jesus was tried before Pontius Pilate.
- 8. According to the testimony of many, Jesus arose from the grave.
- 9. The honesty of the biographers of Jesus is demonstrated by their willingness to die for what they believed.

In the blanks before each scripture reference write the person or persons who in that passage declare the deity of Jesus:

- _____ 1. Matthew 3:17
- _____ 2. Matthew 8:29
- _____ 3. Matthew 14:33
- _____ 4. Matthew 16:16
- _____ 5. Mark 1:1
- _____ 6. Mark 15:39
- _____ 7. Luke 1:35
- _____ 8. John 1:34
- _____ 9. John 1:49
- _____ 10. John 9:35-38
- _____ 11. John 20:28
- _____ 12. Acts 9:20
- _____ 13. I John 4:9

Student may write here any comment, question, or request.

Keep this lesson 11 for study while test 10 comes to us. We will grade test 10 and mail back to you with lesson 12.

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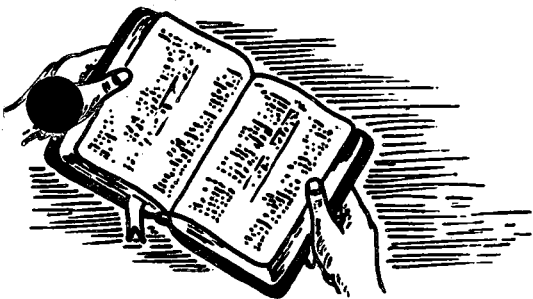
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Foundations of FAITH

LESSON 12 THE ATONEMENT OF CHRIST

Topical Home Study Bible Course

The most important event in history was the crucifixion of the Son of God. It was and is important, not just because of its drama, but because Christ in his death atoned for the sins of all who might come to him. Although the word "atonement" is found but once in the New Testament in the King James Version, the thought expressed in the word is found many times. The atonement of Christ may be defined as the payment that he made for our sins when he shed his blood on the cross in order that we might receive eternal life.

WHY ATONEMENT IS NECESSARY.

From the time that the first man sinned in Eden, all men have sinned. Paul tells us, "For all have sinned, and come short of the glory of God." (Romans 3:23.) This sin is personal and not inherited. Were it true that we inherit the guilt of Adam's sin (as taught in the doctrine of original sin), this passage would have to read, "For all are born short of the glory of God." Instead, the various translations state that we "come short" or "fall short" of the glory of God, clearly showing that our condition is the result of our own misdeeds rather than being an inherited state.

Sin carries the penalty of death, both physical and spiritual. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6.23.) Physical death can never be overcome, and by himself man is unable to defeat spiritual death, that eternal separation from God in the fires of punishment. But spiritual death can be conquered if another pays the penalty or atones for sin. Thus, atonement is necessary if we are to be saved from hell and receive an eternal home in heaven.

ATONEMENT BEFORE CHRIST. "And without shedding of blood is no remission." (Heb. 9:22.) God has always required a blood sacrifice for atonement. Under the law of Moses one day each year was set aside as the Day of Atonement. On this day the high priest bathed himself and dressed in holy,

white linen garments. He took three animals—two kids and one ram—to make atonement for himself and the people. He killed the ram and offered it to God as a sacrifice for himself and his family. One of the goats was presented alive before the Lord and the high priest laid hands on it, confessing over it the sins of the people. It was then sent away into the wilderness as a scapegoat, carrying the sins of the people as it went. The other goat was slain and the high priest sprinkled its blood on the mercy seat in the Most Holy Place (which he entered only on the Day of Atonement) and on the altar. In this way the sins of the people were covered. In the Old Testament the word atonement is translated from Hebrew words meaning "cover", "coverings", or "to cover." Thus, this use of the word does not signify that the sins of the people were actually forgiven, but rather that they were covered until a perfect sin offering should take them away.

WHY OTHER ATONEMENT WAS REQUIRED. As we have just noticed, the best animals which were offered in sacrifice to God could not take away sins. They were not perfect. But these sacrifices served a purpose which is expressed in Hebrews 10:3,4. "But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." These sacrifices, then, served as a remembrance, but could not make perfect. They served until the time that a perfect atoning sacrifice would be made.

There was but one perfect offering that could completely remove sins. This was the only begotten son of God, Jesus Christ. His perfection was proved when for some thirty years on earth he "was in all points tempted like as we are, yet without sin." (Heb. 4:15.) God's great love which made this sacrifice possible is expressed in Romans 5:6-8. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet perad-

venture for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The full significance of the death of Christ is seen when we examine several words which are used in the scriptures in connection with his offering for man.

SACRIFICE. The sacrificial system of the old law was a type of that which was to come under the new. As the high priest offered animal sacrifices for the sins of the people on the Day of Atonement, so Christ, who is our high priest under the new covenant, has offered a perfect sacrifice in the shedding of his blood on the cross. Unlike the sacrifices offered under the law of Moses, his sacrifice does not have to be repeated because it is perfect. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. 9:26.) The ninth chapter of Hebrews makes a splendid comparison between the sacrifices of the old law and the one supreme sacrifice of Christ under the new.

PROPIITIATION. The sacrifice of Christ has resulted in a propitiation for our transgressions. To propitiate is to appease or render favorable. The wrath of God occasioned by our sins has been appeased and his judgment rendered favorable by virtue of the sacrificial death of Christ. "And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." (I John 2:2.)

RECONCILIATION. The result of the propitiation made for us is that we are restored to the favor of or reconciled to God. As sin has separated us, so Christ in his sacrifice has brought us together. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." (II Cor. 5:18.) "For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." (Col. 1:19, 20.)

JUSTIFICATION. Justification is a legal term meaning to be found just or to acquit. As used in relation to Christ's death for man, it pictures man as a sinner brought before the judgment bar, unable to pay his debt of sin. He must either be found guilty and be condemned to die, or someone must pay the debt for him. In this case it is Christ who pays the debt with his blood, and man is found just or not guilty, not because of his own good-

ness, but because Christ has paid the debt and the charges have been dropped. "Much more then, being now justified by his blood, we shall be saved from wrath through him." (Romans 5:9.) Justification will be more thoroughly examined in another lesson.

RANSOM. Another word conveying much the same thought is ransom. We usually think of a ransom being paid in connection with kidnapping. In New Testament times it was used primarily to refer to the price paid to liberate a slave. The person who is to be ransomed is unable to pay it himself so another must do so. Christ has ransomed us with his blood. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28.)

REDEMPTION. Closely akin to ransom is the word redemption. A person may pawn a piece of property and later buy it back. When he does so he is said to redeem it. If he cannot redeem it himself, another may buy it back for him. To carry out the figure in a spiritual sense, our lives have been put in pawn by sin. We cannot redeem them because regardless of how good a life we may live, we still cannot raise the price of redemption. So Christ redeems our lives for us with his blood. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:7.)

These expressions which we have noticed present much the same thought, namely, that we are saved by the blood of Christ without respect to our own goodness. Or as expressed by Paul, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2:8,9.)

A common mistake respecting the atonement is in supposing that since we are not saved by our own merit that there is nothing which we must do to be forgiven of our sins. True, we cannot in any sense earn salvation. But since all men will not be saved, even though Christ died for all, it follows that his sacrifice must be accepted or appropriated to be of any value. Grace may be either conditional or unconditional. The grace of God is conditional. These conditions do not detract from the grace of God, but rather present the avenue through which one must pass to reach that unmerited favor. The first condition is faith. Paul said to the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31.) Paul was not speaking of mere mental assent to the

fact that Jesus is the Christ. He was telling the jailor to believe in Christ or to trust him. Such a faith will lead one to confess Christ before men. (See Romans 10:9, 10.) The faith of the jailor also led him to obey Christ and had he not obeyed him he would not have been saved. Thus saving faith includes obedience. "And being made perfect he became the author of eternal salvation unto all them that obey him." (Heb. 5:9.)

And what obedience is required of the alien sinner? "Repent and be baptized every one of

you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Repentance and baptism in water are a part of the forgiveness of sins because they are a part of the conditions with which one must comply if he is to reach the atoning blood of Christ. The remission of sins is in the blood of Christ, but we cannot reach that blood unless by faith, repentance, and baptism we travel the avenue to that blood. Because they stand between us and Christ, these things are unto the remission of sins and therefore necessary for salvation.

TEST ON LESSON 12

Underline the expression which correctly completes each of the following statements:

1. The number of times the word "atonement" is used in the King James New Testament is: zero — one — six.
2. Each man comes short of the glory of God because of: the sins of his parents — the sins of his children — his own sins.
3. Spiritual death can be overcome only by: an atonement — confession to a priest — human suffering.
4. The animal which the high priest under the law of Moses sent into the wilderness was a: ram — bull — goat.
5. The high priest entered the Most Holy Place on: Pentecost — the Passover — the Day of Atonement.
6. The atonement offered under the old law served: to completely eradicate sin — as a covering of sins — to make the people perfect.
7. While Jesus lived on earth he: was tempted in every way that we are — was completely free from temptation — occasionally sinned.
8. When one is justified he: is found guilty — is found not guilty — can never be lost.
9. The doctrine of the atonement of Christ teaches us that: we can merit salvation — we would be lost without Christ — there is nothing we must do to be saved.
10. The obedience required of the alien sinner includes repentance and: prayer — acceptance of a creed — baptism.

Match the following words with the definitions by writing in the blank before each word the letter of the definition which BEST defines the word:

- | | |
|-------------------------|--|
| _____ 1. ransom | a. acquittal from sin |
| _____ 2. sacrifice | b. that which appeases God |
| _____ 3. justification | c. the bringing together of God and man |
| _____ 4. redemption | d. an offering to atone for sins |
| _____ 5. propitiation | e. the buying back of a life lost in sin |
| _____ 6. reconciliation | f. the price paid to liberate one from sin |

After each scripture write what the atonement of Christ is said to accomplish:

1. I John 1:7 _____
2. Romans 5:10 _____
3. Hebrews 10:10 _____
4. Ephesians 2:13 _____
5. Colossians 1:14 _____
6. I John 4:10 _____
7. Romans 5:18 _____
8. Hebrews 2:14 _____
9. Titus 2:14 _____

Keep this lesson 12 for study while test 11 comes to us. We will grade test 11 and mail back to you with lesson 13.

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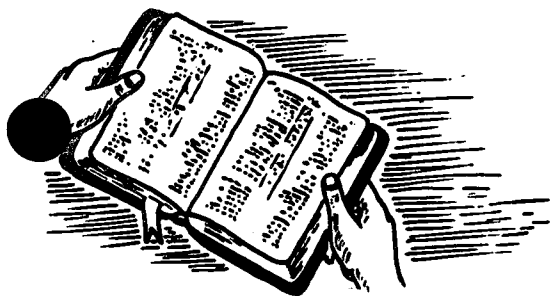
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Foundations of FAITH

LESSON 13 MIRACLES OF THE BIBLE

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Topical Home
Study Bible Course

The Bible is an extraordinary book, not only because of its moral teachings, but also because of the extraordinary miracles which it records. Since the word miracle has been much misused, a correct definition must be given.

MIRACLES DEFINED. Two New Testament Greek words are translated "miracle" in the King James Version of the Bible. One signifies "an act of power" while the other properly means "a sign". A miracle, then, is an act of unusual power designed as a sign of divine authority. The word is often erroneously applied to anything unusual or difficult to explain. Correctly, a miracle occurs when the natural laws of the universe are restrained by the hand of God so that an otherwise unexplainable phenomenon results. For example, if a baseball released from a skyscraper rose in the air instead of falling to the ground, that would be a miracle because the law of gravitation requires that it descend. On the other hand, if a sick person who is given only six months to live would gradually recover, that would be not a miracle since the recovery would have been effected through the natural laws instead of in opposition to them. While we might be unable to explain the recuperation, this is not a miracle because the natural laws have not been restrained.

DID MIRACLES OCCUR IN BIBLE TIMES? The skeptics have long attacked the Bible on the ground that miracles were figments of the imagination. This lesson is too brief for a detailed defense of miracles, but it may be suggested that if we grant the existence of God that a miracle is no more difficult to accept than the ordinary laws of nature. To a God who is all powerful it is no harder to raise the dead than to put in operation the natural process of birth. Both are demonstrations of divine power. The reason that some accept the one and reject the other is that they have seen the one demonstrated and the other they have not. Actually, to

prove the existence of God is to prove the possibility of miracles.

We should beware of those who would try to explain away every miracle in the Bible as a natural phenomenon. True, God has used the natural laws to accomplish his ends. Some of the ten plagues of Egypt were simply natural manifestations, timed by divine providence to make Pharaoh agree to let Israel leave Egypt. We are assured, "All things work together for good to them that love God." (Romans 8:28.) This statement of Paul refers to nothing miraculous. Yet, it is infidelity to explain away Biblical miracles on the ground that they were simply natural occurrences. No fairminded person can read the account of Jesus feeding 5000 people with a few loaves and fishes and deny that the scriptures claim a miraculous multiplication of food. One might reject the accounts as untrustworthy if he does not believe the Bible, but he can hardly deny that the scriptures claim a miracle.

OLD TESTAMENT MIRACLES. The Old Testament describes a number of miracles, beginning with creation itself. By a miracle the first man was formed by God from the dust of the earth. (Genesis 2.) A few of the miracles performed before Christ include the passing of Israel through the Red Sea (Exodus 14), the giving of manna and quail to Israel (Exodus 16), the fall of the walls of Jericho (Joshua 6), and the raising of two children from the dead (I Kings 17 and II Kings 4.)

THE NEW TESTAMENT MIRACLES. A majority of Biblical miracles are recorded in the New Testament. The largest portion was performed by Jesus, although miracles were also performed by the apostles and other Christians. Some were over the forces of nature as when Jesus turned water into wine (John 2) or walked upon the water (Matt. 14.) A greater number were miracles of healing. Because of present day claims of "miracle workers", an examination of the methods of Jesus is in order. Notice the following:

(1) Jesus never healed to secure notoriety. In fact, he sometimes told those he healed, "See thou tell no man," (Matt. 8:4.), or "See that no man know it." (Matt. 9:30.) In contrast, modern day healers seem intent on securing as much publicity for themselves as possible.

(2) Jesus and his disciples healed all sorts of afflictions. When he sent out the twelve, "He gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease." (Matt. 10:1.) Of the healing of the apostles it is said, "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." (Acts 5:16.) Compare these examples with twentieth century healers who screen their candidates to remove the genuinely, organically sick.

(3) Again, Jesus never made faith on the part of the ones being healed a universal condition of healing. There are about 31 recorded healings performed by Jesus. Of these, one required faith, once it was commended and healing attributed to it. But in 15 cases no faith was required, in nine nothing is said of its presence, in one case the patient had it, but it was not required, and in four cases faith was impossible. In other words, the requirement of faith was the exception, not the rule. Lazarus, for example, had no faith when he was raised from the dead. In contrast, modern healers invariably explain their failures by saying that their patients lacked faith.

(4) Jesus never healed partially. The blind, the lame, the deaf recovered completely. They did not just improve or say they felt better. They had no relapses a few weeks later. Today, however, those who claim to have been miraculously healed will often admit that they are not completely cured. Moreover, they are often back in the same condition a few weeks later.

(5) Jesus healed instantly. He would touch a person or speak a word and immediately the sick would recover. There was nothing gradual about it. If healing is gradual, it is not a miracle since a miracle necessitates restraining the laws of nature which does not happen in a gradual recovery. True, a gradual recovery may be in answer to prayer. "The effectual, fervent prayer of a righteous man availeth much." (James 5:16.) Christians should pray for the sick in accordance with God's will. But if the recovery is gradual it is not a miracle although it may result from prayer.

THE PURPOSE OF MIRACLES. Biblical miracles were not performed for the sake of the miracles themselves. In other words, Jesus healed the lame, not just to make them walk, but to prove that he was from God that he might establish faith on the part of the healed and the witnesses. One writer declares, "The miracles are to be credentials for the bearer of that good work." (Trench, *Notes on Miracles*.) After recording many of the miracles of Jesus, John states, "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 Jews understood miracles to be a sign of divine authority when they asked Jesus as he drove the money-changers out of the temple, "What sign showest thou unto us, seeing that thou doest these things?" (John 2:18.) They desired a miracle to prove that he had the authority to do as he did. When Moses was instructed by God to lead his people out of Egypt he complained that they would not listen to him. Therefore the Lord gave him the ability to perform three miracles designed to show that he was from God. (Exodus 4.)

FALSE MIRACLE WORKERS. When Moses returned to Egypt and demonstrated his miraculous powers, the sorcerers of Pharaoh were apparently able to duplicate some of his powers, although not all. It is evident that their power, if real, did not come from God. Jesus warns us of false miracle workers, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect." (Matt. 24:24.) Again he says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:22:23.)

We must put these charlatans to the test. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (I John 4:1.) Under the law of Moses, a simple test was applied to workers of signs. They were tested by their doctrine. If their teaching was wrong, they were to be put to death. (Deut. 13:1-5.) We also must reject those whose teaching does not agree with the New Testament.

Psychiatry

DO WE HAVE MIRACLES TODAY? God can do anything. If he desires, he can perform any miracle that he did in the Bible times. But does he? Jesus gave the apostles ability to bestow miraculous power on other Christians. For example, the apostles Peter and John gave miraculous spiritual gifts to the Samaritan converts of Philip. We read, "Simon saw that through the laying on of the apostles' hands the Holy Ghost was given." (Acts 8:18.) As far as we are told, only the apostles could transmit those miraculous gifts. It follows, then, that with the death of the last ones upon whom the apostles had bestowed these powers, miracles would end. This agrees with Paul. In I Corinthians 12 Paul describes nine spiritual gifts. Then he says, "Yet show I unto you a more excellent way." (I Cor. 12:31.) A discussion of love and its superiority to miracles follows. Paul then declares, "Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away . . . But when that which is perfect is

come, that which is in part shall be done away." (I Cor. 13:8, 10.—A. S. V.) In selecting three of the nine spiritual gifts as typical of all, he shows that when that which was perfect had come miracles would cease. And what is "the perfect"? Some say it refers to the person of Christ. This cannot be for "that which is perfect" is neuter gender, not masculine as would be necessary if this meant Christ. The root word from which perfect is translated means "brought to its end, finished; wanting nothing necessary to completeness; perfect." (Thayer, *Greek-English Lexicon*, p. 618.) It seems clear that Paul had in mind the completion of God's revelation which at that time was in the process of being placed in written form in the New Testament scriptures. In fact, James speaks of this revelation as "the perfect law of liberty." (James 1:25.) Since the divine revelation has been "brought to its end, finished," the need for spiritual gifts as a witness of authority is no longer required. They have served their purpose and have ceased.

TEST ON LESSON 13

Write true or false before the following statements:

- 1. A miracle is anything unusual.
- 2. All the miracles in the Bible may be explained as natural phenomena.
- 3. The first miracle recorded in the Bible is that of creation.
- 4. Jesus healed people just to get them well.
- 5. Miracles were intended to prove that the workers of the miracles were from God.
- 6. We should accept any man who claims to work miracles.
- 7. God is **unable** to perform miracles today.
- 8. Paul teaches in I Corinthians 13 that miraculous gifts would cease.

List five characteristics of the healing of Jesus:

1.
2.
3.
4.
5.

What miracle is recorded in each of the following scriptures:

1. Genesis 19:23-25 _____
2. Exodus 7:19-20 _____
3. Exodus 14:16-22 _____
4. Joshua 6:1-20 _____
5. I Kings 13:1-4 _____
6. I Kings 17:8-16 _____
7. I Kings 17:17-23 _____
8. II Kings 5:1-14 _____
9. John 2:1-11 _____
10. Matthew 8:14-15 _____
11. Mark 5:1-15 _____
12. Matthew 9:1-8 _____
13. Matthew 14:15-21 _____
14. Matthew 14:22-27 _____
15. John 9:1-7 _____
16. Luke 17:11-19 _____
17. Mark 7:31-37 _____
18. John 11:20-46 _____
19. Luke 22:49-51 _____
20. Acts 3:1-8 _____
21. Acts 9:36-41 _____
22. Acts 20:9-12 _____

Keep this lesson 13 for study while test 12 comes to us. We will grade test 12 and mail back to you with lesson 14

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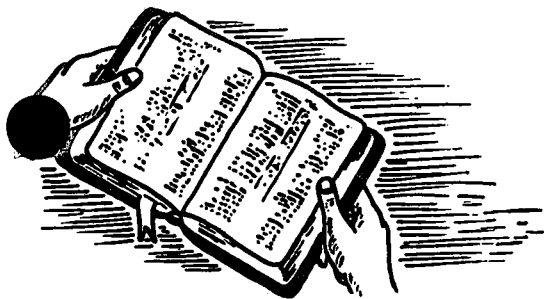
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Foundations of FAITH

LESSON 14 THE NEW BIRTH

Topical Home Study Bible Course

A ruler of the Jews once said to Jesus, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." The reply of Jesus to Nicodemus was, "Except a man be born again, he cannot see the kingdom of God." Any birth which is essential to seeing or entering into the kingdom of God must be extremely important and warrants our careful study. This birth, usually called the new birth, is discussed in John 3:1-13. The student should read these verses at this time before proceeding further with this lesson.

THE NATURE OF THE NEW BIRTH.

The question in the mind of Nicodemus when Jesus first mentioned the new birth was how it might be possible for a man to experience a second physical birth. When Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," he showed that the new birth is spiritual rather than physical. But it is a birth because it changes our spiritual relationship just as a physical birth changes our physical relationship.

The new birth is only one birth, not two—not one of the water and another of the Spirit, but a single birth in which both the water and the Spirit have a part. It may clarify our understanding if we think of the water and the Spirit of the spiritual birth as corresponding to the mother and the father of the physical birth. Just as one cannot be born physically without both parents, so one cannot be born spiritually without both the water and the Spirit.

In the Greek language (in which the New Testament was written) there is but one word which is variously translated in the English version as "beget" or "born". Literally it means "to bring forth". When applied to the father it is translated "beget". (Matt. 1:2.) When applied to the mother it is "born". (Matt. 11:11.) Sometimes in the King James Version "born" is used when "beget" would

be more appropriate. Let us now examine the parts played respectively by the Spirit and the water.

THE SPIRIT'S PART. Briefly, the birth of the Spirit is the inward, spiritual change wrought by the Holy Spirit of God when the word is planted in the heart of man and believed. In birth two things are necessary—(1) begettal; (2) delivery. This is true in the animal and vegetable kingdoms and likewise in the spiritual realm. Notice the following passages from the American Standard Version which show that we are begotten of God: "Every one that loveth is begotten of God." (I John 4:7.) "Whosoever believeth that Jesus is the Christ is begotten of God." (I John 5:1.) "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12-13.)

