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Introduction

THE Sacred Writings of the Old and New Testaments are generally believed by Christians to be the word of God to man—a revelation of the divine will and purpose concerning man. However, in this day of higher criticism much has been said against the inspiration and infallibility of these writings, not only by the avowed enemies of Christianity, but by many of its professed friends. As a result, many professing faith in Christianity have come to regard the Bible as merely a human production. Others are unsettled; they feel sure that parts of it are of divine origin, but are disposed to doubt many things. It will be shown, however, in the following chapter, that Christ and the apostles teach that the Old Testament Scriptures are really the word of God, and hence must be infallible.

We cannot honestly and intelligently accept the teaching of Christ and the apostles as being inspired without giving the same honor to Moses and the prophets; for Christ and the apostles had no authority by which to prove the truthfulness of Christianity other than the writings of Moses and the prophets; and to these writings they constantly appeal to prove the divine claims of Christianity.

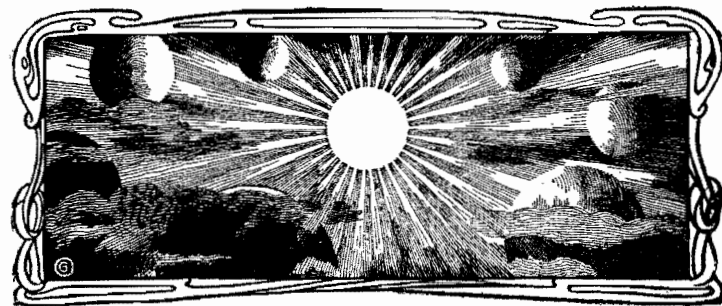
This being so, it forces us to the conclusion that if the writings of the Old Testament Scriptures are not infallible and of divine origin, then the teaching of Christ and the apostles in the New Testament is not infallible or of divine authorship; for the truthfulness of the New Testament depends upon the truthfulness of the Old. If the Old Testament is not true, then the New is not true. There is no middle

ground. Christianity demands implicit faith in both as the infallible word of God, and really this is what justice demands.

(a) There must be a revelation of the divine will.

(b) The true religion must possess and teach this divine revelation, and demand faith in it as the infallible word of God.

This revelation Christianity possesses, and this faith it teaches. Those who teach otherwise are not teaching Bible Christianity.



CHAPTER I

The Bible the Word of God as Taught by Christianity

1. How is all Scripture given?

“All Scripture is given by inspiration of God.” 2 Tim. 3:16.

2. Did the prophets have any choice in what they spoke?

“The prophecy came not in old time by the will of man.” 2 Peter 1:21.

3. What power moved the prophets to speak?

“Holy men of God spake as they were moved by the Holy Ghost.” 2 Peter 1:21.

4. Who thus spake by the mouth of these prophets?

“God . . . spake in times past unto the fathers by the prophets.” Heb. 1:1.

5. By what other person has God spoken to us?

"God. . . hath in these last days spoken unto us by his Son." Heb. 1:1, 2.

6. Whose words did Christ declare he was speaking?

"I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say and what I should speak." John 12:49.

7. At about the close of Christ's earthly mission, of what does he assure his Father?

"I have given unto them the words which thou gavest me." "I have given them thy word." John 17:8, 14.

NOTE.—Thus it will be seen that God has given his word to the world through two channels: (a) The prophets, (b) Christ. The words spoken by the prophets are as verily the words of God as are the words spoken by Christ. They both have one divine Author. If we disbelieve the writings of the former, we cannot truly believe the words of the latter.

8. What does Christ say on this point?

"Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:46, 47.

9. With what words did Christ rebuke his disciples for not believing all that the prophets had spoken concerning him?

"He said unto them, O fools, and slow of heart to believe all that the prophets have spoken." Luke 24:25.

