

DOCTRINE CLASS WORKBOOK

Grace and Glory Bible College
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DOCTRINE

Grace & Glory Bible College

THE ACTS OF THE APOSTLES

INTRODUCTION

"It seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things (words) wherein thou wast instructed." Luke 1:3,4. Revised Version.

By comparing Acts 1:1 with the preceding verses, we learn that Luke wrote both books. He was the only New Testament writer who was not of "the circumcision"; that is, not of Israel. See Col. 4:11-14. He had written the Gospel of Christ as "the Son of Man," to a man, Theophilus, for all men. How fitting that he should now write the continuation of salvation for Jews and Gentiles which the Book of Acts records.

Though this book is called "The Acts of the Apostles," and rightly so, it is the continuation of the deeds and teachings of Christ. The same Holy Spirit, who filled and led Jesus, also filled and led the apostles.

Through His mighty power, Christ went on working and teaching by the ministering of the apostles. You will also notice that this book has no formal ending; for the works and words of Jesus Christ can never be fully written with pen and ink. (Cp. John 21:25) Rather, they are written "in tables that are hearts of flesh." II Cor. 3:3, R. V. Neither does He lack men to carry on His work today.

The Book of Acts forms an important bridge between the four Gospel Records and the Epistles. It is not only historical, but also emphatically prophetic, typical, and dispensational. We must look for all these features in the book in order to obtain the greatest profit from our study. Let us always bear in mind when reading any book of the Bible, that we are reading the mind of God. Hence, this is no ordinary account. We are entering into the supernatural. One is amazed at the depth and breadth of truth contained in the Book of Acts.

TWO GRAND DIVISIONS

Our textbook falls naturally into two very important parts, or divisions. The first twelve chapters comprise the first division, and the remaining sixteen chapters the second division. Each division clusters around one particular character: the first, Peter, the second, around Paul. The first section pertains to the Kingdom of God, of which Peter was the chief apostle. The second section pertains to the Church, or Body of Christ, of which Paul was the chief apostle. We cannot over-estimate the value of seeing this distinction and of holding to it, if we would understand this book.

THE FIRST DIVISION, chapters 1 to 12, summarizes God's dealings with Israel during this age; and ends with the typical overthrow of anti-Christ (Herod). This book is not simply biography and history, but it is also rich prophecy. The first twelve chapters cover a period of about twelve years. This number is the full Kingdom number and is very significant here. While God was preparing to suspend His dealings with His ancient people Israel, He was also preparing to introduce a new order of things -- the Church.

THE SECOND DIVISION, chapters 13 to 28, summarizes the arduous ministry of the Apostle Paul and his co-laborers among the Gentiles, planting churches to which he afterward wrote letters. We consider the Acts a pattern book. Here we learn what to do and how to do it. If we keep to the simplicity of religious operations outlined in this wonderful sample history, we will be spared unspeakable failures and unnecessary heartaches. We will not adopt the religious machinery of carnal men but go on in the liberty of the glory of God's dear children. The supernatural power of Jehovah will increase in our midst, signs and wonders will never wane; and never will we need to cry out with shame -- "Oh, for the old-time power."

(From "Spiritual Studies in The Acts" by A. S. Copley).

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QUESTIONS ON CHAPTER ONE

13. By what fact do we know that Luke wrote the book of Acts? (Compare 1:1 with Luke 1:3)
14. To what time does the word "began" refer coupled with until? 1:1.
15. Why was Christ's ministry of miraculous works and wonderful teaching cut short?
16. How was the fact of His resurrection established?
17. How did He continue His ministry after His resurrection and ascension?
18. Of what did Jesus instruct His disciples after His resurrection?
19. What was the promise of the Father?
20. Who else had witnessed of the Holy Ghost baptism?
21. What did the disciples hope would take place at this time?
22. Was the Church Age a hidden truth to the Old Testament prophets?

23. How were the believers to be equipped for their ministry for Jesus?
24. Did Jesus ascend into heaven in His body?
25. What emphatic statement did the angels make concerning Jesus' return?
26. From what mount did Jesus ascend?
27. To what place will He return? (Read Zechariah 14:1-4)
28. What did the disciples do when they returned to Jerusalem?
29. How many met together in one accord?
30. Who was the chief spokesman among the disciples?
31. With what was Peter deeply concerned?
32. What had happened to Judas?
33. Did Judas repent and accept Jesus as His personal Savior?
34. What had David prophesied of the one who should betray Jesus?
35. How did it happen that Judas had an official place among them?
36. For what purpose must one be chosen to take his office?
37. Who was chosen to succeed Judas?
38. What qualifications must he have?
39. How was he chosen?
40. When one man fails God, does He have another one ready to step into his place?

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1. How many divisions are there to this book?
2. To what does each division pertain?
3. Why do the Gospels pertain primarily to Israel? (Consider Matthew 15:24)
4. Who were the Kingdom apostles?
5. Who is the chief apostle in each division of this book?
6. To whom was Peter especially called to minister? (Read Galatians 2:7,8)
7. To whom was Paul sent to minister?
8. Who is the chief apostle to the Church and for this Church Age?
9. Where do we find the teaching for the Church?
10. What purpose does Acts fulfill in being placed between the Gospels and Paul's Epistles?
11. When will God resume His dealings with Israel? (Romans 11:25)
12. Where will the Church be at that time?

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Questions on Chapter Two

1. How many days were there from Christ's resurrection to the Day of Pentecost?
2. What had Israel been instructed to do on this feast day -- Lev. 23:17?
3. How were the believers keeping this day according to Acts 2:1?
4. Unleavened bread figures Christ; what does the bread baked with leaven typify?
5. What result does extreme heat have upon leaven (yeast)?
6. Baking represents God's judgment; upon whom did God's judgment for sin fall?
7. Does God reckon that we too died (were baked) with Him? Give Scripture.
8. How can the sin and evil that is now in our flesh be kept inactive? (Consider Rom. 6: 11)
9. What sacrifices may we now offer to God? (Rom. 12:1; Heb. 13:15,16)
10. What three supernatural manifestations did God send on the Day of Pentecost?
11. Was it the wind, the fire, or the tongues (languages) which so amazed the people?
12. What had Isaiah prophesied concerning this sign? (Isa. 28:11,12)
13. For what purpose was this sign given? (Consider Acts 1:8)
14. What great change do we find in Peter after he was filled with the Holy Spirit?
15. What prophecy from Joel did Peter quote under the anointing of the Spirit?
16. When did the last days begin? (See Heb. 1:2)
17. When will verses 19 and 20 be fulfilled?
18. What is the "great and notable day of the Lord"?
19. What promise is given here for salvation in the midst of judgment?
20. How did God show His approval of Jesus of Nazareth while He walked among men?

21. Did Israel's rejection of their Messiah hinder God's purpose and plan?
22. When was this purpose determined by God? (I Peter 1:20)
23. Why was it not possible for the grave to hold Christ captive?
24. What was the chief fact emphasized in Peter's sermon?
25. What evidence was before their eyes and ears, that Jesus was at God's right hand?
26. Name seven basic facts concerning Jesus which are stated by Peter.
27. What effect had this message upon the hearers?
28. Although they had rejected and crucified their Messiah, what good news did Peter declare?
29. Although water baptism is not essential to salvation, what does it symbolize?
30. What did it mean especially to a Jew?
31. In whose name did the apostles baptize?
32. Unto whom was this gracious promise of verses 38, 39 given?
33. Does it reach down to the present time?
34. What was the result of Peter's message?
35. What was the apostles' doctrine?
36. What does the breaking of bread symbolize?
37. What brings about real fellowship among the people of God?
38. Can we do any better than to follow the simplicity of those early disciples?
39. Why did not the believers continue to "have all things common"? (Acts 8:1)
40. Who were added to the Church?
41. Who added them?
42. How were they added?
43. Did that make them a member of the Body of Christ?
44. Who is the only Head of the Church?
45. Is He fully able to direct all the members of His Body? "If ye then ... know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13

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Questions on Chapter Three

1. At what hour of the day was the Holy Spirit poured out?
2. What was the hour of prayer in the temple?
3. What happened as Peter and John were going up to the temple to pray?
4. Why did the Holy Spirit not come into the temple, God's earthly house?
5. Of what was the temple a symbol? (I Corinthians 3:16)
6. When were the types and shadows of the first covenant ended? (Matthew 27:50, 51)
7. Of what was the healing of the lame man a sign to Israel?
8. What was the spiritual condition of Israel, as figured by the lame man?
9. What was God's purpose for Israel if they had received the Gospel?
10. Though Peter had neither silver nor gold, what far more valuable riches were his?
11. Whom did Peter honor for this healing?
12. Why then did Israel not receive his testimony which honored the God of their fathers?
13. Does it glorify Jesus for the sick to be healed?
14. In whose name was this healing wrought?
15. What gracious promise did Jesus give concerning requests made in His Name?
16. But must the petition be made with faith?
17. Where was the provision made for the healing of our bodies? (Consider Isaiah 53)
18. Did Jesus promise healing for the sick in this age? (Mark 16:17-20)
19. What figure in the Old Testament shows that we may be healed by looking at Jesus on the cross?
20. What corresponding Scripture in the New Testament shows salvation for our souls also, by a look at the crucified One?
21. Was Peter's faith resting in a dead Savior?
22. Why did the people of Israel have no excuse to be ignorant of the Christ of suffering?
23. Though they crucified Him through ignorance, yet what was God offering to them?
24. To what was Peter expectantly looking forward? (Verse 20)
25. What is the Millennial Age here called?
26. Who was this Prophet of whom Moses spoke?

27. What warning should have been heeded by those who rejected Him?
28. What covenant did God make with Abraham?
29. Though Christ has provisionally redeemed all nations, when will verse 25 actually be fulfilled?
30. What hidden age and purpose came in before the Millennium?
31. How may we now partake of the blessings of the Millennial Age?
32. How does the Lord confirm His Word as it is carried by His chosen messengers?
33. Is there any excuse for Christians to be ignorant of these mighty dynamics of God?
34. Do we glorify God and His Son Christ Jesus by trusting God for the healing of these bodies?

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Questions on Chapter Four

1. Why were the Sadducees so bitterly stirred against the disciples when they preached through Christ the resurrection of the dead?
2. Did this persecution hinder the Church?
3. Does persecution today hinder Christians?
4. Can we expect to live Godly in this world and escape persecution? (2 Tim. 3:12)
5. What word of comfort does Jesus give to those who are persecuted for His sake?
6. Did not the rulers themselves acknowledge that this was a good deed?
7. Why then were they not glad to see him healed?
8. Was it the deed, or the Name by which the healing was done, which angered them so?
9. Who are always the bitterest enemies of the Truth?
10. What is meant by Verse 11?
11. What does Peter boldly announce concerning the Name of Jesus?
12. Though the disciples were unlearned men, what impression did they make upon the educated men of Israel?
13. From whence came this marvelous wisdom with which they spoke?
14. Give Scripture contrasting the wisdom of man with the wisdom of God.
15. Do signs and wonders influence men to believe on Jesus?
16. Whom did Jesus say would "reprove the world of sin"?
17. Can you see the office work of the Holy Spirit manifested in these records?
18. Does the Holy Spirit continue to do these works today?
19. Did the threats of the rulers stop the disciples from preaching and witnessing of Jesus?
20. For what did they pray?
21. Should we follow their example when we are persecuted for Jesus' sake?
22. How did God answer their cry for help?
23. Verses 25 and 26, quoted from Psalm Two, were fulfilled in some measure at Jesus' first advent; but when will they have a greater fulfillment?
24. How did Barnabas show himself a true Levite?
25. Of what are verses 35 to 37 a symbolic picture?
26. If this picture is so glorious, what shall it be when the whole nation turns to the Lord?
See Isaiah 2:1-5.
27. But, has the Lord reserved a better place for the Church than that for Israel? "The Stone which the builders refused is become the Head Stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." Psalm 118: 22-24.

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Questions on Chapter Five

1. Upon what was the brotherly love of the early church based?
2. Were Ananias and Sapphira of one heart and soul with the others?
3. Why then did they bring their money to the apostles as if they were?
4. What is the root of all evil? (See I Tim. 6:10)
5. What is the first of the Ten Commandments?
6. What is the last commandment?
7. In what way are they related to one another? (See Col. 3:5)
8. What caused the first defeat of Israel after they had reached Canaan? (Joshua 7)
9. How was this sin dealt with by Joshua?
10. Did this lead to victory?

11. What was the result of the judgment of Ananias and Sapphira?
12. By what verse do we conclude that they were not joined to the Lord?
13. How did God further witness His presence with the apostles?
14. If the previous chapters are a forecast of millennial blessings to Israel, what would the judgment of this couple figure?
15. Are there any such people in Christendom today?
16. Why then does God not judge them now as He did those hypocrites then?
17. As we walk in the Spirit, can we have fellowship with those who walk in the flesh?
18. Where must judgment first begin? (I Peter 4:17)
19. What is the result of failure to judge ourselves? I Cor. 11:30, 31.
20. In Rev. 1:13-20, how is Christ pictured in relation to the Church?
21. By what is He judging us? (See Rev. 1:16; Heb. 4:12)
22. Is He always faithful to correct us by His Word?
23. What did the high priest do against the disciples?
24. Why does it stir up the religious folk to indignation when the Lord works signs and wonders among those of simple faith?
25. Does the Lord take notice of His people when they are persecuted?
26. How did He witness His presence with His disciples?
27. What is the meaning of "all the words of this life"?
28. When the council met to decide the fate of the prisoners, where did they find them?
29. Is it better to obey God rather than men?
30. What message did the apostles continually keep before the people?
31. Why did they emphasize the resurrection of Jesus?
32. What Scripture shows that the rulers of the Jews were convicted in their hearts?
33. How did the Lord deliver the apostles from the wrath of these men?
34. What arguments did Gamaliel offer which brought about their release?
35. Did the Apostles try to defend themselves?
36. What had Jesus instructed them to do when brought before rulers? Mark 13:11
37. Is it an honor to suffer for Jesus?
38. Can we rejoice when we are persecuted for Jesus as they did?

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Questions on Chapter Six

1. In what way did the devil seek to hinder the Word from going forth at this time?
2. How did the apostles deal with the complaint of the Grecian widows?
3. What did Paul instruct Timothy concerning the support of widows? (See I Tim. 5:3-5)
4. What was the first complaint of the children of Israel after they had crossed the Red Sea?
5. Was their complaint met?
6. When we murmur against our God-given leaders, against whom are we complaining?
7. What qualifications were required in these men chosen to serve tables?
8. Why were such qualifications necessary for this kind of service?
9. In what service were the apostles to continue?
10. Who were the Priests and the Levites under the Old Covenant?
11. Why would prayer be a priestly ministry?
12. How could the ministry of the Word be called a Levitical service?
13. May each of us be a priest under the New Covenant?
14. How may every believer do Levitical service?
15. Though serving tables is a natural service, yet if we do it as unto the Lord, will we be rewarded by the Lord Jesus?
16. Were the Levites separated unto the Lord as well as the priests?
17. Should all Christians be separated unto the Lord?
18. Can we glorify God in everything we do and say?
19. Which is more important -- our service Godward, or manward?
20. Though one may be a minister of the Gospel, does that imply that he should not be willing to labor with his hands? (See Acts 20:33-35)
21. But, does God desire that saints give freely to the support of the ministers of the Gospel?
22. When we move according to the will of God, what is sure to be the result?

23. What three wonderful results followed the apostles decision? Verse 7.
24. What place on God's program did Stephen have?
25. Was he an apostle?
26. How did God use him in the humble place to which he had been chosen?
27. Though men from various sects opposed Stephen, could they withstand his words?
28. Of what words of blasphemy did they accuse Stephen?
29. Were these accusations true?
30. Did Jesus say that He would destroy the city? Luke 21:24.
31. If people reject the conviction of the Holy Spirit and turn from the Truth, is there any hope for them? (See Heb. 10: 26-29)
32. Was this message the last opportunity for Israel to receive their King until after the Church Age?
33. What supernatural manifestation of God's glory did those who sat in the council behold?
34. Has God always had men willing to die for the Truth's sake?
35. Who was the first martyr because of the Truth? (See Heb. 11:4)
36. Was it religious enmity which caused Abel's death?

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Questions on Chapter Seven

1. With what did Stephen answer the question of the high priest?
2. Which Old Testament prophet predicted the destruction of the temple of Stephen's time?
3. When was Jerusalem destroyed along with the temple?
4. Who was the father of Israel?
5. How did God show favor to him?
6. To whom did God give the land of Canaan for an everlasting possession?
7. Though Abraham himself did not actually possess it, how did he enjoy it?
8. Of what was the covenant of circumcision a witness? (See Romans 4:11)
9. What two characters did Stephen mention who were rejected by their brethren, but later became their deliverers?
10. Of whom were these two men figures?
11. In rejecting these two worthies of faith, whom were the people rejecting?
12. In what way was Joseph a type of Christ?
13. What crime did the sons of Jacob commit against their brother?
14. What did Joseph later say, concerning this deed, which also figures Jesus in His future revelation to Israel? (See Genesis 50:19-21)
15. Must Israel confess their sin against Jesus before He is revealed to them? (See Gen. 42:21,22)
16. In what way was Moses a type of Christ?
17. After Moses brought them out of Egypt, how did they continue to show their ungodly and unregenerate heart?
18. What prophecy did Moses give of Christ as a prophet?
19. Because Israel worshipped idols and turned away from the God of their fathers, what did God permit to come upon them?
20. How had they mistreated David?
21. Give some other Old Testament prophets who were persecuted by Israel?
22. Though Israel seemed to be zealous for Moses, yet did they heed his words? (See John 5:45-47)
23. Did Christ come to destroy the law? (See Matthew 5:17)
24. What scathing rebuke did Stephen utter in the power of the Spirit?
25. How did they show their final rejection of the Just One?
26. What three things did Stephen behold as he looked steadfastly heavenward?
27. What does it signify at this special time, that Jesus was standing? (Consider Acts 1:11)
28. By what Scripture do we know that He sat down after this rejection?
29. What two prayers did Stephen utter as he was dying?
30. What other Man had voiced similar prayers in His dying moments?
31. Of what was the stoning of Stephen the final act for the nation of Israel? (See Heb. 6:6)
32. What special honor did Stephen have?
33. What young man was standing by and heard Stephen's Spirit-anointed sermon?
34. Did he ever forget what he saw and heard that day?
35. Though Stephen was slain for his faithful witness, was his death a defeat?
36. Is it victory to die in the will of God?

37. What blessed hope did Stephen have, which we also have today?

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Questions on Chapter Eight

1. What gracious purpose of God was being fulfilled through the persecution of the believers in Jerusalem? (Luke 24:47; Acts 1:8)
2. What hope of Israel was typically dead in the burial of Stephen?
3. But what does Peter say concerning this hope? (See I Peter 1:3)
4. Does the nation of Israel have any hope except in Jesus Christ, the risen Savior?
5. Who was the leader in this great persecution?
6. What part did he have later in defending this way which he now persecuted?
7. Was Philip an apostle?
8. To what service had he before this been appointed?
9. Does it pay to be faithful in seemingly insignificant ministries?
10. In what way were the people of Samaria related to those of Judah? (See I Kings 11:31)
11. Who first preached the Gospel in a city of Samaria? (Consider John 4)
12. What did Philip preach?
13. Is the same message appropriate for us to proclaim today?
14. Name three marvelous results which followed his preaching?
15. Why were Peter and John sent from Jerusalem to Samaria?
16. Why did these believers need to receive the Holy Spirit?
17. What had attracted Simon the sorcerer to Philip's preaching?
18. What was the one essential difference between Philip's message and Simon's?
19. How did Simon seek to obtain the Holy Spirit?
20. Can the gifts of God be bought with money?
21. By what Scripture can we conclude that Simon was not actually born again?
22. What was his motive in doing what he did?
23. Do we find any like Simon in Christendom today?
24. How are many saints bewitched today? (See Galatians 3:1-5)
25. Why is the law a curse to mankind? (See Acts 15:10)
26. Are we free from witchcraft in Christ?
27. Was Philip's journey to Samaria accidental?
28. What further service did the Lord have for Philip?
29. Is God concerned for the salvation of an individual, as well as for the multitude?
30. Give two instances when Jesus preached to only one person.
31. What was the eunuch's attitude toward God?
32. Who directed Philip to the chariot of the eunuch at the right moment?
33. How can we be sure that the Spirit is leading us?
34. How does God reveal Himself to those who are hungry for the Truth?
35. Is there any salvation apart from a crucified and risen Savior?
36. Who was moving believers to fulfill God's will in carrying the Gospel to every creature?
37. When may God use Philip's "airplane" to transport His messengers again? (See Rev. 14:6)
38. Where do we find Philip at the end of this chapter?
39. Did he tarry there long? (Consider Acts 21:8)

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Questions on Chapter Nine

1. Name seven advantages of which Paul could boast. (Phil. 3:5, 6)
2. Did he think that he was doing God a service by persecuting Christians?
3. Who authorized him to go on this mission?
4. Who met Paul on the road to Damascus?
5. Did he yield to the Lord as soon as he received this vision?
6. Give five facts which prove this.
7. What did Jesus tell the rich young ruler to do? (Luke 18:18-23)
8. Though he claimed to have kept the law, what did this test prove?
9. Can we be justified by the law?

10. Why then was the law given?
11. Though Israel expected the law to be their light, what did it become? (II Cor. 3:14-16)
12. Of what was Saul's conversion a picture?
13. What does Paul mean by, "As one born out of due time"? (I Cor. 15:8)
14. When Jesus is revealed to Israel, what will they do and say?
15. Does Jesus know who is against Him?
16. When believers are persecuted, who is persecuted with them?
17. Does Jesus know each of us by name?
18. Does He even know the house and the street where we live?
19. Of what future event is Verse 9 typical? (Zechariah 12:10-14)
20. What authority did Ananias receive from the Lord?
21. For what special purpose was Paul chosen of God?
22. What would be the result to Paul as he witnessed to others of Jesus?
23. What happened to Saul when Ananias prayed for him?
24. After he received his sight, was filled with the Spirit, and was baptized in water, what did Paul then do?
25. What treatment did he receive from his own people?
26. How did the Lord deliver him from danger?
27. Later, when Paul came to Jerusalem, what discouraging experience did he have?
28. What period of rest will follow the conversion of Israel, typified by the rest of Verse 31?
29. What two miracles are recorded in this chapter through Peter's ministry?
30. What does each of these miracles foreshadow?
31. Do you understand that God's dealings with Israel and with the Church overlap in the beginning of this age? Can you see this in these early chapters of Acts?
32. What purpose of God is about completed now?
33. What purpose of His will soon begin to be manifested on the earth? "But when it pleased God, Who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood." Galatians 1:15, 16.

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Questions on Chapter Ten

1. What two visions are recorded in Chapter 10?
2. Name five agencies which God used to make known His will to these men.
3. What was Cornelius' attitude toward God at that time?
4. What comforting words did the angel give to him?
5. Which verse indicates that Cornelius had already heard of Jesus?
6. Who may have brought the Gospel to Caesarea before the events of this chapter?
7. Did God give the angels the privilege of proclaiming the Gospel of our Salvation?
8. What proof have we in Chapter 10 that Cornelius believed God?
9. What is said in Scripture of a man who believed God?
10. Whom do the beasts in Peter's sermon represent?
11. When was the whole creation, both Jews and Gentiles, provisionally cleansed?
12. Were the Gentiles any more unholy than the Jews? Give Scripture.
13. Did Peter understand the vision at once?
14. Did he hesitate about going with these men who were of the uncircumcision?
15. Upon whose authority did he go?
16. When had Peter learned to obey God rather than men?
17. Does the Spirit ever lead us aside from the perfect will of God?
18. Do we sometimes follow the Spirit even against our own understanding?
19. When was this vision fully made plain to Peter?
20. Did Jesus redeem the Jews only? (Genesis 3:15)
21. In God's promise of blessing to Abraham and to his seed, were the Gentiles included?
22. When Peter preached on the Day of Pentecost, did he promise salvation to the Jews alone?
23. Compare Peter's sermon to the Jews at Pentecost and this one to the Gentiles.
24. In what respects do they differ?
25. Of what were the two wave loaves baked with leaven typical? (Leviticus 23:17)
26. When was the whole Church provisionally baptized into one body? (I Cor. 12:13)

27. Has the whole Church actually and experimentally received this baptism?
28. How did God signify His acceptance of the Gentiles?
29. What evidence did the Jews have here that God was no respecter of persons?
30. How did Peter show his acceptance of them whom God had received?
31. Of what is this chapter a picture? "For in one Spirit were we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

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Questions on Chapter Eleven

1. Why is so much space given to these two visions in Chapters 10 and 11?
2. Was this a new thing which God was doing?
3. Was it easy for the Jewish believers to accept the Gentiles into their fellowship?
4. When had God separated Israel from the other nations?
5. Name three purposes of God in separating them?
6. Had these purposes been accomplished at the time of this chapter?
7. Did the Jews require a sign? What sign did God give to show His acceptance of the Gentiles?
8. In Adam (or, the old creation), are all men of equal standing?
9. In Christ (the new creation), do all have equal standing?
10. Though salvation "is of the Jews," is it for them alone?
11. Could Peter keep the door locked, which Jesus was opening?
12. Compare Verses 2 and 18. What change do we find in their attitude?
13. While these things were happening, what were the scattered believers doing?
14. How was the church at Antioch started?
15. Who was sent from the church at Jerusalem?
16. How did Barnabas receive the Gentiles who believed?
17. Does it always make believers glad to see the Grace of God?
18. What testimony is given here of Barnabas?
19. Whom did Barnabas bring to Antioch a little later?
20. What name is given here to believers for the first time in Scripture?
21. Did that include both Jew and Gentile believers?
22. What does the name "Christian" denote?
23. Do all believers have an experience equal to that which the name implies?
24. Why did God begin to make another center besides Jerusalem?
25. Did He have another man in training to become the new leader?
26. Did God give him a distinct message? (Ephesians 3:6)
27. Is Church doctrine limited to one people or place as does the Kingdom Gospel?
28. Though the restoration of the Kingdom to Israel was postponed, when will that purpose of God yet be fulfilled?
29. Will Jesus yet be their King?
30. What close relation does Christ have with the Church?
31. Which group "I have the closer place with Christ, Israel or the Church?"
32. Of what was the dearth in Verse 28 a picture? (Consider Matthew 24)
33. Where will this be most severe?
34. Will there be any relief in those days for the people of God? (Matthew 24:22)
35. Though these saints in Antioch had no common fund as they did in Jerusalem in the beginning, how did they show their unselfish love for their brethren?
36. Though God never instructed the Gentile believers to have a common fund, yet what instruction does He give us concerning giving?
37. To what extent are we to give, according to this example?

THE ACTS OF THE APOSTLES

Questions on Chapter Twelve

1. Who was ruling over the Jews in Jerusalem at the time of Chapter 12?
2. What caused him to persecute the Christians?
3. Why have the rulers of this world always been against God's people?
4. What feast was in progress in Jerusalem at that time?
5. Why did the king guard Peter so heavily?

6. What encouraging fact is also noted?
7. Are we sometimes tempted that God "I not step on the scene in due time?"
8. Did Peter seem to be worried about the trouble he was in?
9. Give three or four facts which show that this was a supernatural deliverance.
10. What did Peter think about it all?
11. Have you ever been delivered out of a trial in such a marvelous way that you were amazed?
12. Though the believers had prayed for Peter's deliverance, what was their reaction when he appeared at the house where they were praying?
13. Is there power in one-accordness?
14. Which James is this of Verse 17?
15. Which James was killed by Herod?
16. Where did Peter go after leaving the house of his friends?
17. What does his deliverance probably typify as to the end-time?
18. What is the typical significance of Verse 2?
19. Of whom was Herod a figure?
20. Do you see that these records are typical of future events during the tribulation?
21. What is the typical value in the fact that John is not mentioned in these last few chapters?
22. Which verse give as a typical view of the destruction of the anti-Christ?
23. What was the result of the whole matter?
24. Will this be the result also after the actual destruction of the anti-Christ?
25. Is it possible that Paul and Barnabas were at the prayer meeting in the home of John Mark?
26. What was the relation of Barnabas to Mark?
27. In what wonderful work was Mark later associated with Barnabas and Paul?
28. Do you see the gradual change from the record of Kingdom affairs to Church affairs?