This begettal is accomplished through the planting of seed. Later, as this seed grows it is brought forth (delivered) as a new creature. "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth . . . And this is the word of good tidings which was preached unto you." (I Peter 1:22, 23, 25—A. S. V.) Notice that the begetting is accomplished through the word of God which is the incorruptible seed. Again, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18.) In the parable of the sower Jesus explains, "The seed is the word of God." (Luke 8:11.) Putting all of this together we learn that we are begotten of God when the seed is planted in our hearts and germinates, or, in other words, when the gospel is preached and believed.

Where does the Holy Spirit enter in? The Holy Spirit is the agent of God in planting the seed. When Jesus left his disciples he promised them a comforter who was the Holy Spirit. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) "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 all things to come." (John 16:13.) The role of the Holy Spirit, then, was to act as the agent of the Lord in setting forth the word of God through the apostles. When they wrote the books of the New Testament, they wrote by the inspiration of the Holy Spirit. When one believes these teachings inspired by the Holy Spirit and on that basis resolves to accept Christ, he has been begotten by the Spirit. The word of God, the seed, has been planted in his heart by the Spirit of God, and the part of the new birth that pertains to the Spirit has been accomplished.

Of course, there are differences between physical and spiritual birth. We had no choice in our physical birth. But the one who is begotten by the Spirit by believing the gospel is voluntarily begotten. We must "receive with meekness the implanted word, which is able to save your souls," (James 1:21—A. S. V.) or in other words, believe. If we do not believe, no begetting takes place. We are told, "Whosoever believeth that Jesus is the Christ is begotten of God." (I John 5:1.—A. S. V.)

The begetting by the Spirit works an inward change. This change is expressed in repentance. Repentance is a change of heart and is necessary to salvation. "Except ye repent, ye shall all likewise perish." (Luke 13:3.) The one who truly repents will live a different kind of life after he has turned to Christ. Having been begotten by the Spirit, he will bring forth the fruit of the Spirit. (Eph. 5:9.) This will be studied in another lesson.

THE WATER'S PART. It is possible for one to be physically begotten without being brought forth as a living creature. Likewise, one can be spiritually begotten by believing without being delivered, and hence, without entering the kingdom of God. Both the water and the Spirit are necessary for entrance into the everlasting kingdom. As we are begotten by the agency of the Spirit, so we are delivered by means of the water.

Some contend that in this passage water is figurative and means word, and that to be

born of the water is to be born of the word. This cannot be since any fair interpretation requires that both the water and the Spirit be understood in the same manner—either literally or figuratively. If water means word, Spirit cannot mean Spirit. But since virtually all agree that Spirit must be understood literally, water must also be literal and must mean water and nothing else.

The only important use of water in the New Testament is in connection with baptism. Consider these passages: "Wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us." (I Peter 3:20-21.) "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." (Acts 8:38.) Therefore to be born of water is to be baptized in water.

How is the water to be applied in baptism? In physical birth one cannot be born of that which is smaller than himself. So in spiritual birth, the element in which we are delivered must be larger than the individual so that only in immersion in water can one truly be born of water. In sprinkling or pouring there is too little water and the figure of birth is not carried out.

This agrees with other passages which show that water baptism is a burial in water. "Therefore we are buried with him by baptism into death." (Romans 6:4.) "Buried with him in baptism." (Col. 2:12.) A burial implies a complete immersion. In both figures—birth and burial—immersion in water is clearly taught.

IS THE NEW BIRTH NECESSARY? Jesus teaches that the new birth is essential to entering the kingdom of God. He says, "Except a man be born again, he cannot see the kingdom of God . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God . . . Ye must be born again." (John 3:3, 5, 7.) The words "except" and "must" denote essentiality. No other construction can fairly be placed upon them, especially since they are the words of Christ himself.

It therefore follows that since the new birth is accomplished by one's believing the words of the Spirit and by being immersed in water that both faith and baptism are essential to entering the kingdom of God. Since the kingdom of God is composed of the saved (see Matthew 19:23-25), faith and baptism are also essential to salvation from sin. Most will

grant the necessity of faith, but since some deny the necessity of baptism a few more scriptures should be noted. "He that believeth and is baptized shall be saved." (Mark 16:16.) This places baptism between faith and salvation. "The like figure whereunto even baptism doth also now save us." (I Peter 3:21.) "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) Since the washing away or remission of sins is necessary to salvation, we must conclude that baptism is essential to salvation.

This does not make water our savior. Christ is our savior. But only by the birth of water and the Spirit can we get into Christ where salvation is. For this reason both the water and the Spirit are necessary.

IS THE NEW BIRTH MYSTERIOUS? In John 3:8 we read, "The wind bloweth where it listeth, and thou hearest the sound thereof,

but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Some have thought that this means that in some mysterious way we are born again when the Holy Spirit comes into our hearts and tells us we are saved. Since in nine cases of conversion in Acts we have no example of such a mysterious "experience", we must conclude that this theory is not founded upon the Bible.

Then what does this verse mean? The answer is in the expression, "So is everyone that is born of the Spirit." Jesus is comparing the one born of the Spirit with the wind. As you cannot see the wind, but can see what it does, so with the one born of the Spirit. You cannot see an outward physical change in him, after his new birth. But there is a difference in the way he acts, speaks, and lives. There is a change, but it is no more visible to the naked eye than the wind. The change is in the manner of life, not the physical appearance.

TEST ON LESSON 14

Fill in the blanks before the following questions:

1. Who was Nicodemus?
2. Is the new birth physical or spiritual?
3. To what in the physical birth may the water and the Spirit of the spiritual birth be compared?
4. In birth, before there can be a delivery what must there be?
5. What is the seed?
6. By what agent does God plant the seed?
7. If Spirit is understood literally, in what sense must water be understood?
8. What is the only important use of "water" in the New Testament?
9. Since the element in which one is delivered must be larger than oneself, what action in baptism must be employed to carry out the figure?
10. What does the word "must" denote in connection with the new birth?
11. To what does Jesus compare the one born of the Spirit?

Underline the phrase that correctly completes each of the following statements:

1. Nicodemus came to Jesus: in the morning—at noon—by night—at sunset.
2. Jesus told him that except a man be born again he cannot: get rich—enjoy good health—see the kingdom of God—expect a long life.
3. Jesus explained that the new birth is a birth of: flesh—the Spirit—water—water and of the Spirit.
4. In I Peter 1:23 we are told that we are begotten or born again of incorruptible: seed—experience—light—wind.
5. We further learn in James 1:18 that the seed with which we are begotten is: love—the word of truth—faith—hope.
6. The written word of God is inspired by: angels—the apostles—the devil—the Holy Spirit.
7. However, one is not begotten of God unless the gospel is: rejected—believed—heard—investigated.
8. The one who is begotten by the Spirit will: repent—deny Christ—hear the gospel—not alter his ways.
9. It is necessary to entrance into the kingdom of God, and hence essential to salvation that one be born of: water only—the Spirit only—neither the water nor the Spirit—both the water and the Spirit.

In the blanks after the following scriptures state the purpose that baptism is said to accomplish:

1. Mark 16:16 _____
2. Acts 2:38 _____
3. Acts 22:16 _____
4. Romans 6:3 _____
5. I Peter 3:21 _____

Keep this lesson 14 for study while test 13 comes to us. We will grade test 13 and mail back to you with lesson 15.

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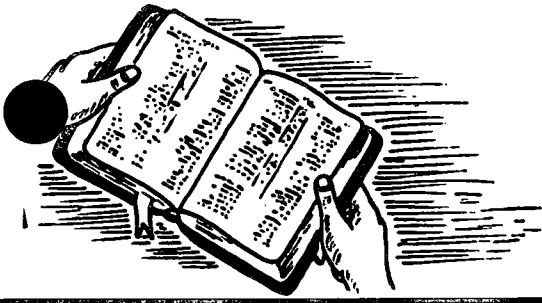
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Foundations of FAITH

LESSON 15 THE NATURE OF SIN

Topical Home Study Bible Course

What is the greatest affliction in the world? Cancer? Polio? War? None of these. By far the most terrible scourge is sin. Sin not only causes more misery than any other tribulation, but if it is not overcome by the blood of Christ it will result in eternal punishment.

What is sin? John says, "Sin is the transgression of the law." (I John 3:4.) It is the transgression of God's law. Again John says, "All unrighteousness is sin." (I John 5:17.) Literally, the Greek word from which "sin" comes means "to miss the mark." The will of God is the mark; when we miss it we have sinned.

There are different kinds of sin. We will list four. (1) Sins of immorality; (2) sins of omission; (3) sins of brotherly offense; and (4) sins of disobedience to God.

SINS OF IMMORALITY. Many things which society approves are condemned by God. Therefore, our basis for determining what is immoral must be the scriptures rather than human opinion. The New Testament is not just a catalog of things that we may not do. But the principles that are given in it properly applied, are sufficient to govern our actions in every situation. Some sins are condemned by name while others are prohibited by principle.

Let us notice those things which are proscribed by name. An analysis of several passages of scripture (Gal. 5:19-21; Eph. 4:25-32; I Cor. 5:11; 6:9, 10; Col. 3:5-9; II Tim. 3:1-5; Romans 1:29-31) shows that sins of immorality may be divided into three general categories—sins of thought, word and deed. The sins of word and deed originate in our minds. Jesus says, "Out of the abundance of the heart the mouth speaketh." (Matt. 12:34.) Again he teaches, "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphem-

ies." (Matt. 15:18,19.) Sometimes we think that only the deed is condemned by God; Jesus shows that the thought which produces the deed is also sin. For example, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:28.) The deed is adultery; the thought that produces it is lust. Again we are told, "Whosoever hateth his brother is a murderer." (I John 3:15.) Murder is often produced by hatred; if the thought had not first existed, the deed would not have followed. Likewise, the deed of theft is often produced by covetousness. The sin of slander is often the result of jealousy. Both the thought and the action which it produces are sin. But there is this difference. The consequences of a sin of thought are different from the deed which may be produced by that thought. We would all rather be hated than murdered; we would rather that another would be jealous of us than that he would slander us. The sin that is in thought often hurts no one except the person who does the thinking, while the sin in action or word may seriously harm another individual. The consequences are different, but the sin is the same.

Some sins of thought should be noted. One often condemned in the scriptures is **covetousness**. Covetousness is an unlawful desire for that which another has. Should our neighbor purchase a new car and should we desire to have it, that would be covetousness. But if we desire to have an automobile like his, we do not necessarily covet.

Another sin is **lasciviousness**. It may be defined as lust or unlawful sensual desire. The Christian must not allow his mind to be thus polluted. Other sins of the mind include **jealousy, malice, and wrath**.

Many times we sin by word of mouth. Jesus says, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by

thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12: 36, 37.) These verses should cause us to think seriously about the language that we use. Some sins of speech are **railing, reviling, blasphemy, lying, and boasting**. Of the tongue James says, "But the tongue can no man tame; it is an unruly evil, full of deadly poison." (James 3:8.) The tongue cannot be tamed, but by constant vigilance the Christian can learn to control it.

Consider a few of our sins of speech. Jesus forbade **swearing**. He said, "Swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of evil." Matt. 5:34-37.) It has been debated whether Jesus had in mind judicial oaths, but all should agree that profanity is condemned. This includes using the name of God and Christ in a light or flippant way. Many expressions which are thought of as slang are actually derived from the name of God or Christ. "Gee" comes from "Jesus"; "gosh" and "golly" are substitutes for "God." Each of these is a euphemism which is "the substitution of an inoffensive or mild expression for one that may offend." Other euphemisms are "deuce" which comes from "devil"; "heck" from "hell"; "darn" from "damn". Since our speech should be above reproach, these words should be removed from our language.

One of the strongest condemnations of the scriptures is reserved for **lying**. "All liars shall have their part in the lake which burneth with fire and brimstone." (Rev. 21:8.) And those who tell "white" lies are not excepted. The scriptures make no distinction between "white" lies and "black". The Bible teaches that the end does not justify the means (Romans 3:8), and while we are not always required to reveal all that we know, we are forbidden to speak or imply a deliberate falsehood.

Christians are forbidden to **gossip**. "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." (I Tim. 5:13.) People usually gossip either because they desire to slander or because they wish to have the glory resulting from telling something new. A good rule to follow is that if what you would say about another will not help him or others, **don't say it**.

Railing and reviling are kindred expressions that refer to unnecessarily harsh or vituperative language. While it is true that it is sometimes necessary to rebuke another, we ought never to do it in the cruel way denoted by these expressions. Too often this type of language is directed against members of one's own family with resultant bitterness and discord. If we are filled with love our words will be couched in kindness.

The largest number of sins condemned in the scriptures involve human actions. Some of these, such as **adultery, theft, and murder**, are condemned by society as well as by the word of God and therefore little need be said of them. Others, however, while not approved by society are seldom condemned. These include **drunkenness, strife, factions, and deceit**, most of these result from sinful thinking on the part of the one committing the sin. Some of them come from a lack of self-control. Whatever the cause we should remember, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Cor. 5:10.)

Many sins are condemned by the principles of the scripture rather than by name. The devil is constantly inventing new devices designed to lead men astray. Gambling is nowhere mentioned in the Bible, yet when Biblical principles are applied it is found to be sin. It appeals to selfishness and is therefore covetousness. It is theft in the same sense that dueling is murder. In both cases the action is by mutual consent, but the result is the same. Two men agree to fight until one kills the other. Two men agree to gamble until one steals from the other. The difference between the two is one of degree, not of principle.

Many kinds of dancing are condemned by principle. The physical actions in many dances inevitably result in lasciviousness on the part of one or both of the partners. Whether or not this lust results in further sin, such as adultery, if the dancing causes such evil thoughts, it is sin.

SINS OF OMISSION. The sins we have been discussing are sins of commission, positive things which we may do which are wrong. It is also possible for us to sin by failing to do what we have been commanded to perform. James says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.) In the great judgment scene described by Christ in Matthew 25

the unrighteous are condemned for their failure to do good. Thus if we know we should visit the sick and neglect to do so, we sin; if we know to help the needy and do it not, we sin. If we fail to study, pray, or worship God, when we know we should do so, we sin. Christianity is not merely not doing certain things that are wrong, but it involves doing those things which are right.

SINS OF BROTHERLY OFFENSE. Every Christian has a responsibility to his brother. Paul discusses this in I Corinthians 8. He points out in regard to the matter of eating meats, "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (I Cor. 8:12, 13.) His line of rea-

soning is that while it is not wrong to eat meat, that if Christians eat meat which has been offered to idols and in so doing cause those weak in faith to stumble, that they have sinned in causing offense, and that it is better to do entirely without meat rather than to cause another to be lost. While we do not have this problem with respect to meat today, the principle applies in many ways. Each Christian is his brother's keeper. We not only must not do those things which we know are wrong, but we must also consider the effect that our habits and practices will have on others. We cannot rightly say, "What I do is my own business." As well expressed by Paul, "Let not then your good be evil spoken of." (Romans 14:16.)

The next lesson will deal with the fourth kind of sin—disobedience to God.

TEST ON LESSON 15

Underline the phrase that correctly completes each of the following statements:

1. Sin is the transgression of: the law of the land — the law of God — the customs of the people.
2. The Greek word from which "sin" is translated means: "to miss the mark" — "to think evil" — "to be mean."
3. Some sins are condemned by name and others are condemned by: human judgment — conscience — principle.
4. Our sins of action have their origin in: thought — speech — deed.
5. An example of a "euphemism" is the expression: "swear"—"God"—"gosh."
6. If one knows to do good and does it not, he is guilty of the sin of: brotherly offense — omission — commission.
7. If a practice that we have causes a person to stumble we should: condemn the person that stumbles — give up the practice — keep on practicing the same thing.
8. Paul illustrates the sin of brotherly offense by the example of: smoking — going fishing — eating meats.

List three sins of thought mentioned in Colossians 3:5-9:

1. _____
2. _____
3. _____

List three sins of word mentioned in II Timothy 3:1-5:

1. _____
2. _____
3. _____

List seven sins of action mentioned in Galatians 5:19-21:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____

Below are four sins of word and action. In the blank before each write a sin of thought which may produce it:

- _____ 1. Murder
- _____ 2. Slander
- _____ 3. Adultery
- _____ 4. Theft

Keep this lesson 15 for study while test 14 comes to us. We will grade test 14 and mail back to you with lesson 16.

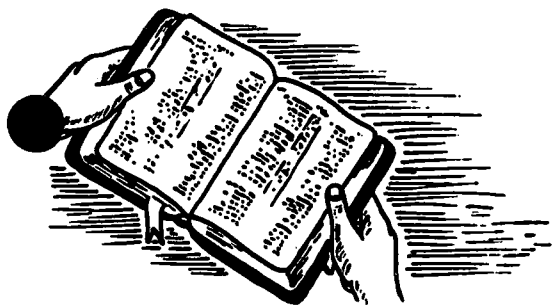
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Foundations of FAITH

LESSON 16 THE SIN OF DISOBEDIENCE

Topical Home Study Bible Course

In the previous lesson we began a study of the nature of sin. We listed four kinds of sin—sins of immorality, sins of omission, sins of brotherly offense, and sins of disobedience to God. We will now consider the last of these.

Actually, all sin is disobedience to God. If one is immoral, he has disobeyed God; if he fails to do good, he has transgressed the will of the father. However, by sins of disobedience to God we here refer to those things which are morally all right but religiously wrong. Not all divine commands deal with moral principles.

SOME OLD TESTAMENT EXAMPLES. The Old Testament abounds in examples of people who disobeyed God in matters not involving morality and who were severely punished for doing so. Paul says of Old Testament incidents, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (I Cor. 10:11.) Therefore, we ought to examine these cases carefully.

When Jehovah destroyed the wicked cities of Sodom and Gomorrah, the only family delivered was that of Lot, nephew of Abraham. God instructed Lot, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." (Gen. 19:17.) As they left these towns upon which God rained fire and brimstone, Lot's wife apparently could not restrain her curiosity and she looked back. Immediately, she became a pillar of salt. There was nothing immoral in her action, but she paid with her life because she disobeyed God.

In I Kings 13 we are told of a young prophet whom God sent to King Jeroboam of Israel to warn against his idolatry. He was instructed, "Eat no bread, nor drink water, nor turn again by the same way that thou camest," (I Kings 13:9.) The king attempted to persuade

the young man to go home with him, but he refused. Later, however, the prophet was deceived by an older prophet, and went home with him to eat. After leaving his host, the young prophet was slain on his way home by a lion because he had disobeyed the command of God. He had done nothing morally wrong in eating with the old man, but for his transgression he surrendered his life.

Another example is that of Uzzah. When the tabernacle was built, the Levites (who cared for it) were forbidden to touch the ark of the covenant which was placed in the Most Holy Place. Later, the ark was taken by the enemies of Israel, the Philistines, who kept it until they realized that it brought them only bad fortune. It was then returned to Israel where it was kept for a time in the house of Abinadab. King David then determined to move the ark once more, and it was placed upon a new cart drawn by oxen. As it went down the road it began to tip and Uzzah, the son of Abinadab, put forth his hand to hold it. Immediately, God struck him dead. (II Sam. 6:6, 7.) Had Uzzah done anything morally wrong? He had not. Indeed we may reason that his intentions were the best as he did not wish the ark to fall from the cart. Morally it was not wrong for Uzzah to steady the ark, but religiously it was because God had forbidden it.

NEW TESTAMENT WARNINGS. The danger of disobeying divine commands is clearly shown in apostolic warnings. Paul wrote the Galatians, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:6-8.) The curse is directed against the one who would preach a perverted gospel. We can pervert the gos-

pel by adding to it or taking from it. If we do not speak where the scriptures speak, we have perverted the gospel; if we are not silent where they are silent, we have perverted it. John warns, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (II John 9 A. S. V.) Whenever we add to what is clearly taught, we have "gone onward." We have spoken where the Bible has not spoken (or is silent) and therefore do not have God.

WHERE THE BIBLE IS SILENT. The religious world is more divided over what the Bible does not say than what it does say. As already noticed, the scriptures forbid us to go beyond what is written which means that in religious matters we are forbidden to speak when the Bible is silent. The rule relating to our obedience to God is this: **God's commands must be obeyed without alternation. Where the method of our obedience has not been stipulated, we may rely on our own good judgment, but we may do nothing to alter the divine command.**

Numerous Biblical examples illustrate this principle. When Jehovah determined to destroy the world by water, he purposed to save the good man Noah and his family. He told Noah to build an ark and gave the specifications including the size and number of stories. He told Noah to build the ark out of gopher wood. (Gen. 6:14.) This command was both positive and negative in its implications. Positively, Noah was to use gopher wood. But negatively, he was forbidden to use any other kind of wood such as oak, hickory, or maple. True, God did not say, "Don't use oak, hickory, or maple." But Noah knew that when God told him what to use that he could not substitute anything in its place. We know that Noah did not use any other kind of wood because it is said of him, "Thus did Noah: according to all that God commanded him; so did he." (Gen. 6:22.) Of course, God did not specify every last detail. No doubt Noah used tools in his building although these were not named. This was incidental. If Noah used tools he was simply carrying out the command to build the ark out of gopher wood. **On the other hand, had he substituted another kind of wood he would have been changing the divine injunction.**

A similar example is that of Naaman, the leper, captain of the Syrian army. The prophet Elisha told him that if he desired to be cured of his leprosy that he should dip himself seven times in the Jordan River. At first Naaman reasoned, "Are not Abana and Pharpar,

rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" (II Kings 5:12.) Now, Elisha had not told Naaman not to dip himself in those rivers, but had he done so he could not have expected his leprosy to be cured since he would have been altering the command of the prophet. The command not only said, "Dip yourself seven times in the Jordan," but it also said by implication, "Do not dip yourself in any other river if you expect to be cured."

In the New Testament we notice the Great Commission of Christ. "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.) In the command the apostles were told to preach. They were also told what to preach, namely, the gospel. Jesus didn't say in so many words, "Don't preach politics or economics." But as we read the scriptures we find the apostles preaching exactly what Christ had told them to preach—the gospel. Why did they not preach politics? Jesus didn't specifically say not to. But they knew that when they were told what to preach that they were forbidden to preach anything else. The command included the gospel and excluded politics. On the other hand, there are many incidentals to preaching the gospel. Shall one preach on the street corner, in a church building, or over the radio? This is left to our judgment. If we use the radio we are employing it as a means of carrying out the command, but if we start preaching politics we have changed the nature of the command.

Take baptism. Immersion is clearly specified in the scriptures. "Therefore we are buried with him by baptism into death." (Romans 6:4.) Paul didn't say, "Don't sprinkle." He didn't have to. When he stated that baptism is a burial he ruled out sprinkling and pouring as substitutes. But whether one should be buried in baptism in running water or still, hot water or cold, is left strictly up to us. In either case we are simply carrying out the Lord's command, but if we substituted sprinkling for a burial we would be altering the command.

