

DOCTRINAL STUDIES

E. P. ELLYSON

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Doctrinal Studies

By

E. P. Ellyson, D. D.

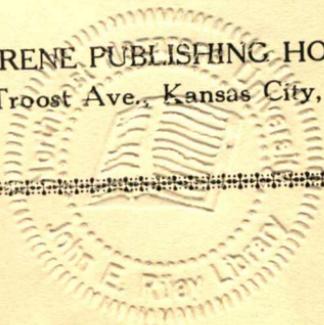
Author of

Is Man an Animal, Pentecost,
A Study of the Teacher,
etc., etc.

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To all lovers of Truth, the seekers for Truth,
The Truth once delivered unto the saints;

To all who would be the bearers of Good Tidings,
The Gospel of life and light to men,
The Preacher, the Teacher, the Witness;

To all workers in the Church, and especially
To the Church School officers, teachers and pupils
For whom and with whom we labor

This book is affectionately
Dedicated.

FOREWORD

Doctrinal Studies is being published to take the place of my *Theological Compend* which is now out of print. We appreciate the reception that the Compend has received and the call for a further edition. In arranging these doctrinal studies, while the material is much the same, we have had a slightly different purpose. Instead of just a general study of biblical theology as before we have now had especially in mind the course of study for ministers and the Leadership Training course for the church school together with the advanced Sunday school and other Bible study classes of the Church of the Nazarene. We must have not only general Bible study, but we must be taught Bible doctrine, especially those that are held essential by the church. There can be no successful work where the church workers are not acquainted with these fundamental doctrines. There must be no tossing about with every wind of doctrine; there must be a settledness and an understanding as to what we believe. This calls for a leadership that is familiar with these doctrines and preaches and teaches them to the people.

Doctrinal Studies is now a required textbook in the regular ministerial course of the church and of the Leadership Training course of the church school. It may also be used as an elective course in the Young People's or Adult department of the Sunday school, a special text for Bible study in the Young People's Society, or other Bible study classes of the church, or for individual study. In this new arrangement these doctrinal studies are first Bible studies, a study of the Bible from the doctrinal standpoint. But they are, second, a study of the doctrines of the Church of the Nazarene as presented in the doctrinal statements of the *Manual*, which statements are quoted *verbatim*.

For credit all of the Bible verses must be read and the assigned work at the end of each chapter must be done. For class work the text should be carefully studied before the class meets and the class session be given largely to discussion under the careful direction of the teacher.

Doctrinal Studies recognizes the Bible as the Word of God, a revelation of the will of God to man, and the final authority as to Christian doctrine.

It is our earnest prayer that these studies shall be a blessing to a large number of people.

For Christ and the Church,

EDGAR P. ELLYSON.

Kansas City, Missouri,
April 14, 1936.

INTRODUCTORY

BY R. T. WILLIAMS

No church can prosper, nor even exist, that does not have definite objectives and clearly defined doctrinal beliefs. These objectives and doctrines must have place both in the intelligence and affections of the members of the church.

To accomplish this result the church must begin with the child and continue its work through childhood and adult life. The Sunday school, or church school, is the church in its beginning, and here the foundations are laid for all future activity and accomplishment in character building and evangelistic endeavor.

There has been throughout our church a feeling that more efficient leadership is needed, also that a better understanding of the doctrines of the Bible is imperative. Doctrine should be taught from the pulpit, and in every department of the church school work.

To enlarge our sphere of doctrinal curricula, Dr. E. P. Ellyson, the Editor-in-Chief of our church school publications has prepared this book to serve as a leadership training course in doctrinal studies. It will be a required study in the leadership training course. In this study, the doctrines of the Bible as interpreted by the Church of the Nazarene will be given an emphasis not heretofore given in our training work. This step is a forward move in the right direction. It is important that the truth be taught and understood, for through the truth we are to be saved.

The course as outlined by the author is a brief study in theology, beginning with the doctrine of God, touching the work of creation, the fall of man, the sin question, the processes in salvation, such as conviction, conversion, sanctifica-

tion, the duty of man, and ending with a discussion of rewards and punishments after death.

The course is very interesting, instructive, and deserves a place of prominence in our training courses. May the time soon come when every member of the church, even children, will have a clear and intelligent understanding of the doctrines of our church, and love these doctrines with a pure heart fervently. This will be a genuine protection to the church and to the souls of our people.

May we lift up Christ and His teaching, for He is the way, the truth, and the life.

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PART ONE

DOCTRINE

DOCTRINAL STUDIES

LESSON I

THE STUDY OF DOCTRINE

I. THE PLACE AND IMPORTANCE OF DOCTRINE.

Men have come to look upon doctrine rather lightly, as something formal and rather dogmatic and not practical. When it is given any set form of statement to be believed, some have referred to it as intellectual bondage. They are telling us that it makes but little difference what one believes just so he is honest in that belief. But this is all a deception and a very fatal error. For one to realize the effect of that which he believes upon his character, his behavior, and his destiny, is to become awakened to the need of great carefulness and sincerity as to those things which he comes to believe and to see that the study of doctrines should have a large place in his learning.

1. *Definition.* Doctrine may be defined as, "That which is taught or set forth for acceptance or belief." A particular principle or statement held to be true. Articles of faith, tenets. That which is taught and believed as true.

A creed is a summary of doctrines. Individuals and groups have their creeds. This cannot be escaped. He who makes denial is ignorant and deceived. Every one believes something. With some this is poorly organized, not much recognized, and hence lacks in helpfulness, but it is there. Every group where there is unity has a creed, written or unwritten. It may not be extensive, but they have it.

Ultimately each individual must form his own doctrines and is personally responsible for what he believes. Group creeds are the statement of doctrines in which a certain num-

ber of persons are quite well agreed, statements to which they have subscribed.

2. *Doctrines Affect Life.* The things which one believes, the doctrines which one holds, very largely affect his character, his behavior, his destiny. It certainly does make a difference what one believes. The only place where honesty is safety is where every legitimate effort to discover the truth is honestly followed. Men act from motive and honest motive desires to be right and sincerely seeks truth. What a man really believes shapes his life. There may be a shallow intellectual profession that is not a sincere belief. As a man "thinketh in his heart, so is he," Proverbs 23: 7; If thou shalt . . . believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness," Romans 10: 9, 10. Salvation, righteousness, correct character, are dependent upon correct believing. And for correct believing there must be the presentation of correct doctrine.—"How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Romans 10: 14. The importance of correct doctrine and belief is very great. Doctrine is not necessarily dry; it is an essential to life and strength and growth of character. Settledness of belief makes for maturity and stability—"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine," Ephesians 4: 14. No belief is without effect upon the life, but belief in certain fundamental doctrines is essential to certain results in the life. It requires Christian belief for there to be Christian life and living. Hence there must be Christian doctrine and that doctrine believed. This present attitude of indifference to doctrine is weakening to the Christian cause.

Each individual is responsible for the discovery and the acceptance of correct doctrine just so far as this is within his power. Indifference, carelessness or speculation in this matter

are very dangerous. Sincere seeking for truth is the only safety—"Give attention to reading, to exhortation, to doctrine. . . . Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee," I Timothy 4:13, 16. Both the individual character and his influence upon others are thus affected, one's own salvation and the salvation of others are thus accomplished.

3. *Is Doctrine Practical?* It will have to be admitted that ground has been given for the charge that doctrines are not practical, that they lack reality and are of small benefit. This is not because of the doctrines but because of man's attitude toward them. Men in the church, as well as outside, have held these too largely as matters of theory, of mere intellectual belief, and subjects for discussion and teaching, and they have not been properly translated into life. Their very purpose has been misunderstood as intellectual. Knowledge and understanding must come first but their real purpose is to shape life and guide living. Too few have been willing to pay the price to make Christian doctrine practical. "If any man will do his will, he shall know of the doctrine," John 7: 17, and it will be practical. This is a subject that calls for heart belief and applied knowledge. When this is the case we have that which is very real and practical, and that will be found necessary, and delightfully helpful and valuable.

But even as impractically as Christian doctrine has often been held, its value has been far beyond that of which we have been conscious. It has acted as the governor on the engine and kept our world from going to pieces any worse than it has gone. But for this our civilization would no doubt have fallen before now. Sound doctrine is exceedingly important.

In this unit of study we are to examine the doctrines of the Christian religion. Especially we are to examine those tenets that are held to be true by the Church of the Nazarene.

II. FALSE DOCTRINES.

In the beginning God was a conscious reality in the experience of man. "God created man in his own image," "God blessed them, and God said unto them," Genesis 1: 27, 28; He gave them information, He commanded them. "The Lord God walking in the garden," Genesis 3:8, and in this beginning had fellowship with man. Man knew the truth and had power to discover and increase in the knowledge of truth. The false, evil, was within his reach, but he was protected against it—"But of the tree of the knowledge of good and evil, thou shalt not eat of it," Genesis 2: 17. Man's original moral state was holy, his stock of knowledge was truth, and by obeying God and following his intuition, by properly using his mental and moral faculties, he might know the truth, have only correct doctrine, and his character and destiny were safe.

Satan's purpose toward men was to break this condition, to bring man to doubt the truth and accept the false, to believe false doctrine. It was Satan that spoke the first untruth to man and urged him to believe it. In this test man gave way, believed the lie of Satan, accepted false doctrine and fell into sin—she "did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked," Genesis 3:6, 7.

With this fall the battle of truth and falsehood, of good and evil, in the field of faith, of knowledge, and of choice, began with an advantage in nature on the side of wrong—"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be," Romans 8: 7. Man must still use his human powers but they are now no longer safe. Through them, under this new leadership of Satan, false doctrines have been largely developed. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened . . . Who changed the truth

of God into a lie, and worshipped and served the creature more than the Creator," Romans 1:21, 25. And these false doctrines shall continue through the centuries and increase as the end, or last days, approach—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," I Timothy 4: 1. And "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3: 13.

The search for truth, the matter of what one believes, the study of doctrine then takes a place of great importance in human life and destiny. There is safety only in the discovery of the true and avoiding the false—"Avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith," I Timothy 6: 20, 21. "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them," Romans 16: 17.

III. THE SOURCE OF SOUND DOCTRINE.

1. *Nature.* Nature is the work of God and is a source from which truth may be derived—"The heavens declare the glory of God; and the firmament sheweth his handywork," Psalms 19: 1; 50: 6; Romans 1: 19, 20. The original creation was a safe source of sound doctrine and unfallen man could correctly interpret it, a trustworthy science was then possible. But this did not last. We are now in a world where both man and nature have been affected by the fall—"Cursed is the ground for thy sake . . . Thorns also and thistles shall it bring forth to thee," Genesis 3:17, 18. As a result there is now that in nature which is not normal and man unaided is unable to differentiate between the normal and the abnormal; he will accept all as normal and deduct unsound doctrine. Also, he is often not able to secure all of the facts, though he may mistakenly think he has them, hence the conclusion

reached through his reasoning may not be the truth. The deductions of science are more uncertain than we think.

But we must not neglect nature nor hastily neglect the study of or the findings of science. Jesus used nature quite largely in His teaching. He referred to the soil and the seed and the harvest, to the birds and the flowers, to the wind and the rain, to the sun and the clouds, and very much more, and taught great truths from these. Science has its important place and has brought to us much help. But this is a secondary place, and out of its place it has brought much of false doctrine. One of the great tragedies of our age is the overconfidence and super-trust being placed in science and the placing of humanism on the throne. Science is not the final test, and to make it such is our ruin. Science may be either a blessing or a curse. It is safe only when tested by and in harmony with some more trustworthy source.

2. *The Church.* A part of the purpose of the church is to discover, hold, and teach sound doctrine. The church creed, or articles of faith, are the expression of the agreed belief or statement of accepted truth, the standard of sound doctrine for that group. In these creeds as arranged and revised from time to time we have the history of Christian doctrine. As a result of the human element in the church, and sometimes more of reason than of spiritual guidance, there has been much contention and misunderstanding in the group discussions and there has come into these credal expressions some mixture of the true and false, hence this source again is not to be fully trusted. And yet we dare not neglect the teaching of the church. While the final responsibility is with the individual, we need the help that comes from others, especially the church group expression. To be too independent and ignore too largely what others teach is quite dangerous. There is a listening to the church that belongs to the search for sound doctrine.

Because we believe the doctrinal statements of the Church of the Nazarene are the result of an honest and prayerful effort of Spirit-filled persons to know the truth and are as nearly correct as any such statements as can be found, we are using them as an authority in this study. But we are not presenting them as a final authority. There must be some yet more trustworthy source from which we may draw and test all of these teachings.

3. *The Trustworthy Source* of sound doctrine for man in his present fallen state must be a divine revelation—"The world by wisdom knew not God," I Corinthians 1: 21. More than human wisdom is required. There must be a supernatural revelation brought into the human realm, brought within the human reach through a spiritually enlightened faith if we are to have any assurance of certainty. This will in no sense be an unreasonable revelation, for the supernatural can be only reasonable; but it will go beyond the reach of human reason, of all branches of science and philosophy, in its revelations. It will clarify the voice of nature and guide the reason. This revelation we have in the Bible. But again we have the personal equation. This revelation must be interpreted and accepted by man. This calls for the help of the Holy Spirit.

WRITTEN ASSIGNMENT

A brief discussion embracing the following: What is meant by doctrine? Why study doctrine? What profit in this study? How can we reach reasonable certainty?

LESSON II

THE BIBLE

The word Bible means "book." There are many books, but this is THE BOOK. It is neither at the top nor at the bottom of the pile of books; it belongs alone. There is no other book like it, none other to go with it. Many books have been written about it and to give interpretations of it, but there is but one Bible. And it is The Holy Bible. The writings of the Bible are called the Holy Scriptures. Scripture means "The Sacred Writings." The Old Testament writings are referred to as Scripture—"And beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself," Luke 24: 27, 44, 45; Acts 8: 32; 18: 28; Romans 15: 14. The New Testament writings are also spoken of as Scripture—"Our beloved brother Paul . . . hath written unto you . . . which they that are unlearned and unstable wrest, as they do also the other scriptures," 2 Peter 3: 15, 16. The Bible is the sacred writings of the true religion, first of Israel and then of the Christian.

"We believe in the plenary inspiration of the Holy Scriptures by which we understand the sixty-six books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation; so that whatsoever is not contained therein is not to be enjoined as an article of faith."—*Nazarene Manual*.

It is most important that one be clear and settled in his confidence in the trustworthiness of the Bible as the great Christian source book. Doubts mean weakness and uncertainty. For strong and growing personality, more and more must the revealed truth of the Bible be translated into the personal experience. This study is not alone one of intellectual comprehension but it must be one of personal experiencing.

1. THE BIBLE NECESSARY.

There are certain truths that are essential to man's well-being and are fundamental in man's learning. Without these his character would be a failure and his learning vitally deficient. Among these essential truths are some that are beyond all of man's present powers to discover and that are nowhere else revealed than in the Bible.

Without the Bible we would have no correct record of the beginnings and no explanation of the universe. We would be left to the mere guesses or speculations of science. And with the many contradictory, and sometimes absurd, theories that have been advanced by the supposed learned in the different periods of history, we may see something of what we would have had without the revelation that has been preserved to us in the Bible. Science can discover facts as they now exist, and present phenomena; but science cannot go back to the original beginning and determine the how. Man was not there when it occurred and he has no way of now finding out how it all came about. He may discover the fact of processes and crises, but he cannot determine whether that which he found existing was the result of processes from some previous existences or of crisis. Science cannot explain original beginning. The present working of processes in no way argues against a beginning by crisis. Process follows many crises. Nature gives no evidence of the eternal working of any process. No present process can solve the problem of beginning. No human voice, no study of nature, can give this answer. Nature positively does not bear witness to the evolutionary theory as an explanation of the universe. It may not witness against it, but this must not be taken as a witness for it. Neither can nature give any certainty of witness for or against the creation theory. The whole subject of original beginnings is out of the reach of science. Unless we have a revelation we must remain forever in ignorance; we can but speculate

and be uncertain. But we have a revelation in the Bible. And how beautiful and simple is the Genesis story—"In the beginning God created," Genesis 1: 1, 3, 7, 21, 27. This is no theory, it is the record of a fact.

2. Without the Bible we could have no correct understanding of man. Science can discover man as a dual being, as having a physical body and natural life, and develop a system of psychology from this point of view; it can place man among the animals as a superior animal, and may think of him as a religious animal, but it must stop there. Science does not, and alone it cannot, place man where he belongs, in the realm of the spirit. "God is a Spirit," and angels are spirits, and man was created spirit—"in the image of God," Genesis 1: 27, and "a little lower than the angels," Hebrew 2: 7. Without the Bible we would know man only as the highest of animals. But man is spirit, as well as natural life and physical body, and belongs on the spirit level; it is the spirit that makes him human, a man.

Without the Bible we would be deceived as to man's present moral condition. Man is not now in his original created moral state. But science can find no sin or moral fall. It can discover that which is wrong both in act and condition but cannot know this as sin. Sin is something more than wrong, it is wrong against God, a transgression of divine law and one must know that law to know sin—"I had not known sin, but by the law," Romans 7: 7. Through the fall all are sinners, the sinful state is now universal among men but science can see this state only as the natural state of man; it does not find any fall. Without the Bible we would mistake the fallen nature for the original nature, would think of the child as being born morally normal, and explain all of the evil tendencies as the result of immaturity and ignorance. And under the influence of the teaching of an inadequate psychology

this very mistaken view of man's moral state is being taught in the church. This results in an incomplete view of salvation.

The Bible reveals needed religious and moral truth which man cannot discover. Human intuition can give us the idea of the infinite, and it may be of a supreme being. But the knowledge of the true God and His character requires a revelation. Without the Bible we would miss this knowledge of God—"The world by wisdom knew not God," I Corinthians 1:21. The history of both philosophy and religion reveals the groping in darkness in the search for God. In ancient times only among the Hebrews, who had this revelation, do we find any clear, elevated, holy idea of God.

Only through the Bible do we learn the fact of sin as "the transgression of the law" of God bringing guilt and the sentence of eternal death. Man's conscience would disturb him but without this revelation he would not understand that he was lost and must be saved. The way of salvation is discovered only through the Bible. No philosophy or science has ever found a way of holiness or set forth the true standard of morality.

The Bible is our only source of information as to heaven and hell and the future state.

We have no way of knowing what the world condition would have been had there been no Bible. The direct influence of the Bible has been very great. Added to this is the indirect influences that have gone everywhere. But few, if any, have been entirely exempt from its influence. Scholars who do not accept it, unconsciously base their arguments upon truths which were first revealed by the Bible or the earlier revelation that has been preserved to us through the Bible. Without the Bible our civilization would be impossible and human destiny would be shrouded in darkness. Our need for the Bible is very great.

II. THE INSPIRED WORD OF GOD.

Men were used in the writing of the Bible and its truth was expressed in human language, not all parts in the same language, but all human. But while human language was used it was not the word of man but the Word of God. Men did not write down their own thoughts or opinions but that which was given to them of God—"Holy men of God spake as they were moved of the Holy Ghost," 2 Peter 1: 21; Galatians 1: 11, 12. This was not just certain portions, but "All Scripture is given by inspiration of God," 2 Timothy 3: 16. The Bible not only contains the Word of God, but it *is* the Word of God—Jesus refers to it as the "Word of God," Luke 11: 28. Plenary inspiration means, "Full in all respects or requisites, entire, absolute." The Bible is the inerrant revelation of the will of God to man, the infallible rule of Christian faith, containing all necessary truth for our salvation, holy living and triumph in death.

III. THE USE OF THE BIBLE.

The Bible is not a book to lie on the table as an adornment, nor is it merely to be read. It is to be searched because of the essential truth it reveals—"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me," John 5: 39; and because it is profitable for so many needful things—"for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works," 2 Timothy 3: 16, 17. It is to be studied carefully that it may be rightly understood and applied—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," 2 Timothy 2: 15. It is an agency in regeneration—"Being born again . . . by the word of God," I Peter 1: 23; Psalm 19: 7; in sanctification, "Sanctify them through thy truth; thy word is truth," John

17: 17; Ephesians 5: 26; John 15: 3; as a protection against sin, "Thy word have I hid in mine heart that I might not sin against thee," Psalm 119: 11; as a guide in life, "Thy word is a lamp unto my feet, and a light unto my path," Psalm 119: 105; as a means of growth in grace, "That ye may grow thereby," I Peter 2: 2; Acts 20: 32; as a ground of faith, "These are written, that ye might believe that Jesus is the Christ, the Son of God," John 20: 31.

Christ appealed to and quoted the Bible as an authority, Matthew 4: 4; Mark 12: 10; Luke 24: 27; John 7: 42; as did also the apostles, Acts 17: 2; 28: 23. The inspired Bible is the only true standard of Christian doctrine. Its revealed truth forms the basis of all Christian belief. For one to doubt the Bible is for him to run into error and miss the way—"Ye do err, not knowing the scriptures," Matthew 22:29; Acts 13: 27. The final authority in our study of doctrine is this Word of God. And Christ will help us to understand them—"Then opened he their understanding, that they might understand the scriptures," Luke 24: 45.

WRITTEN ASSIGNMENT

Brief discussion—The Bible a reliable source book of knowledge—The necessity of being clear in our faith on the Bible as the "Word of God."

PART TWO
THE DOCTRINE OF GOD

LESSON III

THE DOCTRINE OF GOD

"We believe in one eternally existent, infinite God, Sovereign of the universe. That He only is God, creative and administrative, holy in nature attributes, and purposes. That He as God, is Triune in essential being, revealed as Father, Son, and Holy Spirit."—*Nazarene Manual*.

I. THE FACT OF GOD.

A supreme being is a self-evident fact, an inescapable fact, a universal intuitive consciousness of man. No people have ever been found that did not have the idea of god, of some supreme being; and the disposition to worship is universal. This universal consciousness is not the result of human reasoning but is a divine revelation to a faculty given in the creation to man, a personal intuition. Before the fall in Eden, this intuition gave correct ideas of the true God. Since this fall, without the correct instruction, it has led to idolatry. Special revelation and instruction is now required to find the true God.

The Bible makes no effort to prove the existence of God. That which is self-evident needs no proof. The Bible simply assumes and affirms the fact of God—"In the beginning God," Genesis 1: 1; Acts 14: 15; 17: 24. This fact of God as thus assumed and known by intuition may be supported by reasonable proof. There are three special lines of this proof.

1. *The Ontological Argument*. The universal consciousness of this idea, god, proves that the object of this consciousness must exist. Except there be a supreme being, there would be no such consciousness.

2. *The Cosmological Argument*. The fact of the existence of anything and of all things that do exist. That which

exists must have had a beginning or is self-existent. To be self-existent requires independence, but all things are dependent, hence must have had a beginning. A beginning requires self-creation, creation by chance or creation by another. Self-creation would mean the performing of an act before there was an existence, an effect the cause of itself, an impossibility, an absurdity. To create by chance would mean an effect without a cause, an effect that is effected by nothing, hence no effect at all and nothing existing. That which is must be the effect of some cause outside of itself. Hence there must be a First Great Cause, a self-existent One—God.

3. *The Teleological Argument.* Purpose and design are seen in the constitution, harmony and government of all visible things. Design calls for a Designer who must have existed before the things designed. This necessitates God.

II. THE NATURE OF GOD.

The belief in God is the first fundamental principle of all true religion—"He that cometh to God must believe that he is," Hebrews 11: 6. It is a necessary intuitive element in man's consciousness as created in the Divine image. But with the original true revelation given to Adam, fallen man has not been able to retain or to discover the true nature and character of God. In his search for and his thinking about God he has drifted into idolatry and developed false religions with their false gods, Romans 1: 21-25. To keep the knowledge of the true God, His nature and character, in the world has necessitated reformations, new revelations and new dispensations. What man believes about God has much to do with the shaping of his character, the determining of his behavior, and his destiny. We must find the true God and His true nature. For this we must have the Bible and a personal experience the result of believing that which the Bible reveals.

1. *Spirit*—"God is a Spirit," John 4: 24. He is Spirit in the highest sense, unqualified and unlimited; an immaterial, incorporate, invisible to the physical eye, reality; He is more than living being; He is a Person, a Divine Person—Spirit.

2. *Love*—"God is love," I John 4: 8. He not only loves, but He is love. Love is the very essence of His nature; His emotional state is love. Love feels and expresses itself differently toward different moral conditions. His feeling toward sin is different from His feeling toward righteousness. He is just and there must be judgment, but it is the judgment of love and not of carnal hatred. His anger is without sin. He is mercy, but this mercy is love's favor and not license or respect of persons. There is tenderness and kindness but not softness. There is firmness but not harshness. Love is in and over all.

God loves those who have become followers of Christ—"The Father himself loveth you, because ye have loved me, and have believed," John 16: 27; 14: 21, 23; 17: 23, 26; He loves sinners—"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us," Romans 5: 6-8; Eph. 2: 4-5; He loves all—"God so loved the world," John 3: 16. While God must punish because of sin, this is not His desire—"Not willing that any should perish, but that all should come to repentance," 2 Peter 3: 9; I Tim. 2: 4.

3. *Light*—"God is light, and in him is no darkness at all," I John 1: 5. What light is to the physical world, God is to the spiritual world. Illumination, enlightenment, warmth, inspiration, life-giving and sustaining.

4. *Holy*—"The Lord our God is holy," Psalm 99: 9; Isaiah 5: 16; Rev. 4: 8. He is called the "Holy One" many times. Holiness is the essential moral nature of God. This is perfect morality, spotlessness of character, divine purity, absolute freedom from sin of all forms, absolute holiness, Hab. 1: 13. God is holy not only in His nature but in all of His

activities—"The Lord is righteous in all his ways, and holy in all his works," Psalm 145: 17.

5. *Faithful*—"God is faithful," I Cor. 1: 9. This means that He is One in whom absolute confidence may be placed, that He is absolutely reliable, Deut. 7: 9; Isaiah 49: 7; I Thes. 5:24; I John 1: 9. This extends "unto all generations," Psalm 119: 90.

III. THE CHARACTERISTICS OF GOD.

1. *God is Eternal*, without beginning or ending—"From everlasting to everlasting, thou art God," Psalm 90: 2. He is the eternally present One—"I am," Exodus 3: 14. He was before the beginning and was the Beginner—"In the beginning God," Genesis 1: 1. He is self-existent, having life in Himself—"The Father hath life in himself; so hath he given to the Son to have life in himself," John 5: 26.

2. *God is Immutable*. He is incapable of change in character, nature or substance—"But thou art the same, and thy years shall have no end," Psalm 102: 27; James 1: 17.

God does change His attitudes, in harmony with His unchanging nature, when conditions change. His unchangeableness necessitates a change in manifest attitude when one of His creatures changes from righteousness to wickedness—"And it repented the Lord that he had made man on the earth, and it grieved him at his heart," Genesis 6:5, 6. But in this there was no changing in His character, nature or substance; this is God's eternal and constant attitude toward sinning. When and wherever sin appears this feeling is manifest.

3. *God is Omnipresent*. God is present everywhere, not by an extension of His different parts or members, but in His essential being—"Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven

and earth? saith the Lord," Jeremiah 23: 23, 24; Psalm 139: 7-10. But he is not present everywhere in the same sense. He is in heaven in a sense He is not upon earth—"The heaven is my throne, and the earth is my footstool," Isaiah 66:1. He is in the Christian in a way He is not in the sinner—"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him," John 14: 23.

4. *God is Omnipotent.* He is able to do all things that can be done—"I am the Almighty God," Genesis 17: 1; Matt. 19: 26; Rev. 19: 6. He can do that which is impossible to all other beings, and is all powerful over all others and all things, over man, angels, Satan, and nature. But His ability to do all things does not mean that He will do everything that He can do, Isaiah 59: 1, 2. He is limited only by His own will; His ability to do is governed by His moral nature; He will not do wrong.

5. *God is Omniscient.* He is perfect in knowledge, infinite in intelligence, knowing all things—"God is greater than our heart, and knoweth all things," I John 3: 20; Psalm 147: 5; 139: 2, 4. His knowledge is absolute, and in no way dependent upon His creatures; it is direct, intuitive, without logical reasoning. It reaches from the eternal past to the eternal future, Isaiah 46: 10. But His foreknowledge of all things does not necessitate that He has foreordained or even desires all that He knows.

God not only knows, but He knows what is best. He is perfect in wisdom and judgment.

IV. THE WORK OF GOD.

1. *Creation*—"In the beginning God created the heaven and the earth," Genesis 1: 1; John 1: 3; Col. 1: 16. God is the First Cause, and His method in original beginnings is creation, the bringing into existence by a personal act or decree

with nothing previously existing out of which it was created. The evolutionary theory of original beginnings is unproven and unprovable. God created the laws, the material, and the life—"Thus the heavens and the earth were finished, and all the host of them," Genesis 2: 1; Neh. 9: 6. There are three definite acts of creation recorded in the first chapter of Genesis. First is the creation of the universe of which the earth is a part, v. 1. This may have been one act, or it may have been a series of acts with a longer or shorter time between, but whatever the time, in the beginning each was a creative act. Second is the creation of animal life—"God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind," v. 21. Third is the creation of man—"So God created man in his own image," v. 27. This was not a baby to grow up, but man.