10. What were some of the things which the prophets foretold, and whose spirit was dictating their words?

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

NOTE.—This text shows that Christ knew from the very beginning the experience in suffering and death through which he would be called to pass upon coming to this world, and this experience he foretold through the prophets many long centuries before his first advent. This was done so that when he did appear among men, they might be able to identify him as the Promised One. Thus their faith would be established in him as their Redeemer. But you will notice, dear reader, that it would be impossible for any to have true faith in him as the Son of God, who did not believe the writings of the prophets concerning him to be the infallible truth of God.

11. To whose writings did Christ direct the minds of his disciples for proof that he was the Messiah?

"Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:27.

NOTE.—Thus Christ would establish our faith in him as the Messiah upon the fact that he fulfilled the predictions made by Moses and the prophets concerning the Promised One. From this it will be seen that an intelligent faith in the messiahship of Christ and the Christian religion demands, (a) an intelligent understanding of the predictions made by Moses and the prophets concerning the Messiah; (b) an unwavering

faith in these writings as being, what they claim to be, the word of God; (c) faith in the New Testament writings as being a truthful record of the actual fulfilment of these predictions in the life of Christ. This makes it clear that those who teach that the Old and New Testaments are not the infallible word of God, are sowing seeds which will spring up and bear fruit in infidelity. They have no right to deceive the people by posing before them as teachers of the Christian religion.

12. Of what does Peter admonish us to be mindful?

“That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.” 2 Peter 3:2.

13. Why were the Old Testament Scriptures written?

“Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Rom. 15:4. See also 1 Cor. 10:11.

NOTE.—Many persons teach that the instruction contained in the Old Testament was for the Jews only, and that the writings composing the New Testament are wholly sufficient for the instruction of Christians. As a result of this error, some have come to regard the study of the writings of Moses and the prophets as unnecessary. This has caused many to receive the impression that God has had different ways for saving men in different ages; but this is an error which cannot be too plainly spoken against. In the first place, the early Christian church, for nearly a quarter of a century after the crucifixion of Christ, knew of no Bible except that

which we now commonly term “the Old Testament.” From these Sacred Writings they drew all their arguments. In the early church, a thorough knowledge of these writings was indispensable to an intelligent belief in Christ; and the same is equally true to-day. Nothing is more disastrous to a church than to have members unite with it who cannot give an intelligent reason for the hope that is within them to every one who asks. But this is impossible unless we are thoroughly acquainted with the predictions made by Moses and the prophets concerning the Messiah, and can see in Christ a complete fulfilment of those predictions.

Further, we should remember that the writings of which our New Testament is composed are: (a) a record of the work and life of Christ, in which were fulfilled the predictions made by the prophets concerning the Messiah; (b) letters written by the apostles to the churches, setting forth the doctrines of Christianity. But in all these epistles the arguments are wholly drawn from the writings of the prophets and the teachings of Christ while on earth. Paul, in writing to the Romans, declares that we are commanded to make known the gospel to all nations for the obedience of faith, and that this preaching of the gospel to all nations is to be done “by the Scriptures of the prophets.” Rom. 16:25, 26.

The gospel was believed and taught by the true servants of God before Christ came to earth, the same as now. God has but one means of saving men in all ages; for, says Peter, “There is none other name under heaven given among men, whereby we must be saved.” Acts 4:12. In reality, the Christian church has existed since the fall of Adam, which marked the introduction of the gospel, the principal difference being in the ceremonies which the Lord adopted, and by which believers living before and since the crucifixion show their faith in the gospel. Before Christ came, the believers expressed their faith in the coming of Christ and

his death for their sins, by sacrificial offerings; since his crucifixion our faith is expressed in the ordinances of baptism and the Lord's supper.

The Power of God's Word Manifested in Creation

14. What is the nature of God's word?

"The word of God is quick and powerful." Heb. 4:12.

15. By what means did God create the heavens?

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Ps. 33:6.

16. How was this accomplished?

"He spake, and it was done; he commanded, and it stood fast." Verse 9.

17. Give illustrations of this power.

"God said, Let there be light; and there was light." "God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. . . . And it was so." "God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so." Gen. 1:3, 6, 7, 9.