The same principle applies to the Lord's supper. In that memorial feast Jesus gave his disciples the bread, emblematic of his body, and the fruit of the vine, representative of his blood. He specified the elements of the supper—bread and fruit of the vine. Should we substitute chicken for the bread, or orange juice for the fruit of the vine we would alter the Lord's command, even though he did not say in so many words, "Do not do that."

When the early Christians assembled to worship God they sang praises to him. Of this singing Paul said, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:19.) Paul instructed Christians as to the **kind of songs** that they were to sing — psalms, hymns, and spiritual songs. While he didn't say, "Don't sing love songs, patriotic songs, or hillbilly songs in praise to God," we should be able to understand that these songs are excluded because the **kind of songs** is specified.

Further, on exactly the same principle that we have been studying, the **kind of music** to be used in worship of God is stated. In Colossians 3:16 we are told, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, **singing with grace** in your hearts to the Lord." Notice that our music is to be singing—vocal music. All other New Testament scriptures relating to the subject teach the same thing. While instrumental music in **worship** (there is no objection to its use for personal entertainment) is not forbidden in so many words, it is excluded on

the same basis that preaching politics or partaking of orange juice in the Lord's supper are excluded. The command has been given and we are not at liberty to change it by substituting something else for what the Lord has told us to do. If we add instrumental music to our singing we have altered the command by speaking where the scriptures are silent. Had the scriptures said, "Make music," then it would have been up to us to determine the kind of music to be used, but since we are told to sing instead, we are forbidden to choose the kind of music.

There are incidentals in the command to sing. Any song requires a tune. We are not told whether that tune shall be written or memorized. In using a hymn book as an aid to singing we have not changed the command to sing. The only **kind of music** we make as we sing with a hymn book is vocal, but if we add another **kind of music** we have altered the command.

In conclusion let us note that if there is a question as to whether God will accept our actions, it is better to be safe than risk disobeying God. For disobedience to God is sin, and sin can keep us from eternal life.

TEST ON LESSON 16

The following passages tell how God punished some individual or individuals for disobedience to his commands. In the first blank (A) after each scripture write the name of the disobedient person(s). In the second blank (B) write the sin committed. In the third blank (C) write the punishment administered by God. First one is done correctly:

Uzzah.

1. II Samuel 6:1-7 (A) _____
 He touched the ark. (B) _____ He was struck dead. (C) _____
2. Leviticus 10: 1, 2. (A) _____
 (B) _____ (C) _____
3. I Samuel 15:1-23. (A) _____
 (B) _____ (C) _____
4. Genesis 19:17-26. (A) _____
 (B) _____ (C) _____
5. I Kings 13:1-26. (A) _____
 (B) _____ (C) _____

Underline the phrase that correctly completes the following statements:

1. A preacher carries out the command to preach the gospel if he preaches about: the resurrection of Christ — who will win the next election — the minimum wage law.
2. The teaching that baptism is a burial is not disobeyed when one: has water sprinkled on him — has water poured on him — is baptized in still water.
3. The elements of the Lord's supper are changed if: a plate is used for the bread — cake and coffee are added — individual cups are used to contain the fruit of the vine.
4. The command that songs sung in worship should be psalms, hymns, and spiritual songs is changed if we sing: "Rock of Ages" — "The Old Rugged Cross" — "My Old Kentucky Home."
5. The command to sing in worship is carried out without alteration if: we use instrumental music entirely — we both sing and use instrumental music — we use a hymn book to give us the tune.

Write true or false before the following statements:

- _____ 1. It is possible for something to be morally right, yet religiously wrong.
- _____ 2. Old Testament examples are of no value to us today.
- _____ 3. The Galatians were accepting a perverted gospel.
- _____ 4. The gospel may be perverted by adding to it or taking from it.
- _____ 5. If we speak where the scriptures are silent, we please God.
- _____ 6. If God has given a command, but not specified the method, we may determine the method ourselves.
- _____ 7. Any addition to a command which is not specifically condemned by the command is allowable.
- _____ 8. Colossians 3:16 and Ephesians 5:19 state the kind of music Christians should use in worshipping God.

Keep this lesson 16 for study while test 15 comes to us. We will grade test 15 and mail back to you with lesson 17.

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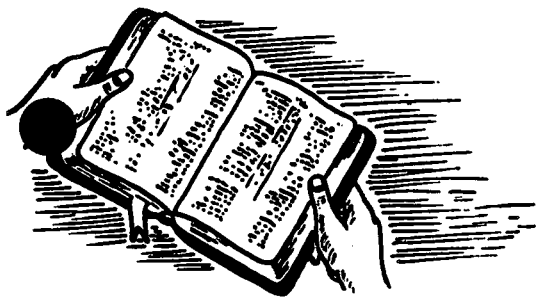
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Foundations of FAITH

LESSON 17 OVERCOMING SIN

Topical Home Study Bible Course

Truth is often found in apparent contradictions. For example, John writes, "If we say that we have not sinned, we make him a liar, and his word is not in us." (I John 1:10.) Yet a few verses later he adds, "Whosoever abideth in him sinneth not." (I John 3:6.) The apparent discrepancy disappears when we discover that two different tenses are used in these verses in the original Greek in which John wrote. The second passage may properly be translated, "Whosoever continues to abide in him, does not keep on sinning." What John is saying is not that it is impossible for the Christian to sin, but that rather the one who lives the Christian life will not live a life of sin, even though he may occasionally slip through human weakness.

Whether we will be forgiven of our sins depends upon our motive in sinning. The faithful Christian who through weakness or ignorance transgresses the will of God may receive forgiveness by approaching God through Christ as John explains, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." (I John 2:1, 2.) If, on the other hand, we rebel against God and intentionally sin, he will not forgive us until we have a change of heart. Thus we read, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Heb. 10:26, 27.) By sinning wilfully we have rejected the only sacrifice for sins, Jesus Christ, and until such time as we sincerely repent there is no means of our attaining forgiveness. Of course, the rebel can be forgiven, but only by submitting his will to that of God and in so doing he ceases to be a rebel.

In this lesson we are interested in ways in which the Christian may overcome sin. That

it is not impossible to overcome sin is shown by Paul when he said, "I can do all things through Christ which strengtheneth me." (Phil. 4:13.) Certainly this includes resisting temptation. The following things are desirable if we are to be successful in overcoming sin:

(1) **RECOGNIZE DECEITFULNESS OF SIN.** The devil works in devious ways. He is sometimes "as a roaring lion, walking about, seeking whom he may devour." (I Peter 5:8.) Sometimes he is a tempter. (I Thess. 3:5.) But perhaps as often as any, Satan is "transformed into an angel of light." (II Cor. 11:14.) He dresses himself in such a way as to make evil appear good and is thus able to trick Christians into sinning. The Christian must, therefore, carefully study the nature of sin and determine in his own mind in advance how he will act should he be placed in a questionable position. By thus anticipating the maneuvers of the devil he may be able to avoid a situation in which he may be led to sin.

(2) **ACKNOWLEDGE OUR WEAKNESSES.** "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1.) There are certain sins which beset us more than others. One person's besetting sin may be the improper use of the tongue; another's may be drunkenness. What is one person's strong point may be another's weak one. Each Christian should be honest with himself and frankly admit his own weaknesses. The organization known as Alcoholics Anonymous teaches that one cannot overcome alcoholism until he admits to himself that he is an alcoholic. So it is with the Christian and sin. He cannot overcome it until he freely recognizes his own weaknesses.

(3) **DETERMINE TO MORTIFY SIN (PUT IT TO DEATH.)** James teaches that

the Christian in his petitions to God should "ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:6.) As in our prayers, we must resolve in overcoming temptation that we shall not fail. There can be no room in our resolutions for "ifs" or "buts". The one who begins to defeat sin by saying, "Maybe I can do it," is bound to fail, because he has faith neither in himself nor in God. Or as James concludes his thought, "Let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways." (James 1:7, 8.)

(4) **TRY OUR BEST TO RESIST SIN.** "Resist the devil and he will flee from you." (James 4:7.) The word resist implies sincere, conscious effort. If we are to resist the devil, and hence temptation, we must put forth every bit of effort at our command that we may conquer. Paul says, "I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." (I Cor. 9:26, 27—A. S. V.) Notice that Paul uses the words "fight" and "buffet" to express his efforts to overcome his weaknesses. These words indicate a maximum of effort on Paul's part. Certainly if this great man of God was afraid that by not exerting himself to the fullest he might be lost, Christians today cannot expect to overcome sin and win eternal life if they give the Lord less than their best. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Peter 4:18.) Even with his very best the Christian will have nothing to spare in the day of judgment.

(5) **LOOK FOR THE WAY OF ESCAPE.** One of the most blessed of all promises is expressed in I Corinthians 10:13, "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." (A. S. V.) Notice that we are not told that we will not be tempted, but rather that the Christian will not be tempted beyond what he can bear. Furthermore, with each temptation God has provided an escape. It is up to the Christian to find that way and that requires searching on his part. Sometimes the way of escape is found in the next suggestion for overcoming sin.

(6) **AVOID TEMPTING SITUATIONS.** A skillful automobile driver is not always a good

driver. Although he may have the ability to react quickly and efficiently in difficult situations, he may through pure carelessness some times be placed in circumstances from which his skill cannot extricate him. In the same way, the Christian who overcomes sin is not the one who tries to get as close to it as possible without succumbing, but the one who cautiously stays as far away from it as he can. Therefore Paul warns, "But thou, O man of God, flee these things." (I Tim. 6:11.)

(7) **BE VIGILANT.** "Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12.) The devil does his most effective work when we become complacent. It is then that we relax our guard and he is able to place before us a temptation for which we are no longer prepared. Constant vigilance is the price the Christian must pay for overcoming sin.

(8) **FILL OUR LIVES WITH GOOD.** It is an old cliché that an idle brain is the devil's workshop. If we succeed in rooting out sin from our lives, we cannot keep it out permanently unless we fill the void created with that which is good. The ex-gambler, for example, will be overcome by an overwhelming urge to return to his previous way of life unless he fills the time formerly used for gambling with something profitable. One advantage that the Christian has over the non-Christian is that in overcoming sin the disciple of Christ has more worthy objectives and may therefore more easily fill his life with that which is good.

(9) **SECURE HELP OF OTHER CHRISTIANS.** Paul admonishes, "Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6:2.) Our burdens are not all physical. The assistance a Christian receives from the counsel of a brother in Christ often spells the difference between success and failure in overcoming sin. Even the very act of telling another our troubles often helps to bring the solution into proper focus.

"But just to feel you have a friend,
Who will stand by unto the end,
Whose sympathy through all endures,
Whose warm handclasp is always yours,
Although there's nothing he can do,
It helps somehow to pull you through.
And so with fervent heart we cry:
'God bless the friend who just stands by.'"
—J. M. McCaleb

(10) **PRAY.** The closest friend of all is God. He is attentive to the petitions of his children. Therefore Jesus tells us, "Ask, and it shall be given you; seek, and ye shall find;

knock, and it shall be opened unto you . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven give good things to them that ask him?" (Matt. 7:6, 11.) This includes asking for wisdom and strength which we need in resisting temptation. And when shall we pray to him? At all times, but especially when we feel that we are being tempted. A silent prayer to God in the midst of temptation will be heard by him quite as quickly as one offered in the solitude of our closet.

(11) **TRUST GOD.** Prayer implies trust, yet it is possible to utter a prayer to God

without fully placing our confidence in him. Saving faith is trusting faith. We are not just to believe that God might or could deliver us from temptation, but rather that he will. When we place our hand in that of the Lord, there is no room for doubt.

Success in overcoming sin depends upon both God and the sinner. One who is not a Christian may make some progress on his own, but he can never conquer without divine aid. Therefore these suggestions for overcoming the temptations of the devil are based on the supposition that one is first a disciple of Christ.

TEST ON LESSON 17

After each of the following scriptures write the suggestion for overcoming sin which most nearly matches the thought of the scripture. Each suggestion is used once. The suggestions are: Recognize deceitfulness of sin; Acknowledge our weaknesses; Determine to mortify sin; Try our best to resist sin; Look for the way of escape; Avoid tempting situations; Be vigilant; Fill our lives with good; Secure help of other Christians; Pray; Trust God.

1. Luke 22:40 _____
2. I Corinthians 10:12 _____
3. James 4:7 _____
4. Hebrews 13:5, 6 _____
5. I Corinthians 10:13 _____
6. Colossians 3:5 _____
7. Romans 7:18, 19 _____
8. I Thessalonians 5:22 _____
9. Colossians 3:12-14 _____
10. Hebrews 3:13 (last of verse) _____
11. Romans 15:1 _____

Fill in the following blanks:

1. Three ways in which the devil works are _____, _____, and _____.
2. If we bear one another's burdens we are fulfilling the law of _____.
3. Whether one succeeds in conquering sin depends upon both _____ and the _____.

Write true or false before each of the following statements:

- _____ 1. John teaches that it is impossible for the Christian to sin.
- _____ 2. God will forgive a rebel who does not repent.
- _____ 3. One may sin through ignorance.
- _____ 4. One who has a spiritual weakness should not admit it.
- _____ 5. The faithful Christian does not have to try hard to overcome sin.
- _____ 6. The Lord has always provided us a way of escape from temptation.
- _____ 7. He will not allow us to be tempted above that which we are able to bear.
- _____ 8. Once we have been quite successful in overcoming sin we can relax.

Student may write here any comment, question, or request.

Keep this lesson 17 for study while test 16 comes to us. We will grade test 16 and mail back to you with lesson 18.

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Foundations of FAITH

LESSON 18 JUSTIFICATION FROM SIN

Topical Home Study Bible Course

A prisoner is brought forth to hear the verdict of the jury. The foreman says, "We find the defendant not guilty." The accused has been acquitted of the charge against him. He has been justified, pronounced free from guilt.

The term "justify" with its variant forms is used many times in the New Testament, particularly in the book of Romans, to denote the fact that through Jesus Christ the sinner may be absolved of his transgressions. This freeing from sin is called "justification." In this lesson we shall study how we are justified, especially as this relates to man's part in securing this acquittal.

HOW GOD MIGHT JUSTIFY MAN. In considering justification, God is the judge, his word is the law, and our sin is the transgression of that law. Theoretically, there are two ways that God might justify man. He might justify him because he is innocent. In this event man would be justified because he was good and deserved it. He would have a right to demand justification as rightly belonging to him in the same way that an innocent man against whom charges have not been proved has a right to demand to be released. However, none of us who has reached the age of accountability can be justified in this manner because none of us is innocent. "For all have sinned, and come short of the glory of God." (Romans 3:23.) If a man could live a perfect life, never speaking an unkind word, never doing a wrong deed, never thinking an evil thought, he would need neither forgiveness nor Christ. But such is a human impossibility, so we must find our justification on some other ground than innocence.

The second way that God might justify man, in fact, the way that he does justify him, is to pardon him. Since man is actually guilty of sin, he must depend for his justification upon the grace of God rather than his own merit. The pardon is extended because the debt of sin has been paid by the blood of

Jesus Christ. Justice requires that there be punishment for sin. Christ bears that punishment for us, and in light of that fact, God forgives us, justifies us, finds us not guilty.

However, justification must be accepted to be of any value. A number of years ago there was a prisoner who was pardoned by the president. He refused to accept the pardon, and the matter was carried to the courts which declared that a pardon must be accepted to be of any value. Similarly, although Christ died for all men, his sacrifice will not save all men because all men are not willing to accept his offering. All are not willing to comply with the conditions attached to such acceptance, and God will not justify those who do not meet the conditions.

WE ARE NOT JUSTIFIED BY THE WORKS OF THE LAW. Many Jews in the time of Christ and his apostles thought that they could be saved by virtue of keeping the law of Moses. In his Roman epistle Paul refutes this by showing that no man ever kept the law perfectly, and since perfection was required if one hoped to be justified by the law, he concludes, "By the works of the law shall no flesh be justified in his sight." (Romans 3:20—A. S. V.) Again he teaches, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Gal. 2:16.) If a man could have kept the works of the law perfectly, he could have demanded justification as belonging to him. He would have earned it, and would not have had to depend upon divine grace. Such was clearly impossible, so Paul teaches that we are not justified by works. However, notice that he uses "works" in the sense of **works of merit**, works by which a man might earn salvation.

WE ARE JUSTIFIED BY FAITH. The great theme of the book of Romans is that we

attain justification by our faith. Paul states, "Therefore we conclude that a man is justified by faith without the deeds of the law." (Romans 3:28.) He takes Abraham as a case in point and shows that had not Abraham believed God that he would not have received the promise. His faith, he concludes "was imputed (or counted) to him for righteousness." (Romans 4:22.) That is, Abraham was considered righteous or justified by God because of his faith, not because of his works or because he was actually without sin. His conclusion is, of course, that we also are justified by our faith in God.

DOES JAMES CONTRADICT PAUL?

Some have found a seeming contradiction between Paul and James in regard to justification. James teaches, "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. Ye see then how that by works a man is justified, and not by faith only." (James 2:21-24.) James clearly states that we are justified by works and mentions the case of Abraham as an example.

But Paul takes the same man and cites the same Old Testament scripture and draws another conclusion. He says, "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." (Romans 4:1-3).

Are these conclusions contradictory? Not at all. Paul and James are speaking of two different kinds of works. Paul, as already shown, was speaking of works of merit or the law. He was demonstrating that we cannot by our own goodness earn salvation. James, on the other hand, was refuting the teaching that justification is procured by faith only, and he shows that any faith to be saving must also be working. We must have works of faith. He concludes that we are not justified "by faith only" (James 2:24) because a faith that will not work is dead. But he is not teaching that we can earn salvation by works of merit or works of the law. Once the distinction is clearly made between the two kinds of works envisaged by Paul and James, an understanding of the Biblical teaching of justification is not hard to grasp.

THE MANY ELEMENTS OF JUSTIFICATION. A common difficulty in studying this subject is in the supposition that if we are justified by one thing that all other factors are necessarily excluded. Thus, some teach that man is justified by faith only, which implies that nothing else enters into man's justification. But this does not follow. Consider the building of a house. Who builds it? The architect? Yes, because he draws the plans. The contractor? Yes, because he directs the construction. The laborer? Yes, because he does the physical work. The owner? Yes, because he makes the arrangements for building the home. Each man plays a part in building the house; each is necessary. It would be incorrect to state that the house is erected by either the contractor or the laborer alone.

The same principle applies to justification from sin. We are justified by God's grace. "That being justified by his grace, we should be made heirs according to the hope of eternal life." (Titus 3:7.) We are justified by the blood of Christ. "Much more then, being now justified by his blood, we shall be saved from wrath through him." (Romans 5:9.) We are justified by our faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1.) We are justified by works. "Ye see then how that by works a man is justified, and not by faith only." (James 2:24.) We are justified by all of these things, all are necessary, but none alone will justify man.

Without God's grace, the blood of Christ would never have been shed to pay the price for sin. Without the blood, faith in Christ would be of no avail. Without faith, our works would be mere empty actions, yet without works our faith would be dead and of no value in securing salvation from sin. The doctrine of justification by faith only is wrong because it not only denies that works play a part in our justification, but it also denies that the blood of Christ has anything to do with salvation. If we grant that we are justified by the blood, then it is obviously wrong to state that we are justified by faith only.

The real key in understanding the part that faith plays in justifying us is found in the Biblical meaning of saving faith. The faith that justifies is that which trusts. One may factually believe in Christ and still not trust him. We read, "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.) We are informed, "The devils also believe, and tremble." (James 2:19.) Certainly neither these Jewish rulers nor the devils were justified because of their belief, because they did not have the proper kind.

The faith that justifies is the faith that obeys. In Romans 1:5 and 16:26 Paul speaks of the "obedience of faith." It is obedience which stems from our faith and without which, faith is valueless. The man who says, "I believe in Christ", but will not obey him may have faith, but assuredly not saving faith. In Hebrews 11 we are told of the great things accomplished by the heroes of the Old Testament through faith. But in each case that faith obeyed. By faith "Abel offered . . .", "Noah prepared . . .", "Abraham obeyed . . .". Had these men not done the things which God required they would not

have been acceptable to him. Similarly, if we do not obey the commands of the Lord, we are not acceptable to him and our faith does not justify us because it is not the right kind of faith.

BAPTISM AND JUSTIFICATION. Many have denied that baptism plays any part in justification because they consider it a work of merit. Baptism is not a work. In the first place, the person being baptized is passive and does no work. Baptism is an act of faith. One is baptized because he has faith in Christ and realizes that baptism is a divine command which he must carry out to express that faith. Baptism, then, is the expression of our faith which puts us into Christ. When we are baptized into Him, we are justified by faith because our faith has led us to be baptized. But until we are baptized, our faith does not justify us because we have not obeyed.

TEST ON LESSON 18

Underline the phrase which correctly completes each of the following statements:

1. One who is justified from sin is: prevented from ever sinning again — found guilty before God — acquitted of his transgression.
2. If a man could live a perfect life God would justify him because of: innocence — good works — the blood of Christ.
3. We cannot be justified by: faith — the blood of Christ — works of the law.
4. In apostolic times many Jews thought they could be justified by: being good citizens — keeping the law of Moses — grace.
5. We are justified by faith, but not by: grace — faith alone — works expressing our faith.
6. Saving faith requires: only factual acceptance of the gospel — praying for salvation at the altar — trusting obedience.
7. Baptism is: a work of merit — only an outward sign of an inward grace — an act of faith necessary for justification.

Read James 2:14-26 and then fill in the blanks:

If a man says he has faith and not _____, can that faith save him? If we tell the naked and hungry to be warmed and filled, what does it _____? Faith, if it does not have _____, is _____. We may show our _____ by our works. We know that the _____ are not saved even though they believe and tremble. The faith of _____ was made _____ by the offering of Isaac upon the altar. Furthermore, his faith was imputed unto him for _____. He was called the _____ of God. Man is justified by _____ and not by faith _____. The body without the spirit is dead, and so is _____ without works.

Romans 5:1-11 gives several results of justification by faith. Place an (X) before those statements which express a result of justification taught in this passage:

BECAUSE WE ARE JUSTIFIED BY FAITH—

- _____ 1. We have peace with God through Christ.
- _____ 2. We are reconciled to God by Christ's death.
- _____ 3. We have access by Christ into the grace wherein we stand.
- _____ 4. We can never be lost.
- _____ 5. We glory in tribulations.
- _____ 6. We receive a second definite work of grace.
- _____ 7. We shall be saved by the life of Christ.
- _____ 8. We rejoice in hope through Christ.
- _____ 9. We do not need to perform any works.
- _____ 10. We shall be saved from wrath through Christ.

Student may write here any comment, question, or request.

Keep this lesson 18 for study while test 17 comes to us. We will grade test 17 and mail back to you with lesson 19.