2. *Upholding and Developing.* God has not gone off and left the work of His creation to carry on as a self-acting machine, but He is an ever present active agent in the preserving and promoting of His purposes in it all—"And thou preservest them all," Neh. 9: 6; Psalm 36: 6. So minute is His care that He notices the fall of the sparrow—"One of them shall not fall on the ground without your Father," Matthew 10: 29; Luke 12: 6, 24, 28.

3. *Savior and Judge.* Because of the entrance of sin into the world, this work became necessary.

WRITTEN ASSIGNMENT

Give as clearly as you can your conception of God.

LESSON IV

GOD—THE FATHER

I. GOD IS A TRINITY.

1. *God is One.* "Hear, O Israel: The Lord our God is one Lord," Deut. 6: 4; Gal. 3: 20; I Tim. 2: 5. And there is no God beside Him "I am the Lord, and there is none else, there is no God beside me," Isa. 45:5; Deut. 4:35, 39. There can be but one God and He be really God; there is no place for more than one such supreme being. The true system of religion can admit of no other true God. That which men call gods is but the work of their imagination, they are man made. There are no gods except as men have set up false shrines and have worshipped the creatures or imaginary personalities instead of the Creator. There is but one God and God is one.

2. *God is Three.* This oneness of God is not a simple, it is a compound unity. God is a triunity, three in one, but one Godhead and three in that one. God in speaking of Himself uses the plural "us" and "our"—"And God said, Let us make man in our image," Genesis 1: 26; 3: 22; 11: 7; Isaiah 6:8. This plurality in the unity of God is a triunity, it is not a plurality of gods but a plurality in the one God. God is Father, Son or Word, and Holy Spirit—"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," I John 5:7; Matthew 28:19; 2 Cor. 13:14.

This triunity is clearly seen in Matthew 3:16, 17—the Father in heaven, the Son on earth, and the Holy Spirit in the air descending upon the Son. In John 14: 16 we have the Son praying to the Father to send the Comforter which is the

Holy Spirit. In John 14: 26 we have the Son promising that the Father will send the Holy Spirit in the name of the Son, and in John 15:26 the Son promising to send the Holy Spirit in the name of the Father. This triunity is what we call the Divine Trinity. "We believe . . . that He, as God, is Triune in essential being, revealed as Father, Son, and Holy Spirit."—*Nazarene Manual*.

Because man is finite and has to do so largely with the material, and God is Spirit and infinite, this divine trinity in unity is incomprehensible to man. But here is the fact clearly revealed which man can receive and believe and it becomes a reality to him through his faith. Understanding is in no way essential to fact, nor to our knowledge of facts. There are facts that are clearly known all about us that are not understood. The word trinity does not appear in the Bible, but this in no way discredits the fact of the trinity which is clearly revealed in the Bible.

We must now guard carefully the unity in connection with the trinity and the trinity in connection with the unity. It is one God, and it is Father, Son, and Holy Spirit. All are God, and God is all—one God. The Father is God manifest, but not the only manifestation of God. The Son is God manifest but not the only manifestation of God. The Holy Spirit is God manifest but not the only manifestation of God. God is Father, Son, and Holy Spirit. We are not unitarian in the sense of but one person or manifestation, nor are we trinitarian in the sense of three Gods. God the Father elects according to His foreknowledge, the Holy Spirit sanctifies, the Son provides the blood of sprinkling—atonement, I Peter 1: 2.

The three being thus one, the nature and attributes of each will be the same as has been studied in the lesson on God and need not be further repeated.

II. GOD—THE FATHER.

The Fatherhood of God is one of the greatest, most wonderful and meaningful revelations to man contained in the Bible. What a discovery to find ourselves thus related to God! God is referred to as Father with great frequency in the Bible. And in no place does this word father have such fullness and richness of meaning as when thus used. God is all that can be packed into the best meaning of this word father.

As the Father (a) God is the One who begets—"He that is begotten of God," I John 5: 18; I Peter 1: 3. He is the author of all life. (b) He is the provider, the protector, the caretaker—"Like as a father pitieth his children, so the Lord pitieth them that fear him," Psalm 103: 13; Matthew 6: 24-33. (c) He is the giver of all good gifts—"Every good gift and every perfect gift is from above, and cometh down from the Father of lights," James 1: 17.

III. WHOSE FATHER IS GOD?

1. Through the original acts of creation He is the *Father of all spirits*, of all existing persons, "Be in subjection unto the Father of spirits," Hebrews 12:9. And in this act He became the Father of all men. As children are born in the likeness of their parents, so man was created in the likeness of God, "So God created man in his own image," Genesis 1: 27, and all men are thus His offspring and He is their Father, "We are the offspring of God," Acts 17: 29. There is a true sense of the brotherhood of man, of humanity—"Have we not all one father? hath not one God created us?" Mal. 2: 10. This is the original natural brotherhood, and this must not be forgotten in our thinking and our attitudes and treatment of others and in our inter-racial relationships. This Fatherhood and brotherhood still remains and it will grieve the Father to have us disrespect it.

But this relationship so far as fellowship and destiny are concerned, in the spiritual sense, was broken by the sin in Eden. Man is now disinherited and is no longer in the spiritual family of God through his creation—"Ye are of your father the devil, and the lusts of your father ye will do," John 8: 44. If man is now to have any effective place in this family and share in its spiritual inheritance some new way of placing him there must be found.

2. *God is the Father of Jesus*—"Blessed be the God and Father of our Lord Jesus Christ," Eph. 1:3; 2 Cor. 1:3. Jesus often referred to God as His Father, "My Father which is in heaven," Matthew 10: 32, 33; 11: 27; 12: 50; 26: 39; Luke 2: 49. This is a unique relation, different from any other Fatherhood, such that Jesus is the "only begotten Son," John 3: 16. There is no other Son as Jesus is Son.

3. *God is the Father of Believers*—"When ye pray, say, Our Father," Luke 11: 2. Through the first Adam man lost his inheritance, but through "the last Adam," I Cor. 15: 45, who became our Elder Brother, we have this inheritance back by believing on Him—"Ye have received the Spirit of adoption, whereby we cry, Abba, Father . . . And if children, then heirs; heirs of God, and joint-heirs with Christ," Romans 8: 15, 17; Gal. 4: 5, 6; I John 3: 1, 2.

IV. THE FATHER'S PART IN MAN'S REDEMPTION.

1. Jesus who became the Savior was the gift of God for this purpose—"He gave his only begotten Son," John 3: 16; I John 4: 9.

2. The resurrection was a necessary part in the atonement, which was necessary to make a way of redemption, and He raised Jesus from the dead—"Whom he raised from the dead," I Thes. 1: 10.

3. The Holy Spirit has an essential part in the working out of this redemption, and the Father sent Him into the

world—"The Holy Spirit, whom the Father will send in my name," John 14: 26.

4. The Father chose us unto salvation—"He hath chosen us in him . . . that we should be holy . . . having predestinated us unto the adoption of children," Eph. 1: 4, 5. No choice of ours would have been of any avail had He not first chosen and opened the way. Without the Father's part there could have been no salvation.

Probably we do not think of the Fatherhood of God as much and emphasize it as largely as we should. Without Fatherhood we would have no Sonship. God is not only eternal and almighty, sitting in the heavens and on a throne; He is not a far away greatness, but He is Our Father. He is to us infinitely, all and more than the most ideal earthly father can be to us finitely. Hence our attitude toward Him must be more than awe and reverence, it must be love, dependence, obedience and fellowship.

WRITTEN ASSIGNMENT

Describe the two senses of the Fatherhood of God, and tell what this Fatherhood means to you.

LESSON V

GOD—THE WORD, THE SON

“We believe in Jesus Christ, the second person in the Triune Godhead; that He was eternally one with the Father, that He became incarnate by the Holy Spirit and was born of the Virgin Mary, so that two whole and perfect natures, that is to say the Godhead and manhood, are thus united in one person, very God and very man, the God-man.”—*Nazarene Manual*.

I. THE DIVINE ONE.

Jesus Christ was one in the Godhead in the beginning and the first name He was known by as the Second Person in this Godhead seems to have been the “Word” or “Logos”—“In the beginning was the Word, and the Word was with God, and the Word was God,” John 1: 1. A word is the sign or bearer of an idea. As the Word, Jesus Christ is the bearer of the idea, God; He is the revelation and manifestation of God. No doubt it was He who appeared as Lord in the form of man to Abraham, Genesis 18: 1; and to Joshua, Joshua 5:13-15. In due time He became incarnate—“And the Word was made flesh, and dwelt among us,” John 1: 14. This was accomplished through the immaculate conception by the Holy Spirit and the birth by the Virgin Mary—“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God,” Luke 1:35; 2: 7; Gal. 4: 4. Here He is called the “Son.”

He was named Jesus at His birth because of His Saviorhood—“Thou shalt call His name Jesus; for he shall save his people from their sins,” Matthew 1: 21. He was called Christ because He was the Anointed One, the Messiah, the fulfillment

of the Old Testament prophecies relative to the Coming One—"Thou art the Christ," Matthew 16: 16. He is called the "Son of God" forty times, as in Matthew 26: 63, the "only begotten Son" five times as in John 1: 18; and many times "His Son" and "My Son." He is called God—"My Lord and my God," John 20: 28; Hebrews 1: 8; and "Emmanuel, which being interpreted is, God with us," Matthew 1: 23. He is one with and equal to the Father—"I and my Father are one," John 10: 30; 14: 7-10. He was one with God in creation—"All things were made by him; and without him was not any thing made that was made," John 1: 3; Hebrews 1: 2. Only God could do the works He did. And "Never man spake like this man," John 7: 46; Matthew 7: 28, 29. Then we have His own clear testimony, "Dost thou believe on the Son of God? . . . it is he that talketh with thee," John 9: 35-37; Luke 22: 70.

Being thus divine He will have the same nature and characteristics as God, and the Bible attributes all of these to Him. Having already studied these they need not be repeated here. (See Lesson III.)

II. THE HUMAN ONE.

1. Jesus had a human as well as divine parentage. Mary was as truly His mother as God was His father, "And she brought forth her firstborn son," Luke 2: 7. He was "made of a woman," Gal. 4: 4; of the seed of Abraham, Hebrews 2: 16; of the tribe of Judah, Hebrews 7: 14; of the seed of David, Acts 2:30; 13:23; Romans 1:3. See also the genealogies, Matthew 1: 1-6; Luke 3: 31-34.

2. He is called a man—"The man Christ Jesus," I Timothy 2: 5. Seventy-seven times He is called "the Son of man" as in Matthew 25:31. Stephen, seeing Him in heaven called Him the Son of man—"I see the heavens opened, and the Son of man standing on the right hand of God," Acts 7: 56.

3. He had a human body and life—"The Word was made flesh, and dwelt among us," John 1:14; Hebrews 2: 14. He grew as a man physically and mentally, "And Jesus increased in wisdom and stature," Luke 2:52.

4. God is not limited except as He limits Himself by His own will. In becoming human Jesus is thus subjected to human limitations. He had the human appetites and was hungry, Matthew 4: 2; 21: 18; thirsty, John 19: 28; weary, John 4: 6; slept, Matthew 8: 24; suffered mental and physical agony, Luke 22: 44.

5. To deny the humanity of Jesus is a mark of the spirit of anti-christ—"Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ," I John 4: 3; 2 John 7.

6. But Jesus was not carnal, as is man. He did not partake of the fallen nature, but was perfect, normal man, without sin—"was in all points tempted like as we are, yet without sin," Hebrews 4: 15; John 8: 46; 2 Cor. 5: 21.

Jesus Christ was human in all things—"Wherefore in all things it behoved him to to be made like unto his brethren," Hebrews 2: 17.

III. THE DIVINE-HUMAN ONE.

Jesus Christ is "very God and very man." He is just as much divine as God, for He is God; and He is just as much human as man for He is man. But He is not two separate or independent persons or natures, God and man, divine and human. He is one person with one unique nature, the two perfect natures completely blended into the one new nature and one person, the God-man, the divine-human. This blending is the result of His parentages. Just as all children partake of the nature of both parents, so in His birth by the Holy Spirit, the Divine One, and the Virgin Mary, the human one, He partook of both natures. And what God has thus joined to-

gether man should not attempt to put asunder. There is not an act or characteristic of the Son where it can be said that this is the human, or this is the divine, exclusive of the other. It is because of this blended nature that He can become the Savior of man.

Two proof texts are offered for this. First, "The Word was God" and "The Word was made flesh, and dwelt among us," John 1: 1, 14. Note, "was made flesh," not came and dwelt in, or made use of; it is not God in flesh or God with flesh, but God made flesh, still retaining the God nature He was made human in Jesus. Hence Jesus is the divine-human One. Second, "The Church of God, which he hath purchased with his own blood," Acts 20: 28. Note that it is God's own blood. Hebrews 9: 11-14. The blood that Jesus shed was human, but it was more than human or it was no more than the blood of the martyrs and we have no atonement and no salvation. But we have the God-man, hence we have the Savior.

God could not and does not sleep—"Behold, he that keepeth Israel shall neither slumber nor sleep," Psalm 121: 4, but the God-man did; God could not die, but the God-man did. On the cross God did not die, neither was it a mere man that died; it was the God-man that died. Except this be true there is no atonement. Being the divine-human in His death, His substitutionary offering satisfies God and reaches man and redemption is made possible.

IV. HIS LIFE ON EARTH.

As the divine-human One, in the union of these two natures, Jesus lived here on earth, the Word made flesh dwelt among us. In this life among men upon earth there were at least four great purposes.

1. *To Reveal God.* His life was to correct and enlarge man's conception and understanding of God. He was the full-

est and most complete revelation of God ever given to man. He was God "manifest in the flesh," I Timothy 3: 16, and lived as "a man approved of God among you," Acts 2: 22. He manifested God's name unto men and gave to them His word, John 17: 6, 8. The glory of God was revealed "in the face of Jesus Christ," 2 Cor. 4: 6.

2. *The Example Man.* His life among men has revealed to man the great meaning of life, and what human life should be on the earth, how men should live and serve.

3. *To Train the Apostles.* Arrangements must be made to carry on the work through the centuries. This called for the church with its leaders. The first leaders must be trained by Jesus. So He chose the twelve "that they should be with him, and that he might send them forth to preach," Mark 3: 14; that they might observe Him and He might teach them—"And when they were alone, he expounded all things to his disciples," Mark 4: 34; Matthew 5: 1, 2. He taught them that they might teach—"Go ye therefore, and teach . . . teaching them to observe all things whatsoever I have commanded you," Matthew 28: 19, 20.

4. *That He Might Atone.* To atone for sin was His great purpose in coming into the world. He was the Lamb of God that was to take away "the sin of the world," John 1: 29; Matthew 20: 28; Hebrews 2: 14. This called for death, and life must precede death.

WRITTEN ASSIGNMENT

Give briefly your understanding of the Person of Christ.

LESSON VI

GOD—THE WORD, THE SON (*Continued*)

V. THE DEATH OF CHRIST.

"We believe that Jesus died for our sins, and that He truly arose from the dead and took again His body, together with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven and there engaged in intercession for us."—*Nazarene Manual*.

All four gospels contain an account of the death of Christ, Matthew 27: 50; Mark 15: 37; Luke 23: 46; John 19: 30. The method of His death was the cross, a Roman method of executing criminals. So far as the guilt of those who committed this act is concerned they killed Him. But He was really not killed, for He gave up His own life as an offering for others—"I lay down my life for the sheep . . . No man taketh it from me, but I lay it down of myself," John 10: 11, 15, 18; Titus 2: 14.

1. *This Death Necessary.* God is the sovereign of the universe. In His government sin is punishable by death—"All souls are mine . . . the soul that sinneth, it shall die," Ezekiel 18: 4. Man as a subject of this government came under this sentence. Death for this sin of man must fall somewhere. Either man must bear it or another must bear it for him. Redemption necessitates another's doing this. None but Christ could redeem and this necessitated His death, Acts 4: 12; Hebrews 9: 22.

2. *Who Died?* Jesus Christ died, and He is the God-man. God could not die. For man to die was not sufficient, for all men were now under the sentence. It required that the God-man die for there to be an atonement for human sin. The blood that was shed was called God's blood, Acts 20: 28. This was a physical death, the spirit left the body—"Father,

into thy hands I commend my spirit: and having said thus, he gave up the ghost," Luke 23: 46. But it was more than physical. "My God, my God, why hast thou forsaken me?" Mark 15: 34. He passed through the fullness of death.

3. *The Purpose of this Death.* It was a chief purpose of Christ's coming into the world—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Matthew 20: 28. Isaiah 53 should now be read. It was sin that made Christ's coming and death necessary. Not His own sin, for He was absolutely sinless, but for the sins of man—"For he hath made him to be sin for us, who knew no sin," 2 Cor. 5:21; 1 Cor. 15:3; I Peter 2:24; to reconcile us to God—"When we were enemies, we were reconciled to God by the death of his Son," Romans 5: 10; to be a propitiation for sin—"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins," Romans 3: 25; 1 John 4: 10. To propitiate means that man by sin had incurred God's displeasure and come under the sentence of death, but that Jesus has offered a sacrifice by which he has been brought back into God's favor through faith and forgiveness. He gave Himself to redeem us from the curse of the law—"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree," Gal. 3: 13; Hebrews 9: 12; I Peter 1: 18, 19. And to put away sin—"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness," I Peter 2: 24; Hebrews 9: 22, 26, 28; to deliver from the power of sin—"Condemned sin in the flesh," Romans 8: 3; from the world—"Who gave himself for our sins, that he might deliver us from this present evil world," Gal. 1: 4; and from Satan—"That through death he might destroy him that had the power of death, that is, the devil," Hebrews 2: 14, 15.

4. *For Whom Did Christ Die?* Christ died for all—"That he by the grace of God should taste death for every man," Hebrews 2: 9; Romans 8: 32; 2 Cor. 5: 15. The Atonement is universal so that all may be saved; "It is an expiation for all men but an acquittal for none." Christ died for the ungodly—"In due time Christ died for the ungodly . . . while we were yet sinners, Christ died for us," Rom. 5: 6, 8. God gave Jesus for the world, sinners, that they might be forgiven and have eternal life, John 3: 16. Christ gave Himself for the church, believers, that they might be sanctified, Eph. 5: 25-27; Hebrews 10: 10. Christ died for the individual—"Gave himself for me," Gal. 2: 20.

5. *The Place of the Blood of Christ.* By the blood peace is made—"Having made peace through the blood of his cross," Col. 1: 20. We have redemption and forgiveness "through his blood," Eph. 1: 7. We are "justified by his blood," Romans 5: 9, "And the blood of Jesus Christ his Son cleanseth us from all sin," I John 1: 7; Hebrews 13: 12; and the conscience is purged "from dead works to serve the living God," Hebrews 9: 14; and we may "enter into the holiest by the blood," Hebrews 10: 19. By the blood the church was purchased, Acts 20: 28; Rev. 5: 5, 10.

VI. THE RESURRECTION OF CHRIST.

1. *The Fact of the Resurrection.* All four of the gospels give an account of the resurrection morning—Matthew 28: 1-10; Mark 16: 1-11; Luke 24: 1-12; John 20: 1-18. Matthew gives the nearest to a description of the resurrection itself. There are many direct statements of the fact of the resurrection, as "He rose again the third day." "But now is Christ risen from the dead," I Cor. 15: 4, 20.

2. *The Proof of the Resurrection.* We are dependent upon Revelation for our positive knowledge of the resurrection. No human person saw it and it is beyond the power of

human reason or science to discover. The Bible is our chief means of this knowledge. The simplicity and straightforwardness of the Bible records, together with the many exact details bear evidence of their truthfulness and historic accuracy. The immediate and continued effect of this announcement upon the apostles and early church is proof of its truth. From discouragement the apostles were turned to courage and great activity and the fact of the resurrection became a central theme in their preaching. Again, Jesus had promised that if He went away He would send the Holy Spirit. The coming of the Holy Spirit then is a proof of the resurrection, that Christ is alive. And the spiritual presence and power in the church today adds to this witness.

The resurrection of Christ is attested by angels—"He is not here: for he is risen," Matthew 28: 5-7; Luke 24: 4, 23; by the apostles—"This Jesus hath God raised up, whereof we all are witnesses," Acts 2:32; by His enemies—"Some of the watch came into the city, and shewed unto the chief priests all the things that were done," Matthew 28: 11; and Jesus Himself gave "many infallible proofs" of His resurrection, Acts 1:3, some of which were Luke 24:35, 39, 43; John 20:20, 27. We have no proof that the resurrection was ever denied in the early days except as in Matthew 28: 11-13.

3. *The Importance of the Resurrection.* Without the resurrection the whole plan of human salvation would have failed—"If Christ be not raised, your faith is vain; ye are yet in your sins," 1 Cor. 15: 17, and all preaching and Christian work is useless, v. 14. With the fact of the resurrection established the claims of Christianity are undeniable. The apostles gave the resurrection great prominence in their preaching—"And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all," Acts 4: 33; 1: 22. Belief in the resurrection is essential to salvation—"If thou shalt . . . believe in thine heart that

God hath raised him from the dead, thou shalt be saved," Romans 10: 9.

4. *The Manner of Christ's Resurrection.* The whole Trinity had a part in this resurrection. God—"Whom God hath raised up," Acts 2: 24; by His own power—"I have power to lay it down, and I have power to take it again," John 10: 18; and by the Holy Spirit—"Quickened by the Spirit," 1 Peter 3: 18. He was raised the very same Jesus, the God-man, with the very same body of flesh and bones, with the nail and spear marks of the cross—"Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side," John 20: 27; Luke 24: 39. But with this resurrection body He was not subject to the limitations of the present human body, John 20: 19, 26; Luke 24: 31.

5. *The Result of the Resurrection.* The resurrection of Jesus is an undeniable proof of His deity—"Declared to be the Son of God with power . . . by the resurrection from the dead," Romans 1: 4; and a firm foundation for faith—"He hath given assurance unto all men, in that he hath raised him from the dead," Acts 17: 31; 1 Peter 1: 21. By the resurrection we are justified—"Was raised again for our justification," Romans 4: 25; and given an eternal hope and inheritance—"Hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you," 1 Peter 1:3, 4. By the resurrection we have an intercessor at the throne—"Who is even at the right hand of God, who also maketh intercession for us," Romans 8: 34. Christ's resurrection is the guaranty of our resurrection—"Knowing that he which raised up the Lord Jesus shall raise up us also," 2 Cor. 4:14.

VI. THE ASCENSION OF JESUS.

Only Luke records the ascension—"While he blessed them, he was parted from them, and carried up into heaven," Luke

24: 51; Acts 1: 9. The apostles were eye witnesses to the ascension, and they saw Him go in His bodily form. It was the same Jesus, the God-man. He ascended to a place of great exaltation and power—"Wherefore God also hath highly exalted him, and given him a name which is above every name," Phil. 2: 9; Eph. 1: 20-22; "Christ sitteth on the right hand of God," Col. 3: 1.

Jesus entered into heaven for us—"Into heaven itself, now to appear in the presence of God for us," Hebrews 9: 24; as our forerunner and priest—"Whither the forerunner is for us entered, even Jesus, made an high priest for ever," Hebrews 6: 20; to prepare a place for us—"I go to prepare a place for you," John 14: 2; to make intercession for us—"He ever liveth to make intercession for them," Hebrews 7: 25; and to receive and give gifts to men—"When he ascended up on high, he . . . gave gifts unto men," Eph. 4: 8; especially the gift of the Holy Spirit—"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear," Acts 2: 33.

WRITTEN ASSIGNMENT

Describe the atonement and show what part the resurrection and ascension had in this.

LESSON VII

GOD—THE HOLY SPIRIT

“We believe in the Holy Spirit, the Third Person of the Triune Godhead, that He is ever present and effectively active in and with the Church of Christ, convincing the world of sin, regenerating those who repent and believe, sanctifying believers, and guiding into all truth as it is in Jesus.”—*Nazarene Manual*.

When Jesus was here in the flesh He was called “Emmanuel, which being interpreted is, God with us,” Matthew 1: 23. But Jesus could not remain here in this flesh life and accomplish His task. He came especially to atone and this called for His death. But we must have a “God with us,” and His going away brings us another manifestation of God. “It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you,” John 16: 7. The Holy Spirit has now come and is the “God with us” of this dispensation.

When Jesus came into the world He “was made flesh” and came in a bodily form, with a body of His own—“A body hast thou prepared me,” Hebrews 10: 5. But the Holy Spirit came as spirit only and He is to indwell, possess, and use our bodies, to work in and through us, revealing God and carrying forward His work—“Your body is the temple of the Holy Ghost which is in you, which ye have of God,” 1 Cor. 6: 19. The Holy Spirit has no body of His own and is thus dependent upon us.

I. THE HOLY SPIRIT IS A PERSON.

Unitarianism and Rationalism teach that the Holy Spirit is but a divine attribute, influence, energy, or emanation, not a person. This however is contrary to the teaching of the Bible. If the Holy Spirit is but an influence, then it is a power we are to use, but if a person, then He is to use us. A gracious influence coming forth from God might mean much to Christian experience, but an ever present person means very much more to a person. The Bible clearly presents the Holy Spirit as a person.

1. *Personal Pronouns* are used in speaking of the Holy Spirit—"When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come," John 16:13; 15:26; 16:7, 8, 14, 15. Almost always the pronoun is in the masculine gender, but in the very few cases where the neuter gender is used, there is no implication of any lack of personality.

2. *Personal Qualities* are ascribed to the Holy Spirit. Some of these are knowledge—"The things of God knoweth no man, but the Spirit of God," 1 Cor. 2:11; volition—"All these worketh that one and the selfsame Spirit, dividing to every man severally as he will," I Cor. 12:11; mind—"Knoweth what is the mind of the Spirit," Romans 8:27; emotion—"For the love of the Spirit," Romans 15:30.

3. *Personal Functions* are exercised by the Holy Spirit. Some of these are, instruction—"He shall teach you all things," John 14:26; witnessing—"We are his witnesses of these things; and so is also the Holy Ghost," Acts 5:32; sealing—"Ye were sealed with that holy Spirit of promise," Eph. 1:13.

4. *Personal Acts*, doing that which only a person can do. Some of these are, searching—"For the Spirit searcheth all things," 1 Cor. 2: 10; speaking—"Whatsoever he shall hear, that shall he speak," John 16: 13; interceding—"The Spirit itself maketh intercession for us," Romans 8: 26; leading—"For as many as are led by the Spirit of God, they are the sons of God," Romans 8: 14; Acts 16: 6, 7; appointing to office—"Over the which the Holy Ghost hath made you overseers," Acts 20: 28.

5. *Personal Treatment* received such as tempted—"Ye have agreed together to tempt the Spirit of the Lord," Acts 5: 9; resisted—"Ye do always resist the Holy Ghost," Acts 7: 51; grieved—"And grieve not the holy Spirit of God," Eph. 4: 30; quench—"Quench not the Spirit," 1 Thes. 5: 19; treated with contempt—"hath done despite unto the Spirit," Hebrews 10: 29; lied to—"Why hath Satan filled thine heart to lie to the Holy Ghost?" Acts 5: 3; blasphemed—"But the blasphemy against the Holy Ghost shall not be forgiven unto men," Matthew 12: 31.

II. THE DEITY OF THE HOLY SPIRIT.

1. *The Association of Names*. We have already clearly proven both the Father and the Son to be divine. The name of the Holy Spirit is associated with both the Father and Son in such a way that He must also be divine. (a) In the baptismal formula—"In the name of the Father, and of the Son, and of the Holy Ghost," Matthew 28: 19. (b) In the benediction—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all," 2 Cor. 13: 14. The Holy Spirit is called God—"To lie to the Holy Ghost . . . thou hast not lied unto men, but unto God,"

Acts 5: 3, 4; and Lord—"Now the Lord is that Spirit," 2 Cor. 3: 17.

2. *Divine Works* are attributed unto the Holy Spirit, such as the new birth—"that which is born of the Spirit," John 3: 5, 6; sanctification—"being sanctified by the Holy Ghost," Romans 15: 16; inspiring the writers of the Bible—"Holy men of God spake as they were moved by the Holy Ghost," 2 Peter 1: 21; the power of resurrection—"Quickened by the Spirit," 1 Peter 3: 18; Romans 8: 11.

3. *Divine Attributes*. All of the divine attributes and characteristics studied in the lesson on God are also attributed to the Holy Spirit and need not be repeated here. (See Lesson III).

III. RELATION IN THE GODHEAD.

The Holy Spirit is the Third Person in the Godhead. Whenever the names occur together the Holy Spirit's name is always the third name. In His coming and present work in the world His relation to the Father and Son is that of procession and subordination. He proceeds from or is sent by the Father—"The Holy Ghost, whom the Father will send," John 14: 26; and by the Son—"Whom I will send unto you from the Father," John 15: 26; "He shall not speak of himself; but whatsoever he shall hear . . . He shall glorify me," John 16: 13, 14.