18. How are we to understand this wonderful manifestation of power?

"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." Heb. 11:3.

NOTE.—There is but one way to understand the origin of things, and that is by faith. No one but the Creator knows

how they came into existence. He tells us he created all things by his word. Faith comes by hearing. Those who believe the word of God understand all that man is capable of understanding about it. We may study the structure and composition of the earth, but the more we learn about it the greater the mystery of its origin becomes. God only knows; and we can know the truth only by believing his word — by faith.

The Six Days of Creation Literal Days of Twenty-Four Hours Each

Not only is the power of God's word seen in creation, but his word produces immediate results. The record in Genesis tells us that God created the earth and its contents in six days. But infidelity scoffs at this, and declares it to be a fable; and many professed Christians of to-day act as if they were ashamed of the record, and are trying to patch it up by saying that the days mentioned are not six literal days of twenty-four hours, but six long, indefinite periods of time. Thus they become self-appointed apologists for God to a scoffing world. But that the record in Genesis is true, and that the days are literal days of twenty-four hours, is abundantly proved by the following facts: The days mentioned are composed of an evening and a morning. The record says, "The evening and the morning were the first day." "The evening and the morning were the second day," and so on through the six days.

Note this fact: The evening and the morning are caused by the revolution of the earth on its axis; without this we could have no day of an evening and a morning. This shows that at the very moment the earth was brought into existence it began revolving upon its axis, the first revolution completing the first day of time for the earth. The first six revolutions completed the first six days of an evening and a morning, during which time God finished the work of creation; and the

record says, God "rested on the seventh day from all his work which he had made." Gen. 2:2, 3. Am. R. V. Thus God's six days' work and his rest on the seventh gave to us the institution of the week.

This institution has been preserved intact until this very day, by God's people working six days and resting on the seventh, as God commanded; and it stands to-day as an unimpeachable witness to the truthfulness of the record in Genesis. And further, God confirmed the record in Genesis with his own mouth, and wrote it with his own finger in the ten commandments on tables of stone. In the fourth commandment he declares that he created the earth in six days and rested the seventh. Then he showed his people just how long those days of creation were by permitting manna to fall upon the six days during which he worked, and withholding it on the identical day on which he rested.

Thus the record in the first chapter of Genesis is fully confirmed by the Lord himself, and the days are proved to be days of twenty-four hours, composed of an evening and a morning. Those who do not believe the record of creation in Genesis cannot with consistency observe the Sabbath, for the weekly observance of the Sabbath by God's people is commemorative, and testifies of their faith in the Bible record of creation by which they say, "Let God be true, but every man a liar." Rom. 3:4.

Thus the words of God from Sinai, together with his testimony while on earth in the form of man, establish the fact that the writings of Moses and the prophets are the inspired word of God, and an infallible rule of faith.

Christ the Father's Agent in Creation

19. Was God alone in the work of creation?

"And God said, Let us make man in our image, after our likeness." Gen. 1:26.

NOTE.—The pronouns "us" and "our" as here used, show that there were at least two persons associated together in the work of creation. Man was made in the image and likeness of these persons.

20. By what name is Christ called?

"His name is called The Word of God." Rev. 19:13.

21. With whom was this Word in the beginning?

"In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1.

22. What assurance have we that the one here referred to is Christ?

"The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14.

23. With whom did Christ claim to have been before coming to this earth in human flesh?

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5.

24. What part did this being, who is called the Word of God, who was in the beginning with God, who was made flesh and dwelt among us, have in the work of creation?

"All things were made by him; and without him was not anything made that was made." John 1:3. Again: "By him were all things created, that are in heaven, and that are in earth, . . . all things were created by him, and for him." Col. 1:16.

25. When creating all things, in what capacity was Christ acting?

"God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:1, 2.

NOTE.—Thus it will be seen that the persons referred to in Gen. 1:26 by the plural pronouns "us" and "our," were the Father and the Son. Christ was the agent by whom God created all things. Christ spoke the word by which worlds were framed. Ps. 33:6, 9. He commanded, and they stood fast in their appointed places in space, for he upholdeth all things by the word of his power (Heb. 1:3), and by him all things consist. Col. 1:17.