Student not to write here:

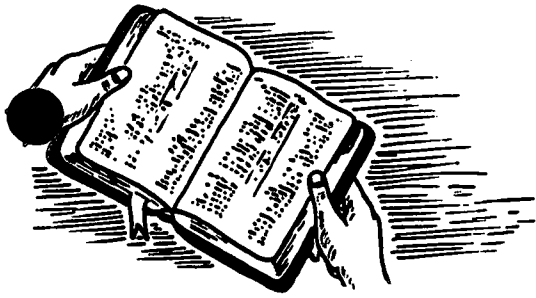
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Foundations of FAITH

LESSON 19 THE FRUIT OF THE SPIRIT

Topical Home Study Bible Course

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Gal. 5:22, 23.) In a previous lesson we found that the new birth is spiritual and that the one born of the Spirit must bring forth fruit to please God. In this lesson we will examine some of these fruits.

PRODUCTIVE BRANCHES. In the parable of the true vine (John 15:1-16), Jesus teaches that he is the vine and that his disciples are the branches. But, he says, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:2.) This is a stern warning that the Christian must be productive. We may bear fruit in at least two senses—the souls that we win to Christ, and the Christian virtues that we develop which are called the "fruit of the Spirit" or the "fruit of righteousness." We are here concerned with the spiritual characteristics rather than the winning of souls.

FIGURES DEPICTING SPIRITUAL DEVELOPMENT. The scriptures give several illustrations to show that the Christian life is one of spiritual development. It is pictured as a battle. "Fight the good fight of faith, lay hold on eternal life." (I Tim. 6:12.) Paul describes the Christian's armor as follows: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6:14-17.) You will note that the armor is complete except for the back. In the Christian battle there is no place for retreat. But so long as we press forward we are fully protected from the devil.

Again, the Christian life is described as a race. "Wherefore seeing we also are com-

passed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:1, 2.) A victorious race requires the best that the runner has. No Christian can win his race and the prize at the end of the way unless he puts forth his best and develops the fruit of the Spirit.

The Christian life is also portrayed as a growth. Peter teaches, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (II Peter 3:18.) In Hebrews 5:11 through 6:2 the inspired writer shows that the newborn Christian is a babe in Christ, requiring milk, but that as he grows to spiritual maturity he should take solid food, and no longer subsist on milk. Each day we should grow spiritually, developing the fruit of the Spirit. The one who does not grow will become a dwarf, spiritually stunted and unworthy of eternal life. Each of the figures we have noticed presents the same thought—that the Christian life is one of progressive spiritual development accomplished by the constant effort of the child of God to be a better Christian.

WHAT IS THE FRUIT OF THE SPIRIT? In Galatians 5:22, 23 (which we previously noticed) nine things are listed as being fruit of the Spirit. There are other similar lists of Christian virtues in the New Testament, probably the most notable being the Christian graces given in II Peter 1:5-8. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity (or love — A. S. V.)." Combining

these two passages, let us notice more closely the fruit which the Christian should bear.

FAITH. In enumerating the Christian graces Peter shows that they must be built upon faith. But Paul calls faith a fruit of the Spirit. This shows that while one cannot become a Christian without some faith, as he grows in Christ his faith should increase daily. In this sense it is a fruit of the Spirit. There are many degrees of faith. We must strive to have that childlike faith in our Heavenly Father that will cause us to trust him implicitly and that will wipe away every doubt and fear which forces its way into our lives.

PEACE. Peace of mind accompanies faith. "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4:6, 7—A. S. V.) It requires **faith** to overcome anxiety. But when by faith and prayer we remove our doubts and fears in this way, "the peace of God which passeth all understanding" will be ours since it is the doubts, fears, and anxieties which prevent our having peace in the first place. Truly, "This is the victory that overcometh the world, even our faith." (I John 5:4.)

JOY. Closely akin to peace is joy. Christians should be happy people. The scriptures abound in admonitions to rejoice. "Rejoice in the Lord alway; and again I say, Rejoice." (Phil. 4:4.) "Rejoicing in hope." (Romans 12:12.) "Rejoice evermore." (I Thess. 5:16.) "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (I Peter 4:13.) If we develop the other fruits of the Spirit, we will be happy in serving Christ. To the consecrated Christian the yoke of Christ is easy and his burden is light. He serves, not because he is afraid to do otherwise, but because he loves Christ and loves his service.

VIRTUE, GOODNESS. Virtue is moral goodness, the courageous determination to do what is right at all times. "Integrity" partially expresses the thought involved in this word. If he possesses virtue the Christian is known, by his fellows to be one whose word is as good as his bond, and who will not sell out his convictions, regardless of the price.

KNOWLEDGE. The knowledge which is a fruit of the Spirit is not knowledge of material things as valuable as that may be. Rath-

er, it is the knowledge which comes from diligent study of God's word. Paul admonished Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15.) The American Standard Version substitutes "give diligence" for "study" in this verse. The thought in both expressions is that of diligent application of one's efforts to gain a greater understanding of the divine will. In this day in which all have access to the written word, there is no excuse for ignorance of spiritual matters. In fact, we must gain knowledge if we are even to learn what the fruit of the Spirit is.

TEMPERANCE, SELF-CONTROL. Many people think of temperance as being abstinence from strong drink. The scriptural meaning of the word is self-control. One who possesses this trait will have his body under subjection at all times. He will not lose his temper, nor will he allow any habit to gain mastery over him. Of course, this is difficult to accomplish. Paul said of himself, "But I buffet my body, and bring it into bondage; lest by any means, after that I have preached to others, I myself should be rejected." (I Cor. 9:27—A. S. V.) Self-control requires recognition of one's weaknesses, earnest effort to overcome them, and the help of the One through whom we can accomplish all things.

PATIENCE, LONGSUFFERING. Patience is actually a form of self-control. It grows out of the realization that we cannot have everything we want, and that we must often wait long for those things which we do receive. Often we become impatient with others because they do not come up to our standards. But if we recognize that we do not come up to God's standard of perfection, and yet that he bears with us patiently, we will be more willing to be longsuffering with others.

MEEKNESS, GENTLENESS. The dictionary states that meek means to be "mild of temper, patient under injuries, long-suffering." Meekness, then, carries the idea of gentleness of temper. One may be meek, and still zealous for the cause of Christ. We must bear our sufferings patiently, and when harmed by others return only good for evil. For Jesus teaches, "Be ye therefore wise as serpents, and harmless as doves." (Matt. 10:16.)

BROTHERLY KINDNESS. It is difficult to separate some of the fruits of the Spirit. One produces another. Meekness and gentleness breed brotherly kindness. The true basis of brotherly kindness is found in the application of the golden rule, "Therefore all things

whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7:12.) If we treat others as we would like them to treat us, we will learn the meaning of brotherly kindness.

GODLINESS. The Greek word from which "godliness" is derived means to show piety or reverence toward God. This we do in our worship of him and in our consecration to his service. True godliness is not found in mere lip service or perfunctory actions rendered in worship. The one who offers such to God possesses only "a form of godliness, but denies the power thereof." (II Tim. 3:5.) God wants those who serve from their hearts with devotion. Of course, it is most important that we worship him in the manner he has prescribed, but forms apart from true reverence do not please him.

LOVE. No fruit of the Spirit is more highly stressed in the scriptures than love. It is the crowning grace of the seven listed by Peter. Paul says of it, "But now abideth faith, hope, love, these three; and the greatest of these is love." (I Cor. 13:13—A. S. V.) The writings of John are so filled with this word that he has been called "the apostle of love." It was the love of God that sent his Son to earth to die for us; it was love that caused Christ to lay down his life for us. Having thus been shown how to love, we are enjoined, "Beloved, let us love one another: for love is of God . . . Beloved, if God so loved us, we ought also to love one another." (I John 4:7, 11.) Our love for God will cause us to keep his commandments. Our love for our brother will make us dwell with him in peace. And our love for mankind in general will lead us to take the gospel to the lost.

TEST ON LESSON 19

Fill in the blanks:

1. Christ will take away those _____ which are unproductive.
2. The Christian life is described as a _____, a _____, and a _____.
3. The spiritually mature Christian needs _____ instead of milk.
4. A person must have _____ if he is to prevent a habit from gaining mastery over him.
5. If we realize God's forbearance with us when we make mistakes, it will help us to have more _____ with others.
6. The application of the golden rule will cause us to show _____ kindness to others.
7. The quality which means to show piety toward God is _____.

Each of the following scripture references commends one of the fruits of the Spirit listed at the right. Write the fruit in the blank before the scripture reference which it matches:

- | | | |
|-------|-----------------------|-----------|
| _____ | 1. James 1:4 | Joy |
| _____ | 2. Colossians 3:15 | Faith |
| _____ | 3. I Timothy 4:7 | Patience |
| _____ | 4. Colossians 1:9, 10 | Meekness |
| _____ | 5. I Peter 3:15 | Goodness |
| _____ | 6. II Corinthians 5:7 | Knowledge |
| _____ | 7. I John 1:4 | Peace |
| _____ | 8. Ephesians 5:9 | Godliness |

In the blanks after the following scripture references write the person or persons whom we are told to love in those verses:

1. Matthew 5:44 _____

2. Matthew 22:37 _____

3. Matthew 22:39 _____

4. Luke 6:27 _____

5. Luke 10:27 _____

6. John 13:34 _____

7. I Peter 2:17 _____

8. I Peter 1:22 _____

Student may write here any comment, question, or request.

Keep this lesson 19 for study while test 18 comes to us. We will grade test 18 and mail back to you with lesson 20.

Student not to write here:

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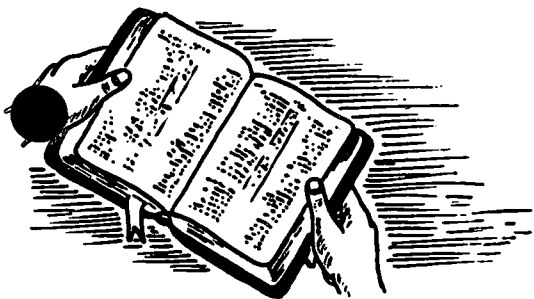
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Foundations of FAITH

LESSON 20 THE CHRISTIAN'S RESPONSIBILITIES

Topical Home Study Bible Course

If the Christian life were the easiest that there is, men would flock to the banner of the cross by the millions. But it is not, and Jesus warned his disciples, "If any man will come after me, let him deny himself, and take up his cross and follow me." (Matt. 16:24.) Yet, the Christian journey is filled with joys which more than compensate for all of our self-denial. Still, we should be fully aware of the duties which must be performed if we are to be saved. We would be ingrates indeed if we refused to bear the responsibilities God has given us while accepting his divine blessings.

Christian duties are not so heavy as we might think. Jesus said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, For my yoke is easy, and my burden is light." (Matt. 11:29, 30.) John further teaches, "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5:3.)

However, the yoke of Christ may become heavy if it is worn in the wrong way. Jesus intends that we serve him willingly and joyfully. As one comes to love Christ more and more, the service he renders to him becomes more a pleasure and less a duty. For example worship is a duty. If we consider it only an onerous obligation and not a privilege, it will become burdensome. Yet, the devout Christian will find that because he loves his Heavenly Father and desires to worship him, his duty is transformed into pleasure. Again, giving of one's financial means to the Lord is a duty. One may say, "How little can I give and still be saved?" If he approaches his duty in this way, it will be hard to bear because he will begrudge every penny that he gives. On the other hand, if he truly loves the Lord he will say, "How much can I give because I love him?" He derives pleasure from giving and regards it as a privilege rather than an obligation.

THE GREATEST COMMANDMENTS. On one occasion a lawyer asked Jesus, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

These commandments are so great because they involve our two major relationships—with God and with our fellowmen. All other commandments are related to these. For example, we are to seek first the kingdom of God. (Matt. 6:33.) But if we truly love God with all our heart, soul, and mind we will do this. We are forbidden to steal. (Romans 13:9.) But if we love our neighbor as ourself we would not think of taking what belongs to him.

The commands to love God and love our neighbor involve our duties to them. Consider some responsibilities that we have because we love God.

WORSHIP. When tempting Jesus, Satan asked Christ to worship him. To this the Lord replied, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:8.) True worship is the reverence and veneration which we extend by our actions and thoughts to God. We may worship him publicly in company with other Christians, and we may do so privately as in personal prayer. It is the duty of Christians to worship in both ways. One's private worship will include his study of God's word and his communion with God in prayer. No Christian should neglect or forsake these acts of consecration as they are means of drawing us to our Heavenly Father. However, some mistakenly think that private worship is a substitute for the worship we extend to God when in the company of other Christians. It

is not. In Hebrews 10:25 we are commanded, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." This refers to the assembly of Christians for worship. If we allow other things to interfere with our public worship of God, we are neither performing our duty nor exercising our privilege of venerating our Father.

Our assembly for worship should be with the regularity that characterized the early church. The scriptures indicate that Christians in apostolic times assembled each first day of the week to worship. (See Acts 20:7.) But if we worship with fellow Christians only occasionally, or even only once or twice a month, when we are able to assemble more frequently, we do not please God because we are forsaking worship in order to satisfy personal desires. Yet, our love for him should be so great as to make us want to worship. The Christian who must be prodded to worship his Creator is greatly deficient in his spirituality.

STEWARDSHIP. One of the great obligations which we hold toward God is faithful stewardship. A steward is a manager of the possessions of another. Human beings are inclined to regard those things which they have as belonging exclusively to them. Actually, however, God owns everything. The Psalmist said, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Psalm 24:1.) Even our souls belong to God. "Behold, all souls are mine." (Ezekiel 18:4.) Paul teaches, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your Spirit, which are God's." (I Cor. 6:19, 20.)

Since we belong to God we must conclude that he is the actual owner of all of our material possessions, our talent, and even of our time. Every action must be taken in light of the question, "Am I using my stewardship well?" If we squander our money upon worthless things, we must account to God. If we waste our ability when it might be devoted to worthwhile service, we stand condemned before our Master. If we throw away our time, we are misusing our stewardship.

A duty which is actually a part of our stewardship is that of giving of our means to further the work of Christ. The New Testament does not fix an exact percentage to gov-

ern our giving to the Lord's work. But it does reveal several principles which should regulate our giving. We are to give according to our prosperity. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (I Cor. 16:2.) We must give purposefully and cheerfully. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (II Cor. 9:7.) However, the real secret of acceptable giving is found in the example of the Macedonian Christians of whom Paul says, "that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." (II Cor. 8:2.) Why did they give liberally from their poverty? Because, Paul adds, they "first gave their own selves to the Lord, and unto us by the will of God." (II Cor. 8:5.) They had learned that true stewardship is not simply in giving one's possessions to the Lord, but in giving one's very being to him. And having thus dedicated themselves to his service they found it easy to give liberally of the meager things which they owned.

SERVICE. "And who is my neighbor?" This is the question that a lawyer once asked Jesus when he had told him to love his neighbor as himself. Jesus replied by relating the parable of the good Samaritan. (Luke 10:30-37.) The lesson of the parable is that being a neighbor means to render service to others, whether they are friends or total strangers. To love one's neighbor as oneself, therefore, is to be a servant to man, and especially to those who are in the body of Christ. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10.)

Jesus taught the apostles the meaning of service when he washed their feet on the night of his betrayal. (John 13:2-11.) He was showing them that if he, their Master, would perform the most menial task to help them, that there is no service so lowly that they should not perform it. As Christians we may serve in countless ways—by feeding the hungry, clothing the naked, visiting the sick, extending hospitality to strangers. Opportunities to serve are always present, but we must be alert to seize them. Only God knows the number of souls that have been won to him because sinners saw Christ reflected in the humble service of children of God. One of the best ways to win the lost is to put Christianity into action by serving others and giving an example to follow.

EXAMPLE. This introduces another responsibility of the Christian—to set an example in godly living. “For none of us liveth to himself, and no man dieth to himself.” (Romans 14:7.) Each person has an influence upon others. If it is not for good, it will be for bad. No man can isolate himself and say, “What I do is my own business,” because what he does will affect others, whether he likes it or not. Jesus showed the importance of our influence when he taught, “Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to cast out, and to be trodden under foot of men. Ye are the light of the world . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matt. 5:13, 14, 16.) Our lives must be pure and chaste so that they will reflect only credit to the name of Christ.

TEACHING OTHERS. One of the great responsibilities which we owe our neighbor is to teach him the gospel. Salvation is through teaching. Jesus taught, “No man can come to me, except the Father which hath sent me

draw him: and I will raise him up at the last day.” (John 6:44.) Then in the following verse he showed that this drawing power is exercised through teaching. “It is written in the prophets, and they shall be all taught of God.”

Every Christian must be a teacher. We read that when the Jerusalem church was persecuted “they that were scattered abroad went every where preaching the word.” (Acts 8:4.) One reason that the primitive church grew so rapidly was that each Christian had a conviction that he had a personal responsibility to teach those who were lost. The Hebrew writer criticized his readers because “when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God.” (Heb. 5:12.)

Of course, all cannot preach publicly, but all can in their own way tell the story of the cross to their families, their friends, their neighbors. In no way may one demonstrate his love for his neighbor more than in revealing to him the way of salvation. If you love him, teach him.

TEST ON LESSON 20

Underline the phrase that correctly completes each of the following statements:

1. Jesus said that his yoke is: hard — easy — grievous.
2. If a Christian has great love for God he will regard worship essentially as a: duty — obligation — privilege.
3. The greatest commandment is to: love one’s neighbor — be the servant of all — love God.
4. Private worship should include study of God’s word and: washing feet — prayer — the Lord’s supper.
5. We should publicly worship God: occasionally — on Easter — regularly.
6. The early Christians worshipped: once a month — every first day of the week — whenever other things didn’t interfere.
7. A steward is: a manager of things belonging to another — an absolute owner of property — a renter.
8. The Macedonians gave liberally because: they knew it was their duty — they were afraid not to — they first gave themselves to the Lord.
9. As we have opportunity we are to do good to: just our close friends — those who help us — all men.
10. Jesus gave the apostles an example of service by: washing their feet — preparing their meal — inviting them into his home.
11. Jesus called his disciples the salt of the earth and: the spice of life — the apple of his eye — the light of the world.
12. Those who have the responsibility of teaching the lost are: preachers of the gospel only — elders and preachers only — all Christians.

Read the parable of the talents in Matthew 25:14-30. Then place an (X) before those statements which contain a conclusion which may be drawn from this parable:

- _____ 1. We are stewards of God.
- _____ 2. We all have the same amount of ability.
- _____ 3. God requires more of those who have been given more.
- _____ 4. All have been given some talent.
- _____ 5. One with little ability is expected to render as much service as one with great ability.
- _____ 6. We will be held accountable for not using what we have been given.
- _____ 7. One with little ability should not try to use what he has.
- _____ 8. A steward who does not properly use his talents will be punished.

Match the following statements which contain thoughts which Jesus said about service with the passages in which they are found by writing the correct scripture location before the corresponding statement:

- | | |
|--|------------------|
| _____ 1. No man can serve two masters. | Matthew 20:28 |
| _____ 2. We will be judged by the way we help others. | Acts 20:35 |
| _____ 3. When we have done our duty, we are unprofitable servants. | Matthew 6:24 |
| _____ 4. Whoever would be chiefest must be a servant of all. | John 13:16 |
| _____ 5. It is more blessed to give than to receive. | Matthew 25:34-40 |
| _____ 6. The servant is not greater than his lord. | Mark 10:44 |
| _____ 7. If any man would serve Jesus he must follow him. | Luke 17:10 |
| _____ 8. Christ came to minister. | John 12:26 |

Keep this lesson 20 for study while test 19 comes to us. We will grade test 19 and mail back to you with lesson 21.

Student not to write here:

Name _____

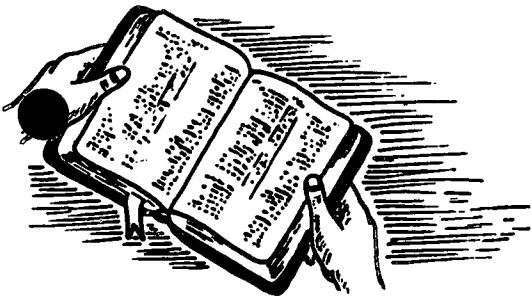
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Foundations of FAITH

LESSON 21 THE CHRISTIAN HOME

Topical Home Study Bible Course

The home is of divine origin. It had its beginning in the Garden of Eden when God, seeing that it was not good for the first man to be alone, made "an help meet for him." He caused a sleep to come upon Adam and from one of his ribs he created a woman and brought her to the man. "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:23, 24.)

THE PURPOSES OF MARRIAGE. Jehovah created the woman as "an help meet for him" or a **companion** of the man. Matthew Henry observes "that the woman was made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved." (Commentary, vol. 1, p. 20.) The nature of man and woman is such that they complement one another. Generally speaking, man has a ruggedness and strength which is lacking in woman, while woman possesses a love and tenderness which the man does not have. Each needs the other and supplies the companionship which the other must have to be perfectly happy.

There is another vital function of the marriage relationship. When God created the first human beings he said, "Be fruitful, and multiply, and replenish the earth, and subdue it." (Gen. 1:28.) It is God's will that children be brought into this world and that the earth be replenished. But he desires that this be accomplished through the marriage relationship instead of outside that relationship. Adultery and fornication are condemned many times in God's word, but the marriage relationship—social, spiritual and physical—has the blessing of the Heavenly Father.

Marriage also exists to satisfy the biological needs of men and women without immorality. Read Paul's instructions to husbands and wives in I Corinthians 7:1-5. Furthermore, marriage and the home provide security for each member of the family. The children who are born to the marriage union have a sense of security which would be an impossibility outside of the home.

It should be observed, however, that marriage is not a "sacrament." In fact, that word is foreign to the Bible. While God does not place his approval upon marriages that are contracted contrary to scriptural teaching, the marriage ceremony should not be regarded as a religious rite. The practice of having a marriage solemnized by a religious leader is of recent origin. Our laws provide that a preacher of the gospel (or even a justice of the peace) may perform the ceremony that unites two people, and since such a ceremony is required by the laws of the land and we are to be subject to those laws, we must not dispense with the ceremony. But let us not conclude from this that God does not approve of a marriage just because a certain religious institution has not previously placed its stamp of approval upon it.

LOVE — THE FOUNDATION OF THE CHRISTIAN HOME. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (Eph. 5:25.) The closest of all human ties is found in the home. The permanency of a home and the happiness of its members depend in large measure upon the love which they hold for one another. If Paul's admonitions regarding love apply to Christians in general, they doubly apply to the relationships among individuals in the home. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth;

bearth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." (I Cor. 13:4-8—A. S. V.) This type of love applied in the home will overcome the problems—big and small—which inevitably arise. It will rule out the selfishness which has often proved fatal to this God ordained institution.