IV. NAMES OF THE HOLY SPIRIT.

The Holy Spirit is called, Spirit, Acts 16: 7; Holy Spirit, Luke 11: 13; Spirit of God, 1 Cor. 2: 10; Spirit of the Lord, Isaiah 61:1; Spirit of Christ, Romans 8:9; Spirit of promise, Eph. 1: 13; Spirit of truth, John 14: 17; Spirit of grace, Hebrews 10: 29; eternal Spirit, Hebrews 9: 14. And another Comforter, John 14: 16; 15: 26. This name Comforter is a

translation from the Greek word "paracletos." It is translated as advocate in 1 John 2: 1 referring to Jesus. The Holy Spirit is another Comforter, One to take the place of Jesus. The word means, "called to one's aid, to take the place of another, and to be to that one all the other could be were he present, and more."

V. THE WORK OF THE HOLY SPIRIT.

1. *In the Universe.* The Holy Spirit was one with the Father and Son in creation—"Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth," Psalm 104:30; Genesis 1:2.

2. *In the Prophets and Apostles.* These were men of like passion, of like nature with us, human beings. But they received a special inspiration from the Holy Spirit beyond that given to any other for the writing of the Scriptures—"All Scripture is given by inspiration of God," 2 Timothy 3: 16; 2 Peter 1: 21. When they spoke or wrote under this inspiration these words were infallible, their word was the word of God—"When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God," 1 Thes. 2: 13. No other men were ever called or qualified to write the Scriptures. The Bible is the work of the Holy Spirit through the Prophets and Apostles, the Holy Men called and inspired for this work.

3. *In Jesus.* Jesus was begotten of the Holy Spirit—"That which is conceived in her is of the Holy Ghost," Matthew 1: 20; was anointed of the Holy Ghost—"The Spirit of the Lord is upon me, because he hath anointed me," Luke 4: 18; empowered by the Holy Spirit—"Jesus returned in the power of the Spirit," Luke 4: 14; led by the Holy Spirit—"was led by the Spirit into the wilderness," Luke 4: 1; worked through the Holy Spirit—"I cast out devils by the Spirit of God," Matthew 12: 28; was offered through the Holy Spirit—

“through the eternal Spirit offered himself,” Hebrews 9: 14; was resurrected by the Holy Spirit—“If the Spirit of him that raised up Jesus from the dead dwell in you,” Romans 8:11.

WRITTEN ASSIGNMENT

Briefly describe the Person of the Holy Spirit.

LESSON VIII

GOD—THE HOLY SPIRIT (*Continued*)

THE WORK OF THE HOLY SPIRIT (*Continued*)

4. *In Man.* (a) The work of the Holy Spirit in man in general is to testify to the truth concerning Jesus—"He shall testify of me," John 15: 26; 16: 13, 14; to convict of sin—"When he is come, he will reprove the world of sin, and of righteousness, and of judgment," John 16:8. In this work the Holy Spirit is true to all men—"That was the true Light, which lighteth every man that cometh into the world," John 1: 9. Except the Holy Spirit work first upon man, who is dead in trespasses and sins, all human influence will fail to awaken him and bring him to salvation and right character. But those who heed His teaching, repent and believe, He brings forth in newness of spirit through the new birth or regeneration—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," John 3: 5, 6; Titus 3: 5. This is real spiritual life as a result of a spiritual birth, a supernatural work of the Holy Spirit.

(b) The work of the Holy Spirit in the regenerate is to bring this person on to the second experience of sanctification—"God hath from the beginning chosen you to salvation through sanctification of the Spirit," 2 Thes. 2: 13; 1 Cor. 6: 11; to set free from the law of sin and death—"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," Romans 8: 2; to become the indwelling presence—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3: 16; 6: 19; John 14: 17.

(c) Besides being the author of the crises experiences of salvation the Holy Spirit bears witness of our acceptance of God—"The Spirit itself beareth witness with our spirit, that we are the children of God," Romans 8: 16. He bestows the graces, and the fruit of the Spirit is the manifestation of these graces—"the love of God is shed abroad in our hearts by the Holy Ghost," Romans 5:5; 15: 13; Gal. 5: 22, 23. The Holy Spirit inspires boldness—"They were all filled with the Holy Ghost, and they spake the word of God with boldness," Acts 4: 31; strength—"That he would grant you . . . to be strengthened with might by his Spirit," Eph. 3: 16; begets prayer—"Praying always with all prayer and supplication in the Spirit," Eph. 6:18; Romans 8: 26, 27; begets worship—"which worship God in the Spirit," Phil. 3: 3; John 4: 24. The Holy Spirit's absence is one of the reasons for powerless praying and formal worship. His presence is essential for effectiveness.

(d) As related to Christian work and service, the Holy Spirit calls to the work—"The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them," Acts 13: 2; 20: 28; gives gifts for service—"To one is given by the Spirit the word of wisdom; to another the word of knowledge," etc., 1 Cor. 12: 8-11; and power for service—"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me," Acts 1: 8; by the power of the Spirit we may effectively communicate to others that which we have been taught of Him, 1 Cor. 2: 1-5.

How wonderfully has God arranged to supplement our weakness with His strength, our ignorance by His teaching, and our inefficiency by His efficiency. What a shame that men do not more fully appropriate this help that has been provided for them in the Holy Spirit.

VI. THE LEADERSHIP OF THE HOLY SPIRIT.

The subject of the Holy Spirit's Leadership is of such importance as to call for more careful study. Paul plainly tells us that to be led of the Spirit is an evidence that we are a child of God—"As many as are led by the Spirit of God, they are the sons of God," Romans 8: 14. The implication here is that if we are not thus led we are not His children. God led Israel very definitely in the Old Testament times, and He will certainly give just as definite leadership for our times. Then it was by the pillar of cloud and fire and the trumpet, next it was by His Son—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," Hebrews 1: 1, 2. But now it is by His Spirit—"He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," John 14: 26; 16: 13. He will reveal future events when this is needful—"And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ," Luke 2: 26; John 16: 13; Acts 12: 11. These revelations are not mere guesses but are dependable and accurate. He will direct the decisions of the church—"It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things," Acts 15: 28. Note His leadership of Paul in his missionary journeys—Acts 16: 6-10.

How much of this leadership do you know individually? And how much is it evident in the working of your church? No one would dare question the statement that we are falling far below that which should be the facts with both. Our guidance is too much in the human with this leadership of the Spirit left out. One of the greatest present needs is a more thorough and sincere study and practical application of this subject.

One of the reasons why this study is necessary is because there are so many other voices that must be discriminated against. Sometimes the teachers of the very worst heresies profess to be led by the Spirit. Some very well meaning people are often misled. And the enemy may at times take advantage of the strong desire of the most eager person to be led, to lead him astray. One dare not be careless at this point. There is safety only in understanding the methods of the Holy Spirit and becoming acquainted with His voice. How can we know the Holy Spirit's voice? How do we know any voice? We learn it by hearing and heeding it. Because of these many voices and spirits in the world and the danger of deception we are instructed to—"Believe not every spirit, but try the spirits whether they are of God," 1 John 4: 1.

In this trying of the spirits there are five general methods of the Holy Spirit's leadership that should be kept in mind. Safety is in the presence and harmony of two or more of these methods.

1. The Holy Spirit speaks to us directly as—"The Spirit said unto Philip," Acts 8: 29; 10: 19; 13: 2; 16: 6. The promise is—"But ye have an unction from the Holy One." "The same anointing teacheth you of all things, and is truth, and is no lie," 1 John 2: 20, 27. All necessary things of course is meant. This need not and probably never will be an audible voice, though it may come into one's consciousness at times in the form of words. At other times it will be an unexpressed impression, a feeling of ought or ought not in the consciousness. In some cases this may be stronger than in others. We have the right to wait for clearness provided this is not an alibi for doubt.

2. The Holy Spirit speaks to us through the Bible—"Search the scriptures . . . they are they which testify of me," John 5:39; Acts 17:11. "All scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in right-

eousness," 2 Timothy 3: 16. The Spirit never leads contrary to the Word. The Holy Spirit is the inspirer of the Word, hence there must be harmony between His leading and the Word. Our impressions may be tested by this harmony. Satan may quote the Word as he did to Jesus, Matthew 4: 6, hence in our testing we must study to "rightly dividing the word of truth," 2 Timothy 2: 15.

3. The Holy Spirit may lead us through divine providences. To follow this leading is always possible. He never asks the impossible. It may sometimes seem impossible, but He will open the way and make it possible.

4. The Holy Spirit will use our judgment, reason, sanctified common sense, the renewed mind, Romans 12: 2. No leadership of the Spirit will be unreasonable, but it may go beyond our human reason to understand. One must not be careless in the use of his faculties. They have been given to him by God to be used. They must be placed in His hands, under His direction, and their purpose respected.

5. The Holy Spirit may use the counsel of a Christian friend to help in this leadership. Never should this human counsel be taken as final, but it must not be ignored. We are told to teach one another—"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," 2 Timothy 2: 2. This calls for listening. But man's teaching to be effectual and safe must be in the power of the Spirit, the Spirit speaking through him, Acts 1: 8; 1 Cor. 2: 1-5; 1 Thes. 1: 5.

WRITTEN ASSIGNMENT

Describe the Holy Spirit's office work. What does this mean to you?

LESSON IX

GOD—HIS CREATION

We have here an abundant opportunity for speculation, and scholars, scientists and philosophers have done much of it. Science by its research and study of nature, and philosophy by its reasoning have sought to go back to original beginnings and find an explanation for the things of present existence. But nature is much like each individual person. No living person from his own experience of beginning life in the world can know how he came to be here. He must be told of his birth and the first years' experiences. So nature cannot reveal original beginnings. If this is to be known with certainty man must be told. And there was no man there in the beginning to observe it, hence there is no man to tell it. All that man may have to say will have in it the element of speculation and uncertainty. Man may speak with some certainty of that which has occurred since he began and of natural things since their beginning. Original beginnings must be revealed by God if we are to have any certainty of knowledge as to this. It is in the Bible that we have that revelation preserved for us. Not all that human curiosity may desire is found in the Bible, but there is certainty at the essential points. In all of our study and the developing of theories we must drive a nail at these points of certainty and allow no speculation to loosen us from these.

The first certainty is creation. The first revealed act of God is that of creation—"In the beginning God created," Genesis 1: 1. He was before all; He was in the beginning; He was the Beginner; and His method of original beginnings

was by creation. Here is the first place to drive a nail. To create is not to make something *out of* nothing, for "out of nothing, nothing can be made." To create is to bring into existence immediately, without any previously existing material out of which it is made. Man can make things when the materials are furnished but he cannot go beyond this; he cannot create. God only can create. "By him were all things created . . . all things were created by him, and for him," Colossians 1: 16. Each creation of God is a complete and perfect work but it may not be mature. There is a place for growth and development within the bounds of the creation but not beyond.

God's work of creation as we know it is in two fields. The word create is used in three connections in the first chapter of Genesis, verses 1, 21, 27. First is that of things, second is that of life, animal life and persons. No theory of evolution can explain existing things. Whether there are others or not, here are two gaps that cannot be bridged by evolution—God says creation. And it seems quite apparent there are other unbridgeable gaps.

I. GOD'S CREATION OF THINGS.

1. *The Universe.* "In the beginning God created the heaven and the earth," Genesis 1: 1. This does not seem to be a fire mist or chaos out of which things were formed; it was not unformed material that God created, but the heaven and the earth—formed material.

The word heaven in the Bible is used first to refer to the atmosphere immediately surrounding the earth of which the earth is the center. It is the place where the clouds are seen and the birds fly—"And they shall see the Son of man coming in the clouds of heaven," Matthew 24: 30; Genesis 1: 7, 8, 20.

Second, it is the immeasurable space in which the systems of worlds are set; the suns, the planets, the moons and the stars—the heavenly bodies—"So the sun stood still in the midst of heaven," Joshua 10: 13; Genesis 1: 15-17; 15: 5. Third, it is the more immediate dwelling place of God—"God is in heaven," Eccl. 5: 2; Isaiah 66: 1. In this particular case it must refer to the immeasurable space with its unnumbered heavenly bodies. This then is a general statement of creation, of God's beginnings of things, that He created all of these heavenly bodies, that He created the universe.

There is no suggestion of time here, no hint as to any date. Any statements made by men as to the date of creation are but guesses. Neither is it stated whether God created all in one act, at one time, which He could have done being the Almighty and Omnipotent One; or whether each particular body or certain groups were created separately and at different times. That which is said is that in their beginning they were created. There is no evolution in their beginning. Whatever development may follow the creation is another matter, but their original beginnings were by creation, and it was the heavenly bodies and not simply matter that was created. Here is the place for another nail.

2. *The Earth.* The earth was no doubt included in the word heaven since it is one of the worlds of the universe. Probably the reason the earth is here specially named is that it is the place where the things to be recorded are to take place; it is the place where man is to live and for him the record is written, that he might know these needed facts. Men have not given the respect to this record that they should have given to it. Through the centuries, instead of believing the record, men of science have made many guesses, and often wild guesses, and put forth their different theories as to the

origin of the earth, as to how the earth came into being. We would not discredit science within its proper bounds but this information is beyond the reach of unassisted natural science, so the very best we can have from this source is but a guess. No man was there to see it done, and the discoverable facts of nature are insufficient to give certainty of information at this point. Now that the machine is running many things may be discovered as to its nature, arrangement and working, but no man can tell with any certainty how it got started. The guesses have been many but none of them give assurance of fact.

But man has not been left without information as to the earth's beginning. He who did it has told us how it was done. Through a divine revelation we have the facts recorded and we may have certainty of knowledge—"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear," Hebrews 11: 3. It is then useless to follow after the things which do appear to secure the final answer to the question as to how the earth was made. We are dependent upon revelation. And revelation tells us that, "In the beginning God created the . . . earth," Genesis 1: 1; 2: 4; John 1: 10; Acts 4: 24; 17: 24.

Naturally men in their finite state differ somewhat in their interpretation of this revelation and there has been much attempt to harmonize the theories put forth by science and the record of the Bible. Often this has required much stretching and rather strained interpretation. While the difference in opinion may be expected at points where the revelation is not full and definite there must be great care to be true to the facts that are revealed. Also there should be more carefulness in expressing those things that are but theories and cannot be proven. Beyond that which is written there will be more or less of theory in whatever is put forth by men as to

this beginning. The fact of creation as God's method of original beginnings goes unquestioned if we accept the Bible revelation.

The church has made no statement beyond the fact of creation. There are details here where men have differed in their understanding and interpretations. The popular theory of science today, the science that acknowledges God, is that "In the beginning God created," but that He did not then create a formed earth, but an earth of chaos, "without form and void," and that through long periods—six in number—He developed the formed and inhabited earth. This is the theistic creation-evolutionary theory which is largely based on the nebular hypothesis—a supposition. This is the theory now taught with almost certainty in the schools and is received quite largely without question. It may be true in part at least, and then it may not be true. Men have taught other theories as truth and have later discovered their error. The evolutionary theory as an explanation of our earth is and must ever be an unproven theory. Does it harmonize with the Genesis account? Many say it does and make interpretations such as to bring an apparent harmony. Others say that these interpretations are strained and do not represent the facts.

There is a growing number who in their loyalty to the Bible are accepting what may be called the "reconstruction theory" as being truer to the Bible account. According to this theory that which was created was the earth. This is definitely stated. To these the earth does not mean a chaos, it is formed matter, material shaped in the form called earth. Supporting this position Isa. 45: 18 is quoted—"He created it not in vain, he formed it to be inhabited." The word "vain" here is "tohu" and means a ruin or vacancy. Then we have it that God created the earth not a ruin or vacancy, not a chaos, but a place of habitation. It must then be that He created it a perfect, beautiful, formed, inhabited earth, not

inhabited by man but by some other beings. And this is according to God's method of creation, that which He creates is complete in His creation act. But after some time, we know not how long, for some reason not definitely stated the earth *became* (the Hebrew bears this interpretation) or "*was without form, and void,*" Genesis 1: 2. This was not its created condition. How long it continued in this condition of chaos we are not told, probably not for long.

Whichever of these theories may be true the certainty is that the earth was at some time a chaos. The reconstruction from this chaos, if it be a reconstruction, or the bringing into form from the chaos, began by "the Spirit of God moved upon the face of the waters," Genesis 1: 2; Psalm 104: 30; the active agent in this work was the Holy Spirit. This was the preparation of the earth for the habitation of man, all seems to anticipate his presence, his need and his work. Still no mention of time is made so that no dates can yet be assigned. The work at this time is divided into days. But the word day here is of rather uncertain meaning. It would be an easy thing for God to do all that was accomplished in any one of these days in one of our twenty-four-hour days, or in twenty-four seconds. It is not a question as to the possibility, but simply as to the facts. The word day does not always mean a period of twenty-four hours. A day with God may be a thousand years and a thousand years but a day, 2 Peter 3: 8. We also speak of the "day of grace," and "the evil day," referring to a longer time. Up to the fourth day in this bringing order out of chaos there is nothing to measure the length of the day. But on the fourth day we have the sun and moon set "to rule over the day and over the night," Genesis 1: 18. If the movements of these bodies were then the same as they are now the day from this time on would be a day of twenty-four hours. But this still gives us no definite dates. We have no definite dates before the creation of man.

In the work of these days there is no further creation of material things or of vegetation, it is simply separation, arrangement, and forming. But when it comes to animal life there is a new creation. "And God created great whales," etc., Genesis 1: 21. This was the result of God's saying "Let," as He had said each day, but this time it required an act of creation which had to do with the life of the water and air, v. 20. In six days God prepared the earth for man and placed him on it.

3. *The Earth's Present Condition.* "The earth is the Lord's," Ex. 9: 29; 19: 5. God placed His earth in some sense in the hands of man—He said to man, "have dominion," Genesis 1:28; but in his sin in the garden man delivered this dominion over to Satan so it is now in the hands of the wicked—"The earth is given into the hand of the wicked," Job 9: 24; John 12: 31; 14: 30; 16: 11; Eph. 2: 2. At this time there were also other cosmic changes and the earth now brings forth thorns, thistles and weeds. Other cosmic changes also took place at the time of the flood. These three cosmic changes from the original creation, the chaos, the Eden curse, the flood, are largely the explanation for the fossils now found buried in the earth and of other present conditions.

4. *The Earth's Future.* The earth is not always to remain in its present condition and under its present dominion. The time will come when "the wicked shall not inhabit the earth," Proverbs 10:30; but the righteous "shall inherit the earth," Psalm 37: 9-11; Matthew 5: 5; Revelation 5: 10, and the whole earth will "be filled with his [God's] glory," Psalm 72: 19, and "the earth shall be full of the knowledge of the Lord," and the Eden condition restored, Isaiah 11: 6-9.

We sometimes speak of the end of the world as though the time would come when the earth would no longer exist. Whenever we read of the end of the world in the Bible the word for world is "æon" and means the age and not the earth. The

earth is to be destroyed by fire as it was by water, 2 Peter 3: 6, 7. But this did not and does not mean annihilation but purification out of which shall come a new earth. There are at least two cosmic changes yet to take place. The first of these comes in connection with the great Tribulation and is described in Revelation 6: 12-14. The second is the purification by fire described in 2 Peter 3: 5-10 out of which comes the "new earth," v. 13; Isaiah 65:17; 66:22; Revelation 21:1. This new earth is the condition of redemption for which "the whole creation groaneth and travaileth in pain together," Romans 8:22. Christ came not only to destroy the work of the devil in man but all of his work—"For this purpose the Son of God was manifested, that he might destroy the works of the devil," 1 John 3: 8.

WRITTEN ASSIGNMENT

Discuss what is meant by "God created," and what He created.

LESSON X

GOD—HIS CREATION (*Continued*)

II. GOD'S CREATION OF PERSONS—ANGELS.

God is the creator of persons as well as things, and persons are the crowning act of His creation. There seems to be no purpose for things apart from persons, all is for persons. We are told nothing as to the conditions on other worlds and that which science tells us is but an opinion. But on the earth we know that it is man that gives value to all, and that all seems to have been made and arranged for him. It is reasonable to believe that other worlds have their persons of some character that give them purpose and value. As to this we know practically nothing. However, we do know that there are certain forms of persons that have their place between God and man.

In referring to created persons that are above man the Bible uses three different words. These are "seraphim," Isaiah 6: 2-6; "cherubim," Ezekiel 11: 22, images of which are prominent in the tabernacle; and angels. The word most largely used is the latter one, and it may be that this is a general word used to refer to all persons in this field, or it may be used to designate a certain class of persons.

1. *The Nature of Angels.* Angels are created beings—"Thus the heavens and the earth were finished, and all the host of them," Genesis 2: 1; Neh. 9: 6; they had a beginning but will have no ending, being incapable of death—"Neither can they die any more: for they are equal unto the angels," Luke 20: 36. Of these there is an innumerable company, Hebrews 12: 22; Matthew 26: 53. Angels are spirits—"Who maketh his angel spirits," Psalm 104: 4; Hebrews 1: 7, 14. They are invisible to the natural eye, except as the eyes are

divinely opened or the angels take a visible form—"And Jacob went on his way, and the angels of God met him," Genesis 32: 1; 2 Kings 6: 17; Luke 2: 9, 13; John 20: 12. Angels are intelligent personalities, they see—"seen of angels," 1 Timothy 3: 16; hear, "hearkening unto the voice of his word," Psalm 103: 20; speak—"And the angel answering said unto him," Luke 1: 19, 30; 2: 13; have desire—"Which things the angels desire to look into," 1 Peter 1: 12; and worship—"Let all the angels of God worship him," Hebrews 1: 6.

The angels, having personality, have free moral agency with the possibility of sin and falling. At the beginning they were all holy, they are called holy angels, Matthew 25: 31; Mark 8: 38; Acts 10: 22. But some of them fell—"the angels which kept not their first estate," Jude 6; 2 Peter 2: 4. These became demons. The unfallen angels probably still have the power of free choice but have now been lifted to a state where they will not sin; their probation has ceased.

The angels are powerful — "His angels, that excel in strength," Psalm 103: 20; 2 Thes. 1: 7; 2 Peter 2: 11. They are glorious in appearance—"His countenance was like lightning and his raiment white as snow," Matthew 28: 3; and their word is steadfast—"the word spoken by angels was stedfast," Hebrews 2: 2.

2. *The Position of Angels.* The angels now have a position above man, but man is to become equal to the angels and is to judge angels, Psalm 8: 5; Hebrews 2: 7; 2 Peter 2: 11. The angels hold a position below God—"that do his commandments," Psalm 103: 20; and are "made subject unto" Jesus, 1 Peter 3: 22. They are not rulers but are ministers, Hebrews 2: 5; 1: 14. They are not objects of worship, Col. 2: 18; Revelation 22: 8, 9. Angels differ in rank. Daniel 9: 21; 10: 13; 12: 1; 1 Thes. 4: 16; Jude 9; Revelation 8: 2.

3. *The Work of Angels.* This is fourfold (a) They are messengers. The law was given by the angels, Acts 7: 53;

Gal. 3: 19; Hebrews 2: 2. The angels are mediums of revelation, 2 King 1: 15; Daniel 9: 21-23; Zech. 1: 9. The angels foretold the birth of Samson, Judges 13: 3; the birth of John the Baptist, Luke 1: 11, 13; the birth of Jesus, Luke 1: 26-35; and announced that birth, Luke 2: 10, 11. They announced the resurrection, Matthew 28: 5, 6; have foretold the second coming, Acts 1: 11; and will announce that coming, Matthew 16: 27; 2 Thes. 1: 7. It was an angel that remonstrated with Balaam, Numbers 22:22-27; warned Joseph, Matthew 2:13; led Philip, Acts 8: 26; and spoke to Paul, Acts 27: 23, 24; and the angels carry the spirits of the departed to heaven, Luke 16: 22.

(b) They are ministers. Angels ministered unto Jesus, "Angels came and ministered unto him," Matthew 4:11; Luke 22: 43; and they minister "for them who shall be heirs of salvation," Hebrews 1: 14. Theirs is a ministry of deliverance—"The angel of the Lord encampeth round about them that fear him, and delivereth them," Psalm 34: 7; Daniel 6: 22; Acts 5: 19; 12: 7-10; of protection, Genesis 10: 1-16; 2 Kings 6: 17, 18; of encouragement, I Kings 19: 5-8; Acts 27: 23, 24; of direction, Matthew 1: 20; 2: 13, 19, 20; Acts 10: 3, 22; and of judgment, Genesis 19: 1, 13; 2 Chron. 32: 21; Acts 12: 23.

(c) They are guardians—"For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone," Psalm 91: 11, 12; Matthew 18: 10.

(d) They are reapers—At the end of this age the angels are to be the reapers: "The reapers are the angels," Matthew 13: 39, 41; 24: 31; Mark 13: 27.

No doubt we are missing much by not having a deeper grasp upon this truth. Angels figure quite largely in the work as pictured in the Bible.

4. *The Fallen Angels.* The Bible clearly teaches that there is an innumerable host of fallen angels and that the devil or Satan is the chief over these—"the devil and his angels," Matthew 12: 24; 25: 41. The existence of a personal devil cannot be questioned when we read the account of the temptation of Jesus, Matthew 4: 1-10, a person tempted by a person. Any method of interpretation which will eliminate a personal devil from the Bible will eliminate God and all invisible personalities. Further evidence of Satan's existence may be seen from Matthew 13: 19, 39; John 13: 2; Acts 5: 3, etc.

(a) The origin of Satan and demons. Satan and his hosts were originally in heaven—"I beheld Satan as lightning fall from heaven," Luke 10:18; Isaiah 14:12; Revelation 12:9. The cause of this fall was sin—"The devil sinneth from the beginning," 1 John 3: 8; John 8: 44. As personalities they are coexistent with and the same in nature with the angels. Lucifer, an angel of high standing, made the first wrong choice and brought sin into the universe and he became the devil. And dragged a company of angels into sin with him and they became devils or demons.

(b) The Character of the Fallen Angels. Satan is called the evil one—"Deliver us from evil"—the evil one, R. V., Matthew 6: 13; 5: 37. He is presumptuous as in Job 1: 6; Mark 1: 13; Revelation 12: 7; he is malignant as in Job 1: 9; 2: 4; he is fierce and cruel as in Luke 8: 29; 9: 39, 42; 1 Peter 5: 8. The evil and wickedness of the character of Satan and the fallen angels cannot be overstated. But with this emphasis we may forget their ability to appear in a different light. Satan is very subtle. "More subtil than any beast of the field," Genesis 3: 1; 2 Cor. 11: 3. He is very deceptive, even transforming himself "into an angel of light," 2 Cor. 11: 14; Eph. 6: 11; Revelation 12:9; 20: 7, 8, 10. Satan is now "the prince of the power of the air," Eph. 2: 2; "the prince of this world," John 12: 31; 14: 30; 16: 11; "the god of this world,"

2 Cor. 4: 4. Hell is the abode of the fallen angels, where they are held for a yet further judgment, 2 Peter 2: 4, but their activities reach the world and "the heavenly places" therein. Eph. 6: 11, 12; 1 Peter 5: 8. Satan is much more powerful than man and has the power of miracles—"The spirits of devils, working miracles," Revelation 16: 14; 2 Thes. 2: 9. But he is limited in his power by God—"And the Lord said unto Satan, Behold, he is in thine hand; but save his life," Job. 2: 6; Mark 1: 34.

(c) *The Work of Satan.* Satan, through Adam, brought sin into this world, Genesis 3:1-10; and sickness, Luke 13:16; and will bring the great apostasy, 2 Thes. 2:9; 1 Timothy 4: 1. Satan resists God's children in their work—"But Satan hindered us," 1 Thes. 2: 18; Zech. 3: 1; Revelation 2: 10. When the seed of the Word has been sown in the hearts of men he seeks to take it away, Mark 4: 15, and to sow tares in the field, Matthew 13: 39. He puts evil purposes into men's hearts—"The devil having now put into the heart of Judas Iscariot . . . to betray him," John 13: 2; Acts 5: 3, and enters personally into men—"Satan entered into him," John 13: 27.

(d) *Satan's Devices.* Satan is very tricky in his methods and we must not be "ignorant of his devices," 2 Cor. 2: 11. Satan is the great skilled tempter—"Lest by some means the tempter have tempted you, and our labour be in vain," 1 Thes-3: 5; he ensnares—"Lest he fall into reproach and the snare of the devil," 1 Timothy 3: 7; 2 Timothy 2: 16; he questions the truth of what God says and perverts the meaning of the scripture as Genesis 3: 1, 4, 5; Matthew 4: 6; and seeks to devour men—"Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour," 1 Peter 5: 8. Satan's chief purpose is to destroy faith in God and in God's Word and to become man's religious teacher and leader. The

wicked are all his children—"Ye are of your father the devil," John 8: 44; Matthew 13: 38; Acts 13: 10; 1 John 3: 8.