Creation a Revelation of His Wisdom and the Power of His Word

26. Why is Christ called the "Word of God"?

"In whom are hid all the treasures of wisdom and knowledge." Col. 2:3.

NOTE.—Words are mediums by which thoughts are expressed. We may express our thoughts by audible words, or by writing them in a book. We may also convey to others a knowledge of our thoughts by inventions. Every invention of modern times conveys a knowledge of the thoughts of some man to the public. So we can safely say that whatever becomes a medium to convey thoughts, thereby becomes the word of the person or persons whose thought it expresses.

Christ is the only medium by which God reveals his thoughts or secret purposes to the universe, either in creation or redemption; for in him "are hid all the treasures of wisdom and knowledge;" and when, in the purpose of God, the time

arrives for the creation of a new world, Christ speaks the word, "It is done." The seal is broken. There is unfurled before the universe a new chapter of the Word (or Book), "in whom are hid all the treasures of wisdom and knowledge." Again is heard the song of the morning stars mingled with the shouts of joy from the sons of God (Job 38:7), as they behold a new field of study, a new opportunity of fathoming to greater depths the divine wisdom. Every object in the new creation serves to them as a word conveying to their minds a faint glimpse of the "depths of the riches both of the wisdom and knowledge of God." The psalmist says, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Ps. 19:1-4.

Thus it will be seen that all creation, in a sense, becomes a great library of words which convey to the thoughtful mind a faint glimpse of the infinite wisdom stored up in him who is called "The Word of God." They also convey to our minds the knowledge that there exists a supreme Being, who is to be worshiped and obeyed by all created beings. So clearly true is this that the psalmist declares that none but a fool will say in his heart that there is no God. And Paul tells us that the heathen world, who forget God and worship idols, are without excuse. Rom. 1:20.

Thus all creation is produced by the word of God spoken by Christ as his agent, and each created object is in itself a revelation of the divine thought.

The Power of Christ's Word While on Earth

27. What peculiarity was there about Christ's preaching?

"He taught them as one having authority, and not as the scribes." Matt. 7:29.

28. What was the testimony of the officers concerning his words?

"The officers answered, Never man spake like this man." John 7:46. Again, "His word was with power." Luke 4:32.

29. When the storm in its fury was about to engulf the ship in which Christ and his disciples were crossing the sea, what did he do, and what was the result?

"He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." Mark 4:39.

30. What inquiry did this create in the minds of his disciples?

"They feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" Verse 41.

31. By what power did Christ say the dead would be raised?

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." John 5:28, 29.

32. Did Christ give proof to the world that his word possessed such power and authority?

"He came and touched the bier [coffin]; and they that bare him stood still. And he said, Young man, I say unto thee,



The Raising of Lazarus

Arise. And he that was dead sat up, and began to speak."
 Luke 7:14, 15.

33. How did Christ's words affect Lazarus, who had been dead four days?

"When he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth."
 John 11:43, 44.

NOTE.—It has been already shown that God gave his word through two channels: (a) Moses and the prophets; (b) Christ. The words spoken by Moses and the prophets gave evidence of possessing the same power and authority as the word spoken by Christ. As proof, the following references will give a few out of the many illustrations: James 5:17, 18; 2 Kings 1:9-18; Num. 20:7-11; 5:8-27; 4:8-37; Acts 9:33, 34, 36-43.

34. How does the endurance of man compare with that of the word of God?

"All flesh is grass, and all the goodness thereof is as the flower of the field." "The grass withereth, the flower fadeth; but the word of our God shall stand forever." Isa. 40:6, 8.

35. When God speaks, what does he say his word will do?

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

36. What peculiarity did Christ say his words possessed?

"The words that I speak unto you, they are spirit, and they are life." John 6:63.