A major difference between Christian homes and other homes lies in their attitudes toward God. The members of the Christian home are filled with a love for God as well as for one another. That love causes them to put God first, even before themselves. They carry out the admonition of Jesus, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) Love for one another and love for God will make the home the permanent institution which it is intended to be.

THE HUSBAND AND THE HOME. God made the husband the head of the home. "For the husband is the head of the wife, even as Christ is the head of the church." (Eph. 5:23.) "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (I Cor. 11:3.) In Eden Jehovah said to the woman, "And thy desire shall be thy husband, and he shall rule over thee." (Gen. 3:16.)

As the head of the home the man is not a dictator. His position gives him responsibilities more than rights. One of these, which ought to be a privilege, is to love his wife above every other human being. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself . . . Nevertheless let every one of you in particular so love his wife even as himself." (Eph. 5:25, 28, 33.) Peter enjoins husbands, "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel." (I Peter 3:7.) If the husband loves his wife he will put her before himself and consider her wishes before his own.

As head of the home the husband must provide for his family's material needs. This duty is inherent in his position since his wife and children are dependent upon him. Paul's statement to Timothy applies especially to him. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

(I Tim. 5:8.) In marrying a man contracts to use his wages for the welfare of his whole family, not just for himself.

THE WIFE AND THE HOME. The woman was created as a help for her husband. When she marries she places her duty to her companion above that which she owes to her parents, even as he does likewise for her. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:24.) This does not imply that either will cease to love his parents, but rather that they are no longer "tied to their apron strings." Many homes have been wrecked because husband and wife did not recognize that their first responsibility was to one another rather than to parents.

The Christian wife must be submissive to her husband. "Wives, submit yourselves unto your own husbands, as unto the Lord." (Eph. 5:22.) "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation (behaviour) of the wives." (I Peter 3:1.)

Of course, a wife should be subject to God before her husband. "We ought to obey God rather than men." (Acts 5:29.) If young Christians marry other Christians there will be no conflict. But there is always a danger that in marrying out of Christ one may be placed in a compromising situation. A Christian who marries a non-Christian is endangering his soul since the other person may prove the stronger and may lead him away from the Lord. Furthermore, it is easier to win one to Christ before marriage rather than after that contract has been made. Even if one does remain true to the Lord after he marries out of Christ, he will find his service to Christ greatly hindered by his unwise action.

The wife is a homemaker. She is to "bear children, guide the house." (I Tim. 5:14.) She has a greater influence upon her children in their tender years than does her husband. She cannot be an effective homemaker if the majority of her time is spent in affairs outside the home.

PARENTS AND CHILDREN. "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise . . . And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6.1, 2, 4.) Children are to be subject to their parents so long as they are a part of the home. Obedience is too often forgotten in our modern

world, and often because parents do not teach their children to obey. If parents do not have the respect and obedience of their children they have only themselves to blame.

The above passage warns fathers against provoking their children to wrath. This can be done if a child is punished unjustly or punished without understanding the reason for his discipline.

It is said of the boyhood of Jesus that he "increased in wisdom and stature, and in favour with God and man." (Luke 2:52.) His development was fourfold—"in wisdom"—mental; "in stature"—physical; "in favor with God"—religious; "in favor with man"—social. Parents must develop their children in these four ways, and most important is the child's spiritual development. To bring up children "in the nurture and admonition of the Lord" requires religious teaching in the home. Parents should teach their children to love God, to pray, and to know the teachings of the scriptures. They should teach by both instruction and example. While the church has a duty to teach children God's word, the first responsibility is the parents'.

Correction of children (which at times may require physical punishment) is a recognized scriptural principle in child development. "Furthermore we have had fathers of our flesh

which corrected us, and we gave them reverence . . . Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:9, 11.) Solomon wrote, "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame . . . Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." (Prov. 29:15, 17.) "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." (Prov. 13:24.)

THE BROKEN HOME. Every effort should be made to preserve the home. The teaching of Jesus respecting divorce is very plain. "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matt. 19:9.) Divorce with consequent remarriage, therefore, is regarded by Jesus as adulterous and sinful. In using the expression "except for fornication" Jesus teaches that marital infidelity is the only scriptural ground for divorce.

Marriage and the home are for the well being of mankind. To recognize and practice God's laws will bring happiness. To fail to do so will bring grief, strife, and broken homes. God's way is always best.

TEST ON LESSON 21

Write true or false before the following statements:

- _____ 1. The institution of marriage has divine approval.
- _____ 2. Marriage is a sacrament.
- _____ 3. The Bible authorizes preachers alone to perform marriage ceremonies.
- _____ 4. The husband is the head of the home.
- _____ 5. Husbands are to love their wives as their own bodies.
- _____ 6. The wife should be her husband's slave.
- _____ 7. A woman's responsibility to her parents is greater than her duty to her husband.
- _____ 8. The wife is instructed to guide the home.
- _____ 9. The most important element of rearing children is their mental development.
- _____ 10. The Bible forbids punishing children physically.
- _____ 11. Jesus condemned divorce.
- _____ 12. It is wise for Christians to marry non-Christians.

List four purposes of marriage:

1. _____
2. _____
3. _____
4. _____

Parents should help their children develop mentally. List three other ways that they should help them develop:

1. _____
2. _____
3. _____

Ephesians 5:22-33 compares the relationship of the husband and the wife to that of Christ and the church. Read these verses and then fill in the blanks:

The _____ is the head of the _____ as Christ is the head of the _____. Therefore _____ are to be subject to their _____ as the church is subject to Christ. On the other hand, husbands are to _____ their wives as _____ loved the church and gave himself for it. Men should love their wives as their own _____. A man shall leave his _____ and _____ and cleave to his _____ so that the two of them may be one _____.

Keep this lesson 21 for study while test 20 comes to us. We will grade test 20 and mail back to you with lesson 22.

Student not to write here:

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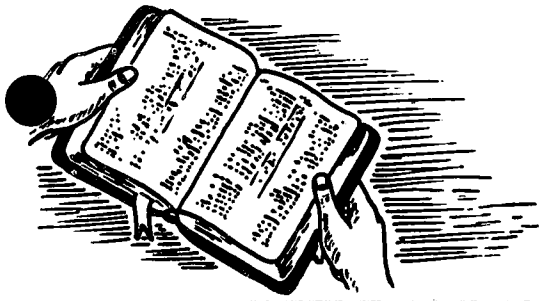
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Foundations of FAITH

LESSON 22 THE BLESSINGS OF GOD

Topical Home Study Bible Course

Ten lepers once cried out to Jesus, "Jesus, Master, have mercy on us." The Lord did have mercy and healed them. He then told them to show themselves to the priests as required by the law. Later, one of the ten, a Samaritan, returned to thank Him. When Jesus saw him He said, "Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger." (Luke 17:17, 18.)

Most of us are as ungrateful as the nine. When we are blessed, we do not realize the measure of our blessings. If we do, too often we fail to thank God for His mercies. This lesson is designed to give us a greater appreciation of the divine blessings, both material and spiritual.

MATERIAL BLESSINGS. All men, whether Christians or not, have received bountiful material blessings from God. Jesus teaches that God "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:45.) Food, clothing, shelter, and many, many more things which we take for granted have come from God, for "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17.) Yet, in a special way God provides for the material necessities of Christians so that they have a promise of divine care which does not belong to the sinner. Jesus teaches, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) Here he has specific reference to God's provision for the material needs of those who would put him before the things of the world.

SPIRITUAL BLESSINGS. The greatest divine blessings are not material, but spiritual. Paul declares, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3.) Since these blessings

are to be found in Christ, they are the heritage of the Christian, and are not promised to the one out of Christ. We gain entrance to Christ where these blessings are to be found by being baptized into Him. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26, 27.) We will now examine some of the specific spiritual blessings which belong to the child of God.

FORGIVENESS OF SINS. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23.) Spiritual death, the separation of man from God which has resulted from sin, can be overcome only by forgiveness. God forgives us by virtue of the atoning blood of Christ made possible by divine grace. "In whom (Christ) we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:7.) The Christian knows that having been baptized into Christ his sins committed prior to his acceptance of the Lord have been taken away. And he is assured that when through weakness he slips after becoming a Christian he may through prayer petition the heavenly Father to forgive. No past sin need weigh upon his conscience because he is certain that in Christ he has forgiveness.

THE INDWELLING SPIRIT. One of the greatest, yet most overlooked of the blessings found in Christ is that of the indwelling Spirit. Many scriptures teach that the Holy Spirit dwells within the Christian. "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Cor. 6:19.) "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16.) "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by

his Spirit that dwelleth in you." (Romans 8:11.) As is true of other spiritual blessings, the indwelling of the Spirit is received at the time that one is baptized into Christ. Peter teaches, "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. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38, 39.) Just as truly as the remission of sins results when one obeys the gospel, this scripture teaches that at the same time one also receives the gift of the Holy Spirit. Of course, nothing in these verses implies that one can perform miracles simply because the Spirit of God dwells within him.

STRENGTH TO MEET PROBLEMS. It is through the indwelling Spirit that God often works to bestow his blessings. For example, we are informed "that he would grant you . . . to be strengthened with might by his Spirit in the inner man." Eph. 3:16.) But Paul also informs us, "I can do all things through Christ which strengtheneth me." (Phil. 4:13.) The strength which Paul had to meet his problems was through Christ, yet apparently it was received by means of the indwelling of the Holy Spirit. If we truly dwell in Christ, we will find it possible to surmount our obstacles. When we have temptation, we are promised that we will be able to successfully face it. "There hath no temptation taken you but such as it common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." (I Cor. 10:13.)

DIVINE PROVIDENCE. It has already been suggested that God cares for the material needs of His children in a special way. This divine providence extends to every aspect of the welfare of Christians. Paul teaches, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28.) The recipients of this promise are those who have been called out of sin, or Christians. Note that this passage teaches that all things work together for good for the child of God. This does not, however, imply that we will always receive everything that we may desire. Sometimes we pray for those things which are not best for us. But the scripture does indicate that God will always do what is best for our welfare. Even when our lives are filled with grief, sorrow, and suffering we may know that if we truly love God

all of those things are working together for our ultimate good, and that sometime, if not now, we will understand the actions of our Father. Truly, we are assured that "he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13:5, 6.)

CHASTISEMENT. At first we might not count the Lord's chastisement as a blessing. But the inspired writer informs us, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not . . . Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us, after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:6, 7, 9-11.) Suffering often develops the best that is in us, and divine correction through chastisement should enable us to overcome our weaknesses. Just as a human father will punish his child because he loves him, so God must sometimes chastise us for our own good.

COMMUNION WITH GOD. A great source of consolation for the Christian is found in communion with God. James teaches, "Draw nigh to God, and he will draw nigh to you." (James 4:8.) When we are burdened we may find comfort in our Father. But we must go to Him if we expect Him to commune with us.

Communion is actually "joint participation" and implies action upon the part of both parties. This we have when we worship God. The various elements of worship each constitute communion with God. The Lord's supper is specifically referred to as a communion: "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" (I Cor. 10:16—A. S. V.) In partaking of these emblems in memory of our Saviour, we commune with God. This is also true when we pray. Actually, in prayer we are talking to God, pouring out our hearts to Him with the assurance that He

hears us. We are taught that "the effectual fervent prayer of a righteous man availeth much." (James 5:16.) On the other hand, when we read the scriptures God is talking to us, and as we open our minds to learn His will we are communing with Him. Even when we sing praise to God we commune with Him as he receives the adoration which we offer to His name.

THE ETERNAL HOME. The consummating blessing of the Christian race is that of an eternal home. The scriptures abound in promises of a home for the soul in life after death. Before he departed from this earth Jesus promised, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for

you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3.) Paul declared, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (II Cor. 5:1.) The hope of eternal life is one of the great impelling forces which drives the child of God forward through the turmoils of life. Of this we read, "Which hope we have as an anchor of the soul, both sure and stedfast." (Heb. 6:19.) Because the Christian has been a partaker of God's spiritual blessings in this life, he can be confident that a dwelling place with God awaits him in the next.

TEST ON LESSON 22

Write true or false before the following statements:

- 1. All spiritual blessings are found in Christ.
- 2. Sinners never receive material blessings from God.
- 3. The Christian who sins has no promise of forgiveness.
- 4. The gift of the Holy Spirit is received by those believers who repent and are baptized.
- 5. God has promised the Christian a way of escape with every temptation.
- 6. All things work together for good to those who love God.
- 7. God gives us everything for which we ask Him.
- 8. Chastening is never a blessing.
- 9. Communion with God is joint participation between God and man.
- 10. Jesus promised His disciples an eternal home.

Match the spiritual blessings at the right with the scripture references at the left by writing each blessing in the blank before the matching scripture:

- | | | | |
|-------|----|---------------------|---------------------------|
| ..... | 1. | I Corinthians 10:16 | Chastisement |
| ..... | 2. | Colossians 1:14 | Eternal home |
| ..... | 3. | Romans 8:28 | Communion with God |
| ..... | 4. | Philippians 4:13 | Forgiveness of sins |
| ..... | 5. | Revelation 3:19 | The indwelling Spirit |
| ..... | 6. | I Peter 1:4 | Strength to meet problems |
| ..... | 7. | II Timothy 1:14 | Divine providence |

Read Romans 8:1-28 and fill in the blanks:

1. Those who are after the Spirit mind the things of the _____.
2. If Christ dwells in us the Spirit is _____ because of righteousness.
3. Our mortal _____ are quickened (made alive) by the indwelling Spirit.
4. If through the Spirit we mortify (put to death) the deeds of the body, we shall _____.
5. Those led by the Spirit of God are sons of _____.
6. The Spirit of God bears witness with our spirit that we are _____ of God.
7. The Spirit helps our _____.
8. The Spirit makes _____ for us with unutterable groanings.

Student may write here any comment, question, or request.

Keep this lesson 22 for study while test 21 comes to us. We will grade test 21 and mail back to you with lesson 23.

Student not to write here:

Name _____

Date received _____

Address _____

Date returned _____

Grade _____

Signed _____



Foundations of FAITH

LESSON 23 THE KINGDOM OF GOD

Topical Home
Study Bible Course

The Jewish nation during the first century A. D. was filled with one great hope. It was looking for a Messiah who would re-establish the kingdom of Israel and reign in Jerusalem upon David's throne. Even the apostles of Christ were apparently still possessed of this hope at the time of His ascension for they asked Him, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6.)

Christ did come to earth that He might establish a kingdom, but it was not the kind of monarchy for which the children of Israel were looking. One of the chief reasons that Jesus was never fully accepted by His own people was that they did not comprehend His mission.

THE TERMS USED. In many places in the New Testament a divine institution composed of the people of God is mentioned. This body is designated in several different ways. It is called "the church", "the way", "the body", "the kingdom of heaven", "the kingdom of God", "the kingdom of his dear Son", "the kingdom of Christ and of God", and "the kingdom". While these terms are not identical, they refer to the same body. For example, Matthew 13:11, Mark 4:11, and Luke 8:10 are parallel passages. In Matthew the kingdom is spoken of as the kingdom of heaven, while Mark's and Luke's accounts call it the kingdom of God.

Similarly, the church is identified as the kingdom. After Peter confessed that Jesus is the Christ, the Son of the living God, Jesus pronounced a blessing upon him. He concluded it saying, "And I say 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." (Matt. 16:18, 19.) Notice how Jesus here used the terms "church" and "kingdom of heaven" interchangeably, showing that they are the same institution. In Colossians 1:13 Paul speaks of "the kingdom of his dear Son", and then in

verse 18 without break in thought describes the same entity as "the body, the church." Likewise in Hebrews 12:23 and 28 we read of "the general assembly and church of the firstborn" and "a kingdom which cannot be moved." The significance of these identifications is that we may conclude that the characteristics of both the church and kingdom are the same.

THE KINGDOM IN PROPHECY. In a previous lesson Daniel's prophecy relating to the great image was studied. King Nebuchadnezzar had seen in a dream a little stone cut out without hands which smote the great image (representing four universal empires) and broke it in pieces. In his interpretation Daniel said of the stone, "And the stone that smote the image became a great mountain and filled the whole earth." (Daniel 2:35.) Then he identifies the stone as the kingdom of God by saying, "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.) We also learn from this verse that the kingdom was to be set up during the last of the four universal empires, the Roman, and that its duration was to be perpetual.

Furthermore, he states that the little stone would become a great mountain. In view of this, a prophecy of Isaiah takes on special significance. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah 2:2, 3.) Thus, the kingdom would be

established in Zion (or Jerusalem), and it would extend to all nations. The fulfillment is described in Hebrews 12: 18, 22, 23, 28. "For ye are not come unto the mount that might be touched, and that burneth with fire, nor unto blackness, and darkness, and tempest . . . But ye are come unto mount Sion (Zion), and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn . . . Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." This passage refers to the kingdom of the prophecies. The mountain is Zion from which Isaiah said the kingdom would emanate. It is called an immovable kingdom corresponding to that mentioned by Daniel which would never be destroyed. We conclude that at the time of the writing of Hebrews this kingdom had been established, and that its beginning must be sought prior to that time.

THE KINGDOM ESTABLISHED. John the Baptist, heralded the coming kingdom. "Repent ye: for the kingdom of heaven is at hand." (Matt. 3:2.) The expression "at hand" signifies that which is imminent. Soon afterwards Jesus also declared, "Repent: for the kingdom of heaven is at hand." (Matt. 4:17.) He told his disciples as he sent them forth, "And as ye go, preach, saying, The kingdom of heaven is at hand." (Matt. 10:7.) Later he added, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." (Matt. 16:28.) Mark records Jesus as saying, "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." (Mark 9:1.) Then, the kingdom was to be established with power during the lifetime of some then present.

After his resurrection the disciples asked Jesus, "Lord, wilt thou at this time restore again the kingdom to Israel?" Jesus replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power. 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 Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:6-8.) He also admonished them to "tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke 24:49.)

The fulfillment of these promises and prophecies took place on the first Pentecost

after Christ's resurrection. Read Acts 2:1-8. At that time the apostles were baptized by the Holy Spirit according to the Lord's promise that the Holy Spirit would come upon them with power. It was during the lifetime of some to whom Jesus had foretold the coming kingdom, even as he had predicted. And the locality of these occurrences was Jerusalem (or Zion) as prophesied by Isaiah. Three thousand were baptized as a result of the preaching of the apostles and the church is thereafter spoken of as being in existence. We conclude that the kingdom of God, the church, was established on this Pentecost at the time that the apostles were filled with the Holy Spirit.

Any theory which teaches that the kingdom was established before Pentecost is necessarily false. Likewise, the premillennial teaching that the kingdom is yet to be established is equally false since it denies the Old Testament prophets, the promises of Jesus, and the plain statements of the apostles to the effect that the kingdom is now in existence.

THE NATURE OF THE KINGDOM. The spiritual nature of the kingdom of God was never fully comprehended by the Jews. When Pilate asked Jesus if he were king of the Jews, Jesus stated, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:36.) When the Pharisees demanded of him when the kingdom of God would come, he replied, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you." (Luke 17:20,21.)

In these passages Jesus taught that the kingdom would not come with outward show as would any temporal kingdom. The kingdom cannot be seen with the naked eye, because, being a spiritual kingdom it exists in the hearts of men. As people are converted to Christ and he comes to dwell in them, the kingdom spreads. Of course, the people in whom Christ dwells are visible and in that sense the kingdom is also visible, but its domain cannot be measured in geographical terms as can other kingdoms.

The premillennial theory asserts that Jesus is yet to establish a temporal kingdom. The proponents of this idea make the same mistake that the Jews did in the time of Christ when they expected the Messiah to reign on David's literal throne in Jerusalem. They fail to comprehend that the spiritual nature of the divine kingdom makes impossible a temporal

kingdom since the "kingdom is not of this world."

Paul says of Christ, "Now unto the King, eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." (I Tim. 1:17.) If the king is eternal, immortal, and invisible, it follows that his kingdom must partake of the same characteristics. It must therefore be eternal—without end; immortal—it will never die; and invisible—it is spiritual rather than temporal and the citizenship of the subjects of the king is heavenly, "For our citizenship is in heaven." (Phil. 3:20—A. S. V.)

EXTENT AND GROWTH OF THE KINGDOM. The prophet Zechariah declared that the kingdom should extend "from sea even to sea, and from the river even to the ends of the earth." (Zech 9:10.) Isaiah foretold that all nations would flow unto it. (Isaiah 2:2.) The parables of Jesus relating to the kingdom demonstrated that it was to have a small beginning, but experience a tremendous growth. Therefore as prophesied, the gospel of the kingdom was preached to everyone who would believe—the Jew and the Gen-

tile. (Romans 1:16.) So rapid was the kingdom's spread in the first century that the apostle Paul was able to declare within a few decades that the gospel had been preached in all creation under heaven. (Col. 1:23.) Truly, as prophesied by Daniel, the little stone cut out without hands was now a great mountain that filled the whole earth.

THE FUTURE OF THE KINGDOM. The kingdom of God will not terminate with the second coming of Christ. It is called "the everlasting kingdom of our Lord and Saviour Jesus Christ." (II Peter 1:11.) However, when Christ returns he will deliver up the kingdom to God, and he himself shall then be subject to the Father. (I Cor. 15:24-28.)

ENTRANCE TO THE KINGDOM. As shown in the lesson on "The New Birth," the only entrance to the kingdom of God is by being born of water and the Spirit. (John 3:5.) Since citizenship in the kingdom of God is necessary to eternal life, the new birth is essential to a home in heaven. And since the birth of water is accomplished in baptism, one cannot inherit eternal life and be saved unless he is baptized into Christ.

TEST ON LESSON 23

Write true or false before the following statements:

- 1. The Jews expected the Messiah to establish a spiritual kingdom.
- 2. Christ's kingdom is spiritual rather than temporal.
- 3. The church and the kingdom are different bodies.
- 4. Isaiah foretold that the kingdom would be established in Zion.
- 5. Statements by John and Jesus that the kingdom was at hand meant that it would soon be established.
- 6. The kingdom was established at the Passover.
- 7. Jesus will some day establish a temporal kingdom on earth.
- 8. The kingdom is eternal.
- 9. Christ will never deliver the kingdom to God, the Father.
- 10. Entrance to the kingdom is gained by being born of water and the Spirit.

Give scripture locations:

IN WHAT EXACT VERSE OF SCRIPTURE ARE WE TOLD THAT—

- _____ 1. The kingdom of God would break in pieces other kingdoms?
- _____ 2. The word of the Lord would go forth from Jerusalem?
- _____ 3. John the Baptist said the kingdom was at hand?
- _____ 4. Some would not taste of death until they had seen the kingdom of God come with power?
- _____ 5. The disciples were to tarry in Jerusalem until they were endued with power from on high?
- _____ 6. The disciples asked Jesus if he would then restore the kingdom to Israel?
- _____ 7. Jesus replied that they would receive power after the Holy Ghost had come upon them and they would be his witnesses?
- _____ 8. A sound as of a rushing mighty wind filled the house where the apostles were?
- _____ 9. We have received a kingdom which cannot be moved?