THE ACTS OF THE APOSTLES

REVIEW

Questions on Chapters 1-12

1. What is the general theme of the first division of the Acts of the Apostles?
2. What two purposes of God overlap in this record?
3. About how many years are covered in these 12 chapters?
4. How many years probably elapsed between Pentecost and Stephen's death?
5. What do we understand it to mean that Stephen saw Jesus standing on the right hand of God when it is written later that He was seated? (Hebrews 1:3)
6. Give a title to each chapter, showing the chief incident in that chapter.
7. Though Jesus ascended to heaven in Acts 1, what evidence do we have that He was still working with the disciples all through their ministry?
8. Did Peter, or any other man, know the mind of God sufficiently to direct the affairs of Christ?
9. Who then did direct and lead them to perform their part in this great work of Christ?
10. Why did the disciples baptize in the Name of Jesus instead of the Father, Son, and Holy Spirit as Jesus had formerly instructed them? Matthew 28:19
11. What man was a transition figure, who bridged the way between the 12 apostles and Paul?
12. Name the first two Church apostles.
13. Though early believers were of Israel, were they also part of the Church?
14. Was the nation of Israel's inheritance earthly, or heavenly?
15. Where is the inheritance of the Church?
16. Where was God's dwelling place on earth before the coming of Christ?
17. Where does He dwell now?
18. God made a covenant of promise with Abraham, but why did He give the covenant of law to Abraham's seed?
19. Though Israel rejected Jesus and delivered Him to be crucified, whose counsel had determined this long before that?
20. After Jesus' death and resurrection, how did God continue to show His grace to those in Israel who had rejected Him?
21. Though God had given much evidence that Jesus was the Messiah, and the Holy Ghost had convicted the people through the messages of the apostles, what was the final decision of the rulers and priests concerning Jesus?
22. To whom did God send the Gospel after this?

23. Of what are these incidents types?
24. What has God been doing between these types of the early days, and to the actual fulfillment of them?
25. Is this purpose about finished?
26. What should be our chief occupation today?

THE ACTS OF THE APOSTLES

Questions on Chapter 13

1. Of what special interest to us are these remaining chapters in the Acts?
2. About how many years had passed since Saul's conversion?
3. What man from among the believers in Jerusalem, later became a church apostle?
4. Where had Saul been during the intervening years?
5. How long were Barnabas and Saul at Antioch?
6. What happened as they, with others, ministered unto the Lord and fasted?
7. How did the others show their cooperation with God's purpose?
8. Unto what were Barnabas and Saul called?
9. Who accompanied them?
10. What opposition confronted Barnabas and Saul on the island of Cypress?
11. How did the Spirit move Paul to address this man?
12. What similar words did Jesus use when the self-righteous Jews resisted the Truth? John 8:44.
13. Of what is blindness which fell on Elymas at Paul's word, typical?
14. If men today reject Paul's gospel, what comes upon them? Gal. 1:8.
15. According to Rom. 9:31, 32, how were those of Israel seeking righteousness?
16. What is this message of grace called in verse 12?
17. What sad incident is recorded in verse 13?
18. Although Mark failed at this time, what wonderful book did he later write, after he learned to know Christ as God's faithful Servant?
19. Although we may fail, cannot the Lord correct, instruct, strengthen and make us to stand?
20. To whom was this first recorded sermon of Paul's preached?
21. Where was this Antioch located?
22. How did Paul introduce this wonderful gospel to his people, the Jews?
23. Trace in a few words the history of Israel from their Egyptian bondage until the time of David.
24. What gracious words were given concerning David?
25. Where do we read of the Davidic Covenant?
26. Who introduced Jesus at the beginning of His ministry?
27. What is the gospel called in verse 26?
28. How did the Jews and their rulers ignorantly fulfill their own scriptures, verse 27?
29. What fact did Paul give as evidence that Jesus was their promised Messiah, verse 30?
30. Mention three prophecies (given in this chapter) which were fulfilled in His resurrection.
31. What marvelous offer of grace did Paul promise to them by believing on this Jesus?
32. What is the difference between "forgiveness of sins" and "justification from sin"?
33. What warning did Paul quote from the Old Testament?
34. Did the Gentiles receive this message of glad tidings?
35. How did the Jews judge themselves unworthy of everlasting life?
36. What Old Testament prophet spoke the words of verse 47?
37. Of whom was this prophesy spoken?
38. How could Paul apply that scripture to himself?
39. Contrast the attitude of the Gentiles at that time, with their attitude to the gospel of Paul today?
40. What warning does God give to the Gentiles in Romans 11:13-24?
41. Were Paul and Barnabas discouraged because of the persecution of the Jews?
42. What peculiar thing is said of them in verse 52?

THE ACTS OF THE APOSTLES

Questions on Chapter 14

1. Although Paul had said in the preceding chapter, "Lo, we turn to the Gentiles", where did the Spirit lead Paul and Barnabas to go when they came to Iconium?
2. Why were they directed there?

3. Did the opposition of the unbelieving Jews shut up the apostles?
4. How did the Lord witness to the message of grace?
5. Does the Lord bear such witness to this message today?
6. Did Paul win the whole city for Christ?
7. Can we expect to do more than Paul did?
8. In what humiliating way did they leave Iconium?
9. Did this experience discourage them from their mission?
10. Whom does this man at Lystra figure, being born a cripple, never able to walk?
11. What remedy did Paul have for such an affliction?
12. Though all have sinned and come short of the glory of God, yet do all acknowledge this condition?
13. In whom only does the Word work effectually?
14. Did this supernatural sign convict the people of their need of a Saviour?
15. Did they have a religion already?
16. How did they show their false worship?
17. Is Paul the "chief speaker" during the church age?
18. But did he accept worship from man?
19. Does the gospel of grace give any praise to man?
20. In this Gentile city, what did Paul preach instead of the Old Testament scriptures?
21. What sudden change took place in the people's attitude toward the apostles?
22. What marvelous miracle is told in verse 20?
23. What exhortation did Paul give to the disciples as he revisited the cities in which he had preached before?
24. Though we shall have tribulation in the world, what is the basis of our victory over the world?
25. How did Paul and Barnabas show their deep concern for the believers, and provide for their care in their absence?
26. Is there any evidence that the saints had made any efforts to "organize" and choose them a leader in Paul's absence?
27. What testimony does the Holy Spirit give in verse 26 to the faithfulness of Paul and Barnabas?
28. Make a very brief report of Paul's first missionary journey.
29. What permanent result came from this first missionary journey?

THE ACTS OF THE APOSTLES

Questions on chapter 15

1. What momentous question is dealt with in chapter 15? Consider verse 5.
2. Is this same question before the Christian world today?
3. Is it safe for us to abide by the decision of that conference in Jerusalem?
4. In what new way did Satan seek to hinder the believers in Antioch? Vs 1
5. Would you call this a gospel which these men from Judea taught?
6. What did circumcision represent?
7. When had this symbol been fulfilled?
8. What symbol do we observe which points back to Christ's death and resurrection?
9. But is there any power or virtue in this symbol to save or to perfect us?
10. As gentiles, have we any background of which to boast, such as the Jews had?
11. But did their ancestry or their good works avail anything before God?
12. What four men gave their testimony in this conference in Jerusalem?
13. What testimony did Peter give concerning his ministry to the Gentiles?
14. How had God witnessed that He had accepted them because of their faith?
15. What does Peter term the law in verse 10?
16. What positive statement concerning the way of salvation ends Peter's argument?
17. Did anyone raise his voice against this testimony?
18. How did the testimony of Barnabas and Saul confirm Peter's words?
19. What three purposes of God are outlined in the words of James? Verse 14-17.
20. What conclusion did James reach?
21. What official place did James probably have? See also Acts 21:18 and Gal. 2:12.
22. What four admonitions were sent to the Gentile believers?
23. Did the four chief speakers agree on the matter of salvation by faith and not law?
24. Of what significance were each of those cautions?
25. Were these to be considered as "commandments"?
26. Did the whole church come to an agreement with the leaders?

27. Who were chosen to carry these letters of comfort and admonition to the Gentile believers?
28. What is the result to the saints of such false teachers who preach lawkeeping?
29. What commendatory words did the brethren give of Barnabas and Paul?
30. Who was in control in this conference? Verse 28.
31. Will we do well to heed these admonitions also?
32. What was the result when the Gentiles were freed from the yoke which these False teachers had put upon them?
Verse 31
33. What doctrine alone delivers us from bondage?
34. What kind of a yoke do grace saints wear?
35. Is His yoke easy and His burden light?
36. What purpose moved Paul to go on his second missionary journey?
37. What caused the contention between him and Barnabas?
38. What was the result of this contention?
39. What special interest did Barnabas probably have at Cyprus? Acts 4:36.
40. Why are we so sure that Paul was moving in the will of God?

THE ACTS OF THE APOSTLES

Questions of Chapter 16

1. Tell all you can of Timotheus?
2. In the preceding chapter, we see that Paul absolutely opposed the teaching of circumcision as a means of salvation, but why did he now circumcise Timothy?
3. In verse four, what is meant by the decrees which Paul and Silas delivered to the churches?
4. What glorious results came from Paul's further ministry to these churches which he had already planted?
5. Into what region was Paul forbidden of the Spirit to preach?
6. How were they led into Macedonia?
7. Why did the writer of this record use the word "they" in verse 8, but from verse 10 he changes to "we"?
8. What did the apostles find in Philippi?
9. What indicates that these women, though they lived in Macedonia, were of Israel?
10. Can you see now why the vision was given to Paul to come into Macedonia?
11. Who first received Paul's message in Philippi?
12. What was her native city and where do we find it again in Scripture?
13. What praiseworthy deed is recorded of her?
14. Does it pay to let the Lord direct us to minister where He chooses?
15. How did Satan seek to hinder them from prayer?
16. Why did Paul wait many days before he cast out the demon from this damsel?
17. By what authority did Paul command this evil spirit to come out of her?
18. What tools did Satan use to further oppose the Gospel message?
19. Is our fight against flesh and blood?
20. What precious, personal lesson do we learn from the example of Paul and Silas while they were in prison? Verse 25
21. Did the apostles seek a lawyer or a bondsman to get them out of jail?
22. If we are going about the Lord's business, is He fully responsible to deliver us out of trouble?
23. And will the results not glorify Him more than deliverance by the arm of flesh?
24. Did God answer the prayers of the apostles?
25. What means did He use?
26. How was conviction wrought on the jailor?
27. What humble and contrite attitude did he take?
28. What brief but comprehensive way of salvation did Paul declare unto him?
29. What results came from the persecution?
30. Does God use providences which seem hard on us to bring about His Will both for us and for others?
31. Did Paul appear very eager to get out of jail?
32. Did he have any legal right to demand justice?
33. Need we be surprised when we are called to suffer for Jesus sake?
34. What does Peter exhort us to do in such a case? I Peter 4-18.
35. How did God finally loose Paul and Silas from prison?
36. Did they go out of the city in defeat or in victory?

1. In what country were Paul and Silas still preaching?
2. What was Paul's custom upon entering a new city?
3. What phase of the truth did Paul bring to the Jews in Thessalonica?
4. From the Old Testament Scriptures, mention three prophets who spoke of Christ's suffering and death. Give citations.
5. Mention one Scripture in the Old Testament which speaks of His resurrection
6. What was the result of the gospel being preached in this city?
7. But who stirred up persecution against Paul and his company?
8. How did they seek to turn the rulers against them?
9. Does the Gospel of Christ turn the world upside down?
10. Later, when Paul wrote to the Thessalonians, what was his main theme?
11. After leaving Thessalonica, where did Paul go?
12. Why did Luke speak of those as being more noble than those of Thessalonica?
13. Did Paul have an easy time preaching the Gospel?
14. What place do we next find him?
15. While he waited for Silas and Timothy, how did Paul occupy his time?
16. Explain in a few words the philosophy of the Epicureans and Stoics?
17. Do we have corresponding religious beliefs among us today?
18. What alone will save us from legality on the one hand, and licentiousness on the other hand?
19. What attracted the Athenians to the message which Paul preached?
20. In this capital city of man's learning and culture, from what place of authority was Paul permitted to declare the message of supreme wisdom?
21. How did the Athenians acknowledge their ignorance of God?
22. How was God seeking to make known the fact that He was the only true God?
23. How did Paul introduce God to these heathen people?
24. Why did he not speak of Jesus as the seed of Abraham and of David?
25. In what way did Paul say, which offsets the devil-inspired theory of evolution?
26. Who has determined the boundaries of the nations?
27. For what purpose?
28. In what way did Paul contrast the God of creation with the gods they knew?
29. In the time before Christ, how did God treat the ignorance of the heathen?
30. But what is His command to them now?
31. Why is God sending out this message of repentance to all men?
32. How did God witness to all men that Jesus has been ordained to judge the world?
33. Did the hearers repent and believe Paul's message?
34. But had God's messenger been faithful to his trust?
35. Did some seed fall into good ground?
36. With what result?

THE ACTS OF THE APOSTLES

Questions on Chapter 18

1. Whom did Paul meet on Coming to Corinth?
2. What humble trade did Paul follow?
3. But what was his chief business?
4. Where had Paul left Silas and Timotheus?
5. What did Paul testify to the Jews in Corinth?
6. When they rejected his message, what did Paul say?
7. In which chapter had Paul first announced that he would go to the Gentiles?
8. But was the Gospel of Grace for both Jew and Gentile?
9. Did some of the Jews in Corinth believe? Name some of them.
10. What instruction did the Lord give Paul?
11. Do you think this was a comfort to him in a testing time. (I Cor. 2:3).
12. How long was Paul in Corinth?
13. How did the Jews persecute him there?
14. How did the matter end?
15. Did this hurry Paul away from Corinth?

16. Of what special interest is this Corinthian Church to us?
17. Where did Paul go with Priscilla and Aquila?
18. What unusual treatment did Paul receive in the Jewish synagogue there?
19. Why did he not tarry there at that time?
20. In what few words is expressed his visit to Jerusalem?
21. Though he was anxious to go to Jerusalem, yet what other place did he visit at this time where he was, no doubt, more welcome?
22. Which verse introduces Paul's third missionary journey?
23. What was Paul's chief concern for the churches which he had planted?
24. Though these converts were eternally saved, why was Paul so anxious to continue his Ministry unto them?
25. Does Paul's gospel supply both milk for the babe, and meat for the man?
26. Who was Apollos?
27. Though he was "mighty in the Scriptures", what did he learn from Aquila and Priscilla?
28. What does it indicate that he was willing to receive instruction?
29. When Apollos left Ephesus, what new message did he have?
30. Where did he go from Ephesus?
31. What does Paul say concerning Apollos' place as a minister? (I Cor.4:1).
32. What two men mentioned for the first time in this chapter became church apostles? (I Cor.4:6-9 and I Cor. 1:1).
33. Who was associated with Paul in writing the epistle to the Corinthians?

THE ACTS OF THE APOSTLES

Questions on Chapter 19

1. Where did Apollos go upon leaving Ephesus?
2. When Paul returned from Jerusalem to Ephesus, whom did he find?
3. Under whose ministry had they doubtless been baptized?
4. Just what did John's baptism indicate?
5. What additional truth did Paul give to them?
6. When was baptism in Jesus' name first announced?
7. What did John the Baptist prophesy concerning Jesus?
8. When was that fulfilled?
9. Do you believe that this phenomenal experience of verse 46 is a pattern for us?
10. Compare Ch. 18:20 with verse 9 of this chapter. Why the change?
11. What is the result of rejected light? (to unbelievers)
12. What is the result of receiving light? V. 9 & 10 (to believers)
13. In what special way did God show His power and grace thru Paul at Ephesus? Vs. 11-12.
14. Though a pocket handkerchief or an apron has no magic power, yet when anointed with the mighty power of God in Jesus' name, are they more powerful than all the gods and shrines (amulets and charms) of the superstitious?
15. Whose name was magnified in these supernatural and miraculous cures?
16. Why could not these vagabond Jews cast out evil spirits by use of Jesus' name?
17. How does Jesus empower believers today to cast out demons and heal the sick?
18. Do evil spirits recognize the authority of Jesus?
19. Do they also acknowledge the power of the saints who wield His word and name?
20. How was Jesus magnified even as a result of imitators of Paul?
21. How did the people show their repentance toward God and faith toward Jesus Christ?
22. Feel the power of verse 20. How was Paul equipped for the conflict in this city of witchcraft and idolatry? Ephesians 6:1
23. Is this armor invincible?
24. Afterwards where did Paul purpose to go?
25. Why did he desire to visit Rome also?
26. Whom did Paul send into Macedonia and for what purpose?
27. How did the conflict between spiritual light and darkness affect the business conditions in Ephesus?
28. Was it to their gain to keep the people in ignorance?
29. Do we now find such conditions in Christendom, where religious leaders profit by withholding the truth from the people?
30. What did Paul tell them about their gods?
31. Is God able to defend His people?

32. How did He defend Paul and his friends from the infuriated mob?
33. Name the various groups of people in Ephesus who opposed the Gospel?
34. What does Paul term the raging, roaring mob in I Cor. 15:32?
35. How long was Paul at Ephesus? (See Chapter 20:31)
36. Was this the greatest opposition which Paul had faced so far?
37. In Paul's epistle to the Ephesian saints, what kind of warfare does he mention?
38. Where are these organized forces which oppose the saints of God?

THE ACTS OF THE APOSTLES

Questions on Chapter 20

1. Trace Paul's movement after leaving Ephesus, until he returned to bid them farewell.
2. Who accompanied him on his return into Asia?
3. Where did Luke join this company?
4. What time of the year was the feast of unleavened bread?
5. Upon what day of the week did the early believers meet to worship?
6. Give three reasons for this. (John 20:1, 19, 26 and Acts'2.1.)
7. When was the end of shadows and types of the old covenant?
8. What peculiar incident happened in Troas as Paul was preaching a long time?
9. What does this probably figure in the history of the church?
10. What comforting truth is figured in the resuscitation of Eutycus?
11. Eutycus means "fortunate" or "well-to-do". What is the danger if we take our ease instead of listening to Paul's gospel?
12. But if we sail with Paul, where may we go from Troas (spiritually)?
13. Why did Paul call for the elders of Ephesus to meet him?
14. What is the first item to which he calls attention, in this brief review of his life and labor among them?
15. Name 11 other such items which mark him as a true shepherd. Vs. 18-21,27, 33-35
16. Contrast Paul's record here with some present-day popular evangelists.
17. How did Paul sum up his testimony to both Jews and Greeks? Verse 21.
18. Did the Holy Spirit faithfully warn him of persecutions awaiting him in Jerusalem?
19. Why did he not heed this warning?
20. Does the Holy Spirit testify to us that to follow Christ is a suffering way?
21. Why then do we go on in the face of such warning?
22. What does Paul say in Verse 24 is his ministry?
23. What did his own life weigh in the balance with this wonderful mission?
24. What does the apostle mean by "I am pure from the blood of all men"?
25. What loving admonition did Paul give to the elders?
26. In what three ways should elders TAKE HEED TO THEMSELVES?
27. Was there a possibility of some of them failing to heed Verse 28, thus resulting in Verse 30?
28. What warning did he give them concerning false leaders?
29. For what purpose had the Holy Spirit made them overseers of the church of God?
30. Do the sheep belong to the elders or to the Lord?
31. Of what does Peter warn the elders in I Peter 5:2-4?
32. What does the Lord of the sheep think of such deeds and doctrine? Rev. 2:6,15.
33. What food did Paul give the sheep, which he also recommended to the elders?
34. For what purpose were they to be built up?
35. What is "the inheritance"?
36. Can babes in Christ expect to receive as great an inheritance as sons?
37. What "earnest." or pledge has God given to us? Eph. 1:14.
38. What is our present inheritance as children of God?
39. Though Paul tells us in I Cor. 9, that ministers should have the support of the saints, what humble way did he take?
40. Was Paul willing to practice the self-denial which he preached to others?
41. What words of Jesus encourage us to give freely?
42. Upon whom did Paul place the responsibility of the churches as he parted from them?

THE ACTS OF THE APOSTLES

Questions On Chapter 21

1. At the beginning of this chapter, where do we find Paul?
2. At what three places on this journey did Paul's company stop? Vs. 3,7,8.
3. According to this record is the gift of prophecy given to women as well as to men?
4. Then who has authority to forbid women the exercise of this gift as the Spirit moves?
5. Though the Spirit gave warning of the bonds and imprisonment awaiting Paul in Jerusalem, yet do you believe it was the will of God that he went?
6. For what special purpose had God chosen Paul? (Acts 9:15)
7. Had the Jews in Jerusalem yet heard Paul's gospel?
8. How was Paul himself a living testimony unto the Jews in Jerusalem, of God's sovereign grace?'
9. What was Paul's purpose in going to Jerusalem?
10. Was the church in that city still in fellowship with Paul? V. 17.
11. Although the brethren (Acts 15) had agreed with Paul that the Gentile believers should not be put under the yoke of the law, yet were these believers themselves still under the ceremonial law? V.20.
12. What did James persuade Paul to do?
13. How could Paul do this without putting himself under the law? (bondage) I Cor. 9:19.
14. What was Paul's purpose in thus yielding to them?
15. Have you entered into Paul's liberty in the Lord, or are you yet under bondage in some measure to the law?
16. Although we have been delivered from the law thru Christ, yet are we lawless?
17. Where is the law of God now written?
18. In what one word is the spirit of the law fulfilled? (Rom. 13:8,10)
19. Of what was this purification required by the law a symbol?
20. What did it symbolize to shave the head?
21. While Paul was observing these ceremonies with these men, was he dishonoring Christ?
22. What group started the persecution of Paul in the temple?
23. What false accusation did they bring against him?
24. What is the significance that the doors of the temple were shut after Paul had been ejected?
25. How did God intervene to save Paul from death at the hands of the Jews?
26. What had Agabus foretold by the Spirit?
27. Were the prophecies concerning Paul's bonds fulfilled?
28. How did Paul at last gain the opportunity of testifying to the Jews, a desire which was always burning in his soul?
29. Does God cause all men to serve his purposes?

THE ACTS OF THE APOSTLES

Questions on Chapter 22

1. With what respectful words did Paul begin his address to the men of Israel?
2. How did he gain their attention?
3. What four facts did he narrate to them?
4. Upon whom did Paul call to witness the truth of his statements?
5. What part of the former record (Acts 9) is omitted here?
6. What statement given in this narrative is omitted in Chapter 9?
7. What is the chief point emphasized in these records?
8. What is the importance of water baptism in Paul's testimony to the Jews?
9. What other vision did Paul relate at this time?
10. What statement did Paul make that stirred the audience into an angry mob?
11. How did the Lord save Paul from the fury of these maddened, murderous men?
12. What principle of Roman government was violated in the order of the chief captain?
13. Did the chief captain understand what charge the Jews had against Paul?
14. What was Paul's nationality?
15. What was his citizenship?
16. How did he profit by stating his political right?

THE ACTS OF THE APOSTLES

Questions on Chapter 23

1. Before whom was Paul called to be examined on the following day?

2. With what testimony did he begin his defense?
3. In these incidents of chapters 22 and 23, though Paul was the accused, yet Who were shown to be actually guilty? Chapters 22:25, and 23:3.
4. What did Paul mean by thou whited wall?
5. In chapter 22 Paul had claimed his Roman citizenship to gain his freedom. What does he claim in the council?
6. What was the result?
7. Who stood up for Paul?
8. Though they acknowledged that an angel or spirit may have spoken to him, Yet did they believe his testimony concerning the vision concerning Jesus?
9. Though men may give assent to the truth, yet what is necessary in order for them to be saved? (Romans 10:9)
10. What comforting words did Jesus give to Paul in the night?
11. Was not this imprisonment a step in the direction of Rome?
12. Though these men bound themselves by an oath to kill Paul, how did God bring their counsel to naught?
13. What accusation did Claudias Lysias bring against Paul in his letter to Felix, the governor?
14. At what city was Paul kept in prison?

THE ACTS OF THE APOSTLES

Questions on Chapter 24

1. Who came down from Jerusalem to Caesarea to accuse Paul?
2. Were these the same who had first brought charges against him in the temple? V.1.
3. In what manner did Tertullus, the orator, begin his address to Felix?
4. What four charges did he bring against Paul?
5. What answer did Paul give to each of these charges?
6. Did Paul deny in any point, the things written in the law?
7. Did the Jews themselves profess to believe in the resurrection?
8. Did Paul in any way violate their temple customs?
9. Could he stand before them with a clear conscience?
10. And though some have condemned Paul for purifying himself according to their law, could he have said verse 16 unless he had submitted to this custom?
11. What one accusation did Paul allow that they might have against him?
12. What reply did the Jews make to Paul's defense?
13. What decision did Felix give in the matter?
14. Though he knew Paul was Innocent, why did he not release him?
15. What respect did he show to Paul?
16. What fact shows that Felix was just like the present-day rulers?
17. What had probably caused Felix to hope for money?
18. What use did Paul make of the privilege granted him?
19. What was his theme?
20. How did it affect the governor?
21. What answer did Felix make to the conviction that was upon him?
22. Who succeeded Felix as governor?
23. How long had Paul been bound at this time?
24. Though Paul was bound, yet was the Word of God bound?
25. What evidence can you give proving that God's Word was being fulfilled in this imprisonment to Paul?

THE ACTS OF THE APOSTLES

Questions on Chapter 25

1. What motive prompted the Jews to desire Festus to bring Paul back to Jerusalem for trial?
2. But what greater One than Festus was directing Paul's way?
3. What was Paul's answer to the many and grievous complaints of the Jews?
4. Did they have any real charges against him?
5. What caused Festus then to suggest that Paul go to Jerusalem?
6. What did Paul mean by "I stand at Caesar's judgement seat"?
7. What fact gave Paul liberty to ask to be sent to Rome, besides his civil rights?
8. Though Jesus being innocent, yielded himself to die when he was accused; yet Paul, also being innocent, refused to die. . Explain this.

9. Why did God call Paul to such great suffering?
10. What does Paul mean in 2 Tim. 1:8, "Be thou partaker of the afflictions of the Gospel?"
10. In verse 19, Festus clearly states the cause of Paul's bonds. Was he punishable by the national law for this?
10. Why did Agrippa desire to hear Paul, since his appeal was already approved?
11. Why did Festus bring him down again for examination?

THE ACTS OF THE APOSTLES

Questions on Chapter 26

1. Give two reasons why Paul was happy to speak before King Agrippa.
2. Is it probable that Agrippa had known Saul before his conversion?
3. Dared Paul trust his case to any human attorney?
4. What testimony did he give of himself as a Jew?
5. What does he here state to be the cause of his persecution by the Jews?
6. What was the HOPE of Israel to which Paul refers?
7. Why did he direct this personal question concerning the resurrection To the king?
5. What testimony did Paul give concerning his zeal for the Jews religion?
9. How many accounts do we read of Saul's conversion?
10. What special part was omitted in this chapter, but given in Chapter 22?
11. Why did he omit this when testifying to the Gentiles?
12. What part of his former testimony is enlarged upon here?
13. Why?
14. What one statement indicates Paul's sincerity of heart toward God? V.19.
15. To what places had he carried this message of repentance toward God and faith toward the Lord Jesus Christ, before his imprisonment?
16. What does Paul state to be the reasons for the attack of the Jews against him?
17. Whom did he honor for his preservation?
18. In his testimony before Agrippa, did Paul contradict either in doctrine or in practice, the Old Testament Scriptures?
19. What did the prophets and Moses foretell?
20. Did Paul's testimony convince Festus of the truth?
21. How did it affect King Agrippa?
22. What did he say to Paul?
23. Was he convicted in his heart?
24. Why then did he not accept this wonderful Gospel?
25. How many times have we read the verdict of Paul's innocence?
26. Do you think that he had been too hasty in appealing his case to Caesar?
27. Why not?

