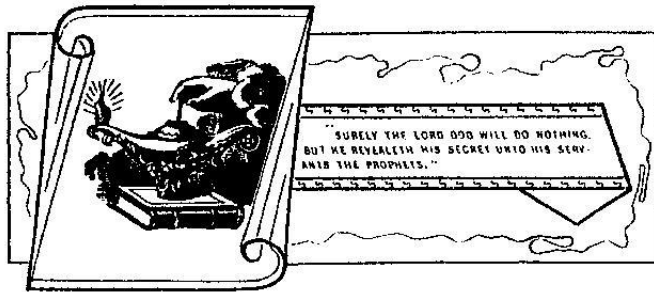


FUNDAMENTAL BIBLE DOCTRINES



*"Thy Word is a lamp unto my feet,
and a light unto my path." Ps.119:105*

*"Study to show thyself approved unto God, a workman
that needeth not to be ashamed, rightly dividing the
Word of Truth." 2 Timothy 2:15*

A BIBLE STUDY COURSE COVERING THE BASIC DOCTRINES OF THE WORD
OF GOD. TO BE USED AS A GUIDE IN HOME BIBLE STUDY, CORRESPONDENCE
COURSE, SABBATH SCHOOL OR COLLEGE CLASSES.

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FUNDAMENTAL BIBLE DOCTRINES

**A BIBLE STUDY COURSE COVERING THE
FUNDAMENTAL DOCTRINES OF THE BIBLE USING
THE: BIBLE ONLY AS THE RULE OF FAITH AND
AUTHENTIC HISTORY AS PROOF OF FULFILLED
PROPHECY**

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LESSON 1

THE BIBLE

1. Where do we derive the name "Bible"? By whom was it given and when?
Ans. The name "Bible" comes from the Greek "Biblia" meaning the "Books." It was first given to the collection of books that were considered divinely inspired by Chrysostom in 397 A.D.
2. How many books are there in the Bible?
Ans. 39 in O.T. and 27 in N.T. (66)
3. What is the scriptural name for the Bible? 2 Tim. 3:15,16
4. Are the writings of the New Testament to be considered as inspired and on an equal basis with the Old Testament? John 12:50, 2 Peter 3:15,16
5. How were the scriptures given? 2 Tim. 3:16,17; 2 Peter 1:21
6. When the prophets wrote, who was speaking through them? Heb. 1:1; 2 Peter 1:21
7. Can we add or take away from the scriptures? Deut. 4:2; Rev. 22:18,19
8. How do we receive the knowledge necessary for salvation? Rom. 10:17; 7:7
9. What does Paul say of the character of the Word of God? Heb. 4:12
10. What power is there in the Word of God? 1 Peter 1:23-25; John 6:63
11. What does God say about false prophets? Jer. 23:30-32
12. How does God regard His Word? Ps. 138:2; Jer. 23:29
13. What test are we to use in determining false or true prophets? Isa. 8:19,20
14. Do we need any more scriptural writings today? Rev. 22:18,19
15. In what language were the original books of the Bible written?
Ans. The O.T. in Hebrew, the N.T. in Greek. (Halley's Bible Handbook page 753)
16. What was the name of the Greek translation of the Hebrew Scriptures made by 70 scholars about the year 285 B.C.?
Ans. The Septuagint (Halley's Bible Handbook page 753)

17. When did the books of the Old and New Testament become generally recognized and accepted as Sacred Scriptures?

Ans. The Septuagint version of the old Scriptures was the one used in Jesus' day, the New Testament books were added to make our complete Bible at the Council of Carthage, 397 A.D. This complete Bible was translated into Latin by Jerome (400 A.D.) and is called the Vulgate and was generally used until our present King James version was translated (Authorized Version) in 1611 A.D.

LESSON 2

CREATION THE ORIGIN OF ALL THINGS

1. When and by whom were all things made? Gen. 1:1; John 1:1-3; Heb. 1:1,2
2. For what purpose was the earth made? Isa. 45:18
3. What testimony besides the Bible bears witness of an omnipotent Creator?
Ps. 19:1-3
4. How long a time did it take God to create all things? Gen. 2:1-3; Ex. 20:11
5. What is the scriptural definition of a "day"? Gen. 1:5,8,13,19,23,31; Lev. 23:32
6. What did God do on the "seventh day"? Gen. 2:2,3
7. How was man created? Gen. 1:26; 27, 2:7
8. Why did God create man? Isa. 43:7; Eph. 2:10
9. What was man's status at creation? Ps. 8:4-6
10. What provision did God make for man when he was created? Gen. 2:8
11. What was man's work as given by his Creator? Gen. 2:9,15
12. What does God say about pseudo (false) gods? Jer. 10:11
13. What test of supremacy and creative power did God make to these gods?
Isa. 41:21-23
14. Were these gods able to meet the challenge? Isa. 41:28,29
15. Does man have an "immortal soul" within him? Gen. 2:7,17
16. Who only hath immortality? 1 Tim. 6:15,16
17. What is one distinguishing characteristic of the Creator? Isa. 40:28

18. Who is the Father of all mankind? Malachi 2:10

19. How has the theory of evolution been absolutely disproven? Gen. 1:24-28.

NOTE: Modern scientists have proven that there can be no evolution of a new species.

The propagation of life is fixed within the boundaries of each species. Therefore, man did not and could not evolve from a lower form of life. The amalgamation of man and beast, for instance, has never produced a living protoplasm. Animal interbreeding never produces a new species.. The only reasonable answer for the origin of man is creation.

20. Will this present world continue forever? 2 Peter 3:7,10; Rev. 21:1

O Thou Eternal One! Whose presence bright
All space doth occupy, all motion guide;
Unchanged through time's all devastating flight!
Thou only God - There is no God beside.

LESSON 3

ORIGIN OF EVIL

1. With whom did sin originate? 1 John 3:8

2. How does the Bible speak of the fall of Satan? Rev. 12:7-9

3. Who else was involved in this rebellion? Rev. 12:7-9, Jude 6; 2 Peter 2:4

4. What did Jesus say of the devil? John 8:44

5. How did Satan appear to Eve in order to deceive her? Gen. 3:1-5

6. For whom did God prepare the lake of fire? Matt. 25:41

7. What original sin resulted in the fall of man? Gen. 3:6

8. As a consequence of this sin, how many have become sinners? Rom. 5:12

9. What was the immediate result of sin? Gen. 3:7,10

10. What curse fell upon womanhood? Gen. 3:16

11. What curse fell upon man? Gen. 3:17-19

12. What curse fell upon the ground? Gen. 3:17,18; 4:11,12

13. What curse was pronounced upon the serpent? Gen. 3:14,15

14. What did God do to prevent Adam from living forever as a sinner? Gen. 3:22,24

15. Did God place man on the earth without any governing laws? Gen. 2:15-17
16. What did God say would be the result of disobedience? Gen. 2:17; Rom. 6:23
17. What judgment fell upon the antediluvian world? Gen. 6:5-7; 7:21-23
18. How will God destroy the world the second time? 2 Peter 3:10-12; Malachi 4:1,3
19. What hope is there for the ones who obey God? Gen. 3:15; Rom. 3:24,25;
John 3:16
20. Will God's plan for this world and for man finally be realized? Rev. 21:1; 22:1-5; 2
Peter 3:9,13

"God moves in mysterious ways, His wonders to perform
 He plants His footsteps in the sea, And rides upon the storm.
 Deep in unfathomable mines of never failing skill
 He treasures up His bright designs, And works His sovereign will.
 Ye fearful saints, fresh courage take; The clouds ye so much dread
 Are big with mercy, and shall break in blessing o'er your head.
 Judge not the Lord by feeble sense, But trust Him for His grace
 Behind a frowning providence He hides a smiling face."

-William Cowper

LESSON 4

THE PLAN OF REDEMPTION

1. As the result of the original sin of Adam, how many have been made sinners?
Rom. 3:23; 5:12
2. How did David express this universal condition of man? Ps. 51:5
3. Has there ever been anyone except the sinless Son of God that has not needed the
saving grace of God? Isa. 64:6,7; Rom. 3:9-12
4. What is the result or wages of sin? Gen. 2:17; Rom. 6:23; James 1:15
5. What plan did God devise to rescue and redeem man from the condemnation of
death? Gen. 3:15; John 3:16; Rom. 5:17-19
6. Was there anyone else besides Jesus that could become man's substitute and pay the
penalty of sin? Acts 4:12; 1 Tim. 2:5,6
7. In what condition were we when Christ died for our sins? Rom. 5:6,8,10

8. Does God have any pleasure in the death of the wicked? Ezek. 18:32
9. What was it then that prompted God in saving man? John 3:16; Rom. 5:8
10. When was the first promise of redemption and victory over the devil made?
Gen. 3:15
11. What does the "woman" represent? Rev. 12:1-6,17
12. Did Paul recognize the scripture in Gen. 3:15 as referring to the final victory of the Church over Satan? Rom. 16:20
13. Note some of the expressions used by the Messianic prophet (Isaiah) in reference to the humiliation and death of our Lord. Isa. 53:1-12
14. Does God have a specific time for the fulfilling of His plan in behalf of mankind?
Eph. 1:10; Gal. 4:4; Dan. 9:24-27
15. Could the blood of bulls and goats take away sins? Heb. 10:1-4
16. Is there any remission of sins without the shedding of blood?
Heb. 9:22; Lev. 17:11
17. By whose blood then are the sins of the world removed?
Heb. 9:26,28; 10:10,12; 1 John 2:2
18. Was Christ's death on the cross sufficient to pay for the sins of the world? John 19:30; Heb. 9:12
19. Did Paul look forward to a future time for the atonement? Rom. 5:11
20. If Christ's atoning work was completed on the cross, what is His work now?
Heb. 9:24; 1 John 2:1

LESSON 5

JESUS CHRIST OUR SAVIOUR

1. For what purpose did Jesus Christ come into the world? 1 Tim. 1:15; John 1:29,
John 3:17
2. What is the meaning of "JESUS"? Matt. 1:21
3. What is one of the earliest prophecies relative to the coming of Jesus? Deut. 18:15;
Acts 3:22
4. What prophecy foretold His coming from a virgin? Isa. 7:14; Matt. 1:22,23

5. Where was Christ to be born? Micah 5:2; Matt. 2:1
6. What sign was given that He was the Christ Child? Luke 2:12
7. What does John say of the incarnation of Christ? John 1:1-3,14
8. Did Jesus accept His humiliation willingly? Phil. 2:5-8
9. In order to be our Saviour, what did Jesus take upon Himself? 1 Peter 2:24
10. What did Jesus suffer in the Garden of Gethsemane? Matt. 26:36-44
11. How was He betrayed into the hands of His enemies? Matt. 26:47-50
12. What false charge brought the death penalty upon Jesus? Matt. 26:59-66
13. How was Jesus mocked? Matt. 26:67,68; 27:26-31
14. How did Jesus react under this treatment? Matt. 27:12; Isa. 53:7
15. Where was Jesus crucified? Luke 23:33; Matt. 27:33
16. At what hour of the day did He die? Matt. 27:45,46,50
17. What happened to the veil in the temple when Jesus died? Matt. 27:51
18. What did this signify? Heb. 9:8; 6:19,20; 10:19,20
19. Therefore, what did Jesus declare Himself to be? John 14:6; 10:9
20. Who then purchased our redemption, and by what? 1 Peter 1:18,19; Acts 20:28

What can wash away my sin, nothing but the blood of Jesus
 What can make me whole again, nothing but the blood of Jesus
 O precious is the flow, that makes me white as snow
 No other fount I know, nothing but the blood of Jesus.

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." Isaiah 9:6

LESSON 6

FAITH

1. What is the first essential thing a person must have to obtain salvation? Heb. 11:6
2. How can one receive this faith? Rom. 10:14,17

3. What is faith? Heb. 11:1 "Belief"-Winston's Dictionary
 4. Is a theoretical belief in God sufficient for salvation? James 2:19,20. Why not?
 5. From whom does faith come? Eph. 2:8
 6. What precious legacy has God given mankind that will impart faith? John 5:39
 7. How much of the Bible should we study and search? 2 Tim. 3:16,17
 8. What relationship does faith have with the Holy Scriptures? 2 Tim. 3:15
 9. Besides bringing us salvation. what else will genuine faith do for us?
Matt. 9:22; 15:28
 10. Name four phases of faith.
 - a. Heb. 11:6; 2 Tim. 3:15 Please God, attain salvation.
 - b. Matt. 9:22 Healing through faith. -
 - c. Gal. 3:14 Promise of the Holy Spirit.
 - d. 1 John 5:4 Overcome the world. -
 11. By what principle is genuine faith actuated? Gal. 5:6
 12. What is the evidence that one has faith? James 2:17,18; 1 Thess. 1:3
 13. Is it important that we perform our service in faith? Rom. 14:23
 14. Can faith develop and grow? James 2:22; 1:3
 15. To what part of ancient warfare is faith compared? Eph. 6:16
 16. What relation does faith have to prayer? James 1:6
 17. What is the "Faith Chapter" of the Bible? Heb. 11
 18. What is the ultimate purpose of faith? 1 Peter 1:8,9; Rom. 1:17
 19. What is one characteristic of the saints besides the keeping of the commandments of God that identifies them as the true people of God? Rev. 14:12
 20. Is there a difference between the faith that every believer has and the gift of faith?
What is the difference? Rom. 12:3; 1 Cor. 12:9
- "Faith and works are as necessary to our spiritual life as Christians, as soul and body are to our natural life as men; for faith is the soul of religion and works the body."
-Colton

LESSON 7

REPENTANCE

1. What is the meaning of repentance?
"To feel regret, contrition, or compunction for what one has done or omitted to do and to resolve to amend one's life; to change one's mind." -Webster
2. What did Peter say was one initial step for salvation? Acts 2:38; 3:19
3. Who are called to repentance? Luke 5:32
4. How many are sinners? Rom. 3:9
5. What divine agency has God provided that brings repentance?
Acts 9:3-6; John 16:8
6. How must one feel about his or her sins? Ps. 38:18
7. What brings about this sorrow? Rom. 2:4
8. Then what will godly sorrow bring? 2 Cor. 7:10
9. What kind of sorrow brings death? 2 Cor. 7:10.
10. How does godly sorrow manifest itself? 2 Cor. 7:11
11. What did John the Baptist say to those who came to him to be baptized? Matt. 3:7
12. What did he tell them to do? Matt. 3:8
13. How did the men of Ninevah escape the wrath of God's judgment? Jonah 3:10
14. Will God punish those who do not repent? Luke 13:3; Eph. 5:6
15. What is it that brings to man the knowledge of sin? Rom. 3:20; 7:7
16. What is the Biblical definition of sin? 1 John 3:4; James 4:17
17. What is the ultimate result of sin? Rom. 6:23; James 1:15
18. What provision did God make that man might have eternal life? John 3:16

19. David is said to be a man "after God's heart" yet we find that he committed some of the vilest sins. He committed adultery with another man's wife, then he tried to cover his sin by committing another sin - murdering a man, and then taking another man's wife to be his own. He obtained the forgiveness and favour of God because he made genuine repentance. Read Psalms 51 for the record of David's sorrow and repentance. Is God willing and able to forgive the grossest and vilest sin?
Isa. 1:18; John 8:11

20. Which is the only sin that cannot be forgiven?
Matt. 12:31; 1 John 5:16; Matt. 27:3-5

LESSON 8

CONFESSION and FORGIVENESS

1. What is necessary on our part to receive forgiveness of sin? 1 John 1:9
2. How does one make confession? Rom. 10:10
3. What is it that we must confess? Rom. 10:9
4. Is it necessary to confess our sins as well? Numbers 5:6,7
5. Why is it essential that we confess all our sins? Num. 32:23; Heb. 4:13
6. What is the result of covering our sins? Prov. 28:13
7. How definite should one be in confessing sins? Lev. 5:5
8. When David confessed his sin what did God do for him? Ps. 32:5
9. Will God harken to the sincere cry of confession? Ps. 86:5
10. What is the measure of God's mercy and forgiveness? Ps. 103:11
11. What else are we to confess? James 5:16
12. To what extent does God pardon and forgive our transgressions? Isa. 55:7
13. How completely does God absolve us from our guilt and sin?
Micah 7:19; Ps. 103:12
14. What will accompany true confession? Acts 19:18,19
15. What is necessary on the believer's part before water baptism? Matt. 3:5,6
16. If we want God to forgive us, what must we be willing to do? Matt. 6:12-15

17. What spirit must we manifest to others that we may be forgiven? Eph. 4:32

18. What is the blessed condition of one whose sins are forgiven? Ps. 32:1,2

19. What is the condition of one who refuses to confess his sin? Ps. 32:3,4

20. If we refuse to confess Jesus Christ now, will we be accepted by God?

Luke 12:8,9

"Confession of sins comes from the offer of mercy- mercy displayed causes confession to flow, and confession flowing opens the way for mercy. If I had not a contrite heart, God's mercy will never be mine, but if God had not manifested His mercy in Christ, I could never have had a contrite heart."

LESSON 9

CONVERSION

1. How did Jesus emphasize the importance of conversion? Matt. 18:3

2. What expression did Paul use with reference to this experience? 1 Cor. 4:15

3. What other writer uses the same term in this experience? 1 Peter 1:3,23

4. How does James say this experience is brought about? James 1:18

5. How does John refer to one that is begotten of God? 1 John 5:1,18

6. What happens to one's sins when genuine conversion takes place? Acts 3:19

7. How is the heart and spirit of man affected at conversion? Ezek. 18:31

8. What does it mean to be carnally minded? Rom. 8:8,6

9. Why is it necessary to have our minds renewed? Rom. 8:7

10. What must dwell in us to be spiritually minded? Rom. 8:9

11. Is it necessary to have the indwelling of God's Spirit? Why? Rom. 8:11

12. What happens when the Spirit of God comes into one's life? Eph. 2:5; John 6:63

13. How does Paul describe the one who is converted? 2 Cor. 5:17

14. Does outward form avail anything without an inward work of grace? Gal. 6:15

15. How much was Paul willing to give up for Christ? Phil. 3:7,8,10

16. What was Peter able to do after conversion? Luke 22:31,32
17. By what power is this change accomplished? 2 Cor. 3:18
18. What is the experience of every one who thus yields to God? Rom. 8:1
19. What kind of life will the truly converted live? Titus 2:11,12
20. Is sanctification a part of conversion? 1 Thess. 4:3,4; 5:23
21. How is one sanctified? John 17:17,19; Eph. 5:26, 1 Peter 1:2, Heb. 9:12

LESSON 10

WATER BAPTISM

1. What commission did Jesus give His disciples just before He ascended to heaven?
Matt. 28:19,20
2. What is the meaning of the word "Baptism"?
Ans. The English word "baptism" comes from the Greek word "baptizo" meaning to completely immerse, to dip under. The modern usage of the term in connection with the modern practice of "sprinkling" is a perversion of the Bible meaning.
3. Who was the first one to use this ordinance in connection with the remission of sins?
Mark 1:4
4. Did Jesus recognize water baptism as a necessary part of Christian duty? Matt. 3:15
5. What was the form of Jesus' baptism? Matt. 3:16
NOTE: Jesus came "STRAIGHTWAY OUT OF THE WATER" indicating He had gone down into the water. We should follow His example, not man's innovations.
6. How does Paul describe baptism? Rom. 6:4
7. Were the people commanded to be baptized after the resurrection of Christ?
Acts 2:38
8. In reply to his inquiry concerning salvation, what was the Philippian jailer told to do?
Acts 16:31
9. What followed immediately after the jailer accepted Christ? Acts 16:33
10. How many of the converts in Samaria were baptized? Acts 8:12
11. What question did the Ethiopian eunuch ask Philip? Acts 8:36
12. What condition did Philip make as a prerequisite for baptism? Acts 8:37

13. What form of baptism did Philip use? Acts 8:38,39
14. Were the Gentile converts required to be baptized? Acts 10:47,48
15. In whose name were the disciples commanded to baptize? Matt. 28:19
16. In obedience to the command, what name did the disciples employ when they performed the ordinance of baptism? Acts 2:38; 10:48; 8:16; 19:5
17. According to the requirements for baptism, should infants be baptized?
NOTE: One must repent, confess, believe and forsake sin before being baptized)
18. What happens to the old man of sin at water baptism? Rom. 6:3-6
19. What life does one put on after baptism? Rom. 6:11-13; Gal. 3:27;
20. Therefore, what does Peter declare baptism to be? 1 Peter 3:21