(e) *Satan Vanquished by Christ*. Satan is a conquered foe. While Adam lost in man's first battle with Satan, Christ conquered in the wilderness temptation—"Then the devil leaveth him," Matthew 4: 1-11. He also conquered by His casting out devils as in Matthew 10: 1; Mark 16: 17; Acts 19: 12; by destroying his works—"For this purpose the Son of God was manifested, that he might destroy the works of the devil," 1 John 3: 8; and in His death—"that through death he might destroy him that had the power of death, that is, the devil," Hebrews 2: 14. Ever since the fall of man Satan has been under a special curse, Genesis 3: 14, 15. Eternal fire has been "prepared for the devil and his angels," Matthew 25:41.

III. GOD'S CREATION OF PERSONS—MAN.

"So God created man," Genesis 1: 27. The sixth day was a day of special creation as to the earth, the day of God's crowning earth creation, the creation of man. Man is the subject of our next lesson.

WRITTEN ASSIGNMENT

What existences are there between God and man? What is their nature and relation to man?

PART THREE

THE DOCTRINE OF MAN

LESSON XI

MAN—HIS CREATION AND FALL

I. THE CREATION OF MAN.

The human race, man, the present resident of the earth, in his beginning was the direct creation of God—"So God created man," Genesis 1: 27. To create is to make immediately. In this creation, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became [not had] a living soul," Genesis, 2:7. He became a living creature among the other living creatures of the earth. Dust from the ground does not sound like an evolution from some lower form of life; breathed into his nostrils does not sound like coming from some lower animal; became a living soul does not imply an animal ancestry. There is here revealed a definite divine act. Adam and Eve never were born, never were babies and did not grow up; they were created, man and then woman. There were not three acts here; man was not first a creation from the dust, then a breathing in of life, and last a becoming living soul. It was one instantaneous act of creation the result of which was this three in one being, man.

This is not alone the individual creation, but the human race. All were in Adam potentially, all the race came from Adam. God "hath made of one blood all nations of men for to dwell on all the face of the earth," Acts 17: 26.

II. WHAT IS MAN?

God created man, in the one creative act, a three-fold being, a triunity, a trichotomy. (1) He created the body—"of the dust of the ground," the material organism. (2) He crea-

ted a natural, breathing, living creature—"became a living soul." This word soul in the original Hebrew is "*Nephesh*" and is translated "creature" in Genesis 1: 20, 21, 24. It means "animal breathing life, sentient life." It is the natural flesh life of man and places him on the level of the animal, a superior animal. But man is more than this. (3) He created him a moral and religious person, spirit—"breathed into his nostrils the breath of life." The word translated breath here is "*neshamah*," and it is translated spirit in Proverbs 20: 27—"The spirit of man is the candle of the Lord."

Paul clearly recognizes this trichotomy of man—"I pray God your whole spirit and soul and body be preserved blameless," 1 Thes. 5:23. The soulish life, the natural flesh life, is the seat of the animal emotions, passions, affections, appetites, etc. The spirit life is the seat of the religious and moral life; that which is capable of union and communion with God. These two phases of life are recognized in the song of Mary—"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," Luke 1:46, 47. This, however, is not the dividing of man into parts or compartments. Man is a unity. He is one person made up of these parts.

III. MAN'S ORIGINAL STATE.

Man was created in the image, after the likeness of God—"In the image of God created he him; male and female created he them," Genesis 1: 27; 5: 2; James 3: 9. All that this image meant we cannot tell. Certain things are clear. "God is a Spirit," John 4: 24, and God created man a spirit. This spirit life must then be the image. There is also moral likeness—"which after God is created in righteousness and true holiness, Eph. 4:24. Also intellectual likeness—"renewed in knowledge after the image of him that created him," Col. 3: 10, the power of knowledge on the spirit level.

We have but an imperfect conception of man's original condition. What he is now is but a shadow of what he was and what he was intended to be. The writer to the Hebrews, quoting from the Psalms, gives us a brief statement of this condition—"Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet," Hebrews 2: 7, 8. Jesus was the example of this condition, the perfect man—"Who is the image of the invisible God," Col. 1: 15; 2 Cor. 4: 4.

When we say that man's body was perfect, we do not know just what that means. That it was greatly changed as the result of sin is very clear. At the beginning there were no seeds of disease, no disease germs, and hence no sickness, and no death—"By one man sin entered into the world, and death by sin," Romans 5: 12. This was not by God's planning, His plan was life. Man was strong and healthy and his body was perfectly adapted to the life within—soul and spirit.

Man's natural flesh life was perfect. It was not mature beyond development, but there was no imperfection of its parts; his mental powers and natural faculties were in no way impaired. He not only had the power of reason, but of intuition, the power of immediate knowledge as this was needed. He was able to give names to all of the animals—"And whatsoever Adam called every living creature, that was the name thereof," Genesis 2: 19, 20. He was sufficiently capacitated and endowed so that God gave him dominion of all his earth creation—"Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing," Genesis 1: 26, 28. And he was to cultivate and care for the vegetation—"to dress it and to keep it," Genesis 2: 15.

Man's spirit was perfect, his moral state was holy and he was truly and correctly religious. Man was created holy and upright—"God hath made man upright," Eccl. 7: 29. To be in the image of God he must be holy, he must be free from all sin; he was more than innocent, he was positively holy. His religious state was perfect, he knew God, his nature harmonized with the nature of God, he had fellowship with God. Sin separates from this fellowship, hence he must have been holy. His spirit life being holy this affected all of the life and his animal flesh life, his natural affections and appetites were pure—"They were both naked, the man and his wife, and were not ashamed," Genesis 2: 25.

There is absolutely no ground for the evolutionary theory that man sprang from the lower animals and that he has gradually developed from a state of ignorance, barbarism, savagery, to his present state of culture and civilization. The very first view we get of man he is a being of exalted character, of lofty intellect and great efficiencies. The barbarisms, and savagery, and low states of civilization that have existed must be explained in some other way than by the original state and gradual development.

Man created in the image of God was given procreative powers to reproduce that likeness in his offspring by this offspring being in his own likeness according to the divine law of reproduction. "Male and female created he them" and gave them the law of marriage—"Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh," Genesis 2: 24. One man and one woman is the divine marriage arrangement. And God's first command to this pair was, "Be fruitful, and multiply, and replenish the earth, and subdue it," Genesis 1: 28. The following of this original plan, the Godlike parents and Godlike children, would

mean the filling of the earth with a Godlike human race, a holy social order, the kingdom of God on earth, and this was God's earth program. Then "the Lord planted a garden eastward in Eden," and in this beautiful and perfectly adapted place "he put the man whom he had formed," Genesis 2: 8, and the program was ready to go forward.

IV. MAN TESTED.

Man being spirit, a person in the likeness of God, is a free moral agent. Such free agency does not necessitate sin; one may be thus free and be holy—entirely free from sin. But it does mean the possibility of sin—he may sin and become a sinner. And for God to create a free moral agent lower than Himself, and especially a little lower than the angels into which realm sin had already entered, meant the liability to sin. But there was no sin as yet in the earth as it had now been arranged for man. This free agency however meant moral test with the possibility of falling, meant law and the responsibility of obedience. The law of the garden of Eden is plainly stated—"Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die," Genesis 2: 16, 17. To disobey this law would be to sin—"Sin is the transgression of the law," 1 John 3: 4; and the sentence against sin is death—"The wages of sin is death," Romans 6: 23.

Satan, as the adversary of God, appears in the garden of Eden to tempt man to sin, to break his devotion to and fellowship with God by transgressing this law. He first comes to Eve, with the purpose of reaching Adam also through her, tempting her to eat of the fruit of this forbidden tree—Genesis 3: 1-5. Note the steps in this temptation. (1) Satan

attracted and gained her attention. (2) Suggested doubt as to the truth of God's word, and that the sentence may not fall. (3) Suggests unjustness on the part of God in this prohibition, that He is keeping them back from knowledge and advancement. (4) Gets her to look at that which God has forbidden, and (5) to desire the forbidden thing.

V. MAN FALLS.

As a result of this temptation both Adam and Eve commit sin—"She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat," Genesis 3: 6. Thus man became a sinner, a fallen man. He has disbelieved and disobeyed God and has believed and obeyed Satan: he has transferred his allegiance from God to Satan and become a rebel in the kingdom of God. This was not just the eating of some fruit; it was a terrible sin.

As a result of this wrong choice and act man lost his innocence, became conscious of sin, knew good and evil, and came under guilt and shame—"The eyes of them both were opened, and they knew that they were naked," and tried to cover their nakedness; but at the appearance of the Lord they were afraid, Genesis 3: 7-10. He also lost his holiness and became sinful in his nature, his natural powers became polluted, evil tendencies took possession of him, he became carnal—"I am carnal, sold under sin . . . sin . . . dwelleth in me . . . when I would do good, evil is present with me," Rom. 7: 14, 20, 21. And there came into his body the seed of death, the germs of disease and he must die—"And death by sin," Romans 5: 12. Thus the whole of the tripart man was affected, he became totally depraved in that all was affected. Not all was sin but all was affected by sin.

Remembering that God created not only Adam as an individual but man, the human race, and that Eve "was the

mother of all living," Genesis 3: 20, it is clear that this fallen condition is racial as well as individual—"By the offense of one judgment came upon all men to condemnation." "And so death passed upon all men," Romans 5: 12, 18. And thus all men are affected, all through their natural heredity all are sinful.

VI. THE SENTENCE AGAINST MAN.

When God appeared in the garden He traced this sin to its source. In giving their answers to the questioning of God probably both Adam and Eve sought to pass on the responsibility. Adam passed it on to "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat," Genesis 3: 12. And Adam seems to pass the blame on to God in the suggestion that God was responsible in that He gave the woman. Remember that Adam is now sinful and capable of such a suggestion. Eve then passes the responsibility on to the serpent—"the serpent beguiled me and I did eat" v. 13. God was just in His judgment and began with the serpent, but Adam and Eve must come in for their part. The particular curse upon the woman was sorrow in childbearing and subjection to her husband—v. 16. To man it was sorrow in eating of the earth's fruit, contending with thorns and thistles and weeds in the cultivation of the earth, hard toil in making a living, and physical death, the return to dust, vs. 17-19.

Adam and Eve were now driven from the garden of Eden, from the place where the tree of life grew, they were shut out from the eating of this tree, vs. 22-24. Thus all hope of eternal life for man through the provisions of creation is gone. Nature is powerless to save and leaves man hopelessly lost, shut up to eternal death and damnation as his only possible future destiny.

But there is a promise of salvation found in the midst of the curse. There is hope in the seed of the woman, v. 15, which seed is Christ. Also in the picture of the blood. The nakedness of Adam and Eve was covered by that which required the shedding of blood, "the coats of skin," v. 21, thus pointing forward to the blood of Christ.

WRITTEN ASSIGNMENT.

Describe man's original state and the result of the Fall.

LESSON XII

MAN—SIN AND ITS CURE

The importance of a clear understanding of the doctrine of sin; of the fact, the nature and the consequences of sin, can scarcely be overstated. A failure here will mean wrong thinking all along the line. To make of sin a trifle belittles the atonement and the whole life and work of Christ and strikes at the very roots of Christianity. To not understand the nature of sin will lead to wrong theories of salvation. Very much of heresy has grown out of wrong views as to sin. There must be an honest and careful search for truth at this point.

I. SIN DEFINED.

Webster defines sin as, "Transgression of the law of God; disobedience of the divine commands; any violation of God's will either in purpose or conduct; moral deficiency in character." This definition is in agreement with the teaching of the Bible, hence it may be accepted as correct. You will note first that sin is something related to God. Man may be involved but it must reach beyond man to be sin. Man may sin, angels may sin, but they do not sin between themselves alone, they only sin where God is involved—"Against thee, thee only, have I sinned, and done this evil in thy sight," Psalm 51:4. David had greatly wronged other persons in the act to which he here refers, but there was something more than wrong done, there was sin. It was sin because all persons concerned were in some way related to God, belonged to God's earth government and were responsible to Him for their actions and treatment of each other. This act was a transgres-

sion of God's law and hence a sin against Him. Sin is crime, rebellion, anarchy in God's government.

You will note second that this definition recognizes two forms or phases of sin. The first of these is an act or that which pertains to an act—a word, thought or deed of transgression, or not acting when an action is called for. This we call committed sin. The second phase of sin is moral deficiency of character, a condition or state of sin.

1. *Committed sin*, is the sin which is the result of choice, a definite act or the neglect to act, a transgression of God's law—"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law," 1 John 3: 4; or a failure to obey the law—"Therefore to him that knoweth to do good, and doeth it not, to him it is sin," James 4: 17. To transgress the law ignorantly is also sin under the law and required a sacrifice—"If a soul commit a trespass, and sin through ignorance . . . he shall bring for his trespass unto the Lord a ram," etc., Lev. 5: 15-17; 4: 27, 28; Numbers 15: 27. Since the atonement is the fulfillment of all of the sacrifices and is an offering for all sin, while these sins of ignorance are still legal sins they are sovereignly covered by the atonement and not held against the one who has come under the covering of the blood. Under grace only known willful sin brings guilt.

2. *The state of sin* is a moral condition of the nature, a moral deficiency of character, the pollution of the nature because of sin committed and which is transmitted through the natural inheritance, a state in which men are born since the fall in the garden of Eden, the presence of evil tendencies in the human nature. Of Adam's offspring it is said, he "begat a son in his own likeness, after his image," Genesis 5: 3. This was after the fall when the moral likeness of God had been

lost hence that Godlikeness was not transmitted but his own fallen nature. It was the same with David—"I was shapen in iniquity; and in sin did my mother conceive me," Psalm 51: 5. And it is the same with all—"were by nature the children of wrath, even as others," Eph. 2: 3. Because this form of sin is a part of the hereditary nature we call it original, inherited and inbred sin. Because it is an inner heart condition it is sometimes called indwelling sin—"sin that dwelleth in me," Romans 7: 17, 20. It is also called carnality, Romans 7: 14; 8: 6; 1 Cor. 3: 1-3; our old man and the body of sin, Rom. 6:6; Eph. 4:22; and sin in the flesh, Rom. 8:3; Col. 2:11.

"We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam, by reason of which every one is very far gone from original righteousness, or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and is inclined to evil, and that continually: and that it continues to exist with the new life of regeneration, until eradicated by the baptism with the Holy Spirit."—*Nazarene Manual*.

To really know man and to understand his moral need it is necessary that we see clearly this double nature of sin, and especially that we recognize this fallen state of man. And if we do not keep close to the Bible we are liable to be led into serious error. Natural science, especially psychology, cannot deny the fact, nor can it find in the hereditary birth nature any condition of sin. It finds wrong tendencies and imperfection, but all is the result of immaturity, and ignorance, there is a natural innocency and nothing of sin; and all are born in this condition. Hence this science will find no need of conversion as salvation and will undertake to correct all by training and growth.

II. THE ORIGIN OF SIN.

Sin is the result of a wrong choice and act of the will of a free moral agent, a person. Wherever this freedom exists there is the possibility of sin but no sin exists until there is this choice. Righteousness and sin are not coexistent; righteousness existed before there was any sin. The first choice that brought sin first into being was made by an angel who by this choice became Satan—he “abode not in the truth,” John 8: 44; Jude 6. And sin entered into our world through Adam—“By one man sin entered into the world,” Romans 5: 12. Sin is not natural in the universe, nor in our world, nor in human nature; it is something foreign that has been brought in and has no right here.

III. THE RESULTS OF SIN.

No man can ever estimate the fearful results of sin. Sin is the worst thing in the universe. All of the misery and woe and sorrow and crime and corruption and evil is traceable to sin. The most serious result of sin is that it separates from God—“Your iniquities have separated between you and your God, and your sins have hid his face from you,” Isaiah 59:2; and has changed man’s character from its normal state of purity and holiness to sinfulness and depravity—“All have sinned, and come short of the glory of God,” Romans 3:23; and excludes from the kingdom of God, “Know ye not that the unrighteous shall not inherit the kingdom of God?” 1 Cor. 6: 9; Gal. 5: 19-21, and from the eternal heavenly home—“There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie,” Rev. 21: 27. Sin withholds good things from the one who sins, Jer. 5: 25, and brings disquiet—“There is no peace, saith my God, to the wicked,” Isaiah 57: 21; and, “The wages of sin is death,” Romans 6: 23.

Since the fall in Eden all men are sinners—"The scripture hath concluded all under sin," Gal. 3:22; Romans 5:12; Eccl. 7: 20. If we could eliminate the restraints that are about men, personal and social, the restraint of conscience, of law, and of public opinion, if men should live out just what is in them and follow their unrestrained desires, this world would be a near approach to hell. Our culture and education, and the commonness of sin, have blinded us to the real moral condition. The cultured neglect and rejection of God is as deep a sin as the grosser forms. Note God's description—"The imagination of man's heart is evil from his youth," Genesis 8:21; 6: 5; and his heart is deceitful—"The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17: 9. The unregenerate man is full of uncleanness—"The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores," Isaiah 1: 5, 6; all is affected. Man is a servant to sin—"Whosoever committeth sin is the servant of sin," John 8: 34; Romans 6:16; and is "dead in trespasses and sins," Eph. 2: 1; and cannot in his own strength "cease from sin," 2 Peter 2: 14.

The unregenerate defy God in committing sin, Isaiah 5:18, 19; make a mock at sin, Proverbs 14: 9; make a boast of sin, Psalm 10: 3; Isaiah 3: 9; lead others into sin, 1 Kings 16: 2; Genesis 3: 6; Proverbs 1: 10; and are always ready to cast the blame on others, as did Adam and Eve.

Certainly this is not a flattering description of man, but facts should be frankly faced. One of the greatest wrongs of our day is the effort to cover up and explain away this fact of man's fallen condition and make him appear different from what he really is, the building of his character with this sin

beneath it in his nature and then wrongly value his attainment.

IV. SIN AND THE LAW.

The law was given because of sin—"It was added because of transgressions," Gal. 3:19; and for the sinner—"The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and sinners," 1 Timothy 1: 9, 10. The law cannot save from sin, but by attaching a penalty for law breaking it can to some extent restrain from the acts of sin. It has its part in leading to salvation. By the law comes the knowledge of sin—"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin," Romans 3: 20; 7: 7. The law brings man to the consciousness of sin, "the exceeding sinfulness" of sin, Romans 7: 13, condemns him and brings him under conviction.

V. THE CURE FOR SIN.

Nothing that man can do can change him from the life of a sinner—"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil," Jer. 13: 23. But there is a cure for sin—There has been "a fountain opened . . . for sin and for uncleanness," Zech. 13: 1. And "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Isaiah 1: 18. There is however but one possible cure for sin, Jesus is the only Savior—"Thou shalt call his name Jesus; for he shall save his people from their sins," Matthew 1: 21; John 1: 29; "Neither is there salvation in any other," Acts 4: 12. To provide this cure Jesus must needs go

to the cross and there give Himself in atonement for the sins of man. No less sacrifice could avail. But His blood is an effective cure—"The blood of Jesus Christ his Son cleanseth us from all sin," 1 John 1: 7; 1 Peter 2: 24; 3: 18. The cure for all sin is the same, but the different phases of sin call for different treatment.

1. *Committed sin.* There is but one way that God can deal with committed sin to cure it and be just. This form of sin being a conscious willful act on the part of man; man must make a free choice in denouncing sin before God is justified in curing him of this sin. The sinner must confess his sins—"I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin," Psalm 32: 5; Matthew 3: 6; and repentance—"Except ye repent, ye shall all likewise perish," Luke 13: 3, 5; and ask God for mercy—"God be merciful to me a sinner," Luke 18: 13; and believe in Christ—"Whosoever believeth in him shall receive remission of sins," Acts 10: 43; 16: 31. When the sinner meets these conditions God will administer the cure, forgiveness—"If we confess our sins, he is faithful and just to forgive us our sins," 1 John 1: 9; Matthew 9: 2, 6; Romans 3: 25. God's way of curing sins is forgiveness.

2. *Sins of Ignorance or Mistakes.* Man's responsibility being only equal to his knowledge he cannot be expected to confess and repent of that which he does not know as of that which he knows. God cannot then deal with our mistakes, or sins of ignorance, in just the same way as with willful transgressions. The cure must be forgiveness but man's part will be different. Man must keep in the spirit of the prayer, "Forgive us our sins," and a willingness to confess and repent

when the knowledge of the sinfulness of any action is received. Under these conditions God will by His sovereign grace forgive and keep one free from the guilt of all mistakes. Jesus atoned for the sins of ignorance, Lev. 4: 27-35 as well as for known sin; and since this has been done mistakes are never counted against us as sins—"Sin is not imputed when there is no law," (knowledge), Romans 5: 13; John 9: 41; James 4: 17. This is not the mere passing over a transgression because it is done in ignorance; it is a real cure. The ignorance but releases the person from the responsibility of an intelligent repentance. Sins of ignorance are cured by the sovereign application of the blood of Christ upon the personal conditions here stated.

3. *Inherited Sin* or Depravity. Inherited sin being a state or condition of sin received from our parents and not through any act of our own does not produce guilt and hence cannot be repented of and forgiven. It is a condition of moral pollution that must be dealt with. We are not responsible for its presence until we become conscious of its sinfulness and of the possibility of its cure. It is impossible then for God to deal with this in the same way as with committed sins. An act can be forgiven but a state or condition cannot. There is but one way to deal with inherited sin and that is by cleansing, "The blood of Jesus Christ his Son cleanseth us from all sin," 1 John 1: 7, 9; by crucifying or destroying—"Our old man is crucified with him, that the body of sin might be destroyed," Romans 6: 6-11; Col. 2: 11.

VI. SIN AND THE SAVED PERSON.

The saved person is "made free from sin," Romans 6: 18; and "dead to sin," Romans 6: 2, 11; and does not commit sin, "Whosoever abideth in him sinneth not," 1 John 3: 6, 9; and hates sin, "Ye that love the Lord, hate evil," Psalm 97: 10;

Romans 12:9. Christians should hate and fear sin. There are certain flagrant sins which do stir up hatred, but other sins become common and we are liable to apologize for and excuse these. In this way sin loses its awfulness in our thinking. This means weakness. We should so hate sin as to "abstain from all appearance of evil," 1 Thes. 5: 22.

WRITTEN ASSIGNMENT

Show the necessity of salvation and God's method of salvation.

LESSON XIII

MAN—CONVERSION

“We believe that repentance, which is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning away from sin, is demanded of all who have by act or purpose become sinners against God. The Spirit of God gives to all who will repent the gracious help of penitence of heart and hope of mercy, that they may believe unto pardon and spiritual life.”

“We believe that justification is that gracious and judicial act of God, by which He grants full pardon of all guilt and complete release from penalty of sins committed, and acceptance as righteous, to all who believingly receive Jesus Christ as Lord and Savior.

“We believe that regeneration, or the new birth, is that gracious work of God, whereby the moral nature of the repentant believer is spiritually quickened and given a distinctively spiritual life, capable of faith, love, and obedience.

“We believe that adoption is that gracious act of God by which the justified and regenerated believer is constituted a son of God.

“Justification, regeneration, and adoption are simultaneous in the experience of seekers after God and are obtained upon the condition of faith, preceded by repentance; and to this work and state of grace the Holy Spirit bears witness.”—*Nazarene Manual.*

I. THE LITTLE CHILD.

We have already seen that man's condition at birth, so far as his natural inheritance is concerned, is sinful and he is hopelessly lost, having no power to save or lift himself. But

he is born, not only in a world of fallen humanity and natural heredity, he is born into a world where an atonement for sin has been made which is far reaching in its effect. This atonement reaches the little child at the very beginning of life, it is born under the sovereign benefits of the atonement, and this benefit lifts every child at the time when life begins to safety—it is born into a state of safety. This place of safety is a standing of innocency and holiness in the kingdom of God and in case of death the child will go straight to heaven. The two statements—"Where no law is, there is no transgression," Romans 4: 15, and "Sin is not imputed when there is no law," Romans 5: 13, certainly take in the little child. In its ignorance the child has no law, and under grace it has no condemnation, is innocent. But this ignorance does not remove the sinful nature, it is not free from "sin in the flesh," no holiness has been imparted. But holiness has been imputed through the sovereign grace of Christ so that the child is brought to a standing of holiness in the divine government. All are "made alive" in Christ, 1 Cor. 15: 22, and the only time this condition is universal is in early childhood through the sovereign application of the benefits of the atonement.

II. THE AGE OF RESPONSIBILITY.

This safety through the sovereign benefits of the atonement is effective only until such time as the child attains knowledge sufficient to become morally responsible. The Age of Responsibility is that time when the child awakens to its obligation to God, when it comes to know right and wrong in its relation to God, comes to the consciousness of sin and guilt. This age cannot be stated in exact years as some children come to this age much earlier than others. When the child arrives at this Age of Responsibility and comes from under this protection of sovereign grace his salvation will then depend upon his personal choice. To continue under grace he

must make choice of Christ immediately upon the awakening to his condition and receive a definite experience of conversion. Because of his fallen condition and the inward bent to sin which the child has been ignorantly following to some extent this awakening will bring an inward consciousness of sin and guilt, and he will likely commit some willful sin—"All we like sheep have gone astray: we have turned every one to his own way," Isaiah 53: 6; Romans 3: 23; 7: 9. The ideal way, the desirable way is for there to be as short a time as possible elapse between this awakening and the conversion. It is tragic that in so large a majority of cases there are so many years spent in sinning before this conversion occurs.

III. THE PREREQUISITE—REPENTANCE.

1. *Definition.* When one becomes conscious of sin and guilt then repentance becomes a necessity in order for one to be forgiven. Repentance of course must always be repentance, but the time one spends in sin and the depth of sin will somewhat affect this repentance. The young child just awakened cannot be expected to repent with the same intensity as the more mature sinner, but in all cases repentance is required. Repentance means, "an after thought" or "a change of mind." It is to give thought or become concerned relative to a thing after it has once been determined or accomplished and to change one's mind and attitude toward that thing. Repentance also means penitence, sorrow for that which has been done and so sorry as to give up sinning and begin doing righteousness; it is turning from sin to God.

2. *THE IMPORTANCE OF REPENTANCE.* The universal call of the Old Testament is to repentance. In the New Testament repentance is very prominent in the preaching of John the Baptist—"Repent ye: for the kingdom of heaven is at hand," Matthew 3: 2, and of Jesus—"From that time Jesus began to preach, and to say, Repent." Matthew 4:17, and of

the apostles—"And they went out, and preached that men should repent," Mark 6: 12; Acts 2: 38; and this to both Jews and Gentiles—"Testifying both to the Jews, and also to the Greeks repentance toward God," Acts 20: 21; 26: 20. Repentance is a direct command of God—"Repent, and turn yourselves from all your transgressions," Ezekiel 18: 30, and is strongly emphasized in Christ's parting commission—"That repentance and remission of sins should be preached in his name," Luke 24: 47. Repentance is absolutely essential in order to escape hell—"Except ye repent, ye shall all likewise perish," Luke 13: 3, 5, and is the Lord's great desire for all men—"Not willing that any should perish, but that all should come to repentance," 2 Peter 3:9; Ezekiel 18:31, 32; 33:11.

3. *How Repentance is Accomplished.* While repentance is the work of man, yet no man can really repent of himself, he must have divine help—"No man can come to me, except the Father which hath sent me draw him," John 6: 44. Repentance is granted by God—"Then hath God also to the Gentiles granted repentance unto life," Acts 11: 18; 2 Timothy 2: 25; is given by Jesus—"to give repentance to Israel," Acts 5: 31; brought about by the preaching of the Word—"Now when they heard this, they were pricked in their heart," Acts 2: 37; and by chastisement and reproof—"As many as I love, I rebuke and chasten: be zealous therefore, and repent," Revelation 3: 19. The "goodness of God leadeth thee to repentance," Romans 2:4, and "godly sorrow worketh repentance," 2 Cor. 7: 10.

4. *How Repentance is Manifested.* Repentance is more than sentiment and pretense; it must be accompanied by evidence—"Bring forth therefore fruits meet for repentance," Matthew 3: 8. There must be deep feeling and humiliation—"Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God,"

Joel 2: 12, 13; and confession of sin—"Were baptized of him in Jordan, confessing their sins," Matthew 3: 6; Proverbs 28: 13; in turning away from sin—"Repent, and turn yourselves from all your transgressions," Ezekiel 18: 30; Isaiah 55: 7; in restitution, Matthew 5: 23, 24; Luke 19: 8; Exodus 22: 1.

IV. JUSTIFICATION.

1. *Definition.* Justification is a forensic term; it is the action of a judge who after a fair trial pronounces the person who has been accused of crime before him as innocent; as not guilty of the charge or upon some just ground pardoned. Justification may be either legal, or evangelical. Legal justification is where the charge is found to be false and the person innocent, not having broken the law; he has kept the law—"The doers of the law shall be justified," Romans 2:13. To be thus justified means the keeping of the whole law—"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," James 2: 10. The unfallen angels are thus justified, but man, having broken the law, cannot now be justified by any keeping of the law—"By the deeds of the law there shall no flesh be justified in his sight," Romans 3: 20; Gal. 2: 16. Legal justification is now impossible to man, he cannot be saved by good behavior or good works.