THE ACTS OF THE APOSTLES

Questions on Chapter 27

1. Why does God permit His people, who are the apple of His eye, to suffer pain, hunger, hardship, humiliation, persecution and rejection?
2. Do you really believe Romans 8:28?
3. Was this record of Paul's voyage made for the express purpose of showing a water route from Caesarea to Italy?
3. Study this list of names given in Chapter 27, with the meaning of each, associating the significance with the course of the Church.
5. Give in a few words the history of the Church from Pentecost to the present time.
6. In what way was this voyage (Ch. 27 and 28) typical of the history of the Church?
7. Though God's messenger was in bonds, was the Word of God bound?
8. Was it God's purpose that Paul should go to Rome?
9. Whom did God use as His instrument to get Paul there?
10. Thru what agency did God preserve the Holy Scriptures for His people?
11. What agencies has God used to bring the Gospel down to us?
12. Why would Julius figure fleshly leadership and authority, rather than that of the Holy Spirit? (Genesis 25:25).
13. Does organized Christendom bind the true saints of God?
14. Who were fellowprisoners with Paul? V.2. Whom do they figure?
15. Asia means slime. What story in Genesis figures the brickwork of organized religions?

15. What did Paul warn concerning the danger of sailing by Lycia? Acts 20:29-30.
16. Alexandria is a city of Egypt. What is the danger of God's people going to Egypt for help when in need? (Isaiah 31:1-3).
18. Are believers to stop at Chidus (idolatry)?
19. Did the Church stay in the fair haven of grace according to Paul's instruction? (Compare Acts 20:32 with this typical warning in Ch. 27:10,21).
20. Do the majority of people find Paul's way too strict and strait? V.12.
21. Though the south wind is pleasant (V. 13), what is the danger of yielding to it?
22. What did Jesus say concerning the deceiving "south wind"? (Luke 6:24-26)
23. What dark period in Church history is probably figured by this stormy tempest?
24. Who was the real pilot during this tempestuous voyage? Vs.21-26, 31, 33.
25. What great spiritual truth from Paul's teaching stood forth by revelation to Martin Luther which began the Protestant Reformation?
26. Is it safe to take orders from Paul?
27. When persecutions arise against the Church, who are the first to desert it?
28. Has the ecclesiastical ship run aground?
29. Are you swimming with Paul, or are you trying to reach shore on a board, or on a broken piece of the ship (sect)?
30. How did God again deliver Paul for the purpose unto which he had sent him?

NAMES IN CHAPTER 27 WITH THEIR MEANINGS

Rome – Strength, throne room-Jesus whose name is strength.

Italy - Calf-like, speaks of sacrifice or suffering.

Paul – Little, other prisoner-speaks of those who follow Paul's gospel.

Julius - Downy, hairy, human influence, that is, the flesh (Esau).

Augustus – Venerable, speaks of God who is over all-sovereign one.

Adramyttium - Court of death, or not in the race. I shall abide in death.

Asia – Slime, works of men, men's building materials Gen 11:3

Aristarchus - Good prince, best ruler, One who reigns in life by J. C.

THE ACTS OF THE APOSTLES

Questions on Chapter 28

1. Though the enemy pressed sore on this voyage, what way of escape did the Lord make?
2. What does Paul's ministry following this disastrous voyage figure in the present time?
3. What supernatural signs of the power of God were manifest during their stay on the island of Melita?
4. Though it was the deceiving south wind which led the church into such a tempest (as this figures), what good does the "south wind" also bring? Verse 13, S.S. 4:16.
5. In verse 11, we see Paul's company entered into another ship of Alexandria; might this indicate the organized condition which had arisen among the Pentecostal people, who have been brought out of the denominations, but who still think that they must organize?
6. Of what is the arrival at Rome a type?
7. At the time of translation, what will become of the "ship"?
8. What was Paul's purpose in desiring to go to Rome?
9. Where only do we find any mention in this chapter of the brethren in Rome?
10. Is not this a proof that it figures the end of the Church Age?
11. What important epistle had Paul already written to the church at Rome?
12. How did the Lord give Paul liberty though still in bonds?
13. To whom did he first minister upon arriving in Rome?
14. What does this probably typify?
15. Of what did Paul witness to the Jews?
16. Did they accept his testimony?
17. What Old Testament prophecy was thus fulfilled?
18. In what measure has verse 28 been fulfilled at the present time?
19. How did Paul have the privilege of publishing the Gospel while in prison?

THE ACTS OF THE APOSTLES

REVIEW

Chapters 13 to 28

1. How many missionary journeys did Paul make according to the record?
2. About how many years are covered in these Chapters?
3. In Paul's first journey, how did each of the three persons, Paul, Barnabas, and John Mark meet the tests thereby determining their future ministry?
4. What was the permanent result of his first missionary journey?
5. In what place and to whom was each of Paul's two recorded sermons preached.
6. Of what special importance are the happenings of Chapter 15?
7. What three leaders came to perfect agreement on the matters under discussion who later wrote epistles which are included in the Holy Scriptures?
8. To what new territory did the Spirit definitely lead Paul on his second journey?
9. What do you consider the most Important occurrence of chapter 16?
10. What brief but powerful form of the Gospel did Paul and Silas give to the jailor?
11. In which three cities did Paul plant churches on this trip?
12. During which journey did the happenings of chapter 19 occur?
13. Show in what ways the church at Ephesus was a pattern church?
14. What is the essential difference between Paul's teaching, and that of Peter?
15. What place does Paul's gospel have relative to the Church of Jesus Christ?
16. What did Paul give as his purpose in going up to Jerusalem the last time?
17. How could his actions after arriving there be termed worship, knowing that God was thru with types and shadows?
18. What is the chief line of teaching in the book of Hebrews?
19. Name one or more purposes of God that were fulfilled in Paul's imprisonment?
20. Did Paul at any time waver in his testimony in the face of great opposition
21. How was he comforted and sustained?
22. How did God deliver Paul finally from the persecution of the Jews?
23. What have you learned from Paul's voyage to Rome from Caesarea?
24. Do you clearly see that the happenings of this division of The Acts are types, patterns, and samples of God's dealings with the Church all down the age?
25. Of what was Paul's arrival Rome, typically the end of?
26. But what actually began a little later which is figured by Paul's imprisonment in Rome?
27. Does Paul's letter to the Romans contain instruction for Jew and Gentile, moral and immoral, strong and weak, carnal and spiritual--for all?
28. Are all these classes found in Christendom?
29. When Paul reached Rome, how was his ministry extended to the whole world, though he was in prison?
30. Which of his epistles were written from Rome and prison?
31. Have you found in this book an ending of Christ's ministry which He began to do and to teach as soon as He was anointed with the Spirit?
32. Do you understand why God chose a Gentile to record the Acts of the Apostles?
33. What good have you received from these studies?

Lesson 1

GOD or DEITY

1. What book only teaches about God?
2. Where is God first mentioned? Genesis 1:1
3. Does the Bible declare that God is, and does it take for granted His existence?
4. Why? Psalm 10:1-4 (Implies negatively that there is a God). Psalm 19:1-4; Isaiah 40:21,22; Romans 1: 19,20 (Positive statements that there is a God).
5. What must be our attitude toward God? Hebrews 11:6
6. What was His first recorded act? Genesis 1:1
7. By whom did He create all things? John 1:3; Col. 1:16; Hebrews 1:2
8. What is His nature? John 4:24
9. What is His character? Leviticus 11:44; Deut. 32:4; I Samuel 2:2; John 17:25; II Timothy 4:8; Revelation 4:8
10. Name three things stated of God. John 1:1; I John 1:5; 4:8,16
11. How old is God? Deuteronomy 33:27; Psalm 90:2
12. Did He have a beginning?
13. Will He have an end?
14. Has God form or shape? John 5:37; Philipians 2:6

15. May He be seen? Genesis 32:30; Exodus 24:11; 33:11,20; Matthew 11:27.

Lesson 2

THE SON OF GOD

1. He was the Word, John 1:1,2; 1 John 1: 1; Revelation 19:13

2. He was made flesh. John 1: 14.

3. His nine Names:

BEFORE HIS BIRTH an angel said He should be called:

Jesus - Luke 1:31

Son of the Highest - Luke 1:32

Son of God - Luke 1:35

AFTER HIS BIRTH He was called:

Christ the Lord - Luke 2:11. Compare Luke 1:43

Jesus - Luke 2:21. Compare Matthew 1:21.

The Lord's (Father) Christ, or Anointed - Luke 2:26

Emmanuel (God with us) - Matthew 1:23; Isaiah 7:14; 8:8

Lamb of God (Redemption) - John 1:29

Son of God - Matthew 3:17; 4:6; John 1:34,49

Lord Jesus Christ. See opening of the epistles by all the apostles. "Lord" is His authoritative Name.

"Jesus" is His given Name. "Christ" is the Greek, "Messiah" in the Hebrew, and "Anointed One" in the English, speak of His empowerment.

"Lord Jesus Anointed" is His full, authorized, official Name. Acts 2:36

Son of Man - John 1: 51; Matthew 8:20; Mark 8:38

Only Begotten Son - John 1: 18; 3:16

4. Our Lord's three great offices:

PROPHET. Deuteronomy 18: 15; Acts 3:22; 7:37

The Gospels record His prophetic ministry from His baptism to the Cross.

PRIEST. Hebrews 2:17; 3:1; 4:15; 5:6; 6:20; 7:21

His priesthood began at the Cross. He is the Aaron of the New Testament. Hebrews especially describes this office, which began by Him offering Himself on the Cross, and will never end. Hebrews 7:17,24

KING. Matthew 2:2; 21:5; John 19:19,20; I Timothy 6.15; Revelation 17:14; 19:16. His Kingship will begin when He comes back. He will reign for one thousand years.

The Son has declared the Father. God is three Persons – one nature. Man is one person - three natures.

The Cross is the highest peak. Christ was the Offerer and the Offering. A prophet in the New Testament speaks for another to edification and exhortation. Christ's priestly ministry: He lives and intercedes for others. We are priests too, and we are kings in disguise. Revelation 1:6.

Lesson 2 Questions

THE SON OF GOD

1. What was Jesus before His human birth?

2. What was He made?

3. What Names had He before His birth?

4. What Names after His birth?

5. What can you say of each?

6. Describe the three great offices of Christ.

Lesson 3

THE HOLY SPIRIT

First:

The Son and the Holy Spirit

1. Jesus conceived by the Spirit. Matthew 1:20; Luke 1:31,35.

2. Filled with the Spirit. Luke 4:1.

3. Led by the Spirit. Luke 4:1.

4. Driven by the Spirit. Mark 1:12. Compare!! Peter 1:21.

5. Journeyed in the power of the Spirit. Luke 4:14.

6. Taught by His power. Luke 4:15.

7. Anointed with the Spirit. Luke 4:18; Acts 10:38. Isaiah 11:1,2 was fulfilled. Study Romans 8:9-11; Galatians 4:6; Philippians 1:19; I Peter 1:11; II Corinthians 3:17.

Second:

The ATTRIBUTES of the Spirit are the same as of God. Hebrews 9:14; Psalm 139:7; Romans 15:19

Third:

The OFFICES of the Spirit

1. Reprover, convector of sin. John 16:8-11
2. Agent of the new birth. John 3:5,8
3. Witness to sonship. Romans 8:16. Compare Hebrews 10:13-15.
4. Comforter. John 14:26; 15:26; 16:7
5. Guide into all the Truth. John 16:13
6. Director of ministers. Acts 13:2,4; 8:29; 10:19,20; 16:6,7; 20:28.
7. Inspirer of Scriptures. II Timothy 3:16; II Peter 1:21; Acts 1:16.
8. Distributor of gifts. I Corinthians 12; Romans 12.

Fourth:

The EMBLEMS of the Spirit

1. Dove (Peace - far seeing). Matthew 3:16
2. Fire (Purifying, judgment). Exodus 13:21; Psalm 78:14
3. Oil (Power, soothing). I Samuel 16:1,13; I John 2:20,27
4. Water (Refreshing, fruitful). John 7:38
5. Wind (Quickening). John 3:8; Acts 2:2

The above citations show the distinct Personality of the Holy Spirit. He spoke, commanded, reproved, hindered, drove, led, and taught. An influence or principle cannot do these things. The Holy Spirit is the Agent of all of God's doings.

Lesson 3 Questions

THE HOLY SPIRIT

1. Name seven facts concerning the Son of God and the Holy Spirit.
2. What attributes has the Spirit?
3. What are the chief offices of the Holy Spirit?
4. Has He anything to do with the ministers?
5. How many gifts of the Spirit are there? Are they in operation today in the Church?
6. Should the Church be conducted differently than in the beginning?
7. What is the evidence of the distinct Personality of the Holy Spirit?
8. Who is the agency by which all of God's operations are performed?
9. Name the emblems, or symbols, of the Holy Spirit.

Lesson 4

PROOFS OF THE TRIUNITY OF GOD

1. THE NAME OF GOD IS PLURAL. The Hebrew for God in the first and second chapters of Genesis is ELOHIM, which means three Personalities. Elohim occurs 2500 times in Hebrew in the Old Testament.
2. TWO DISTINCT PERSONS named before time began, and before Jesus' human birth. GOD and the WORD - John 1:1,2,14; I John 1:1; 5:7. FATHER and SON - John 1:18; 3:16-18; 8:42; 16:27,28; 17:5; Colossians 1:15,16. See Daniel 3:25. Compare Proverbs 8:12,22-36 with I Cor. 1:30.
3. THREE DISTINCT TITLES in the New Testament: Father, Son, and Holy Spirit. Matthew 3:16,17; Luke 24:49; John 14:16,26; 15:26; 16:13-15; Acts 1:4,5; 2:32,33. The three distinct Persons of Deity are manifested in the first eleven chapters of the Acts. The full title "Lord Jesus Christ, constantly occurring in the epistles, directly expresses the Son of God anointed officially with the Holy Spirit. Who anointed Jesus? God. Acts 10:38; John 6:27; Ephesians 1:13
4. THE OFFICES OF EACH PERSON are distinct from the others. Jesus or the Spirit never fill the office of the Father. The Father or the Spirit did not bear man's sins and die for him. They are not mediators. The Holy Spirit will never be King or Bridegroom. The Father or the Spirit never occupy the offices of Prophet or Priest. Neither one is termed the Head of the Church or Body of Christ. No one can be anointed with the Father or the Son. The Son was anointed, but the Father and the Holy Spirit cannot be anointed.
How unreasonable and impossible then, the teaching that the different functions of the three Persons of Deity should be different manifestations of one Person, and that one Person be Jesus Christ whom they call God. It destroys the

Fatherhood of God, the eternal Sonship of Jesus Christ, and the function of the Holy Spirit. But how simple, beautiful, and perfect the Bible teaching that there are three Persons in the Godhead, each fulfilling a distinct function.

5. THE NINE GIFTS IN THE CHURCH are preeminently the property of the Holy Spirit. I Corinthians 12:4-11.

They are nowhere called the gifts of the Father or of the Son. They are the direct channels for the operations of the Holy Ghost. Will men still foolishly insist that the Holy Spirit and the Father are Jesus?

6. THE ADDRESS OF EACH TO THE OTHER, OR ABOUT THE OTHER, is a further proof of the Trinity.

God spoke to His Son - Matt. 3:17; 12:18; 17:5; Luke 9:35; II Peter 1: 17. Jesus spoke of His Father - John 2:16; 4:21-24; 5:17-19, 43; 8:42. Jesus spoke to His Father in John 17, in which prayer He expressed our oneness with one another, even as His oneness with the Father. They are definite, distinct Personalities, yet one in heart, nature, spirit, and aim. Note what Jesus said the Holy Spirit should do - John 14:26; 15:26; 16:8,13,14. He is a distinct Intelligence, or Person - Acts 7:51; 10:19; 13:2-4; 15:28; 16:6; 20:28; I Corinthians 2:13; 12:11.

7. THE ETERNAL SUBJECTION OF THE SON TO HIS FATHER after the Millennial reign. I Corinthians 15:24-28. This is not two manifestations of one Person, but two definite Persons in distinct manifestations.

Lesson 4 Questions

PROOFS OF THE TRIUNITY OF GOD

1. How many Persons are in the Deity?
2. Give proofs.
3. How could you instruct an ignorant person?
4. Name unreasonable points about the New Issue theory.
5. To whom shall we pray?
6. In what Name shall we pray?

Lesson 5

THE MAN

HIS CREATION

I. God's purpose - To create the man in His image, and that he might rule. Genesis 1:26

II. God's act - His climaxing act. Compare His preceding creative acts. Note especially vegetable and animal life.

God created the man. Genesis 1:27; Psalm 8:5

1. Earthy. Genesis 2:7; I Corinthians 15:47

2. In God's image. Intelligent or wise, having authority and power, good, moral, upright (Eccl. 7:29), social, sinless, innocent, but mortal. Genesis 2:17; Psalm 8:5

3. Man's name. Adam - red (Hebrew). "The Adam" except in Genesis 5: 1.

4. His dominion. Genesis 1:26,28. (Over the earth).

5. His occupation. Genesis 2:8,15

6. His food. Genesis 1:29; 2:9

7. His dwelling place. Genesis 2:8

8. His wisdom and ability. Genesis 2:19,20

9. His innocence. Genesis 2:25

10. His duration, his probation. Genesis 2:17

11. Capability of propagating. Genesis 1:28

12. God consciousness and communication with Him. Genesis 1:29; 2:16,17

13. Knowledge of language and other things.

14. Sociability, need of companionship. Genesis 2:18

15. His wife, a builded woman. Genesis 2:22

16. His marriage. All accounts in Genesis 1 and 2 are typical. Adam is typical of Christ. Eve is typical of His Bride.

Lesson 5 Questions

THE MAN

HIS CREATION

1. We read in Genesis 1:26, "Let US make man." Who constituted this Divine council?
2. Why did God create man?
3. There are elements in man from the vegetable and animal kingdoms, but what makes him distinct from the other creatures?
4. Is man the masterpiece of God's creation?
5. What kind of material did God use in making man, and what was the source of his life?

6. Though man was made in many ways like God, how was he different?
 7. What is the significance of his name?
 8. How far did man's dominion reach?
 9. Describe the man's manner of living.
 10. Of what does a garden, the first man's dwelling place, speak?
 11. How was man's intelligence manifested?
 12. Man was innocent but, when temptation came, was he able to stand the test? Why not?
 13. Genesis one gives a general statement of the creation of man, and Genesis two gives a detailed account. What commandment was given to him in Genesis 1:28?
 14. The word "made" in Genesis 2:22 means "builded." Adam was made with one stroke, and was created a full-grown man; but how was Eve builded? Whom does she typify?
 15. Why could God and man not have complete communion?
 16. What is the contrast between the first Adam and the last Adam? I Corinthians 15:45-49
- I. The instrument of the fall. Genesis 3:1 Who was back of it? Compare Revelation 12:9; II Corinthians 11:3.

Lesson 6

THE MAN - HIS FALL

II. The scheme of the fall.

1. A question, deception. 3: 1. What had God forbidden? Genesis 2:17 2. A lie. 3-4 III. They ate of the fruit. 3:6. What is their act called? I Timothy 2:14. IV. The results of the fall:
 1. Their eyes were opened. 3:7,22. They saw three things: I John 2:16
 2. They knew they were naked. 3:7
 3. They were afraid of God. 3:8,10
 4. Prevarication, they shifted the responsibility. 3:12,13
 5. Curse came upon the serpent. 3:14. Curse upon the ground. 3:17
 6. Servile toil. 3:19,23
 7. They were expelled from the garden. 3:22-24 Which was the transgressor? I Timothy 2:14
 8. Death. Genesis 2:17; 3:19. See Romans 5:12
 9. Sin was transmitted to their offspring. Genesis 5:3; Romans 5:12,18; 7:17,18,20,23
 10. Judgment upon all men. Romans 5:16,18; Hebrews 9:27

Lesson 6 Questions

THE MAN - HIS FALL

1. Who is the originator of the first question?
2. The first questioner used psychology for his scheme. What was his purpose?
3. When he had the woman's attention, what further steps did he take to fulfill his plan?
4. In what threefold way was the temptation brought to Eve? Genesis 3:6
5. Up to this time, man was perfect as a human being; he had a human righteousness. What happened when they partook of the forbidden fruit?
6. Does this prove that human righteousness is insufficient?
7. What difference do you see in the relation to God between the first Adam in his innocency and the regenerated man?
8. What indicated the first streak of self-righteousness?
9. Who put the second question?
10. Notice how quickly their wisdom dropped, after their eyes were opened. How much confidence did Adam have before God, in the self-made clothing?
11. How did the wonderful man, the ruler of the earth, cheapen himself?
12. Adam ate with eyes open. Of what is this a type?
13. The woman pleaded "not guilty. Did God give the serpent any opportunity to excuse himself?
14. Though God pronounced the curse, what marvelous promise is hidden in Genesis three upon which the whole Bible is based?
15. Enumerate the results of the fall. What new words were coined?
16. What was the first prophetic type of redemption? "Adam fell:
 - From ignorance to guilt,
 - From righteousness to unrighteousness,
 - From wisdom to ignorance,

From ignorance to knowledge,
From innocence to shame,
From unselfishness to selfishness,
From life to death,
From truth to falsehood,
From blessing to curse,
From pleasure to toil."

A.S. Copley

Lesson 7

MAN'S FALLEN NATURE

MOSES' TESTIMONY

Afraid - Gen. 3: 10. Deceitful - Gen. 3:12,13. Self-righteous - Gen. 4:3,

Angry - Genesis 4:5. Murderous - Genesis 4:8. Liar - Genesis 4:9.

Fugitive, vagabond - Genesis 4-12. Very wicked - Genesis 6:5.

"And God saw that every imagination of the thoughts of his heart was only evil continually" - Genesis 6:5. The heart, as described here, represents the life of the old man. It has become corrupt. The Word of God can divide spirit, soul, and body. We cannot, but by the Spirit of God we learn to discern.

JESUS CHRIST'S TESTIMONY

Thirteen incitements - Mark 7:21-23. Whence come these evils?

PAUL'S TESTIMONY

Seventeen inditements - Galatians 5: 19-2 1. What are these called?

Here the apostle shows that the law cannot keep men saved.

Twenty-four inditements - Romans 1:29-32. These prove the world's absolute need of righteousness. What did Adam lose in the fall?

Sixteen inditements - Romans 3:9-18. Who are included?

Here Paul teaches that no one can be saved by keeping the law.

JAMES' TESTIMONY

Ten inditements - James 3. Study the chapter carefully. The tongue is an index to our inward condition.

FINAL DOOM OF FALLEN MAN - Revelation 21:8. The duration of the doom is eternal.

Revelation 20:10. Compare II Thessalonians 1:8,9; Hebrews 10:26-31. Matthew 25:46; John 5:29.

The old creation is found to be totally bad. Here are eighty-nine inditements against him. There are others, as Paul says, but not mentioned. We quit our meanness because something was put in us, and not because something was taken out of us. It is Christ in us. Let us teach it!

Lesson 7 Questions

MAN'S FALLEN NATURE

1. Though man was created good, to what pitiful and horrible state did he sink as a result of his fall? (Moses' testimony)
2. Where is the source of wickedness located?
3. Genesis 6:5 reads, "Every imagination (or purpose and desire - Hebrew) ... of his heart was only evil continually." What is meant by "the heart"?
4. What does Christ say proceeds "from within, out of the heart of men"?
5. Paul, the Apostle of the Gentiles, also agrees concerning man's fallen nature. What are his indictments in Galatians 5?
6. What are these outward manifestations called, which come from the evil issues of the heart?
7. Is it possible to overcome them through human effort, and thus live a life of victory over sin?
8. Where does Paul locate the dwelling place of sin in a believer? Study Romans 7:15-25
9. Of whom were the twenty-four indictments in Romans 1:29-32 written?
10. Who are included in the indictments in Romans 3:9-18?
11. What is James' testimony? James 3
12. Both the Old and the New Testaments witness to man's complete fall. What is the final doom, and what is its duration?

Lesson 8

THE MAN REDEEMED

- I. Redemption PLANNED before time. (It was not an afterthought).

1. Note the Divine counsel - Acts 2:23. Romans 3:25 ("set forth" in the margin is "foreordained"). Eph. 1:9
 2. Foreordained - I Peter 1: 18-20.
 3. Eternal life promised - II Timothy 1:1; Titus 1:2.
 4. Chosen in Christ before - Ephesians 1:4,5,11.
- II. Redemption ANNOUNCED early - Genesis 3:15.
Compare the serpent's seed - Matthew 3:7; 13:38; 23:33; John 8:44; Acts 13: 10; I John 3:8 - with the woman's Seed - Psalm 132:11; Isaiah 7:14; Micah 5:2; Matthew 1: 23; Luke 1: 31; Galatians 3:16.
- III. Redemption FORESHADOWED - Genesis 3:21. Contrast Genesis 3:7.
- IV. WHO and WHAT are redeemed?
1. Israel - Exodus 6:6; 15:13; II Samuel 7:23; Deuteronomy 21:8
 2. Gentiles - Galatians 3:11-13; Matthew 20:28; I Timothy 2:6
 3. The firstborn - Exodus 13:13; Numbers 3:12
 4. The soul - Psalm 49:8; 34:22
 5. The body - Romans 8:23; Ephesians 1:14; I Corinthians 6:20
 6. The land - Leviticus 25:23
- V. FROM WHAT are they redeemed?
1. Power of Satan - Job 6:23; Hebrews 2:14,15
 2. All iniquity - Genesis 48:16; Psalm 130:8; Titus 2:14
 3. Curse of the law - Galatians 3:13; 4:5
 4. Sickness - Job 33:24; Isaiah 53:4,5; Matthew 8:16,17
 5. The grave - Psalm 49: 15; Hosea 13:14; I Corinthians 15:54-57
- By the very fact that a sinner believes, he acknowledges that he is a sinner. For a sinner to go to heaven would be hell for him. What is hell for a sinner now? To be in the congregation of the saints. He must have a change of nature.

Lesson 8 Questions

THE MAN REDEEMED

1. Was humanity's redemption an afterthought with God after the fall of man?
 2. Give Scriptural proofs.
 3. When was "eternal life" first promised?
 4. As the oak tree is in the little acorn, also the whole new creation was IN CHRIST. Do you see clearly that God has chosen "US" (the whole new creation, not individuals only) "IN-HIM"?
 5. Genesis 3:15 is the taproot of a great tree of Divine Truth. What is its declaration?
 6. Contrast the serpent's seed with the Seed of the woman.
 7. Through what wonderful type did God, in the beginning, foreshadow His durable and eternal redemption?
 8. What nations are included in redemption?
 9. What wonderful truth is taught in Exodus 13:13?
 10. Though the price has been paid for the redemption of both soul (Psalm 49:8, Life -R.V.) and body (I Corinthians 6:20), for what change are we waiting?
 11. Whose possession is the land of Palestine? Why does He claim it?
 12. From what mighty tyrant's hand have we been delivered, and from what ungodliness?
 13. Do we appropriate this provision of deliverance in our daily life? Does it work?
 14. From what other taskmaster's dominion are we redeemed?
 15. Sickness is a result of sin. Is healing included in redemption?
 16. Finally, what cruel enemy is conquered forever through redemption?
- JESUS CHRIST THE REDEEMER Galatians 3:13; Acts 7:37; Matthew 20:38; Titus 2:14; I Timothy 2:6; I Peter 1: 18,19

Lesson 9

PROCESS OF REDEMPTION

WORLD RECONCILED TO GOD - II Corinthians 5:18-20

First: Christ Against SIN

He knew no sin - II Corinthians 5:21; I John 3:5

He was made sin - II Corinthians 5:21

He condemned sin - Romans 8:3

He died unto sin - Romans 6: 10

He put away sin - Hebrews 9:26. Compare Hebrews 7:27; Galatians 3:15

He was justified from sin - Romans 6:7. "Freed" - Greek "justified."
 He made us free from all sin - Romans 6:18; 8:2
 Second: Christ Against SINS
 He gave Himself for our sins - Galatians 1:4
 He was made a curse - Galatians 3:13; Deuteronomy 21:22,23
 He bore our sins - Isaiah 53:5-8,11; Hebrews 9:28; I Peter 2:24
 He purged our sins, cleansed them by atonement - Hebrews 1:3; II Peter 1:9
 He washed or loosed us from sins - Revelation 1: 5; Ephesians 1: 7; Colossians 1: 14
 He was the propitiation for our sins - Romans 3:25; Hebrews 2:17; I John 2:2; 4:10 See Psalm 32: 1; Isaiah 44:22; 38:17; Psalm 103:12; Micah 7:19; Hebrews 8:12
 To propitiate means to be gracious or appease by means of atonement. Therefore, sins are not imputed unto us - II Corinthians 5: 19.
 SIN is the ROOT. SINS are the FRUIT. Christ became the very root, and the fruits were counted over to Him. Sin is found in the flesh.