The following statements each tell us something about the nature of the kingdom. Match them with the scripture references below which teach the same thing by writing the scripture locations before the corresponding statements:

- _____ 1. The kingdom is of great value. Matthew 25:1-13
- _____ 2. The kingdom is within the individual. Luke 9:62
- _____ 3. The kingdom is not for those who look back. Matthew 13:33
- _____ 4. The kingdom is not temporal. Matthew 13:44
- _____ 5. The kingdom has great influence. Luke 17:21
- _____ 6. The kingdom is for those who are prepared. John 18:36

Keep this lesson 23 for study while test 22 comes to us. We will grade test 22 and mail back to you with lesson 24.

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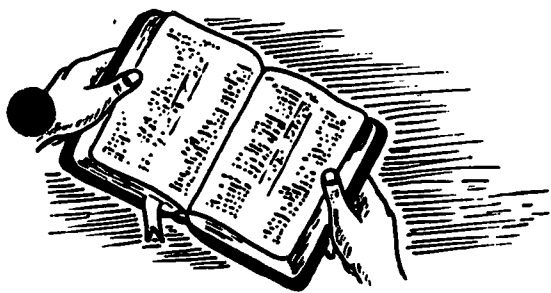
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Foundations of FAITH

LESSON 24 UNDENOMINATIONAL CHRISTIANITY

Topical Home Study Bible Course

One of the great tragedies of our age is that of religious division. In the United States there are nearly three hundred religious bodies professing to follow Christ. Although some people attempt to justify this situation, most religious leaders deplore the condition and some are trying to find a solution. Division is often the cause of seekers of truth turning their backs upon Christ because in the maze of religious confusion they are unable to find the answers to their problems.

Surely Christ is displeased with this situation. Shortly before his crucifixion he prayed to the Father, "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.) His prayer for unity cannot be reconciled with religious division.

DENOMINATIONALISM — SYMBOL OF DIVISION. Division has caused the present denominational system. In its primary sense to denominate is to name, and hence a denomination is a name or designation. Yet, the term "denomination" is commonly used in the religious sense to denote a sect and it is this meaning which is here employed. Denominationalism is the divided religious system in which various sects calling themselves Christian wear different names, accept different creeds, and often oppose one another while at the same time claiming to have the same basic objectives.

Denominationalism can also exist within a congregation as was true in the church at Corinth. Paul warned the Corinthians, "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. For it hath been declared unto me of you, my

brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Appollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you or were ye baptized in the name of Paul?" (I Cor. 1:10-13.) From these verses it is seen that denominationalism in Corinth resulted from following men rather than Christ. Paul showed that it was wrong for Christians to follow either Peter or him. If it was then wrong to wear the names of these great apostles, it is fully as wrong for us to follow great men in the twentieth century and to wear their names.

WHAT IS THE CHURCH? Any study of undenominational Christianity revolves around the nature of the church. In its original sense, the Greek word from which our word church has been translated meant "a gathering of citizens called out from their homes into some public place," and hence, an assembly. In reference to the body of Christ the word is used in three senses—(1) "an assembly of Christians gathered for worship," (I Cor. 14:19, 35.); (2) "a company of Christians in a given community or a congregation," (II Thess. 1:1.); (3) "the whole body of Christians scattered throughout the earth." (Eph. 1:22, 23.) This is the universal sense which designates those people who have been called out of the world of sin into the kingdom of God.

According to the final definition the church is synonymous with the saved. By definition if one has been saved he is a member of the church, and if one is a member of the church he has been saved, since only those who have been "called out" of sin have had their sins forgiven. But notice—we are now speaking of the church in the undenominational sense, not in the denominational way in which the expression is usually applied. One's membership in a denomination does not save him for obviously the mere listing of one's name upon a church roll does not indicate that that name

has also been added to the heavenly roll of the redeemed. The New Testament does not recognize the denominational conception of the church and if we are to comprehend undenominational Christianity we must first clearly understand the way in which "church" is employed in the scriptures.

There is a difference between interdenominationalism and undenominationalism. The first freely sanctions and works with all (or most) denominations. It is not opposed to the denominational system. The second (which is taught in the Bible) denies the right of all human denominations to exist and pleads with all to lay aside their divisive sects that they might be one in Christ Jesus.

CAN ONE BE SAVED OUTSIDE THE CHURCH? This is a question frequently asked. Before answering it we should notice that the emphasis in apostolic times was not on church membership, but on salvation from sin. Peter did not inform his hearers on Pentecost what to do to get into the church, but what they must do to be saved. True, when they were saved, they were added to the church, but this was secondary to salvation from sin. Today the stress is usually placed on church membership rather than on remission of sins.

Membership in a human denomination does not entitle one to salvation from sin because such an organization is without divine authority. If we think of the church in denominational terms one certainly can be saved outside the church. But if we think of the church in the scriptural sense, one cannot be saved outside the church because the church is the saved by definition, just as a dog is an animal by definition and cannot be otherwise.

If one could be saved out of the church several things would be true. It would follow that Christ died for naught because we are told, "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." (Eph. 5:25, 26.) It would also mean that the person saved outside the church had another savior than Jesus because we read, "He is the saviour of the body." (Eph. 5:23.) We could conclude that one might be saved without the blood of Christ since Paul informs us, "Take heed . . . to feed the church of God, which he hath purchased with his own blood." (Acts 20:28.) And we might properly presume that one could be saved without first being reconciled to God since the holy writ tells us that Christ died "that he might reconcile both unto God in one body

by the cross, having slain the enmity thereby." (Eph. 2:16.) But none of these things is possible, and, therefore, we are certain that one cannot be saved out of the undenominational church of the Lord.

HOW WE GET INTO THE CHURCH.

Men often speak of "joining the church." This expression is foreign to the scriptures. The action by which we get into the church is not ours (as implied by "join the church"), but God's. We, therefore, read of the first converts on Pentecost that "there were added unto them about three thousand souls." (Acts 2:41.) In the same chapter we are told, "And the Lord added to the church daily such as should be saved." (Acts 2:47.) This teaches that when one has been saved that the Lord adds him to the church. The Lord will not add one unless he is saved. Then to determine how we get into the church we must first determine how we are saved. This is also explained in Acts 2. These people were first told to "know assuredly" or believe that Jesus was both Lord and Christ. (Acts 2:36.) When they indicated that they did by crying out, "Men and brethren, what shall we do?", Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) We conclude that when a believer in Christ repents and is baptized in order to receive the forgiveness of his sins that he is saved. At the same time that the Lord thus saves him, he also adds him to his body, the church.

WHAT ARE CHURCH MEMBERS CALLED?

The denominational system has produced almost as many names as it has divisions. To some this is unimportant since they ask, "What's in a name, anyway?" Actually, we all believe that names are very important. Mr. Smith would resent others referring to his wife as "Mrs. Jones". The church is married to Christ (Eph. 5:23-32) and properly should wear his name. Thus we read, "And the disciples were called Christians first in Antioch." (Acts 11:26.) "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (I Peter 4:16.) It is also proper, of course, to speak of God's children as disciples, saints, etc., but whenever glory is given, it must be to our saviour, not to man. The word "Christian" gives this glory; the denominational designations do not. Some of them are drawn from the names of reformers, some from a kind of church organization, some from a church ordinance. But if these names

do not have scriptural sanction, it is wrong for followers of Christ to wear them.

It is argued that these terms are necessary to distinguish individuals from those of other faiths. This reasoning would be valid if the denominational system itself were right, but since it is without divine authority, so are the denominational names that go along with it. Followers of Christ should be content to call themselves "Christians", nothing more or less, without denominational prefix or suffix. Not until this is done can one truly be an undenominational Christian.

HOW WE CAN BE CHRISTIANS ONLY.
The Christians in the first century were undenominational. To be undenominational Christians we need only to pattern ourselves after

the Christianity which they practiced. In the New Testament we learn about the church of the first century. If we take this church as our guide in every way possible and thus restore New Testament Christianity, we will be Christians only and truly undenominational. By separating ourselves from denominationalism it is just as possible to be undenominational today as in apostolic days. Of course, this necessitates our worshipping with other Christians in a congregation which is truly undenominational. One cannot be undenominational while partaking of denominationalism.

In the next lesson we will examine the scriptural basis of Christian unity and will also notice the marks of an undenominational congregation.

TEST ON LESSON 24

Write true or false before the following statements:

- _____ 1. Religious division pleases Christ.
- _____ 2. The only difference among denominations is their names.
- _____ 3. It is right to wear the names of such men as great religious reformers.
- _____ 4. In the undenominational sense the church and the saved are the same.
- _____ 5. The church is composed of those who have been called out of sin.
- _____ 6. Membership in a human denomination will save a person.
- _____ 7. The scriptures approve interdenominationalism.
- _____ 8. On Pentecost Peter stressed the importance of getting into the church.
- _____ 9. The expression "join the church" is not found in the Bible.
- _____ 10. When one is saved from his sins, the Lord adds him to the church.
- _____ 11. The name Christ's disciples wear is unimportant.
- _____ 12. One can be an undenominational Christian and still be a member of a denomination.

List four conclusions which could be drawn if one could be saved outside the church:

1. _____
2. _____
3. _____
4. _____

Read I Corinthians 1:10-17 and 3:1-11. Then fill in the blanks:

By those who were of the house of _____, Paul had learned that the Corinthian church was guilty of denominationalism. He therefore besought these disciples to all speak the same thing that there might be no _____ among them. He pointed out that some were following _____, others were following _____, still others were following _____, while some were following Christ. Paul did not want them to follow him because he had not been _____ for them, neither had they been _____ in his name. While Acts 18:8 informs us that many of the Corinthian people had been baptized, Paul with his own hands had baptized only _____ and Gaius and the household of _____. The others had doubtless been baptized by Paul's co-workers.

Paul could not speak to the Corinthians as spiritual because they were _____. He knew this was so because of envyings and _____ and divisions precipitated by their following such men as Paul and _____. These men were only _____ by whom the disciples had believed. Paul had planted, Apollos had _____, but the increase came from _____. The only true foundation which is laid is _____. From this we conclude that when we follow men we create division and are guilty of denominationalism.

Keep this lesson 24 for study while test 23 comes to us. We will grade test 23 and mail back to you with lesson 25.

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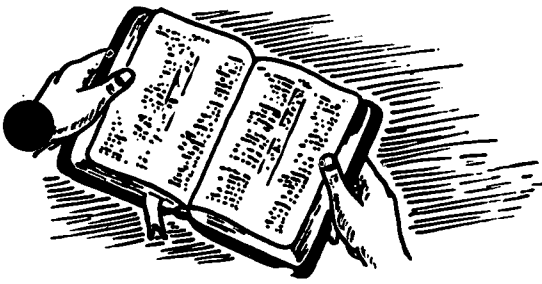
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Foundations of FAITH

LESSON 25 THE BASIS OF CHRISTIAN UNITY

Topical Home Study Bible Course

The Psalmist of old sang, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1.) Never has there been greater need for this blessing than today. Religious confusion abounds and the unity for which Christ prayed in John 17 is not apparent.

The solution to religious division is not simple. That which has been centuries in the making cannot be wiped out by a single stroke. Yet, who dares suggest that the prayer of our Savior cannot become a reality?

THE CAUSES OF DIVISION. Before a positive basis of unity can be established, the causes of division must be removed. Let us note some of them. First, ignorance of God's word is a contributing factor to division. Many years ago the Prophet wrote, "My people are destroyed for lack of knowledge." (Hosea 4:6.) Today, nearly every home has a Bible, but too seldom is it read. General ignorance of the scriptures makes the common man the prey of false teachers who promote the doctrines of men and sow the seeds of discord. Many are unable to distinguish between truth and error because they do not know what the Bible teaches.

A second cause of division is a human tendency to follow men rather than God. Paul admonished the Corinthians to follow him only as he followed Christ. "Be ye followers of me, even as I also am of Christ." (I Cor. 11:1.) While we cannot get along without leaders and teachers, we should not follow them blindly since Jesus declares, "And if the blind lead the blind, both shall fall into the ditch." (Matt. 15:14.) Some are even taught that they should allow their pastors to do their religious thinking for them. It is argued that the Bible is too difficult for the common man to understand. This is not true. Paul speaks of "the simplicity that is in Christ." (II Cor. 11:3.) The gospel is so simple that it produced a unified body of Christians 1900 years ago, even though most of these people

were relatively uneducated. Certainly we should be capable of understanding the inspired words of the Holy Spirit. Let us follow religious teachers only to the degree that their doctrines coincide with the scriptures.

Underlying most religious division are the doctrines of men. Division comes from a lack of agreement over things taught. Of two opposing teachings both cannot be completely right. And since we are to "hold fast the form of sound words" (II Tim. 1:13), we dare not compromise with false teaching. Division, resulting from a conflict of truth and error, is actually caused by the doctrines of men which have begotten the error.

Human creeds and confessions of faith are yet another factor in religious division. They are the embodiment of the doctrines of men. Of course, not everything taught in creeds is error, but that creeds contain much error is evident when we observe that no two of them are alike and that most of them are contradictory. Human creeds crystalize false doctrines and stand as a great barrier to religious unity. No denomination will accept without alteration the creed of another. But if each religious body will surrender its creed and unite with Christ upon the one source of authority recognized by all, the Bible, a great stride toward unity will have been made.

Denominational names are still another cause of religious division. Initially most such names were used for the purpose of distinguishing one sect from another, but to many these human names have become so sacred that they are held in higher esteem than the name Christian. But no single denominational title will ever be accepted by all striving to follow Christ. If unity is ever to be attained, these names must be forever forgotten.

Finally, religious division is caused by denominational organizations. This has already been suggested by the mention of denomina-

tional creeds and names. Not only are the creeds and names opposed to Christian unity; but the religious bodies of which they are a part are also a barrier. Some have suggested that all denominations might combine their forces into a gigantic denomination, with each body maintaining its distinctive creed and name. This would be union, but not unity. Unity implies a likeness of thinking and action which could not be true with the above plan. The hard, cold fact remains that unity can never be attained until the whole denominational system with its various organizations which have been responsible for perpetuating division has been destroyed.

THE PLAN—UNITE WITH CHRIST. The mere removal of the causes of division will not produce unity. A positive basis of agreement must be found to replace the present system. **Many past unity efforts have failed because they sought to unite men with one another instead of uniting them first with Christ.** Christ is our common denominator. We may never completely agree with each other, but we should be able to agree with the Savior of mankind.

Unity with Christ implies complete acceptance of his absolute authority. He himself declared, "All authority hath been given unto me in heaven and on earth." (Matt. 28:18.)—A. S. V.) With the words, "Go ye therefore . . .", Jesus then delegated that authority to his apostles. Their teachings as well as those of Jesus himself are found in the inspired New Testament books. Therefore, to unite with Christ we must accept the complete and sole authority of the New Testament writings. All of us who believe that the Bible is divinely inspired recognize that the New Testament is authoritative. We agree that the things written therein are truth, and while we may not agree upon every small interpretation, so long as we will speak in the words of inspiration and leave our own opinions out, we may find unity on the word of God.

Acceptance of the authority of the New Testament, in turn, implies that we will strive to duplicate the pattern of apostolic Christianity which is revealed in those twenty-seven books. Paul presents the platform for unity when he declares, "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 longsuffering, **forebearing 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 call-

ing, **one Lord, one faith, one baptism, one God and Father of all,** who is above all, and through all, and in you all. (Eph. 4:1-6.) Here are seven things upon which we may unite. Underlying them all, Paul states, is love. For regardless of how much agreement we may attain on doctrinal points, there can never be true unity unless there is a love which makes us want to be one.

We have little difficulty in accepting the fact that there is but one Spirit, one hope, one Lord, and one God. Even in its present divided state the religious world largely agrees upon these matters. But this same passage also teaches that there is but one body, one faith, and one baptism. Since we are informed in Colossians 1:18 that the body is the church, we must agree that there is but one church, the undenominational body belonging to Jesus Christ. We must recognize that since there is but one faith it does make a difference what we believe and teach, and that only that faith based on God's word is acceptable. Furthermore, we must acknowledge that there is but one baptism. Since that baptism is described in the New Testament as being wrought by immersion in water, only when we accept that form may we have unity with Christ and hence with one another.

Unity of the faith cannot be accomplished without our duplicating the church of the first century. To do this we must teach the way of salvation as taught by the apostles, showing that when penitent believers are immersed into Christ, that they procure his atoning blood which washes away their sins. We must duplicate the congregational organization of the early church which was devoid of any hierarchy and which recognized Jesus as its only head. We must worship as did the primitive Christians, in Spirit and in truth. (The organization and worship of the church will be discussed further in succeeding lessons.) We must perform the same work performed by the primitive church—that of serving man and saving him from sin. We must wear the name Christian, without denominational prefix or suffix, as did the first century disciples, being in truth undenominational Christians. And we must conduct our personal lives in such a way as to reflect the glory of Christ and cause our fellow men to recognize us as a people called out of the world of sin. When we have done these things we will be one with Christ, and united with all who have united with Him.

IF THE WORLD DOES NOT UNITE. The above plan for unity may seem unattainable. Certainly, it is unlikely that everyone will

agree to accept the authority of the New Testament, even though most might do so. However, this need not prevent individual disciples and congregations from uniting with Christ. To the degree that we are one with Christ, we have attained unity. If a congregation duplicates in teaching and practice the pattern of the early church, it is helping to promote the unity for which Christ prayed. But when that congregation departs from the primitive pattern it is contributing to religious division.

And what of the individual? How may he promote the cause of unity? Suffice it to say

that he cannot do so while engaging in those things and being a part of those organizations which make for division. Neither can he do so by living completely apart from a congregation of fellow Christians. He should seek out a group of simple New Testament Christians who practice the things revealed in the Holy Word and who are content to be undenominational disciples of Christ. He should not rest until he has found such a congregation, and when he has found it, he should labor with his fellow heirs of life eternal to make Christian unity a reality for others.

TEST ON LESSON 25

List six causes of religious division:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

Fill in the blanks after reading the following passages that discuss some of the unities studied in this lesson—I Corinthians 8:4-6; Ephesians 2:13-18; I Corinthians 12:11-14:

Though there are many that are called gods, to us there is but one _____ the Father, and one _____ Jesus Christ. He is our peace and has broken down the middle wall of partition between the Jews and Gentiles and has made one new _____ of them. They have been reconciled to God in one _____ by the cross. Through him we have access in one _____ to the Father. As the _____ is one, so also is Christ. We are baptized by one _____ into one _____. We have been made to drink into one _____. However, the body is not one _____, but many.

Underline the phrase which correctly completes each statement:

1. Paul told the Corinthians to: follow him — follow Christ — follow him as he followed Christ.
2. If error is taught we should: hold to the truth — compromise with the false teaching — ignore the error.
3. The combination of all denominations with each maintaining its distinctive creeds and name would produce: unity — union — perfect harmony.
4. To unite religiously it is necessary first to: agree to disagree — form a new denomination — unite with Christ.
5. If we unite with Christ we will also: adopt creeds to explain His teachings — accept His absolute authority as revealed in the New Testament — insist that others accept our opinions.
6. The religious world largely agrees that there is: one God — one faith — one baptism.
7. The one baptism taught in the New Testament is accomplished by: sprinkling — pouring — immersion.
8. To be united in faith it is necessary for us to: ignore our differences — duplicate the pattern of the early church — promote denominational cooperation.
9. An individual may promote the cause of unity by: taking part in denominational activities — separating himself from other Christians — worshipping with a congregation of undenominational Christians.

Student may write here any comment, question, or request.

Keep this lesson 25 for study while test 24 comes to us. We will grade test 24 and mail back to you with lesson 26.

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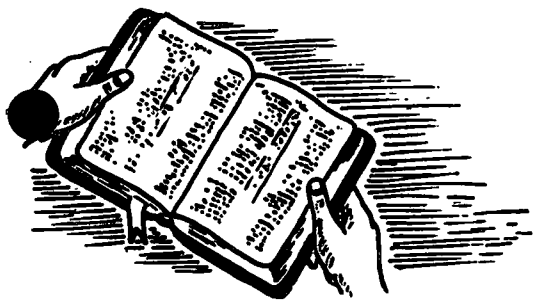
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Foundations of FAITH

LESSON 26 ACCEPTABLE WORSHIP

Topical Home Study Bible Course

Man is a worshipful creature. He has an innate desire to pay homage to a higher power. Yet, without knowledge of the one true God and the worship desired by that God, his worship will not be accepted.

UNACCEPTABLE WORSHIP. There are several kinds of unacceptable worship. Paul mentioned one in his address to the Athenians, on Mars' Hill. "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:22, 23.) While these people had erected an altar to God, they did not know Him, and could not please Him with their ignorant worship.

Jesus once condemned the Pharisees with the words, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship, teaching for doctrines the commandments of men." (Matt. 15:7-9.) The vain worship of these Jews consisted in placing their traditions upon a par with the commandments of God. Jesus told them, "Thus have ye made the commandment of God of none effect by your tradition." (Matt. 15:6.) Traditions and customs are not wrong within themselves, but when man makes law out of them, they become sin and void the worship which he offers to his Creator.

In Colossians 2:23 Paul speaks of certain ordinances, "Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body." Will worship is that which is self-imposed as distinguished from that which is given by God. If a man says, "I know what the scriptures teach, but I prefer it this way, and I will have it the way I want it," he is guilty of placing his will above that of God. This is what Saul did when he

personally offered a sacrifice to God, contrary to the law of Jehovah. (1 Samuel 13.) This is what he did when he saved some of the flocks of Amalek to offer to God when the Lord had told him to utterly destroy them. Samuel reproved the king by asking, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Samuel 15:22.) Assuredly, God will not accept our worship if we insist on offering our adoration contrary to instruction.

WHAT IS TRUE WORSHIP? When Jesus once passed through the province of Samaria he stopped to rest at Jacob's well outside the city of Sychar. There he engaged in conversation a Samaritan woman. She soon said, "Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." (John 4:19, 20.) To both the Jews and Samaritans the place of worship was extremely important, but they could not agree upon the proper locality. The reply of Jesus was designed to show that the place is of little consequence, but that the manner of worship is of great importance. "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:21, 23, 24.)

Acceptable worship, then, is two-fold—it must be in spirit, or with the proper condition of heart. It must also be in truth, or in accordance with the way that God has prescribed. Worship which is in spirit, but not in the way that He has ordained, is not pleasing to Him. Neither is God satisfied with worship carried out in the right way, but

which is devoid of the proper spirit. Acceptable worship requires both the spirit and the truth.