NOTE.—When God speaks, that word is supported by all the power which the author possesses. And inasmuch as God's power is infinite, together with the fact that he cannot lie, gives us positive assurance that his word can never fail. That which is now embraced only in thought, expressed in words, will, in God's own time, take on form, and be seen and handled.

Regeneration a Recreation by the Word of God

37. What change does Christ say must take place in man before he can enter the kingdom of God?

“Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” John 3:3.

38. How is this change accomplished?

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. . . . And this is the word which by the gospel is preached unto you.” 1 Peter 1:23, 25. See also James 1:18.

NOTE.—The secret of the gospel's power lies in the all-powerful, ever-living word of God. To preach the gospel is to preach the word of God, which teaches us the gospel. It is by the power of this ever-living word that the change is wrought in man spoken of as the new birth. This is simply a new creation. For “if any man be in Christ, he is a new creature [or creation].” 2 Cor. 5:17; Gal. 6:15. It is the beginning of a work which, when completed, will restore in man the perfect image of God, both physically and mentally, which was lost by the fall. “For the Son of man is come to seek and to save that which was lost.” Luke 19:10. This is the one great object of the gospel scheme. Every word of God spoken to man in the gospel is, by his consent, intended

to restore in him the divine image. This, however, will not be complete until the resurrection. Then we shall be like him. 1 John 3:2. He “shall change our vile body, that it may be fashioned like unto his glorious body.” Phil. 3:21.

39. What part of man undergoes this immediate change spoken of as the “new birth”?

“Be not conformed to this world; but be ye transformed by the renewing of your mind.” Rom. 12:2. Again, “Be renewed in the spirit of your mind.” Eph. 4:23.

NOTE.—This is called “the new man,” the “new-born babe.” 1 Peter 2:2.

40. In whose image is this new man created?

“Put on the new man, which after God is created in righteousness and true holiness.” Eph. 4:24. “Ye have put on the new man, which is renewed in knowledge after the image of him that created him.” Col. 3:9, 10.

NOTE.—Thus there begins with the new birth a new creature, made in the image of God. This is the new mind, or heart.

41. Why is it necessary that this change be wrought in every man before he can enter the kingdom of God?

“Because the carnal [natural] mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Rom. 8:7.

NOTE.—If God were to take man into his kingdom with a mind that was enmity against him, and that could not be subject to his law, he would simply perpetuate sin and rebellion. Hence the absolute necessity that every subject of his kingdom receive a new mind.

42. Whose mind are we to have?

“Let this mind be in you, which was also in Christ Jesus.”
Phil. 2:5.

43. How did Christ feel toward the will of God?

“I delight to do thy will, O my God; yea, thy law is within my heart.” Ps. 40:8.

44. Will this same law be written in the hearts of God’s people?

“I will put my laws into their mind, and write them in their hearts.” Heb. 8:10.

45. What expression of David reveals the attitude of God’s people toward his law?

“O how love I thy law! it is my meditation all the day.”
Ps. 119:97.

NOTE.—Thus it will be seen that God’s people are not possessed of a mind that is in rebellion against his law. They are given a new mind; a mind like Christ’s, made in the image of him who created it in righteousness and true holiness. Their highest ambition, their only pleasure, is to know and do God’s will.

Dear reader, has this change taken place in your life? Is there in your heart a rebellious feeling against God’s law? Examine yourself carefully. Be honest; you cannot afford to deceive yourself in this matter. Do not substitute for this change of heart, good works, church relationship, or church ceremonies. You must be born again. This change can be wrought only by the ever-living, all-powerful word of God, “which, by the gospel, is preached unto you.” Do not rest satisfied until you know this change has been wrought, without which you have no hope.



CHAPTER II

Redemption

1. What is sin?

“Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.” 1 John 3:4.

2. How many have sinned?

“All have sinned, and come short of the glory of God.” Rom. 3:23. “There is none righteous, no, not one.” Verse 10.

3. What is the wages of sin?

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

4. Did God make known to Adam the penalty for disobedience before he sinned?

“Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.” Gen. 2:17.