LESSON 11

THE BAPTISM OF THE HOLY SPIRIT

1. What prophecy did John the Baptist utter regarding a future experience for all who believe in Jesus? Matt. 3:11
2. With what words did Jesus substantiate this prophecy? Acts 1:5
3. Had the Holy Ghost been given to all believers prior to the day of Pentecost?
John 7:39
4. How many are eligible for this experience today? Joel 2:28,29
5. Had the Holy Spirit come while Jesus was here? John 16:7; 14:26; 15:26
6. What command did Jesus give His disciples before He went away? Luke 24:49
7. How did Jesus further express the importance of this experience? Acts 1:6-8
8. When were these prophecies fulfilled? Acts 2:1-4,16
9. Did this experience end with the disciples? Acts 2:38,39
10. What did the apostles do that the Samaritan converts should receive the Holy Ghost? Acts 8:14-17
11. Were these people really converted before this? Acts 8:5-8,12

12. Had they received the Baptism of the Holy Spirit at their conversion or when they were baptized in water? Acts 8:15,16
13. Then what was done that they might receive the Holy Spirit? Acts 8:17
14. What happened in Cornelius' house while Peter was preaching? Acts 10:44-46
15. What was the evidence that they had received the Holy Spirit? Acts 10:46 and Chapter 11:15,17
16. When were these believers baptized in water? Acts 10:47,48
17. What question did the apostles ask the converts at Ephesus? Acts 19:1,2
18. What was their subsequent experience? Acts 19:5,6
19. In each case where the initial evidence is given, what was the evidence that the believers had received the Holy Spirit? Acts 2:4; 10:46; 19:6
20. What is the main purpose of this experience? Acts 1:8; 4:29,30
21. Is there any other prophecy regarding this experience?
Isa. 28:11,12; Mark 16:17,18; 1 Cor. 14:21
22. Is it important to receive this experience? Eph. 5:18; Acts 10:15; John 7:39

NOTE: From this study we see that the baptism in the Holy Spirit is an experience after conversion, not always at the same time or instantly following conversion, is always accompanied with the evidence of speaking in tongues; establishes the kingdom of God within the believer's heart (John 14:17,23; Eph. 2:22; Luke 17:21); and opens the way for spiritual ministries in the Body of Christ. (1 Cor. 12:4-15)

LESSON 12

THE GIFTS OF THE SPIRIT

1. What prophecy did Jesus pronounce upon the believer? Mark 16:17,18
2. What Old Testament prophet spoke of a similar phenomena? Joel 2:28,29
3. When did this dispensation of the Spirit begin? Acts 2:1-4,16-18
4. Name the nine gifts of the Spirit as Paul recorded them in 1 Cor. 12:8-10
5. Who bestows these gifts and how? 1 Cor. 12:11,18
6. What other ministries are given in 1 Cor. 12:28? (See Lessons 38, 39, 40)

7. Do all receive the same gift? 1 Cor. 12:29,30
(NOTE: We must not confuse the Gifts of the Spirit with the evidence that one has received the Gift of the Holy Ghost. The Gifts of the Spirit follow the believers who have already received the Spirit and not everyone is used of God in the same ministry, but all must receive the same Spirit, and we have already shown in Lesson 11 that the initial evidence that one has received the Baptism of the Spirit is speaking in tongues. This does not mean that one who has never spoken in tongues has not had the Spirit with them for salvation is the work of the Spirit and God uses many who have never spoken in other tongues.)
8. Should one seek the gifts of the Spirit? 1 Cor. 14:1; 12:31 first part
9. What is the purpose of the gifts? 1 Cor. 12:7,25; Eph. 4:12,13; 1 Cor. 14:3
10. Who decides what gift one is to have and use? 1 Cor. 12:18,28
11. What gift was in operation as recorded in Acts 3:6-9?
12. What gifts do we see in Acts 13:1-3? In 1 Cor. 13:9-11
13. What other gifts do we find operating in Acts 16:16-18 and Acts 9:37,40?
14. Name the gifts of the Spirit evidenced in Acts 19:11,12 and Acts 21:9
15. Is it necessary to be concerned about the gifts?
Rom. 12:6-8; 1 Tim. 4:14; 2 Tim. 1-6
16. Is there a possibility of maladjustment of the gifts? 1 Cor. 14:12,40
17. What rule did Paul give regarding tongues? 1 Cor. 14:5,13,27,28
18. Is there any regulation of the gift of prophecy? 1 Cor. 14:3,29-32
19. What proves that these are spiritual gifts? 1 Cor. 14:1,2,12,13,25,37
20. How will the church benefit from the gifts?
Eph. 4:11-16; Rev. 14:12; Rev. 12:17; 19:10

The gifts fall into three groups of three: 1. REVELATION GIFTS- Gifts to KNOW - (Word of Wisdom, Word of Knowledge, Discerning of Spirit). 2. UTTERANCE GIFTS-Gifts to speak- (Tongues, Interpretation, Prophecy). 3. POWER GIFTS- Gifts to do- (Faith, Healing, Miracles)

LESSON 13

THE FRUIT OF THE SPIRIT

1. Name the fruit of the Spirit as recorded in Gal. 5:22,23

2. What is love (charity) declared to be? 1 Cor. 13:13; Col. 3:14
3. How do we receive the love of God in our hearts? Rom. 5:5
4. What are the virtues of true love? 1 Cor. 13:4,5; 1 Peter 4:8
5. What brings real joy to one's life? Acts 8:5-8; 1 Peter 1:8,9
6. What kind of joy can only the Christian have? Rom. 14:17; John 15:11
7. What will the peace of God do for the believer? Phil. 4:7; John 14:27
8. What brings peace to one's life? Ps. 119:165; James 3:18
9. Is longsuffering a part of a Christian's experience? 2 Cor. 6:6; Eph. 4:2
10. What is the servant of the Lord admonished to be to all men? 2 Tim. 2:24
11. What kind of wisdom does one display by being gentle? James 3:17
12. How does Paul speak of the Roman believers in respect to possessing the fruit of goodness? Rom. 15:14
13. Who is the source of all goodness? Ps. 107:9; Ex. 34:6
14. How essential is faith? Heb. 11:6; 1 John 5:4
15. What is the evidence of faith? Mark 5:34; James 2:18
16. What spirit must the Christian manifest at all times? 1 Peter 3:4; Gal. 6:1
17. What will be the result if we receive, with meekness, the engrafted word?
Jas. 1:21
18. In the Christian's growth in grace, what follows knowledge? 2 Peter 1:6
19. While striving for mastery, in how many things should we be temperate?
1 Cor. 9:25
20. In contrast, what are some of the fruits of the flesh? Gal. 5:19-21
21. What is one sure way of having the fruit of the Spirit? Gal. 5:16,18,25

NOTE: It is illogical and unreasonable to expect to see the fruit of the Spirit in the life of anyone who has not been filled first with the Spirit. Furthermore, it may take a little time for the fruit to appear - the blossom (beauty, joy and fragrance) comes first; then we can expect longsuffering, temperance, etc. However, where these fruits do not appear, there is something definitely abnormal in the growth.

LESSON 14

JUSTIFICATION BY FAITH

1. On the merits of whose grace are we made heirs of eternal life? Titus 3:7
2. What is the means through which justifying grace is made available to the sinner?
Rom. 5:9
3. What is the only way to be justified before God? Gal. 2:16
4. How was Abraham accounted righteous? Gen. 15:5,6
5. Does this principle still apply? Phil. 3:9
6. Upon what basis is justification granted? Rom. 5:16
7. Upon what basis does the reward come to one who works? Rom. 4:4
8. Upon what condition is faith counted for righteousness? Rom. 4:5
9. How then is justification counted to the believer? Rom. 11:6
10. Is the basis of justification the same for Jew and Gentile? Rom. 3:29,30
11. What testimony is given regarding Abraham's faith in God's promises?
Rom. 4:20,21
12. How did God reward Abraham's faith? Rom. 4:22
13. For whose benefit was this experience recorded? Rom. 4:23,24
14. Why must justifying faith lay hold upon both the death and resurrection of Jesus?
Rom. 4:25; 1 Cor. 15:17
15. What is inseparable from the experience of justification by faith? Acts 13:38,39
16. What does justification bring to the believer? Rom. 5:1
17. What does Christ thus become to the believer? Eph. 2:14
18. What does the imputed righteousness of Christ enable God to do and still be just?
Rom. 3:26
19. What provision did Christ make for our justification (be made righteous)?
Rom. 5:9
20. What prophecies foretold this truth? Isa. 45:25; 53:11

21. Does justification by faith free us from our duty to keep God's law? Rom. 2:13
22. What then is the visible proof of justification? James 2:22-24

NOTE: When God, through our Lord and Saviour justifies us, He makes us holy and righteous by virtue of His atonement for our sins and we become just as though we had never sinned. That is why justification before God can only be accomplished by and through faith in our Saviour's redeeming love.

LESSON 15

GROWTH IN GRACE AND KNOWLEDGE

1. What does the apostle Peter say about growth in grace? 2 Peter 3:18
2. How may grace and peace be multiplied in believers? 2 Peter 1:2
3. Of what do we become partakers when we accept and receive God's promise?
2 Peter 1:4
4. What does the knowledge of the love of Jesus on our behalf impart to us? John 17:3
5. How does Peter further describe this truth? 2 Peter 1:8
6. What is the condition of one who lacks these graces? 2 Peter 1:9
7. Name some of the graces we are to add in our spiritual growth. 2 Peter 1:5-7
8. What definite assurance is given to the one who so develops in grace? 2 Peter 1:10
9. What is said of the grace of charity (love)? 1 Cor. 13:4-7; 1 Peter 4:8
10. What is one very important way of Christian development? Phil. 4:8
11. What does Paul say of the believer's growth? 1 Cor. 13:11
12. What will hinder this growth in grace? 1 Cor. 3:1-3
13. In building our spiritual house, what care should be taken as to what material we use? 1 Cor. 3:10,12-13
14. What is one way of making sure we are building of the right material? 2 Cor. 7:1
15. What is necessary in order that the Christian's life develop and grow in holiness?
2 Cor. 6:17; Rev. 18:4
16. What are some of the carnal traits we must shun? Eph. 5:3,4

17. What further evil characteristics must we put away? Eph. 4:29,31
18. How will evil and corrupt communication affect the working of the Spirit of God in the believer? Eph. 4:30
19. After we repent and are accepted of God as His children, what are we to seek? Heb. 6:1
20. What did Jesus say: our objective should be? Matt. 5:48
21. Who is to be our example and aim in Christian growth? Heb. 12:2
22. How then must we run the race of life? Heb. 12:1; 1 Cor. 9:26,27

LESSON 16

PRAYER

1. What request did the disciples make of Jesus? Luke 11:1
2. What prayer did Jesus give His disciples which is a model for us also? Luke 11:2-4; Matt. 6:9-13
3. What straightforward command did Jesus give regarding prayer? Luke 18:1,7
4. How did the apostle Paul admonish the church in this respect? Phil. 4:6
5. How often should we pray? Eph. 6:18; 1 Thess. 5:17
NOTE: We cannot pray all the time in audible prayer, but we can always be in a prayerful attitude.
6. If we would receive that which we desire, what must we do? John 16:24; Matt. 7:7,8
7. If we ask in His will, how will God reward us? James 1:5
8. What is an essential element in having our prayers answered? James 1:6,7
9. What is one hindrance to answered prayer? James 4:3
10. What is another deterrent to answered prayer? Ps. 66:18; Prov. 28:9
11. What definite rule did men of the Bible have regarding prayer? Dan. 6:10; Ps. 55:17
12. What spirit did Jesus manifest in His agonizing prayer? Matt. 26:39

13. How does the Spirit assist us in offering prevailing prayer?
Rom. 8:26; 1 Cor. 14:15
14. What prevented Jesus from granting the wish of the mother of James and John?
Matt. 20:20-22
15. What was the difference in the request of the blind man? Matt. 20:30-34
16. Why do we need to watch and pray? Matt. 26:41
17. What reason does Peter give for prayers? 1 Peter 4:7
18. How must we seek God in our prayers? Heb. 11:6
19. If we watch and pray, how will this help us in trials and in the day when Jesus returns in His power and great glory? Luke 21:34-36
20. What three methods of prayer do we find in the following scriptures
 - a. Matt. 6:5-7
 - b. Ps. 83:1; Dan. 6:10
 - c. Isa. 56:7; Matt. 18:19,20; Luke 11:1,2; 1 Tim. 2:8

"Prayer is the opening of the heart to God as to a friend."

Prayer does not change God. It places us in the channel of blessing, and in that frame of mind in which God can consistently and safely grant our requests. Prayer is not the overcoming of God's reluctance, it is taking hold of God's willingness.

LESSON 17

PUBLIC WORSHIP AND REVERENCE FOR GOD

1. Does God desire men to worship Him and how? John 4:24
2. What call to worship does David make? Ps. 29:2
3. When we come before the presence of the Lord, what attitude should we show?
Ps. 95:6
4. Is it permissible to use musical instruments in public worship?
Ps. 92:1-3; Ps. 150:3-5
5. What else are we to do in worshipping the Lord? Ps. 100:2-4
6. What is promised to those who wait upon the Lord. Isa. 40:31

7. How did David feel when he had the privilege of going to church?
Ps. 122:1; 84:2,10
8. What admonition does Paul give regarding assembling for worship? Heb. 10:25
9. How many should there be before we can have such worship? Matt. 18:20
10. How does God regard those who assemble together to worship Him?
Malachi 3:16,17
11. What does David say further regarding habitual church attendance? Ps. 84:4; 27:4
12. How should one conduct oneself in God's house? Eccl. 5:1; 1 Tim. 3:5
13. What part do gifts and offerings have in worship? Ps. 96:8; 76:11
14. What day of the week is given to man for worship?
Lev. 23:3; Ex. 20:8-11; Luke 4:16; Isa. 58:13,14
15. How many of the worshippers can take part in the service? 1 Cor. 14:26
16. When the temple was rebuilt under Ezra, how did the people worship and praise God? Ezra 3:10-13
17. What example of unity in prayer and worship do we have in the Bible?
Acts 4:24-33
18. Because God's house is where He meets His people, how should we conduct ourselves when we assemble to worship Him? Ex. 25:8; Lev. 19:30
19. How did Jesus show deep respect for God's house? Mark 11:15-17
20. How many are privileged to worship God in His house? Isa. 56:7
21. What must we bear in mind when we assemble together for worship?
Heb. 12:28,29
22. What happens to the place where God manifests His presence? Ex. 3:5; Hab. 2:20

"Whoever thou art that entereth the house of God, remember it is sanctified by His presence. Be reverent, be silent, be thoughtful, and, above all, have your mind fixed upon the Lord. Allow His Spirit to anoint you so that you can not only receive a blessing, but that you also may bestow a blessing through the ministry of the gift of God given to you. Present your body a living sacrifice as a channel for the free flowing of the Spirit of God. Remember the Lord 'inhabits the praises' of His people, so praise God freely with all the people."

LESSON 18

MEDITATION AND BIBLE STUDY

1. What did Paul say to young Timothy about meditation? 1 Tim. 4:15
2. Upon what should the child of God meditate? Ps. 1:2
3. What further does David say about meditation? Ps. 63:6; 104:34
4. What things are we to think about in order to grow in grace? Phil. 4:8
5. How important is the study of the Holy Scriptures? John 5:39
6. How only can we have a ready answer of our faith? 2 Tim. 2:15
7. For what were the Berean Christians commended? Acts 17:11
8. Does it matter what we believe? 1 Tim. 4:16
9. How early in life should we learn the teachings of the Bible? 2 Tim. 3:15
10. What benefit will one receive by a knowledge of the Scriptures? 2 Tim. 3:16,17
11. What will dispel the darkness of ignorance and unbelief? 2 Peter 1:19; John 7:17
12. What is a sure defense and bulwark against sin? Ps. 119:11
13. What did Jesus do when He was tempted of the devil? Matt. 4:4,7,10
14. What indication is there that some portions of the Scriptures are more difficult to understand than others? 2 Peter 3:15,16; Heb. 5:12
15. What then is necessary that one may have an understanding of the deeper teachings of the word of God? Heb. 5:13,14
16. Who will enable us to understand the Scriptures? John 14:26; 1 Cor. 2:10,11
17. Why cannot the natural man understand spiritual things? 1 Cor. 2:14
18. Upon what condition is an understanding of divine truth promised? Prov. 2:3-5
19. Is it possible for religious people to be in error regarding the Scriptures?
Matt. 22:29.
20. Is it necessary to seek help of God's servants for a clearer understanding of the Scriptures? Acts 8:30,31; 9:6,17; 19:26

21. How does an understanding of the Bible truth often come to us?
Luke 24:45; Ps. 119:18
22. Has God revealed all His wisdom and knowledge to us? What about that which He has given for our understanding? Deut. 29:29; Rev. 1:5

LESSON 19

FOOT WASHING AND THE LORD'S PASSOVER

1. Are there certain ordinances that we should observe? 1 Cor. 11:1,2
2. What new ordinance did Jesus institute when He was on earth? John 13:4,5
3. What indicates that this ordinance has a spiritual significance? John 13:7,8,12
4. Why did Jesus set us this example? John 13:13-17
5. What is the meaning of this ordinance? John 13:16,17; 1 Peter 5:5; 1 Tim. 5:10
6. What ordinance did Paul receive from the Lord and pass on to the church?
1 Cor. 11:1,2,23-26
7. When was this first instituted? 1 Cor. 11:23; Luke 22:7,8,14-20
8. Did Jesus call this the Lord's Supper or the Passover? Luke 22:8,15
9. How often was the Jewish Passover celebrated? Ex. 13:10
10. When was it celebrated? Deut. 16:6; Ex. 12:6
NOTE: The Passover lamb was killed "in the evening" or as the marginal reading renders it "between the evenings." According to Jewish reckoning, "between the two evenings" is from 12 o'clock noon until nightfall. (See Jewish Encyclopedia? Vol. 9, page 553, Art. "Passover") Bible time was reckoned on the basis of four watches in the night (Matt. 14:25) and twelve hours in the "day" (John 11:9). The first hour of the day would correspond to our 6 o'clock in the morning. (Matt. 20:3-6) Jesus died the ninth hour of the day (Matt. 27:45,46) which is 3:00 p.m. our time and was also the time of the day that the Passover lamb was slain.
11. Who now is our Passover Lamb? 1 Cor. 5:7
12. Of what is the Lord's Passover (Lord's Supper) a memorial? 1 Cor. 11:26
13. How often should it be observed? Ex. 13:10; 1 Cor. 11:23-26
NOTE: The word "often" as used here means a yearly observance as the high priest went "often" into the Most Holy Place (Heb. 9:24-26).

The celebration of any person's birthday or great event is kept yearly at the proper time. So we should with Christ's death, otherwise it loses its meaning.

14. At what time of the day is it to be observed? Matt. 26:20; 1 Cor. 11:23

NOTE: The reason the New Testament Passover is called the Lord's Supper is because it was observed at supper time. It is not the Lord's breakfast, or the Lord's dinner as some people observe it in the morning, etc.

15. On what night in relation to the Jewish Passover did the Lord institute the Lord's Supper? 1 Cor. 11:23

NOTE: Bible evidence is that Jesus was betrayed the night BEFORE the Passover lamb was slain. The Jews had not yet eaten the Passover lamb (John 18:28) when Jesus was taken to be tried and condemned to die. But Jesus had already eaten the Passover supper with His disciples. So then, since Paul says that we are to observe this ordinance "the same night that Jesus was betrayed," the proper time to keep it would be at the beginning of the 14th of Nisan (Abib) which is after sunset of the 13th. The Jewish religious year began in the Spring, the First month Nisan (Abib) corresponds to our latter part of March or, in some cases, to the first part of April. The Jewish months were regulated by the moon (lunar months), the first month beginning the day after the New Moon following the Vernal Equinox. See the Jewish Encyclopedia, Art. "Calendar." So the way to determine the time to observe the Lord's Supper is to locate the first New Moon after the Vernal Equinox, the day following would be the first day of Nisan; the 13th day AFTER sunset would than be the proper time for the Lord's Supper.

Church history proves that the early Christians continued to observe the Lord's Supper once a year and was reckoned by the time the Jews had their Passover. (See Neander's Church History Vol. 1, page 413). It was the apostate church that introduced the idea of having it more often and commercializing it. Many Protestants are following the traditions of the Apostate church, but God wants us to be guided by the Word of the Lord only.

LESSON 20

WHAT ABOUT EASTER, LENT AND GOOD FRIDAY?

The word "Easter" is only found once in the King James Version - Acts 12:4. It is from the same original word that is used many places and translated "passover" as for example, 1 Cor. 5:7. In view of the almost universal celebration of Easter, and along with Christmas, is the most holy festival in the "Christian" Church, is it not strange that it is only mentioned once in our Bible, and that being a mis-translation? Easter is supposedly the celebration of the resurrection of Christ on Sunday. Yet the Bible plainly tells us that Jesus arose from the grave on Sabbath. (Matt. 28:1). Furthermore, if Easter is the celebration of Christ's resurrection, how is it that it is always on Sunday? Does Christmas always come on the same day of the week? Something is wrong here. Well, like many other church traditions, Easter comes to us branded with paganism.