WORSHIPPING IN SPIRIT. There are numerous obstacles to worshipping God in spirit. One is to allow worship to degenerate into a mechanical rite. For example, it is possible for one to eat the Lord's supper while meditating upon other matters than the death of Christ. It is possible to sing hymns with the lips while the heart is far from God. It is possible to say a prayer without actually praying. When we are guilty of these faults, we do not truly worship. A lack of complete consecration is often responsible for this condition. To worship in spirit is to put out of one's mind everything of the world, and to completely center the heart upon things spiritual.

Likewise, self-righteousness can prevent the proper spirit of worship. In Luke 18:9-14 Jesus relates the parable of the two men who went to the temple to pray. The Pharisee used his prayer as a means of boasting. The publican confessed his sin. Jesus states that the tax collector was justified rather than the Pharisee because he had humbled himself. The Pharisee was so filled with self-righteousness that he could not prostrate his heart before the Almighty.

A heart filled with iniquity can also block spiritual worship. In the model prayer Jesus implored, "And forgive us our debts, as we forgive our debtors." Not only will God not forgive our sins if we do not forgive those who wrong us, but it is impossible for us to have the proper state of mind with a heart full of hatred and bitterness. Nor can we expect God to accept our worship if our lives are overflowing with unrepented sins.

Some fail to worship God in spirit because they mistake esthetic enjoyment for worship. The human emotions are pleased with beautiful music, but the enjoyment of the melodious strains of a spiritual song does not constitute worship. One may leave the place of worship feeling comforted because of the spiritual atmosphere which he has enjoyed. But while this is most desirable, such a sensation does not of itself constitute worship if it has not been accompanied by a heart in tune with God.

Neither can the proper attitude of worship be found where there is a lack of reverence. We read, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with

reverence and godly fear." (Heb. 12:28.) Reverence is the profound respect which we hold for God. It is a condition of heart which expresses itself in our outward demeanor. If in the presence of the dead we maintain solemn silence, can we expect God to be pleased if our worship is filled with whispering and general inattentiveness?

WORSHIPPING IN TRUTH. If men could transport themselves to an assembly of the early Christians, they would be struck by the utter simplicity of their worship. It was without many of the frills which have been attached to worship today. Something of the nature of that worship is described in Acts 2:42; "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers."

Mention of the apostles' doctrine implies that teaching was a part of the worship of the early church. The apostles' doctrine in which the Christians in Jerusalem continued is the same doctrine which we possess in the New Testament scriptures. But while that which was taught is specified as being the apostles' doctrine, the form of teaching in the early church varied. Preaching, exhortation, reading of the scriptures, or joint study of the same all constitute teaching the apostles' doctrine. However, Paul warns, "Let all things be done unto edifying." (I Cor. 14:26.) Any way of teaching which does not profit the church should be discontinued.

The early church continued stedfastly in the breaking of bread or the Lord's supper. This institution was given to remind the worshipper of the death of Jesus Christ and to focus his attention upon the supreme sacrifice offered by the Lord. It will be studied in detail in another lesson.

Prayer also constituted a part of the worship of first century Christians. That the Jerusalem church continued stedfastly in it simply means that they carried out the injunction, "Pray without ceasing." (I Thess. 5:17.) Of course, prayer should not be limited to public assemblies of worship, but should be a part of the personal life of each individual Christian. This subject will also be studied further in another lesson.

The assemblies of the early Christians were filled with the singing of psalms, hymns, and spiritual songs, unaccompanied by instruments of music. Paul admonishes, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col.

3:16.) Again he adds, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:19.) In singing we exhort one another while at the same time praising God. The emphasis in the scriptures is upon singing from the heart, rather than upon the beauty of the harmony. Naturally, the more beautiful the music the easier it will be to sing from the heart, but one should never refrain from singing because he has difficulty in carrying a tune. The intentional omission of instrumental music in the worship of the Lord's church may be explained by the fact that the Lord is more interested in that which proceeds from our heart than any mechanical melody which we might make. While an instrument of music can only make sound, the lips utter meaningful words which are an expression of the heart of the worshipper.

The period of worship was used by the first century disciples as an opportunity to give of their financial means for the work of the Lord. When Paul took up a collection at Corinth for the needy in Judea he exhorted the Corinthians, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no

gatherings when I come." (I Cor. 16:2.) Again he wrote, "Every man according as he purp-
 oseth in his heart, so let him give; not grudg-
 ingly, or of necessity: for God loveth a cheer-
 ful giver." (II Cor. 9:7.) From these two
 verses three principles of scriptural giving may
 be derived; we must give as we are prospered,
 as we purpose in our heart, and cheerfully.

THE DAY OF WORSHIP. While the early Christians gathered for worship as opportunity and need afforded itself, there was one special day of worship. This was the first day of each week, called the Lord's day by John. (Rev. 1:10.) It was on this day that Jesus arose from the grave and it was celebrated in his memory. Particularly on this day did Christians meet to eat the Lord's supper. (Acts 20:7.) And as already noticed they used this day to give according to their prosperity. (I Cor. 16:2.) The Lord's day is the first day and should not be confused with the Jewish sabbath which was the seventh day. All Christians should faithfully worship God on this day, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:25.)

TEST ON LESSON 26

Write true or false before the following statements:

- 1. All worship is acceptable to God.
- 2. Jesus condemned the worship of the Pharisees.
- 3. True worship must be in spirit and in truth.
- 4. One always worships when he enjoys a worship period.
- 5. Singing in the early church was without musical accompaniment.
- 6. The early Christians worshipped on the first day of the week.
- 7. It is not important for Christians to worship regularly.

List three kinds of unacceptable worship:

1. _____
2. _____
3. _____

Give five obstacles to worshipping in spirit:

1. _____
2. _____
3. _____
4. _____
5. _____

In the blank after each passage, indicate whether prayer, teaching, giving, singing, or the Lord's supper is mentioned in that scripture:

1. Acts 12:12 _____.
2. Acts 20:7 _____ and _____.
3. I Corinthians 16:2 _____.
4. I Corinthians 14:15 _____ and _____.
5. Acts 20:20 _____.
6. I Corinthians 11:20-29 _____.
7. Acts 16:25 _____ and _____.

Keep this lesson 26 for study while test 25 comes to us. We will grade test 25 and mail back to you with lesson 27.

Student not to write here:

Name _____

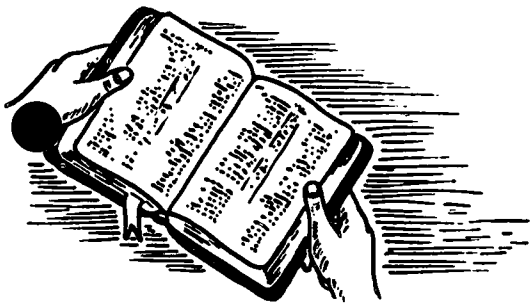
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Foundations of FAITH

LESSON 27 PRAYER

Topical Home Study Bible Course

The inspired writer has said, "Draw nigh to God, and he will draw nigh to you." (James 4:8.) There is no better way to draw near to the Father than through the medium of prayer. In prayer we talk with God, pouring out our hearts as a child does in the presence of his earthly father. We should not consider prayer a speech to inform God of our needs because Jesus teaches, "Your Father knoweth what things ye have need of, before ye ask him." (Matt. 6:8.) However, even though he knows our needs, He expects us to ask for those things which we desire.

THE POWER OF PRAYER. It has been truly said, "Prayer can change the night to day." The things wrought by prayer cannot be measured. However, a few Biblical examples should impress us with its power. James writes, "Elijah was a man of like passions with us, and he prayer fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit." (James 5:17, 18—A. S. V.) If a fervent prayer of Elijah could stop the rain for three and a half years, and if another prayer from his lips could cause the heavens to open up, surely James is correct when he says in the same chapter, "The effectual fervent prayer of a righteous man availeth much." (James 5:16.)

The Bible abounds in accounts of fulfilled prayers. Hannah prayed that she might be given a child and God answered her petition. (I Samuel 1.) Nehemiah prayed for the Jews in Jerusalem, and through God's providence he was sent to that city to rebuild its walls. (Neh. 1.) Solomon prayed for wisdom, and God gave him not only wisdom, but also riches and honor. (I Kings 3.)

HOW TO PRAY. On one occasion the disciples said to Jesus, "Lord, teach us to pray." (Luke 11:1.) The prayer which followed is usually called the Lord's prayer, but it might more appropriately be termed the

model prayer since in giving it Jesus said, "After this manner therefore pray ye." (Matt. 6:9.) The prayer was offered as a means of teaching the disciples how to pray. It was never intended to be used as a memorized prayer. Notice carefully the language of Jesus. "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." (Matt. 6:9-13.) This prayer is to the point and very brief, yet it contains most of the parts which might properly be included in a more lengthy prayer.

There are at least six parts to prayer. They are (1) address, (2) praise, (3) thanksgiving, (4) confession, (5) petition, and (6) closing. The individual occasion will determine the length and emphasis to be placed on each of these. Some prayers, such as those offered for the bread and fruit of the vine in the Lord's supper, may omit one or more of these parts.

Address. All prayers should be addressed to God, the Father, rather than Christ. We pray **through** Jesus as our mediator, but are not told to pray to him. Jesus appropriately began the model prayer with the words, "Our Father which art in heaven." There are many other ways which we may address God as we approach the throne of mercy.

Praise. After Jesus in the model prayer addressed the Father, he continued, "Hallowed be thy name." This is an expression of praise which we too often neglect in prayer. A study of the psalms of David reveals his continual praise of God for His mercy, love, and justice. This appreciation of the greatness of the Almighty partly explains why David is called a man after God's own heart.

Thanksgiving. James tells us, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." (James 1:17.) There are many things for which we may thank God. There are the material blessings—food, clothing, shelter, and protection. And there are the wonderful spiritual blessings of Christ, the Bible, the church, and the hope of life eternal. Our thanksgiving should be sincere, not simply a catalog of items which we mechanically enumerate.

Confession. In the parable of the Pharisee and the publican who went into the temple to pray (Luke 18), Jesus states that the publican was justified rather than the Pharisee because he humbled himself before God while the Pharisee did not. The Pharisee commended himself: the publican confessed his sinfulness. In approaching God we must strip ourselves of every vestige of pride by acknowledging our mistakes. Therefore we read, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9.)

Petition. While the Father knows our needs, He expects us to ask Him to fill them. We are instructed, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7,8.) Since we are to confess our sins, we should not forget to ask God to forgive us, as "we forgive our debtors."

Our petitions should include requests for a continuation of God's material and spiritual blessings. In the model prayer Jesus asked for "our daily bread", literally, our bread, not for tomorrow or next week, but for this very day. We are to live one day at a time. Our prayers should be as specific as possible rather than being expressed in vague generalities. And since "we know not what we should pray for as we ought" (Romans 8:26), we should always ask that the will of God might be done. "If we ask any thing according to his will, he heareth us." (I John 5:14.) Sometimes we pray for things which are not best for us. We should be willing to let God in His infinite wisdom fill our requests as He sees fit.

Prayers should never be selfish. This does not mean that we should not pray for the Father to fill our needs, but we should not neglect to pray for others. We ought to pray for those in authority, for the sick, for the lost, and for the church. We are even to pray for our enemies as Jesus teaches, "Pray

for them which despitefully use you, and persecute you." (Matt. 5:44.)

Closing. No prayer should be ended without its being offered in the name of Jesus. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17.) This is usually expressed at the close of a prayer, although it may be properly stated elsewhere. The word "amen" which is used to terminate prayers means "so be it". It may be thought of as the exclamation point of a prayer and should never be uttered without thinking what it means.

WHEN TO PRAY. Paul admonishes, "Pray without ceasing." (I Thess. 5:17.) Obviously he does not mean that we should be engaged in prayer every waking hour. Rather we gain the thought that we should always be of prayerful mind and that our prayer life should be constant. We ought to pray to the Father whenever we feel the need of communing with Him. Nehemiah prayed while in the presence of the king. (Neh. 2:4.) Probably he offered a brief silent prayer, and it is likely that the king did not even know that he prayed. But as he was about to make an important request of the king, he invoked divine aid that he might receive a favorable answer.

Daniel had a pattern of prayer. Thrice each day he prayed facing Jerusalem. We are not told that we must face Jerusalem as we pray, nor are we told how often we should pray. Yet the example of Daniel in establishing a habit of prayer ought to be followed by all. It is most difficult to be constant in prayer without having a definite time each day to approach the heavenly throne. If we limit our prayers to those special moments in which we feel a strong urge to pray, too often we will fail to pray altogether. Let it also be noted here that the practice of giving thanks for our food should be followed by every Christian. In this we follow the example of Jesus who never ate a meal without first giving thanks to the One who gives us all things.

WHERE TO PRAY. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret shall reward thee openly." (Matt. 6:6.) The Pharisees in the time of Jesus often prayed in the open that they might receive the praises of men for their holy living. Jesus enjoins us to pray in secret because we do not pray for the benefit of others. But private prayer has another important advantage.

It enables us to shut the world out of our minds in order that we may give our thoughts undivided to the Lord. We cannot pray successfully if we are praying with our lips and listening to a conversation with our ears.

PUBLIC PRAYER. While individually we should pray in secret, in the assemblies of the saints we pray jointly. When Peter was released from prison he found the Christians gathered in a prayer meeting in the home of the mother of John Mark. (Acts 12:12.) Though only one should speak at a time in public prayer, the minds of all should follow the prayer that it might be theirs as well as that of the speaker. Of course, the one directing the prayer ought to express thoughts which can be shared by all, and should speak distinctly so that they can truly make it their prayer.

OBSTACLES TO EFFECTIVE PRAYER. Many prayers go unanswered. Here are some reasons. (1) **Selfish requests.** James explains, "Ye ask, and receive not, because ye ask

amiss, that ye may consume it upon your lusts." (James 4:3.) (2) **Failure to pray according to God's will.** "If we ask anything according to his will, he heareth us." (1 John 5:14.) (3) **Vain repetitions.** "But when ye pray, use not vain repetitions, as the heathen do." (Matt. 6:7.) Phrases that are repeated over and over again in prayers soon become trite and without meaning. When they do they will not reach God. (4) **Lack of faith.** "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." (James 1:6, 7.) Don't ask for anything doubting the ability of the Lord to fill the request. (5) **Lack of constancy.** In the parable of the persistent widow (Luke 18:1-8) Jesus teaches us to continue to ask for our wants rather than to ask a single time and then forget about it. (6) **A dishonest heart.** This was the mistake of the Pharisee in the parable previously noted. The heart must be in tune with God if we expect Him to hear us.

TEST ON LESSON 27

Write true or false before the following statements:

- 1. The prayer usually called the Lord's prayer was intended to teach the disciples how to pray.
- 2. There are no more than four parts of prayer.
- 3. In the model prayer Jesus did not offer thanksgiving.
- 4. In the parable of the Pharisee and the publican, the Pharisee confessed his sinfulness.
- 5. Our prayers should be offered subject to the will of God.
- 6. Jesus gave thanks before eating a meal.
- 7. We should not pray for our enemies.
- 8. We should pray without ceasing.
- 9. Repetition of memorized phrases is an effective way to reach God with prayer.

Underline the phrase which correctly completes each statement:

1. The one who prayed that it might not rain was: Nehemiah—Elisha—Elijah.
2. Solomon prayed for: riches—wisdom—honor.
3. We are to pray to: the Father—Christ—the Holy Spirit.
4. The expression "Hallowed be thy name" is: praise—petition—address.
5. "Amen" means: "the prayer has ended"—"open your eyes"—"so be it".
6. Private prayers should be offered: on the street corners—in public places—in secret.

In the blank after each scripture reference write the person or persons FOR WHOM prayer is requested, commanded, or said to be offered:

- 1. Romans 10:1 _____
- 2. I Timothy 2:1 _____
- 3. I Timothy 2:2 _____
and _____
- 4. II Timothy 1:3 _____
- 5. Colossians 1:3 _____
- 6. Ephesians 6:18 _____
- 7. Luke 22:31, 32 _____
- 8. Matthew 5:44 _____
- 9. Luke 23:34 _____

Student may write here any comment, question, or request.

Keep this lesson 27 for study while test 26 comes to us. We will grade test 26 and mail back to you with lesson 28.

Student not to write here:

Name _____

Date received _____

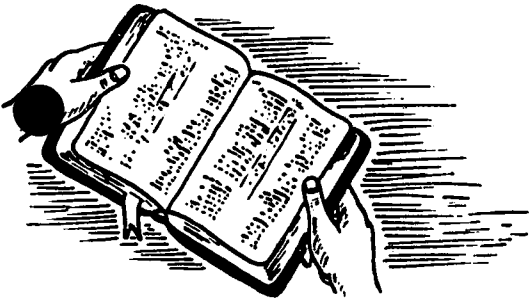
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Grade _____

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Foundations of FAITH

LESSON 28 THE LORD'S SUPPER

Topical Home
Study Bible Course

In the capital of the United States the Washington Monument reaches high into the sky in memory of the first American president. In the same city the Lincoln Memorial stands in honor of another great president. A few miles away in Virginia is the tomb of the Unknown Soldier, placed there in memory of those unknown military men who gave their lives in their nation's service. When men desire to remember a great man or woman, they usually erect a monument of wood or stone that when passers-by look upon it they may call to mind the one in whose honor it was built. However, all such memorials eventually crumble or decay. Therefore, when Jesus Christ determined to leave a monument to His name, He gave one which would stand as long as the earth remains.

THE LORD'S SUPPER INSTITUTED. On the night of His betrayal to be crucified, Jesus ate the Passover with His disciples in an upper room. While eating He took some unleavened bread, offered thanks, broke the bread, and gave it to the disciples with the words, "Take, eat; this is my body, which is broken for you: this do in remembrance of me." Having done this, he took the cup containing the fruit of the vine (the grape) and giving thanks, he then said, "This cup is the new testament (covenant) in my blood; this do ye, as oft as ye drink it, in remembrance of me." (I Cor. 11:24, 25.) Thus there came into being that memorial which has from the death of Christ to the present time reminded Christians of the sacrifice made for them by their crucified Savior.

TERMS APPLIED TO THE SUPPER. Three expressions are used in the scriptures with respect to this memorable feast. As already suggested, it is called the "**Lord's supper.**" It is appropriately so called because it was inaugurated by Jesus and is in memory of Him. In I Corinthians 10:16 it is called a "**communion**" of the body and blood of Christ because in partaking of it Christians partici-

pate with one another and with Jesus in His sufferings. It is spoken of in Acts 2:42 and Acts 20:7 as the "**breaking of bread.**" While this phrase sometimes denotes a common meal, in these verses it has special reference to the feast in which bread is broken in memory of Christ.

The Lord's supper is sometimes called the Eucharist, meaning "giving of thanks". However, this expression is never applied by the inspired writers to the Lord's supper and cannot be so used with scriptural authority. It is also designated a sacrament, as are baptism and marriage. But here again, we have no scriptural sanction for the use of this word as a designation of the Lord's supper.

THE PURPOSES OF THE SUPPER. Primarily, the Lord's supper is a **memorial**. The words of Jesus, "Do this in remembrance of me," identify it as such. When Christians partake of the bread and fruit of the vine they should take their minds back 1900 years to that occasion when Jesus was suspended on Calvary's cross for the sins of all mankind. To them the bread represents the torture wracked body of the Savior. The fruit of the vine is emblematic of His blood, shed as a perfect sin offering for the sins of each individual.

However, this communion with Christ signifies more to the Christian than a memorial. Jesus said of the cup, "This cup is the new testament in my blood." (I Cor. 11:25.) The word testament may also be translated **covenant**, and this is the prime meaning in this passage. The fruit of the vine is a visible expression of the agreement between Christ and the Christian—the covenant that if the disciple of the Lord is faithful to Him, He will reward him at the end of the way with an eternal home.

As a memorial the Lord's supper looks backward to His death. As a covenant it declares our present, living faith. But the sup-

per also looks to the future. Paul says, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (I Cor. 11:26.) It is thus a **proclamation** to the world that Christ will return again to take home with Him the faithful. Since it does point to the second coming of Christ, the breaking of bread is to be observed until the end of time.

The Lord's supper also serves as a symbol of the **unity** within the body of Christ. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? **For we being many are one bread, and one body:** for we are all partakers of that one bread." (I Cor. 10:16, 17.) The one bread of which the Christian partakes reminds him of the one body. The one body is the one, undivided church of Jesus Christ. "And he is the head of the body, the church." (Col. 1:18.) While individually Christians are many, they are unified in one church and this unity is symbolized by one bread.

WHAT THE LORD'S SUPPER IS NOT. Several erroneous ideas have become attached to the Lord's supper. One is the doctrine of **transubstantiation**. This is defined in the Canons and Decrees of the Council of Trent as follows: "In the Eucharist are contained truly, really, and substantially the body and blood, together with soul and divinity of our Lord Jesus Christ, and consequently the whole Christ." Again, "The whole substance of the bread is converted into the body, and the whole substance of the wine into the blood." Thus the idea is presented that in partaking of the bread and fruit of the vine one eats the literal body of Christ, and drinks his literal blood. The authority for this teaching is given as Matthew 26:26-28. Here Jesus instituting the supper states, "Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament." It is argued that when Jesus said "this is my body" and "this is my blood" he meant it was his literal body and blood, the actual body suspended on Calvary and the actual blood shed at the cross.

In His teaching Jesus made frequent use of the metaphor, a comparison in which the likeness is implied rather than specifically stated. When he said in John 10:9, "I am the door," and in John 15:5, "I am the vine," he obviously was using this form of speech. Likewise when he said, "This is my body," it is

apparent that he was employing a metaphor since he stood before the disciples in the flesh. And when he said, "This is my blood," he could not have meant His literal blood since it was still coursing through his veins. Moreover, as already noticed the emblems were to serve as a memorial to Christ. A memorial stands for something, but is never the real thing itself. Were the bread and fruit of the vine the literal body and blood of our Savior, they could not be taken in remembrance of Him since they would then be the actual body and blood of Jesus. Therefore, the doctrine of transubstantiation violates the purpose which the Lord's supper is to serve.

As an outgrowth of transubstantiation there came the teaching of the **Sacrifice of the Mass**. This is the theory that a priest repeats the sacrifice of Jesus on the cross each time that Mass is said. But the idea of a continual repetition of the death of Christ contradicts the plain teaching of the Hebrew letter. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did **once**, when he offered up himself." (Heb. 7:26, 27.) Since the sacrifice of Jesus was perfect, it need not be repeated.

Another theory is that in partaking of the Lord's supper **one receives the remission of sins**. This concept is drawn from the statement, "This is my blood of the new testament, which is shed for many for the remission of sins." (Matthew 26:28.) It is concluded that the fruit of the vine is for the remission of sins. However, in this verse the antecedent of "remission of sins" is "blood", not the cup. The forgiveness of sins is procured by the shed blood of Christ, not by drinking the fruit of the vine.