Lesson 9 Questions

PROCESS OF REDEMPTION

1. Moses was only a typical deliverer (redeemer - Greek). What was his prophecy concerning the coming Redeemer?
2. How was this promise fulfilled?
3. When Adam fell, he died to God morally and physically. Death means separation. But by what means can we now come again into the Presence of God?
4. Meditate upon God's marvelous grace expressed in this Scripture "God was in Christ, reconciling the world unto Himself." Is there any room for boasting in ourselves?
5. God in Christ reconciled the world. God healed the offense through the atonement. Is there any need of making restitution in order to be saved?
6. We do not receive a new nature by reconciliation, but by faith in it. Do you clearly see that reconciliation is God's side of redemption, as well as our appropriation? Romans 5: 10,11; II Corinthians 5:19,20. These references show both sides.
7. (a) How did Christ deal with our sin? (Nature)
 (b) How did He deal with our sins? (Deeds)
8. SIN is the fountain; SINS are the streams flowing out from it. Can you give another symbolic description of these two terms?
9. Though Christ was counted the very root of sin, what one essential characteristic was the basis of redemption?
10. How did Christ condemn sin?
11. Christ had a holy nature. How then could He die unto sin?
12. Out of whose sight did Christ put away sin?
13. Why did Christ need to be justified from sin?
14. Christ liberated us from the hard taskmaster sin. Who is our present employer?
15. Christ dealt severely with the root, which is sin. What became of the fruits, sins?
16. The wonderful love of Christ is expressed in the words, "He gave HIMSELF for our sins." What is the aim of such grace? Galatians 1: 4
17. What condescension! Christ was made a curse for us. For what purpose?
18. When Christ bore our sins on the Cross, did He redeem the whole man, spirit, soul, and body?
19. Why are we tempted with sickness, if our bodies have been redeemed?
20. How are we cleansed from sins? By self-crucifixion?
21. What can wash our sins away?
22. The sins of humanity required judgment of a righteous and holy God. What did Christ become to appease the wrath of God? Redemption is God's provision. Salvation is our appropriation.

Lesson 10

VALUE OF REDEMPTION

PRICE of Redemption - Isaiah 53; Acts 3:18; 26:23; Romans 4:25; 5:6,8,10,11; I Corinthians 15:3,4; 11 Corinthians 5:2 1; Galatians 3:13; Ephesians 1:7; Hebrews 9:14,26,28.
 Money - Numbers 3:49,50; Exodus 30:11-16
 RESULTS of Redemption - Study the seven eternal in Hebrews: Hebrews 5:9; 6:2; 7:16; 9:12,14,15; 13:20
 Reconciled us to God - Romans 5: 10; II Corinthians 5:19; Colossians 1:2 1.

Made nigh - Ephesians 2:13
 Justified us - Romans 5:9,16,18-19.
 Freed us from the dominion of sin - Romans 6:7,12,14,18
 Freed us from the dominion of the law - Romans 10:4; Galatians 3:13,24; Romans 14:17
 Delivered us from this evil age - Galatians 1:4
 Enriched us in Christ - I Corinthians 1: 5. Compare II Corinthians 8:9
 Heaven opened to man - Hebrews 9:12; 10:19. Compare Hebrews 4:16
 Sanctified us - Hebrews 10:10; 13:12
 Perfected us - Hebrews 10:14
 An eternal inheritance for us - Hebrews 9:15
 DURATION of Redemption - Hebrews 9:12. It is implied in Ephesians 4:30.
 WEALTH of Redemption - Ephesians 1:7

Lesson 10 Questions

VALUE OF REDEMPTION

1. What great price was paid for our redemption?
 2. Much (barrels and barrels) blood was shed of the Old Testament sacrifices. That had only typical value. But Isaiah writes, "HE hath Poured out His soul (life) unto death." Do we esteem Christ's death sufficiently? Are we holding up the blood-stained banner in spite of modernism that ridicules it and calls it a slaughterhouse religion?
 3. The invaluable price purchased an eternal redemption. Name seven ETERNALS in Hebrews.
 4. In what relationship is one to another?
 5. Through sin we became the enemies of God and were far away from Him, but what change was wrought as a result of redemption?
 6. We were not only enemies, but also criminals in God's sight.
What is the believer's standing before Him now?
 7. Why?
 8. We are freed and justified from the Divine court and are now under Father's control. As sinners we knew the Lord as GOD, as saints we know Him as FATHER. What does this changed condition mean to you?
 9. What is the basis of our freedom from the dominion of sin?
 10. How is this judicial truth made practical in a Christian's life?
 11. From what other dominion are we freed as a result of redemption?
 12. The curses are lifted because Jesus died on the cursed tree; therefore, we conclude that healing also flows out from the bruises caused by His atoning death on Calvary (not from the stripes on the way to the Cross). Have you ever appropriated the healing streams?
 13. What other so great deliverance is ours?
 14. State some positive and glorious results.
 15. By Christ's offering up Himself we are sanctified (set apart, counted righteous, made holy, dedicated) provisionally. Hebrews 10: 10. How is it made experimental?
 16. Consider, through "this Man's" offering we are "perfected forever" in God's provision. Every one that is born again is perfect in the new creation as to nature. What is then needed in a saint's career?
 17. Though we may be poor in this world's goods, to what wonderful promise are we entitled through Christ's death?
 18. What is the duration of our redemption?
 19. What is the measuring line? Justice is the backbone of this act of grace - redemption.
- On the cross hung three men:
 One man had sin ON Him.
 The second man had sin IN him.
 The third man had sin IN him AND ON him.

Lesson 11

REDEMPTION AND ATONEMENT

REDEMPTION is wrought by way of atonement.

The Hebrew word "kaphar" (atonement, Exodus 29:36,37) means it to cover." It implies grave variance between two parties. Hence, atonement makes satisfaction between them. It pacifies the offended party - Genesis 32:20; Ezekiel 16:63. Atonement appeases the wrath of the offended party by bearing the penalty due the offender.

The same Hebrew word "kaphar" is three times translated "reconciliation" also, which means "to cover by a sin

offering," to make atonement," or atonement.

Leviticus 6:30; 16:20; Ezekiel 45:17-20; Exodus 29:36,37.

Romans 5: 10,11 answers to it.

ATONEMENT makes provision for cleansing from sin - Leviticus 16:30-34 The offended is propitiated by atonement - Romans 3:25; I John 2:2; 4:10; Hebrews 2:17; 9:15

A corresponding price is paid for harm done - I Timothy 2:6. Also Matthew 20:28

RECONCILIATION means "a thorough change from" - Ephesians 2:16; Colossians 1: 20,21; II Corinthians 5:18,19

A ransom (Hebrew "kopher") means "a covering" - Exodus 30:12.

The sinner had to pay a ransom, make full amends or restitution - Exodus 21:23-25,30; Job 33:24; Num. 31:50; I Tim. 2:6; I Peter 1:18

The Greek word "lutroo," "to loose by a price," is rendered "redeem" or "redemption" - Luke 24:21; Titus 2:14; Hebrews 9:12; I Peter 1: 18,19. "Apolutrosis," "a loosing away" - Romans 3:24; 8:23; Ephesians 1: 7,14; 4:30; Colossians 1:14; Hebrews 9:15

It is defined as the forgiveness of sins; that is, our sins are sent away, we are divorced from them.

Calvary is between us and our sins.

Atonement, ransom, propitiation, and reconciliation apply to redemption, only in different phases.

Lesson 11

Questions

REDEMPTION AND ATONEMENT

1. How is redemption wrought?
2. What is the literal meaning of the Hebrew word that is translated atonement"?
3. What does atonement imply, and what does it accomplish?
4. What other word is translated from the same Hebrew word "kaphar"? It is correctly translated in the New Testament, but only found in the Old Testament of the Authorized Version.
5. What benefits are derived through atonement for both parties, for the offender as well as for the offended one?
6. How did God satisfy and pacify the holy requirements of His government?
7. "Atonement" means more in the New Testament than in the Old Testament. Why? Hebrews 10:4.
8. Meditate on Colossians 1: 20,21. How opposite are God's ways from men's ways! Through bloodshed the peace is taken away among the nations, but God "MADE PEACE through the blood of His Cross." What lesson do you learn from that?
9. "Reconciliation" means "a thorough change from." From what? To what?
10. Where was God when He reconciled the world? II Corinthians 5:19
11. Under the old covenant the sinner had to pay a ransom or make restitution. Though he paid it and made it, did it suffice? I Peter 1:18
12. What Old Testament character enjoyed "a ransom" (an atonement) by faith? Job 33:24
13. What Greek words are rendered "redeem" or "redemption," and what is the meaning and definition?
14. Where do we find prophecies concerning the atoning work of Christ? What is the great atoning chapter of the Old Testament?
15. Six different terms applying to redemption in different phases:
 - Redemption - Titus 2:14; Romans 3:24; 8:23
 - Atonement - Exodus 29:36,37; Leviticus 16: 30-34
 - Reconciliation - Romans 5:1 0,1 1; Ephesians 2:16; Colossians 1: 20,21
 - Propitiation - Romans 3:25; 1 John 2:2; 4: 10
 - Ransom - Exodus 30:12; I Timothy 2:6; Matthew 20:28
 - Mercy Seat - Hebrews 9:5

Explain each term.

"To bring God near to us is to believe that we are in His Presence."

A.S. Copley

Lesson 12

REDEMPTION TYPIFIED

THE PASSOVER - Exodus 12:1-30

The Passover was first held in the month of Abib - Exodus 13:4. "Abib" means "green ear" (of corn), and spoke of the Spring. This month was also called Nisan after a Babylonian god. This is the first month of the Jewish sacred year.

Later, they imitated the nations and made the beginning in the Fall (civil year). Because of the changes of the moon, the day of the Passover is changeable.

The lamb sacrificed had to be without blemish and of the first year. It referred to the Messiah. There was no moral, intellectual, nor physical blemish in Christ. He was perfect in every way, innocent and full grown. On the tenth day of the month the lamb was taken and was kept under inspection for almost four days. The ten days figure the period of Christ's life when He lived in seclusion before His Father, and the four days point to His public ministry in which He proved Himself to be without spot.

God saw only ONE lamb. It was called "it" - 12:6. The lamb was the Passover - 12:11. The blood was a token of safety. The roasting with "fire" speaks of Christ's atoning death; the "unleavened bread" of His holy humanity; and the "bitter herbs" of the bitterness of His sufferings. To eat of the offering raw would imply that Jesus died as a martyr and not as our Substitute. Unity and Christian Science eat Him "raw." They reject His atoning death. The offerings boiled in water would imply that the intense heat would be modified, as if Christ did not suffer the severe judgment of God. There would also be less food value than in the roasted meat.

When Christ died, we also died in toto - spirit, soul, and body - with Him. When He arose as a new creation, we also came up with Him in resurrection.

"Let nothing of it remain" (12: 10) means: Appropriate Christ, not only what you like of Him, but the whole Christ in His fulness, every day, and in every circumstance. Do not leave any remainders. Burn them with fire. If any of the offering should be left over until the next day, it might spoil; and God would have nothing, that represents His Son, to be imperfect.

Only the circumcised could eat of the Passover. Circumcision means cutting off, and speaks of the death of the old creation. All the firstborn of Egypt died. But Israel died only in their substitute.

HEALING AT MARAH - Exodus 15:23-27

Christ, the tree, was cast into the bitter waters of this world. He sweetened the bitterness for mankind through His substitutionary death. He was made a curse for us, to deliver us from the curse - Galatians 3:13,14 The crucifixion was foreshadowed in Deuteronomy 21:22,23. God is the gracious Healer of all human ills - Jehovah-rapha.

THE SERPENT ON THE POLE -Numbers 21:6-9

The Hebrew word for pole means a sign, a banner, a cross. The Children of Israel were bitten by the serpent because they murmured, therefore they became bitter, poisoned by sin. Christ became the serpent to deliver us from the serpent's bite. II Corinthians 5: 21. To some people the Cross is only an idol.

THE SCAPEGOAT Leviticus 16

Christ is the scapegoat. See Isaiah 38:17; Jeremiah 50:20; Micah 7:19. It took two goats to carry away the sins. The one represented Christ dying for us, and the other speaks of Him casting our sins in the sea of forgetfulness. Christ also is the "fit man" that took the goat away. Both goats are implied in Hebrews 9:12-14.

Lesson 12

Questions

REDEMPTION TYPIFIED

1. What was sacrificed in Exodus 12?
2. How old was it?
3. Why that old?
4. How long was it kept up for inspection?
5. Why that long?
6. In what condition must it be, and why?
7. Why were all of the lambs spoken of, as if only one lamb was slain? Exodus 12:6,21
8. What blood is really meant in verse 13?
9. Where was it sprinkled?
10. Explain verses eight and nine.
11. Who disobeys these today?
12. What is the meaning of the Passover? Exodus 12:12,13
13. Who is our Passover? I Corinthians 5:7
14. What followed the Passover? Exodus 12:15-20
15. What is the meaning of that feast? John 6:57
16. What does leaven figure? Matthew 16:6,12; Luke 12:1; I Cor. 5:6-8
17. Who dared not to eat the Passover? Exodus 12:43-45
18. Give the origin of circumcision. Genesis 17:10-12
19. What was its purpose? Romans 4:11

20. What was its meaning? Colossians 2:11,12
21. Where should the Passover be kept? Exodus 12:25
22. Did Israel keep it in the wilderness? Numbers 9:1-4
23. What does the bitterness of the water at Marah figure? Ex. 15:23-27
24. What does the tree symbolize?
25. How was life's bitterness sweetened? Galatians 3:13,14
26. Where is the crucifixion of Christ foreshadowed? Deut. 21:22,23
27. Study I Peter 2:24 and compare it with this lesson. Exactly what is God to us under grace? Exodus 15:26
28. The Hebrew word pole means a sign, a banner, a cross. What does the serpent on the pole in Numbers 21:6-9 represent? John 3:14,15
29. How can a brazen serpent figure Christ? Isaiah 53:12; II Cor. 5:21
30. What two blessings did believing bring them?
31. What became of the serpent and why? II Kings 18:4
32. What is the Cross to some people today?
33. What was the purpose of the scapegoat in Leviticus sixteen?
34. Whose sins were confessed over it? Leviticus 16:21
35. When and how often were they confessed? Leviticus 16:34
36. Why at that time? Leviticus 23:27-32
37. To whom exactly does the scapegoat pertain?
38. Is there any Scripture in the New Testament that answers to it? Hebrews 9:12-14

Lesson 13

JUSTIFICATION DEFINED

It means a counting just, or righteous; imputing righteousness unto us. Psalm 32:2

GOD IS JUST, OR RIGHTEOUS

Deuteronomy 32:4; Isaiah 45:2 1; Zephaniah 3:5; Revelation 15:3

God demands justice from man. Leviticus 19:35-37; Deuteronomy 16:20; Proverbs 11:1; Jeremiah 22:3; Ezekiel 5:5 9; Micah 6:8; Genesis 18:19; Isaiah 1: 17; Matthew 7:12; Romans 13:7; II Corinthians 8:21; Col. 4:1.

MAN IS NOT JUST, OR RIGHTEOUS

Exodus 34:7; Job 4:17; 9:2; Psalm 130:3; 143:2; Eccl. 7:20; Romans 3: 10

SOME MEN ARE CALLED JUST

Genesis 6:9; Proverbs 3:33; 4:18; 10:7; 12:21; Matthew 5:45; Luke 14:14; Acts 24:15

HOW MAY MAN BE RECKONED JUST?

Not by self-effort - Genesis 3:7; Isaiah 64:6; Genesis 4:3,5; Job 9:20.

Not by the law Rom. 3:20,28; 10:4; Gal. 2:16,19,21; 3:10-13,18,19; 5:4 Not by religious ritual - Romans 4: 10,11; Acts 2:38

But through redemption:

GOD is the JUSTIFIER - Romans 3:26

Justified by GRACE - Romans 3:24; 4:16; Eph. 2:8; Titus 3:5,7; Acts 15:11. Examples: Genesis 6:8; 19:19

Justified by BLOOD - Romans 5:9; Hebrews 9:14; 10:29; I Corinthians 10:16; Ephesians 1:7; 2:13; I Peter 1:18,19

Justified by CHRIST'S RESURRECTION - Romans 6:7 with 1:4 and 4:25; I Timothy 3:16; I Corinthians 15:17; I Peter 1:21

Justified by FAITH - Romans 3:25,28; 4:3,5,9,16,23,24; 5:1 Contrast James 2:21-23. Abraham was called the "Friend of God." II Chronicles 20:7

Saints LIVE BY FAITH Habakkuk 2:4; Romans 1:17; Galatians 3:11; Hebrews 10:38

"GRACE is the judicial background of our justification. God had to deal righteously in harmony with the righteous government, to silence its voice. The BLOOD is the purchase price of our justification. The RESURRECTION of Christ was the channel from death to life. Those three are God's side. FAITH is the condition, the connecting link, between the blood and man. WORKS are the practical side of our justification, the proof that we are justified."

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Lesson 13

Questions

JUSTIFICATION

1. There are two sides to redemption, God's side and man's side. God's remedy for sin is redemption. This is the provisional side. Now, we study the practical side. It also has different phases. We start with justification. Explain its meaning.
2. Why is it of such great importance to understand well the provisional (God's) side of redemption, in connection with the experimental (our) side?
3. We are studying about our experiences as results of God's provision. Explain the new relationship of the justified to God.
4. God cannot justify, clear the guilty, except by way of atonement - Exodus 34:7. Why not? Deuteronomy 32:4. Please study carefully each reference given in the lesson.
5. What does God demand from man?
6. Is man just or righteous? Job 9:2,3; Psalm 143:2
7. We read in Genesis 6:9 - "Noah was a JUST man and perfect." How can you reconcile this seeming contradiction?
8. May man be reckoned just either by his earnest and honest efforts, or by keeping the law?
9. Verify your last statements with Scripture quotations.
10. Is baptism in water essential to our justification?
11. We answered some negative questions concerning justification (that is, how we are NOT justified). What one word gives the positive reply to the question, "How are we justified?"
12. Who is the Justifier?
13. How did "God our Saviour" justify us? Titus 3:7
14. Name Old Testament characters who were justified by GRACE.
15. Sin brought a great gulf between God and man. The blood of Christ removed the gulf - Ephesians 2:13. Give other Scripture citations to prove that we are justified by BLOOD.
16. Our sins nailed Christ to the Cross. What did our justification demand?
17. We studied GOD'S side of justification. What is OUR side? How are we justified experimentally? Romans 4:5; 5:1.
18. Faith hitches on to grace. Faith and law do not operate together but notice the contrast in James 2:21. How can you solve this puzzle?
19. James mentions Abraham, who was called "the Friend of God," as proof of justification by works - James 2:23; Isaiah 41:8. When was he called by that wonderful name? Was it in his early career, or in his later years?
20. What is the conclusion of the apparent problem? Paul teaches justification BEFORE GOD. What kind of justification does James teach?
21. Four citations are found in the Scriptures signifying how the just shall live. Quote them.

Lesson 14

REGENERATION

The word "regeneration" occurs twice. Matthew 19:28 and Titus 3:5.

1. The NECESSITY of regeneration - John 3:3,5.
2. The NATURE of regeneration - John 1: 13; 3:6.
3. The PROCESS of being born again - John 3:5; Titus 3:5. "Begotten" and "born" come from one word. Matthew 1:16; Luke 1:13,14,35,57. The Greek "gennao" is "born" in John 3:3,7 and "begotten" in I Peter 1:3. "Begotten" refers to Jesus' resurrection in Psalm 2:7; Acts 13:33; Heb. 1:5.
4. The INSTRUMENT of regeneration - I Peter 1:23; Ephesians 5:26.
5. HOW is it EXPRESSED? In the OLD TESTAMENT: The law written on the heart - Jeremiah 31:33. (Hebrews 10:16), A new heart - Ezekiel 36:26; 18:31. Cleansing in both the Old and New Testaments - Jeremiah 33:8; Ezekiel 36:25; Ephesians 5:26
In the NEW TESTAMENT:
 - As eternal life - John 3:15,16
 - As saved - John 3:17
 - As a new creation - II Corinthians 5:17
 - As Christ revealed within - Galatians 1: 16
6. HOW is regeneration OBTAINED? - John 1:12,13
7. Baptismal regeneration is unscriptural. Infants are not born again by water baptism.

Appendix:

Salvation is a comprehensive term. It includes:

- The forgiveness of sins.
- Justification from all things.
- Regeneration.
- Sanctification.
- Healing for our bodies - Acts 4:9-12.
- Resurrection.
- Translation.
- Glorification.
- Justification is imputed to us.
- Regeneration is imparted to us.
- Regeneration is a change of nature, a re-creation.

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Lesson 14

Questions

REGENERATION

1. Regeneration, or the new birth, is another phase of man's side of redemption. How many times does this word occur in the New Testament?
2. Matthew 19:28 speaks of the national re-birth of Israel at Jesus' second coming. So to speak, the whole world will be regenerated. It will have a renewal, a re-creation. What is the meaning of regeneration in Titus 3:5?
3. Justification affects the believer's change of relationship, that means his standing before God. What kind of change is wrought in him through the new birth?
4. Why is regeneration a necessity?
5. What is its nature? (Please see the references given in the lesson).
6. Describe the process of the new birth.
7. How can you prove that "begotten" and "born" are not two different experiences, as some seem to think?
8. What is the instrument of regeneration?
9. With what words did the old prophets Jeremiah and Ezekiel express the new birth?
10. How is it expressed by the New Testament writers?
11. What is the essence and quintessence of the new birth? How is the new birth obtained?
12. Why do we have to have a definite. experience as a result of believing?
13. Are infants born again by water baptism?
14. Why is baptismal regeneration unscriptural?
15. What is included in the comprehensive term salvation?
16. Healing and salvation are translated sometimes from the same identical word. Isaiah also writes, "Surely He hath borne our sicknesses" - Isaiah 53:4 (Hebrew). Compare this with Matthew 8:16,17. Are we safe in believing that healing for our bodies is ours through redemption rights?

"JUSTIFICATION is a GOVERNMENTAL act, granted by God as A SOVEREIGN. REGENERATION is a PERSONAL act, granted by God as A FATHER. In the former, we are PARDONED by Divine JUSTICE. In the latter, we are BEGOTTEN by Divine LOVE. The first is PRONOUNCED upon the basis of Christ's DEATH AND RESURRECTION in our behalf. The last is WROUGHT through the power of the INCORRUPTIBLE WORD OF GOD. Of course, they occur at the same moment.

JUSTIFICATION gives the sinner, who believes, A NEW STANDING. The NEW BIRTH gives him a NEW NATURE. The former is IMPUTED righteousness, and we are counted holy. The latter is IMPARTED righteousness, and we are made holy. The former reckons us INNOCENT and makes us citizens of God's kingdom. The latter makes us CHILDREN and heirs in God's family. JUSTIFICATION changes our POSITION. REGENERATION changes our NATURE. Both change our relationship to God. The former makes us ACCEPTED in Christ. The latter makes us ALIVE in Christ. The former puts US INTO CHRIST, the last Adam. The latter puts CHRIST IN US."

A.S. Copley

Lesson 15

SANCTIFICATION

The first mention of sanctification - Genesis 2:3 Meaning - Separation, consecration, and setting apart. Synonym - Holiness. Romans 6:19,22; Hebrews 12:14.

I. PROVISIONAL SANCTIFICATION

1. By God's will. I Thessalonians 4:3-7; Hebrews 10:10, Sanctification of the Gentiles - Romans 15:16
2. By the Holy Spirit's choice. II Thessalonians 2:13; I Peter 1:2
3. Through Christ's death. John 17:19; I Corinthians 6:11; Hebrews 9:13,14; 10:10,14; 13:12

II. EXPERIMENTAL SANCTIFICATION

1. Its root is the new creation. Ephesians 4:24
2. Through the Word. John 15:3; 17:17,19; Ephesians 5:26
3. By the Holy Spirit. I Corinthians 6:11
4. How is it experienced? Through Romans 6.
 - Know that we died with Christ - Romans 6:2-6
 - Reckon - Romans 6: 11
 - Yield - Romans 6:13
 - Cleanse daily - II Corinthians 7:1; I John 3:3
 - Increase in love - I Thessalonians 3:12,13
 - Follow peace - Hebrews 12:14
 - Look unto Jesus - Hebrews 12:2,15
5. Results of Sanctification
 - Fruit unto sanctification. Romans 6:22
 - Everlasting life. Romans 6:22

III. PROGRESSIVE SANCTIFICATION

1. Sanctification cleanses the mind. Ephesians 4:23,24; Romans 12:1,2
2. The saints are taken out of babyhood. I Corinthians 3:1
3. The saints learn to support ministers. I Corinthians 9:1-14
4. Sanctification produces fruit. Galatians 5:22,23; John 15:5
5. Sanctification produces healing. I Thessalonians 5:23; III John 2; Hebrews 12:13

Lesson 15 Questions

1. Another very important phase of redemption is sanctification. Where is it mentioned first, and in what connection?
2. What is the meaning of "sanctification," and what word is synonymous with it? Assert your rights in Christ and take your liberty in Him. "Sin shall not have dominion over you."
3. A wonderful provision was made by the triune God for our sanctification. What part did God the Father have? I Thess. 4:3; Hebrews 10:10.
4. What does it mean that "we have been sanctified by the will of God"? Hebrews 10:10 Revised Version
5. How are we sanctified by the Holy Spirit?
6. Jesus said in His High Priestly prayer, "I sanctify Myself, that they also might be sanctified through the Truth" - John 17:19. How did Christ sanctify Himself and the believers?
7. We studied the provisional, or God's side of sanctification. But now we are meditating upon the experimental, or our side. What is its root?
8. Through what instrument were we sanctified?
9. What is the power of our separation?
10. Our hearts are bubbling over with joy and gratitude to the triune God, who made a perfect provision for our sanctification long before the foundation of the world was laid; and also supplies every present need for our practical sanctification, even today. The same Holy Spirit, through whom we were chosen is our empowerment. The same Holy Son of God, through whose death we were sanctified, is now our life. He becomes our positive and constant sanctification. Turn to the Book of books and read the best and also tested Recipe for deliverance from indwelling sin - Romans 6. Have you studied earnestly and prayerfully this chapter?
11. First of all, what is the fundamental truth for freedom from sin in our study chapter? Romans 6:6
12. Christ as our Substitute identified Himself with us in our fallen state. He "died unto sin" - Romans 6:10. The Scriptures also declare our identification with Him. "We died with Christ," "to THE sin" (Greek). Romans 6:8 and 2. Accordingly, what should be our attitude to this marvelous fact?
13. We agree with God that our old man died with Christ 1900 years ago; hence, what are we admonished to do, in Romans 6:11?

14. How often did Christ die unto sin?
15. If Christ "died unto sin once" (Romans 6: 10), then must He be forever dead to it. How often do we need to die unto sin, if we were identified with Him in His death?
16. Then instead of "daily dying" unto sin, what is our daily privilege?
17. Sin is still in our flesh, but it is a condemned criminal; therefore, we reckon our body dead indeed unto sin. Can sin operate in a dead body?
18. This reckoning becomes actual and real in us, by the power of the Holy Spirit, as we continue to believe God. Have you ever tried this sure remedy?
19. We were raised up together with Christ - Romans 6:5; Colossians 3:1; Ephesians 2:6. If we are occupied with reckoning ourselves alive unto God, we unconsciously reckon the old man dead. This is a double reckoning. What further step do we need to take to have victory? 6:13
20. State other items that are advancing experimental sanctification. II Corinthians 7:1; I Thessalonians 3:12-13; Hebrews 12:14-15
21. What are the results? Romans 6:22
22. Enumerate different points of sanctification in its progressive state.