The word "EASTER" comes from the name of a pagan goddess - the goddess of spring and is but a more modern form of ISHTAR, EOSTRE, OSTERA or ASTARTE. Ishtar is another name for SEMIRAMIS of Babylon, NIMROD'S wife who claimed that after his death, he became the SUN-GOD. Later she gave birth to an illegitimate son, TAMMUZ, claiming he was Nimrod reborn. This same Tammuz was killed by a wild boar at 40 years of age and so a "sacred Fast" of 40 days "weeping for Tammuz" was instituted by the pagans. (also observed by backslidden Israel) see Ezek. 8:14 and finally adopted, by the apostate "Christian" church and called "LENT."

"EASTER EGGS" Do eggs have anything to do with Christ and His resurrection? The egg was a sacred symbol among the Babylonians. They believed that an egg of a wondrous size fell from heaven into the Euphrates River and the goddess Astarte (Easter) was hatched. So, from the MOTHER of false religion - Babylon, came the symbol of the MYSTIC EGG. Most ancient pagan religious rituals included the "sacred egg" in their idolatrous practices. Says the ENCYCLOPEDIA BRITANNICA: "The egg as a symbol of fertility and of renewed life goes back to the ancient Egyptians and Persians, who had also the custom of coloring and eating eggs during their spring festival. Its adoption into the Romish Church is but further evidence of the great compromise that was made with paganism to gain popularity with both the pagans and the "Christians." Apostate church leaders attempted to find some similarity between the pagan rite and some Christian event so it was suggested that, as the chick comes out of the egg, so Christ came out of the tomb! Thus fallen church leaders - void of the Holy Spirit, told the people that the egg was the symbol of the resurrection of Christ." Pope Paul V even appointed a prayer in connection with the egg! "Bless, Oh Lord, we beseech thee, this thy creature of EGGS, that it may become wholesome substance unto thy servants, eating it in remembrance of our Lord Jesus Christ."

"EASTER RABBITS" From the Enc. Brit. "Like the Easter egg, the Easter hare (rabbit) came to Christianity from antiquity. The hare is associated with the moon in the legends of ancient Egypt and other peoples. Through the fact that the Egyptian word for hare, 'UM' means also 'open' and 'period,' the hare came to be associated with the idea of periodicity, both human and lunar, and with the beginning of new life in both the young man and young woman, and so a symbol of fertility and of the renewal of life. As such, the hare became linked with Easter eggs. Thus both the Easter rabbit and Easter eggs were symbols of sexual significance, symbols of fertility!"

"HOT CROSS BUNS" Is it Christian? As early as 1500 B.C. such buns were used in the worship of the "Queen of Heaven" See Jer. 7:18-20; 44:17-19,25 ("cake" from "kavvan" means "bun")

"SUNRISE SERVICE" Is it Christian? See Ezek. 8:16 and 1 Kings 18:26 - "Baal worship is sun-worship as part of the mother-goddess worship. The Sphinx of Egypt were built to watch the rising sun. In Japan from Mt. Fuji-yama, prayers were made to the rising sun. Shinto pilgrims in white robes turn out from their shelters joining their chants to the rising sun." (See Matt. 15:8,9 - Vain worship)

"GOOD FRIDAY" Is this a Christian festival?

The word "Friday" comes from the word "Freya" who was regarded as the goddess of peace, joy and FERTILITY by the ancient pagans. (Fausset p. 232, Art. "Fish") As a symbol of fertility, the fish became regarded as sacred among the pagans. The reason the fish was used as a symbol of fertility is seen by the simple fact that it has a very high reproduction rate. For example, a single cod fish annually spawns upwards to 9,000,000 eggs; the flounder, 1,000,000; the sturgeon, 700,000 etc. And so, from ancient times the fish has been the symbol of sexual fertility, and thus was associated with the goddess of fertility- Freya-Friday. Now we see the real significance of Friday and fish.

The Romans called the goddess of sexual fertility by the name Venus. And thus, it is from the goddess Venus that our modern words "venereal" and "venereal disease" have come. Friday was regarded as her sacred day. (See Ency. of Religions, Art. "Fri.") It was believed that the planet Venus rules the first hour of Friday and thus it was called "DIES VENERIS" . And to make the significance complete, the fish was also regarded as being sacred to her.

The fish symbol may be found upon many pagan statues and was sacred also to Ashtoreth (Judges 2:12-14) In view of these things concerning Friday being named after the goddess of fertility, Friday being the day that from olden times was regarded as her sacred day, and since the fish was her sacred symbol - it seems like more than a mere coincidence that Catholics are taught that Friday is a special day, and up until just recently, a day of abstinence from meat, a day to eat fish!

From where then does Easter observance come? Did the apostles ever observe Easter? Did the early Christians dye Easter eggs or go to the bakery and buy hot cross buns? Did Peter or Paul ever conduct an Easter sunrise service? Where did all these customs come from? What does God say about the customs of the heathens? See Jer. 10:2,3.

Now since the true Saviour, our Lord, Jesus Christ, in reality did rise (not merely in nature. plants, etc.) and since His resurrection was in the spring of the year - though slightly earlier than the pagan festivals of olden times, it was not too hard for the church of the fourth century (now greatly departed from the true faith anyway) to merge the pagan spring festival into Christianity - attaching the various phases of it to Christ. In this way it would appear to be a Christian festival, yet at the same time, it would retain many of its ancient customs. In this way both sides were coaxed into the professing "church." In speaking of this merger, the Encyclopedia Britannica says, "Christianity incorporated in its celebration of the great Christian feast days many of the heathen rites and customs of the Spring festival" - the ancient pagan festival." (See Vol. 7, Page 859 Art. "Easter")

The evidence then is clear: today's observance of Easter is not purely Christian. Its customs plainly are a mixture - a mixture of paganism and Christianity. Some feel, however, that we can take these various customs and use them to honor Christ. After all, it is reasoned, do not most Christians think of Christ at this season?

Though the pagans worshipped the sun towards the east, can not we have sunrise services to honor the resurrection of Christ even though this is not the time of the day that He arose? And even though the egg was used by the pagans, can't we continue its use and pretend it symbolizes the large rock that was in front of the tomb? In other words, some think that we can take all of these pagan beliefs and ideas, and instead of applying them to the false gods as the heathen did, we will use them to glorify Christ. At first glance this may seem like good reasoning. But this idea of adding pagan customs into the worship of the true God is utterly and absolutely condemned in the Bible. Here is what God says, "Take heed ... that thou inquire not after their gods (pagan gods) saying, 'How did these nations serve their gods? Even so will I do likewise. Thou shalt NOT do so unto the Lord thy God. What thing soever I command you, observe to do it, thou shalt not ADD thereto .. :'" (Deut. 12:30-32) Plainly then, God does not want us to add anything to His worship. He does not want us to use customs and rites that the heathen used - even though we might CLAIM to use them to honor Him. (See Rev. 22:18,19)

(See "Babylon, Mystery Religion" Chapter 19).

LESSON 21

THE LAW OF GOD

1. What does the wise man declare man's whole duty to be? Eccl. 12:13
2. What does Jesus say regarding God's law? Matt. 19:16-19; Matt. 5:17,18
3. Were the Ten Commandments kept before Sinai? Rom. 5:13,14; Gen. 26:5
4. Before the Law was given at Sinai, what did God say about those who gathered manna on the Sabbath? Ex. 16:28
5. What word in the fourth commandment indicates it was known before? Ex. 20:8
6. Did Jesus come to abolish the law? Matt. 5:17,18
7. What is sin? 1 John 3:4; Rom. 7:7
8. Can there be any sin if God's law is abolished? Rom. 3:20; 7:7
9. Why did Jesus come into the world? Matt. 1:21
10. How did Paul regard God's law? Rom. 7:12,22
11. What kind of person will not become subject to the law of God? Rom. 8:7
12. Is it necessary to keep all the Ten Commandments? James 2:10-12
13. What is the evidence that we love God? 1 John 5:2,3

14. What are the earmarks of the true church? Rev. 12:17; 14:12
15. Does faith in Christ relieve us from keeping God's law? Rom. 3:31
16. Is there a blessing in keeping the law? James 1:25; Rom. 2:13
17. What Law is James referring to? James 2:8-12
NOTE: The "Scriptures" here referred to could only mean the Old Testament for the N.T. was not yet used by the church.
18. Did Jesus give a New Law that was different than God's Law?
John 10:30; James 4:12; 1 John 2:7
19. Did Jesus keep the Ten Commandments? John 15:10
20. If one professes to follow Christ, what should one do? 1 John 2:6
21. Will the keeping of the Law have anything to do with eternal life? Rev. 22:14
22. How enduring are the Ten Commandments? Ps. 111:7,8
23. What will be the standard by which all will be judged? James 2:8-12
24. Is it a burden for the believer to keep the Law? Rom. 7:22
25. Has man tried to change God's Law? Dan. 7:25; Matt. 15:3

LESSON 22

THE LAW OF GOD AND THE LAW OF MOSES

Does the Bible make any distinction between the Law of Moses (Ceremonial Law) and the Law of God (Ten Commandments)? This lesson is intended to clear up the misunderstanding regarding these two laws.

1. When God wrote the Ten Commandments on tables of stone, did He intend that this Law be separate and distinguished from other laws? Deut. 5:22
2. What indicates the enduring quality of His Law? Deut. 5:22
3. Where did Moses write all the laws & statutes besides the Ten Commandments?
Deut. 31:24-26
4. What distinction was made with respect to the Ten Commandments?
Ex. 24:12; 31:18
5. What commandments did the children of Israel have when they left Egypt? Can you see the distinction between the sacrificial laws and God's Law? Jer. 7:21-23

6. What does Nehemiah quote the Lord as saying? Neh. 9:13,14
7. Upon what were the TEN COMMANDMENTS written? Deut. 4:12,13
8. Where did Moses record the Ceremonial laws? 2 Chron. 35:12
9. Where were the Ten Commandments kept? Ex. 40:20; 1 Kings 8:9
10. Where were the Laws of Moses kept? Deut. 31:24-26
11. How long will the Law of God last? Ps. 111:7,8
12. How long did the Law of Moses last? Col. 2:14
13. What did Jesus do to the Law of God? Isa. 42:21
14. What did He do to the sacrificial laws? Eph. 2:15
15. What is God's Law called? Ps. 19:7,8; Rom. 7:12
16. What about Moses' Law? Heb. 7:19
17. How does Paul distinguish between the commandments of God and the Law of circumcision? 1 Cor. 7:19
18. What law was in question in the dissension of Acts 15? See Acts 15:1,5,24
19. What law is spoken of in Col. 2:16? See Col. 2:14,17 and Heb. 9:9,10
20. When was the time of reformation? Heb. 9:10-12
 NOTE: To understand more fully the significance and distinction of the sacrificial laws and God's eternal law, read Hebrews chapters 7-10

LESSON 23

THE CHRISTIAN SABBATH

1. For whom did Christ say the Sabbath was made? Mark 2:27
2. When was the Sabbath made? Gen. 2:1-3
3. Which day only did the Lord bless, hallow and sanctify? Gen. 2:1-3.
4. Of what Law is the Sabbath a part? Ex. 20:3-17
5. Has this Law ever been changed or abrogated by God? Matt. 5:17,18; Rom. 3:31
6. Did Abraham know about this Law? Gen. 26:5

7. What evidence is there that Israel knew about the Sabbath at least one month before they came to Mount Sinai when it was reiterated and given in written form?
Ex. 16:4,23,28,29
8. Was the Sabbath given only to the Jews? Isa. 56:6,7; Mark 2:27
9. Did Christ keep the Sabbath? Luke 4:16,31
10. Did the believers in Jesus day keep the Sabbath after His death? Luke 23:56
11. Did Christ recognize the sanctity of the Sabbath after His death and resurrection?
Matt. 24:20
12. When was Jerusalem destroyed?
Ans. A.D. 70. NOTE: This proves that Christ was concerned about His disciples keeping the Sabbath holy at least up till 70 A.D.
13. What was Paul's practice on the Sabbath? Acts 17:2; 18:4
14. When Paul and Silas came to Philippi, what did they do on the Sabbath day? . Acts 16:12,13
15. When the Jews at Antioch rejected the gospel, on what day did the Gentiles ask Paul to come and preach to them? Acts 13:42
16. What kind of response did the apostles receive the next Sabbath? Acts 13:44
17. Is there a Sabbath rest still for the people of God? Heb. 4:9,10.
18. When we cease from our own works as God did from His (Heb. 4:4) on what day should we do this? Heb. 4:10
NOTE: This scripture speaks of spiritual rest as well as physical rest. Notice the word "also" in verse 10. Spiritual rest is rest from our sins. God did not rest from His sins. He rested from His creative works, not because He needed rest, but to leave us an example. See Matt. 3:15; 1 Peter 2:21; Heb. 4:9 (margin)

It is important to notice that the word 'rest" in Heb. 4:9 is translated "Keeping of a Sabbath" in the marginal reading of many Bibles. It is translated from the Greek word "sabbatizo" which means "the keeping of a Sabbath." In Berry's Greek-English New Testament it is translated, "There remains a sabbatism to the people of God." The evidence, therefore, is clear, the writer to the Hebrews is stating that the people of God (of all nations) should observe the Sabbath still today.
19. Since the Sabbath is a part of the Law of God, can we disregard its claim and still be without fault and guiltless? James 2:10-12; Phil. 2:15,16
20. How should we observe the Sabbath? Isa. 58:13; Luke 4:16; Acts 17:2

LESSON 24

PROPER OBSERVANCE OF THE SABBATH

1. What does God say about how we should keep the Sabbath? Ex. 20:8-10
2. Why did God say "TO" keep it holy instead of "AND" keep it holy?
Ans. Because God wants us to remember the Sabbath day, not only when it is here, but we are to remember it every day, not to make any arrangements to violate it when it comes. We are to remember it on the six working days, TO keep it holy when it comes, and when it is here, we are to remember it, AND keep it holy.
3. Did God, the Creator of the earth rest on the seventh day because He was tired?
Isa. 40:28
4. Then why did He rest on that day? Mark 2:27; Heb. 4:10
5. What is the day before the Sabbath called? Mark 15:42
6. What are we instructed to do on the day before the Sabbath? Ex. 16:23
7. What did the Christian women do on that day? Luke 23:54-56
8. Are we to ask visitors and others in our home to rest with us? Deut. 5:14
9. Should we seek our own pleasure in any way on the Sabbath? Isa. 58:13
10. Does God promise to bless us if we do this? Isa. 58:13,14
11. When should we begin the Sabbath? Lev. 23:32
12. When, according to the Scriptures, does the Sabbath begin? Neh. 13:19
13. Are works of necessity allowable on the Sabbath? Matt. 12:1-12
14. Are we permitted to buy and sell on that day? Neh. 13:15-18
15. Is it right to be longing or anxious for the Sabbath to close? Amos 8:4,5
16. If we have some important business which we think cannot be put off, is it alright to do it on the Sabbath? Ex 34:21
17. What did Christ do on the Sabbath? Luke 4:16,31
18. What did Paul do on the Sabbath day? Acts 17:2; 18:4
19. What should we do on the Sabbath day? Heb. 10:24,25; Lev. 23:3

20. What does God say through the prophet of those who truly keep the Sabbath?
Isa. 56:1-7

The Sabbath should not be a day of ordinary labour, idleness, or amusement, but one of rest, reflection, holy joy, worship and helpfulness. It should be the happiest, the brightest and the best of all the week, for God Himself blessed, sanctified and hallowed it and gave it to all mankind as a spiritual heritage for all times.

LESSON 25

THE CHANGE OF THE SABBATH

SUNDAY OBSERVANCE

1. What did Daniel the prophet say the blasphemous religio-political power that came out of the Roman kingdom would do to God's time and laws? Dan. 7:24,25
2. When Paul spoke of the same power what did he call it? 2 Thess. 2:3,4
3. What power has claimed authority to change Gods Law?
Ans. The Catholic Church. Proof: From "A Doctrinal Catechism," by Rev. Stephen Keenan, page 174, we quote: "Ques. Have you any other way of proving that the church has power to institute festivals of precepts?"
"Ans. Had she not such power she could not have done that which all modern religionists agree with her, - she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."
4. Do Protestant writers acknowledge the same fact?
Ans. Yes. Proof: "Neither Christ, nor His apostles, nor the first Christians celebrated the first day of the week instead of the seventh day as the Sabbath." - New York Tribune, May 24,1900. (Baptist) "The observance of the first instead of the seventh day rests on the testimony of the church, and the church alone." -Hobart Church News (Episcopalian) July 2, 1894. Archdeacon Farrar (Church of England) writes, "The Sabbath is Saturday, the seventh day of the week." "The Christian church made no formal, but gradual and almost unconscious transference of the one day to the other." - The Voice From Sinai, p. 163, 167. Dr. E. T. Hiscock (Baptist) in the New York Examiner, Nov. 16, 1893, wrote, "There was and is a command to 'keep holy the Sabbath day,' but that Sabbath was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week. Where can the record of such a transaction be found? Not in the New Testament - absolutely not."
5. What did Jesus say of such church traditions? Matt. 15:6,9
6. Who first enjoined Sunday-keeping laws?
Ans. Constantine, The Great in 321 A D.
Proof: See Encyclopedia Britannica, Art. "Sunday" also Encyclopedia Americana.

7. What was this edict?
 Ans. "Let all the judges and town folks, and the occupation of all trades rest on the venerable day of the sun . (Corpus Juris Civilis Cod., lib 3, tit. 12,3)
8. When did the apostate church settle this matter?
 Ans. "The seventh-day Sabbath was ... solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did, in a manner, quite abolish the observance of it. The Council of Laodicea (A.D. 364) ... first settle the observance of the Lord's day." See Prynne's, "Dissertation on the Lord's Day Sabbath," page 163.
9. In the face of such bold blasphemous arrogance what course should we pursue?
 Rev. 18:4
10. Is Sunday the Lord's Day and is there any command in the Bible to keep it?
 Ans. Absolutely no. The Sabbath is the Lord's Day. - Ex. 20:10; Isa. 58:13; Mark 2:27,28.
 Sunday observance comes to us from Pagan Sun Worshippers and solemnized only by the apostate, harlot, Babylonian church. Read about her in Rev. 17:1-6 and Rev. 18th Chapter.

LESSON 26

CRUCIFIXION AND RESURRECTION

OF CHRIST

1. What sign did Jesus give of His Messiahship? Matt. 12:38-40
2. Was Jonah actually three days and three nights in the fish's belly? Jonah 1:17
3. How long did Christ say He would be in the grave? Matt. 12:40
4. On what day did Jesus rise from the dead? Matt. 28:1-6
 NOTE: This visit was made to the tomb "in the end of the Sabbath." The Sabbath ends at sunset Lev. 23:32. Jesus had already risen so His resurrection was in the end of the Sabbath.
5. On every subsequent visit to the tomb did the disciples find the body of Jesus? Mark 16:1-6; Luke 24:1-3; John 20:1,2
 NOTE: There were several visits to the tomb by the same persons and others, at different times, and diverse circumstances. Thus the Gospel writers do not contradict each other.
6. Did they believe that He had risen from the dead? Luke 24:11,16,22,37,41
7. Do you think then that when the disciples were gathered together on the first day of the week they were celebrating the resurrection, as some people say? John 20:19

8. Is it not plainly stated that Jesus was resurrected on the Sabbath and crucified on the Jewish preparation day? Matt. 28:1-6; John 19:42
9. What day followed this preparation day? John 19:31; 18:28
10. Was the second day of the Passover a Sabbath, no matter on what day of the week it came? Lev. 23:5-10 (Jesus was crucified on the PREPARATION of the PASSOVER SABBATH, NOT THE WEEKLY SABBATH John 19:31)
11. When did they BUY the spices to embalm His body? Mark 16:1
12. When did they PREPARE the spices? Luke 23:54,55
 NOTE: Mark tells us that they bought the spices AFTER the Sabbath, and Luke says they prepared the spices BEFORE the Sabbath. How could they prepare the spices before the Sabbath and not buy them until after the Sabbath if there was only one Sabbath. day in that week?
 Ans. They bought and prepared the spices AFTER THE PASSOVER SABBATH and the DAY BEFORE THE WEEKLY SABBATH, which is our present Friday. This clears up the apparent contradiction and also gives us the day of His crucifixion.
13. When was Jesus crucified then? Dan. 9:27; Matt. 27:45; Mark 15:25; John 19:14
14. When was He placed into the tomb? Matt. 27:45,46,50,57-62; John 19:42
 NOTE: We see now that Jesus died the ninth hour of the preparation of the Passover and was placed into the tomb before the Passover Sabbath began.
15. Therefore, how long was Christ in the grave?
 Ans. Jesus was betrayed and crucified on Wednesday, the middle of the week, was placed in the tomb just before Thursday, the Passover Sabbath, began; He remained in the tomb exactly three days and three nights according to His own prophecy, and rose "in the end of the (weekly) Sabbath." Thus He fulfilled all prophecy and became the "firstfruits from the dead." 1 Cor. 15:20
16. What about "Good Friday" and "Easter Sunday"?
 Ans. Both of these festivals are based on erroneous interpretation of scripture and stem from Catholicism. Christ's death is remembered in the Lord's Supper and His resurrection in water baptism. See 1 Cor. 11:26 and Rom. 6:3-11
17. Is it important that we understand the truth about Christ's crucifixion and His Resurrection? In regard to His crucifixion, the only sign Jesus gave to the Jews proving His Messiahship was His three days and three nights in the grave, and since Christ did not rise on Sunday, this removes the main support for Sunday observance and establishes the sanctity of the Sabbath.