Evangelical justification is where the person accused is proven guilty and then by some just means is declared not guilty, is freed from the guilt; is placed in a relation to the government with no charge against him—is pardoned; not that he did not do it but that he has been freed of the charge. This is the only justification possible to man, and Jesus has made such justification possible to him through His atonement. Justification then is not so much a work of God in man as it is a work of God in His government for man, a clearing of the record or sentence against him because of sin, a remission

of the penalty due him because he has sinned and a restoration to perfect immunity and privilege—"Through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things," Acts 13: 38, 39; Romans 4: 5-8.

2. *How Justification is Obtained.* Justification is promised through Christ—"By his knowledge shall my righteous servant justify many; for he shall bear their iniquities," Isaiah 53: 11. Justification is of free grace—"Being justified freely by his grace through the redemption that is in Christ Jesus," Romans 3: 24; 5: 18. The ground of justification is the shed blood of Christ—"Justified by his blood," Romans 5: 9; Gal. 3:13; 1 Peter 2:24. After having repented and surrendered, man's part is to believe, and as soon as he believes he is justified by Christ—"That he might be . . . the justifier of him which believeth in Jesus," Romans 3: 26; 4: 5; Acts 13: 39. This faith must be accompanied by works—"By works a man is justified, and not by faith only," James 2: 24. Jesus was resurrected for our justification—"Who was delivered for our offences, and was raised again for our justification," Romans 4: 25. "Ye are justified in the name of the Lord Jesus, and by the Spirit of our God," 1 Cor. 6: 11.

3. *The Result of Justification.* As a result of being justified—"We have peace with God," Romans 5: 1. The entire account has been settled and God holds nothing against the one thus justified, and he is free from condemnation—"There is therefore now no condemnation," Romans 8: 1, and this will continue so long as one walks in the light. The believer's character is safe in Jesus. Men may accuse but they cannot condemn, Romans 8: 33, 34. By justification we are made heirs—"That being justified by his grace, we should be made heirs," Titus 3: 7, and "shall be saved from wrath," Romans 5: 9.

V. REGENERATION OR THE NEW BIRTH.

1. *Definition.* The word regeneration is used but twice in the Bible—Matthew 19: 28; Titus 3: 5. To regenerate is to generate again, it is to bring again to life the spirit “dead in trespasses and sins”; it is the New Birth—“That which is born of the Spirit is spirit,” John 3: 3-8. In regeneration man’s spirit which has been separated from God because of sin is reunited to God. This is a passing from death unto life—“And you hath he quickened, who were dead in trespasses and sins,” Eph. 2: 1, 5; 1 John 3: 14; is a new creation—“If any man be in Christ, he is a new creature,” 2 Cor. 5: 17; Gal. 6: 15; is a new heart and a new spirit—“A new heart also will I give you, and a new spirit will I put within you,” Ezekiel 36: 26.

2. *The Necessity of Regeneration.* Jesus has very plainly told us that the New Birth is absolutely essential in order to enter the kingdom of God—“Except a man be born again he cannot see the kingdom of God . . . Ye must be born again,” John 3: 3, 7. There is nothing that can be substituted for regeneration. “That which is born of the flesh (the natural birth) is flesh,” John 3: 6, and this flesh inheritance is fallen and cannot inherit the kingdom of God—“Flesh and blood cannot inherit the kingdom of God,” 1 Cor. 15: 50; Gal. 5: 19-21; hence there is no other way into the heavenly kingdom for fallen man but by a new spiritual birth—“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,” John 3: 5.

3. *How Men are Regenerated.* Regeneration is not a birth of flesh and blood nor of the will of man, but of God—“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God,” John 1: 13; of Christ—“Every one that doeth righteousness is born of him,” 1 John 2: 29; by the Holy Spirit—“He saved us, by the washing of regeneration, and renewing of the Holy Ghost,” Titus 3: 5,

John 3: 5, 6; it is a supernatural experience. It is "by the word of God," 1 Peter 1: 23, through the preaching of the gospel—"In Christ Jesus I have begotten you through the gospel," 1 Cor. 4: 15. Man's part is faith, "Ye are all the children of God by faith in Christ Jesus," Gal. 3: 26.

4. *Results of Regeneration.* By the new birth one becomes a babe in Christ, and must be cared for and taught—"As newborn babes, desire the sincere milk of the word, that ye may grow thereby," 1 Peter 2: 2; 1 Corinthians 3: 1, 2. The regenerate person is born into the family of God and becomes the child of God—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born . . . of God," John 1: 12, 13, and begins to live in newness of life—"Even so we also should walk in newness of life," Romans 6: 4. In justification sin is all forgiven, and in regeneration there is a new life with power not to sin and the regenerate person quits sinning. There is no such thing as a sinning Christian, "He that committeth sin is of the devil . . . Whosoever is born of God doth not commit sin," 1 John 3: 6-9. The Christian may do wrong but not wilfully. This is to make a mistake and is not to sin under the dispensation of grace. But while all guilt is gone and there is a quitting of sinning and one has power not to sin while "his seed remaineth in him: and he cannot sin, because he is born of God," 1 John 3: 9, the inner state of sin, the sinful nature, still remains. Speaking of "babes in Christ," and one must be born to become a babe, hence he is referring to those who had been regenerated, Paul says, "Ye are yet carnal," 1 Cor. 3: 1-3. Regeneration is partial sanctification, it is holiness begun. "Holiness begins when the principle of purity, namely, love to God, is shed abroad in the heart in the new birth"—Binney. But there is a further work of cleansing in entire sanctification. While the sinful nature is still present in the regenerate heart this nature is now to be

suppressed by the regenerated person and kept under control. The Spirit's presence with this new born life gives the possibility of this control.

The regenerate person not only "doth not commit sin," but he doeth righteousness—"Every one that doeth righteousness is born of him," 1 John 2:29; and begins to love others—"We know that we have passed from death unto life, because we love the brethren," 1 John 3:14; and "Whatsoever is born of God overcometh the world," 1 John 5: 4. The regenerated person is saved—"He saved us, by the washing of regeneration," Titus 3: 5; and has the Holy Spirit with him, "He dwelleth with you," John 14: 17; Romans 8: 9, and has the promise of His dwelling "in you."

VI. ADOPTION.

The literal meaning of adoption is, "the placing of a son." It is one who is not a son by nature being made a son or placed as a child of God by grace. Paul uses this word three times in this sense—"Ye have received the Spirit of adoption, whereby we cry, Abba, Father," Romans 8:15; "that we might receive the adoption of sons," Galatians 4:5; "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will," Eph. 1:5. We are by nature the children of wrath, having lost our place in the family through sin, and salvation must place us back in the family. In regeneration one is given the nature of a child of God and in adoption one is given the position of a son of God; regeneration is a change of nature and adoption is a change of position or relation.

VII. CONVERSION.

All of this is conversion. Justification, regeneration and adoption are coetaneous, they are parts of the one experience of conversion. They have their technical differences of mean-

ing, as we have been showing, but the one instantaneous work of divine grace embraces them all, together they constitute conversion. To become converted is to become a Christian and restores one to the innocency of childhood—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," Matthew 18: 3. Conversion means to turn about or change. Here it is such a change as can be wrought by God alone, "Turn thou us unto thee, O Lord, and we shall be turned," Lam. 5: 21. Man must turn to God first and then God will change him from a sinner to a Christian—will justify and regenerate and adopt him. The converted man is a changed man, and so long as he remains in this converted state he cannot go to hell, heaven is his sure home if he dies in this state. Backsliding is possible but is not necessary.

WRITTEN ASSIGNMENT

Describe that which is included in conversion.

LESSON XIV

MAN—THE BAPTISM WITH THE HOLY SPIRIT

“We believe that entire sanctification is that act of God, subsequent to regeneration by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect. It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service. Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.”
—*Nazarene Manual*.

In our common thinking when we hear the word baptism we are almost sure to think of water. In its Bible use this word may not in any way imply water. This word simply means, “to initiate into, or with.” Into what or with what is a further consideration. In the Bible this what may be water, or repentance, or death, or Christ, or the Holy Spirit, etc. In our study of the Bible and of this topic we must carefully observe these differences.

The expression, “The Baptism with the Holy Spirit,” is used but four times in the Bible. The first two times it appears it is in the giving of a promise of that which is yet to come. First, it is a promise stated by John the Baptist and recorded by both Matthew and Luke. This same promise is then repeated by Jesus as recorded in Acts. Finally Peter

uses it in explaining the experience received by Cornelius and his household. The Bible uses other words and expressions in referring to this same experience which it will be necessary for us also to notice.

I. DEFINITION.

Matthew and Luke express the promise as given by John the Baptist almost identically—"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, . . . he shall baptize you with the Holy Ghost, and with fire," Matthew 3:11; Luke 3:16. First, this is an experience separated from and after the experience with which repentance is connected. Second, it is a baptism administered by Jesus, it is the baptism of Jesus with the Holy Spirit. Third, it is a baptism to be administered to those who have received the baptism with repentance.

This promise as given by Jesus is—"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence," Acts 1:5. This was preceded by the command to "wait for the promise of the Father." First, the reference here is to an experience that is soon to be received. Second, it will be the fulfillment of some promise made by the Father. This identifies the baptism here referred to with that which took place on the day of Pentecost. Peter in explaining that which took place at that time said that it was the result of Christ "having received of the Father the promise of the Holy Ghost" and that "he hath shed forth this, which ye now see and hear," Acts 2:33.

Peter tells us that "the Holy Ghost fell on them" (Cornelius and his household) "as on us at the beginning" (the apostles on

the day of Pentecost); and when this occurred, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost," Acts 11:16.

From the four times when this expression is used we learn that it refers to (a) the fulfillment of a promise of the Father, (b) to the baptism by Jesus, (c) to an experience subsequent to the baptism by John of repentance, (d) to the experience of the day of Pentecost, and (e) to the experience received by Cornelius and his household. Of the pentecostal experience it is said—"they were all filled with the Holy Ghost," Acts 2:4; and Peter tells us that it was a fulfillment of the prophecy of Joel—"I will pour out of my Spirit," vs. 16, 17. In the case of Cornelius—"the Holy Ghost fell on all them" and "on the Gentiles also was poured out the gift of the Holy Ghost," Acts 10:44, 45

II. A FOURFOLD EXPERIENCE.

1. *Divine Incoming and Indwelling.* On the day of Pentecost "they were all filled with the Holy Ghost," Acts 2:4. To be filled is for the Holy Spirit to come into and fully possess the person—"He dwelleth with you, and shall be in you," John 14:17; 1 Cor. 3:16; 6:19. The Holy Spirit comes into the life as the abiding divine presence, the indwelling companion, the leader and master, there to perform His office work in fellowship and co-operation with the human person—"that he may abide with you for ever," John 14:16. To have this baptism means to never be alone. No other fellowship of life can be so close and deep and mean so much. What a glorious privilege to have such a presence constantly with one in fellowship, helpfulness and co-operative service!

2. *Sanctification* — cleansing. To sanctify means, “to make holy, free from sin; to cleanse from moral corruption and pollution; to purify,” 1 Thes. 4:3, 7; Hebrews 9:13, 14. This is the cleansing of the heart from indwelling sin—“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin,” Romans 6:6; Eph. 4:22; Col. 2:11. Peter tells us that to be baptized with the Holy Spirit means “purifying their hearts by faith,” Acts 15:9. This was not a ceremonial purification admitting them to the Jewish fellowship as some would have us believe. It was the purifying of their inner life, their hearts, and was by faith and not by ceremony. In regeneration we were given power to suppress and control the manifestations of the sinful carnal nature but here there is work of eradication, of destruction, of cleansing and there is no longer a condition of pollution, the heart is now made clean and pure. Sanctification is the work of the Holy Spirit—“sanctified by the Holy Ghost,” Romans 15:16; 2 Thes. 2:13; 1 Peter 1:2. The time when this is done is when one is baptized with the Holy Spirit.

3. *Sanctification—set apart*. To sanctify means also, to set apart from the common to a sacred or holy use, to dedicate to a sacred purpose, separated from sin unto God, set apart for God. This is not the person consecrating himself to God, which must precede the receiving of this baptism, but it is God in response to this personal consecration, setting the person thus apart. The word is used with this meaning in Lev. 27:14, 16; Numbers 8:17; 2 Chron. 7:16. To be baptized with the Holy Spirit is to have the life lifted from the mere secular into the sacred, the whole to be set apart to

sacred living and serving, to be dedicated wholly to God, in the world but not of the world. Jesus prayed that we might be thus sanctified, John 17:15-19.

4. *Empowerment.* The promise of the Father, of which the baptism with the Holy Spirit was the fulfillment, was that they should "be endued with power from on high," Luke 24:49. And Jesus promised—"Ye shall receive power, after that the Holy Ghost is come upon you," Acts 1:8. The Holy Spirit's incoming is the placing of the divine dynamo of spiritual power in the life empowering the person for holy living and effective service; for continued victory over temptation and correct character building; for witnessing, teaching and preaching. It means special anointing and unction.

The fourfoldness of this experience must be kept in mind so that we will think of the whole when we think of this baptism. These four things are inseparable in this baptism. One cannot be thus baptized without being infilled, purified, set apart and empowered. If any one of these is lacking the baptism has not been experienced.

III. AN EXPERIENCE SUBSEQUENT TO CONVERSION.

The birth of and baptism with the Holy Spirit are not the same. Birth must precede baptism. Birth is the beginning of life, the birth of the Spirit the beginning of spiritual life—regeneration. Baptism is the initiation into—the initiation into the fourfold experience just described. In Acts 8:12-17 and 19:1-6 we are told of certain believers, regenerate persons, disciples who had not yet received the baptism with the Holy Spirit but who now do receive this experience. Every believer has the Holy Spirit—"If any man have not the Spirit of

Christ, he is none of his," Romans 8:9; he is born of the Spirit. But he is not baptized with the Spirit at the same time he is born of the Spirit. All of those who received this baptism on the day of Pentecost were disciples of Christ, were already his avowed followers. Among them were the apostles whose spiritual state is described in John 15:19; 17:8-10, 12, 14, 16. To these it was a second experience.

Eternal life through forgiveness and regeneration is for the world—"God so loved the world," John 3:16, as to make this possible. But it was for those already converted, the church, that Christ "gave himself . . . that he might sanctify and cleanse it," Eph. 5:25, 26. The world cannot receive the indwelling presence of the Spirit. In conversion He comes to be "with you," and then in this second experience He "shall be in you," John 14:17. It was on the condition, "If ye love me," that Jesus agreed to pray to the Father that He would send the Holy Spirit to them as the Abiding One—"that he may abide with you for ever," John 14:15, 16. And when He prayed that they might be sanctified He prayed "not for the world" but for believers, John 17:9, 20.

IV. A PRESENT EXPERIENCE.

Conversion is a necessary prerequisite, but as soon as one is born of the Spirit he may then be baptized with the Spirit. There is no need for delay except for light and the necessary consecration or dedication—"that ye present your bodies a living sacrifice, holy, acceptable unto God," Romans 12:1; 6:19; and for faith—"sanctified by faith that is in me," Acts 26:18. Sanctification is the will of God—"This is the will of God, even your sanctification," 1 Thes. 4:3; Hebrews 10:10. It is commanded by God—"But as he which hath

called you is holy, so be ye holy," 1 Peter 1:15, 16. It is the choice and calling of God for man—"He hath chosen us in him before the foundation of the world, that we should be holy," Eph. 1:4; 1 Thes. 4:7; 2 Thes. 2:13. It is God's purpose—that we should "serve him without fear, in holiness and righteousness before him, all the days of our life," Luke 1:74, 75. It was one of the great purposes of Christ's death—"Jesus also, that he might sanctify the people with his own blood, suffered without the gate," Hebrews 13:12. Jesus prayed—"Sanctify them," and at the same time prayed that they should not be taken out of the world John 17:15, 17. And we have the record of those who received this experience. The baptism with the Holy Spirit is then a present possibility and a command.

V. CONDITION OF RECEIVING.

The baptism with the Holy Spirit is a gift from God, Acts 2:33, 38, and cannot be merited through good works, nor bought with money, Acts 8:18-22. Repentance and "remission of sins," conversion, must precede it, Acts 2:38. It is "given to them that obey him," Acts 5:32. Obedience calls for a full self-surrender and dedication, for a full consecration. It is given in answer to prayer, "to them that ask him," Luke 11:13, and in answer to faith, "purifying their hearts by faith," Acts 15:9; 26:18.

This work is wrought by God, 1 Thessalonians 5:23; Jude 1; by Christ, Ephesians 5:25, 26; by the Holy Spirit, Romans 15:16; 2 Thessalonians 2:13; 1 Peter 1:2; by the blood, Hebrews 13:12; 1 John 1:7. The whole Trinity is involved, and it is wrought on the ground of the blood atonement.

Man must first love Jesus and keep His commandments, John 14:15, 16; must yield his members, present his body, dedicate himself wholly to God, Romans 6:19; 12:1; and

believe, Acts 26:18. This is not a gradual but an instantaneous work, Acts 2:2; 8:17; 10:44. There is progress after one has been baptized with the Holy Spirit, but one cannot grow into the experience. Having been made holy, then there is to follow "the perfecting of holiness," 2 Corinthians 7:1, approaching more and more a fullness of likeness to God in moral character.

VI. THE RESULT OF RECEIVING THIS EXPERIENCE.

The person who receives the baptism with the Holy Spirit has been brought into a state or condition of *Christian Perfection*—"He hath perfected for ever them that are sanctified," Hebrews 10:14. Many entertain great fear of the word perfection when applied to Christian experience. But with God involved in this as He is there is no other place where it may be more correctly used. God commanded perfection of Abraham—"Walk before me, and be thou perfect," Genesis 17:1, and Christ has commanded perfection of His followers—"Be ye therefore perfect," Matthew 5:48; 2 Cor. 13:11; Hebrews 6:1. It was Paul's special desire for others—"We wish, even your perfection," 2 Cor. 13:9; is a special object of prayer—"Labouring fervently for you in prayers, that ye may stand perfect," Col. 4:12; 1 Peter 5:10; and a special objective of the Gospel ministry, "That we may present every man perfect in Christ Jesus," Col. 1:28; Eph. 4:11-13. Men have been perfect in their generation—"Noah was a just man and perfect in his generations," Genesis 6:9; "Asa's heart was perfect with the Lord," 1 Kings 15:14; also Hezekiah, 2 Kings 20:3, and Job, Job 1:1, 8; 2:3, and Paul, Phil. 3:15. Then we too may be perfect in our generation.

This however is not absolute perfection, which belongs to God alone. Nor is it angelic perfection or Adamic perfection. It is Christian perfection. A Christian is a human person,

fallen because of sin and saved by grace. It is a perfection consistent with this condition. It is neither physical perfection, nor intellectual perfection, nor absolute perfection of behavior. It is not a state of faultlessness, but it is a state of being blameless—"To the end he may stablish your hearts unblameable in holiness before God," 1 Thes. 3:13; 5:23. We will make mistakes, but we need not sin. It is freedom from sin—"Being then made free from sin," Romans 6:18; it is freedom from the guilt of sin—"There is therefore now no condemnation," Romans 8:1-4; and from the pollution of sin,—“And to cleanse us from all unrighteousness,” 1 John 1:9. One will still be human, with all of the human faculties, appetites, affections, desires, but these will be purified from the pollution of sin. This does not mean freedom from temptation, but it does mean victory in the time of temptation, power not to yield—"Blessed is the man that endureth temptation," James 1:2, 12; 1 Peter 1:6, 7; 1 Corinthians 10:13. Nor is a state from which one may not fall, but he need never fall—"If ye do these things, ye shall never fall," 2 Peter 1:8-11. There will still remain some impairment of the nature and weakness resulting from the fall but nothing that is polluting. Through the cleansing blood there will be purity and fellowship, 1 John 1:7.

Christian perfection is a perfection of relationship and standing with God. It is not perfection before men; they will misjudge us, as they did Jesus. It is perfection before God—"before him in love," Eph. 1:4. It is perfection of motive, of heart—"Serve him with a perfect heart," 1 Chron. 28:9; Matthew 5:8. It is perfect love—"Herein is our love made perfect," 1 John 4:12, 17, 18; 2:5.

This is not a perfection that excludes development, it is in quality rather than quantity. The baptism with the Holy Spirit is an act that brings an experience that is to be con-

tinuous and progressive. This perfect love is to "abound yet more and more," Phil. 1:9. We are commanded to "grow in grace," 2 Peter 3:18; Eph. 4:15. The little child may be perfect at birth but is not mature. It is not enough to be made perfect, there must be growth, there must be the "perfecting holiness in the fear of God," 2 Cor. 7:1. We cannot grow into grace, but we can grow in grace. But this brings us to our next lesson.

WRITTEN ASSIGNMENT

Describe that which is embraced in the baptism with the Holy Spirit.

LESSON XV

MAN—HIS DUTY

Human life is not an accident upon the earth. Man was created here with a definite purpose in view. All of God's great earth purposes in the present arrangement of the world seem to center in man, all have been arranged for man. And God still continues to work with man; His great world work is the building of human personality in His own likeness, and a holy human society on the earth. This, however, is not a work of God alone; it is a work of co-operation, God and man working together—"For we are labourers together with God; ye are God's husbandry, ye are God's building," 1 Cor. 3:9; 2 Cor. 6:1. Man is both the object of God's work, the material of His work, and His partner in the work.

Man was then created with responsibility and under certain obligation and he cannot now escape duty. With his free moral agency he is the most independent of all of earth's creatures, and yet he is most dependent. His very superiority, his intelligence and freedom, make him responsible and he cannot free himself from obligation and duty. He must face these duties and answer their call, and great is the consequence of this answer. Usually life is taken too lightly in this respect. Here is where character is built and where destiny is determined. We must first be intelligent as to what these duties are and then faithfully and correctly fulfill them.

I. MAN'S DUTY TO GOD.

The old catechism had it right when it said, "The chief end of man is to glorify God and enjoy Him forever." Man belongs to God by creation and is indebted to Him for all with which he has to do, for every provision and worthwhile possi-

bility of his life—"Every good gift and every perfect gift is from above, and cometh down from the Father," James 1:17. And the Father has given commands unto man. The greatest of these commandments will indicate man's first and greatest duty—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment," Matthew 22:37, 38; Mark 12:29, 30; Deut. 6:5. Man's first and supreme duty is to God, to love and serve Him—"Fear God, and keep his commandments: for this is the whole duty of man," Eccl. 12:13; Micah 6:8.

Man also belongs to God by redemption. When by sin he became a lost person God bought him back—"Ye are not your own . . . ye are bought with a price," 1 Cor. 6:19, 20. This but increases the responsibility and adds some new things to duty. It calls for man to recognize and accept this purchase and that which goes with it, to yield the life fully to Christ and be saved, to become a Christian, to come back to God in a life of full obedience.

The whole duty of man to God may be summed up in the one word love. True love will encompass all else that is required. Man's love to God will be manifested in keeping His commandments—"If ye love me, keep my commandments," John 14:15, 21, 23; 1 John 5:3; 2 John 6. He who really loves will respect and obey the one loved. It will be manifested in service—"To serve the Lord thy God with all thy heart and with all thy soul," Deut. 10:12; in loving God's children—"That he who loveth God love his brother also," 1 John 4:20, 21; in hating sin, "Ye that love the Lord, hate evil," Psalm 97:10; and in not loving the world—"If any man love the world, the love of the Father is not in him," 1 John 2:15.

"If any man love God, the same is known of him," 1 Cor. 8:3, is loved by the Father and the Son and receives a special

manifestation of the Son, John 14:21-23; is prayed for by the Son that he may receive the Holy Spirit, John 14:15, 16; is promised "the crown of life," James 1:12; and has incomprehensible things prepared for him, 1 Cor. 2:9. "All things work together for good to them that love God," Romans 8:28.

All that follows in this lesson also grows out of this love to God. It is because of our duty to God, and the relation of others to God, that our duty is extended to them.

II. MAN'S DUTY TO MAN.

Man's second duty is to man. The second great commandment will indicate man's second greatest duty. And this again may be summed up in the same word love—"And the second is like unto it, Thou shalt love thy neighbour as thyself," Matthew 22:39; Mark 12:31; Lev. 19:18.

1. *To Himself.* In the study of this command we have emphasized almost exclusively the neighbor but a more correct reading will show that the first emphasis is placed on "thyself." A man must first love himself, and the measure of his love for the neighbor is "as thyself." There is a danger of emphasizing "others" at the expense and detriment of self, and this is not required. Christianity is opposed to selfishness—"Look not every man on his own things, but every man also on the things of others," Phil. 2:4. "A proud heart . . . is sin" and "Every one that is proud in heart is an abomination to the Lord," Proverbs 21:4; 16:5. One is "not to think of himself more highly than he ought to think," Romans 12:3. But this is only one side of the truth. Man is not to disrespect or harm himself. His obligation to self care and culture is equally as great as his obligation to help others. There is a proper self-interest that is in no sense selfish. He has no more right to mistreat himself than to mistreat others. God is as interested in him as He is in others and he must have a proper interest in himself.

Each individual must give attention to the development of his own personality—"Take heed unto thyself," 1 Timothy 4:16, is a first duty of man before he can do much for others. Especially must he give attention to his own salvation, for this is a personal matter. It is his duty to become a Christian—"Look unto me, and be ye saved," Isaiah 45:22; 2 Timothy 2:4; 1 Peter 1:15, 16. Also to "study"—don't miss the force of this word; a real self-effort is meant, "Study to shew thyself approved unto God"; and not only so but "a workman that needeth not to be ashamed," 2 Timothy 2:15. It is the duty of man to be strong in Christian character—"Be strong in the grace that is in Christ Jesus," 2 Timothy 2:1; Eph. 6:10-18. He must give careful attention to self-improvement, 1 Timothy 4:13-15. It is his duty to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," 2 Peter 3:18.

Man cannot clear himself short of becoming the best and strongest Christian character, and living the most ideal Christian life, and doing the best service possible under his situation. We cannot pass over man's duty to himself.

2. *To Others.* There is a double brotherhood of man. First there is the brotherhood of creation; we are all of one human blood, Acts 17:26. At first this was both a brotherhood of the flesh and of the spirit. But sin changed this so that sinners now "are of your father the devil," John 8:44; and this creation brotherhood is now only of the flesh and not of the Spirit. Second, there is the brotherhood of redemption—"For whosoever shall do the will of my Father which is in heaven, the same is my brother," Matthew 12:50. This brotherhood brings a duty to all men, and "especially unto them who are of the household of faith," Gal. 6:10; 1 Thes. 3:12; Eph. 1:15.

It is clearly the duty of man to love his fellow man—"A new commandment I give unto you, That ye love one another;

as I have loved you, that ye also love one another," John 13:34, 35; 1 John 3:11. And this love must extend to our enemies—"I say unto you, Love your enemies," Matthew 5:44. But it is not expected that we shall love all men in just the same way. Certainly all love is love, but there are three forms or manifestations of love. First, there is the love of *admiration*. Second, there is the love of *sympathy*. Third, there is the love of *pity*. Probably these three elements are present in all love but in certain cases one element predominates much beyond the others.

Man is to love his fellow man fervently, sincerely and without dissimulation, Romans 12:9; 1 Peter 1:22. The mere expression of friendship and brotherhood is insufficient. This love will manifest itself in serving one another—"by love serve one another," Gal. 5:13. This means the giving of the cup of water to the thirsty—Matthew 10:42; the visiting of the needy—Matthew 25:35-45, and in doing no evil—"worketh no ill to his neighbour," Romans 13:10; 1 Cor. 13:4-8.

III. THIS DUTY INCLUDES.

1. *Parents and Children.* Parents are responsible for their own children, not only to provide and care for them physically, but for their mental, moral, and spiritual training, their character building. Parents must not provoke their "children to wrath" by unjust demands, domineering or unsympathetic attitudes, lest they become discouraged, but must bring them up in the nurture and admonition of the Lord," Eph. 6:4; Col. 3:21; and must not withhold proper correction and punishment, Proverbs 29:15, 17; must teach them sobriety and proper domestic attitudes, Titus 2:4; and especially teach them the commands of the Lord—"teach them diligently unto thy children," Deut. 6:7.

Children have their responsibility in the home. They must love, honor and obey their parents—"Honour thy father and

thy mother," Exodus 20:12; Eph. 6:1-3; Col. 3:20; hear and heed their instruction, Proverbs 1:8, 9. Show kindness at home and requite them, 1 Timothy 5:4. One of the signs of the last days will be disrespect and "disobedient to parents," 2 Timothy 3:2.

2. *Masters and Servants*, or the employer and the employee. The Master is to treat the servant kindly, "forbearing threatening," Eph. 6:9; to "give unto your servants that which is just and equal," Col. 4:1; shall not withhold his wages, Lev. 19:13; and shall not oppress them in any way, Deut. 24:14.

The servants, so long as they remain in the employ of the master, are to obey him—"Servants, be obedient to them that are your masters according to the flesh," Eph. 6:5-8; Col. 3:22, 24; 1 Peter 2:18-20; to honor and do them service, 1 Timothy 6:1, 2; and "to please them well in all things; not answering again," Titus 2:9.