Lesson 16

ETERNAL LIFE

- I. The first Adam did not have eternal life. Proofs: He was only "a living soul" - I Corinthians 15:45-49. He was soulish, natural, earthy. He sinned. He died.
- II. Eternal life implies "a new creation," a new race vastly different from Adam. II Corinthians 5:17. Eternal life.
 1. Eternal life is the Father's will John 6:40 with John 6:44, 47, 54. Compare John 3:16.
 2. It was promised. Titus 1:2; I John 2:25. To whom was it promised? Genesis 1:26. Compare Acts 2:21,23.
 3. It was expected. Matthew 19:16; Luke 18:18; John 6:67-68; Titus 3:7. Adam did not have it.
 4. It was rejected by some. John 6:60; Acts 13:45-46; 28:24.
 5. Jesus was commanded to teach it. John 12:49-50. It was His great theme.
 6. It was taught by the apostles. It is found throughout John's writings. I John 1:1-3 See how often it occurs in the Gospels, and in Paul's writings.
 7. Eternal life IS CHRIST JESUS. I John 5:20 Compare Galatians 1:16. Jesus and eternal life cannot be separated.
 8. Eternal life is IN Christ Jesus. I John 5:11,12.
 9. It is the Gift of God. John 3:16; 5:24; I John 5:11.
 10. It is received by faith. John 3:16.
- III. Eternal life's relation to justification. Titus 3:7. Life's relation to the new birth. John 3:3,5,14-16
- IV. It is a gift to the world. John 3:16. It is an inheritance to believers. Matthew 19:16,29; Romans 6:22,23; Galatians 6:8; John 4:36; I Timothy 6:12,19.

Lesson 16

Questions

ETERNAL LIFE

1. The meaning, purpose, place, power, and dominion of Divine grace in redemption are understood appreciatively by a knowledge of the relation of the two Adams - the Adam of Eden, and the Adam of Gethsemane. Of whom was the first Adam only a figure or type? Rom. 5:14
2. Contrast the last Adam with the first Adam.
3. What was the duration of the life of the first man Adam? Of the last?
4. What does "eternal life" imply? II Corinthians 5:17
5. Notice! "Therefore, if any man be in Christ, he IS (not has) a new creation" - II Corinthians 5:17. Where are you, in Adam or in Christ?
6. What is the Father's will concerning everyone which seeth the Son and believeth on Him? John 6:40
7. What is the positive statement of John 6:47, prefaced by the double emphasis of "verily, verily"?
8. When was eternal life promised? Titus 1:2
9. Had Israel any expectation of life eternal? What Scriptures verify your answer?
10. How was this precious message received?
11. What great theme was taught by both Jesus and His apostles, and upon whose authority?
12. Study both the Gospel by John and his first epistle and state the number of times that the expression "eternal life" occurs in each. Give some quotations from Paul's writings also in which it occurs.

13. What does "eternal life" mean to you? Is it merely a theory? What is God's verdict concerning it? I John 5:20
14. God gave to a world, DEAD in sins and trespasses, the needed gift of eternal LIFE. In what package was this love gift wrapped? I John 5:11
15. How is this spiritual and eternal gift received?
16. What is the relation between eternal life and justification (Titus 3:7)? What is the relation between eternal life and the new birth?
17. How can eternal life be both a gift to the world, and an inheritance to the believer? Explain both phases.

Lesson 17

ARGUMENTS RAISED AGAINST THE TEACHING OF ETERNAL SECURITY

1. SOME CLAIM that the doctrine of eternal life gives LIBERTY TO COMMIT SIN.

Christ Himself is eternal life.

It is the infusion of Christ into us. I John 5:11-12, 20

His nature is sinless and holy. Eternal life is a love life. "Love never faileth."

Jesus' attitude to sin - John 3:16; 5:24; 6:27

Paul's attitude to sin - Romans 6:2, 12, 14, 15

The Gospel delivers from sin - Romans 6:7, 18, 22; 8:3.

2. SOME CLAIM it gives FALSE SECURITY.

Jesus' answer - Matthew 19:29; 25:46; John 3:15, 16, 36; 4:14; 5:24, 6:27, 40, 47, 54, 58, 68; 10:28; 12:50

Jesus gives many positive statements concerning eternal life; to disbelieve them would be making Him a liar. This life is in the believer, and the believer is in the life. John 5:24.

There is no possibility of any believer being lost because Christ will raise him up at the last day. John 6:40. By eating the Bread of Life, he receives life that lives FOREVER. John 6:58. He cannot die (spiritually). If some say that you can pluck yourself out of God's hand, does it not sound like conceit?

Don't blame us, blame the Book of books, for eternal life. The doctrine that fights eternal life is a reflection on God's love, His holiness, and His plan. It is terrible to believe that God would save a poor sinner, and then send him to hell. God has given us two immutable things as assurance: the hope set before us which is an anchor of the soul, and He confirmed it with an oath. Hebrews 6:13-20.

3. SOME CLAIM it encourages LAXITY AND SPIRITUAL LAZINESS. Paul's contradiction – Romans 5:17,21

4. SOME CLAIM it encourages people TO DO AS THEY PLEASE.

Answer: It encourages the new man to please the Lord, which is his greatest desire. Our old man was crucified with Christ. Looseness of conduct is not encouraged by the Lord Jesus Christ, nor by the Apostle Paul. Romans 6:2. Satan is the originator of such false charges.

5. SOME CLAIM that it DENIES ALL SELF-JUDGMENT of believers; hence, there is no fear of God before their eyes.

The Apostle Paul teaches us to judge ourselves - I Cor.11:28-34; Rom. 6:11, we shall all appear before the judgment seat of Christ - Romans 14:10; II Corinthians 5:9-11.

In Revelation two and three, we learn that Jesus walks as Judge amidst the churches. He is examining us now. We are before His judgment seat.

Lesson 17

Questions

ARGUMENTS RAISED AGAINST THE TEACHING OF ETERNAL SECURITY

1. Is it possible that the doctrine of eternal life gives liberty to commit sin as some claim? What is the nature of eternal life? I John 3:9; I Peter 1:23
2. How can a sinless life give liberty to doing wrong?
3. Does Jesus give such liberty?
4. Was Jesus given by the Father to encourage sinning? John 3:16
5. What is Paul's attitude to sin? Romans 6:2,12
6. What has the Gospel done with sin? Romans 6:7,18
7. Exactly what is the end of a career victorious over sin? Romans 6:22
8. Why? Romans 6:22
9. Does eternal life give a false security as some claim?
10. Prove your answer with Scripture quotations.
11. Did God promise a false security? Titus 1:2
12. Did Peter look for false security? John 6:68

13. Would not Jesus' holy character be marred by giving a false security?
 14. How has God made us safe, and what assurance has He given? Hebrews 6:13-20
 15. Reader, does the teaching of eternal life encourage you to laxity, and spiritual laziness?
 16. Does not Romans 5: 17,21 contradict such thoughts?
 17. Are not ignorance and unbelief the cause of such accusations?
 18. Some claim that the doctrine of eternal life encourages people to do as they please. Student, does it affect you that way?
 19. Could the Holy Son of God bestow such a gift?
 20. Does Paul encourage looseness of conduct? Romans 6:2
 21. Against God are such charges. Who originated them?
 22. Some claim that it denies all self-judgment of believers. What Scriptural answer would you give to such an opponent?
- "The Lord has the best for those that take the test" - Simpson
 People that fall from their steadfastness, are out of God's will, but not out of God.
 Why do we believe the Bible? WE BELIEVE THE BIBLE Because THE HOLY SPIRIT WITNESSES to our spirit that IT IS THE WORD OF GOD. The foretold PROPHECIES have been, are, and will be FULFILLED. It is the only book that gives us a REVELATION OF GOD. It gives LIFE TO THE BELIEVER.

Lesson 18

ARGUMENTS RAISED AGAINST THE TEACHING OF ETERNAL SECURITY (Continued)

6. SOME CLAIM that we are ADOPTED, AND NOT BORN. The Greek word translated "adoption" means "sonship" or "son-placing. It refers to Israel as a nation - Romans 9:4. Compare Exodus 4:22 and Hosea 11:1. It refers to New Testament saints. It is a proof of the new birth. Romans 8:15; Galatians 4:5-6.
 It also refers to the resurrection of our bodies, Romans 8:23, and to the consummation of sonship.
 The same Greek word is used to express spiritual birth. John 3:3-7; Titus 3:5; I John 3:1-2, 9
 If not born of God, how do we become the children of God?
7. "ONCE IN GRACE, ALWAYS IN GRACE" is another objection.
 This is not a Scriptural expression; therefore we do not teach it.
 Who fell from grace? Legalists. Galatians 5:4.
 There may be a variety of meanings for the word "grace."
 Some use the word "grace" for being saved.
 Why not rather use the Scriptural terms - Being "born again" and being "saved"?
8. SOME CLAIM that some get saved but PERISH IF THEY DO NOT ENDURE TO THE END. Study Matthew 24:13. It refers to enduring to the end of the tribulation, and not to the end of life. They are saved from death. This does not refer to our soul salvation. Man's soul is saved by faith and not by endurance. A physical deliverance from death is the meaning.
 Hebrews 6:4-6 has no reference to believers. If it does, how can backsliders ever be saved? That refers to Christ-rejectors. See Hebrews 10:26-29.
 Exactly what is eternal life? See II Corinthians 5:17; Galatians 1:16; Galatians 2:20; John 17:2-3; I John 5:11-12, 20.
 Is salvation a thing or a Person? Psalm 27:1; Luke 2:30
 What did Jesus promise? John 3:16; 5:24; 6:38, 40, 47, 57-58; 10:27-29
 Could He lie? Who rejected His promise? John 10:31
 What is the cause of such objections?
 Is it not ignorance, unbelief, and a hardened heart? John 6:30,60; Acts 13:46; 28:24.

Lesson 18

Questions

ARGUMENTS RAISED AGAINST THE TEACHING OF ETERNAL SECURITY

1. Another objection is that we are adopted, and not born. Where in the New Testament is the word "adoption" used?
2. What is the meaning of the Greek word translated "adoption"?
3. Not one of these, nor any other Scripture, teaches that we get into God's family by adoption. To whom does Romans 9:4 refer?
4. Its correct literal rendering is, "To Israel pertaineth the SONSHIP." What Old Testament Scriptures verify this truth?
5. What change of relationship to God do we see in believing-Israel, caused by the first advent of Christ? Galatians 4:3-7

6. We saw in Galatians 4:6 that the Spirit of God's Son (His Divine human spirit) is that "spirit of sonship," which we receive when born again. Do you see clearly that "the spirit of adoption" (Romans 8: 15) means SONSHIP, and refers to the believers in the New Testament?
 7. Now, our spirit only, partakes of sonship. When will come the consummation of our sonship?
 8. Can you give another item, proving that adoption refers to the new birth?
 9. Is "once in grace, always in grace," a Scriptural expression?
 10. Who fall from grace?
 11. "But he that shall endure unto the end, the same shall be saved" is another scarecrow for some. What is the correct meaning of that verse?
 12. Multitudes have been greatly confused over Hebrews 6:4-6 and 10:26-29 To whom do these portions of Scripture refer?
 13. What is the exact and full meaning of eternal life?
 14. The Word declares positively that Jesus promised eternal life, and we know that His promises are "Yea ... and Amen." What troubles the objectors to eternal life?
 15. Who rejected His promise of eternal life?
 16. Shall we follow their footsteps and promulgate the Jews religion? Or shall we boldly declare our liberty in Christ?
- GRACE AND ETERNAL LIFE**
1. When and how grace was given - II Timothy 1:9.
 2. When and how it came - John 1:14, 17; Hebrews 5:9.
 3. Grace displayed - On the Cross - Romans 5:20; Hebrews 2:9. At Pentecost - Acts 4:33; 11:23. By evangelism - Acts 8:4; Romans 10:17-18; Colossians 1:23
 4. What grace provided and how - II Corinthians 8:9; Ephesians 1:7-8.
 5. Power and dominion of Grace - Romans 5:17, 21; 6:9, 12, 14.
 6. Grace brings salvation - Titus 2: 11; 3:7. Eternal life is salvation - John 3:15-17; 4:14.
 7. Grace teaches four great truths - Titus 2:12-14; I Peter 4:1-5. Grace also teaches to walk in the Spirit - Galatians 5: 13-18.
 8. The Word of Grace builds up the saints - Acts 20:32. It assures the saints of an inheritance - Acts 20:32.
 9. Grace abounds for every need for every day - II Cor. 9:8; Rom. 15: 13. The source of supplies of Grace – Hebrews 4:16; Philippians 4:19.
 10. Warnings -
 - Some fall from steadfastness - II Peter 3:17
 - Some fail of God's Grace - Hebrews 12:15
 - Some fall from Grace - Galatians 5:4. WHO? Legalists.
- Now, do you think that Grace and eternal life encourage sinning? Or looseness? Or spiritual laziness? Or doing as you please? Or a false theory? Or a false hope? NO! NEVER!
11. Encouragements -
 - Consolation of Grace - Jude 24
 - Admonition of Grace - Hebrews 13:9 Benediction of Grace - II Peter 3:18

Lesson 19

Questions

GRACE AND ETERNAL LIFE

1. Friend, think of it! Grace was given us already "before times eternal" II Timothy 1:9 Revised Version. Should not this wonderful knowledge provoke us to sound the highest praises to the God of all Grace?
2. How was this wonderful gift of Grace given?
3. But when was Grace made manifest?
4. How did Grace come to earth? How did it reach its consummation?
5. In what threefold way was Grace displayed?
6. What provision did Grace make for fallen humanity?
7. Explain the paradoxical statement of II Corinthians 8:9.
8. Queen Grace is sitting upon the throne and reigning. What is her dominion?
9. Since death's dominion has been revoked, what is the death of a believer called? I Thessalonians 5:10
10. A revised Yiddish Testament quotes: "The Grace of God that bringeth Jeshua (Jesus)" in Titus 2:11, instead of saying "salvation" as the Authorized Version does. What does this prove to you as to the identity of these three words - Jesus, salvation, and eternal life?
11. Grace is also a teacher. What four great truths does she teach? Titus 2:12-14.

12. Modest Grace is also a willing worker and a builder. What is her building material? What is the objective of her building?
13. Grace is the "all-remedy" for everything at all times. Quote Scriptures describing grace in this capacity.
14. Where is the source of its supplies?
15. In spite of all the wonderful qualifications of Grace and its all sufficiency, what three specific warnings are given concerning our failing? Explain each one.
16. What wonderful consolation is ours? Jude 24
17. What is Paul's admonition in Hebrews 13:9, and Peter's benediction in the last verse of his second epistle?
18. Why grieve God's Father heart by disbelieving the precious and positive statements of His Word concerning Grace and eternal life? We are set for the defense of the Gospel. Should we not stand wholeheartedly for its truth?

Lesson 20

DIVINE HEALING

God created the human body.

He performed the first operation - Genesis 2:21.

The first healing is found in Genesis 20:17. In Hebrew "rapha" is to heal, repair, or mend.

First sickness recorded - Jacob - Genesis 48:1.

First lesson on healing for Israel - Exodus 15:23-26. Healing in the atonement is intimated. God was their Physician under grace. Note basic principles. Obedience to God ensures health - Exodus 23:25; Deuteronomy 7:15. Disobedience brings sickness - Deuteronomy 28. Physician's help was powerless in II Chronicles 16:12; Jeremiah 30:13; 46: 11. God is a jealous God and wants to heal.

Spiritual and physical healing are combined - Psalm 107:20; Jeremiah 8:19-22; Luke 8:44, 48. Greek "sozo" means to save, or make whole. Compare Luke 5:20-23,31,32.

Healing was provided in the atonement - Isaiah 53:4-5; Matthew 8:16, 17; I Peter 2:24. Sin wrecked the whole man. Redemption, if complete, must recover the whole man. Contrast two cases: Hezekiah was cured at once - Isaiah 38. Job's healing was delayed. Why? Job 23:10,14; II Cor. 12:7-10.

Apostolic practice - the lame man healed - Acts 4. They anointed with oil - Mark 6:13; James 5:14. We do not read of Paul anointing with oil. James used oil in the sick room. So may we. Paul wrought miracles - Acts 19:11,12. He named the nine gifts in the Church, among them gifts of healing - I Cor. 12:9. When were they discontinued? He said nothing on healing in his other letters because he taught other truths, and emphasized life, or Christ as our life. On the Old Testament principle that obedience brings health, receiving Christ as our life tends to produce health. Note Galatians 2:20 and Romans 8:11.

Seven Reasons Why We Teach Divine Healing

1. God promised it to His people Israel - Exodus 15:26.
2. It is included in Redemption - Isaiah 53:4,5; Matthew 8:17.
3. The Bible believers trusted God for healing. Psalm 103:3; Mark 16:17-18. There are two exceptions: Asa, II Chron. 16:12. Ahaziah, II Kings 1:1-4.
4. Divine healing glorifies the Son of God - Acts 3:13.
5. Divine healing honors the Holy Spirit - Romans 8:11-12.
6. "Jesus Christ the same yesterday, and today, and forever" - Heb. 13:8. This is God's side - His provision.
7. We experience its Wisdom and Power continually - Heb. 10:23; 11:11. This is man's side - our appropriation.

Some Wise Suggestions to Workers:

Christian workers should not try to put their faith over on others. Give them the Word; but let them believe for themselves - Acts 14:9. The sick should call for the elders. Be slow to condemn others for not taking Christ for their Healer. "Faith cometh by hearing ... the Word of God." Having prayed, believe steadfastly, persistently, resisting the enemy.

Lesson 20

Questions

DIVINE HEALING

1. Our only guidebook, the precious Word of God, speaks with no uncertain sound concerning the healing of our bodies. Why may we, as God's children, believe in healing? Who created the human body? Who performed the first operation? Who performed the first recorded example of healing?
2. Where do we find the first sickness mentioned?
3. What was the first lesson on "Divine Healing" taught to Israel? How was healing in the atonement intimated in the narrative of Exodus 15:23-26.

4. What definite promise in connection with this object lesson was given to Israel while yet under grace?
5. The Lord said positively: "I am the Lord thy Physician" (Luther translation). Exodus 15:26. Is that not sufficient proof to trust Him for our bodies?
6. But what are some basic principles that insure health?
7. Some Christians spiritualize most of the Scriptures on healing. What proves their interpretation incorrect?
8. The salvation of the Lord is complete. It is for the whole man - spirit, soul, and body. Christ came to undo entirely what Satan shamefully did, and much more. His reconstruction goes as far as Satan's ruin. His redemption covers both sin and its results. Therefore, we may boldly declare that healing was provided in the atonement. Quote its foundation verses in the Old Testament.
9. What New Testament Scriptures confirm our view that the atonement included physical healing?
10. Are Divine healings always instantaneous as some claim that they should be? Contrast the healings of Hezekiah and Job.
11. Why was Job's healing delayed?
12. God healed through the prophets of old, by His dear Son, and also by the apostles. Mention some healings wrought by the apostles.
13. What special miracles were wrought by the hands of Paul? Acts 19:11-12.
14. Does God heal "in the same old way" even today?
15. The Holy Spirit bestowed upon the Church various gifts, including the gifts of healing. How long were they to continue in the Church? I Corinthians 12.
16. Why then are the gifts of healing not found and emphasized in the other letters of Paul?
17. What remedy used, tends to produce the best of health?
18. Study the "Seven Reasons Why We Teach Divine Healing," Which one is most outstanding to you? Which one would you use when pleading in prayer for healing?
19. What is the best way of inducing other believers to trust God for healing?
20. What stand shall we take after praying?

Lesson 21

THE CRUCIFIXION OF CHRIST

(On What Day was Christ Raised?)

We begin with the resurrection of Christ, so as to determine on which day He was crucified.

Mark, Luke, and John, all clearly tell us that Jesus arose early the "first day of the week"-Mark 16:2, 6, 9. Luke 24:1, 3. John 20:1, 14, 19.

Some think that Matthew 28:1 seems to contradict this-"In the end of the sabbath, as it began to dawn toward the first day of the week."

Explanation: "opse," ("in the end of"), means also late, "long after." "As it began to dawn" shows it was not in the end of the sabbath, but long after it. The Diaglott and other translations say, "after the sabbath," "as it was dawning to the first day of the week." Matthew 28:1 coincides with John 20: 1 -"The first day of the week cometh Mary Magdalene EARLY, when it was yet dark." Matthew approaches the time from the sabbath and the others, from the first day of the week. From these verses, it seems that the time was between 5 and 6 a. m. on Sunday, the first day of the week.

Christ was raised the 3rd day of His interment. Note six prophetic words of Jesus: Matthew 17:22-23; 20:18-19. Mark 10:34; Luke 10:22; 18:33; 24:46.

Chief priests and pharisees remembering what Jesus said - Matthew 27:64.

Mark's Testimony - Mark 16:9.

An angel's testimony - Luke 24:6,7.

Confirmed by the two on the road to Emmaus - Luke 24:21.

Peter's witness - Acts 10:40.

Paul's witness - I Corinthians 15:4.

Let us notice that time was calculated by two different systems - Roman time, which was the governing force, and Jewish time, by which all the feasts and sabbaths were counted. Roman time began at 6 a.m., while Jewish time began at 6 p.m. of the day prior. For example, the Jewish sabbath begins at 6 p.m. Friday and is in effect until 6 p.m. Saturday. Was it not the Roman court in which Jesus was tried? Crucifixion was the Roman's means of death. The Jewish death penalty was by stoning. John 18:31, 32. The Roman soldiers carried out the sentence that the Jews desired. John 19:15-16, 23, 32-34. Therefore, the "3rd and 6th and 9th" hours are Roman time, and is counted from 6 a.m. "The third hour" was 9 a.m. Mark 15:25, Acts 2:15. "The sixth hour was noon. John 19:14. "The ninth hour" was 3 p.m. when Jesus died. Matthew 27:45-46, 50.

The Jews wanted His body and the bodies of the thieves removed before 6 p.m. because it was a high sabbath day. John 19:31. "The preparation" (John 19:31) was not an ordinary one for a regular weekly sabbath, as Mark 15:42 and Luke 23:54 might suggest on the surface. Note John 19:14 - "the preparation of the Passover." It was a special preparation for a special feast. The "high day", great day, was an extra sabbath which came before the weekly sabbath. The preparation day began Wednesday night at 6 o'clock. Hence, Christ was crucified Thursday, died at three o'clock, buried by 6 o'clock. He was three days in the tomb - high day sabbath, regular sabbath, and half of Sunday, or first day of the new week.

Jesus was not crucified on Friday. If He were, He was not in the grave even two full days: but rather 36 hours or less. It was not on Wednesday, which would have left Him in the tomb three and a half days, which is a contradiction of plain statements.

Does Matthew 12:40 contradict it? He was in the heart of the earth three hours before His body was entombed. Compare Ephesians 4:9. "After three days", Matthew 27:63 is explained by Mark 14:58 and John 2:19-21.

And now that the day of His crucifixion and resurrection have been established, let us spend some time examining the happenings between these two events. The day on which Jesus was crucified was not a mere coincidence, that it came about on the day of the Passover feast. Let us compare Exodus 12:2-16 with Mark 14:12. "And in the first day there shall be an holy convocation (or, sacred assembly), no manner of work shall be done." v. 16. This would correspond to John 19:31. This day they were preparing for, was a special sabbath, an high day.

The ninth hour at which Jesus died, had several significant happenings. Matthew 27:46, 50. "Jesus cried with a loud voice, My God, my God, why hast Thou forsaken me?" v. 46. "Jesus, when He had cried again with a loud voice, yielded up the ghost." v.50. Compare John 19:30-"He said, It is finished, and He bowed His head, and gave up the ghost." What was finished? Read John 17:4. The fact that Jesus cried with a loud voice, not once, but twice just before His death, proved that His life was not taken from Him.

He was still strong and in command of His faculties. John 10.17, 18: "I lay down my life ... no man taketh it from me, but I lay it down of myself."

Two prophecies were fulfilled concerning Him at this time. John 19:31-33 with Exodus 12:46. "A bone of Him shall not be broken-John 19:36.

Another Scripture says, "They shall look on Him whom they pierced." Zech. 12:10 with John 19:37. (Note John 19:34).

God gave physical proof to the chief priests and elders that He was finished with the traditional form of Jewish worship. Luke 23:44-46; Matthew 27:51. Note the change that took place-Leviticus 16:2, 34. Compare Hebrews 4:16. Christ's resurrection was in accordance to the Scripture. Leviticus 23:11 with I Cor. 15: 20. The wave sheaf was "of the first fruits" of the Jewish harvest. (Jeremiah 2:3). Christ was the Firstfruit of the new creation. Firstfruit implies there will be more to follow (James 1:18). Did you notice that the wave sheaf was to be waved "on the morrow after the sabbath"? (Lev. 23:11). Christ arose on the morrow after the sabbath. Matt. 28-1-6 and Luke 24:1-8.

After His resurrection, the disciples always met "on the first day of the week." John 20: 19, 26; Acts 20:7; I Cor. 16:2. The exceptions (Acts 13:14; 16:13; 17:2) were for the purpose of reaching the Jewish worshippers with the Truth.

Christ Himself is our Sabbath-Matthew 11:28-30; Hebrews 4:9, 10. See. Col. 3:16-17.

The first day of the week is not "the Lord's Day." (Rev. 1:10). That day, called also "the day of the Christ" (Phil. 1:6; II Thess. 2:2) and "the day of the Lord" (Joel 1:15), means the time of Christ's Millennial reign. That will be the Father's Sabbath, typified by the rest mentioned in Genesis 2.2.

LESSON 21

Questions

THE CRUCIFIXION OF CHRIST

1. A knowledge of the Scriptural meaning of the crucifixion of Christ is our main purpose. Jesus did not die as a martyr for His cause, but He died a meritorious death, the substitute for our sin. The day on which He died is of lesser importance, but we should know it correctly. What day is observed by the religious world as the day of His crucifixion?
2. How may we determine the day of the crucifixion?
3. On what day was Christ raised?
4. Does not Matthew 28:1 seem to contradict this?
5. What do six prophetic citations of Jesus foretell concerning the day of Christ's resurrection?
6. What does the historical record in the Bible prove concerning the day of His resurrection?
7. Both Roman and Hebrew computations of time were used. Jesus dismissed His spirit about the ninth hour (3 p.m.). What does this show concerning the beginning of that day?
8. Was this day of preparation an ordinary day?

9. To what conclusion then, do we arrive at, as to the day of Christ's crucifixion? What Old Testament feast was fulfilled even to the day?
9. At times, Satan's people have keener ears than God's people. Notice Matthew 27:64. They knew that Jesus had said that He would be raised on the third day. Should not this provoke us to listen intently and believe His Word as much as they?
11. What kind of days are meant in Matthew 27:63?
12. Was the prophecy of Matthew 12:40 fulfilled?
13. What is the significance of the fact that just before Jesus died, He cried, not once, but twice with a loud voice? (John 10:17,18). Does a dying person usually have the strength to speak in a loud voice?
14. One of these "loud cries" of Jesus was, "It is finished! Of what was He speaking?
15. What two prophecies were fulfilled at Christ's death? (John 19:36, 37).
16. What physical proof did God give to the chief priests, elders, and all Israel that He was finished with their traditional form of temple worship?
16. Hebrews 4:16 gives an invitation never before given to mankind. Is this not what God did, in type, when He rent the veil from the top to the bottom? Under the Old Covenant, who only was allowed into the Holy of Holies, and how often?
16. In I Corinthians 15:20 we read, "But now is Christ risen from the dead and become the firstfruits of them that slept." What does first fruits imply? Also, of what was He the firstfruit?
16. What did the wave sheaf of the Old Testament typify, and when was it offered? (Lev. 23:11)
20. Christ's resurrection was the beginning of a new day and a new order. When did the disciples meet for worship after Christ's resurrection?
21. Why did Paul attend the synagogue on the sabbath a number of times?
22. Does the Scripture admonish us to keep holy days or sabbaths? (Col. 2:16,17). Why not?
23. Who is our Sabbath?
24. What is the Scriptural meaning of the phrase, "The Lord's Day"?
25. Is it correct to call the first day of the week "the Lord's Day" as some do?

LESSON 22

WHERE ARE THE DEAD?