LESSON 27

CHRIST'S SECOND COMING

1. What promise did Jesus make regarding His return to earth again? John 14:1-3
2. With what words did the angels substantiate Jesus' words? Acts 1:9-11
3. What ancient prophet spoke concerning this event? Jude 14,15
4. Did Job understand and believe in the second coming of Christ? Job 19:25-27
5. How does David speak of His coming? Ps. 50:3; 96:13
6. What expression of hope did Paul make regarding Jesus' return?
Phil. 3:20; Titus 2:13
7. Who else bore testimony of Christ's return? 2 Peter 1:16
8. Will Christ's return be literal and real? Rev. 1:7; Acts 1:11
9. How many will see him? Rev. 1:7; Matt. 24:27
10. Will His coming be secret? 1 Thess. 4:16; Matt. 24:27
11. Will Jesus come alone? Matt. 25:31
12. What is the purpose of His coming? Matt. 25:31-34; 1 Cor. 15:25
13. What represented Christ's kingdom in the dream of Nebuchadnezzar?
Dan. 2:35,44
14. What does this stone kingdom do to all the other kingdoms? Dan. 2:35,44
15. When is this kingdom established? Rev. 11:15; Dan. 2:35,44
16. When does Jesus take the throne of His father David? Luke 1:32; Matt. 25:31-34
17. Was David's throne in heaven or on earth? 2 Sam. 5: 3-5
18. Therefore, where does Jesus set up His throne when He comes?
Matt. 25:31; Zech. 14:4,9
19. Who will reign with Jesus? Matt. 25:34; Rev. 20:6
20. What glorious event takes place at His coming? 1 Thess. 4:13-18; 1 Cor. 15:51-55
21. How will the saints welcome the Lord's appearance? Isa. 25:9

22. Has the exact time of Christ's coming been revealed? Matt. 24:36
23. In view of this, what did Christ tell us to do? Matt. 24:42
24. What warning did Jesus give regarding false teaching about His return?
Matt. 24:23-26
25. How many will be rewarded at His coming? Matt. 16:27; Rev. 22:12

LESSON 28

THE SIGNS OF CHRIST'S COMING

1. What question did the disciples ask Jesus about His second coming? Matt. 24:3
2. What is one outstanding sign of the imminence of Christ's return?
Matt. 24:4,5,23,24
3. How does Paul describe the same conditions? 1 Tim. 4:1-3
4. What did Paul say would be the social conditions of the last days? 2 Tim. 3:1-5
5. What did Jesus say about national and international relations? Matt. 24:6,7
6. What parallel in social conditions did Jesus give? Matt. 24:37-39
7. What signs in the heavens would be visible? Matt. 24:29; Luke 21:25
8. What weather and climatic catastrophes would be prevalent?
Matt. 24:7; Luke 21:26
9. What will be the moral conditions at this time? Matt. 24:12; Luke 17:26-29
10. What description is given of religious conditions? 2 Thess. 2:2-4,8-12; 2 Tim. 3:5
11. Will the world recognize these signs? 2 Peter 3:3,4,10; Luke 21:35
12. What is another outstanding sign of the end? Dan. 12:4
13. What will be a notable feature of the gospel in the end? Matt. 24:14
14. What sign among the rich will indicate the last days? James 5:1-3,5
15. What conditions will prevail between capital and labour? James 5:4,6; Hab. 2:6,7
16. What is the modern apostate church declared to be? Rev. 17:5,18

17. Who and where are her "daughters"? Rev. 17:1,2,15; 18:2,3
NOTE: Never in the history of the world has the name of Christ and the truth been mis-represented and blasphemed as it is today. Not only is Catholicism responsible, but her daughters - fallen Protestantism, guilty of open defiance of God's Law and Truth.
18. What will this false religious condition under the cloak of Christianity bring upon the world? Rev. 18:6-8; 16:1-21
19. What are God's people instructed to do? Rev. 18:4; 16:15
20. Because of the backslidden condition of the church, what further instruction is given to God's people? Rev. 3:14-20
21. Will some people be disappointed in that day? Matt. 7:21,22; 24:40,41
22. What are we told to do? Matt. 24:42-44; 2 Peter 3:11-14

LESSON 29

THE MILLENNIUM

1. What is the meaning of the term "Millennium"?
Ans. This word comes from two Latin words, "mille" (meaning one thousand) and "annus" (meaning year). "Millennium" is not found in the Bible but is used in reference to the thousand year period between the two resurrections when the saints reign with Christ. This will be the 7th-thousand millennial rest for the world, preceding the new earth state. (Rev. 21:1-7)
2. Where do we read of this thousand year period? Rev. 20:4
2. What events immediately precede and follow this period? John 5:29; Rev. 20:6,5
4. When does the reign of Christ and the saints begin? Dan. 2:35,44; Rev. 11:15
5. What do the saints inherit at that time? Matt. 25:31-34; Micah 4:8; Dan. 7:27
6. Upon what throne does Christ sit then? Luke 1:32; Matt. 25:31; Jer. 23:5,6
7. What great battle precedes Christ's reign on earth? Zech. 14 :1-4; Rev. 16:16,19-21
8. Will the saints be taken to heaven for the thousand years? Rev. 20:6; 5:10
NOTE: There is no scripture that tells us that the saints will spend the thousand years in heaven, but there are many scriptures that indicate clearly that this earth will be the inheritance of the saints and that they receive their inheritance at the coming of Christ. There is no third coming of Christ to the earth.

9. What will be the meeting place of the saints and Christ, the King? 1 Thess. 4:15-17
NOTE: Some take this scripture to mean that the saints will go to heaven, but nothing is said here of going to heaven, it only says we will meet Him in the air.
10. Did Jesus promise to take His disciples to heaven in John 14:1-3?
NOTE: Jesus only promised that when He comes to earth again His disciples would be with Him forever wherever He is. The above scriptures in questions 4 and 7 prove He is coming to the earth to reign.
11. When do we inherit the "mansion" which he has prepared?
John 14:1,2; Rev. 21:1-27
12. How long does Christ reign on David's throne?
1 Cor. 15:25, now read verses 24,28
13. What happens to Satan during the millennium? Rev. 20:1-3
14. What happens to Satan at the end of the millennium? Rev. 20:7
15. What other event takes place? Rev. 20:5 first part and verse 13
16. What will Satan's purpose be then? Rev. 20:8
17. What judgment is then set? Rev. 20:11,12
18. What will be the fate of the wicked?
Rev. 20:9,10,14,15; Malachi 4:1,3; 2 Peter 3:10-13
19. What kind of bodies will the saints have when Jesus comes?
Matt. 22:30; 1 Cor. 15:42-49
20. What happens to the wicked at the coming of Jesus?
2 Thess. 2:8; 1:7-10 also see ques. 7

LESSON 30

THE RESURRECTION OF THE DEAD

1. What statement of Jesus indicates that there will be a resurrection of all the dead?
John 5:28,29
2. Will all the dead be resurrected at the same time? Rev. 20:5 last part and verse 6
3. What great event takes place at the first resurrection? 1 Thess. 4:15,16
4. Upon what one fact does Paul base the Christian hope? 1 Cor. 15:12-19
5. What fact is the assurance of the saint's resurrection? 1 Cor. 15:20-22

6. What does Jesus Christ declare Himself to be? John 11:25,26; Rev. 1:18
7. What did Job say that reveals his faith in the resurrection? Job 14:14,15
8. Did Job believe that he would actually see God some day? Job 19:25,26
9. What truth about the resurrection did David declare? Ps. 17:15
10. What other prophet reveals his faith in the resurrection? Hosea 13:14
11. What purpose will be realized at the resurrection?
Heb. 9:27; Eccl. 12:14; Rev. 20:13
12. What announcement awaits those who have part in the first resurrection?
Rev. 20:6
13. When will the wicked be raised? Rev. 20:5 first part
14. How will the righteous be raised (with what bodies)?
1 Cor. 15:42-49,51-54 See also 2 Cor. 5:1-8
15. What saying will then be brought to pass? 1 Cor. 15:55
16. Why should the believers not sorrow as the world does at the death of loved ones?
1 Thess. 4:13-16; Rev. 14:13
17. What words of Daniel indicate he believed in a general resurrection? Dan. 12:1-3
18. What becomes of those who are raised in the second resurrection? Rev. 20:12-15
19. What is this final destruction by fire called? Rev. 21:8
20. In contrast to this doom, what will be the happy reward of those who keep God's commandments? Rev. 22:14; 20:6
21. Will the saints have the same bodies and live the same kind of lives after the resurrection as they do now? Matt. 22:30; 1 Cor. 15:44,49; 1 John 3:2; Phil. 3:21
22. Who has already received the same body that the saints will have? 1 Cor. 15:20-23

LESSON 31

THE STATE OF THE DEAD

AND

THE MORTAL NATURE OF MAN

1. How does the Bible speak of the state of the dead? 1 Thess. 4:13; 1 Cor. 15:18,20
2. Where is the resting place of the dead? Dan. 12:2; Eccl. 3:20; 9:10; Job 17:13
3. How long will the dead remain in the graves? Job 14:12,14; John 5:28,29
4. Is there any consciousness of anything to those who are dead? Ps. 146:4; Eccl. 9:5
5. Do the dead know about conditions on earth? Job 14:21
6. Do they have any feelings, such as emotion, love, etc.? Eccl. 9:6; Job 14:12
7. Are the dead now in heaven praising God? Ps. 115:17
8. How much does one know of God when dead? Ps. 6:5
9. Have the righteous ascended to heaven at death? Acts 2:34
10. What must take place before the dead will praise God? Isa. 26:19
11. If there was no resurrection, what hope would there be for the dead?
1 Cor. 15:16-18
12. When did David expect to see the face of God? Ps. 17:15
13. How did Jesus describe the condition of the dead? John 11:11-14
14. What is the natural state of man in life? Job 4:17; Ps. 8:5
15. Who only hath immortality? 1 Tim. 6:16
16. When will man become immortal? 1 Cor. 15:51-53
17. How did God make man? Gen. 2:7
NOTE: Man himself became the living "soul" by the union of the dead body and the breath of life which God breathed into man. See also Job 27:3
18. What then happens at death? Eccl. 12:7
NOTE: The breath of life (also called the spirit and the soul in some instances), returns to the Creator and the body returns to the dust.

19. Do other creatures have the breath of life and are called "living souls"? See the marginal rendering of Gen. 1:30 & Rev. 16:3; Gen. 7:21,22
20. Does the natural man have any preeminence over other creatures as far as having immortality? Eccl. 3:19,20
21. What must man receive in order to have eternal life? 1 John 5:12; Rom. 8:11
NOTE: This "eternal life" imparted to the believer by the Spirit of God is the result of conversion or accepting Christ into one's heart. Death to the saint is a "sleep," the "waiting period" till all the saints of God shall receive their immortal bodies at the same time when Jesus comes. See 1 Thess. 4:13-18; 1 Cor. 15:51-55

LESSON 32

THE "IMMORTAL SOUL" - BIBLE OR TRADITION?

Everybody knows that the body dies, but the Bible speaks of the "soul." May it be that the soul is indestructible? - That God having made a soul cannot destroy it? The question of what is the soul has baffled many people and has been the source of speculation for many centuries.

The general idea of the soul is that it is an indefinable something in us, but WHAT it is or WHERE it is located few attempt to explain. This unknown SOMETHING is claimed to be the real, intelligent being, another little person inside of us that jumps out at the moment of death, while the body is merely its house or tool. A Methodist bishop once defined a soul, thus: "It is without interior or exterior, without body, shape or parts, and you could put a million of them into a nutshell"; - a very good definition of NOTHING, we would say!

Where did the idea of "IMMORTAL SOUL" come from? It is not found in the pages of the Bible. Apostate Jews during the Babylonian captivity adopted the concept from pagan sources and by the time of Christ it had become a part of the "tradition of the elders." The Jewish elders were soundly condemned for such traditions by our Lord Jesus Christ. "Ye leave the commandment of God, and hold fast the tradition of men." (Mark 7:8)

The Jewish Encyclopedia states: "The belief that the soul continues in existence after the dissolution of the body - after death - is a matter of philosophical or theological speculation rather than of simple faith, and is accordingly nowhere taught in Holy Scriptures. The Mosaic account of the creation of man speaks of a spirit or breath with which he was endowed by His creator (Gen. 2:7) but this spirit was conceived of as inseparably connected, if not wholly identified with the life blood (Gen. 9:4; Lev. 17:11). Only with the contact of the Jews with Persian and Greek thought did the idea of a disembodied soul, having its own individuality take root in Judaism.

"There is no direct reference in the Bible to the origin of the soul, its nature and its relation to the body, but those questions afforded material for the speculations of the Alexandrian Jewish School, headed by Philo Judaeus who sought in the allegorical interpretations of Bible texts the confirmation of his psychological system. (An explicit statement of the doctrine of the pre-existence of the soul is found in the Apocrypha, which is included in the Catholic Bible).

"In the three terms -ruah"; "nefesh" and "neshamah" (Heb. for "soul") this Jewish school of thought sees the corroboration of the Platonic view that the human soul is tripartite, having one part rational (mind), a second part spiritual (heart), and a third part the seat of desire. These parts are distinguished from one another both functionally and by the places occupied by them in the body. The seat of the first is the head, of the second, the chest, and of the third, the abdomen.

The rational part, or the mind, which is the leading and the sovereign principle of the soul, is a fragment of the Divinity; and as such, is pre-existent and immortal. It corresponds to the outer-most sphere of the fixed stars. It belongs to the same genus as those incorporeal spirits by which the air is inhabited and is to the soul what the eyes are to the body, only its vision transcends the intelligible. As a fountain sends off streams in various directions, so the mind, a spiritual nomad, not only pervades the body, but brings itself in contact with various objects of creation and makes its way even to God Himself. In this manner, the mind transcends space and frees itself from the limitations of time.

"As a divine being, the soul aspires to be freed from its bodily fetters and to return to the heavenly sphere whence it came. Philo does not say why the soul is condemned to be imprisoned for a certain time in the body, but it may be assumed that, as in many other points, he shares also in this one the views of Pythagoras and Plato (heathen philosophers) who believed that the soul undergoes this ordeal in expiation of some sin committed by it in some former state."

"The Rabbis, on the other hand, hold that the body is not the prison of the soul, but on the contrary, its medium of development and improvement. Nor do they hold the Platonic view regarding the pre-existence of the soul. For them "each and every soul which shall be from Adam to the end of the world was formed during the six days of creation and was in Paradise, being present also at the revelation on Sinai ... At the time of conception God commandeth the angel who is the prefect of the spirits, saying, "Bring me such a spirit which is in Paradise and hath such a name and such a form for all spirits which are to enter the body exist from the day of creation of the world until the earth shall pass away"... The spirit answereth, "Lord of the world! I am content with the earth where I have lived since thou didst create me" ... God speaketh to the soul, saying, "The world into which thou enterest is more beautiful than this; and when I made thee I intended thee only for this drop of seed." Two angels are assigned to the soul, which is finally shown, among other things, the spirits in heaven which have been perfected in earth." The soul then enters into the embryo. "The spirits which are to descent to earth are kept in Arabot, the last of the seven heavens, while the souls of the righteous are beneath the throne of God. Associated with this belief is the Talmudic belief that the Messiah will not come till all the souls in the 'guf' (the superterrestrial abode of the souls) shall have passed through an earthly existence."

"The Platonic theory that study is only recollection, because the soul knew everything before entering the world is expressed in a hyperbolic fashion in the Talmud, where it is said that a light burns on the head of the embryo by means of which it sees from one end of the world to the other, but that at the moment of its appearance on earth, an angel strikes it on the mouth, and everything is forgotten. The Rabbis question whether the soul descends to earth at the moment of conception or after the embryo has been formed."

"The tripartite nature of the soul as conceived by Philo is taught in the Talmud also, it divides the non-physical part of man into soul and spirit. Indeed the 'active soul' which God breathed into man and the 'vital spirit' with which He inspired him are mentioned as early as Wisdom 15:11" (Apocrypha).

"Every Friday God gives the Jew another individual soul, which He takes back again after the Sabbath When man sleeps the soul ascends to its heavenly abode. There it sometimes receives communications which appear to the sleeper as dreams."

Among the Jewish philosophers there was much speculation and division concerning the multitude of interpretations of the soul, however, "owing to the influence of the Arabic Neoplatonists, especially the Encyclopedists known as the 'Brethren of Sincerity' the Platonic psychology" (the pre-existence of the soul) "as interpreted and amplified in those schools prevailed among the Jews of the tenth and eleventh centuries." (The Britannica defines Neoplatonism as ancient Greek Philosophy and states that "Many of the greatest Christian thinkers of the 6th century A.D., the great formative period of Christian theology, were deeply influenced by Neoplatonism, as were later the great Moslem philosophers).

"The soul, teaches the Talmud, has its origin in the Supreme Intelligence, in which the forms of the living existence may already be distinguished from one another, and this Supreme Intelligence may be termed 'Universal Soul.' At the time the Holy One, Blessed be He, desired to create the world, it came in His will before Him, and He formed all the souls which were prepared to be given afterward to the children of men and all were formed before Him in the identical forms in which they were destined to appear as the children of the men of this world, and He saw everyone of them and that the ways of some of them would become corrupt. At the moment, says the Zohar, when the union of the soul and the body is being effected the Holy One sends on earth an image engraved with the divine seal. This image presides over the union of man and wife. A clear sighted eye may see it standing at their heads. It bears a human face and this face will be borne by the man who is about to appear. It is this image which received us on entering the world, which grows as we grow and which quits the earth when we quit it."

"The relation of the three elements of the soul to one another and to the body is compared by the Zohar to a burning lamp. Two lights are discernible in the flame of the lamp: a white and a dim one. The white light is above and ascends in a straight line; the dim one is below and seems to be the seat of the other. Both however, are so indissolubly connected that they form one flame. On the other hand, the dim light proceeds directly from the burning material below.

The same phenomenon is presented by the human soul. The vital or the animal element resembles the dim light which springs directly from the burning material underneath, and just as that material is gradually consumed by the flame, so the vital element consumes the body with which it is closely connected."

"The moral element is comparable to the higher white flame, which is always struggling to disengage itself from the lower one and to rise higher, but so long as the lamp continues to burn it remains united to it. The rational element corresponds to the highest invisible part of the flame, which actually succeeds in freeing itself from the latter and rises in the air."

The pagan philosophers Socrates and Plato were the first ones to organize the doctrine of "soul immortality." Some early Christian teachers admired Plato as a great thinker and incorporated his philosophy into their doctrine. It is said of AUGUSTINE that he "sanctified" the doctrine of immortality of the soul. Thomas Aquinas (about 1225-1274) embraced the philosophy. Durante Alighier (Dante) in his "The Divine Comedy" pictured the pagan concept of hell, purgatory and paradise. At the Latern Council in 1513 the Roman Catholic Church officially adopted the doctrine of the "Immortality of the Soul."

The most quoted authority for this theory is Origen who plainly stated that he was a true "Platonist, who believed in the immortality of the soul."

Nearer to the actual time of Christ and the Apostles, are the Christian Fathers who held to a more scriptural viewpoint and were never led by the philosophical speculations of paganism. Among these were CLEMENT of Rome, Ignatius of Antioch, Shepherd of Herrnas, Polycarp (a pupil of John the Apostle), Justin Martry, Tatian and Irenaeus. Most of these men were within one generation of the apostles. They opposed the doctrine that man has an immortal soul and taught that immortality is conditioned upon faith in Jesus Christ.

During the Reformation, there arose great men of faith and students of scripture who gave their witness to "CONDITIONAL" immortality and opposed the idea that all souls are immortal. Among these were Martin Luther, William Tinsdale and John Wycliff.

Christians should heed the warning of the inspired apostle concerning the speculations and philosophies of men. "Take heed lest there shall be anyone that maketh spoil of you through his philosophy and vain deceit after the traditions of men, after the rudiments of the world and not after Christ." (Colossians 2:8)

From the frequent declarations of preachers and evangelists who constantly speak of "man's immortal soul" one might assume that this expression was found on every page of the Bible. It might come as a surprise to some to know that the term "immortal" is NEVER used in scripture in connection with soul or man's spirit. The idea of man having an immortal soul is purely man-made.