WHO SHOULD PARTAKE? The Lord's supper was never intended for the sinner. Only for the child of God is it a memorial of the death of Jesus; only for the child of God is this communion a symbol of the divine covenant; only for him is it a proclamation of faith in the return of the Son of God; only to the Christian is the bread a sign of the unity of the one body. For the non-Christian the Lord's supper is meaningless. It should be partaken of only by the disciple of Christ.

THE MANNER OF PARTAKING. "Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy

manner, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." (I Cor. 11:27-29—A. S. V.) This condemnation for partaking in an unworthy manner should cause us to meditate seriously upon our method of observance. To partake in a worthy manner one must center his mind upon Christ and his death. If, instead, he allows his mind to wander to the material things about him, he is guilty of the body and blood of Christ. Too often Christians may eat the Lord's supper in a mechanical fashion, allowing it to degenerate into a mere ritual. This is displeasing to God.

WHEN TO COMMUNE. "And upon the first day of the week, when the disciples came

together to break bread, Paul preached unto them . . ." (Acts 20:7.) The stated purpose of this assembly was to partake of the Lord's supper, not to hear Paul preach. Observe that this occurred on the first day of the week, or Sunday. The use of the definite article "the" implies that the early Christians observed the Lord's supper every first day of the week, just as the command, "Remember the sabbath day, to keep it holy," meant to each devout Jew that he should observe 52 sabbaths a year. Church historians of various faiths concur that the practice of early Christians was to eat the Lord's supper weekly. The observance of the memorial feast on a monthly or quarterly basis is of human origin. To be infallibly safe the Christian should partake of it every Lord's day in memory of his blessed Savior. Surely if he loves Him he will not consider this a burden.

TEST ON LESSON 28

Read the following passages which describe the institution of the Lord's supper—Matthew 26: 26-29; Mark 14:22-25; Luke 22:19-20; I Corinthians 11:23-25. In the blanks before the following quotations write the name of the book in which the exact statement is to be found:

- 1. "And he took bread, and gave thanks, and brake it, and gave unto them."
- 2. "Take, eat: this is my body, which is broken for you: this do in remembrance of me."
- 3. "And he took the cup, and when he had given thanks, he gave it to them."
- 4. "After the same manner also he took the cup, when he had supped."
- 5. "Drink ye all of it."
- 6. "And they all drank of it."
- 7. "For this is my blood of the new testament, which is shed for many for the remission of sins."
- 8. "This is my blood of the new testament which is shed for many."
- 9. "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

Complete the following statements:

1. Three scriptural expressions applied to the memorial feast are _____,
_____ and _____.
2. Two terms often applied to this feast which are without scriptural sanction
are _____ and _____.
3. Four things signified to the Christian in the Lord supper are _____,
_____, _____,
and _____.
4. Three erroneous teachings regarding the Lord's supper are _____,
_____, and _____.

Write true or false before the following statements:

- 1. The Lord's supper is intended only for the Christian.
- 2. The manner in which we partake of the Lord's supper is un-
important.
- 3. In Acts 20:7 we are told that the disciples gathered to hear
Paul preach.
- 4. To follow the example of the early Christians we must par-
take of the Lord's supper every first day of the week.

Keep this lesson 28 for study while test 27
comes to us. We will grade test 27 and mail
back to you with lesson 29.

Student not to write here:

Name

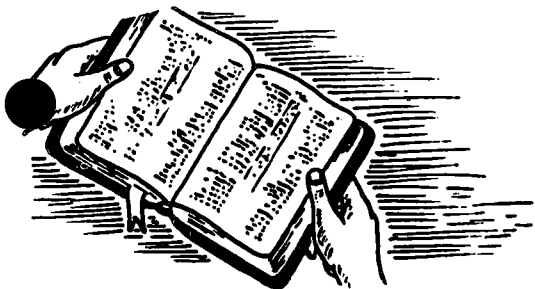
Date received

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Foundations of FAITH

LESSON 29 CHURCH ORGANIZATION

Topical Home Study Bible Course

The great apostasy began as early as the second century. In no way was this departure from the truth more evident than with respect to changes made in church organization. Since that time many other alterations in the divine plan have been made and therefore a careful study of the organization of the primitive church is highly desirable.

CHRIST, THE HEAD OF THE CHURCH.

The New Testament church is not a democracy. It is a monarchy, with Jesus as the absolute king. We read, "And he is the head of the body, the church." (Col. 1:18.) The supremacy of his authority is stated in the Great Commission. "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth." (Matt. 28:18—A. S. V.) Since his authority is complete, the worship, organization, and work of each congregation must be regulated by the teachings of Jesus and His divinely commissioned apostles. These are found in the New Testament. No local church may rightly present any teaching not sanctioned by Christ.

THE APOSTLES. In giving the body of teachings found in the New Testament, the apostles were acting under authority granted them by the Lord. The apostleship was a temporary office designed to lay the groundwork of the church which was "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2:20.) Of the apostles, only Judas Iscariot was replaced after his death (by Matthias), and that was because he had committed suicide prior to the establishment of the church. (See Acts 1.) Paul was a special apostle with a special commission to take the gospel to the Gentiles. (Acts 9:15.) He was not one of the twelve. With the death of the last of the apostles near the end of the first century, the work of the apostles was completed.

CONGREGATIONAL INDEPENDENCE.

In the first century each congregation was completely independent, subject only to Jesus as the head of the church. There was no hierarchy with authority over the local church. However, this does not imply that there was a lack of fellowship and cooperation among congregations. They were united by love, and assisted one another as occasion demanded. When a famine arose in Judea, the church in Antioch sent help to the elders by Paul and Barnabas. (Acts 11: 29, 30.) A few years later Paul traveled among the churches he had established, asking for contributions for the saints in Jerusalem. (I Cor. 16:1-3; Romans 15:25, 26.) Yet in all of this each church maintained its autonomy and no super organization was established.

ORGANIZATION OF THE CONGREGATION.

As soon as possible after their establishment churches of the first century were organized. We find Paul and Barnabas planting churches in Antioch of Pisidia, Iconium, Lystra, and Derbe. (Acts 13, 14.) Later, they returned to these congregations and appointed elders. (Acts 14:23.) Prior to the appointment of elders, these were scriptural congregations. A church may scripturally exist without elders, but as soon as qualified men are available they should be appointed. Elders were appointed in the first century by preachers of the gospel as the above example shows. Also, Paul wrote the young preacher Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." (Titus 1:5.) (To ordain is to appoint.) When seven men were chosen to care for the Grecian widows in the Jerusalem church, they were selected by the body of Christians, but specifically appointed by the apostles. (Acts 6:3.)

Two offices existed in the local congregation — elders and deacons. The elders were also known as bishops, pastors, overseers, and

presbyters. Each congregation had more than one elder and more than one deacon.

THE WORK AND QUALIFICATIONS OF ELDERS. The elders of the church are the shepherds of the flock. Into their hands has been committed the welfare of the congregation. Peter admonishes bishops, "**Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.**" (I Peter 5:2, 3.) Elders are overseers, not dictators. Yet we are told, "**Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.**" (I Tim. 5:17.) Therefore it is their responsibility to rule the church, and having taken into consideration the needs of the members, to make the final decisions which will shape the spiritual destiny of the body. They are to be teachers. Paul addressed the Ephesian elders, "**Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.**" (Acts 20:28.)

The qualifications of elders, which Paul says are "musts" and therefore cannot be dispensed with) are given in I Timothy 3:1-7 and Titus 1:5-9. The student should read these passages carefully. Space does not allow extensive comment on these qualifications, but brief notice of a few of them should be made. A bishop must be apt (or given) to teach. He must "be able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1:9.) Many fine Christian men who are otherwise qualified are not competent to teach and should not be made elders. A bishop must also rule well his own house. He is to have faithful (or believing as rendered in the A. S. V.) children. Paul explains that a man's family is his proving ground. "For if a man know not how to rule his own house, how shall he take care of the church of God?" (I Tim. 3:5.) Moreover, he must not be a novice. A beginner in the Christian faith usually does not have the knowledge, and certainly does not possess the experience necessary to shepherding the flock of Christ.

RELATIONSHIP OF THE MEMBERS TO THE ELDERS. Since the elders are their spiritual shepherds, the members should be subject to them. We read, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it

with joy, and not with grief: for that is unprofitable for you." (Heb. 13:17.) Although Christians may occasionally doubt the wisdom of the decisions of the elders, they should submit themselves and not rebel. When elders lack in discretion or zeal the fault usually lies with the selection of unqualified men for that office. Hence it is most important to select only men who possess the qualifications given by the Holy Spirit.

THE WORK AND QUALIFICATION OF DEACONS. The scriptures tell us little about the work of deacons. The Greek word from which the word deacon is derived means servant. It is elsewhere translated minister. Sometimes it is used in the scriptures in the general sense of "servant" while on other occasions it refers to a specific function in the church. From the definition of the word we conclude that deacons act as servants rather than shepherds as is true of elders. In Acts 6 we read that seven men were appointed by the apostles to care for the needs of the widows of the Grecian Jewish Christians. Although they are not called such in this chapter, the work which they performed would indicate that those men were deacons. Their specific responsibility was to minister to the needs of members of the church while the apostles confined themselves to the oversight of the church. Thus it would appear that deacons have the responsibility of looking after matters to which they are assigned by the elders.

The qualifications of deacons are discussed in I Timothy 3:8-13. They are similar to those demanded of elders, the chief distinction being that deacons are not required to be able to teach. Otherwise they are to possess the same high moral characteristics stipulated for bishops.

THE WORK OF EVANGELISTS. When Paul came to Caesarea we are told that he "entered into the house of Philip the evangelist, which was one of the seven; and abode with him." (Acts 21:8.) Paul wrote Timothy, "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (II Tim. 4:5.) An evangelist is a preacher of the gospel. The word is used in the scriptures to refer to preachers without respect to whether they confine their work to one locality or travel from place to place. Paul did both. Much of his time was spent in going from city to city establishing new congregations. Yet he remained a year and a half in Corinth (Acts 18:11) and three years in Ephesus. (Acts 20:31.)

Paul outlines the work of an evangelist in his epistles to two young gospel preachers, Timothy and Titus. Timothy is charged, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." (II Tim. 4:2.) Evangelists are to establish new churches, strengthen established churches, and proclaim the word of God wherever opportunity affords itself. They may labor with congregations having elders as Timothy did with the church in Ephesus. (See Acts 20:17 and I Timothy 1:3.) However, in this capacity they are not to usurp the work or authority of the bishops. An evangelist is not a pastor or shepherd unless he serve in the dual role of elder and preacher as was true of Peter. (I Peter 5:1.) He should be subject to the discipline and direction of the elders and ought not to be held in higher esteem than the bishops by members of the church. When the initiative for new works must always come from a preacher rather than the elders, or when a preacher has the prime responsibility for shepherding the flock, it indicates that he is doing the work of an

elder rather than an evangelist. Moreover, if the congregation is unable to provide its own talent for preaching and edification in the absence of an evangelist, it is a sign that elders are failing in their responsibility to feed the flock. And when members will not attend the worship unless they like the speaker, it shows that they are more wedded to a man than to Christ. These are danger signs of which to be aware.

Jesus condemns the use of titles of distinction by evangelists or anyone else. "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." (Matt. 23:8-10.) In these verses Jesus condemns not just the three titles specifically mentioned, but all other titles of distinction such as "Reverend". In this, as in all other things, let us hold fast to the "faith which was once delivered unto the saints." (Jude 3.)

TEST ON LESSON 29

Underline the phrase that correctly completes each of the following statements:

1. The church is a: democracy—republic—monarchy.
2. First century congregations were united by: a convention—love—a heirarchy.
3. Elders are to: feed the flock—lord it over God's heritage—act as dictators.
4. Christians should: be subject to the elders—openly oppose the elders—refuse to submit to the elders.
5. Deacons are appointed to: preach—serve—preside at the Lord's table.
6. An evangelist is a: pastor—preacher of the gospel—bishop.
7. The responsibility for directing the church is that of: the deacons—the bishops—an evangelist.

WHO—

1. Is the head of the church? _____
2. Was charged by Christ with the responsibility of setting forth the teachings of the early church? _____
3. Was a special apostle? _____
4. Appointed elders in Iconium? _____ and _____
5. Are shepherds of the flock? _____
6. Are servants in the church? _____
7. Are known as evangelists? _____

Read I Timothy 3:1-13 and Titus 1:5-9. Then answer the following questions:

1. It is proper for a man to desire to be a bishop?
2. Who was told to ordain elders in every city?
3. What does Paul call the office of a bishop?
4. How many wives is a bishop to have?
5. Of what are his children not to be accused?
6. Why must a bishop have his own house in subjection?
.....
7. What qualification given by Titus expresses the thought that an elder must not always insist on having his own way?
8. What phrase in Timothy mentions an elder's teaching ability?
.....
9. What expression teaches that a deacon must not be a money lover?
.....
10. What word implies that deacons are to be serious minded?

Keep this lesson 29 for study while test 28 comes to us. We will grade test 28 and mail back to you with lesson 30.

Student not to write here:

Date received

Name

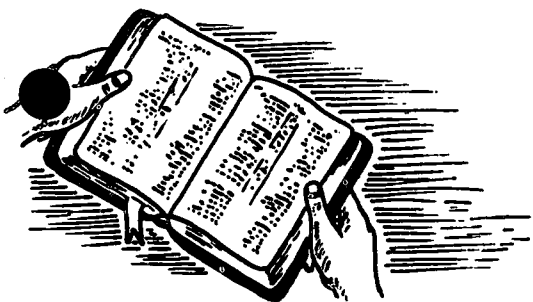
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Foundations of FAITH

LESSON 30 THE RESURRECTION OF THE DEAD

Topical Home
Study Bible Course

One of the great phenomena of history occurred a few weeks after the death of Jesus Christ at Calvary. When He was crucified His disciples were disillusioned. One had betrayed Him into the hands of His enemies. The rest had forsaken Him at His trial. When He was buried it was by the hands of others than His apostles. Apparently they had lost all hope because their Master was taken away. Yet these same men, who shortly before were utterly discouraged, preached the gospel on the day of Pentecost just fifty days later with astounding success. In the months and years that followed they spread the teachings of the Galilean throughout the world with a rapidity unequaled in history. Eventually, if tradition may be relied upon, they all died as martyrs, except for John, the beloved apostle.

How shall we account for the amazing transformation of these men? What changed their dejection into a burning zeal that knew no bounds? There is but one explanation—the resurrection of Jesus Christ, the Son of God. Between the time of His death and the day of Pentecost they had beheld in the flesh the one whom they had seen die on the cross.

The importance of the resurrection cannot be too highly stressed. Man has always been concerned about it. Job asked, "If a man die; shall he live again?" (Job 14:14.) The Pharisees and Saducees of the time of Jesus were divided over the matter. The Pharisees contended for the resurrection, the Saducees denied it. Our whole philosophy of life necessarily revolves around what we think of life after death. Paul believed in the resurrection, but he declared, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for tomorrow we die." (I Cor. 15:32.) He summed the matter up correctly. If there is no hereafter, then we might as well give ourselves over to enjoying life in the fullest carnal way. If there is a life after

death, then our primary concern should be for that.

The doctrine of the resurrection is in the realm of faith. It is not possible to scientifically prove it. By the same token, it cannot be scientifically disproved. There are thousands of things which cannot be demonstrated by science, yet we accept them without question. Why? Because of the testimony of others. For example, we cannot prove by science that Julius Caesar ever lived. Yet this is accepted as an unquestioned fact because of historical records that have come down to us. In the same way, we have abundant testimony of the resurrection of Jesus Christ from those who were eyewitnesses. Our faith, therefore, rests upon a firm foundation, not mere speculation.

THE RESURRECTION IS PLAUSIBLE.

In support of the doctrine of the resurrection, Paul draws an argument from things familiar to every tiller of the soil. "But some man will say, How are the dead raised up and with what body do they come? Thou fool, that which thou sowest is not quickened (made alive), except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body." (I Cor. 15:35-38.) Whenever a seed is planted, it dies in producing a new plant. In order for there to be new life, there must first be death. Paul's reasoning is that if we die a physical death, it is possible for that death to produce a new life even as a seed produces a new plant as it dies.

THE EVIDENCE OF THE RESURRECTION. Jesus Christ taught the doctrine of the resurrection. Of Himself He declared, "Behold we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to cru-

cify him: and the third day he shall rise again." (Matt. 20:18, 19.) Of others he said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." (John 5:28, 29.)

Not only did Jesus teach the resurrection, but He proved it possible by Himself arising from the grave. Since He arose it proves His teachings relating to the resurrection correct and that we also may arise some day. It is impossible to separate the resurrection of Christ from our future resurrection. Their connection is demonstrated by Paul when he says, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised: and if Christ be not raised, your faith is vain; ye are yet in your sins." (I Cor. 15:12-17. It follows then that the resurrection of Christ and our resurrection stand or fall together. If the former can be proved from adequate testimony, then the latter is established.

WERE THERE SUFFICIENT WITNESSES TO THE RESURRECTION OF JESUS? The resurrection of Christ has been called the best proved fact of ancient history. We know that He appeared to the following people between His resurrection and ascension: (1) Mary Magdalene—John 20:11-17, (2) some women—Matthew 28:1-10, (3) Peter—I Corinthians 15:5, (4) Cleopas and a companion—Luke 24:13-35, (5) all the apostles except Thomas—John 20:19-25, (6) all the apostles including Thomas—John 20:26-29, (7) seven disciples at the Sea of Tiberias (Galilee)—John 21:1-24, (8) all the apostles on a mountain in Galilee—Matthew 28:16-20, (9) five hundred disciples at once—I Corinthians 15:6, (10) James—I Corinthians 15:7, and (11) all the apostles at the ascension—Acts 1:1-11. These people bore witness that they had seen Jesus. Therefore the number of witnesses is sufficient to establish the resurrection of Christ. Let us notice two other questions which may be asked regarding their testimony.

WERE THEY COMPETENT WITNESSES? If it could be shown that the witnesses

were neurotic or mentally incapable it could be argued that their testimony is unreliable. But the gospel narratives show that neither of these suppositions is true. Thomas, for example, was extremely hard to convince. He refused to believe that Jesus had arisen, even when ten other men declared that they had seen Him. But when he saw Him with his own eyes, he believed. The gospel records show these witnesses to be dispassionate and not likely subjects of hallucinations. That they were of high mentality is demonstrated in the writings of the New Testament, several of the writers of which were eyewitnesses to the resurrection. These books are not the babbling of either incompetent or deranged minds as even the disbelievers in the resurrection must admit. Therefore the witnesses were competent.

WERE THEY HONEST? If it could be shown that the witnesses were deceivers, the resurrection story could be discredited. Four reasons which will prompt a witness to testify falsely are fear, avarice, ambition, and pride. Fear could not have been the motive since their declaration of the resurrection only endangered their own lives. The desire for gain did not prompt a lying testimony since such a declaration could not benefit them materially. In fact, the opposite was true. And certainly ambition and pride were not motives since their teaching of Christ only resulted in their being ostracized by their own people.

Furthermore, their honesty is demonstrated by their relating matters in their writings to their own discredit, such as the apostles forsaking Jesus. And perhaps above all is the fact that they suffered immeasurably for what they believed. They were willing to die rather than renounce Christ. Only an honest man will die for what he teaches. Therefore the testimony must be accepted since (1) there were sufficient witnesses, (2) they were competent, and (3) they were honest.

The proof of our future resurrection depends upon the promise of Jesus that we will arise from the grave. Since His own resurrection has been proved, we may accept His promise as trustworthy.

THE NATURE OF THE RESURRECTION. There are things relating to the resurrection which we do not understand. However, of some things we may be certain. We will arise from the grave when Christ returns again. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (precede) them which are asleep. For the Lord himself shall descend from heaven

with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thess. 4:15-17.) We know that the unrighteous will be resurrected at the same time. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28, 29.) While both the righteous and the unrighteous will arise at the same time, their fate will be vastly different.

We also know that in the resurrection we will possess a body, but that it will not be a physical one. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (I Cor. 15:50.) We will have a spiritual body. "It is sown a natural body; it is

raised a spiritual body. There is a natural body and there is a spiritual body." (I Cor. 15:44.) We do not know exactly what this will be like, but we are assured, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2.) Our spiritual bodies, therefore, will resemble that of Jesus Christ.

Our resurrection will signal the defeat of the last enemy—death. This is beautifully expressed by Paul when he avows, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:54-57.)

TEST ON LESSON 30

The 15th chapter of I Corinthians is the great resurrection chapter. Read it and then fill in the following blanks:

1. Christ died, was buried, and rose again the _____ day.
2. The number of appearances of Christ mentioned by Paul is _____.
3. If there is no resurrection of the dead, then _____ did not rise.
4. The last enemy to be destroyed at the resurrection is _____.
5. In death, man is sown in corruption, but is raised in _____, he is sown in dishonor, but is raised in _____; he is sown a natural body, but is raised a _____ body.
6. While today we bear the image of the earthy, in the resurrection we shall bear the image of the _____.
7. _____ and _____ cannot inherit the kingdom of God.
8. We shall be changed in the _____ of an eye.
9. The sting of death is _____.

Write true or false before the following statements:

- 1. When Jesus was crucified, the disciples were not discouraged.
- 2. The resurrection can be scientifically proved.
- 3. When a seed is planted, it dies in producing the new plant.
- 4. If Christ has not been raised we are still in our sins.
- 5. Christ made no more than eight appearances between his resurrection and ascension.
- 6. The witnesses to the resurrection were extremely neurotic.
- 7. Four motives which lead men to give false testimony are fear, avarice, ambition, and pride.
- 8. Their willingness to die rather than renounce their faith demonstrates the honesty of the New Testament writers.
- 9. The dead will be resurrected before Christ returns.
- 10. The righteous and unrighteous will be resurrected at the same time.

Read Matthew 28, Mark 16, Luke 24, and John 20, 21. Then answer the following questions:

- 1. In which gospel is Cleopas mentioned?
- 2. When Mary Magdalene first saw Jesus, who did she suppose He was?
- 3. What did Thomas say when he saw Jesus?
- 4. Who rolled the stone away from the door of the tomb?
- 5. What men were paid money to say that the disciples had stolen the body of Jesus?
- 6. What did the disciples at first suppose they saw when Jesus suddenly stood in the midst of them?
- 7. What were the seven disciples doing when Jesus appeared to them at the Sea of Tiberias?
- 8. Which gospel specifically states that Jesus arose on the first day of the week?

Keep this lesson 30 for study while test 29 comes to us. We will grade test 29 and mail back to you.

Student not to write here:

Date received

Name

Date returned

Address

Grade

Signed