(The Old Testament)

The Hebrew word "Sheol" expressed the abode of the dead (departed spirits). It comes from a root which means "to make hollow." It is sometimes incorrectly translated "grave." Genesis 37:35; 1 Samuel 2:6; Job 14:13.

It is correctly translated "hell" in the Revised Version - Job 11:8; Psalm 9:17; 139:8; Proverbs 23:14; Amos 9:2.

Sheol comprised two compartments-upper and lower sheol.

UPPER SHEOL, the abode of the righteous dead, was called: "Abraham's bosom" - Luke 16:23, "Paradise" - Luke 23:43.

LOWEST SHEOL is the abode of the wicked dead - Deuteronomy 32:22; Psalm 86:13; Proverbs 9:18; 15:24; Isaiah 14:9.

"Bottomless pit" or "pit of the abyss", also known as tartarus" are two different places. Luke 8:31; Revelation 9:1,2,11; 17:8; 20:1. It was a dark abyss, said to be as deep below hades as earth is below heaven; the prison of the Greek Titans, rebels against God. The angels that sinned were sent here- II Peter 2:4.

In II Peter 2:4, the word "hell" is used in the Authorized Version. It is translated "dungeons" in the Revised Version. It is "Tartarus" in the Greek.

(The New Testament)

Besides "Tartarus," the words "hades" and "gehenna" are translated "hell."

"Hades" answers to lowest sheol, being the present abode of the wicked dead-Luke 16.23; Matthew 11:23; 16:18; Revelation 6:8; 20:13-14.

"Upper hades," or "paradise," was the abode of the righteous dead - Acts 2:27, 31; Luke 23:43 with Psalm 16:10.

"Gehenna" (from the valley of hinnom-Jeremiah 7:31; 19:2-6) will be the final abode of the wicked. See Matthew 3:12; 5:22, 29, 30; 10:28; 18:9; 23:15, 23; Mark 9:42-50; Luke 12:5; James 3:6.

Conditions and Duration of the Punishment of Hell. Compare Matthew 13:39-42; 25:41, 46; Revelation 20:10, 14, 15; 21:8.

Present Abode of the Sainted Dead

Jesus preached to the spirits in prison-I Peter 3:19.

Jesus brought up and took to heaven these "prisoners" - Ephesians 4:8-9; Romans 10: 7, 8; Matthew 2 7:52, 53.

Paradise is now in the heavens - II Corinthians 12:2, 4; Revelation 2:7; 22:2. Compare II Corinthians 5:6, 8; Philippians 1:23; I Thessalonians 4:14; and II Timothy 1:10.

Lesson 22

Questions

1. "Where are the dead?" Where alone do we find the answer to this query?
2. What Hebrew word expresses the abode of the spirits of the dead?
3. What is the literal meaning of its root word?
4. What English words are used to translate it in the Old Testament in the King James Version?
5. Explain the meaning of these English words.
6. Are these words always correctly translated?
7. Quote some citations where the Hebrew word is translated correctly.
8. How many compartments comprise the place of the departed spirits in the heart of the earth?
9. What Scriptures imply an upper compartment?
10. Which Scriptures indicate a lower compartment, even depths?
11. How was upper sheol known to the Hebrews?
12. Who were the occupants?
13. Mention all the expressions you can find in the Old Testament for the abode of the wicked.
14. What expression answers to this in the New Testament?
15. What Greek words in the New Testament are translated "hell"?
16. To what Hebrew word in the Old Testament does the Greek word "hades" of the New Testament answer?
17. Whose abode is hades at the present time?
18. What will be the final destiny of the souls and bodies of the wicked?
19. From what word is the Greek word "Gehenna" derived?
20. At the end of Christ's Millennial reign lowest sheol, hades, tartarus, all meaning the same place will be depopulated. Its inhabitants will be brought up and, in their resurrected bodies, will "be punished with everlasting destruction from the Presence of the Lord" (II Thess. 1:9), and cast into their eternal abode. What verses in Revelation 20 describe this fact?
21. To what do "death and hell" in Revelation 20:14 refer?
22. The lake of fire was "prepared for the devil and his angels," but men insist on going there. Give Scriptural proof that their punishment will be forever.
23. Some religions set forth belief in a purgatory, or place of purging after death. When does our purging take place?
24. If we do not get purged here, will we ever be purged?
25. We saw that under the old covenant all the spirits, good and bad, went down into the heart of the earth, but the wicked spirits went down into the lowest hell. Where did Jesus go during His death?
26. Christ's body was in the grave, but His soul and spirit were in the deep. Romans 10:7. Notice! Christ descended into the lower (not lowest) parts of the earth. Ephesians 4:9. What did He do with the captive spirits of upper sheol?
27. Praise God! Through Christ's resurrection "Abraham's Bosom, paradise," was taken to Christ's bosom. Where are the righteous dead now?
28. What other Scriptures verify that "Paradise" is now in heaven?
29. Then to what conclusion do we arrive concerning the erroneous doctrine of soul-sleeping?

Lesson 23

THE RESURRECTION

IT WAS FORETOLD BY THE PROPHETS OF OLD - Daniel 12:2; Hosea 13:14

The Jews expected it - Job 19:25-27; Psalm 49:15; John 11:24

JESUS ANNOUNCED IT - John 5:28-29; Luke 14:14

HIS RESURRECTION GUARANTEED IT - Proof of His Sonship - Romans 1:4

Revived Israel's Hope - I Peter 1:3

Basis of Justification - Romans 4:25; I Cor. 15:17; I Peter 1:21

Assurance of Christ's Intercession - John 14:19; Hebrews 7:24-25

Christ is the Firstfruit of Resurrection - I Corinthians 15:20-23

RESURRECTION OF THE JUST - Luke 14:14; Matthew 23:32

A Precedent - Matthew 27:52-53

Announced by Paul - I Corinthians 15:21-23, 52; I Thessalonians 4:13-16

Time - John 6:39-40, 44, 54; Revelation 20:5-6

Out-resurrection - Philippians 3:11; Revelation four and five (the four living ones and twenty-four elders), I Corinthians 15:5-8,40-42

The Countless Company - Revelation 7:9-17

The Man-Child - Revelation 12:5; 14:1-5

Old Testament Saints - Daniel 12:2; Hosea 13:14

RESURRECTION OF THE WICKED DEAD - John 5:29 When? - Revelation 20:5,12-15

DESTINY OF THE WICKED

Hebrews 10:26-29; Revelation 20:15; 21:8; II Thessalonians 1:9

Duration - Matthew 18: 8; 25:41, 46; Revelation 20:10; 22:11; II Thessalonians 1:7-9; Mark 3:29; Jude 7

Compare and contrast Genesis 13:15; II Samuel 23:5; Psalm 90:2

Lesson 23

Questions

THE RESURRECTION

1. The Old Testament speaks of death, and the New Testament speaks of resurrection. What prophets of old have told us beforehand of the resurrection of the dead?
2. What Scriptures indicate that the Jews were expecting the resurrection?
3. Job must have had a revelation of the coming of the Redeemer, and the vision of the completion of God's work. What was his positive exclamation?
4. Jesus announced the resurrection in John 5:28,29. How long will be the hour of verse twenty-eight?
5. What guarantee do we have that the doctrine of the resurrection of the dead is not an illusion, a mirage, but the truth?
6. What does the resurrection of Jesus prove concerning Himself?
7. What does it mean, or bring, to Israel as a nation? Explain I Peter 1:3
8. The death of Christ dealt with our sins and left us in a death state, but the resurrection of Christ deals with a new beginning - life. What is the basis of our justification?
9. What other benefit is ours, because Christ is risen and lives forever?
10. What is Christ, according to I Corinthians 15:20-23?
11. We saw in our study that the resurrection was foretold by the prophets, expected by the Jews, announced by Jesus, and also guaranteed by Him. Now we shall have a closer study of the way and manner of resurrection. Of how many resurrections does the Scripture speak?
12. The first resurrection includes all believers from Adam down to the very last changed body of Adam's race. What period of time does it encompass to complete its consummation?
13. Who was the first group of believers that was raised after Christ's resurrection?
14. Read Matthew 27:52,53 slowly. What six facts are stated about those Old Testament overcomers?
15. These are a rank of believers who have already been raised. Could those be the cloud of witnesses to which Paul alludes in Hebrews 12:1, who obtained a "better resurrection"? Hebrews 11:35.
16. There was an out-resurrection in Israel. Why not in the Church? What is Paul's announcement in I Corinthians 15:21-23, 52 and in I Thessalonians 4:13-17?
17. We read, in John six, four times that the believers will be raised at the "last day." What is meant by that phrase?
18. Paul did not only announce this marvelous truth but practiced what he preached. He says: "If by any means, I may advance into the out- resurrection, that from among the dead" - Revised Version and others. Philippians 3:11. Does this Scripture not seem to indicate ranks in the resurrection of the just?
19. In Revelation chapters four and five, we see for the first time "four living ones" (beasts) and twenty-four elders, who are closely associated with the Lord in the throne room of heaven. What does their pean of praise reveal to us?
20. I Corinthians 15:35-50 tells us the manner of the resurrection. We read of varieties of seeds, of different kinds of flesh, of terrestrial and celestial bodies. Verse forty-two declares, "SO ALSO is the resurrection of the dead," stating plainly different grades of resurrections. Should this not inspire us to purpose to seek God's very best?
21. Another proof of ranks in resurrection is the innumerable company of Revelation seven. They came out" (verse 14) of the great tribulation, while the full overcomers are kept out (Revelation 3:10) of the hour of trial. We see plainly two different ranks taken at two different times - one came out before, and the other during, the tribulation time. What other distinguishing marks do you see between these two groups?
22. When will the man child be translated and reach heaven?
23. When will be the resurrection of the wicked dead?
24. What is the destiny of the wicked, and how long will be the duration?

Lesson 24

THE BAPTISM IN THE SPIRIT and THE ANOINTING WITH THE SPIRIT

The BAPTISM in the Spirit and the ANOINTING with the Spirit are not the same. The Baptism was God's sovereign act. It occurred once for all. There is but "one baptism" - Eph. 4:5. The Anointing with the Spirit is personal and is received by faith in God's promise. The whole Church was baptized in the Spirit once, and all at one time. But individuals receive the Anointing as they believe for it. I Corinthians 12:13

The Holy Spirit was Promised.

The Old Testament - Proverbs 1:23; Joel 2:28; Isaiah 44:3; Ezekiel 36:27

The New Testament - Matthew 3:11; John 14:16; Luke 24:49; Acts 1:4, 5, 8

The Promise was Fulfilled: Acts 2:1-4 - "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

The "promise of the Father" and its fulfillments were wholly to Israel. Study Acts 2:22; 3:12; 5:35 - then Acts 2:36; 3:24-25; Isaiah 54:5.

Jesus came to call Israel to Himself - Matthew 10:5-6. For thirty years He lived under the law and fulfilled its every demand. He was filled with the Spirit before He began His prophetic ministry of three and one-half years - Luke 3:21,22; 4:1. Then He became Israel's Redeemer by death and resurrection, and is now in heaven as Intercessor of His people. He sent the Holy Spirit upon them that they might continue His prophetic ministry, and that He would "call out" a people for Jesus' Name - Acts 2:1-4,36-38; 15:14-18.

In Acts are five recorded instances of the reception of the Holy Spirit occurring at five different places and times:

The first - Acts 2:1-4. The Holy Spirit came from heaven to earth. He came to the Jews first, once, and has been here ever since. Those disciples "began" to speak with other tongues, which indicates the expected continuance of tongues.

Pentecost was a cosmopolitan event - Acts 2: 1 -11.

The second - Acts 8:14-17. The Holy Spirit fell also upon Samaria, the capital of the kingdom of Israel.

The third - Acts 10:44-48; 11:15-18. The Holy Spirit fell upon the Gentiles.

The fourth - Acts 9:17-18. The Holy Spirit fell upon an individual, Saul, who became the apostle of the Gentiles.

The fifth - Acts 19:1-7. The Holy Spirit came upon the twelve disciples in Ephesus, the nucleus of the Church, which had the highest truths.

Of these five instances, two have nothing to say about speaking in tongues. Tongues is not the anointing, it is only the sign - I Corinthians 14:22; Mark 16:17

Isaiah prophesied of speaking in tongues - Isaiah 28:11-12. Paul spoke in tongues - I Corinthians 14:18. He gives us in I Corinthians 12 and 14 the New Testament setting forth of the truth concerning tongues. There is a difference in speaking in tongues: At the initial infilling they are for a sign. I Corinthians 12:10 refers to speaking in tongues as one of the nine gifts of the Spirit. Some put undue stress on speaking in tongues, and others reject it. We are not emphasizing tongues, but entire yieldedness to God.

This includes yielding our "unruly member," the tongue, to God - Romans 6:13; I Corinthians 14:39-40

The Baptism and the Anointing:

The Apostle Paul explains the nature, purpose, and extent, of that baptism in I Corinthians 12:13 - "For in one Spirit were we all baptized into one body ... and were all given (Greek) to drink." Therefore, there is one body" and "one baptism" - Ephesians 4:4,5. After Pentecost the believers acknowledged the "one baptism," and by faith "received" the Holy Spirit" - Acts 9:17; Ephesians 5:18. They were "anointed" with the Spirit - II Corinthians 1:21,22; I John 2:20,27. They were "sealed" - Ephesians 1:13 - even as Jesus - Acts 10:38. Observe the words were "all baptized ... and given to drink." All have the privilege, but all do not drink. All those who drink, do actually receive the Holy Spirit. They become filled, anointed, endowed with "power from on high." The BAPTISM is the PROVISION.

The ANOINTING is the APPROPRIATION.

The Cardinal Texts for those desiring the Anointing with the Holy Spirit are: Luke 11:13; 24:29, 52, 53; Acts 1:4, 14; 2:38-39, Galatians 3:13,14; Mark 11: 24

The Titles of the Holy Spirit

"Another Comforter" - John 14:16, 26; 15:26; 16:7

"The Spirit of Truth" - John 14:17; 15:26; 16:13-14

"The Holy Spirit" (Holy Ghost) - John 14:26; Acts 1:8; 2:4

"The Promise of the Father" - Luke 24:49; Acts 1:4

"Power from on high" - Luke 24:49; Acts 1:8

When we are born again, we are in the realm of the Spirit; but when we receive the Gift of the Spirit, the Spirit is in us. The Spirit of Christ is in us by the new birth, but by the anointing with the Holy Spirit we KNOW that Christ is in us. Then as we walk in the Spirit by the Word, Christ is "formed" in us - Galatians 4:19. The Holy Spirit comes into

our lives to reveal and make real to us all the wealth of God's dear Son, "that we should be to the praise of His glory"
- Ephesians 1: 12.

Lesson 24

Questions

THE BAPTISM AND THE ANOINTING

1. What command (charge) did Christ give to His disciples after His resurrection, before He departed, and what promise? Acts 1:4
2. Where, and by what prophets of old, was the Holy Spirit promised?
3. What New Testament Scriptures verify this "promise of the Father"?
4. To whom were the promise and its fulfillment made? Acts 3:24,25
5. Where do we find the advent of the Holy Spirit recorded?
6. What phenomenal signs accompanied His descent to earth?
7. To what do Peter's words "this is that" in Acts 2:16 refer?
8. How many instances of the reception of the Holy Spirit are recorded?
9. Describe them briefly.
10. What comforting prophecy was made by Isaiah concerning speaking in tongues? Isaiah 28:11,12
11. Who is the Speaker when the sign of tongues is manifested?
I Corinthians 14:21 with Isaiah 28:11
12. Where do we find the New Testament setting forth of tongues?
I Corinthians 12 and 14
13. What does it teach?
14. Though we do not over-emphasize "speaking in tongues," should we not be willing to yield the "unruly member," the tongue, to the Holy Spirit and let Him subdue it and use it to speak with another tongue as the Spirit gives utterance?
15. What twofold truth is taught in I Corinthians 12:13?
16. Who alone is eligible for the Holy Spirit? John 14:17
17. Is the commonly used term "baptism," for the infilling, Scriptural?
18. What Scriptural expressions do you find in the New Testament for receiving the Holy Spirit by individuals?
19. Of what practical value is the anointing with the Spirit? John 14-16; Acts 1:8
20. How long will the Comforter remain with the believer? John 14:16
21. The Holy Spirit is not an influence, nor a blessing, nor a good impression. What is He then?
22. What are the titles of the Holy Spirit?
23. How may we receive the Gift of the Holy Spirit? Hebrews 1:9; Mark 11:24; Acts 5:32; Gal. 3:14; Luke 24:52-53, II Timothy 1:7
24. "Have you received the Holy Spirit since you believed"?

Lesson 25

DIVINE WORSHIP

OLD TESTAMENT

The first mention of worship - Genesis 22:5

CALVARY is the BASIS of worship.

False Worship - Exodus 32:1-6; Daniel 3

Insincere Worship - I Samuel 15:25, 30-31

True Worship - Exodus 24. Note, in Exodus 24, the "Book" (V.7) the "Blood" (V. 8), and Fellowship (Verses 11 and 18). "The book of the covenant" refers to the whole Word of God. Only through Christ's death, "the blood," can the law of the book be fulfilled. As the result of His atoning work, fellowship is made for the believing one, between God and man.

Time of Worship - Compare Isaiah 30:18; 40:31

Adoration in Worship - Psalm 45:1-9

Nature of worship is worshipping Him from the heart.

NEW TESTAMENT

1. Object of Worship is the Father - John 4:23,24; John 17.

God - Revelation 19:10; 22:9

During the Millennium the Son will receive the worship - Hebrews 1:6

2. Who do really worship - Philippians 3:3

3. Proper Posture in Worship - I Cor. 14:25; Ephesians 3:14; Rev. 4:10 See how often they fell down to worship, in the book of Revelation.
 4. Bridal Worship - Revelation 5:8-10, 14.
 5. Crowning Day of Worship - Revelation 19:1-7
- Worship is mentioned twenty-four times in Revelation, thirteen times toward God.

Lesson 25

Questions

DIVINE WORSHIP

1. Worship means to show respect to a superior for his power, honor, and place. Where, and on what occasion, is the word "worship" first mentioned in the Scriptures?
 2. What does this typical narrative in Genesis teach us concerning worship?
 3. By what motives are we led to worship God?
 4. False worship is contrary to God's will and purpose. It is the spirit of anti-Christ. Give some examples of it in the Old Testament.
 5. Contrast insincere worship with sincere worship.
 6. In Exodus twenty-four we have a description of true worship. What affect did the law have upon the Children of Israel concerning worship? Verse one.
 7. Sometimes, in waiting ON the Lord, we have to wait FOR Him. How long did Moses wait on the Lord after offering sacrifices, before God spoke? How long did he wait altogether? Exodus 24
 8. The essence of worship is waiting on the Lord. It is good to wait silently before Him. If we wait long enough, we will receive an answer. Two parties wait - the Lord waits for us, and we wait for Him. Isaiah 30:18. What precious promises are given to the one that steadfastly and untiringly waits upon the Lord?
 9. The tendency is to work, but it pays to worship. Some people think it is work, work, work; others work, worship, work. But we should be worshipers first. If we worship Him, we become melted, like the oil that is poured into us. By waiting on the Lord, we become mellow. What should be the nature of worship? Hebrews 10:22
 10. What kind of worship does Psalm forty-five suggest?
 11. Who is the object of worship during the Church Age?
 12. From John seventeen, the high priestly prayer, we learn to pray. We do not want to tease the Lord. When we pray more deliberately, the Holy Spirit has a chance to indite prayers. Study this chapter carefully and relate some of the benefits you have derived.
 13. Worship God (in contrast to man). What Scriptures confirm this?
 14. Who will receive the greatest worship during the Millennium?
 15. Who alone can worship God in spirit?
 16. As we are occupied with the goodness of our God, we keep weak in our- selves and adoring Him. What is the proper Biblical posture in worship?
 17. Of whom are the four living ones and the twenty-four elders representative? Revelation four and five.
 18. What will be their chief occupation in heaven?
 19. We are saved to worship. If God gets good worshipers, He will have good workers. If we want to be a part of this select company in heaven, we must learn to worship now, that we may be able to worship then. We determine the place over there, by our attitude now.
- When will be the crowning day of worship?

LESSON 26

THE COVENANTS

Various Covenants are recorded in the Bible-Ephesians 2:12, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Romans 9:4-"Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."

ADAMIC COVENANT

1. The first covenant of the Bible is found in Genesis 2:16,17. God made it with Adam. The only requirement of Adam was that he should not eat of the tree of the knowledge of good and evil. The purpose of the covenant was (on the positive side) to teach man obedience to God; and (on the negative side) to keep him from sin and death. This covenant lasted until Adam ate of the forbidden fruit and was cast out of the garden.

NOAHIC COVENANT

2. This covenant was between God and Noah and "your seed after you and with every living creature that is with you"- Genesis 9:8-17. The Nature of the covenant was that there would be no more universal floods. Its duration is everlasting. It is also universal.

The covenant Sign is the Rainbow. Note Genesis 8:21, 22. Here is another of God's promises given at this time-"while the earth remaineth, seed time and harvest, and cold and heat and summer, and winter, and day and night shall not cease."

The purpose of this covenant was to assure man that God would never again destroy the whole world with a flood.

ABRAHAMIC COVENANT

3. This covenant was made to Abraham and his descendants. Genesis 17:7 (Vs.2-8). It was renewed with Isaac (Genesis 26:2-5) and to Jacob (Genesis 28:13-15).

The nature of the covenant was blessing upon Abraham and his descendants. It included the promise of the land of Canaan as an everlasting possession to his seed.

It also included the boundaries of their possessions-Genesis 15:18. For proof that God fulfilled this promise, check Exodus 23:31 and I Kings 4:21.

Circumcision was the Covenant Sign that God gave to Abraham and his descendants- Genesis 17:9-11. It means that they were separated from the other nations unto God. The spiritual application means the cutting off of the flesh, the old creation.

This covenant was confirmed by an oath-Genesis 22:15-18; Psalm 105:8-11; Luke 1:73; Gal. 3:17. God said that He would remember this covenant forever.

MOSAIC COVENANT

4. This was so called because Moses was the mediator, or spokesman between God and the people of Israel.

This covenant was between God and Israel-Exodus 19:5,6; also, Exodus 20:1-22, the ten commandments or Decalogue Covenant is found in 20:3-7,12-17.

The nature of the covenant was "This do and thou shalt live." They were to be a peculiar treasure above all people to Him; a kingdom of priests, an holy nation-Exodus 19:5, 6.

The Covenant Sign was the sabbath day, the day of rest-typical of Christ our rest- Exodus 20:12.

The purpose of the covenant of law is found in Galatians 3:19, 24; Romans 3:20.

The length of the Mosaic covenant was from the giving of the law until Christ came and fulfilled the law-Matthew 5:17-18; Romans 10:4,10; 5:20; 6:14-15.

OTHER COVENANTS THAT WERE ACTUALLY PART OF THE MOSAIC COVENANT

The Palestinian covenant made in the land of Moab, was a repetition or renewal of the mosaic covenant. Deuteronomy 26.6 to 30:20.

The Salt covenant was given in the wilderness with the offerings. Leviticus 2:13; Numbers 18:19.

DAVIDIC COVENANT

5. The nature of this covenant was a kingdom promise. It was made to David and his seed-Psalm 89:3, 4; II Samuel 7:8-16. Solomon, his son, was the first of his seed to reign upon the throne, and Christ will be the last. Psalm 2:6, 12.

The purpose of this covenant was to establish a kingdom in righteousness. It spoke ultimately of Christ's reign - II Samuel 7. The length of time that this covenant was to be in force, is found in Psalm 89:4 - "Thy seed will I establish forever and build up thy throne to all generations."

THE NEW COVENANT

6. This is a renewal of the Abrahamic covenant and a fulfillment of the prophecy given in Genesis 3:15. Malachi 3:1, tells of the fulfillment of the covenant in which the people delighted. Luke 1:72, 73 further bears out which covenant is spoken of.

Galatians 3:16-18 contrasts the covenant of law (Mosaic) with the covenant of Grace (Abrahamic) and tells us that which was 430 years after cannot disannul the promise given to Abraham.

THE NEW COVENANT ANNOUNCED

Read Jeremiah 31:31-34; Romans 11:26,27; Hebrews 8:8-13; 9:15. This covenant is between God and all who will repent and believe. II Peter 3:9; John 3:14-17.

Christ is the Messenger of the New Covenant - Malachi 3:1.

Christ is the Surety of the New Covenant-Hebrews 7:22.

Christ is the Mediator of the New Covenant- I Timothy 2:5; Hebrews 12:24.

The New Covenant is unchangeable - Psalm 89:34. The New Covenant is ever-lasting - Genesis 17:13; Isaiah 55:3; Hebrews 13:20.

The Cross is the sign or symbol of this covenant. John 3:14; 8:28; 12:32, 34: "And if I be lifted up from the earth, will draw all men unto me. This said He signifying what death He should die."

The purpose of this covenant is to redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. Titus 2:14; that all would be saved and come to a knowledge of the truth." I Timothy 2:4; that He might present (place beside) Himself the glorious church." Ephesians 5:27.

Fulfillment of that goal - provide a Bride for Christ. Revelation 19:7, 8.

GOD REMEMBERS HIS COVENANT

Read Exodus 2:24; 6:3-6; Leviticus 26:42; Psalms 105:8; 106:45. The covenant is "NEW" only as compared with the covenant of law made with Israel, but not new as compared with the Abrahamic covenant, or as referring to the Gentiles. They are blessed in the Abrahamic covenant. Galatians 3:8; Genesis 12:2-3.

Observe "thy seed" refers to Christ primarily - Galatians 3:16, 19. The repetition only confirmed, or established it. Genesis 15:18; 17:2-8.

LESSON 26

Questions

THE COVENANTS

1. The Word of God is the Book of covenants. What are the names of the various covenants?
2. What is the meaning of the word "covenant"?
3. Where is the first covenant of the Bible found?
4. With whom was it made and what was its duration?
5. To whom was the next covenant made?
6. What were the nature and the scope of the Noahic covenant?
7. What was the duration of the Noahic covenant?
8. What was the positive sign of this covenant, and what did it indicate?
9. The bow is always in the cloud of judgment, though not always seen. What Scriptural and personal lesson may we derive from this fact?
10. The covenant that God made with Noah was material and physical. God blessed Shem. With which of Shem's descendants did God make a covenant that surpassed the other?
11. Upon what basis was the covenant made? (Genesis 15:9, 10, 17, 18).
12. What part did Abraham have in it?
13. What promise did God make to the patriarch?
14. What were the boundaries of the promised land?
15. What precious statement did God make concerning Himself, before He made the covenant with Abraham and his progeny, that proved that He was well able to keep His promises? (Genesis 17: 1-8).
16. Of whom do the stars and the sand speak?
17. Who is the ultimate seed of Abraham in God's mind? (Galatians 3:16)
18. Can this covenant ever be disannulled?
19. Why then was the covenant of law given to Israel?
20. What other great covenant was given, and to whom?
21. What proof do we have that Christ will be the ultimate King on David's throne?
22. All these covenant signs are typical of spiritual truths in Christ. Enumerate the signs and explain their symbolic meanings.
23. The new covenant is simply the renewing of the Abrahamic covenant. Where was it first announced as the new covenant? (Luke 1:72, 73; Gal. 3:16, 18).
24. The new covenant is in contrast with the old covenant of the law. Though the Abrahamic covenant is older than the Mosaic, yet it never gets old in quality. It always remains new. Who is the messenger of the new covenant?
25. Why is Christ called "the Surety of a better covenant"?
26. How did Jesus become the Mediator of the new covenant?
27. The new covenant is, as its Author, unchangeable and everlasting. What relation do you see between "the book of the covenant" and "the blood of the covenant"?
28. God has a good memory concerning His promises, and a good "forgetter" if it concerns our sins. He told us several times to remember His covenant. Shall we heed His advice? God is faithful and will do, what He has promised me and you.