Edward Gibbon, the famed historian, in his book, "History of Christianity" p. 137 writing on the subject of the immortality of the soul says: "We might expect that a principle so essential to religion would have been revealed in the clearest terms to the chosen people of Palestine, and that it might safely have been entrusted to the heredity priesthood of Aaron. It is incumbent on us to adore the mysterious dispensations of Providence when we discover that the doctrine of the immortality of the soul is omitted in the law of Moses."

Speaking of the Sadducees and the Pharisees after the return of the exiled nation of Israel, Mr. Gibbon says, "The Sadducees piously rejected the immortality of the soul as an opinion that received no countenance from the divine book, which they revered as the only rule of their faith. To the authority of the scriptures, the Pharisees added that of tradition, and they accepted, under the name of traditions, several speculative tenets from the philosophy or religion of the eastern nations. The doctrines of fate or predestination, of angels and spirits and of a future state of rewards and punishments were in the number of these new articles of belief, and the immortality of the soul became the prevailing sentiment of the synagogue." page 139.

We have submitted a number of quotations from history which provides us with the origin of the doctrine of the immortality of the soul. Much more evidence can be given but we believe that sufficient evidence for the unbiased mind has been provided. We would like to appeal to the reader to make his decision in favour of the Word of God, and to reject the vain philosophies of men. The Creator, being also the Author, and Revealer of Truth, has already provided us with the true meaning of life and death in the Holy Scriptures. We need not go beyond its sacred pages to find the truth. The Bible plainly tells us that man is MORTAL, only God has immortality. Man has the Privilege to obtain immortality IN THE RESURRECTION. See 1 Tim. 6:16; 1 Cor. 15:51-54.

We would like to add a very informative Quotation from Schaff-Herzog's "Encyclopedia of Religious Knowledge" under the caption "Immortality" - "Since the soul does not produce consciousness, or individual sensations, perceptions, etc. independently by itself alone; since rather, both the origin and continuance of consciousness, as of particular perceptions appear to be conditioned through the co-working of the nervous system, we must therefore admit absolutely, in view of scientific facts, that a continued existence of self-consciousness without a bodily organism cannot be considered. Natural science is therefore right when it steadfastly denies immortality AS AN ISOLATED CONTINUANCE OF THE SOUL separated from all embodiment."

NOTE: Some may object to the testimony of natural science in relation to spiritual matters, but it is nevertheless true that mankind is a creature made by God from the elements of this cosmos and that animation of the first human body was a direct act of God plainly described in the creation record. That record tells us that "MAN BECAME A LIVING SOUL" (Gen. 2:7). It does not say ANYWHERE that God implanted an "immortal soul" into man, that, at death, this soul continues to live on. On the contrary, the Bible is plain, and ample proof is provided in its sacred record that death is a SLEEP.

Space forbids us to quote the many references that can be given but we would urge the reader to see: Ps. 146:4; Eccl. 9:5,6; 1 Kings 2:10; Job 7:21; 14:21,10-15; 17:13-16; 19:25-27; Eccl. 9:5,6,10; Ps. 13:3; Jer. 51:57; Dan. 12:2; 1 Cor. 11:30; 15:51; Isa. 38:18; 1 Thess. 4:14; 5:10; John 11:11-14; Luke 8:52.

NOTE: It is noteworthy that when the Bible speaks of death as a sleep it refers to the whole man, not just the body and that there is NO CONSCIOUSNESS in death. The believer is "asleep in Jesus" awaiting the resurrection.

LESSON 33

THE DESTINY OF THE WICKED AND THE HELL QUESTION

1. What is the reward of the wicked? Rom. 6:23; James 1:15
2. Will the wicked live forever in hell? 2 Thess. 1:8,9
3. How much is left of the wicked when they are destroyed? Ps. 37:20; Malachi 4:1-3
4. Does man have an immortal soul that lives on in hell fire? Ezek. 18:4,20
5. What did Christ say would happen to the wicked? Matt. 25:33,41
6. Does this mean that the fire will burn them forever? What example is given us regarding the nature and endurance of "everlasting fire"? Jude 7; 2 Peter 2:6
7. What did Jesus say would happen to the disobedient? Matt. 10:28; Luke 13:3
8. What further is said about this? Ps. 37:20; Matt. 3:11,12
9. How will this world be cleansed of sin and sinners? Matt. 13:41,42; 2 Peter 3:7-12
10. When will this be done? Rev. 20:5 first part and Rev. 20:9,14,15.
NOTE: The expression "forever & ever" in verse 10 is incorrectly translated; literally it is rendered "the ages of the ages" (See Greek N.T.) & simply means this destruction will take place in the end of the ages - thus all scripture harmonizes.
11. What original Hebrew and Greek words does the English word "hell" come from?
Ans. One word - "Sheol" in O.T. and three words - "Hades," "Gehenna," and "Tartarus" in N.T.
12. What is the meaning of these words? The Hebrew "sheol" and Greek "hades" refer to the grave, except when used figuratively. "Gehenna" refers to a valley near Jerusalem where refuse was burned continuously and is used figuratively representing a place of torture and destruction. "Tartarus" used only once in 2 Peter 2:4 is the state of darkness in which the fallen angels are reserved unto judgment.

Where is the word "hell" (sheol) used in ref. to the grave? See Ps. 16:10; 139:8.
Used figuratively? Jonah 2:2; 2 Sam. 22:6; Ps. 116:3; Ezek. 32:21; Job. 11:8

13. What does "hell" (hades) refer to in the N.T.? Acts 2:31; Matt. 11:23; 16:18;
Rev. 1:18; 20:13,14. (In every one of these instances the reference is to the grave)

14. What does "Gehenna" ("hell" in our King James version) refer to?

Matt. 5:22,29; 10:28; Mark 9:43-47; Jas. 3:6

NOTE: In these references "hell" is spoken of as a place or state of torture and destruction and the word "Gehenna" fittingly applies. It can be seen however, that the term is used in figurative language. The only literal "hell" fire in the Bible is that which destroys the wicked at the close of the 1,000 year period (Rev. 20:9,13-15). The modern superstitious belief of the wicked going into a hell fire at death and remaining there forever and ever is a relic of the Catholic "purgatory" and pagan superstition invented for commercial reasons. The Bible plainly teaches the complete destruction and annihilation of the wicked (the story of the rich man and Lazarus is a parable and cannot be taken literally). The righteous will not gloat over the suffering of the wicked (Rev. 21:1-7; lake of fire is the second "death" Rev. 21:8) Not all the wicked will suffer the same punishment (Luke 12:45-48) God's judgments will be just and every man will be rewarded "according to his works" whether good or evil.

LESSON 34

THE HELL QUESTION

The questions as to what happens after death is one that has been very close to the human race for death is constantly made real to us every day. From the dawn of civilization men have sought to answer the question, "What happens at death"? Over the centuries many speculative ideas have been advocated. Among the pagans especially superstitious fears of pagan deities led many to believe that, at death, the "soul" continued to live in either a state of torture or eternal bliss. Modern theology still clings to some of these pagan ideas as we shall show.

There are four words in the original Hebrew and Greek that are translated "hell" in our English version. These are "SHEOL" in the Old Testament and "HADES", "GEHENNA" and "TARTATUS" in the New Testament.

The modern concept that at death the righteous go into "Paradise" and the wicked into "Hell fire" is built upon the assumption that the "soul" is immortal and that "Hell" is a real place where the "departed spirits" of the dead are now living. We have proven beyond any shadow of doubt that the soul is not immortal (see lesson 32). We will now proceed to prove that "Hell" when referring to the state of death means the grave and when referring to the disposition of the wicked means the "lake of fire" - the place of total destruction of the wicked.

In the Hebrew there are at least two other words used with reference to death. They are "BOWR" and "QEBER." The word "bowr" is translated "pit" and is used in some cases in reference to the grave.

Modern theology bases its foundation for the belief that the "soul" goes into the "abode of the departed spirits" on the assumption that "Qeber" is the grave only whereas "Sheol" is the place of departed spirits. This theory states flatly that "sheol" is entirely different than "qeber", that it is only the "body" that goes to "qeber" and the "soul" goes to "sheol."

Now let us look at the Word of God and see whether "sheol" is a different place than "qeber" In Ps. 88:4-6 we find the use of all three words in the Hebrew _ sheol, qeber, bowr, and all speak of the same place. In verse 3 "grave" is from Heb. "sheol"; in verse 4 "pit" is from "bowr" and in verse 5 "grave" is from "qeber" Again in verse 11,12, "grave" and "land of forgetfulness" is translated from the Hebrew "sheol." Please notice here that "sheol" is a place of destruction", a "dark place", and place of "forgetfulness." Modern theologians claim that "sheol" should never be translated "grave" (See "Life After Death" by Gordon Lindsay, Introduction) also "Life and Death" by C. J. Baker, page 1.

So we see that "Sheol" is translated "hell" 31 times and "grave" 31 times and "pit" 3 times. This is a clear indication that "sheol" means the same as "grave," or "pit," or as in the Hebrew " bowr " and "qeber." We submit a few scriptures where the Hebrew word "sheol" is used and without question refers to the grave.

- a. 1 Kings 2:6,9,10; Job 7:9,21; 14:10-15,21 - asleep in sheol
- b. Job 17:13-16; 21:7,13,17 - sheol a place of rest
- c. Ps. 6:5; 31:17; 49:12-15 - no remembrance, silence in sheol
- d. Eccl. 9:5,6,10 - no memory or knowledge in sheol
- e. Song of Sol. 8:6 - death and grave the same
- f. Isa. 14:11; 26:14,19; 38:18,19 - worms in sheol, no memory, no praise in sheol
- g. Ezek. 31:14-16 - sheol same as pit
- h. Hos. 13:14 - righteous raised from sheol

Now here are some scriptures where the Hebrew word "Qeber" is used and obviously means the same as "Sheol." 1 Kings 14:13; 2 Kings 22:20; 2 Chron. 34:28; Job. 5:26.

Now does the Bible say that "sheol" has two compartments?

Orthodoxy says so. (See p. 1 "Life & Death" and p. 31 "Life after Death") One is the "Upper Sheol" and the other the "Lower Sheol." The righteous are supposed to be in the upper sheol and the wicked in the lower. Ref. given: Num. 32:22; Ps. 86:13.

Then it is taught that when Christ arose from the dead he transferred the Upper Sheol right into heaven (See "Life After Death" page 50).

THE HELL QUESTION IN THE NEW TESTAMENT

In the New Testament there are three Greek words that are translated "hell" in our King James English version. They are TARTARUS, HADES & GEHENNA.

The term "Tartarus" is used in only one place in the Bible, 2 Peter 2:4, and applies only to angels, therefore, it does not concern us in this study.

"HADES" This word comes from the Greek "aidos" and means the grave or place of the dead (1 Cor. 15:55). Other places where the obvious meaning is the grave but it is translated "Hell" are Matt. 11:23; Luke 10:15; Rev. 1:18; Rev. 6:8; Rev. 20:13,14. Hades is used symbolically in Matt. 16:18.

So the New Testament "hades" is the same as the Old Testament "Sheol" as for example Ps. 16:10 and Acts 2:27 and refers to the grave.

The Greek term "Gehenna" however is entirely different. It comes from "GeHinnom" or Valley of Hinnom. This valley at one time embraced King Solomon's royal music grove known as Tophet. As the Israelite's corrupted themselves with idolatry, they polluted the Valley of Hinnom with idolatrous shrines and evil rites adopted from the pagans about them. Such rites included the sacrificing of their children to the god Molech by casting them into the fire. Hence the term "Tophet" came to indicate "place of burning" and 'Gehenna "a place of slaughter" (Jer. 7:32). King Manasseh in the sixth century B.C. condoned the burning of children to Molech (2 Chron. 33:1-10). It was King Josiah who transformed the Valley of Hinnom to the refuse pit for the city of Jerusalem (2 Kings 23:10). Thus at the time of Christ the term Gehenna referred to this valley near Jerusalem where the refuse was dumped and burned and hence destroyed. Even bodies of criminals were cast into this refuse dump. One thing is certain: gehenna was not a place for the living. Its purpose was to consume and destroy that which was cast into it.

It is very interesting to note that Paul never used the word gehenna, for the Gentiles, to whom he preached, could hardly be expected to understand what gehenna meant since it had to do with Jerusalem. Instead, Paul used the expressions "destroy" (2 Thess. 2:8), "everlasting destruction" (2 Thess. 1:9), "death" (Rom. 6:23) and other such expressions that plainly spoke of man's final destruction.

The Greek word "Gehenna" translated "hell" occurs twelve times in the New Testament. Jesus used it eleven times and James once. (Matt. 5:22,29,30; 10:28; 18:9; 23:15,33; Mark 9:43,45,47; Luke 12:5 and James 3:6). Jesus and James both used word pictures familiar to the Jews and used gehenna with reference to sinners indicating their destruction by being burned. The meaning is plain. It conveys the picture of a horrible revolting end to all who reject Christ. It implies terrible pain and anguish under the righteous judgment of the wrath of God. But it also implies an end, a dissolution, a disintegration and final consumption.

While all who have died have gone to hades, the place of the dead, only the unbelievers shall be cast into gehenna for their final destruction. Christ promised to call forth ALL the dead, and those who are evil are to come forth to "the resurrection of judgment" (John 5:28,29). Therefore, the wicked do not go to an immediate "hell" at death, they will be cast into "hell fire" after the judgment (Rev. 20:12-15). This is the same "fire" Peter speaks of in 2 Peter 3:7. This is the "unquenchable fire" (Matt. 3:12), the "eternal fire" (Jude 7; Luke 17:28,29), a "devouring fire" (Rev. 20:9). Malachi says this fire will "burn up" the wicked (Malachi 4:1-3).

Everlasting punishment is NOT everlasting punishing, just as everlasting salvation is not endless saving (Heb. 5:9) or everlasting redemption (Heb. 9:12) is not endless redeeming. "Forever and ever" when applied to a condition or state "aionois" refers to the natural time limit of the noun. e.g. Ex. 21:6. So the result of man's destruction will be eternal. Hence hell (gehenna) is a place of total annihilation. (Jesus took our place, our punishment, but He is not being punished perpetually) Praise God for TRUTH!

LESSON 35

TITHES AND OFFERINGS

1. By what means were the priests of the Old Testament supported? Num. 18:21
2. Upon what fundamental basis does tithe paying rest? Ps. 24:1
3. What is one way that we can honor the Lord? Prov. 3:9
4. What part of one's income does the Lord claim as His own? Lev. 27:30
5. What does Paul say about how those who preach the gospel should be supported?
1 Cor. 9:11-14
6. Who owns all the silver and the gold? Haggai 2:8
7. What about the cattle and all the beasts of the field? Ps. 50:10,11
8. How can God claim ownership of all things? Col. 1:16
9. How does man get power to accumulate wealth? Deut. 8:18
10. What statement of Christ's shows that man is not the original owner of that which he possesses, but a steward of God's goods? Matt. 25:14; 1 Cor. 4:7
11. How early in the history of the world do we read of tithe paying? Gen. 14:17-20; Heb. 7:1-2
12. Who else believed in tithe paying before the days of Moses? Gen. 28:20-22
13. What happened when the tithe was not brought into the storehouse? Neh. 13:10
14. What further sin did this condition bring into Israel's midst? Neh. 13:15
15. Then what did Nehemiah do to correct this evil? Neh. 13:11-13
16. Is it alright to use the Lord's tithe for our own purposes? Malachi 3:8,9
17. Did Jesus approve tithe paying? Matt. 23:23

18. What did God pronounce upon Israel because they disobeyed Him in this matter?
Malachi 3:7-9
19. What blessing is pronounced upon faithful tithe-payers? Malachi 3:10-12
20. What statement of Paul's indicates that tithes were received in his day? Heb. 7:8
21. What spirit should motivate our giving? 2 Cor. 9:7; 2 Cor. 8:9; Acts 20:35
22. What else besides the Lord's tithe are we told to bring for the support of the various phases of church work? Malachi 3:8; Ps. 96:8; 2 Cor. 9:7; Luke 21:1-3
23. What is the danger of withholding our gifts to God? Luke 12:15,34; 1 Tim. 6:7-11

LESSON 36

CHURCH ORDER

1. For the Church to function successfully, what internal element must prevail?
John 17:11; Eph. 4:3; Rom. 12:5
2. Does unity in faith eliminate individuality? 1 Cor. 12:4-6,14-18
3. Is there a need for the various gifts? 1 Cor. 14:21,22
4. Is the ministry restricted to only certain members? 1 Cor. 14:26,31
5. However, does God bestow special gifts of authority and responsibility upon certain members? 1 Cor. 12:28-30
6. Are these gifts to be recognized and respected? Heb. 13:17; 1 Tim. 5:17-19
7. How must each member behave in the church? 1 Tim. 3:14,15; 1 Cor. 14:33,40
8. Does the Bible give license for divisions in the church? 1 Cor. 12:25; 1 Peter 5:5
9. Does the local church have authority to disfellowship unruly members?
Rom. 16:17,18; 1 Cor. 5:13
10. What attitude should one take towards disorderly members? 2 Thess. 3:6,14,15
11. What attitude should one take toward weak members? Rom. 14:1; Gal. 6:1
12. How often are we to forgive our brother? Matt. 18:21,22
13. What is the Bible procedure in effecting reconciliation between members?
Matt. 18:15-17

14. What should each member endeavor to maintain?
Eph. 4:3; 1 Thess. 5:13
15. Is it permissible for women to testify and prophesy in church?
Joel 2:28; 1 Cor. 11:5; Acts 21:8,9
16. Is speaking in other tongues forbidden in church? 1 Cor. 14:39
17. In public service where there are unbelievers present, what gift must accompany speaking in tongues? 1 Cor. 14:12,13,27,28
18. What is the general purpose of the gift of prophecy? 1 Cor. 14:3
19. Should we desire spiritual gifts? 1 Cor. 14:1

"Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down the beard, even Aaron's beard, that went down to the skirts of his garments.
As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." Ps. 133

LESSON 37 --- A

CHURCH ORGANIZATION

1. What did Christ say regarding the establishment and continuity of the Church? Matt. 16:18
2. Upon what foundation is the Church to be built? Eph. 2:20
3. What place must Christ have in the building of the Church?
1 Peter 2:6; Eph. 1:22; Col. 1:18
4. In referring to the Church Universal does the Bible single out any one denomination?
Eph. 4:1-4; Gal. 3:26
5. What constitutes membership in the Church?
1 Cor. 12:13; 2 Cor. 5:17; Acts 2:38,41,47
6. Is there a General Assembly and where is the record kept of membership?
Heb. 12:23
7. In this General Assembly or Church Universal with Headquarters in heaven, are there any organized groups on earth local and self-governing?
1 Cor. 1:2; Gal. 1:2; Eph. 1:1

8. What type of organization did the Early Church have? Acts 11:19-26; 13:1-4
NOTE: Each local church was autonomous with full rights and privileges in every phase of church worship and administration.
9. Is there any evidence of an earthly headquarters that ruled over all the local churches?
Ans. No. Each church was self-governing.
10. Were Apostles and Evangelists credentialed by a headquarters and then sent out?
Gal. 1:15-19; Acts 13:1-4
11. What was the custom of Paul and Barnabas in ordaining Elders?
Titus 1:5; Acts 14:21-27
NOTE: The Elders were ordained in local churches not as a part of a General Organization, but as overseers of local groups. (Acts 20:17-28)
12. What precaution must those in authority take? Mark 10:42-44; 1 Peter 5:1-4
13. In Paul's letters of organization to the various churches, is there any hint of a general organization with headquarters anywhere on earth? 1 Cor. 1:1 ,2; Gal. 1:1,2
14. Did Paul's support come from a "General Treasury"? Phil. 4:11-16
15. In Revelation the messages are sent to the seven churches in Asia. (Rev. 1:11,20)
Was this a letter originating in an earthly headquarters?
Ans. No. This is evidence that God recognized the sovereignty of each local church thus the Spirit of God disclosed the varied needs of each church.
16. Although each local church is to be an independent unit in itself, what spirit should prevail between all the churches? John 13:34,35; 1 Cor. 12:24-26; Acts 11:29,30; Rom. 15:25-28; 1 Cor. 16:1-5; 2 Cor. 9:1-7
NOTE: The manner of collection and distribution of offerings indicates each local assembly expedited its own financial business without a "General Treasury."
17. What harm is there in a General Organization and Headquarters?
Ans. First and foremost, it is not scriptural and therefore it is not God's plan for the church. Also, it robs the local church of divine guidance and leadership by the Holy Spirit. History speaks very forcibly of the dangers and the pitfalls of highly organized and federated church denominations. This was one of the first downward steps the church took in its long slide into apostasy. It establishes a man-made system with edicts and jurisdictional decrees being enforced upon all members alike with no regard to local conditions or circumstances. It sets men over others with dictatorial power. It becomes a political system and often degenerates into a clique at the helm and disallows spiritual growth. It hinders the leadership of the Spirit and has prevented men from accepting truth and thereby has led the church into bondage both spiritual, mental, and sometimes physical. In all, Denominationalism has been one of the greatest curses that has come upon the Church, and God's call is to "Come out of her my people."