3. *Rulers and Subjects*. The whole tenor of Scripture is clear concerning the place, purpose, and character of rulers both political and ecclesiastical. God is the king and all rulers of whatever name are His servants to carry out His will. The correct government of the earth is a theocracy. Rulers are to be "ministers of God to thee for good" and a terror "to the evil"—Romans 13:3-6; they are not "to commit wickedness," Proverbs 16:12, but "are sent . . . for the punishment of evildoers," 1 Peter 2:14. Rulers are to be chosen for their ability, integrity, wisdom, and fear of God,—“He that ruleth over men must be just, ruling in the fear of God,” 2 Samuel 23:3; Exodus 18:21; 2 Chronicles 19:6, 7; must read and follow the instructions of the Bible, Deuteronomy 17:18, 19; must be temperate—"it is not for kings to drink wine," Proverbs 31:4; they must judge righteously, impartially, and reject bribes, Deuteronomy 1:16, 17; 16:18, 19; 25:1; and rule with diligence, Romans 12:8.

Those who are the subjects of the government are to obey the rulers—"to obey magistrates," Titus 3:1; Romans 13:1; Hebrews 13:7, 17; 1 Peter 2:13; to honor them—"Honour the king," 1 Peter 2:17; and to pray for them—"For kings, and for all that are in authority," 1 Timothy 2:2. When men are justified in disobedience—"We ought to obey God rather than men," Acts 5:27-29; 4:18, 19; Daniel 3:15-18; 6:7-10.

4. *To Neighbors and the Needy.* "Thou shalt love thy neighbour," Mark 12:31; Galatians 5:14; James 2:8; be merciful to him, Exodus 22:26; Deuteronomy 15:1, 2; bear no false witness against him, Exodus 20:16; and not harass him, Proverbs 25:17; or refuse him help, Proverbs 3:28. "Relieve the oppressed, judge the fatherless, plead for the widow," Isaiah 1:17; James 1:27; Leviticus 25:35, 36; Psalm 82:3, 4. There is a real social service that belongs to Christianity.

5. *To the Aged.* "Ye younger, submit yourselves unto the elder," 1 Peter 5:5; "Thou shalt rise up before the hoary head, and honor the face of the old man," Leviticus 19:32; Proverbs 23:22; 1 Timothy 5:1, 2. Old age must be respected, honored and treated with great kindness.

WRITTEN ASSIGNMENT

What is the ground of man's responsibility and to whom is he obligated?

LESSON XVI

MAN—HIS DUTY (*Continued*)

IV. MARRIAGE AND HOME.

Marriage is a divine institution, a necessary arrangement among men for fellowship and the propagating of the race in purity. "Male and female created he them," Genesis 1:27; Matthew 19:5, 6; Ephesians 5:31. And God expects them to marry—"And God said unto them, Be fruitful, and multiply, and replenish the earth," Genesis 1:28. Marriage means the establishing of a new home, a letting loose in the old home by both parents and child, and a new fellowship formed—"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh," Genesis 2:24; Ephesians 5:31-33. Two things are here required for right marriage, i. e., letting loose and cleaving to. Either being missing, the marriage will not be satisfactory. This is to bring such a union that the two become one flesh, one in purpose, harmony, understanding, and co-operation on all levels of the life. This is real marriage and real home making. Much that passes for marriage today is but a legal arrangement of men and this union never takes place and may not be expected. As a result there is no real home set up and we have little more than a boarding house. One of the purposes of courtship is to discover whether there is a sufficient depth of real love, deeper than mere animal attractiveness and affection, to make this oneness possible. Courtship should not be the object of jesting and teasing.

When it is after the divine order, "Marriage is honourable in all," Hebrews 13:4. There are unlawful marriages, Deuteronomy 7:1-4; 2 Corinthians 6:14. The effect of unlawful

marriage is very great, Genesis 6:2-5; Ezra 9:10-13; 10:10, 11. A misfit marriage is a great calamity; it means an unhappy, hindered and disappointed life. A right marriage will contribute much to the success of life.

The duty of the husband and wife is to love each other patterned after Christ's love for the church and giving Himself for it—Ephesians 5:25-29; Colossians 3:19; Titus 2:4. The husband is the head of the home, not a headship of domination but of love and provision, Genesis 3:16; 1 Corinthians 11:3; Ephesians 5:23. The wife is to submit and obey her husband, not the submission of a slave but of loving fellowship and co-operation with the leadership of the home, Ephesians 5:22, 24; Colossians 3:18; Titus 2:5; 1 Peter 3:1. The husband is never to use bitterness against the wife, Colossians 3:19; but always honor her, 1 Peter 3:7.

Marriage is for life, Romans 7:2, 3. There is but one ground for divorce and remarriage, and to remarry under other conditions of divorce is to commit adultery, Matthew 19:9; Mark 10:11, 12.

V. SABBATH OBSERVANCE.

1. *The Original Rest Day.* The origin of the Sabbath, or the Sabbath thought, is given in Genesis 2:1-3. This is God's rest day—"And he rested on the seventh day from all his work." Nothing is said about man here. And it is not called Sabbath, only "seventh day," a rest from His creative work. It is evident, however, that a rest day was observed by man before its establishment in the Mosaic system of law. Before this law there were godly persons who served the Lord by a post-Sinai grace, without this law. During this time they doubtless observed a rest day, taking the suggestion from God's rest day. There is no evidence that this was a legal requirement but a following of the example of the Creator and commemorating His creation.

The proof that the seventh day was thus observed dating back to the creation is, (1) in Exodus 16:23-29 it is mentioned as a custom that was common and well known before the giving of the law; (2) when it is made a part of the law it is not as something new but the bringing of that which was already established under the authority of the law; (3) and in the law it is made to point back to God's creation rest-day, Exodus 20:8-11. Besides this Bible evidence are the facts, (1) that as far back as any records of the human race can be found time has been divided into the seven-day week. This was before there was a Jewish nation, and the custom was doubtless carried through the flood by Noah; (2) that there are traces of the observance of a rest-day found in the history of certain of the ancient pagan nations.

2. *The Jewish Sabbath.* The observance of a rest-day is not a creation of the Jewish system; it finds its origin before that system was set up; it dates back to God in creation. But when the Jewish system was set up by God through Moses this day was placed in their law and given a legal aspect; it became a legal responsibility. It is first called a Sabbath in Exodus 16:23, and it continues as a Sabbath with the legal obligation attached throughout the Old Testament dispensation.

3. *The Christian Sabbath.* The New Testament makes it clear that the Jewish age or dispensation has passed away and that we are not now under the Jewish legal system, ceremonies and forms—"Ye are not under the law, but under grace," Romans 6:14. With this the legal Jewish Sabbath ended, Colossians 2:16, 17. The seventh day is the only day called the Sabbath day in this legal sense in the Bible. But under grace we still have the original rest-day, the Christian Sabbath freed from its legal and ceremonial aspect—"There remaineth therefore a rest to the people of God," Hebrews 4:9. The marginal rendering here is the "keeping of a Sabbath,"

which Sabbath is not of the law but a symbol of spiritual rest, v. 10. This day is also called "the Lord's day," Revelation 1:10.

4. *Changed to the First Day.* An institution may remain intact though the day be varied. And it is not the day of the week that is important. With the standing still of the sun, Joshua 10:12, 13, and the changing of the dial, 2 Kings 20:9-11, and the different calendar changes and methods of keeping records during the past it may not be so certain that our seventh day is the original seventh day. And besides, we now observe the seventh day after six days of work but this seventh day is now the first day of the week. The rest-day does not seem to call for any certain day of the week but for a day of rest after days of work, six of work and one of rest. That the Jewish legal Sabbath was the seventh day of the week is clear. Up to the time of the crucifixion Christ and His apostles as Jews kept this day, Mark 6:2; Luke 4:16. But after the resurrection the seventh day begins to drop out and the first day of the week begins to be observed by the Christians. The early Christians, in working among the Jews, took advantage of their coming together on the seventh day to preach Christ to them, Acts 13:14, 44; 17:1, 2; 18:4; but they also kept the first day of the week, John 20:19, 26; Acts 20:7. As God had previously completed creation, so Christ has now completed redemption and this day of the resurrection becomes the new Christian Sabbath commemorating the rest from the life of sin which the Savior has brought. Jesus sanctioned this change by appearing to the disciples when they were assembled together on the first day of the week, Luke 24:13, 33, 36; John 20:19, 26. The Holy Spirit came, began the New Dispensation and set up the church on the first day of the week, Acts 2:1-4. Thus the first meeting of the church was on this day.

5. *Its Present Meaning.* The first day of the week is no more holy than any other day. Every day should be holy to the Christian, and in it one should live unto the Lord. Sin is no more right one day than another. But certain days are dedicated to certain purposes and should be kept sacred to that dictation. The Christian Sabbath day is set apart to meet a special need of man—"The sabbath was made for man," Mark 2:27. It is a time of rest from secular work and occupation with sacred things.

6. *How Observed.* It is a day of rest, but rest does not mean inactivity. It is neither the rest of sleep nor of the picnic or mere social visiting. It is negatively the ceasing from our own work, Isaiah 58:13; Hebrews 4:10. The positive side is that it is a day set apart for the worship and special service of God. The Christian Sabbath on the first day of the week carries all of the significance to the church that the Jewish Sabbath carried to Israel minus the legalism and their traditional interpretations. The Christian Sabbath is to be kept with a freedom and spiritual significance that is different. It is a day for the public assembly of the church for worship and ministry and study, and Christians are under obligation to attend these gatherings—"Not forsaking the assembling of ourselves together," Hebrews 10:25. Jesus taught that works of piety, necessity and mercy are perfectly compatible with the proper observation of this day, Matthew 12:5, 8, 11, 12; Luke 6:1-5; 13:15, 16; 14:5; John 7:22-24.

VI. *EVANGELISM.* This may be defined as effort to bring others into definite Christian experience. This experience must include both crises and development; conversion, sanctification and growing Christian personality. This is the world's work of first importance—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matthew 6:33. The interests of Christianity are the greatest interests in the world. Personality is the greatest

value; hence personal experience is the most important task. One's first obligation is his own Christian experience and character building, next is his obligation to help others to the same end. This is the biggest and most important business of the world. Christ having made the provision for men to become Christians and live the Christian life, and the gospel of salvation and Christian character having been revealed to men, he that hears must in turn tell others and press upon them the claims of Christianity—"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," 2 Timothy 2:2. This is to continue from generation to generation. The gospel is to all men, and every man has the right to hear and be saved, others have just as good right as I do. But others must be told, and must be urged, the message is to be carried "to every creature," Mark 16:15; Acts 1:8; Romans 10:13, 14. To fail to be evangelistic is a great disaster—"His blood will I require at thine hand," Ezekiel 3:18. In the early church every member was expected to be evangelistic. On the day of Pentecost they all began to speak and bear witness, Acts 2:4. "He that winneth souls is wise," Proverbs 11:30; Daniel 12:3; James 5:20. Evangelism is a strong Christian obligation upon all, and should be an uppermost desire—"That I might by all means save some," 1 Corinthians 9:19-22.

WRITTEN ASSIGNMENT

A brief summary of man's obligation relative to the three topics discussed.

LESSON XVII

MAN—HIS ETERNAL HOME

Original Spirit—God, is eternal as to both the past and the future, is without beginning or ending—"from everlasting to everlasting," Psalm 90:2. All other spirit is the offspring from or created by Him and is everlasting as to the future; it has a beginning but no ending; it is immortal. God created man a spirit and clothed him with flesh, body and soul, hence man is immortal, there is for man a life after death. Because I live now I must live somewhere forever. When a man dies he "goeth to his long home," Ecclesiastes 12:5, to his eternal home. The Bible is our only source of information as to this long home and its conditions. Intuition and nature both suggest this future life but they bring no definite knowledge. If we reject the Bible we are left alone to speculation and in great uncertainty, but the Bible gives us light. From the Bible we learn that God's original purpose for man was an eternity of great satisfaction, pleasure, glory, realization, and accomplishment. But with the entrance of sin into human experience there came a great change that affected both the present and the future; sin immediately changed man's moral character and separated him from fellowship with God, and it projected into the future a state of suffering and despair for all who go into it with sin upon them. Man's future destiny is determined during his present life by his attitude and relationship to God, and the place of his future home as thus determined must be one of two places. The future home of man will be either heaven or hell. Both of these are places of real existence with real conditions. Let us see what the Bible has to reveal as to these places.

I. HEAVEN.

1. *The Origin of Heaven.* Heaven is a part of the creation of God. At first there was only unlimited space, but when God began to place bounds and limitations He created heaven—"In the beginning God created the heaven," Genesis 1:1; 2 Peter 3:5. He created worlds in space and determined their bounds.

2. *The Meaning of Heaven.* Heaven is eternal—"Eternal in the heavens," 2 Corinthians 5:1; Psalm 89:29, and it is immeasurable, Jeremiah 31:37. But the word heaven is used in three different meanings in the Bible. First, it is used to refer to the atmosphere around the earth where the clouds are and the birds fly, Genesis 1:7, 8, 20; Matthew 24:30. Second, it is used to refer to the immeasurable space in which the sun, moon and stars are set, Genesis 1:15-17; 15:5; Joshua 10:13. Third, it is used to refer to the place of God's more immediate dwelling—"God is in heaven," Ecclesiastes 5:2; and the place of His throne—"The Lord's throne is in heaven," Psalm 11:4. These may be the three heavens to which Paul refers, the third of which he was caught up to, 2 Corinthians 12:2.

3. *Where is Heaven?* We may have some idea as to the location of the first and second heaven but nothing is revealed as to the exact location of the third. And when the word heaven is used it is often not clear which of these, or whether all, is meant. Heaven is represented as being far away—"the heaven is high above the earth," Psalm 103:11; Isaiah 55:9; yet it is within speaking distance to certain persons—"Out of heaven he made thee to hear his voice," Deuteronomy 4:36; Mark 1:11; 2 Peter 1:18. Heaven is always spoken of as being up above—"he was received up into heaven," Mark 16:19; Psalm 14:2; Deuteronomy 30:12. But since our earth is round and revolving upon its axis, up would simply mean apart from the earth. And this may be true rela-

tive to heaven only since the coming of sin into the earth; the earth may at first have been a part of heaven.

4. *The Inhabitants of Heaven.* Heaven is the more especial abode of the omnipresent God; He is essential to heaven—"Heaven is my throne," Isaiah 66:1; Matthew 5:34; Acts 7:48, 49; and of Jesus—Stephen saw Jesus "standing on the right hand of God," Acts 7:55; Hebrews 4:14; 1 Peter 3:22; and of the Holy Spirit—"the Spirit descending from heaven," John 1:32; 1 Peter 1:12; and of the unfallen angels—"The angels which are in heaven," Mark 13:32; Matthew 18:10; 28:2. Heaven is the home of redeemed saints after they depart this life—"We have . . . an house not made with hands, eternal in the heavens," 2 Corinthians 5:1; Hebrews 6:19, 20; 1 Peter 1:4. We read also of cherubim and seraphim, and there may be other classes of beings of whom we know nothing.

5. *The Conditions in Heaven.* Heaven is a place where there is no sin, no evil, a place of perfect holiness—"His holy dwelling place, even . . . heaven," 2 Chronicles 30:27; Psalm 20:6. For man it is a prepared place—"And prepare a place for you," John 14:3. This preparation was necessary because of man's fall. Heaven is a place of individual, personal consciousness; it is a place of pleasure and joy—"Joy shall be in heaven," Luke 15:7; Psalm 16:11; a place of comfort—"He is comforted," Luke 16:25; a place of peace—"peace in heaven," Luke 19:38; a place where the will of God is done perfectly, Matthew 6:10. A brief description of the redeemed in heaven is given in Revelation 7:16, 17. Heaven is a safety deposit bank where the saints upon earth may lay up treasures for the future, Matthew 6:20; Luke 12:33.

6. *Who May and Who May Not Enter Heaven.* In order to enter heaven one must first be converted—"Except ye be converted . . . ye shall not enter into the kingdom of heaven," Matthew 18:3; must have their names written in heaven—"They which are written in the Lamb's book of life,"

Revelation 21:27; Luke 10:20; and do the will of God—"He that doeth the will of my Father which is in heaven," Matthew 7:21; Revelation 22:14. In order to enter heaven one must be made holy—"holiness, without which no man shall see the Lord," Hebrews 12:14; Matthew 5:8. It will require more than a formal profession and life to enter heaven—"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," Matthew 5:20; and the unrighteous shall not enter heaven, 1 Corinthians 6:9, 10; Galatians 5:19-21; Revelation 21:27.

Heaven may be the eternal home of man. God has made possible the going of man to this home and desires that all shall go to this home.

II. HELL.

1. *The Meaning of Hell.* The Old Testament word "hell" in our English Bible is a translation from the Hebrew word "sheol" which means "the unseen state." In the New Testament our word hell comes from three Greek words. The first of these is "hades" which is comparable to the word sheol and carries the same meaning. While the meaning of neither of these words necessitates a place of punishment, they do not exclude this. Since they are most largely used in connection with the wicked they must carry this meaning. The second of these is "Gehenna" which refers to the Valley of Hinnom or Gehenna, a valley to the south of Jerusalem where the Jews once offered their children to Moloch, but afterward it became a place of perpetual fire where they threw the rubbish and filth of the city. It was this place of trash burning in Jesus' day that He made to represent the place of everlasting torment and punishment of the wicked, and it is so used by the New Testament writers. The third word is "tartaros," used only in 2 Peter 2:4 and refers to the place to which the fallen angels

were sent. It is a place of outer darkness, of trouble and punishment. Not one of these words ever refers to the grave, or the place where the material body is placed after death, but always to the place of abode of conscious spirits or persons.

2. *The Conditions of Hell.* The fact of hell as a place of punishment for the wicked is clearly revealed—"The wicked shall be turned into hell," Psalm 9:17; 55:15; Proverbs 5:5; 7:27; "into everlasting punishment," Matthew 25:46. Hell is a place "prepared for the devil and his angels," Matthew 25:41 and is the abode of the fallen angels, 2 Peter 2:4. It was not made for man, and God never intended for man to go there; heaven was the purposed place for man. But when man sinned this closed the door of heaven to him and there was no place for him as a sinner but hell. It is because of sin and his neglect to be saved that man must go to hell. Hell is a place of conscious torment—"In hell he lifted up his eyes, being in torments," Luke 16:23; Psalm 18:5; 116:3, and a place of damnation—"The damnation of hell," Matthew 23:33.

3. *The Location of Hell.* Hell is always spoken of as being down—"Shalt be thrust down to hell," Luke 10:15; Isaiah 14:9; Ezekiel 31:16, 17. Hell is in the opposite direction to heaven.

III. THE LAKE OF FIRE.

The present state of hell is not the final state of the wicked. Hell must at some time give up its dead—"And death and hell delivered up the dead which were in them," Revelation 20:13. At the final judgment hell with all of its occupants will be "cast into the lake of fire," Revelation 20:14, 15. Into this place of burning the beast and false prophet will also be cast, Revelation 19:20; and the devil, Revelation 20:10; and all the wicked, Revelation 21:8. The lake of fire is eternal, is final, Revelation 14:10, 11. This is not annihilation, is

not burning up, it is "everlasting punishment," Matthew 25:46; it is eternal banishment from the presence of the Lord, 2 Thessalonians 1:9.

IV. THE FINAL STATE OF THE RIGHTEOUS.

Neither is the present state of the righteous in heaven their final state. They are yet in waiting for the event described in 1 Thessalonians 4:15-17, and 1 Corinthians 15:51, 52, and Psalm 17:15. The saints are to have "great recompense of reward," Hebrews 10:35; Matthew 5:12, and how great we cannot now know; are to behold the glory of Christ and be glorified with Him, John 17:24; Romans 8:17; and are to "reign with him," 2 Timothy 2:12; Revelation 3:21. They are to receive a crown of righteousness, a crown of glory, a crown of life, an incorruptible crown, 2 Timothy 4:8; 1 Peter 5:4; James 1:12; Revelation 2:10; 1 Corinthians 9:25. They shall be "partakers of the inheritance of the saints in light," Colossians 1:12; an eternal and incorruptible inheritance, 1 Peter 1:4; Hebrews 9:15. The saints are heirs of God and joint-heirs with Christ to the Father's estate, Romans 8:17.

WRITTEN ASSIGNMENT

Give reasons for your belief that there is life after death. What determines the place of the after death life?

PART FOUR

THE DOCTRINE OF THE CHURCH

CHAPTER XVIII

THE CHURCH

“The Church of God is composed of all spiritually regenerate persons, whose names are written in heaven. The churches severally are to be composed of such regenerate persons as by providential permission, and by the leadings of the Holy Spirit, become associated together for holy fellowship and ministries. The Church of the Nazarene is composed of those persons who have voluntarily associated themselves together according to the doctrines and polity of said church, and who seek holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, and the simplicity and spiritual power manifest in the primitive New Testament Church, together with the preaching of the gospel to every creature.”—*Nazarene Manual*.

I. THE MEANING OF THE CHURCH.

Our English word church is translated from the Greek word “ekklesia” which means “that which is called out.” The Greeks used it as the name for their town meetings. In Christian usage it has been given a somewhat different meaning. Here it is “the called out ones” through the gospel message and the definite Christian experience. It is purely a New Testament word and has no exact Old Testament equivalent. In the Old Testament we have the “congregation,” and the “assembly,” and the “convocation,” but the church is something different and more than all of these. The church is a New Testament arrangement, instituted by Christ. He prepared the way for it and trained its first leaders during His lifetime, but it was not finally set up until after His death. In His reply to Peter’s great confession of His deity, Christ

said, "Upon this rock I will build my church," Matthew 16:18, thus showing that it had not yet been built. But immediately after Pentecost it had been begun, for then there were additions made to the membership—"The Lord added to the church," Acts 2:47. The Church is Christ's Church, is built by Him and had its beginning on the day of Pentecost. The word church appears in the Bible but three times before the book of Acts.

The Church is now located both upon earth and in heaven—"The whole family in heaven and earth," Ephesians 3:15. That part which is in heaven we speak of as the "Church Triumphant," and the part yet upon the earth as the "Church Militant." One of these has fought and won while the other is still fighting. Our present study has to do with the Church Militant. And this Church again has its two divisions or parts. There is first what we may choose to call the mystic church and second the organized church.

1. *The Mystic Church* is all those who have come into that inward mystical union with Christ through the spiritual birth. We get this name for this part of the church from the picture of the church under the figure of the marriage relation—"They two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church," Ephesians 5:31, 32. All of the members of this part of the church are made such by a spiritual birth; they are born into it. This is the kingdom of heaven on earth, and only by conversion can one enter this kingdom—"Except ye be converted . . . ye shall not enter the kingdom of heaven," Matthew 18:3. It is the body of Christ—"For his body's sake, which is the church," Colossians 1:18, 24. The body is the dwelling place of the spirit and the organism through which the spirit works and is manifested. The church is the present earth dwelling place of Christ's Spirit—"Ye also are builded together for an habita-

tion of God through the Spirit," Ephesians 2:22. The true mystical church is both born of and filled with the Spirit.

2. *The Organized Church* is the church as formally organized for fellowship and co-operative service for Christ here in the earth; it is men and women associated together under certain formal arrangements to represent and carry on the work of Christ; it is the church with its form of government, its stated creed, its officers and methods of administration. A church may operate with a small amount of organization, but no church can function without any organization. The present world condition calls for the church organization and the Christian cause cannot get on in the world without this. And the church is sufficiently essential and valuable to call for the very best adapted organization for the accomplishment of its purpose. We see this organized church clearly in the New Testament. It was in this form of the church that elders were appointed—"Ordained them elders in every church," Acts 14:23; and other officers were appointed to carry on the business—"Whom we may appoint over this business," Acts 6:3.

3. *The Church Within the Church*. When the church is as it should be it is but one church; the mystical church will be in the organized church and the two will be identical as to membership. And they were thus identical at the beginning. On the day of Pentecost there were one hundred and twenty charter members of the church and these were all of one experience and one accord; they all acknowledged the headship of Christ through the Spirit and all received the filling with the Holy Spirit; there was not one false professor or hypocrite in the company—"They were all filled with the Holy Ghost," Acts 2:4. How wonderful if it could have remained this way. But it was not long until a difference between the two began to develop. Certain persons began to desire prominence and seek leadership—"Diotrephes, who loveth to have the pre-eminence among them," 3 John 9, 10. Legalism and ritualism as

an essential to salvation soon began to appear. A certain group began to teach, "Except ye be circumcised after the manner of Moses, ye cannot be saved," Acts 15:1. A dominating clergy began to develop and men without the filling and leading of the Spirit began to come into power and the Holy Spirit was pushed aside, the forms and creeds and ritual began to be substituted for spirituality, and the clergy drifted toward the priesthood. A growing number were found in the organized church who were no part of the mystical church. But because of this the organized body did not cease to be the church.

The two have continued together through the Christian centuries, the smaller mystical church within the organized church holding it as largely as possible to its true purpose. But this has resulted in a very checkered history which began in New Testament times. Dissensions and heresies early appeared in the church with which the apostles and the true believers had to contend—"Of your own selves shall men arise, speaking perverse things, to draw away disciples after them," Acts 20:29, 30; Galatians 3:1. Already the spirit of antichrist was at work—"The mystery of iniquity doth already work," 2 Thessalonians 2:7; 1 John 4:3; 2 John 7. And false teachers and workers in the church increased, and will continue to increase more and more—"They will increase unto more ungodliness," 2 Timothy 2:16; 3:13. But the mystical church remains true and pure through all up to the time of her presentation to her Bridegroom—"A glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish," Ephesians 5:27. Like their Master, these must suffer—"All that will live godly in Christ Jesus shall suffer persecution," 2 Timothy 3:12; and have been driven to reformations and the forming of new denominations. How long this will continue we do not know, but the time is coming when the mystical church will be caught out of the organized church and away from the world "to meet the Lord

in the air," to be forever "with the Lord," 1 Thessalonians 4:16, 17; Hebrews 9:28; Revelation 3:21. The organized church will then entirely apostatize. With Jesus and the mystical church gone from it, like the Jewish temple of Christ's day, "Your house is left unto you desolate," Matthew 23:38, and the antichrist will enter and take full possession, 2 Thessalonians 2:4. The failure to see these two phases of the church has led to much misunderstanding and some disappointment in the church. Neither perfection nor ideal conditions can be expected in the outward organization. Nevertheless it is the greatest institution there is among men, and is one of the three institutions of divine origin essential among men—the home, the state, and the church.

II. THE FOUNDATION OF THE CHURCH.

The church is an institution of divine origin; it is Christ's church, built by Him, and built upon a rock—"Upon this rock I will build my church," Matthew 16:18. In response to the question, "Whom say ye that I am?" Peter had answered, "Thou art the Christ the Son of the living God." In acknowledging the correctness of this answer Jesus told Peter that this belief was not the result of his reasoning alone, or of human teaching, but of divine revelation—"Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Then follows the statement, "Thou art Peter, and upon this rock I will build my church," Matthew 16:16-18. Peter means "a stone," and some have interpreted this in such a way as to make him the rock upon which the church is built. But Peter is not the rock; he is but a small piece of a rock, a stone. He has his place in the foundation along with the other apostles and prophets, "Built upon the foundation of the apostles and prophets," Ephesians 2:20, that is, upon the inspired writings of these persons. The rock upon which the church is built is Christ—"Jesus Christ himself being the chief

corner stone," Ephesians 2:20. Christ is several times referred to as a rock in the Bible. But this rock is more; it is a divine revelation of the person of Christ as the Son of God, His deity; the acceptance of this revelation and its confession before men. This is not only the church of God; it is the church of Christ and requires this confession of the deity of Christ, Matthew 16:16. To speak of the Unitarian Church is a misnomer. A belief in God without Christ in the Godhead is to go back to Judaism or Mohammedanism and miss the church.

It cost God His own blood, which was the blood shed by Christ, to bring the church into being—"The church of God, which he hath purchased with his own blood," Acts 20:28. There can be no true church apart from the blood atonement of Jesus Christ and man's belief in that atonement and the Saviorhood of Jesus through that atonement—Christ "gave himself for" the church, Ephesians 5:25, and He is "the head of the church," Ephesians 5:23; Colossians 1:18.

III. THE MEMBERSHIP OF THE CHURCH.

The membership in the mystical church consists of those whom the Lord adds to it by a definite experience of salvation—"The Lord added to the church daily such as should be saved," Acts 2:47. When one yields his life to Jesus Christ and is born again; he is born into the church, into the fellowship of the saints. None but Spirit born Christians are members of the church in this sense. One who thus becomes a member of the mystical body should then join the organized church and by this identify himself outwardly with the Christian body. The outward church has power over its membership both to receive and dismiss so that one must join and be received into its membership. None but Christians should be received into this membership. It is essential to the purity of the church that the door of membership be properly guarded.