Lesson 27

THE CHURCH

IN THE OLD TESTAMENT

"The Church in the wilderness" was named so by Stephen - Acts 7:38

It was called "the Congregation" - Exodus 12:3

It was also called "Assembly" - Lev. 23:36; Deut. 16:8; Psalm 111:1

IN THE NEW TESTAMENT

1. Christ is the Foundation of the Church - Matthew 16:18; I Cor. 3:11.

2. Paul laid its foundation - I Corinthians 3:10.

3. It was purchased by the blood of Christ - Acts 20:28. "The Church of the Lord" (Christ) - Revised Version.

4. Jesus Christ is the Builder of the Church - Matthew 16:18. It is His property. It is called "the Church of God" - I Corinthians 1:2.

5. Christ is the Head - Eph. 1:22-23; 4:15; Col. 1:18; 2:19. Compare Acts 2:36.

6. The location of the Church is "in Christ" - Galatians 1:22. It is not of the world.

7. The Unity of the Church - Ephesians 4:3,4,16; I Corinthians 10:16-17; I Corinthians 11:29; 12:27-29. The Unity of the Church demonstrated - Acts 1:14; 2:46. Find four other citations.

Study the eight symbols of the Church - I Corinthians 3:9, 16; II Timothy 2:20; Acts 20:28; I Peter 5:2-3; I Corinthians 10:16-17; John 15:2-4; Galatians 6:10; Ephesians 2:19; II Corinthians 11:2. Is it possible to organize any one of them? What do they prove?

8. The Church inaugurated, or constituted - Acts 2:33, 36-41; I Cor. 12:13.

9. How do we get into the Church? By baptism in water? By being catechized? By church-joining? Study Acts 2:47; 5:14; 11:21,24. Compare and note the contrast in Acts 5:13.

10. The first meeting place of the Church - Acts 12:5,12; Romans 16:5; I Corinthians 16:19; Colossians 4:15; Philemon 2.

Lesson 27 Questions

THE CHURCH

1. The word "church" means "that which is called out."

Greek - "ekklesia." By what names are the "called out" ones designated under the Old Covenant?

2. The Church in the New Testament is a distinct body from Israel. Upon what unshakable foundation was it built?

3. "For other foundation can no man lay than that 'is lying'." (Original) I Corinthians 3:11. Should not this wonderful knowledge that Christ is the ever-present Foundation, instill peace and rest into our hearts? What other Scripture confirms this safety?

4. The apostles and prophets are also called the foundation. How do you reconcile this apparent discrepancy?

5. Who was the wise master-builder that laid the foundation?

6. What marvelous grace is extended to redeemed humanity to be permitted to build on this edifice! But what given advice should be conscientiously heeded?

7. With what valuable price was the Church of the Lord (Christ) acquired?

8. Christ is the great Builder of the Church. We are only His assistants. What is her Scriptural name?

9. Who is the Head of the Church?

10. Where is the "headquarters"?

11. What should be our attitude to the Head of the Church, who loved us so dearly that He paid such an enormous price to make us His own possession?

12. Where is the Church located?

13. What is the nature of the Church, judging from its location?

14. There is only one Church, Christ's Body, though it is made up of local assemblies. Of what is each individual congregation a sample?

15. How is the unity of the Church expressed and kept, according to Paul's writings?

16. What kind of pattern was left to us by the first Christian assembly?

17. State every citation of that pattern that you can find in the Acts of the Apostles.

18. There are eight symbols of the Church given. Name them.

19. Is it possible to organize any one of them?

20. What do denominations imply?

21. When and how was the Church constituted?

22. How do we get into the Church?

23. In what simple but sufficient buildings were the first believers gathered?

24. Would it not be well if the churches of today would follow the sound Word and the simple examples given therein, instead of man-made machinery; and acknowledge Christ as their Head, their Life, their Light, their Wisdom, their Strength, their Director and their Counselor?

Lesson 28

CHURCH ORDINANCES

BAPTISM IN WATER

1. Typified - Exodus 30:19-21; 40:30-32; Psalm 26:6. That figured washing the whole person - Heb. 9:10; 10:22; Rev. 1:5; 7:14. The Greek word for "washed" (John 13:10) "washing" (Eph.5:26; Titus 3:5) is "laved" and "laving." See the tract "The New Birth."

2. Jesus was baptized in Jordan, God's baptistry - Matthew 3:13-15. He identified Himself in figure with us in death and burial. John preached the "baptism of repentance" - Mark 1:4; Acts 19:4; Luke 1:77; 3:3. It looked forward to Christ.

3. Jesus baptized through His disciples - John 3:22, 26; 4:2.

4. The apostles baptized - Acts 2:38; 8:15-16; 10:48. Saul and Cornelius were baptized after receiving the Spirit - Acts 9:18; 10:48.

5. Baptism explained - Romans 6:2-5; Colossians 2:12. Baptism was figured by the flood - I Peter 3:20 Baptism answers to circumcision - Romans 4: 10,11; Colossians 2:11.

6. Baptism has no saving virtue. It is a symbol, sign, and seal.

7. Baptism in Jesus' Name only. All church activities are in His Name. Mark 16:17,18; Acts 3:6,16; 4:10, 12, 17-18, 30.

Note other citations. See Colossians 3:17.

THE LORD'S SUPPER

1. The Lord authorized Paul to observe it - I Corinthians 11:23,24. He received this charge not from other apostles.

2. The time of observance is not specified - I Corinthians 11:25,26.

3. It connects the two advents of Christ - I Corinthians 11:26.

4. To partake of it "unworthily" is not discerning that His Body is ONE, I Corinthians 11:20-22. Therefore, are some physically and spiritually weak. Some die prematurely - I Corinthians 11:30.

5. The remedy is self-judgment - I Corinthians 11:30,31. The word "damnation" in I Corinthians 11:29 means "condemnation," and is "judgment" in the Revised Version. Compare I John 5:16-17. Covering the head (I Cor. 11:5) is proper and fitting (I Cor. 11:7-10) but it is not an ordinance.

All three may be termed "traditions" - II Thess. 2:15; 3:6.

Not Jewish traditions - Matt. 15:3; Gal. 1:14; I Peter 1:18; Col. 2:8.

Lesson 28

Questions

CHURCH ORDINANCES

1. The Church is a spiritual body of people. It consists of the new creation only. But what two ordinances were given to us to be observed in visible symbols?

2. Which ordinance should we consider first, because it expresses our personal relationship to Christ, and the beginning of a Christian's life?

3. When and on what occasion do we find baptism in water typified in the Old Testament Scriptures?

4. Why was this statute under the Old Covenant given and accompanied by such stern and severe warning? The Word of God itself is the best commentary. What is said concerning it by the New Testament writers?

5. Though Jesus was "holy, harmless, undefiled, separate from sinners (Hebrews 7:26), why must He be baptized in water?

6. John preached "the baptism of repentance." How did "John's baptism" prepare the way of the Lord? Mark 1:2-4

7. Did Jesus baptize with water?

8. Did not also Peter preach on the day of Pentecost the baptism of repentance "for the remission of sins"? Acts 2:38

9. Is not his baptism the same as John's?

10. What record is left to us of baptism by the hands of the apostles? The Acts of the Apostles

11. Explain baptism in water doctrinally according to the teaching of the Apostle Paul, God's appointed steward for the Church Truth.

12. Baptism was also figured by the flood. How were eight souls "saved by water"? I Peter 3:20,21

13. How does the New Testament baptism in water answer to circumcision of the Old Testament?

14. Since baptism has no saving virtue, why is it considered of such importance?

15. In what Name did the first apostles baptize?
16. Why? Study carefully every quotation on baptism in water in the Acts.
17. Why is such prominence given to the Name of Jesus?
18. But why did the disciples not follow Jesus' command of Matt. 28:19?
19. The sweet memorial of the "Lord's supper" exceeds that of water baptism. It is expressive of a deep united relationship with Christ. Where and why is it called by that title?
20. Should we not appreciate the high honor that is bestowed upon us to be partakers of the Lord's table?
21. When should it be observed?
22. What is the deep sweet meaning and purpose of the "forget-me-not feast"?
23. Who are excluded from the Lord's supper?
24. What is a sure remedy against this evil?
25. There was another tradition handed down by Paul, concerning the head covering. Though this is not an ordinance, what is its significance?
26. Why should it be observed?

Lesson 28

WOMAN'S HEAD COVERING - SUPPLEMENT

Question: What is meant by the head covering in I Corinthians II: 3-15?

Does it mean that a woman's long hair is sufficient, and that no other head covering is needed?

Answer: If a woman's long hair is the head covering, then there would have been no need for Paul to have written anything at all about it. It has been customary for men to wear their hair short and women to wear long hair, as verses fourteen and fifteen declare. This head covering is simply the usual hat, scarf, veil, or shawl, which women are accustomed to wear; but the point is that it becomes an official symbol for the woman who prays or prophesies in public worship. By this symbol, the woman acknowledges the headship of the man, and thereby the Headship of Christ over the Church. In verse six, we understand that the long hair is to be covered; but, if the woman refuses to be covered then let her be shorn or shaven, as Paul clearly states. But, if it be a shame for her to be shorn, then let her be covered. If this head covering refers only to the hair, then according to verse four - "Every man praying or prophesying, having his head covered, dishonoureth his head." Only a bald-headed man, wearing a wig, would fulfill this Scripture.

Question: If the head covering is so important, why does Paul state verse sixteen?

Answer: Precious spiritual truth is involved for the one who has an ear tuned to hear "what the Spirit saith unto the churches." Since the Church is a spiritual Body and in Christ, there is neither male nor female; each member of the Body is equally responsible and equally acceptable to God, and no restriction is imposed upon one member that is not equally binding upon all. Nevertheless, God's order for us while living in the world is stated in verse three - ...the HEAD OF EVERY MAN IS CHRIST; and the HEAD OF THE WOMAN IS THE MAN; and the HEAD OF CHRIST IS GOD." The responsibility to heed this is upon the individual and is a test of the heart attitude to the will of God. If love and deep devotion do not inspire faithful obedience to every Word of God, then a legal observance is of no consequence. What would a man think of his wife who came from the beauty shop with head shaved, or hair clipped as a man, just because she lives in a free country and can do as she pleases? No woman is so foolish as to risk the loss of her husband's love and admiration by such a deed. Yet, the woman who refuses to wear the head covering when praying and prophesying, is a symbolical representation of the false church - called "the great whore" (Revelation 17: 1); which has refused to submit to Christ and has usurped authority over the kings of the earth. The subjection of both man and woman is to be a subjection of love. The man is not to usurp the authority of Christ in lording over the woman, for the obedience of verse five should be from the heart, even as the subjection of the true Church unto Christ is from love. Spiritual things cannot be brought about by coercion. Jesus loved the Church and gave Himself for it. Each member of the Church should love Him with the deepest devotion and seek His will in all things.

Alice S. Mooneyhan

Lesson 29

CHURCH GOVERNMENT

Basic Statements - Romans 12:4-5. Offices and Gifts - Eph. 4:11-12. THE KINGDOM AND CHURCH APOSTLES

1. Jesus ordained twelve - Mark 3:14; John 6:70.

They were called apostles - Matthew 10:2. The word "send" in Mark 3:14 is "apostle" in Greek.

The twelve will be judges in the Millennium - Matthew 19:28.

They will be in the foundation of the holy city - Revelation 21:14.

The names of the twelve KINGDOM APOSTLES are:

Simon Peter, and Andrew his brother, James the son of Zebedee, and John his brother, Philip, and Bartholomew, Thomas, and Matthew the publican, James the son of Alphaeus, Lebbaeus whose surname was Thaddaeus, Simon the Canaanite, Judas Iscariot, who also betrayed Jesus.

2. There were seven CHURCH APOSTLES - Acts 14:14; I Corinthians 4:6,9; II Corinthians 8:23; Philippians 2:25 - "messenger" is "apostle" in the Greek - see also margin of Revised Version - I Thessalonians 1:1; 2:6.

The names of the seven CHURCH APOSTLES are:

Paul, Barnabas, Apollos, Titus, Epaphroditus, Silas (Silvanus), and Timothy (Timotheus).

Use of the word - Luke 19:44 with I Peter 2:12

(The word "visitation" is in the Greek "episkope," "bishopruck").

Relation to apostles - Acts 1:20,25 with Psalm 109:8.

Meaning - "overseer" - I Peter 5:2.

The Church was founded on the apostles and prophets - Eph. 2:20.

FOUR CHURCH OFFICES followed -

Elders (or presbyters), bishops, deacons, and angels.

1. ELDERSHIP was the chief office IN ISRAEL - Exodus 3:16; 4:29; Ezra 5:5; Jeremiah 29: 1; Ezekiel 8: 1. It was continued among the Jews. Luke 22:66; Acts 22:5.

2. ELDERSHIP was adopted by the CHURCH - Acts 11:30; 15:2,4,22; 16:4. James was the chief elder - Acts 15:13,23. Elders were ordained by Paul and Barnabas - Acts 14:23; I Timothy 5:1, 12, 19.

3. BISHOPS

Use of the word - Luke 19:44 with I Peter 2:12

(The word "visitation" is in the Greek "episkope," "bishopruck").

Relation to apostles - Acts 1:20,25 with Psalm 109:8.

Meaning - "overseer" - I Peter 5:2.

4. ELDERS AND BISHOPS ARE INTERCHANGEABLE -

Acts 20:17, 28; Titus 1:3, 5; I Peter 5:1-2

5. FUNCTIONS of elders or bishops -

Shepherd - I Peter 5:2. He feeds (not flogs), shelters, protects, and heals. Ezekiel 34:11-19

Ruler - From Greek "proistemi, to it to stand before," "be chief," to lead," or "govern" - I Thess. 5:12; I Timothy 3:4,5; 5:17, Hebrews 13:7, 17, 24 is from Greek "ago" "to lead," "guide, train," and "educate."

Steward - Titus 1:7; I Corinthians 4:1; I Peter 4:10. Explained in Luke 12.42.

Preacher - I Timothy 2:7; II Timothy 4:2

Teacher - I Timothy 2:7, 3:2; 5:17

6. DEACONS comes from the Greek "diaconos" meaning "to serve," to minister," "to wait on," and occurs many times in the New Testament.

It is translated "deacon" five times (Phil. 1:1; I Tim. 3:8-13). It is also translated "servant," "minister," "ministry" and "ministration."

Christ Himself was termed a "diacon" - Romans 15:8.

The apostles were also - I Corinthians 4:1; II Corinthians 3:6.

Acts 6:2-4 is no ground for a board of deacons in an assembly.

That was a kingdom arrangement. No record of its repetition is in a church. In the Gospel, its use was mostly material service, in the Acts and Epistles, spiritual.

7. ANGELS - Revelation two and three.

Christ was called "Angel" - Genesis 48:16; Isaiah 63:9 and other places. Compare Malachi 3:1. This seems to be the Scriptural end-time title of God's ministers. "Messenger" is modest and expressive, an offset to "Reverend," "D.D.," etc.

8. QUALIFICATIONS of elders, bishops, deacons, and angels (or messengers) - Acts 6:3, 5, 8; I Timothy 3:1-13; Titus 1:5-9. They were sent forth by the Holy Ghost - Acts 13:4. Study II Timothy throughout.

9. ATTITUDE TOWARD MINISTERS - I Corinthians 9:6-11; I Thess. 5:12,13; Hebrews 13:7, 17, 24.

10. ORDINATION OF MINISTERS - By Jesus - John 15:16. By Paul - Acts 14:23. By Paul's associates - Titus 1:5. "Ordain" (Acts 14:23) means "to choose or appoint by stretching out the hand." Power of laying on hands - Numbers 27:18-20; Deut. 34:9.

Lesson 29

Questions

CHURCH GOVERNMENT

1. The Church is not an organization ruled by man-made laws, but she is a living organism ruled by her Head, who is Christ. He gave to her instructions of government. What basic statements concerning assembly offices and gifts are found in Paul's writings?
2. For what twofold purpose did Jesus ordain the twelve?
3. What were their names?
4. What is the significance of the word "apostle"?
5. What place will the twelve kingdom apostles have during the Millennial age?
6. How did Paul distinguish himself from the twelve kingdom apostles in I Corinthians 15:8,9.
7. Name the other Church apostles, Paul's associates.
8. Some present-day groups have apostles, but according to the Scriptures there was only one foundation laid for the Church. Inasmuch as one foundation is enough, would there be any need of other apostles?
9. What offices are in the Church?
10. What is the highest office?
11. What other word is used to express the office of an elder?
12. Where did the office of eldership originate?
13. How were the elders in the Church appointed?
14. What does the office of a bishop (episkopos, Greek) denote?
15. Is there any Scriptural authority for the office of a general overseer in the Church today?
16. What is the distinction between overseer and overlord?
17. There is coming a time when Israel will be the leading nation. God's "visitation" or "bishoprick" (episkope, Greek - inspection, looking over) will exalt them to that place at Christ's coming. In what two Scriptures is the word (visitation) found, and in what way is it applied there?
18. On what occasion is this expression used in relation to the apostles?
19. Why are the titles of elders and bishops used interchangeably?
20. Of what functions of elders, or bishops, do we read in this lesson?
21. What is the meaning of the word "deacon," and into which English words is it translated?
22. What is the difference between elders (or bishops) and deacons?
23. The word "deacon" is an elastic term. To whom do we find it applied in the New Testament?
24. Are the deacons limited to a certain number, and to material service only, as Acts 6:2-4 seems to indicate?
25. Jesus Christ is called "the Angel which redeemed." How does He address His co-workers in Revelation two and three?
26. Describe the qualifications of elders, bishops, deacons.
27. What should be our attitude toward ministers?
28. What does the word "ordain" designate, and what agents did God use in the New Testament to perform it?
29. Was there anything accomplished when Moses laid his hands on Joshua?
30. What did Timothy receive by the laying on of hands of the presbytery? I Timothy 4:14; II Timothy 1:6.

Lesson 30

THE LAW AND THE SABBATH

The first mention of the Sabbath is in Exodus 16:23,29. The reason God commanded Israel to keep it is explained in Exodus 20:11 and Deuteronomy 5:15. One month after Israel left Egypt, manna fell, showing God's grace; then the Sabbath was to be remembered. Another month later, the law was given - Exodus twenty. Up to that time, Israel was under grace, according to God's covenant with Abraham - Genesis fifteen and seventeen. To prove them whether they would keep His law, rather to teach them that they could not keep it (Acts 15:10), He gave them the decalogue - Gal. 3:19

Count the ten commandments (ten only - Deut. 4:13; 10:4). But to have only ten, you must omit verses eight to eleven of Exodus twenty. They all, but one (verse twelve), are negatives.

The word "Sabbath" means "rest" - Leviticus 23:3; Hebrews 4:9,10 or "keeping of a Sabbath," margin of Oxford Authorized Version. The origin of the Sabbath - Genesis 2:2 with Hebrews 4:10.

The Sabbath was not a commandment but an expression of God's grace to be remembered. Study Exodus 16:22-23, 25, 29, 30. Wondrous grace!

The Sabbath was a sign between God and Israel - Exodus 31:17.

The Sabbath was a shadow of Christ - Colossians 2:16-17. Adam was a figure of Christ - Romans 5:14. Also was Eve a figure, or shadow, of Christ's Bride. The Sabbath was a shadow, or figure, of our rest in Christ (Matthew 11:28-30), and of Israel's rest and God's rest during the Millennium - Jeremiah 46:27.

Pharaoh's rest, while Joseph reigned (Genesis 41:46), typified God's rest while His Son shall reign - Isaiah 9:6,7.

The Lord had given Abraham the covenant sign of circumcision – Genesis 17:9-14. It is a symbol of the death of Christ - Colossians 2:11. Moses reiterated that sign to Israel as the basis for observing the Passover - Exodus 12:44, 48, 49. That was "the Lord's law" or rule, under grace, from the Patriarch to Moses - Exodus 13:9. That was not the decalogue, nor a part of it. It was a sign and seal of God's grace - Romans 4:11. God reviewed His acts of grace to Israel for a month to prove them, whether they would keep His covenant of circumcision - Exodus 19:4-6. When Jesus died, circumcision had served its purpose.

Then God spoke the "ten commandments" unto them from Sinai - Exodus twenty. The holy Sabbath of rest was in the center as an effectual word of grace, shielding Israel from the slaying power of the law. For a like purpose, after uttering the law or ten commandments, God called Moses up into the mount and gave him the pattern of the Tabernacle and its furnishings and the religious ritual, all of which was an expression of Divine mediation because of grace - Exodus twenty-four to thirty-one and Galatians 3:19-20. Moses was the mediator, a type of Christ. The mercy seat with the decalogue under it in the ark of the covenant was the loudest note of grace. Only as surrounded with mercy was the law harmless. With the Sabbath in the middle between the duties to God and the duties to man, as a hub of a great wheel, the law was powerless to destroy. The great wheel, called a schoolmaster (Galatians 3:24-26), served its purpose (so did the hub - the Sabbath) until Christ came. Now "Christ is the end of the law for righteousness to everyone that believeth" - Romans 10:4.

CHRIST IS NOW OUR REST - Matthew 11:28-30. Hence, after Jesus rose, the disciples always met for worship on the FIRST DAY OF THE WEEK - John 20:19, 26. If they had done wrong, He would have corrected them. But they continued thus - Acts 20:7; I Cor. 16:2. The exceptions (Acts, 13:14; 16:13; 17:2) were for the purpose of taking the Truth to the Jews, who always met on the Sabbath day, or seventh day of the week. There is no distinction of days now - Romans 14:5; Colossians 2:16.

Lesson 30

Questions

THE LAW AND THE SABBATH

1. The Sabbath is a gift of God. Where do we find it first mentioned?
2. Why did God command Israel to keep it?
3. What gracious act did God perform before He announced the Sabbath?
4. Was the Sabbath given under grace, or under law?
5. Why was the law given?
6. What does the word "remember," in the decalogue (Exodus 20), imply?
7. What is the meaning of the Hebrew word "Sabbath"?
8. Was the observance of the Sabbath day only a stern law to be kept?
9. What a paradox! Christ is our rest, and on God's rest day, the Millennium - He will be busier than ever. He will reign while His Father is taking a rest. What narrative in Genesis foreshadows this glorious time?
10. God had given Abraham a covenant of abounding grace. The "token of the covenant," Abraham's only sign of acceptance which God required of him, was circumcision. Of what is it a symbol?
11. Moses required of the Children of Israel to observe this rite before commemorating the Passover. What spiritual lesson may we draw from this?
12. How is this sign designated by Paul?
13. Why did God review His acts of grace to the Children of Israel before He gave them the law?
14. What is the essential relation of the law to the Sabbath?
15. For what purpose did Moses receive the pattern of the Tabernacle, its furnishings, and its religious rituals?
16. How long did the great wheel, the schoolmaster law, with the hub, the Sabbath, serve its God appointed purpose?
17. Why are believers instructed not to observe the shadowy ordinances? What did Christ do with them?
18. What are they termed, in Galatians 4:9?
19. What did Peter call the law? Acts 15:10
20. How terrible to substitute a shadow for the Saviour. Who is now our rest?
21. Hence, when did the disciples meet to worship after Christ's resurrection?
22. Why did the disciples meet on that day?
23. What caused some exceptions?
24. Are we correct in making no distinction of days?
25. How do people break God's Sabbath, or rest?

Lesson 31

TITHES AND OFFERINGS

To whom shall we pay our tithes?

1. Tithing was introduced under grace - Genesis 14:18-20. Certainly, Abraham did not originate it. God taught him to tithe. The Apostle Paul did not condemn it, but intimated that it was practiced in his day - Heb. 7:8,9. Tithing is one of Abraham's "steps of faith" - Rom. 4:12.
2. Abraham evidently taught tithing, for Jacob practiced it - Genesis 28:22. Men claim that he never kept his promise. Prove it.
3. The tithes belong to God - Leviticus 27:30,32. We read nowhere in the Bible where this ownership was revoked. "But," says one, "that was stated under the law." True, but principles never change. Tithing was instituted before the Ten Commandments were given.
4. The tithes were the support of the Levites - Numbers 18:21,24; Deut. 14:22. Pastors should be supported by the assemblies - I Cor. 9:1-14.
5. Levites gave a tenth of their tithes to the priests - Nehemiah 10:37-38; Numbers 18:26-30. Firstfruits were for the priests - Leviticus 23:10; Deuteronomy 18:3-5.
6. Violation of the command to tithe was reprovved severely - Malachi 3:8,9
7. Observance of it was blessed - Mal. 3:10; II Chron. 31:5-10; Prov. 3:9,10
8. Jesus Christ endorsed tithing - Matthew 23:23. Though He pronounced it a lesser matter, yet it was not to be neglected. Tithing is never called a type, or a shadow, or a sign, which would someday be discontinued, like circumcision and the Sabbath.
9. Paul's teaching implied tithing - I Corinthians 16:1-3. The basic measure is "as God prospered." Couple this with Hebrews 7:2-9. Surely the standard under grace is not less than it was under law. If the tithe was the Lord's under law, whose was it under grace in Abraham's day? Certainly, the same principles obtain under grace today, that were in vogue in the Patriarch's time. If Melchizedek was worthy of receiving tithes, surely Jesus Christ is no less worthy. Will we let legalists be more liberal, than we under grace? There must have been a standard in Paul's day that governed the amount to be given. What was that standard? Whence came it? Study Acts 11:29-30; II Cor. 8 and 9; Gal. 6:6.
10. Tithing proclaims Christ's resurrection - Lev. 23:10,11 with I Cor. 15:20. The wave sheaf was of the firstfruits. The firstfruits were the tithes of the harvest.

OBJECTIONS

Paul alone mentions tithing. True, and he alone names the nine gifts of the Spirit. Paying tithes sounds like legality, as if we were in debt. Is the word "debt" a scarecrow? Paul says, "I am a debtor," and expresses his readiness to pay debts - Romans 1:14-15. Again, he says, Brethren, we are debtors, not to the flesh" - Romans 8:12. And again, "Owe no man anything, but to love one another" - Romans 13:8.

Lesson 31

Questions

TITHES AND OFFERINGS

1. Jesus said: "it is more blessed to give than to receive." He exemplified this by giving His own life for the redemption of mankind; and, as a result, He is bringing many sons to glory. Therefore, how should we consider God's standard of giving tithes - as a cold and stern law, or as a privilege?
2. Where was tithing introduced?
3. Should we not follow in Abraham's "steps of faith" also in tithing? And why may we call it a step of faith?
4. Jacob, Abraham's grandson, promised the tenth unto the Lord. What seems to indicate that he kept his promise?
5. What is the Scripture's firm declaration as to the ownership of the tithe?
6. Was this ownership ever revoked?
7. If it is the Lord's, and holy unto Him, is it permissible to use it for any common purpose?
8. But was this command not given under the law? Are we not putting ourselves under the yoke of Mount Sinai, and are "fallen from grace" by observing it?
9. To whom was the tithe of Israel given?
10. Give Scriptural proof that this was never abrogated under the New Covenant, but rather established by Paul as "ordained" of God.
11. What were the Levites required to do with the "tithe of the tithes"?
12. The two offices of the priest and Levite together figure the double office of a full-fledged Gospel minister. Should preachers tithe their receipts? If so, to whom should their tenth be given?
13. Why was the violation of the command to tithe, so severely reprovved, in the Old Testament?

14. The observance of tithing is blessed. Liberality brings a bursting experience. What is God's challenge to the believer?
15. What stand did Jesus take concerning tithing?
16. Was tithing ever called a symbol?
17. What does Paul, the great apostle of the Gentiles, teach about tithing?
18. If the tithe was the Lord's under law, whose was it under grace in Abraham's day?
19. Consequently, to whom belongs the tithe in this day of grace?
20. But should we limit our giving to the Lord to a mere tenth?
21. There must have been a standard in Paul's day that governed the amount to be given. What was the standard?
22. Is it Scriptural to apply the same rule in our day?
23. There are other precious Scriptures on giving; for instance - Acts 11:29,30; II Corinthians 8 and 9; Galatians 6:6. What valuable personal lessons may we derive from them?
24. What do we proclaim with every tithe that we give?
25. Do you have a question on the lesson? What has impressed you most in these studies, and what brought the greatest blessing to you?

Lesson 32

WOMAN'S RELIGIOUS SPHERE

Preliminary Facts:

The woman is the glory of the man - I Corinthians 11:7.

The subjection to the man is required - I Peter 3:5,6.

The rule of the woman seems unusual - Isaiah 3:12.