LESSON 37 --- B

CHURCH ORGANIZATION - HISTORICAL PROOF

1. What historical proof do we have concerning church organization?

Ans. "All the earliest churches were independent and self governing. The Christians held that they all belonged to one universal church, for all were one in Christ. But there was no General Organization having control over the scattered churches. In the first century there was no organized government of the whole church. Each congregation managed its own affairs in freedom" from, "The Growth of The Christian Church", by R. H. Nichols Vol. 1, page 25. From "Robinson's Researches" Chp. 8 we read, "There was among primitive Christians a uniform belief that Jesus was the Christ and a perfect harmony of affairs. When congregations multiplied so that they became too numerous to assemble in one place, they parted into separate companies . . . but there was no schism. On the contrary, all held a common union and a member of one company was a member of all. One company never pretended to inspect the affairs of another, nor was there any dominion over the consciences of any individuals."

2. When did General Organization come into being? (From Mosheim's History)

Ans. "During the greater part of this century (second); the Christian churches were independent of each other; nor were they joined together by association, confederacy or any other bonds but those of Charity. Each assembly was a little state, governed by its own laws . . . But in the process of time all the Christian churches of a province were formed into one large ecclesiastical body which, like confederate states, assembled at certain times, in order to deliberate about the whole. This institution had its origin among the Greeks, with whom nothing was more common than the confederation of independent states."

3. What does history tell us was the next step in General Organization?

Quoting from Mosheim's History Part 2. Chap. 2 - "To these assemblies, in which the deputies . . . of several churches consulted together; the name of SYNODS was appropriated by the Greeks; and that of COUNCILS by the Latins; the laws that were enacted in these general meetings were called CANONS, i.e. rules. These councils . . . changed the whole face of the church, and gave it a new form; for by them the ancient privileges of the people were considerably diminished, and the power and authority of the bishops greatly augmented. These pious prelates asserted at length that Christ had empowered them to prescribe to his people authoritative rules and manners."

4. How did the present order of ecclesiastics come into being?

Quoting further from Mosheim's, "Another effect of these councils was the gradual abolition of that perfect equality which reigned among all the bishops in the primitive times. For the order of these assemblies required that someone of the provincial bishops, met in council, should be invested with a superior degree of power and authority; and hence the rights of the Metropolitans derive their origin. The universal church had now the appearance of one vast republic, formed by a combination of a great number of little states.

This occasioned the creation of a new ORDER OF ECCLESIASTICS, who were appointed in different parts of the world, as heads of the church, and whose office it was to preserve the consistence and union of that immense body. Such was the nature and office of the PATRIARCHS, among whom, at length, ambition formed a new dignity, investing the BISHOP of ROME and his successors with the title and authority of PRINCE of the patriarchs."

Thus we see the whole system of human church organization and federation is derived from the Greeks, who patterned the church after their governmental system. We still have this Greek system with us in the multiplicity of sects and denominations. However, there are many sincere people today who have been enlightened on Bible organization, and the result has been that there are many independent groups who are free from the apostate system of ecclesiastical dictatorship.

LESSON 38

FIVE MINISTRY GIFTS FOR THE CHURCH

Eph. 4:11

1. What are the five ministry gifts for the church? Eph. 4:11
2. What three fold purpose do they serve? Eph. 4:12

THE APOSTLES

3. What is the meaning of the word "Apostles"?
Ans. The word "Apostle" is derived from the Greek word, "Apostolos" which means "one that is sent" or a delegate, an ambassador of the gospel, a commissioner of Christ (with miraculous powers), one sent to minister to. Gal. 2:8
4. What is the office of an apostle? Matt. 10:1-8; 1 Peter 1:1; Rom. 11:13; 1:11
5. How are apostles ordained? Matt. 10:1; Gal. 1:1; 1 Cor. 12:28
6. What is the sign of an apostle? 2 Cor. 12:12; 1 Cor. 9:2; Matt. 10:1; Acts 5:12
7. What are the duties of an apostle?
 - a. Impart spiritual gifts -: Rom. 1:11; Acts 8:14-17
 - b. Establish new churches - Acts 19:1-6
 - c. Confirm the believers in the faith - Acts 14:22; 15:41 NOTE: The word "confirm" used here is not the same as in Mark 16:20. In Acts the Greek word is "episterizo" meaning to further establish, to strengthen; whereas, in Mark, the word is, "Bebaioc" meaning, to establish (initially).
 - d. To ordain Elders - Titus 1:5

8. What is the difference between an Apostle and a Pastor?

Ans. The word "Pastor" is only found once in the New Testament (Eph. 4:11) and is no doubt the same as the office of the "Elders" (Titus 1:5; Acts 20:17; 1 Peter 5:1; etc.), the "Bishops" (Titus 1:7; 1 Tim. 3:1; Phil. 1:1), and the "Overseers" (Acts 20:28; 1 Peter 5:1,2) All the above scriptures would indicate that the Pastor's duties are within the local church. But this does not mean that a Pastor could not also be an Apostle, or a Prophet, or a Teacher, etc. But there are specific qualifications and duties of a Pastor that would not necessarily apply to the other ministries.

9. What is the difference between the 12 Apostles and the subsequent Apostles called of God? Matt. 10:1,5; Acts 1:22; Rev. 21:14

NOTE: It is obvious that Jesus had a special ministry for the original 12 Apostles. They were to be the personal eyewitnesses of His earthly ministry. They formed the foundation of the first Christian church at Jerusalem. Their ministry was exclusively to "the lost sheep of the house of Israel." God had a special plan and program for the Jews in the early days of the Christian church.

The 12 Apostles were called to perform this plan. They had the commission to preach the gospel of the kingdom to the twelve tribes of Israel thus fulfilling God's plan for the "Election" (Rom. 11: 5-7). This was the "sealing" of the 144,000 (Rev. 7:1-8). According to the Scriptures, there was to be 12,000 sealed from each tribe. No other time in history could this be fulfilled except in the early history of the Primitive Church. The record in Acts shows tremendous revivals with thousands of Jews being saved. (See Acts 2:41; 4:4; 5:14; 6:7; 14:1). When God's plan for the Jews was fulfilled, the gospel was carried to all nations, even Jews could be grafted into the "olive tree" and there seems to be an overlapping of the Jewish and Gentile dispensations. The names of the 12 Apostles will be immortalized on the walls of the Holy City. (Rev. 21:14). So no one else can fill the position of the original 12 Apostles. but the office of the Apostle continued in the Church as the scriptures above amply prove.

LESSON 39

PROPHETS AND THE GIFT OF PROPHECY FOR TODAY

1. After "Apostles", what was the next ministry gift mentioned by Paul? Eph. 4:11

2. What Old Testament prophecy foretold of the outpouring of the Spirit that produced the gift of prophecy in New Testament days? Joel 2:28

3. When was this prophecy fulfilled? Acts 2:16-18

It is noteworthy that the outpouring of the Spirit was upon "all flesh." In the Old Testament times only chosen men of special calling received this special anointing. But in New Testament times we find that the gifts are for "all flesh and your sons and your daughters." Let us also bear in mind that the initial outpouring of the Spirit on the day of Pentecost was not the final outpouring. There were subsequent outpourings as we shall see in our study.

WHAT IS PROPHECY?

In 1 Corinthians chapters 11 thru 14 the word "Prophecyings" occurs some 22 times. This indicates the important place it occupied in the worship of the Early Church.

4. What is the purpose of prophecy?

- a. God speaks to the Church supernaturally - 1 Cor. 14:3
- b. Prophecy edifies the Church - 1 Cor. 14:4
- c. Prophecy is for the exhortation of the Church - 1 Cor. 14:3 We must note that prophecy is ministering to the Church. It is never to be used as a means of human vengeance or denunciation of each other. It is meant to "build up" the Church.
- d. Prophecy is for the "comfort" of the Church - 1 Cor. 14:3
- e. Prophecy brings conviction to the sinner - 1 Cor. 14:24,25

NOTE: In many churches Pastors have forbidden prophecy because they fear it will cause embarrassment and divisions in the Church but the Word of God declares that they that are "unlearned and unskillful" in the manifestations of the Spirit will recognize that it is the Spirit of God that causes the supernatural revelations and they will acknowledge that God is in His people and they will repent.

- f. Prophecy will bring teaching to the Church - 1 Cor. 14:31
- g. Prophecy enables the Christian to war a good warfare - 1 Tim. 1:18
- h. Prophecy will bring life to the "dry bones" (formal worship) - Ezek. 37:3-10

NOTE: In these days of Laodicean complacency (lukewarmness) the ministry of prophecy is needed to quicken to spiritual activity the latent powers and gifts that God has for the believers. Prophecy will encourage, strengthen, and empower the believer. Every child of God needs this in his or her life today.

5. How many may prophesy? 1 Cor. 14:1,24,31

6. How does this agree with 1 Cor. 12:29?

NOTE: It is obvious that not all of God's people are prophets. The office of a "Prophet" is not necessarily the same as the "gift of prophecy." We have noticed that prophesying serves certain purposes in the church. We have also noticed that "all may prophesy." When Paul asked the question, "Do all prophesy?" he no doubt referred to the office of a prophet, who through divine revelation foretells future events. See Acts 11:28; 21:10,11. In Acts 21:8,9 we find that Philip, the evangelist, who was also one of the seven deacons, had "four daughters, virgins, which did prophesy." This is the gift of prophecy which Joel described would be "for all flesh." But the office of a prophet, one who foretell future events, is for certain God-appointed men.

There are two words in the Old Testament that are used interchangeably for this office - a "prophet" and a "seer." In the Hebrew these words are entirely different. "Seer" is one who sees, or has visions. It appears that the Old Testament prophets had this ability and there was no distinction between the Seer and the Prophet. However, when we come to the New Testament ministry, the "gift" to prophesy is for every believer and does not necessarily refer to the office of the Prophet- one who is a Seer - a special gift bestowed upon certain men of God's choosing. (1 Sam. 9:9; 2 Sam. 24:11)

HINDRANCES TO PROPHECY

7. What are some of the hindrances to prophecy?

a. Failure to "stir up the gift" - 2 Tim. 1:6

NOTE: In view of the scriptures quoted above that "all may prophesy" it is evident that all who receive the baptism in the Holy Spirit with the Bible evidence of speaking in other tongues, may prophesy. The gift to prophesy is given as part and parcel of the gift of the Spirit and is resident within. But it needs to be "stirred up" or put into operation in the same way that "speaking in tongues" is for all believers and needs to be operative. Paul said, "I would that ye all spake in tongues" (1 Cor. 14:5) and, "Ye all may prophesy" (1 Cor. 14:31).

b. Despising Prophecy - 1 Thess. 5:20.

NOTE: We are not to minimize the ministry of prophecy. Today many Christians are too proud and self-righteous and they do not desire the manifestation of prophecy. They do not want the revelation of their hypocrisy.

c. Neglect of Prophecy - 1 Tim. 4:4

NOTE: Neglect, indifference and lukewarmness are the curses of the nominal churches of today. Many places of worship are in the icy grip of dead, lethargic formalism. They are no longer the power house where saints used to become charged with a holy zeal for the proclamation of the gospel.

d. Quench the Spirit - 1 Thess. 5:19

NOTE: Today, in many places the Spirit is quenched by man-made programs, no place is given for spiritual manifestation.

e. Grieve the Spirit - Eph. 4:30

NOTE: The Spirit of God is grieved (mourn, sorrow) by the stubbornness, arrogance and self-will of mankind. God seeks a humble and contrite vessel through whom He can speak.

f. Failure to wait upon your ministry - Rom. 12:6,7

NOTE: If one does not wait upon God in humble preparation, his ministry will be ineffective and grievous, it will become "sounding brass and tinkling cymbal." We have far too much preaching about the errors and controls and pitfalls of spiritual gifts and not enough positive preaching to encourage the believers to enter into their ministry. Too many preachers spend time preaching about limiting prophecy to two or three and never get to the first one. It is just as much out of order not to have any as it is to have too many; maybe more so. When God set these gifts in the Church He had a purpose and that purpose cannot be disregarded or we will suffer spiritual loss. It is true we can substitute our man-made programs, but that will not fill the place of the Spiritual gifts. Paul said, "Desire spiritual gifts" and "he that prophesieth speaketh unto men to EDIFICATION and EXHORTATION and COMFORT" 1 Cor. 14:1, 3. Let us pray that God will give the Church a complete RESTORATION of SPIRITUAL MINISTRIES.

LESSON 40

EVANGELISTS, PASTORS, AND TEACHERS

1. What is the meaning of the word "Evangelist"?
Ans. The word "Evangelist" is derived from the Greek "Euangelistes" which is a combination of "eu" meaning "well" and "angeles" meaning a "messenger" and denotes a preacher of the gospel, one who proclaims the glad tidings or good news.
2. What are Bible examples of Evangelists. Acts 21:8; 2 Tim. 4:5
3. What does the word "Pastor" mean?
NOTE: The word "Pastor" comes from the Greek "Poimon" which means a "shepherd," one who guides as well as feeds the flock. In the Greek Bible it is only found in Ephesians 4:11
4. What other terms are used in reference to the office of the Pastor?
Ans. The term most frequently used in reference to the office of the Pastor is "Elder" which comes from the Greek "Presbuteres" meaning one who is mature in spiritual experience. Another word is "Bishop" which comes from the Greek "Episkopes" meaning an "Overseer."
4. What are some of the places where the word "Elder" is used?
Acts 14:23; 15:2; 20:17; 1 Tim. 5:17
6. Where do we find the term "Bishop" used?
1 Tim. 3:1; Titus 1:7
7. What are the qualifications of this office?
1 Peter 5:2; Titus 1:6-9; 1 Tim. 3:1-7; Acts 20:28
8. What are the duties of a Pastor?
1 Tim. 5:17; Acts 20:28; James 5:14,15
9. Do the scriptures indicate that there was a plurality of men holding this office in a local church?
Phil. 1:1; 1 Tim. 5:17; Titus 1:5
10. What spirit should predominate among the Elders?
1 Peter 5:5,6; 1 Tim. 5:21
11. How should the office of the Pastor be regarded?
1 Tim. 5:17-19 ; Heb. 13:17
12. How should the Pastor relate himself to the members?
1 Peter 5:2,3

13. Is the Pastor the only one who ministers? 1 Cor. 14:26-31
 NOTE. The concept of the Pastor being the sole minister is not scriptural. This idea stems from the gradual development and growth of the power and authority of the Bishops over the laity in the apostasy of the church. The New Testament order provides a plurality of ministries whereby every member of the Body, the Church, functions in a God-given spiritual capacity. This is God's method of bringing the Church to maturity or perfection. (Eph. 4:11-16)
14. The fifth office mentioned is that of the "Teachers." What scriptures show their place in the ministry? Acts 13:1; 1 Cor. 12:28; 1 Tim. 2:7; Titus 2:3
 NOTE: The "Five Fold Ministry" is represented by the human hand (See 1 Kings 18:44) The THUMB, the APOSTLE- can easily touch and work with all the other fingers; The INDEX or pointing finger, the PROPHET- foretells future and points out sin, etc. The EVANGELIST- the LONGEST finger- reaches out for souls as Philip, the Evangelist. The PASTOR- the RING FINGER, or the heart finger- a heart for the sheep. The TEACHERS- the LITTLE FINGER- can get into the ear when others cannot.

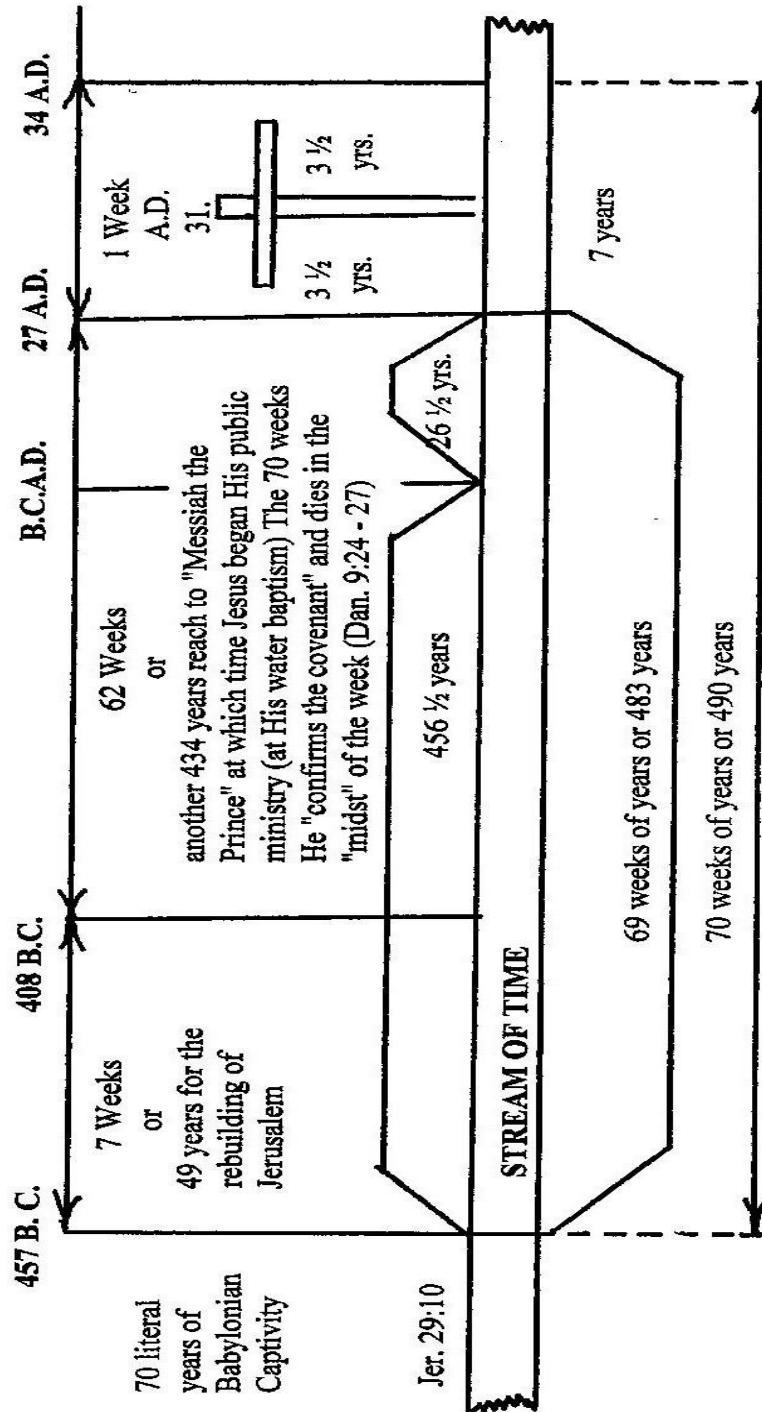
LESSON 41

THE JEWISH QUESTION

1. What nation did God choose to be His representatives and custodians of His truth?
 Gen. 13:14-17; 26:1-5; 28:10-15
2. Because of Israel's sins they were taken into Babylonian captivity for 70 years (2 Chron. 36:11-21; Jer. 25:9,11) after which they returned to Palestine under the Persian rulers Darius, Cyrus, and Artaxerxes. (Ezra 1:1-3; 6:1-12; 7:11-28) Daniel was one of the captives in Babylon. While there what prophetic time period did Daniel foretell was allotted to the Jewish nation? (see chart page 62)
3. Before the time allotted to the Jews expired, to whom was the gospel first preached?
 Matt. 10:5-7; 15:22-28
4. To what did God compare Israel and the Gentiles? Jer. 11:16,17; Rom. 11:17
5. What did God say He would do to some of the branches? Jer. 11:16; Rom. 11:17
6. Who is the BRANCH into which both Jew and Gentile are grafted? Jer. 23:5,6
7. Since the allotted time for the Jews has expired (A.D. 34) does God make any distinction as to race or nationality? Rom. 2:28,29; Gal. 3:28,29; Acts 10:34,35
8. Who then is a true Israelite today? Same scriptures & Rom. 11:26
9. Does the fact that one descends from Jacob literally through the flesh make him a true Israelite? Rom. 9:6,7; Gal. 6:15,16

10. What did Christ do to the "middle wall of partition" that was between the Jews and the Gentiles? Eph. 2:11-18
11. Does God have a separate plan for the Jews and the Gentiles?
Eph. 2:19-22; Rom. 11:17
12. What is the only means of salvation for Jew & Gentile? Rom. 11:21-24; Acts 4:12
13. How many families does God have? Eph. 3:14,15; 4:4,5
14. What is the name of this family? Gal. 6:16; 1 Tim. 3:15; Heb. 12:22,23
15. Do the prophecies pertaining to the rebuilding and restoration of Jerusalem have any spiritual significance? Compare Amos 9:11-15 and Acts 15:13-17, also read the whole chapter of Isa. 60 and 61:1-6.
16. When did the Gentiles come to the light of the gospel?
Isa. 60:3; Acts 10:34,35; 13:46; 15:7,14
17. What other prophecies speak of same thing? Joel 2:28-32; Isa. 54:1-5; 56:4-7
18. Can we see any connection of this with the prophecy in Hag. 2:6-9?
19. How does Paul speak of the glory of the ministration of the Spirit? 2 Cor. 3:7-11
20. How was this glory manifested? Acts 1:4-8; 2:1-4; 1 Cor. 12:7-11
21. If the foregoing is true, what about the present day return of the Jews to the land of Palestine?
Ans. A careful observation of the conditions and circumstances connected with the present return seems to indicate that it is primarily a NATIONALISTIC move. One must be careful not to stretch scriptures out of context, yet we must not close our eyes to events in which God obviously has a hand. ALL THE PROPHECIES which speak of Israel's return were given BEFORE the Babylonian captivity. Therefore the first application must have been relative to the return from this captivity. However, it is also obvious that every detail of those prophecies was NOT fulfilled in that return, furthermore, the present return of the Jews also fails to comply fully with the specification of the prophecies. We must therefore conclude that there must be a duplication and repetition of the fulfilling of those prophecies. Recent events in the Middle East certainly indicates a Sovereign Hand intervening on behalf of Israel. But we must look for greater fulfillment of prophecy before the Jews recognize Christ as their Messiah and Saviour, The "times of the Gentiles" (Rom. 11:25; Luke 21:24) appear to be running out, we then look to the Jews for the culmination of prophecy.
22. What about the so-called "lost tribes"?
Israel and Judah were united after the Captivity (Ezek. 37:15 - 22) The Septuagint Version was made by six men of each tribe (285 B.C.) and James addresses the "Twelve Tribes" in his day (James 1:1)

**CHRONOLOGICAL CHART OF THE 70 YEARS BABYLONIAN CAPTIVITY AND
THE 70 PROPHETIC WEEKS OF YEARS OF DANIEL 9:24**



DATA: The literal years of Babylonian captivity as recorded in 2 Chron. 36:21; Jer. 29:10 and Dan. 9:2 ended at the commandment to restore and rebuild Jerusalem (B.C. 457) See Dan. 9:25 and Ezra 7:11-23.