A clear testimony as to faith and experience must be required. Each denomination then has the right to make its own membership requirements as to certain details of faith and behavior provided these are in harmony with the teachings of the Bible.

The pastor will be the proper person to formally receive members into the church, but he should never do this until the applicant has given full assurance of Christian experience and harmony with the doctrines and polity of the church, and his name has been passed upon by the proper persons. Some churches are too careless at this point, but with the best of care some mistakes will be made. Also some who come in properly will backslide after a time and continue in the membership. The church should hold on to these with the hope of their recovery, and thus there will be some unsaved persons in the membership of the church. But the time may come when some may so far depart from the Christian way as to require discipline and possible dismissal—"Put away from among yourselves that wicked person," 1 Corinthians 5:13. However, this must not be done until due effort has been made to restore such an one—"If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness," Galatians 6:1.

The church at first was composed of Jews only. Jesus was a Jew; all of the apostles were Jews, the preaching of the gospel was "to the Jews first," and all of the first converts were Jews—"Preaching the word to none but unto the Jews only," Acts 11:19. It must begin with some people, and the Jews had been the chosen people for centuries back. But never was it the purpose that the true religion was to be to the Jews alone; the prophecies are clear as to this. But the Jews failed to recognize this fact and would have made of Christianity a Jewish sect. But this could not succeed. Soon there was, under the leadership of the Holy Spirit, a turning to the Gentiles—"It was necessary that the word of God

should first have been spoken to you: but seeing ye put it from you . . . we turn to the Gentiles," Acts 13:46. The church is neither Jew nor Gentile; it is no respecter of nationalities or of race or of color; it is to the whole world and all may come into it, Colossians 3:11; Romans 1:14, 16.

WRITTEN ASSIGNMENT

Describe the two phases of the Church.

LESSON XIX

THE CHURCH—ITS ORGANIZATION

In the present world conditions organization is essential to the expression of life. The church must have organization in order to serve. Men cannot work together without arrangements and direction. There must be supervision and administration, leadership and workers, and methods of work. The church is of divine origin but the details of organization were largely left for men to work out to meet the growing need. General principles only have been fixed by God; the detailed arrangements have been a progressive development. Only those arrangements that have been set up in the earliest years of the church are found in the Bible. Some of these methods were for the present need and were somewhat local and passing as the "all things common" of the Jerusalem church, but the principles were permanent.

I. THE FORM OF GOVERNMENT.

There is no direct command or revelation as to the exact form of church organization. This evidently is not an essential. Today we have the strong episcopal form, the congregational form, and forms modifying and combining these forms. There are both possibilities and dangers in any of these forms. The secret of success will be found largely back of the form. But there are certain principles that should be controlling in any form. Among these we may mention the following. (1) Christ is the head—"And gave him to be the head over all things to the church," Ephesians 1:22; 5:23; Colossians 1:18. The importance of this point cannot well be overemphasized. Christ has never passed this headship to any man. A failure to recognize this headship in the organization of the church is

its ruin. (2) The place of the Holy Spirit in leadership and empowerment, the recognition of His presence and co-operation—"For it seemed good to the Holy Ghost, and to us," Acts 15:28. (3) That there is to be a human leadership, but not a dictator, that is to lead under the divine guidance—"The flock (the church of God), over the which the Holy Ghost hath made you overseers," Acts 20:28. (4) There is to be the Council with its decrees, and there must be rules and discipline, Acts 15:6, 19, 20; 16:4. (5) There is to be no priesthood in the officary. In His becoming the head of the church Christ becomes the Great High Priest for us—"We have a great high priest, that is passed into the heavens, Jesus the Son of God," Hebrews 4:14; 2:17; 5:10. Then every believer becomes a priest and has direct access to God through Jesus and needs no other intermediary—"And hath made us kings and priests unto God," Revelation 1:6; 5:10.

II. THE OFFICERS OF THE CHURCH.

In Paul's writings he records by divine inspiration two lists of church officers—I Corinthians 12:28; Ephesians 4:11. In the first of these records he says that "God hath set" these officers "in the church," and in the second record he says that these officers are the gift of Christ. In these lists there is the recognition of two types of officers, that of the ministry and that of "governments"; the clergy and the lay officer. At the beginning there were but the two, the apostle and the disciple, and the apostle held the entire official field, Acts 4:35. The apostles soon asked that this be changed—"Look ye out among you seven men . . . whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word," Acts 6:3, 4. On this first church board or committee there were two, Stephen and Philip, who engaged in ministerial work also. The clergy has always been more or less active in the business of the church.

1. In these lists given by Paul the first and highest office is that of *apostle*. There were twelve of these, with Paul added later as a special apostle to the Gentiles. These were invested with an authority somewhat beyond that which has been given to any others. The necessary qualification for this office was, one who had accompanied them, followed Jesus, and could be "a witness with us of his resurrection," Acts 1:21, 22. Paul was qualified for this place by the special appearance of Jesus to him "as of one born out of due time," 1 Corinthians 15:8, and by his special divine commission. This office was not continued beyond these thirteen persons, with the exception that Barnabas was once called an apostle in associating his name with that of Paul, Acts 14:14, and James the brother of Jesus is once called an apostle, Gal. 1:19. But there soon developed in the church an officer comparable to that of the apostle but in a more limited sense, an officer of general supervision. These were called "*episkopas*," which is translated in to our English as bishop, Philippians 1:1; 1 Timothy 3:1, 2; Titus 1:7; and overseer, Acts 20:28. This word means, one who superintends. At first it was the name given to the superintending pastor of the local congregation. As the church grew and connectional arrangements became necessary it became the name used for the superintendent of a group of churches. Some form of superintendency is necessary if there is to be any effective connectionalism.

Next on the list of officers we have the *prophet*. The prophet is a forthteller, a public expounder, a seer, one with a special vision. Prophet may cover the whole field of the public ministry, and if so it would include the pastor and the evangelist. It seems to have this broad meaning in Paul's first list, but in his second list the pastor is named separately. In this second place the prophet refers more to the minister who at special times speaks under an unusual divine illumination and

may reveal future events as did Agabus, Acts 11:28; 21:10, 11.

Thinking of this public ministry as a whole we have the two types, pastoral and evangelistic. This may not necessarily mean two different persons, the one person may sometimes combine the two types, but often it is a different person for each. The word pastor appears but once in our English New Testament, Ephesians 4:11. Its meaning is, a shepherd or feeder, and it appears many other times in the original Greek but in every other place it is translated as shepherd. Jesus is the "great shepherd of the sheep," Hebrews 13:20; 1 Peter 2:25; 5:4; and the pastors are the under shepherds. The pastor remains with the flock; feeds, cares for and leads the congregation. The evangelist is the "one who announces good tidings," Acts 21:8; Ephesians 4:11; 2 Timothy 4:5. The evangelist is a traveling minister, going from place to place holding series of meetings in the interest of definite conversions and sanctifications.

In this same group we also have the "presbuteros" or *elder*, Acts 14:23; 20:17; 1 Timothy 5:17; Titus 1:5. The literal meaning of this word is "aged person" and a slightly different form of the same word is so translated—"the aged women," Titus 2:3. It is also translated ambassador—"We are ambassadors for Christ," 2 Corinthians 5:20. The exact place of the elder does not seem clear. Some denominations now use this word as referring to the ordained minister only, while others used it to refer to a certain elected position of a layman. In the New Testament times elders were ordained—"When they had ordained them elders in every church," Acts 14:23; Titus 1:5. They were rulers—"the elders that rule well," 1 Timothy 5:17; and overseers who are to feed the flock, pastors—"The elders which are among you . . . feed the flock of God which is among you, taking the oversight thereof," 1 Peter 5:1, 2; Acts 20:17, 28. The elders met with the apos-

tles in the Jerusalem counsel—"The apostles and elders came together for to consider of this matter," Acts 15:6; and the elders laid their hands upon the one being ordained—"The laying on of the hands of the presbytery" (the assembly of the elders), 1 Timothy 4:14.

This group of officers in the church are the clergy, the ministers, the preachers. They are the group to which the commission is especially directed to, "Go ye into all the world, and preach the gospel to every creature," Mark 16:15. This is not a foreign missionary call, but an everywhere mission call. These are to be especially called of God to the work and then ordained by the church—"Separate me . . . I have called," Acts 13:2, 3.

A second group of officers in the church are the *teachers*. In Paul's second list of officers the teacher is named in connection with the pastor, "pastors and teachers." The successful pastor must have something of the teaching gift. But in the first list the teacher is named separately. There is the teacher apart from the work of the pastor, a special teaching ministry by the teacher. Christ's great commission is to, "Go ye therefore, and teach," Matthew 28:19. Jesus was the world's greatest teacher—"We know that thou art a teacher come from God," John 3:2; "He opened his mouth, and taught them," Matthew 5:2. Mark mentions His teaching the people fourteen different times. And He taught differently from the others—"As one that had authority, and not as the scribes," Mark 1:22. Also, the Holy Spirit came to be our teacher—"For the Holy Ghost shall teach you," Luke 12:12; John 14:26. Teaching is one of the divine methods through the church. There were teachers as well as prophets or preachers in the church at Antioch—"Now there were in the church . . . certain prophets and teachers," Acts 13:1. Much is said in the Acts about the apostles and others teaching, as, "They entered into the temple early in the morning, and

taught," Acts 5:21. Religious teaching was commanded strongly in the Old Testament—"These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children," Deuteronomy 6:4-7; 4:9. And Christian Religious Education is commanded equally as strongly of the church. The Word must be taught as well as preached—"And he continued there a year and six months, teaching the word of God among them," Acts 18:11; 15:35. Paul clearly gives us the educational program for the church—"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," 2 Timothy 2:2. This calls for the special teacher who has ability and is faithful, and this is to continue from generation to generation.

In the present set up of the church we have the church school with its Sunday school, Vacation Bible school, Weekday Bible school, and other educational work, as the department of the church to carry on this teaching ministry through the specially appointed teachers who are officers of the church.

3. The third group of officers of the church are those that may be classified under the term "*governments*" used by Paul in his first list. In this group will be the council, the assembly, the conference, the business meetings with their boards, committees and individual officers elected by the body. The first meeting of a general council or assembly is recorded in Acts 15:6-29. This council considered definite problems vital to the success of the church and passed decrees which were sent to the local churches to be observed, v. 30; 16:4. Before this, possibly only as charter members of the church, they held a meeting and chose an apostle to fill the vacancy made by Judas. It was supposed that the apostolic body should be full at the beginning of the church.

The first set up of a board or committee for a particular task is recorded in Acts 6:1-6. This was something similar

to the present board of stewards. As the need arose other such boards were arranged for and set up.

As to the individual officers we have only the example of James as the chairman of the first council who gave the final sentence, Acts 15:19. But there must also be the secretary, the treasurer, and other such officers.

We also have some sample of the work of the General Superintendent as we follow the journeys of Paul. He not only organized and set new churches in order but also revisited them, confirming and strengthening them, Acts 14:21-23. He also delivered unto the church ordinances which they kept, 1 Corinthians 11:2, and appointed pastors—he left Titus in Crete that he “shouldest set in order the things that are wanting, and ordain elders in every city,” Titus 1:5.

WRITTEN ASSIGNMENT

A discussion of the Church organization.

LESSON XX

THE CHURCH—ITS TASK AND METHOD

I. THE TASK OF THE CHURCH.

The church is distinctly and solely a Christian religious institution. All with which it has to do, all of its purposes and activities, must be lifted to this level. In the words of Nehemiah it may say, "I am doing a great work, so that I cannot come down," Nehemiah 6:3. The church is the great organized agency among men to represent Christ and carry on His cause in the world. As Christ was about to go away back to the Father, He said in His prayer—"As thou hast sent me into the world, even so have I also sent them into the world," John 17:18. To the church was given the commission to carry the gospel to every nation, Matthew 28:19; and to every creature, Mark 16:15. And where the church has failed to go there they are without the gospel. The work of the church is the work of God in the world, man co-operating with God in His world work—"We are laborers together with God," 1 Corinthians 3:9. It is the most serious and the most important work, the greatest business in the world.

It is the task of the church to bring the knowledge of God, His character and His will to men everywhere—"That they might know thee the only true God," John 17:3; to bring the knowledge of Jesus Christ as the Savior to fallen and lost men—"And Jesus Christ, whom thou hast sent," v. 3b; to bring the knowledge of the Holy Spirit as a teacher and guide to a world that has lost its way and cannot find its way back—"He will guide you into all truth," John 16:13. The church is an ambassador for Christ—"As though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God,"

2 Corinthians 5:20. It is the task of the church to bring to man the knowledge of the true way of life, the correct standard of living, of how to live and serve together and gain a home in heaven.

It is the task of the church to provide a place and condition of holy fellowship, of clean and wholesome and helpful social contacts, to meet the social needs of man on a high moral and Christian level—"That ye also may have fellowship with us," 1 John 1:3, 7. It is the task of the church to bring about such conditions among men here in the world as will the most largely contribute to the most successful Christian life and living.

The task of the church is both individual and social. Every person must live his own life, but the individual must also live with others, he is a member of and influenced by society—"For none of us liveth to himself," Romans 14:7. Absolute individualism or absolute socialism will bring ruin; either is impossible. Neither autocracy nor communism can finally succeed. The ideal for the church is neither episcopacy nor congregationalism. The more biblical way would seem to be co-operation under leadership, not dictatorship. The church must give attention both to the individual and the social interests, must help and serve both with the person and the group.

1. *The Church Group Task.* It has always been the custom of the church to meet together in groups. At first these meetings were held in private homes—"The church that is in their house," Romans 16:5; 1 Corinthians 16:19; Colossians 4:15; Philemon 2. These group meetings are necessary in order to secure harmony and unity of purpose and thinking and acting; it is for the bringing of the people together not only physically but also mentally and spiritually. The command is, "Not forsaking the assembling of ourselves together,"

Hebrews 10:25. The purpose of these group meetings divides them into at least four types.

(a) First we have the meetings for worship and devotion. Worship is the highest exercise of Christianity. It is consciousness of God, adoration of God, fellowship and communion with God. God alone may be truly worshipped and worship is an essential in true religion—"Thou shalt worship the Lord thy God, and him only shalt thou serve," Matthew 4:10. And this worship to be acceptable must be "in spirit and in truth," John 4:24. Worship at last must be individual, it must be personal consciousness, the contact of a human spirit with the divine Spirit. Unless this very personal relation is present there is no real worship. But there is a fellowship when persons worship together that is important to spiritual strength and growth, Isaiah 40:31. This not only brings the worshippers closer to God but closer to each other, Matthew 18:20. In these services there may be meditation, prayer, singing together in the Spirit, devotional Bible reading, praise. We have here the highest of social values.

(b) There are meetings for the preaching of the Word of God, the pastoral preaching with the purpose of soul culture and the evangelistic preaching with the purpose of the salvation of souls. Christianity calls for a definite personal experience of conversion and sanctification, a birth of the Spirit and a baptism with the Spirit, and these must be presented to and urged upon the people in the public preaching; Christianity calls also for the culture and growth of the life thus entered into and pastoral preaching is required. Meetings with these purposes must be held.

(c) There are special group or class meetings for teaching, the Bible conference, class or institute; the Sunday, Vacation, and Weekday Bible School. An increasing knowledge of the Word of God is essential to growth and strength. Learning is

a part of life and teaching is essential to right learning. The church must provide for Christian religious teaching.

(d) There will be meetings for conference, discussion, solving of problems, planning, and business. These are necessary if there is to be real co-operation. When someone dictates and others simply obey orders there will be following but there may not be so much co-operation. There must be co-operation of interest, and consideration, and planning, as well as acting in the work of the church. And the business which concerns the group calls for the business meeting.

The social task of the church reaches beyond the part taken in and the work through these group meetings. There is the responsibility to the community, the state and the nation, and the cause of Christianity and Christian living are affected by these. Community conditions affect both the church and the individual and the church dare not be indifferent to these conditions. It must work to Christianize, as far as possible, these conditions.

2. *The Church Task with the Individual.* As important as is the public contacts and the social conditions, the work of Christianity cannot succeed by this alone. Much more than a social gospel is required. Finally the task is individual. No social work will save the soul. It may be greatly conducive to this, but it is the individual that must be saved. Jesus did much work direct with the individual. Examples of this are His work with Nicodemus, John 3:1-13, and the woman of Samaria, John 4:7-26. Philip not only did mass evangelism but also personal evangelism—Acts 8:26-39. Paul in his missionary work did the same. The task of the church is the conversion of the individual sinner and the sanctification of the individual believer, and the building up and strengthening of each individual in the faith. Not the masses as such, for the mass is but individuals together, and the reaching of the mass can only be as the individual is reached; not social

conditions primarily, but the individual salvation and spiritual development of the individual is the great task of the church,—“For the perfecting of the saints . . . till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ,” Ephesians 4:12-16.

II. THE METHOD OF THE CHURCH.

The church is to carry on by evangelism, education, witnessing, and social service accompanied by prayer and faith. There must first be preaching—“Go ye into all the world, and preach the gospel to every creature,” Mark 16:15; Romans 10:14, 15; 1 Corinthians 1:21; 2 Timothy 4:2. There then must be teaching—“Go ye therefore, and teach all nations . . . Teaching them to observe all things whatsoever I have commanded you,” Matthew 28:19, 20; Colossians 3:16; 1 Timothy 4:11. There must also be witnessing, testifying to what one really knows and being an example of the truth—“Ye shall be witnesses unto me,” Acts 1:8; Luke 24:48. And there must be social service—“Whosoever shall give you a cup of water to drink in my name . . . he shall not lose his reward,” Mark 9:41; Matthew 25:25-34; James 1:27; 2:15, 16; 1 John 3:17. Only the few are called to preach. A much larger number will find a place as teachers. All must witness and render helpful Christian service to others. The method of the church will bring all into its service.

The church must employ sound business principles; also tested and approved techniques that have the promise of success—“Not slothful in business,” Romans 12:11. There is too much at stake in the work of the church for any careless business methods to be allowed. The church deserves the very best planning, the very best of methods and skill that it can command. But the church is different and cannot be successfully carried on as is other business; the best of human

arrangement, skill and administration alone must fall short of real church work—"Except the Lord build the house, they labor in vain that build," Psalm 127:1. Beyond the necessary organization, methods and administration there are three essentials for church success.

1. Jesus, understanding this condition, commanded that there should first be a tarrying for a *spiritual enduement*—"Tarry ye in the city of Jerusalem, until ye be endued with power from on high," Luke 24:49. It is the experience of Pentecost that makes the work of the church possible and successful in the hands of man. Without this there will be a failure to reach the real level and purpose of church work. The officers of the church are to be persons filled with the Holy Spirit, Acts 6:3, 5; 1:8.

2. *Prayer* is an essential technique in church work. Prayer is dependence upon God and calling upon Him for help in both planning and executing. No man or set of men by their own creaturely activity can do the work of the church. It is a work of co-operation, and when God is not helping there is failure—"Without me ye can do nothing," John 15:5. There must be prayer, seeking instruction and help from God.

Prayer must be made in the name of Jesus—" whatsoever ye shall ask in my name, that will I do," John 14:13, 14; 15:16. Our own name is useless as we have no credit in the Bank of Heaven. Prayer must be "in the Spirit," Ephesians 6:18; Jude 20. Praying in the will of the flesh will not bring the answer. But "If we ask any thing according to his will, he heareth us," 1 John 5:14. Prayer must be made with sincere desire—"What things soever ye desire," Mark 11:24. Prayer should at times be accompanied with fasting—"Howbeit this kind goeth not out but by prayer and fasting," Matthew 17:21; Acts 13:2, 3; 14:23.

3. *Faith in God and faith in the task* is another essential technique. "Without faith it is impossible to please him,"

Hebrews 11:6, and where there is no faith, "not many mighty works" can be accomplished, Matthew 13:58. All men have faith. Life is impossible without faith. But all men do not have Christian faith. This is something different from the common universal faith. This is a faith that reaches beyond mere intellectual belief, though it must embrace this; it must reach the heart—"believe in thine heart," Romans 10:9, 10. Four elements are essential to this faith, i. e., knowledge, assent, consent, and laying hold. Christian faith is not just believing anything providing one is sincere. It is believing certain definite things which brings certain definite results. There must be unquestioned faith in God and His word, in Christ and His work, in the church and its task.

It is easy for men to somewhat lose sight of these more spiritual techniques of the work of the church in the busy rush of life and to give the larger attention to the more natural and temporal methods. And Satan's greatest point of attack upon man seems to be at the point of prayer and faith. The question to Eve was "Hath God said," and then to contradict what He had said, "Ye shall not surely die," Genesis 3:1, 4. And to Jesus he suggested doubt as to God's witness to His divine Sonship, Matthew 3:17; 4:3.

III. THE SUPPORT OF THE CHURCH.

The Bible has much to say about personal stewardship and the giving of money, but not so much directly as to the support of the church as such. There is not the slightest suggestion that the church shall in any way enter the commercial field for support. Jesus placed His disapproval upon all such methods, Matthew 21:12, 13. But the church and its workers must be supported—"Even so hath the Lord ordained that they which preach the gospel should live of the gospel," 1 Corinthians 9:14; Matthew 10:10. The proper method of church support is clearly by free will offerings and the people are ex-

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pected to give systematically, proportionately and willingly, 1 Corinthians 16:2; 2 Corinthians 8:12; 9:7. In the Old Testament there was a system of tithes and offerings arranged for the support of the temple. This tithing was approved of Jesus—"Ye pay tithes . . . these ought ye to have done," Matthew 23:23.

"We believe that the scriptural method of gathering money for the support of the Church is by means of tithes and offerings. We urge that our people adopt tithing as the scriptural and satisfactory plan, that each member may do his minimum share in the support of the whole church, local, district, and general. And on the basis of the divine promises to liberal givers, we exhort our people to make freewill offerings, in addition to tithes, as generous as circumstances will permit."—*Nazarene Manual*.

WRITTEN ASSIGNMENT

What is the purpose and place of the church in the world?

LESSON XXI

THE CHURCH—THE SACRAMENTS

During the Old Testament times their religion was largely represented by symbols or types, and their worship and religious life was expressed by certain ritualistic observances that were given to them from God through Moses. In the New Testament this was quite largely changed; the ceremonialism was dropped and a more spiritual program took its place. Symbolism and ritualism have a strong tendency to drift into mere formal observances and become a hindrance to faith. However a small amount of these may be helpful to faith and be a strong witness to outsiders if held in their right place. There are four of the elements that were used in this Old Testament ceremonialism that have been brought over and adapted in New Testament Christianity with a Christian meaning. These are: water in baptism, unleavened bread and wine in the communion service, and oil in the anointing for divine healing. By these the two Testaments are somewhat joined together as both belonging to the true religion. The first two of these have been largely received and practiced throughout the history of the church, but the third has not been so largely used. A few Christian bodies have rejected the whole of this symbolical expression basing their belief on the spiritual nature of Christianity and such Bible verses as Colossians 2:14, 20; Romans 2:28, 29; 2 Corinthians 3:6. These are not to be condemned for their faith, Colossians 2:16.

I. BAPTISM WITH WATER.

There are different baptisms referred to in the Bible, such as the "baptism of repentance," Acts 19:4; baptism "into Christ" and "into death," Romans 6:3; and the "baptism with

the Holy Ghost," Matt. 3:11. Our present study is the "baptism with water," Acts 8:36. The simple meaning of this word is "to initiate into." We are told that the old covenant "stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Hebrews 9:10. The word "washings" here is translated from the Greek "baptizo" which in every other place is translated baptism. Water baptism was a part of the Old Testament ritual. It was practiced in receiving proselytes into Judaism. When John began his ministry he adopted this custom of public confession in receiving members into Christianity and gave it a new meaning. As he used it, it was as a symbol and testimony, for those who received his ministry, who confessed their sins, repented, and believed on the coming Christ, Matthew 3:6-8; Acts 19:4. John did not preach water baptism. He preached repentance and the coming of Jesus, Luke 3:3, 16; Mark 1:4-7, and administered baptism as a public confession and testimony. This is called John's baptism, Acts 19:3. Jesus received this baptism in order "to fulfil all righteousness," Matthew 3:15. John tells us that he came baptizing that Jesus "should be made manifest to Israel," John 1:31.

When Jesus came, had chosen His disciples, and began his public ministry, He continued this same method of public confession and testimony—"After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized," John 3:22. The disciples however did all of the baptizing in His name, for "Jesus himself baptized not," John 4:2. The only baptism administered by Jesus was "with the Holy Ghost," Matthew 3:11. Water baptism is always administered by man. From this time on this custom has been followed almost universally in the church. This is Christian baptism.

1. *The Meaning of Christian Baptism.* Water baptism is neither an instrument of nor an essential to salvation. The thief

on the cross was promised that he should be with Jesus in paradise without this baptism, Luke 23:43. No doubt he would have been baptized had there been the opportunity, but the absence of the baptism did not prevent his salvation. One is to be baptized because he is saved and not in order to be saved. The baptism with water has been defined as "an outward sign of an inward work of grace." The work of grace for which this is a sign is regeneration and forgiveness—"Be baptized, and wash away thy sins," Acts 22:16. One must first confess his sins and give evidence of genuine repentance before he can receive Christian baptism, Matthew 3:6-8; Mark 1:4, and believe on Jesus Christ—"believed and were baptized," Acts 18:8; 8:12, 37. Without this it is but a formal ceremony in which the candidate gets wet. With this it becomes a symbol of grace, a testimony to the public that the person has accepted Christianity and his faith that Christ has freely forgiven all his sins and accepted him into the heavenly family, that he has been converted.

Baptism marks a moral Rubicon, a break from the old life, the old way of thinking and living and a pledge to forever follow the Christian way. It has become so common among us, and so formal, that it is to be feared that its meaning is often almost lost and its seriousness not realized.

2. *The Mode of Baptism.* The baptism with water is always administered by man but never in the name of a man or an institution; it must be administered in the name of the Trinity—"In the name of the Father, and of the Son, and of the Holy Ghost," Matthew 28:19, or "in the name of Jesus Christ," Acts 2:38; 19:5.

Three modes of water baptism have been used by the church, i. e., sprinkling, pouring, and immersion. It is impossible for us to be absolutely certain as to the exact mode used in the incidents recorded in the New Testament or in the early church. Some assert that the Greek word for baptism

implies a certain mode while other equally as strong scholars deny this. All three of these modes have some Bible foundation and have been practiced by the various denominations during the Christian centuries. This suggests that the mode is not essential and this may be left to the choice of the candidate.

3. "We believe that Christian baptism is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers, as declarative of their faith in Jesus Christ as their Savior, and full purpose of obedience in holiness and righteousness. Baptism being the symbol of the New Testament, young children may be baptized, upon request of parents or guardians who shall give assurance for them of necessary Christian training. Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant."—*Nazarene Manual*.

II. THE LORD'S SUPPER.

1. *Its Institution.* This is sometimes called the Eucharist and the Communion Service. It again is purely a New Testament sacrament, but it is based upon and taken from an Old Testament custom. Its institution was in connection with the keeping of the Passover feast by Jesus and His apostles, Matthew 26:17-30; Mark 14:22-24; Luke 22:19, 20; John 13:1-4. The story of its institution is also referred to by Paul in 1 Corinthians 11:23-26. When they came to the place in this feast where the bread and wine were passed for the last time, Jesus lifted these two elements out of this feast, gave them a new and enlarged meaning, and projected them into the new covenant as the new supper in the place of the old feast. They had been keeping this feast in remembrance of the deliverance from the Egyptian bondage, and it may still give some testimony as to the truth of that deliverance, but now it is to mean much more—"This do in remembrance of me," 1 Corinthians

11:24. The new meaning of the bread in the new supper is, "This is my body, which is broken for you," 1 Corinthians 11:24; Matthew 26:26. The new meaning of the wine is, "This is my blood of the new testament, which is shed for many for the remission of sins," Matthew 26:28; 1 Corinthians 11:25. And this observance with this new interpretation is to continue to the end of the present dispensation, or "till he come," 1 Corinthians 11:26.

2. *The Meaning of this Supper.* This again is not an instrument of nor an essential to salvation, but is another outward sign and testimony to an inward condition. This sacrament speaks of the entrance into the "fellowship of his sufferings," Philippians 3:10; 1 Corinthians 10:16; 2 Corinthians 4:11. It is a witness to the fact and personal acceptance of the results of Christ's death—"Ye do shew the Lord's death," 1 Corinthians 11:26. It is also the sign of the love and fellowship and communion and union of the saints, of the church, 1 Corinthians 10:16, 17.

This communion service is the great continuous and united testimony of the church to its belief in and acceptance of the blood atonement of Jesus Christ, the divine-human One, for man's salvation, that "Christ our passover is sacrificed for us," 1 Corinthians 5:7. It is nothing short of hypocrisy for one to partake of this communion without believing in the deity and blood atonement of Christ. This service also has its testimony of the church to its belief in the second coming of Christ, 1 Corinthians 11:26.