ALL prophecies relative to the return and restoration of the Jews and Jerusalem was given BEFORE 457 B.C.

Nebuchadnezzar besieged and destroyed Jerusalem, took Zedekiah, the last King of Judah, captive and killed all his sons (2 Kings 25:1-11; 2 Chron. 36:11-21) and took the Jews into Babylonian captivity.

The return and restoration of the Jews and Jerusalem was accomplished under the Persian kings Cyrus, Darius, and Artaxerxes. See Jer. 25:12; 29:10; 2 Chron. 36:22,23; Ezra 1:1; 6:14; 7:11-21.

70 weeks of years were allotted to the Jewish nation during which time God directed His special favour towards them sending His only begotten Son to die for the sins of the whole world. This time period ended in 34 A.D. The Jews as a chosen nation were cast off (Rom. 11:15-23) and the gospel went to all peoples (Acts 13:46). The final calamity upon Jerusalem came in 70 A.D., the temple was destroyed and the Jews scattered among "all nations."

"GAP THEORY"

The "Gap Theory" in which the last week of the 70 weeks is said to apply in the last days when the "ANTI-CHRIST" is supposed to rule is mere human speculation. The Bible does not warrant us to cut off the last seven years from the original 483 years and to apply it to a "Tribulation Period." There have been many periods of time in which God's people were subjected to severe tribulation. Millions of saints have died a martyrs death, cruel tortures have been inflicted upon God's people for centuries. Of course this tribulation shall increase to the end of time but "Anti-Christ" has been here since John's Day (1 John 2:18).

LESSON 42

THE APOSTACY, MYSTERY OF INIQUITY, THE ANTI-CHRIST

1. What did Paul say would occur before Christ's second coming? 2 Thess. 2:3
2. How soon was this apostasy to come? 2 Thess. 2:7
3. What prophecy was thus fulfilled? Dan. 7:25; Matt. 24:24; Acts 20:29,30
4. What other Satanic powers have arisen in opposition to the truth?
1 John 2:18; 4:3; 2 John 7

5. How does history prove the rise of the Apostasy?

Ans. "There is scarcely anything that strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruptions of Christianity which were embodied in the Romish system took their rise." (History of Romanism, pg. 65; by Dowling)

"Pagans flowed into the churches, taking with them many of their pagan habits of life and thought, so that by the time of Diocletian the church was corrupt and worldly as never before ... Gnosticism led the way in the amalgamation of Christian and pagan thought and life that was to transform the religion of Christ and His apostles ..." (Manual of Church History" by A. H. Newman pp. 167,194)

From Schaff-Herzog "Encyclopedia of Religious Knowledge": "The Sabbath had no rival in the church until about the middle of the second century when Sunday began to be observed as a festival day ... along with Wednesday, Friday, and numerous other festival days of the Latin Church, then beginning to drift upon the first great wave of its APOSTACY" Vol. 4, p. 2166.

From "Growth of the Christian Church" by R. H. Nichols: "Paganism affected Christian worship ... because many entered the churches who were pagans under the surface. SAINT WORSHIP is the chief example of this tendency. The saints became to be regarded as something like lesser DEITIES whose intercession availed God. PLACES connected with their lives were considered especially sacred. PILGRIMAGES to such places naturally followed. To venerate RELICS or MATERIAL OBJECTS connected with the saints, parts of their bodies or properties, and to believe that, in them, was the power to work miracles, came easily to those in whom pagan superstition still remained." p. 61.

"The celebration of the EUCHARIST (the MASS) became an imposing ceremony with fixed forms and much attention to details, emphasizing the idea that the sacrament was a sacrifice offered by the PRIEST for the people efficacious for their salvation." Ibid. p. 60.

"Changes took place in the position of the ministry. The distinction between clergy and laymen, unknown in the first century, was gradually marked. The office of the Bishop was magnified and authoritative power was centralized at the imperial capital, Rome." Ibid. p. 41.

"The growth of the idea of the higher morality (of the ministry) caused the belief that the clergy ought to be UNMARRIED. This became LAW in the church in the west in the fourth century." Ibid. p. 41.

"More liturgies and forms of prayers were produced ... Church buildings became larger and more decorative ... Church walls were covered with paintings, mosaics and embroideries. Dignity and impressiveness was sought in the services as well as stately ritual and solemn music." Ibid. pp. 41,59,60.

6. How does John describe the fall of the Apostate Church and what are we told to do in view of this condition? Rev. 18:2-4
7. What will be the final fate of the Apostate Church system as well as the Anti-Christ powers? Rev. 17:1-5,15-18; 18:6-10,15-24; 2 Thess. 2:8
NOTE: The APOSTACY, also called the MYSTERY OF INIQUITY is headed up in the CATHOLIC CHURCH, who is called the MOTHER OF HARLOTS and includes false Protestantism, her DAUGHTERS: whereas COMMUNISM heads the list of ANTI-CHRIST powers.
The present ONE WORLD CHURCH movement will be a FEDERATION OF CHURCH AND STATE once more to persecute the saints and will go into perdition. Rev. 17:3,8,11

LESSON 43

PROPHECY - PAST AND PRESENT

1. What is Prophecy?
Ans. History foretold in advance (Isa. 41:22; 45:21; 46:9,10)
2. How was prophecy given? 2 Peter 1:19-21; 1 Peter 1:11
3. Is prophecy sure of fulfillment? Hab. 2:1-3; 2 Peter 1:19
4. What power is there in prophecy? 1 Peter 1:12; 2 Peter 1:19
5. What is one of the first prophecies given in the Bible? Gen. 3:15; (Rom. 16:20)
6. Note some of the prophecies fulfilled in Christ's first advent:
 - a. Zech. 9:9 - Matt 21:1-9
 - b. Mic. 3:2 - Matt 2:5,6
 - c. Num. 24:17 - Matt 2:1,2,9
 - d. Ps. 41:9 - Matt. 26:21-25
 - e. Zech. 11:12 - Matt. 26:15
 - f. Ps. 22:19 - Matt 27:35
7. What are some prophecies of Christ's second advent?
Zech. 14:1-9; John 14:3; Acts 1:11; Rev. 1:7; 1 Thess. 4:16
8. While Ninevah was still a great city what prophecy was uttered concerning her?
Zeph. 2:13-15
NOTE: Ninevah was so completely destroyed that its very existence was unknown and doubted by the 18th century infidels. Excavations made since the beginning of the 19th century have uncovered even its royal palace and many of its long lost records.
9. What did prophecy say about Babylon while she was still in her glory?
Isa. 13:19-22; Jer. 51:37; 25:12

10. Did God name the General who was to destroy Babylon before he was born?
Isa. 45:1
NOTE: Isaiah prophesied 745-695 B.C. over 150 years before the days of Cyrus. Yet He calls him by name and predicts that he would rebuild the temple, which, in Isaiah's day, had not yet fallen. Furthermore, in Isaiah's time Assyria was the dominant power in the world. Babylon was a dependency of Assyria. Babylon rose to world power 606 B.C. and fell 535 B.C. Thus Isaiah sang of the fall of Babylon 100 years before its rise. Modern critics therefore suppose that these cannot be the words of Isaiah, but of some later prophet. However, it is specifically stated that they are Isaiah's words. (13:1) The splendor to which Babylon rose a hundred years after Isaiah's day as Queen city of the Pre-Christian world, "the glory of kingdoms", 13:9, "the city of gold", 14:4, is here clearly envisioned as if Isaiah had been right there. But the burden of the prophecy is the Fall of Babylon, pictured in detail that awes us into profound wonderment. Medes, who in Isaiah's day, were an almost unknown people, are named as the destroyers of Babylon. 13:17-19.
11. What did God say of Egypt while it was still a mighty nation?
Isa. 19:17; Ezek. 29:14,15
12. What did God say of Tyrus while she was the greatest commercial city in the East?
Ezek. 26:3-6
13. Notice the tremendous prophecy of Jacob in Genesis Chapter 49.
14. What prophecies foretold an outpouring of the Spirit in New Testament times?
Joel 2:28,29
15. What prophecy foretold that the Gentiles would inherit God's promises?
Isa. 60:3; 54:1-5
16. What are some of the prophecies concerning the return of the Jews to the Holy Land and the rebuilding of the city of Jerusalem? Jer. 29:10-14; Isa. 65:9,10; Jer. 23:3,8; Ezek. 28:25,26; 34:13; 36:24-38; 37:21-28; Jer. 29:10-14; Joel 2:25,26
NOTE: All of the above prophecies were given before the return from Babylonian captivity and it appears that the return and restoration under Ezra and Nehemiah were the initial fulfillment; but in reading carefully the context one can readily see that not every detail of prophecy was fulfilled then. So we see a duplication of prophetic application to the present day move in Israel as well as a spiritual application to the Church.
(See Lesson 41)
17. What prophecy will be fulfilled in respect of modern Babylon and the Anti-Christ systems of our day? Rev. 17:1-5,8,11,15-18; 18:6-10,15-24; 2 Thess. 2:8

LESSON 44

THE IMAGE OF DANIEL 2

1. What occurred to Nebuchadnezzar in the second year of his reign? Dan. 2:1
2. By what means did he seek to have the dream and the interpretation made known?
Dan. 2:2-9
3. What acknowledgment was forced upon the wise men of Babylon? Dan. 2:10,11
4. What decree did the king make? Dan. 2:12,13
What was Daniel's request? Dan. 2:14-16
5. Whom did Daniel request to seek God with him that the dream might be revealed?
Dan. 2:17,18
6. What was the result? Dan. 2:19
7. How did Daniel express his thanks? Dan. 2:20-23
8. Did Daniel claim to be wise enough to make known the King's dreams?
Dan. 2:25-28
9. What led the king to dream as he did? Dan. 2:29,30
10. What did the king dream? Dan. 2:31-36
11. What did the head of gold represent? Dan. 2:37,38 and Dan. 1:1
12. What was represented by the breast of silver? Dan. 2:39
13. What kingdom conquered Babylon? Dan. 5:28
14. What kingdom conquered Media and Persia? Dan. 8:20,21
15. Then what did the belly and thighs of brass represent? Ans. Grecia
16. What was represented by the legs of iron? Dan. 2:40
17. What kind of kingdoms were these to be? Dan. 2:39
18. Was there still another kingdom besides Babylon, Medo-Persia and Grecia?
Luke 2:1
19. What then was the name of the fourth kingdom? Ans. Rome
20. What was to happen to the Roman Empire? Dan. 2:41,42

21. How and when was Rome divided?

Ans: Between 356 A.D. and 483 A.D. Rome was divided into just ten parts by being overrun by the tribes from the North which settled different sections of the Roman Empire and established independent rule.

22. What did the prophet say they would try to do to reunite? Dan. 2:42,43

23. Did such mingling or intermarriage take place?

Ans: Most of the rulers of Europe are thus intermarried. But they are not united. Each is independent. It is true that many of the European nations are united in a Common Market, an economic union, which will eventually develop into a political union forming a revival of the Holy Roman Empire (See Lesson 46). However, the image of Daniel 2 gives an outline of the four universal Empires from the time of Babylon to Rome and then briefly portrays the division of the Roman Empire in the "latter days." The events in more detail with respect to the ecclesiastical and political developments in the days just prior to the return of Jesus are described in the vision of Daniel 7 and Revelation 13,17 and will be dealt with in the next two lessons. The ten toes of the great image of Daniel 2 represent the division of the Roman Empire into just ten nations viz. The Allemani, the Anglo-Saxons, the Franks, the Burgundians, the Visigoths, the Suevi, the Ostrogoths, the Lombards, the Heruli and the Vandals.

24. While Daniel was beholding the image, what happened? Dan. 2:34,35,45

25. What did the "stone" represent? Dan. 2:35 last part and verse 44

26. When is the "stone" kingdom established? Dan. 2:44

27. What part of the image does the stone smite? Dan. 2:34

28. What does this represent?

Ans: The setting up of Christ's kingdom upon the earth "in the days of these kings" (See lesson 29). John the Revelator described the same scene (Rev. 11:15) "The kingdoms of the world are become the kingdoms of our Lord ... "; and "hast made us unto our God kings and priests; and we shall reign on the earth" (Rev. 5:10); "they shall be priests of God and Christ, and shall reign with Him a thousand years" (Rev. 20:6). The 1000 year reign therefore begins when the kingdoms of this world are destroyed by the "stone kingdom" (of Christ) at the beginning of the "Millennium" and the saints reign with Christ on the earth.

LESSON 45

FOUR BEASTS AND LITTLE HORN OF DANIEL 7

1. What wonderful dream did Daniel have? Dan. 7:1-10

2. How can we know what these prophecies mean? 1. Cor. 2:12,13

3. Can God's Word be understood by comparing scriptures? Isa. 28:9,10
4. What was the first thing Daniel saw? Dan. 7:2
5. What is denoted by the four winds? Jer. 49:36,37
6. What do the waters or sea represent? Rev. 17:15
7. What is symbolized by the four beasts? Dan. 7:17
8. Did this refer to kings or kingdoms? Dan. 7:23
9. What kingdom is represented by the lion? Jer. 4:5-7; 25:1,2,9
10. Was Babylon a universal empire? Dan. 2:37,38
11. What is meant by the eagle's wings? Jer. 4:13; Hab. 1:6-8
12. What did Daniel see following the lion? Dan. 7:5
13. What kingdom followed Babylon? Dan. 5:28
14. What is represented by the three ribs in the mouth? Jer. 51:27,28
15. What did Daniel see next? Dan. 7:6
16. What nation conquered the Medes and Persians? Dan. 8:20,21
17. What did the four heads of the leopard beast represent? Dan. 8:22
NOTE: Alexander's kingdom was divided between the Macedonian generals into four kingdoms: Syria, Egypt, Thrace and Macedonia.
18. Describe the fourth beast. Dan. 7:7
19. Was Daniel troubled about this? Dan. 7:19-21
20. What did the angel say of this beast? Dan. 7:23
21. What does the fourth beast represent?
Ans: Rome. See John 11:48; Luke 2:1
22. What did the ten horns represent?
The division of the Roman kingdom into ten kingdoms: the Allemani, Anglo-Saxons, Franks, Burgundians, Visigoths, Suevi, Ostrogoths, Lombards, Heruli, and Vandals.
23. As Daniel considered the horns what peculiar development did he see? Dan. 7:8

24. How did the Angel explain this? Dan. 7:24

NOTE: This was to be diverse, or different than the other kingdoms; hence it must represent a religious power or kingdom (the papacy claims to be a kingdom) and as the pope alone, among all of the rulers, wears a triple crown, and as the Vandals, Heruli and Ostrogoths were plucked up through a dispute with the bishops of Rome - this power must be the papacy. (See Lesson 46 regarding the deadly wound the revival of the papacy) .

25. What was this power to do? Dan. 7:25

NOTE: He speaks great words against the Most High, that is, the pope assumed divine prerogative even to speak contrary to God's Word and changed "times and laws", that is, he has changed the laws of God and instituted his own precepts as, for example, the substitution of Sunday for the Sabbath. The papacy was responsible for the martyrdom of millions of Christians during the "Dark Ages."

26. How long was the papacy to continue to have this power? Dan. 7:25; Rev. 13:5

27. How was this fulfilled?

NOTE: It is generally agreed among Protestants that this time period is 1260 years during which the papacy, in union with the civil powers reigned, beginning in 538 A.D. to about 1798 A.D. During this time the papacy rode upon seven heads of government (the seven headed beast of Rev. 13) one head was wounded and was revived and became the eighth. (See "The Anti-Christ" by E. L. Saunders).

28. What will be the fate of this Apostate power? Dan. 7:26

29. Who then will possess the kingdoms of this world?

Dan. 7:27; Dan. 2:44; Rev. 11:15

NOTE: We must not confuse the "little horn" of Daniel 7:8,24 with the "Little horn" of Daniel 8:9. The context of each chapter reveals the identification to be separate powers: the "Little horn" of Daniel 8 represented Antiochus, the Old Testament "Anti-Christ," the "little horn" of Daniel 7 represented the papacy in union with the civil powers as the New Testament "Anti-Christ."

LESSON 46

THE SEVEN HEADED BEAST OF REVELATION 13 AND 17

1. Describe the beast John saw in vision? Rev. 13:1,2; 17:3

2. Who did John see riding on the beast? Rev. 17:3

NOTE: A "women" in prophecy represents a church - a pure chaste woman the true church, an unclean adulterous woman the apostate church. (Rev. 12:1,2,5,6)

3. What were the characteristics of this woman? Rev. 17:1-6,9,15,18

NOTE: John identifies the woman thus:

a. She is the "great whore" having committed "fornication" with the kings of the earth - Rev. 17:1,2 (Union of Church and State; Paganism in the Church)

- b. She sits upon "many waters" Rev. 17:1,15 (Rules over many nations, peoples, etc.)
 - c. She sits upon a scarlet coloured beast having 7 heads and 10 horns. Rev. 17:3,9
 - d. She is the "Mother of Harlots" and arrayed in costly garments. Rev. 17:4,5
 - e. She is responsible for the martyrdom of the saints. Rev. 17:6
4. Who does this Harlot woman (Mother) represent?
 Ans. There has never been any other ecclesiastical system that could possibly fulfil the specifications of this prophecy than the APOSTATE CHURCH - ROMAN CATHOLICISM.
5. Since the "woman" is a "mother of harlots" who are her daughters?
 Ans. The only possible answer could be the "sects" or denominations who have been the product of the "mother" - those who still teach and practice her errors.
6. Why is the "woman" called "Babylon"?
 Ans. "Babylon" means confusion, first manifest at the tower of Babel (Gen. 11:1-9), then in the city and kingdom of Babylon (Jer. 51) and finally in the apostate church in union with the state (Rev. 17:1-6; 18:1-24). This "woman" was corrupted by "fornication" with the pagan religions doctrines and customs which stem from Babylonian idolatry. (See "The Two Babylons" by Alexander Hislop & "Mystery, Babylon Religion" by Ralph Woodrow, See on the Internet: <http://www.ralphwoodrow.org/books/pages/babylon-mystery.html>)
7. Who is the 7 headed beast that carries the woman? Rev. 13:1,2; 17:3,9,10
 NOTE: The 7 mountains or kings are 7 kingdoms that carry the woman (Catholic Church).
8. Are these kingdoms contemporaneous or successive? Rev. 17:10,11
 NOTE: There is some disagreement as to the exact time to begin and end the period of time the woman rode on the beast. Some begin with Constantine the Great (300 A.D.) to the time of the reformation (1560 A.D.) making the 1260 years of Papal rule. Others interpret the 7 heads as:
- a. Justinian, 538 A.D.
 - b. Charlemagne, 800 A.D.
 - c. Otto the Great, 962 A.D.
 - d. The Hohenstaufen Emperors, 1152 A.D.
 - e. Charles the 5th, 1519 A.D.
 - f. The Austrian Kingdom, 1648 - 1806 A.D.
 - g. Napoleon, 1850 A.D.
- (See "The Antichrist" by E.L. Saunders, Pastor, Apostolic Church of God 7th Day 24497 Fraser Hwy., Langley, B.C. Canada V2Z 2L2.
9. What happened to one of the heads of the beast? Rev. 13:3; 17:8
 NOTE: The head that was wounded, revives and becomes the 8th, "was and is not" (Rev. 17:11) at the time "five are fallen" (Rev. 17: 10) "one is, and one is yet to come." So it must have been one of the first five. History reveals that it was the fifth head - Charles the 5th that was wounded by the reformation.