3. *The Time for Observing this Supper.* The Passover was an annual feast. The only New Testament instruction for the time of this supper is, "As often as ye eat this bread, and drink this cup," 1 Corinthians 11:26. We are told that the disciples "continued stedfastly . . . in breaking of bread," and that this was done "from house to house," Acts 2:42, 46. Also that on one occasion, "Upon the first day of the week,

when the disciples came together to break bread," Acts 20:7. Whether or not there was anything of the Lord's supper in any of these times we are not told. But when we remember that "whether therefore ye eat, or drink" we are to "do all to the glory of God," 1 Corinthians 10:31, it would not be amiss to remember the broken body and shed blood of Jesus in the bread and drink of the common meal. In the church some observe this communion service each Sabbath day. The more common practice is to observe it once each quarter. The exact time is not essential.

3. *How This Supper Should be Observed.* It must be kept worthily, 1 Corinthians 11:27; it should be partaken of seriously, recognizing and accepting its meaning—"discerning the Lord's body," v. 29. Before coming to this table one should "examine himself," v. 28, as to his experience and motive. The failure to do this and to come to this table unworthily, has resulted in spiritual weakness and even the loss of the spiritual life, v. 30. Some churches practice "close communion," only those belonging to the denomination being admitted to the table. The more common practice is to admit all believers irrespective of the denomination to which they belong.

4. "We believe that the Memorial and Communion Supper instituted by our Lord and Savior Jesus Christ, is essentially a New Testament sacrament, declarative of His sacrificial death, through the merits of which believers have life and salvation, and promise of all spiritual blessings in Christ. It is distinctively for those who are prepared for reverent appreciation of its significance, and by it they show forth the Lord's death till He come again. Being the Communion feast, only those who have faith in Christ and love for the saints should be called to participate therein."—*Nazarene Manual*.

III. ANOINTING WITH OIL.

Anointing with oil was a common practice under the Old Testament, oil was largely used in the ceremonialism of that

day. James brings this over into Christianity in connection with divine healing—"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick," James 5:14, 15. Here again the oil is but a sign or symbol and it is the prayer of faith that brings the healing. This sign has not been made as much of in the church as probably should have been done. There is a place for divine healing in the work of the church, 1 Corinthians 12:9, 28, and because of this there is a place for this sign.

"We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. Providential means and agencies when deemed necessary should not be refused."—*Nazarene Manual*.

WRITTEN ASSIGNMENT

What is the purpose and place of the sacraments in the church?

PART FIVE
THE DOCTRINE OF THE HEREAFTER

LESSON XXII

THE DOCTRINE OF THE HEREAFTER

Christianity is not a mere time serving arrangement—"If in this life only we have hope in Christ, we are of all men most miserable," 1 Corinthians 15:19. Christianity has also to do with eternity, "Having promise of the life that now is, and of that which is to come," 1 Timothy 4:8. Christianity works in the midst of material and temporal things but its chief task is with the moral and spiritual, with personal experience and character. Spirit is everlasting and its interests reach into eternity. Man was created spirit, as well as soul and body, hence his interests reach into the eternal future. Christian revelation has brought to man some bit of knowledge as to this future. And a part of the Holy Spirit's work with man is to "shew you things to come," John 16:13. True, the present is our great immediate responsibility, but there is no safe way to face the present but in the light of the truth as to the future. What one believes relative to the future will greatly affect his present way of living. The Annihilationist, who believes that there is no future life, that man dies as does the dog, will live the life of the dog—a life of mere animal gratification and satisfaction and attainment. The Universalist, who believes that all will be saved, that no atonement is necessary and that salvation is by character, will live as a sinner and make no effort to find a savior beyond his own supposed good works and will be finally lost. Those who believe in a second probation will have a strong tendency to live carelessly now and depend on the second chance for their salvation. The Christian belief in immortality and a coming judgment will lead one to strive to so live that he may be able to so meet and pass that

judgment as to go from it into the eternal future to a condition of satisfaction, joy, and worthwhile things. The Christian view is the only worthy faith as to the hereafter.

I. BEGINNING AND ENDING.

The philosophers of the past have spent much time in discussion of the problem of permanence and change. One group has argued for permanence, that all is permanent and there really is no change. Another group has argued just as strongly for change, all is changing and nothing is really permanent. In both of these positions there has been a mixture of error with truth; both have been partly right and partly wrong and the conclusion of both has been wrong. What are the facts? There is that which is permanent, that which is eternal, having neither beginning nor ending. There is that which is immortal, having beginning but no ending. There is also that which is changing. There may be change in that which is permanent, and change that brings an ending. God only is eternal and without change—"With whom is no variableness, neither shadow of turning," James 1:17; Hebrews 13:8. Man belongs in the group that is immortal; he has a beginning but no ending. To be immortal there must be that which is permanent. Man's beginning was by divine creation, and this was in the divine likeness, like God the eternal Spirit. Each individual then is that which is permanent; he is born an individual spirit person, an ego that has no end. Once born no one can ever get away from himself. I must always be myself, and finally myself a redeemed spirit or myself a lost and damned spirit. The individual that is born is permanent; the ego that is is everlasting. But with man there is also much of change. There is growth of body and mind, there has been and may be moral change of the spirit as a result of personal choice and experience. But none of these changes mean the ending of the self; they are but changed

conditions of the self. For all life that is not spirit person, all life below man, there seems to be change to the point of ending. Mere animal life and vegetable life finally cease to be.

II. MAN CHANGED AND CHANGING.

Man created by God is still man. But man today is greatly changed from his original created state and condition. We have but an imperfect conception as to this original state and have gone so far astray as to suggest an evolution from an animal and a development from the lowest ignorance and barbarism and profess intelligence for such a view. Our understanding as to what is meant by "the image of God," Genesis 1:27; and "a little lower than the angels (than God—R. V.) Psalm 8:4, 5, falls far short of the facts. The original glory of man was no doubt far beyond our highest present conception. But by sin he has fallen from this high position and brought a great change to this self that still remains. Our knowledge again is very limited as to all that this change has meant. It has affected the body with disease and death, and the mind with weakness and the knowledge of evil, and these results are serious and no doubt extend far beyond what we know. The spirit has been changed from holiness to "dead in trespasses and sins," Ephesians 2:1. Man is now but the shadow of what he was, and yet he is man, man changed.

There are still changes for man that are necessary because of this change that has taken place. There is now the possibility of a salvation that will bring him back to holiness and he may develop a strong Christlike character. He may continue in the life of sin and develop a character of unholiness. But in either case there are two things he must face which bring further and eternal change. "It is appointed unto men once to die, but after this the judgment," Hebrews 9:27.

1. *Death.* Because of sin all must die—"So death passed upon all men," Romans 5:12. There is but one possible

escape from this, and even then there is change—"We shall not all sleep, but we shall all be changed," 1 Corinthians 15:51, 52. But death is not annihilation, is not ceasing to be; it is but change, a change of separation. That which we know as physical death is the separation of the life from the body, the disembodiment of the spirit, the life going out of the body. The life still exists, the same ego or individual person goes on, but no longer in the body. Nothing is more clearly taught by Christianity than this fact that death does not end all, that there is life after death. But all men must pass through this change to that which is beyond. Death however makes no change in the person; he continues the same self and the same moral character. This personal moral character as to quality will all be determined before death is passed through. As to quantity there will probably be continued development.

2. *The Judgment.* There are judgments with rewards or punishments, that belong to this present life, and the issues of any judgment to come in the future are largely determined during the present life. And there will be in the hereafter a time or times of special judgment. "But after this (death) the judgment." Immediately following the spirit's leaving the body it must appear at the place of judgment to receive the sentence as to its future place of abode, whether it is to be rewarded with a place and state of happiness and worthy realization, or be punished with a place and state of sorrow and remorse. All men must face God in this judgment—"We shall all stand before the judgment seat of Christ," Romans 14:10, 11; 2 Corinthians 5:10. Each will be judged "according to his works," Matthew 16:27; Romans 2:6; 1 Peter 1:7. There is also a final judgment where all shall be gathered and the final judgment will be passed, Revelation 20:11-15. All judgment has been given unto Christ—"For the Father . . . hath committed all judgment unto the Son," John 5:22; Acts 17:31.

“We believe in future judgment in which every man shall appear before God to be judged according to his deeds in this life. We believe that glorious and everlasting life is assured to all who savingly believe in, and obediently follow, Jesus Christ our Lord; and that the finally impenitent shall suffer eternally in hell.”—*Nazarene Manual*.

III. THE RESURRECTION.

“We believe in the resurrection of the dead, that the bodies both of the just and of the unjust shall be raised to life and united with their spirits—“they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation’.”—*Nazarene Manual*.

The immediate after death state is not to continue forever. At some time in the hereafter there is to be a resurrection of the body and a reuniting of the spirit and the body. We have the example of this in the resurrection of Jesus as “the first fruits of them that slept,” 1 Corinthians 15:20; and the pledge of our resurrection. The same power that raised Jesus from the dead will also raise man—“God hath both raised up the Lord, and will also raise up us by his own power,” 1 Corinthians 6:14; Romans 8:11; 2 Corinthians 4:14. Both the just and the unjust are to be raised—“The hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation,” John 5:28, 29; Daniel 12:2, 3.

There are to be two resurrections with a millennium between them—“They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished,” Revelation 20:4, 5.

The body that is raised is in some sense the same body that is placed in the grave, Job 19:26; this must be true or it would not be a resurrection. But in another sense it is not

the same, 1 Corinthians 15:37-42. The resurrected body will be a greatly changed body—"Who shall change our vile body, that it may be fashioned like unto his glorious body," Philipians 3:21; 1 Corinthians 15:51, 52. We do not have much understanding of this change. "It is sown a natural body; it is raised a spiritual body," 1 Corinthians 15:44. We know something of this natural body but can have but a vague conception of a spiritual body. We are told that it includes a change from the corruptible to incorruption, from dishonor to glory, from weakness to power, vs. 42, 43. With this resurrection man will reach a fullness of satisfaction and likeness to Christ—"I shall be satisfied, when I awake, with thy likeness," Psalm 17:15.

The wicked will be raised into the incorruptible, but not into this likeness. To the righteous this resurrection is everlasting life—everlasting union and fellowship with God and with those in His fellowship. To the wicked this resurrection means everlasting death—everlasting separation from God and all that is righteous. See Romans 2:7-10.

IV. THE EARTH HEREAFTER.

We are accustomed to speak of the end of the world. This is true, and yet it is not exactly true. The Bible speaks of the end of the world, as in Matthew 13:39; 24:3. But in all of these cases the original word is "æon" which means age or dispensation, a period in this world's history and not the earth itself. We are told that the earth is to have no end—"Who laid the foundations of the earth, that it should not be removed for ever," Psalm 104:5; 119:90; Ecclesiastes 1:4. But the earth is to be changed. It has been changed before and will be again. The present earth system and condition are to end. The earth is to be destroyed by fire as it once was by water—"The world that then was, being overflowed with water, perished; but the heavens and the earth, which are now,

by the same word are kept in store, reserved unto fire," 2 Peter 3:6, 7, 10-12. As the earth still remained after its destruction by water, so will it still remain after its destruction by fire, but it will be greatly changed—"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," 2 Peter 3:13; Revelation 21:1, 27.

V. THE FINAL VIEW.

"Behold, I make all things new," Revelation 21:5. This was made necessary because of sin. All that we saw spoiled and wrecked in Genesis we now see renewed in Revelation. As we look into the eternal future this is what we see—a New Heaven, a New Earth, a New Jerusalem (church, place of fellowship, home of the Bride, the adorned Bride), a New Race. Revelation 21:1; 22:5.

WRITTEN ASSIGNMENT

Of what interest and value to us is the study of the prophecies as to the future?

LESSON XXIII

THE HEREAFTER—THE SECOND COMING OF CHRIST

Ever since the angels announced to the gazing disciples that, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," Acts 1:11, the church has believed in the second coming of Christ. Immediately the church began to look for His return, and is continuing to look. This is called, "that blessed hope," Titus 2:13. Great things of blessing are wrapped up in this coming for the individual, for the church and for the world. It is mentioned more than three hundred times in the New Testament and a great many of the Old Testament prophecies relative to Christ's coming have reference to His second coming; they were not fulfilled in the first advent. That Christ is to return again, at some time, to this earth will be questioned but by the few.

There are three general theories relative to Christ's return. These are (1) the Premillennial theory, that Christ is to come before and His coming will bring the millennium; (2) the Postmillennial theory, that the church will bring about the millennium and He will not come until after the millennium; (3) the Nilmillennial theory, that He will come but there will be no special millennium. All of these theories look to the Bible for proof. But this difference in opinion as to the order of events in no way discounts the great truth that He is coming again.

"We believe that the Lord Jesus Christ will come again; that we who are alive at His coming shall not precede them that are asleep in Christ Jesus; but that, if we are abiding in Him, we shall be caught up with the risen saints to meet the

Lord in the air, so that we shall ever be with the Lord.”—*Nazarene Manual*. This statement permits personal liberty as to the belief relative to these different theories.

I. THE FACT OF HIS COMING AGAIN.

The Bible contains many direct statements as to this fact; it is as well established as any truth of Christianity—“I will come again,” John 14:3; Acts 1:11; Philippians 3:20; 1 Thessalonians 4:16. His first coming was as a sin offering, but “unto them that look for him shall he appear the second time without sin unto salvation,” Hebrews 9:28. It is an event greatly to be desired and we are to “comfort one another with these words” of promise, 1 Thessalonians 4:18. And the last prayer of the Bible is for this coming—“Even so, come, Lord Jesus,” Revelation 22:20.

The apostles used this truth of Christ’s second coming quite largely in their teaching. They used it as a strong incentive to holiness—“And every man that hath this hope in him purifieth himself, even as he is pure,” 1 John 3:3. They also used it as an incentive to heavenly mindedness, Colossians 3:1-4; to holy constancy, 1 John 2:28; to watchfulness, Revelation 16:15; to sobriety, 1 Thessalonians 5:2-6; to patience, Hebrews 10:36, 37; James 5:7, 8; to sincerity, Philippians 1:9, 10; to ministerial faithfulness, 2 Timothy 4:1, 2; to pastoral diligence, 1 Peter 5:2-4; to endurance, 1 Peter 1:7; 4:13; to brotherly love, 1 Thessalonians 3:12, 13; to separation from worldliness, Titus 2:11-13; to abiding in Christ, 1 John 2:28; and to guard against hasty judgment, 1 Corinthians 4:5. There are those who play shy of this doctrine giving as their reason that there is so much uncertainty and speculation in connection with its consideration. It is to be freely admitted that there is in connection with this truth much opportunity for even wild speculation, and that there are those who let their curiosity get away with them and give the reins to their imag-

ination and guessing abilities and indulge themselves in very speculative theories, sometimes presenting these theories as essential certainties. But this does not discount the facts, and we have the "Word" to fall back on; there is much relative to this doctrine that we may know as fact. And if this truth may be used as largely and as effectively as it was used by the apostles, if it is an incentive to such desirable and necessary things, certainly there should be no shying away from it. This is an important truth and to neglect it is to be disrespectful to Him who is coming, and to Him who has told us of this coming.

II. THE MANNER OF HIS COMING.

The Bible clearly recognizes the spiritual presence of Deity upon the earth at all times; God is omnipresent. But along with this it just as clearly recognizes special personal appearances of deity at certain times. Jesus, the God-man, the divine-human, came and lived on earth as a man among men, died, rose again and ascended to heaven. If He could come once, can He not come again? And is there anything unreasonable about His coming again after some manner? This will not be after the same manner as He came before; that is not now necessary. But it will be "this same Jesus" that comes, and He "shall so come in like manner as ye have seen him go into heaven," Acts 1:11. Language could not make this plainer; there is no need for misunderstanding here. He went away in person, the same Jesus; in His body, in the clouds, seen of men. He must come again after this same manner. By no method of sound interpretation can this be made to mean a mere spiritual coming of Christ, or the coming of the Holy Spirit as the Spirit of Christ. Nothing will fulfill this statement, or a host of other Bible statements, but an individual personal coming of Jesus in a bodily form seen of men. The three Greek words that are used, "apokalupsis"—

revelation, "epiphaneia"—manifestation, and "parousia"—presence, will admit of nothing else than an actual personal manifestation of Christ. Christ will come again in the body of flesh—"Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh," 2 John 7; 1 John 4:3. The word "is come" here has the double meaning, "is come and cometh," (see the R. V.).

There are two stages of Christ's second coming. This is not two comings, but two parts to the one coming. A failure to recognize these two stages will lead one to see contradictions in the Bible description of the event. Jesus first comes but a part of the way to earth. He stops somewhere in the aerial regions where the saints, living and dead, the Bride, are caught up to meet Him—"Shall be caught up together with them in the clouds, to meet the Lord in the air," 1 Thessalonians 4:16, 17. This stage of His coming will not be with observation, but "as a thief in the night," 1 Thessalonians 5:2; Matthew 24:23; 2 Peter 3:10; Revelation 16:15. The thief comes unobserved, when the household is asleep or away and carries off the jewels. His having been there will be discovered when the jewels are missed. At this time only those who are especially looking for Him will see Him, Matthew 24:37-41.

The second stage of Christ's second coming is His coming on to the earth—"And his feet shall stand in that day upon the mount of Olives," Zechariah 14:4. Christ was often on this mount when He was here in his first advent, but none of the things predicted to take place with this coming occurred at that time, hence this is yet future. It is at the time when "the Lord my God shall come, and all the saints with thee," v. 5. This is the second stage of His second coming. At this stage there will be great publicity—"Behold, he cometh with clouds; and every eye shall see him," Revelation 1:7; Matthew 24:26, 27, 30. And those who have been caught up to

meet him in the air will now come back to earth with Him—"Even so them also which sleep in Jesus will God bring with him," 1 Thessalonians 4:14; 3:13; Colossians 3:3, 4; Jude 14.

Between these two stages, or while the saints are with Christ in the air, seems to be the time of the Great Tribulation—"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," Matthew 24:21; Daniel 12:1; 2 Peter 2:9. This is to precede the second stage of Christ's return, Matthew 24:29, 30. At the time of this tribulation the antichrist will be revealed, 2 Thessalonians 2:3-10.

Christ's first coming was one of humility, of rejection and death, but His second coming will be "with power and great glory," Matthew 24:30; 16:27; Mark 8:38; 2 Thessalonians 1:7.

III. THE PURPOSE OF HIS COMING.

There are three general purposes of Christ's second coming. (1) He is coming to reckon with His servants—"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," 1 Peter 5:4; Matthew 16:27; 25:19; 2 Timothy 4:8. The saints do not receive their full reward at death, but at Christ's second coming. (2) He is coming in judgment and punishment—"Who shall judge the quick and the dead at his appearing," 2 Timothy 4:1; Jude 14, 15; Matthew 25:31, 32. (3) He is coming to deal with Israel—"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people," Isaiah 11:10, 11.

The special purpose of the first stage of Christ's second coming has largely to do with His Bride, which is the church, which is to be presented to Him "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish," Ephesians 5:25-27. This is the presen-

tation at the meeting in the air, 1 Thessalonians 4:16, 17. In order to be in this caught up company one must be living the blameless life—"preserved blameless unto the coming of our Lord Jesus Christ" 1 Thessalonians 5:23. This catching up is called the Rapture and by it the Bride escapes the great tribulation—"Watch ye therefore, and pray always, that ye may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of man," Luke 21:36; 2 Peter 2:9. At this time the saints are given their glorified bodies—"like unto his glorious body," Philippians 3:20, 21; 1 Corinthians 15:51, 53. It is at this time that redeemed man comes into the fullness of likeness to Christ—"When he shall appear, we shall be like him; for we shall see him as he is," 1 John 3:2; and shall go in to the marriage of the Lamb—"They that were ready went in with him to the marriage," Matthew 25:10; Revelation 19:7-9. Those who were not ready found the door shut against them—Matthew 25:11, 12. Their unreadiness is described in verses 3-10.

At the second stage of His second coming, the Revelation, His coming with the saints that have previously been caught up to meet Him, the Tribulation saints—those who have been true to Christ and refused to follow the antichrist and have been killed because of their refusal, will be resurrected—"And they lived and reigned with Christ," Revelation 20:4. At this time also the antichrist will be destroyed—"Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," 2 Thessalonians 2:8; Revelation 19:20. Satan will at this time be bound for a season—"Laid hold on . . . Satan, and bound him," Revelation 20:1-3. Satan is already limited in his power, but not as is here indicated that he shall be. This is also the time when Jesus shall set up His kingdom and begin His special reign upon the earth. There is now a spiritual kingdom of Christ upon the earth, but at this time He is to take His place on the

throne of David—"And the Lord God shall give unto him the throne of his father David," Luke 1:32; "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," Revelation 11:15; Daniel 7:14.

WRITTEN ASSIGNMENT

Describe the manner and give the purpose of Christ's return.

LESSON XXIV

THE HEREAFTER—CHRIST ON THE THRONE

I. THE TIME OF CHRIST'S SECOND COMING.

1. *It is yet future.* Some have tried to make all of the prophecies relative to the coming of Christ to find their fulfillment in events already passed, but there is no past event that fulfills all, and His coming must be yet future.

The second coming of Christ is not His coming to the believer at the time of his sanctification as a second blessing. If sanctification were His second coming, then justification must be His first advent. But we know there was a definite personal coming as the first advent, and so must the second advent be. Also there are none of the incidents that are to accompany the second coming that are present at the time of sanctification.

The second coming of Christ is not His coming at the time of death to carry the spirits of the righteous to heaven. This is not the office work of Christ but of the angels—"Was carried by the angels," Luke 16:22. This coming has to do with the wicked as well as the righteous. The prophecies are not fulfilled at this time.

The second coming of Christ is not the coming of the Holy Spirit. The prophecies clearly state that it is "this same Jesus" that is to come "in like manner," and not another person after another manner. Jesus is the second person and the Holy Spirit is the third person in the Godhead, and they cannot be made the same in the sense of this angel announcement. And the Holy Spirit did not come in bodily form or visible to the eye. The incidents of Pentecost are not those that are to accompany Christ's second coming.

The second coming of Christ is not His coming in the destruction of Jerusalem. There is not the slightest suggestion of this in the Bible and some of the prophetic statements relative to Christ's coming were uttered after Jerusalem had been destroyed. Some of these are 1 John 2:28; 3:2; and those in the book of Revelation.

The second coming of Christ is then clearly an event that is yet future and the exhortations to watch are to us as well as to those of yesterday. The prophecies relative to this event should be of much interest to us.

2. *The Exact Time Not Known.* It is not for man to know the exact time of Christ's second coming—"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only," Matthew 24:36; Mark 13:32; Acts 1:7. All exact date setting is unscriptural and is to be rejected. But there are signs by which we may know that it is near, that it is imminent—"When ye see these things come to pass, know ye that the kingdom of God is nigh at hand," Luke 21:28-31; Matthew 24:32, 33. The Bride-church is not to be surprised by His coming, but is to be watching—"But ye, brethren, are not in darkness, that that day should overtake you as a thief," 1 Thessalonians 5:4. While not knowing the exact time they know that He may come at any moment and are on the watch all the time; they are living in constant expectancy—"Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning," Mark 13:35; Matthew 24:32; 25:13.

3. *The Signs of Christ's Second Coming.* In Matthew 24 and Mark 13 and Luke 21 the signs of Christ's return as Christ Himself gave them are recorded. Note carefully that these signs are given in answer to a double question and have to do both with the destruction of Jerusalem and the second coming of Christ—"Tell us, when shall these things be? and what shall be the sign of thy coming, and the end of the world

(age)?” Matthew 24:3. One must be quite careful in interpretation here as it is often difficult to determine which verses refer to the destruction of Jerusalem and which to Christ’s return. Other signs are given in 1 Timothy 4:1-3; 2 Timothy 3:1-5; 2 Peter 3:3, 4. A careful reading of these verses will lead one to see that all of these signs are now, or are being largely fulfilled. The shadows of the great tribulation seem now to be on us. Safety-first calls for filled vessels and trimmed lamps.

Some are expecting that the world will all, or very largely, be converted before Christ comes. This however is not supported by the Bible. The Bible clearly pictures the two classes of people, the saint and the sinner, at the time of Christ’s return, and the sinners will be no small company—“When the Son of man cometh, shall he find faith on the earth?” Luke 18:8; Matthew 25:31-33; 2 Thessalonians 1:7-10; 2:3; Revelation 1:7. The gospel message must be carried to all the world before the coming of Christ—“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come,” Matthew 24:14. But there is not the slightest suggestion here that all, or even a majority, will accept this message; this is simply the presentation of the gospel as a witness, a giving forth of the good news. Other passages tell us that many will not receive it. God is faithful to send the message to all the world but He forces none to receive it. And there is no time of universal salvation in this age.

4. *To be Expected at Any Time.* The second coming of Christ is to be looked forward to with expectancy as being imminent—“From whence also we look for the Savior, the Lord Jesus Christ,” Philippians 3:20; Titus 2:13; Matthew 24:42; and to be waited for—“Waiting for the coming of our Lord Jesus Christ,” 1 Cor. 1:7; 1 Thessalonians 1:10; and to be in constant preparation—“Take heed to yourselves, lest at

any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares," Luke 21:34. By right living and serving we may hasten His coming—"Looking for and hastening the coming," 2 Peter 3:12, marginal reading. We are to pray for His coming—"Thy kingdom come," Matthew 6:10; Revelation 22:20. And to comfort one another with this truth—"Wherefore comfort one another with these words," 1 Thessalonians 4:18.

II. CHRIST ON THE THRONE.

It seems clear that, as with the church, so there are two phases of the kingdom of Christ, two forms of the kingdom of heaven upon earth. There is first the inward or spiritual kingdom. Jesus speaks plainly of this—"The kingdom of heaven is within you," Luke 17:21. A number of times in the New Testament we are told that "the kingdom of heaven is at hand" Matthew 3:2; 4:17; 10:7. And of this kingdom now present Jesus says—"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews," John 18:36. The Jews seem not to have seen this spiritual kingdom. Their hope in their promised Messiah was deliverance from Rome and the restoration of their political kingdom. Those who accepted Christ as the Messiah expected Him to set up this kingdom. Even after the resurrection they ask if He is now going to set up this kind of a kingdom—"Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1:6. In His answer Jesus made no denial but that at some time He would do this, but that the Father held this secret in His own hand, and the present program is something of a different nature. The spiritual is not the only kingdom, but it must come first. Are we today now dropping into the opposite error and losing sight of the coming outward kingdom? It is true that the

important present consideration is the present spiritual kingdom, but to be indifferent to and neglectful of the outward kingdom is to be disrespectful of God's revelation and indifferent to His full program as revealed. Had there been no need for this revelation and no benefit from it for man, it probably would not have been given.

There is second, an earthly political kingdom, an outward kingdom that is to be set up by Christ. Many of the Old Testament prophecies refer to this phase of the kingdom, and the New Testament speaks of it many times. This is not another kingdom, but is the same kingdom extended with another form added, it is the same King. Those who have had their place in the spiritual kingdom will still have their place and part in this kingdom. That Christ shall reign over the earth is very clearly stated—"And the Lord shall be king over all the earth," Zech. 14:9; "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," Revelation 11:15; Daniel 2:44; 7:13, 14; Matthew 6:10; 16:28; Isaiah 9:6, 7; and elsewhere. This is to be David's kingdom extended to world-wide empire—"The Lord God shall give unto him the throne of his father David . . . and of his kingdom there shall be no end," Luke 1:32, 33; Isaiah 9:6, 7. Israel will be restored to their own land—"The Lord shall set his hand again the second time to recover the remnant of his people," Isaiah 11:11. Only Judah returned from the Babylonian captivity but at this time it will be Judah and Israel—"Judah shall be saved, and Israel shall dwell safely," Jeremiah 23:5, 6. The Bride, the caught up church, will reign with Christ—"If we suffer, we shall also reign with him," 2 Timothy 2:12; Daniel 7:18, 22 27; Revelation 3:21; 5:10; and in some way assist in judgment—"The saints shall judge the world," 1 Corinthians 6:2. Israel having received Christ will become the predominant nation and great missionaries, Zechariah 8:23; 14:16-21, thus fulfilling

God's original thought for them. Great changes will take place in the conditions of both the vegetable and animal kingdoms, Isaiah 11:6-9; 35:1-7; 55-13. The kingdom in this form is to continue for a thousand years—"Reigned with Christ a thousand years," Revelation 20:4, 6. This is where we get the thought of the millennium.

Satan is to be bound for this thousand years and shut up so that for this time he shall not "deceive the nations." But after that he shall "be loosed a little season," Revelation 20:2, 3, 7; and then will come the second resurrection and the final conflict and judgment, Revelation 20:8-15. Christ comes off conqueror and the world is won back to God, purified and made over and we have the new heaven and the new earth, Revelation 21:1—Revelation 22:7; 2 Peter 3:13. Here the curtain of Revelation is dropped, except that we are told "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Jesus Christ," Ephesians 2:7. As eternity unfolds God, His love and care and fellowship will mean more and more to us. This which we have revealed in the Bible is but the beginning.

WRITTEN ASSIGNMENT

Discuss the Kingdom of God—Its form and time.