The wound is now being healed by the ecumenical movement. We will see the reunification of all apostate religions together with the civil powers that will enforce one form of religion under penalty that no one will be able to buy or sell without conformity to the powers that be. (We are informed that already a WORLD TRIBUNAL is organized and ready to enforce the "Mark of the Beast." See Lesson 47)

10. What do the ten horns on the beast represent? Rev. 17:12-14
NOTE: These will be ten kings who are contemporaneous with the 8th head kingdom.
11. Then who does God use to punish and destroy the harlot woman? Rev. 17:16 (For a graphic description of this destruction of "Babylon" see Rev. 18th Chapter).
12. What happens to the beast and the ten kings? Rev. 17:14; 19:19,20
13. What happens to those who receive the mark of the beast? Rev. 14:9,10; 19:20
14. In view of this, what are we told to do? Rev. 18:4

LESSON 47

THE TWO HORNED BEAST AND MARK OF THE BEAST

1. Describe the beast shown to John in Rev. 13:11
NOTE: This "beast" came "out of the earth" whereas the previous one came up out of the "sea." "Sea" indicated peoples, nations, etc. (Rev. 17:15). "Earth" then would mean that this beast or nation would arise where there had been no previous kingdom or peoples of various nations. Most commentators agree this prophecy applies to the U.S.A. founded about the time the first beast was "wounded."
2. What is the character of this new power? Rev. 13:11
NOTE: The two horns like a lamb have been interpreted to mean either the two fundamental principles upon which America was established - civil and religious freedom, or the two western nations, Canada and U.S.A., both built upon this principle.
3. What does this "lamblike" beast ultimately do? Rev. 13:11
NOTE: The beast changes his character and "speaks as a dragon" - the voice of intolerance and persecution - our governments will repudiate the lamblike principles of civil and religious liberty, and become like the beast before it, a world-wide persecuting power.
4. What then will this beast do? Rev. 13:12
NOTE: He exerciseth the power of the 1st beast - persecution and death to those who will not submit to its mandates, that is, to "worship" the first beast. This indicates an enforcement of religious laws one of which will be SUNDAY OBSERVANCE (the EARTH to WORSHIP).
5. What means will be employed to lead people back into false worship? Rev. 13:14

6. What universal law will then be enforced? Rev. 13:14
 NOTE: The "beast" that was "wounded by a sword", was the 5th head of the 7 headed beast, which will revive again, support the "harlot woman" again and, united with her, will enforce her religious dogmas. The two-horned beast, also in union with the church will do likewise. Thus a confederation of nations both in Europe and America will be headed by the revived papacy, her harlot daughters having merged into ONE WORLD CHURCH will also work together with the papacy and the state to enforce unilateral conformity to one form of worship. (An image to the beast would be another ecclesiastical power clothed with the civil power - another union of church and state - to enforce religious dogmas by law.)
7. What evidence do we have that a RELIGIO-POLITICAL MONSTROSITY that will fulfill the specifications of this prophecy is already in process of development?
 Ans: As early as 1908 the Federal Council of Churches (today the World Council of Churches) made plain their objective: "That the great Christian bodies of our country should stand together in dealing with questions like those of marriage and divorce, Sabbath desecration, social evils," etc. "Report of Federal Council" pages 5,6.
 We quote further, "That all encroachments upon the claims and sanctities of the Lord's day should be STOUTLY RESISTED ... by such legislation as may be secured to protect and preserve this bulwark of our American Christianity." - Id. p. 103
 Another most recent development (1970) has come to our attention: The French magazine, "Foy Et Rai" reported from the United Nations Organization Geneva, Switzerland that PLANS ARE WORKED OUT to dissolve the UNO to make way for a WORLD TRIBUNAL which will seize all possessions and all savings and bank deposits. Every man, woman and child will receive a certain amount of money and a NUMBER Everyone with a number will be employed either in the administrative, the commerce, the industrial or the agricultural branch. This project and this plan provides for a TOTAL UNIFICATION OF CHURCH AND STATE, and also provides for a SINGLE FORM OF WORSHIP. THE APPOINTED DAY for ALL PEOPLE will be SUNDAY." (See July, 1967, ed. "Licht and Leben" by the Branch Publishing House, Cleveland, Ohio, of the German Branch of the Assemblies of God).
8. What "wonders" are performed by this beast? Rev. 13:13
 NOTE: "Fire comes down from heaven (skies) in the sight of all men" -The U.S.A. were the first to use aeroplanes as well as the ATOMIC BOMB.
9. What will the two-horned beast attempt to enforce upon all people? Rev. 13:16
10. What means will be employed to compel all to receive this mark? Rev. 13:17
 NOTE: God's seal, or mark is His Name written in the forehead Rev. 7:3; 14:1), the seat of the mind, and implies that those who receive God's mark are His separated people.

The mark of the beast also received in the forehead or the hand would imply that some people are fully dedicated advocates of the beast power while others, coerced or indifferent, give formal, outward consent, and so receive the mark in the hand. All those who refuse to receive the mark of the beast will be boycotted or denied the privilege of the ordinary means of gaining a livelihood - to buy or sell.

11. In order for the beast to enforce unilateral conformity to a "single form of worship" what must first take place?

Ans: A TOTAL UNIFICATION OF CHURCH AND STATE.

12. When this is accomplished, what law will then be enforced?

Ans: Sunday observance. Proof: See Quotations above.

13. Who is responsible for the first institution of these laws?

Ans: The Catholic Church. (See Lesson 25 "Sunday Observance")

14. Why were the ancient Sunday laws demanded?

Ans: "That the day might be devoted with less interruption to the purpose of devotion. That the devotion of the faithful might be free from all disturbance."
Neander's "Church History" Vol. 11, pp. 297,301

15. Who is responsible for the present State Sunday Laws?

Ans: "During nearly all our American history THE CHURCHES have influenced the States to make and improve Sabbath laws." W. F. Crafts, in Christian Statesman, July 3, 1890.

16. If the BEAST in prophecy represents a political kingdom, and the MARK is of the BEAST, what relation would SUNDAY OBSERVANCE have to receiving the MARK OF THE BEAST?

Ans: We have proven that it is the CHURCH IN UNION with the STATE that enforces this law, the CHURCH being responsible as its advocate.

17. How can we identify the BEAST? Rev. 13:18

NOTE: The number 666 is the number of the BEAST not of the WOMAN. However, according to the prophecy, the WOMAN rides upon the BEAST (Rev. 17:3) thus implying that the CHURCH dictates to the state and the STATE carries into force its mandates. In this manner she commits "fornication" with the kings of the earth (Rev. 17:2; 18:3) having also adopted beastly, pagan practices.

18. What judgments will fall upon those who receive the mark of the beast?

Rev. 14:9-11

19. Explain the meaning of the number 666.

Ans: The number 666 is the number of a man (Rev. 17:18) or man's number in contrast to God's number 7. The triple 6 implies the unholy trinity (Rev. 16:13,14) the Dragon - Devil, the Beast - the godless kingdoms of the world, and the False Prophet - all apostate religions.

We submit some of the names of a "man" or man's kingdom the letters of which when regarded as numerals, total 666:

NERON CAESAR - the numerical value in Hebrew total 666

LATEINOS - in Greek numerical value - L, 30; A, 1; T, 300; E, 5; I, 10; N, 50; O, 70; S, 200; - 666

VICARIUS FILII DEI - in Roman numerical value - V, 5; I, 1; C, 100; A, 0; R, 0, I, 1; U, 5; S, 0; F, 0; I, 1; L, 50; I, 1; I, 1; D, 500; E, 0; I, 1 - 666

NOTE: Latin was the official language of Rome, and the papacy still use in its prayers, canons, missals, breviaries, decrees, bulls, worships, etc.

"Vicarius Filii Dei" is the favorite title of the pope. (Lateinos means "The Latin Kingdom"). The papacy is considered a "kingdom" and so declares herself to be (in "The Temporal Power of the Vicar of Christ" by Cardinal Mannings, 1861) See Britannica, tit. "Vicar" From the Vatican Council - "The pope is the supreme judge of the law of the land. He is vicegerent of Christ, who is not only a priest forever, but also King of Kings and Lord of Lords" (See Dan. 7:25; Rev. 13:5,6)

LESSON 48

HEALTHFUL LIVING - LAW OF CLEAN & UNCLEAN

1. What does the apostle John say regarding our health? 3 John 2
2. What does God promise His people? Ex. 23:25
3. Upon what condition is freedom from sickness promised? Ex. 15:26
4. Why should the health of the body be preserved? 1 Cor. 6:20; Rom. 12:1
5. What is the body of the believer declared to be? 1 Cor. 6:19
6. What will God do to those who defile this temple? 1 Cor. 3:17
7. What example did Daniel set in this matter? Dan. 1:8
8. What high purpose should control our habits of life? 1 Cor. 10:31
9. What attitude should we have in life? Prov. 17:22
10. Is it necessary for our body to have rest? Mark 6:31
11. Is temperance necessary for good health? 2 Peter 1:5-7
12. Does it matter how we take care of our bodies? 1 Thess. 5:23
13. Does it matter what kind of food we eat? Dan. 1:8; 1 Cor. 6:19; 3:17
14. Did Peter eat unclean food? Acts 10:9-14
15. What was meant in Acts 10:15? (See v. 28)

16. Does the Bible distinguish between clean and unclean food?
Lev. 11; Deut. 14:1-21
17. What evidence do we have that the law of clean and unclean was practiced before the days of Moses? Gen. 7:1,2
18. Why does God desire our bodies to be pure?
1 Cor. 6:20; Deut. 14:2,3; 1 Peter 2:9
19. What do the scriptures say of wine? Prov. 20:1; 23:31,32
20. What are some of the evil results of indulgence in intoxicating drinks?
Prov. 23:20,21,29,30; Hosea 4:11; Isa. 28:7
21. With what sins is drunkenness classed? Gal. 5:19-21
22. To what extent is intemperance the cause of crime?
Ans: A lord chief justice of England declared, "If sifted, nine tenths of the crime of England and Wales could be traced to drink" - "Alcohol"
23. What may be said of the use of tobacco?
Ans: Being a rank poison, its use is highly injurious. "Tobacco is the most subtle poison known to chemists, except the deadly prussic acid." (Dr. M. Orfila, Paris Med. Acc.)
24. Was Paul speaking of unclean and harmful foods in Rom. 14:1-6?
Ans: It is contradictory to interpret Paul giving license to eat anything at all. Paul's admonitions in the scriptures quoted above (Rom. 14: 4,10) prove otherwise. The context of Rom. 14 and 1 Cor. 8 would indicate Paul is speaking of vegetarianism and of meats offered to idols.

LESSON 49

THE GODHEAD

The subject of the Godhead is one that is shrouded in mystery, (1 Tim. 3:16), yet sufficient information is given us in the Word of God so that we can understand certain basic truths about our God which will provide the knowledge we need to know Him as the Creator, a personal spiritual Being, Omnipotent, Omnipresent, Omniscient and Infinite in wisdom and love.

There are three different viewpoints regarding the Godhead: The TRINITARIAN, three separate personal beings, the Father, the Son and the Holy Spirit; the Unitarian, the Godhead consists of only one person; and the belief that there are two persons, the Father and the Son and that the Holy Spirit is not a person but rather it is the Spirit of God or the Spirit of Jesus Christ. This study will provide scriptural references for the student to understand which is the correct understanding about the Godhead.

THE PRE-EXISTENCE OF CHRIST

The first aspect of this study will be scriptures that prove that Jesus Christ existed BEFORE His incarnation, that is, His coming into the world as a babe and becoming our Saviour.

- a. John 1:1-3 "In the beginning was the Word ... was with God ... was God"
- b. John 1:14 "The Word was made flesh"
- c. 1 John 1:1-3 " .. from the beginning ... was with the Father"
- d. John 8:58 "Before Abraham was I am"
- e. Ex. 3:14 "... I Am That I Am"
- f. Dan. 3:25 "... the fourth is like to the Son of God"
- g. Acts 7:37,38 ".. He was in the church in the wilderness"
- h. Phil. 2:6-8 "... being in the form of God ... equal with God"

CHRIST THE CREATOR

- Heb. 1:1-3 "... His Son ... by Whom He made the worlds"
- Col. 1:16 "... by Him were all things created"
- Eph. 3:9 "... who created all things by Jesus Christ"
- 1 Cor. 8:6 "... by whom are all things"
- John 1:3 "... all things were made by Him"

JEHOVAH OF THE OLD TESTAMENT IS JESUS OF THE NEW TESTAMENT

| JEHOVAH | JESUS |
|------------------|----------------|
| Psalms 102:22-28 | Hebrews 1:8-12 |
| Hab. 2:2,3 . | Hebrews 10:37 |
| Hag. 2:6 | Hebrews 12:26 |
| Psalms 45:6,7 | Hebrews 1:8,9 |

The above quoted scriptures indicate that Jesus Christ existed before His incarnation, that He was "with the Father" from the beginning, that He was "equal with God" that He was the Creator for "by Him were all things made that are in heaven and that are in earth" and that in many instances the "God" in the Old Testament was in reality Jesus of the New Testament.

THE INCARNATION OF CHRIST

The WORD which existed "with God" and which brought into being ALL things was "made flesh" (John 1:1-3,14). Paul declares that "God was manifest in the flesh" (1 Tim. 3:16). In Phil. 2:6-11 we read of the humiliation of Christ when He was "made in the likeness of men." Isa. 7:14 along with Matt. 1:23 declare that when Jesus was born His name was "IMMANUEL" meaning "God with us." In Heb. 10:5, we read, "a body hast thou prepared for me."

SON OF GOD BECOMES SON OF MAN

Through the incarnation, the majesty and glory of the Eternal Word, the Creator and Lord of the universe (John 1:1-3) was veiled and the Son of God became Son of Man coming in the "likeness of sinful flesh" (Rom. 8:3). He "became sin for us" (2 Cor. 5:21). The mystery of the incarnation of Christ is unfathomable - He was Son of God (Matt. 27:41-43; John 5:23; 9:35-37; 10:36; 17:1; Matt. 16:15-17; John 1:32-34; Matt. 3:16,17; John 20:30,31; Rom. 1:1-4), and the Son of Man (Luke 19:10; Matt. 9:1-8; Matt. 17:22; 26:2; Mark 9:9; John 6:62; Acts 7:56; Matt. 24:30)

THE DIVINITY OF CHRIST

The scriptures plainly bear out the fact that Christ possessed a divinity, that is, "... God was in Christ ..." (2 Cor. 5:19) "... In Him dwelleth all the fullness of the Godhead bodily" (Col. 2:9) He was the "... express image of His person ..." (Heb. 1:3). Jesus Himself said, "... he that hath seen Me hath seen the Father; ... the Father that dwelleth in Me ..." (John 14:9,10) See also Heb. 1:6; 1 Tim. 6:15-16; Rev. 17:14; 19:11-16; Matt. 28:18; Titus 2:13,14; John 20:28; Jude 25; Mark 2:5-12.

PLURALITY IN GODHEAD

The Bible clearly indicates a plurality in the Godhead. The original Hebrew for "God" is "Elohim" which is in the plural. At creation God said, "Let US make man in OUR image ..." Gen. 1:26 Other scriptures that bear out a plurality: Heb. 1:1-3; 1 John 1:3; 1 Cor. 8:6; Eph. 3:9; Eph. 1:17. Likewise, when Jesus was on earth His Father was in heaven: Matt. 3:16,17; 6:9; 26:39; John 17:1-5.

NOT TRINITY

Though the scriptures plainly declare a plurality in the Godhead it is evident that the Holy Spirit is not the third person of the Godhead. The Holy Spirit is declared to be the SPIRIT OF GOD or the SPIRIT OF CHRIST. (Rom. 8:9; 1 Cor. 3:16; 12:3; 2 Cor. 3:3,17; Gal. 4:6; Eph. 4:30; Phil. 1:19; 1 Peter 1:11) If the Spirit of God is another person we should find the expression "the Spirit of the Spirit of God" but in every instance it is the Spirit of Jesus or the Spirit of God, which is ONE SPIRIT, for the SAME SPIRIT emanates from the Father and the Son. Where the personal pronoun "He or Him" is used in reference to the Spirit it is in the possessive case having reference to Christ's Spirit. (1 John 5:7 is explained by reading verse 8; three witnesses are not necessarily three persons but three means through which testimony is given) Man is said to possess "... spirit and soul and body ..." (1 Thess. 5:23) but he is not three persons.

ONENESS

A number of scriptures speak of "One God, One Lord" etc. (Isa. 45:18; 43:10,11; 44:6; Deut. 6:4) Oneness in the Godhead is explained in John 17:20-22; 14:23; 14:10; 10:30,38.

FATHER AND SON ARE PERSONS having a "form." Gen. 1:26; 5:1; 9:6; 1 Cor. 11:7; 15:49; Col. 1:15; Heb. 1:3; Dan. 3:25; Phil. 2:6,7; Ex. 33:17-23; Deut. 4:12-18. (John 4:24 is explained by 2 Cor. 3:17; 1 Cor. 15:45; Deut. 4:24; Heb. 12:29; Ex. 3:4-6).

LESSON 50

SOUND DOCTRINE

1. What is the meaning of the word "Doctrine"?
NOTE: "Doctrine" comes from the Greek word "Didache" meaning that which is taught or simply a "teaching."
2. Does it make any difference what we believe?
Prov. 23:7; Acts 18:24-26; Rom. 10:17
3. Were the believers in the Early Church particular about what they believed?
Acts 17:11
4. What was Paul's admonition regarding what we believe? 1 Thess. 5:21
5. What did Peter say about what we believe? 1 Peter 3:15
6. What did Jesus say about the same thing? John 5:39
7. Did Paul consider it important to teach doctrine? Acts 20:28
8. Is it important that the doctrines we believe are scripturally sound?
Titus 1:9; Rom. 6:17; 1 Tim. 1:10; 6:3
9. Does the Bible say anything about false prophets and false doctrine?
Matt. 24:11; 2 Cor. 11:13-15; 2 John 7; Acts 20:29,30; 2 Thess. 2:3; 1 Tim. 4:1,2; 2 Tim. 4:2-4
10. Does History prove that there was a "falling away" from the pure teaching of the Bible?
NOTE: From "The Growth of the Christian Church" by R. H. Nichol p. 87 we quote: "Thus within the Church there was a great mass of paganism, or pagan ideas about religion and morals, and pagan ways of action, carried over by these people who were Christians only in name and form."
"Saint worship is the chief example of this tendency. The saints became to be regarded as something like lesser deities whose intercession availed God. PLACES connected with their lives were considered especially sacred. Pilgrimages to such places naturally followed. To venerate RELICS or material objects connected with the saints, parts of their bodies or properties, and to believe that in them was the power to perform miracles came easily to those in whom superstition still remained." Ibid. p. 61

"The distinction between clergy and laymen, unknown in the first century, was gradually marked. The office of the bishop was magnified and authoritative power was centralized at the imperial capital, Rome." Ibid. p. 41

"More liturgies and forms of prayers were produced. Church buildings became larger and more decorative ... Church walls were covered with paintings and mosaics and embroideries. Dignity and impressiveness was sought in the services as well as stately ritual and solemn music." Ibid p. 59,60

"In worship the central feature was the MASS, as the sacrament of the Lord's Supper was now usually called. Christianity became a religion of FEAR, the world was thought to be full of devils who sought to injure men's bodies and souls. Thus CHARMS became to be worn and an awful sanctity was attributed to church buildings, the Mass, Relics, and the persons of the clergy. Stories were told and believed how disrespect to clergy was followed by calamity and death. Christianity took such a form that was far removed from the simplicity and spirituality and joyful trust of the religion of Jesus." Ibid p. 93

11. Are we at liberty to believe only certain portions of the Bible and can we add doctrines that are not in the Bible? Deut. 4:2; Rev. 22:18,19
12. How is the true church described? Eph. 5:25-27; Rev. 19:7-9

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