The woman deserves to be honored - I Peter 3:7.

The woman is commended for her faith, devotion, thrift, strength, and honor - Matthew 15:28; 26:10-13; Proverbs 31:10-31.

OLD TESTAMENT WOMEN:

Miriam - A prophetess and choir leader - Exodus 15:20.

Deborah - A prophetess and a judge - Judges 4:4; a soldier - 4:9; a commander in chief - 4:14; a song leader - 5:1-3; a mother in Israel - 5:7; a ruler - 5:12-15.

Huldah - A prophetess - II Kings 22:14.

Noadiah - A prophetess, a false one - Nehemiah 6:14.

Jael - "Blessed above women, of wise and fearless - Judges 5:24-26.

Women - Psalm 68:11 Revised Version - "The women that publish the tidings are a great host." It is also given in other versions.

NEW TESTAMENT WOMEN:

They were first to understand Christ's mission - Matthew 26:12.

They were first at Jesus' tomb - Matthew 28:1.

Eudias and Syntyche were associated with Lydia at Philippi - Acts 16:13,14 with Philippians 4:2,3. They labored with, not under, Paul; possibly as deacons - Philippians 1:1.

Priscilla, or Prisca. She was named first - Romans 16:3; II Timothy 4:19. Prisca was exceeding self-sacrificing, loved by all the churches, and had a church in her house, and instructed others in the Word - Acts 18:26.

Mary "who bestowed much labour" on Paul and his associates - Rom. 16:6. Tryphena and Tryphosa meaning "luxurious" and "luxuriating," "which laboured much in the Lord" - Romans 16:12.

Phoebe meaning "radiant," "shining."

1. "A servant of the Church" - Romans 16:1,2. "Servant" is from the Greek "diakonos," meaning "deacon." She was a deacon, not a deaconess, and the only deacon named there. She rendered spiritual service.

2. "Whatsoever business." Greek "pragmati" means any business or affair, material or spiritual. The Greek word for "business" in Acts 6:3 is chreia, "material business. The word "diakonos," meaning deacon, and its various forms, are found many times in the New Testament. It is translated "minister," "servant," also "deacon," in Philippians 1:1; I Timothy 3:8-13. In the Acts and in the Epistles it has spiritual use almost entirely. See Acts 1:17; 6:4; 20:24. Also Matthew 20:28; Romans 15:8; Galatians 2:17; Hebrews 1:14; II Corinthians 3:6,8,9; I Peter 1:12; Ephesians 4:12. Phoebe's was a spiritual business, feeding the sheep.

3. She was recommended to the Ephesian Assembly, a high-grade meeting. (Romans 16:1-20 belongs to the Ephesian Epistle).

4. A succourer, "one running to support," "a helper." Phoebe was much more than that. Greek prostates, means "one who stands in front, a front-rank protector, a chief, a leader, a ruler." This word is translated "ruler" three times in I

Timothy 3:1-12. She was chief deacon in the Cencrea Assembly. She ruled well her own house, and assisted Paul and many others in publishing the Word.

A Problem

I Timothy 2:11,12. The Revised Version translates the word silence correctly "quietness." The Greek word "esuchia" is translated "quiet" in verse two; "peace" in Luke 14:4; Acts 11:18; I Corinthians 14:33; rested" in Luke 23:56; "ceased" in Acts 21:14. As the word "subjection" surmises, the women in those days were talkative in public meetings, and restless, and inquisitive. Phoebe did not "usurp authority," but she exercised it. Paul gave it to her. Do men ever usurp authority? Were not women also scattered? Acts 8:4. To whom did Philip's four daughters prophesy? Acts 21:9. Of the chiefs, in Romans 16:1-20, eight were women. Consider Psalm 68:1 1 Revised Version.

Lesson 32

Questions

WOMAN'S RELIGIOUS SPHERE

1. Before the fall, Eve was on a par with Adam. Because of her failure, she was made subject unto him. In the new creation the woman is delivered from the curse. Why then is her subjection to man required after she is born again?
2. Why is she called "the glory of the man"?
3. With what words does Peter, the foremost of the twelve kingdom apostles, describe her?
4. Paul, to whom the Church truth was committed, takes us a step further. What does he say concerning her relationship to man in the new creation? Galatians 3:28
5. Is woman's rule God's best choice for humanity?
6. Of what is woman's rule a sign in the end-time?
7. But does God condescend to use the weak things?
8. Should not also men take the attitude of absolute weakness in themselves and dependence upon God?
9. What sad condition prevails in Christendom today because the Church, the anti-type of the insubordinate woman, did not choose the way of weakness and dependence upon the Lord?
10. For what virtues are women in the Scriptures commended?
11. What striking women characters are found in the Old Testament, and what official places did they occupy?
12. What place did Noadia assume?
13. If God was pleased to use women under the Old Covenant, should not women also have a place under the New Covenant?
14. Who was the first to understand Christ's atoning death?
15. Who were the first at the tomb, and the first to spread the glad tidings of His resurrection?
16. What self-sacrificing women toiled with Paul in the Gospel?
17. What office did Phoebe, the radiant one, fill?
18. What recommendation did Paul write of this elect lady to the Ephesian assembly, which was known as a highly spiritual church?
19. Could Paul dare to say, "whatsoever business," if he did not have the utmost confidence in her wisdom, spirituality, and competence as a minister of God?
20. By what may we infer that she rendered spiritual, rather than material service?
21. What is the original meaning of the word "succourer" as relating to Sister Phoebe's deaconship?
22. "But," says the honest critic, "does not Paul clearly state, Let the woman learn in silence? I Timothy 2:11,12 Should we not heed his autoreactive command?"
23. What is the conclusion of the whole matter, after summarizing the lesson and weighing carefully, every Scripture on God's scales? May we conscientiously encourage women to use their God-given talents in their God-given places to spread the superlative Gospel of God's grace for His glory?

Lesson 33

MARRIAGE AND DIVORCE

God is the Author of wedlock. The key to understanding it is in Romans 5:14. Adam was a figure of Christ. Adam and Eve were counted one. How were they married? Genesis 2:22-24. Note in the margin the word "buided" is used for "made." They were never divorced. It was not God's original purpose that husband and wife should be divorced. Mark 10:9. As Adam typified Christ, so was Eve a type of the Bride of Christ. Hence, the marriage relation is typical of a vastly greater union, spiritual and heavenly. Compare Isaiah 54:5. For a perfect marriage, see Ephesians 5:22-33. Note the points of comparison between the union of husband and wife, and that of Christ and His Bride. The whole Church does not measure up to this standard - verse twenty-seven. Neither do marriages in the natural. As a rib was

taken from Adam's body and builded into a woman, so a sturdy group from the entire Church are being builded into a Wife for the Lamb. "This is a great mystery" - verse thirty-two. The typical marriage is only for this present life - Matthew 22:29,20; 1 Corinthians 6:13. Marriages are not all of God, not even among Christians. "What therefore God hath joined together," implies this. How can He sanction the wedlock of sinners? Study Psalm 10:3-5. A union of sinners cannot typify the union of Jesus and His people.

Paul's Teaching as our Guide

1. His advice in general, and why it was given. I Timothy 5:11-14.
2. Romans 7:1-3 is not a lesson on matrimony, but a lesson on the way of victory over sin. "A man" (verse 1), and "a husband" (vs. 2, 3) figure Adam, or the old man. "The woman" (verse 2) and "she" (vs. 2, 3) Figure the Church. "Another man" (verse 3) speaks of Christ, the last Adam. The law has dominion over the old creation - I Timothy 1:9. The instructions of Romans 6:8-13 are illustrated by these words. Moses wrote, not to the Church, but to Israel. Now Paul gives Moses' words a spiritual application. When the Church holds Christ as Head, marriage relations are easily adjusted by the Spirit and Word of grace; for the law had dominion over the old man only.
3. Mutual conduct of those married - Colossians 3:18,19; I Peter 3:5-7; Ephesians 5:22-33. All these are practical and typical, and addressed to saved people.
4. Study I Corinthians 7. Facts are stated, or intimated: weakness of the flesh - Verses 1-6,9; husband and wife saved - Verses 10,11; one party saved - verses 12-16. God wills the marriage of some, and of others not - verse 7. Paul was unmarried, and recommended celibacy - verses 7,8. God forbids divorce, or remarriage - verse 10. The believer should not leave, or put away, the unbeliever. If the unbeliever departs, the believer is free. Verse eleven does not apply. Note verse fifteen.
5. May one, who was divorced when unsaved, marry after getting saved? Matthew 5:32 and Mark 10: 11,12 do not apply here. They were spoken to Israel, God's people. See John four. Does God unite sinners? Study the Governing Principles I Corinthians 7:7, 9, 15, 17, 24, 32, 39. Many things are matters of conscience, which individuals must settle for themselves before God. No saint has dominion over another saint's conscience - II Corinthians 1:24. We are not under law, but under grace. Nevertheless, consider Romans 13:8; 14:5,7,17,22,23. One person may do what another person cannot do.

Lesson 33

Questions

MARRIAGE AND DIVORCE

1. Adam and Eve were divinely joined. What key unlocks to us God's original plan of wedlock? Romans 5: 14
2. Though Adam and Eve were two distinct persons, yet how were they counted?
3. How were they married?
4. We may readily see by the close union that it was not God's original purpose that husband and wife should be separated. What is the cause of divorce?
5. What did the marriage relation foreshadow? Isaiah 54:5
6. What is the culminating purpose of the marriage relationship as pointed out by Paul? Ephesians 5:22,23
7. Name some points of comparison between the union of husband and wife, and that of Christ and His Bride.
8. Does the whole Church measure up to the standard as described in Ephesians 5:27?
9. Are all marriages of the Lord, even among Christians?
10. Paul, the apostle to the Gentiles, has given the needed teaching on matrimony. What was his advice in I Timothy 5:11-14, and why was it given?
11. What is the primary purpose of his illustrations of natural things in Romans 7:1-3? (Romans 7:4)
12. What are the outstanding thoughts of those Scriptures that describe the mutual conduct of the married?
13. To whom were these Scriptures written?
14. The only treatise on marriage and divorce for the Church is given in I Corinthians seven. Study this chapter carefully. What verse gives reason for marriage?
15. To how many different parties, was this chapter addressed, in regard to marriage?
16. Does Paul's preference to unmarried life seem to contradict God's original plan? Why did he recommend celibacy?
17. But what does he acknowledge in verse seven?
18. What is the Lord's command "unto the married"?
19. What does the phrase "unto the married" imply?
20. What if one party is unsaved?
21. "But if the unbelieving departs" - what then? Verse 15
22. May one who was divorced when unsaved, marry after getting saved?

23. What are the governing principles of our theme according to God's Word?
24. What should be the controlling power to all actions in our lives?

Lesson 34

PREDESTINATION - ELECTION

God found the world, that is the inhabitants, engrossed in sin - "dead in trespasses and sins" – Ephesians 2:1. He loved the creature, but not his sins or sin.

1. God's nature - He is love - I John 4:8,16. He is just and holy - Leviticus 11:44; Deut. 32:4. He cannot do wrong - Genesis 18:25.

2. God gave His Son to die for all men - John 3:16; Romans 5:6,8,10,18. Christ gave Himself - John 10:11, 15. God wrought reconciliation for all - II Corinthians 5:19. Christ is the propitiation - I John 2:2; Romans 11:32; Galatians 3:24. None is omitted - Hebrews 2:9; Acts 10:34,43; II Peter 3:9. There is no other way - Acts 4:12.

3. Man's part - "Whosoever believeth" - John 3:16,36; 5:24. Note John 1:7; 20:31. The word "believe" or "believeth" occurs about ninety times in John's Gospel alone, proving that salvation is by faith for "whosoever will. See Romans 10: 11, 13.

First examples of man's attitude - Abel and Cain - Genesis 4:1-16. Redemption and salvation are foreshadowed in Genesis 3:21. Adam taught his children the way. Abel was not accepted arbitrarily, nor Cain thus rejected. Study the results of both - Matthew 23:34-37; Hebrews 11:4; 1 John 3:12.

Apparent contradictions - Ephesians 1:4,5,11. A new creation was marked out. "Us" is collective, not individual. God's choice did not determine my faith. But my faith determined His choice. What is the "good pleasure"? Answer: To save each one that would believe - I Corinthians 1:21 - not the one that was marked out or elected.

The plan and purpose and process are absolute, fixed, irrevocable, independent of the creature. The results are relative, dependent upon man's attitude to God's Son.

Objection - Faith is a "gift" - Ephesians 2:8. Compare Romans 10: 17.

Difficult portions: Names written beforehand - Revelation 13:8; 17:8. When was the Lamb slain?

When were the names inscribed? God saw a new race from the beginning. The word "name" stands for nature and expresses character. The only way to get out of this difficulty is to fall back on Ephesians 1:4,5. The whole new creation was inscribed. Names are inscribed on God's hands. Hands speak of power, care, and protection. It does not refer to our own name, but to the name as a part of the new creation.

Psalms 139:15,16. The Revised Version and other versions give "days" for "members." This was not said of David. He was not in the deep. It refers to Christ. Compare Psalm 2:7 with Acts 13:32-37. See also I Corinthians 12:12,13; Ephesians 2:4-6. On unformed substance, see Romans 4:17.

Sovereignty and Free Will: God created all things sovereignly. He planned a new creation sovereignly also. His process of production also is sovereign. No creature has a hand or voice in it. Man may only agree with God's process - that is, believe it and receive it. Man's will determines who enters. No one can evade Christ's "whosoever." God did not decree certain ones to be saved and others to be damned.

God sovereignly appoints His servants. He chose Moses to lead and shepherd Israel. Jeremiah was called to be a prophet to Israel. Jesus chose, equipped, and sent twelve apostles to serve. Study the gifts of Romans 12:6-8; I Corinthians 12. But those men were not dearer to Him because they were leaders. The sovereignty of God is expressed in predestination. Some Bible teachers make a mistake and put God's sovereignty into the sphere of human will. They destroy the liberty of men. It contradicts the whosoever."

Three Guiding Principles

Stay by John 3:16 (as to experience to the sinner).

Distinguish between predestination and foreknowledge.

Distinguish between the call to salvation ("whosoever will"), and the call to service (sovereign).

Lesson 34

Questions

PREDESTINATION - ELECTION

1. In order to understand this difficult but glorious subject, we must first consider plain fundamental facts set before us in the Scriptures. How did God find the inhabitants of the world?
2. What is God's nature? What is the character of His government?
3. How could God show mercy to His fallen creatures which He loved, and yet be in harmony with His holy and just character?
4. For whom did Jesus die? What four classes of people are specified in Romans 5:6, 8,10?
5. How was Christ's death effected? Was it effected by His voluntary will, or by a stern decree?

6. For whom was reconciliation wrought? Was it for certain selected ones?
7. What other Scriptures confirm and emphasize this truth, unveiling Christ as the propitiation for ALL mankind?
8. God wants us to think logically as He does.
Is God a respecter of persons?
9. Why has not God poured out His wrath on wicked men long ago? II Peter 3:9
10. In the foregoing questions we meditated upon God's side of salvation, where grace was displayed through redemption. It is fixed, arbitrary and irrevocable. What is man's part?
11. God's provision of salvation is absolute. But what determines man's obtainment of salvation?
12. We see on God's part the absoluteness and arbitrariness of Divine love exhibited. What is its offer to poor fallen humanity? John 3:16.
13. We have the first examples of man's attitude in Abel and Cain. Why is it an impossibility to believe that Abel was predestinated to be saved, and Cain to be lost?
14. Does not Ephesians 1:4,5 seem to contradict this view of predestination? Who is meant by "us" in those verses?
15. Who is the only one who is predestinated as an individual? I Peter 1:20
16. God has foreordained us "according to the good pleasure of His will." What is that good pleasure?
17. Someone objects, "Faith is the gift of God." Yes, it is but how is it received?
18. Let us consider some difficult portions. When were the names written in the Lamb's book of life? Whose names were inscribed?
19. To whom do verses fifteen and sixteen in Psalm 139 refer?
20. The sovereignty of God is expressed in foreordination. What two items took place before God's act of predestination, according to Eph. 1:11?
21. God's predestination occurred in the distant past, before time began. The process of this plan is sovereign. What is man's obligation toward God's proposal?
22. Then, whose WILL determines who becomes a part of the new creation?
23. What is the distinction between God's call to salvation and His call to service?

Lesson 35

DOMINIONS

The first mention of dominion - Genesis 1:16

The first mention of man's dominion - Genesis 1:26; 9:2

GOD'S UNIVERSAL DOMINION - Psalm 103:19; Daniel 9:34-35

The location of God's throne - Psalm 11:4; 103:19

Progress of mankind - Enoch (Chanuch) builded a city - Genesis 4:17

Then came the flood - Genesis 6 to 8

After the flood, Noah was a farmer - Genesis 9:20

Nimrod was a hunter and a king - Genesis 10: 9,10

This was the beginning of man-rule over man - Genesis 10:32

GOD'S DOMINION OVER ISRAEL BEGAN - Exodus 19:6 (1491 B.C.) See Deuteronomy 7:6-8; 32:7-14; Amos 3:2.

1. A Theocracy for about 550 years - This includes the wilderness journey, Joshua, the judges (Acts 13:20).

2. Man-rule began under Samuel - Israel clamored for a king like the other nations.

Saul was man's choice - I Samuel 8:5,19,20; 9:17; Hosea 13:11

While Saul was reigning, David was in training - I Samuel.

David reigned forty years - II Samuel. See I Kings 2:11.

The kingdom was divided into Israel and Judah.

Solomon reigned in Jerusalem; Jeroboam reigned in Shechem in Samaria.

Israel was taken captive in 720 B.C. - II Kings 17:5,6.

Judah was taken captive in 606 B.C. - II Kings 24:11-14.

3. World Dominion Given to the Gentiles - The Jewish dynasty was dissolved - Jeremiah 25:9-11; 27:3-6; 28:14; Daniel 1:2; Luke 21:24. Compare Hosea 3:4,5.

4. The Kingdom of Christ in Mystery -

The kingdom introduced - Matthew 3:2; 4:17

The kingdom expressed by parables - Matthew 13 - Note verse 11.

The King was rejected and crucified.

This was emphasized by slaying Stephen - Acts 7:57-59

It was confirmed by refusing Paul's message - Acts 13:46.

A parenthetical plan - Christ's Church (with relation to Israel) - Mt. 16:18
 The kingdom and the Church are blended.
 The mystery is revealed - Ephesians 3:1-16.
 The kingdom is within - Luke 17:21; Romans 14:17.
 It culminates with the "heavenly kingdom" - II Timothy 4:18.
 Peter's interpretation of the kingdom - I Peter 2:1-9
 This is partly applicable, but fully fulfilled later.
 "The kingdom of the heavens" (Matthew), or "of God" (Mark and Luke), means God's dominion in heaven and earth.
 It includes Christ's Church and kingdom, and the "kingdom of the Father."
 5. The Kingdom of Christ is Universal - His Millennial Reign - Daniel 7:14,27; Matthew 8:11; 13:41; 25:31, 34; Luke 22:29-30.

Lesson 35

Questions

DOMINIONS

1. God is the universal Ruler. Where is His throne?
2. To whom did God first give dominion over the earth?
3. Did God retain dominion in the affairs of men?
4. Do we have any record that God ever revoked this grant of dominion, because of man's fall?
5. Who stepped up and usurped that dominion? Ezekiel 28:12-19; Ephesians 2:2; II Corinthians 4:4
6. When is man fully equipped and qualified to have dominion?
7. Who was the originator of the first city? How was city life brought to an end?
8. Noah began simple country life, but did men continue this primitive manner of living?
9. Whose is the first recorded kingdom in Scripture-man ruling over man?
10. Was God concerned about man-rule over man? Daniel 2:20,21 with Genesis 11:5-9
11. What wonderful proposal was extended to Israel after their miraculous deliverance out of Egypt? Exodus 19:6
Of what was its acceptance the beginning? Deut. 7:6-8; 32:7-14; Amos 3:2
12. Whom did God regard, in dividing the nations? Deut. 32:8
13. Israel in the beginning were a family, then they became a kingdom. Under what form of government were they, until Saul was made king?
14. Why was their form of government changed?
15. Did God mean to introduce democratic rule in giving Saul to Israel?
16. Israel disobeyed God and rebelled. Therefore, God gave world dominion to King Nebuchadnezzar. When was it given to him?
17. Which sort of government among the nations is Scriptural - democratic or imperial?
18. How did the Lord indicate His choice of a king in Israel?
19. Will Christ's reign be democratic or imperial? Why?
20. When was the kingdom of Christ in mystery introduced? How was it expressed? How was it accepted?
21. What is the kingdom of Christ in mystery?
22. Who is ruling over the Church?
23. Did God give any temporal dominion to the Church?
24. Define the term "the kingdom of the heavens."
25. Where is "the kingdom of God" now?
26. What will be its culmination?
27. How only may anyone enter into this kingdom? John 3:5
28. What should we term the present regime - the kingdom, or the Church?
29. Do you see clearly the distinction between the kingdom and the Church?
30. When will the kingdom really be established?
31. Who will form the nucleus of the kingdom?
32. What will be its prevailing features? Study I Peter 2:1-9
33. Will the Church be in the kingdom on earth?
34. What does Paul call the future sphere above? II Timothy 4:18

SUPPLEMENT TO LESSON 35 - DOMINIONS - Lesson A THE PARABLES OF MATTHEW 13

Matthew 13 is the parable chapter of the New Testament. The seven parables of this chapter are called "the mysteries of the kingdom of heaven." The multitude of people did not have a revelation of "the mysteries of the kingdom of heaven"; therefore, Jesus had to speak to them in parables to present the truth in such a way that they were able to understand it. The phrase "the kingdom of heaven" in Matthew is always plural - "the kingdom of the heavens," and agrees with "the kingdom of God" in Mark and Luke. They both mean God's universal dominion. Note Amos 9:6. Amos also speaks of different spheres in heaven. They are called "stories" (Authorized Version); "steps" (Isaac Lesser); and "chambers" (Revised Version). It embraces the Church of Christ now, and "His heavenly kingdom" (II Timothy 4:18), Christ's Millennial kingdom, and the "kingdom" of the "Father." Matthew 13:43 with I Corinthians 15:24-28.

The first four parables of Matthew 13 were spoken to the multitude.

The Jews had rejected Christ. Hence, He turned, as it were, to the Gentiles. Study Matthew 12:14,15,18,21. Verses 43 to 45 show Israel controlled by satanic power. Therefore, our Lord went out of the house (withdrew from Israel), and sat by the seaside (Gentiles) - Matthew 13:1. This verse indicates His purpose to gospelize the whole world in this age.

The next three parables were spoken in the house - Matthew 13:36. Jesus sent the multitude away, and went into the house, and spoke to His disciples - Israel.

The parables have some correspondence dispensationally with the different Church periods in Revelation two and three.

Parable Number 1 - The Sower - Matthew 13:3- 23

The "Sower" is "the Son of Man" - Matthew 13:3, 37. The field is the world, the soil is the heart of man. Matthew 13:19. The fowls and birds, in verses 4 and 32, figure evil spirits. These two words are the same in the Greek. Though the seed is sown in the hearts of the wayside hearers (V. 19), yet the ground is not broken up with conviction; it is not mixed into the soil by faith. The seed is only lying loosely on the surface; therefore, Satan picks it up. There is no deep conviction in the stony ground hearers, no broken spirit. They endure for a while, join the church, and are apparent believers. The first two kinds of hearers are not saved. The third are saved, but not entirely fruitful - Luke 8: 14. Three thorns - cares, riches, and pleasure - hinder the third kind of hearers. Luke 8:18 explains Matthew 13:12. Those that have an open heart for the Truth shall receive more truth; but "whosoever hath not" - that means such a one that "seemeth to have," who makes a profession only, without possession - from him will be taken away the opportunity and privilege of hearing the Truth. The fourth kind of hearers are saved and fruitful. Verse 23 expresses three degrees of fruit- fulness in believers - "... he that heareth the Word, and understandeth it" brings forth fruit - Matthew 13:23. The hundredfold fruit bearers are full overcomers.

Dispensationally speaking, this parable refers to the beginning the Church, which was Ephesian in character.

Parable Number 2 - Wheat and Tares - Matthew 13:24-30, 36-43

Matthew 13:24,25,38 describes two kinds of seeds. The Word believed, makes wheat of men - Matthew 13:23. Wheat stems and tare (darnel) stems look alike. It can be distinguished only when the wheat is ripe. Also, tares entwine wheat stalks. The tares figure religious sinners. Compare John 8:44. For such there is no salvation. "Children of wrath" may get saved - Eph. "The harvest is the end of the world" - V. 39. The phrase "end of the world" is literally, "consummation of the age" - not the Church age, but the Millennial age. "His kingdom (V. 41) is Christ's thousand-year reign. After His Millennial reign, all things will be subjected unto His Father, and the Father will be the sole Ruler of the whole universe. He will be all in all - Matthew 13:43 with I Corinthians 15:24-28. On "the end of the world," note also Matthew 13:40,49 and 24:3. "The end" (Matthew 24:3) means the end of sorrows; observe verse 8 of the same chapter. It is another word in Greek. The "furnace of fire" of Matthew 13:42 corresponds with the "lake of fire" of Revelation 20:14 and Matthew 24:41,46. At the end of the Church age, there will be a separation of the true and the false. But the final fulfillment of this parable will come at the end of the Millennial age. The church of Smyrna answers to the second parable.

Parable Number 3 - The Mustard Seed - Matthew 13:31-32

The herb becoming a "tree" indicates an unusual growth and figures the enormity of Christendom. A tree has a trunk, great limbs, smaller limbs, and still smaller limbs, and twigs. The trunk figures the organization of the professed church, the limbs the religious leaders. The oneness of the tree figures the hidden union of the Catholic and Protestant churches as they are merging today. How unlike the "wheat," which has no "big heads" domineering over others. All have about the same height and size. Birds - demons - lodge in the tree. The church of Pergamos - married to the world, dwelling on earth where Satan's seat is, endorsing evil doctrine - answers to this parable.

Note the statistics of the leading sects here in the United States of America:

74,315,000 Protestants.

48,780,000 Catholics.

3,370,000 Orthodox

Parable Number 4 - Leaven in Meal - Matthew 13:33

"Leaven" represents eight evils: The self-righteous evil doctrine and hypocrisy of the Pharisees; the doctrine of the who did not believe in angels, or spirits, or resurrection of the dead, also malice, wickedness, and Herod's national dominion. Study Matthew 16:2; Mark 8:15; Luke 12:1; I Corinthians 5:6-8. The false church is figured by the woman." Revelation 2:20; 17:1-2; 19:2. The "meal" represents the Word of God. "Three measures" figure the Trinity, the basic doctrine of the Bible. The Catholic church claims to be the teacher of Scripture. She has leavened the Truth with legality, self-righteousness, hypocrisy, man-rule, and sectarianism. Protestants have copied her teachings - Rev. 2:15, 19, 20. The church in Thyatira answers to this parable. Observe how Satan appears in each parable - as fowls devouring seed, himself sowing tares, demons lodging, his doctrines disseminating. Note the decline of Christendom.

Ephesus opposed error (by the Word); Smyrna, the wheat, died for the Truth; Pergamos, the mustard seed, never dies but grows and allows error to be taught; Thyatira, the woman, teaches error and corrupts all.

Psalms 78:2 is fulfilled by these parables. Compare Ephesians 3:9.

Parable Number 5 - The Treasure - Matthew 13:44

"The field is the world" - Matthew 13:38. Jesus is the "man" who, for the joy set before Him, bought the field. Matthew 13:44; Proverbs 8:31; Hebrews 2:10. II Corinthians 8:9 describes how He sold all to enrich God and man. Matthew 16:18; Ephesians 1: 22,23. Sardis answers to this parable.

Parable Number 6 - The Pearl - Matthew 13:45-46

The Lord is the "merchant man" who found this valuable pearl - Eph. 1:7; 5:25. The Church glorious (Eph. 5:27,32) is the Bride. They who do not believe in ranks, cannot understand these two parables. A Bride for His Son was God's supreme objective in the plan of redemption. He "buildded" (margin) Eve for Adam, of the rib taken from his body - Genesis 2:22. The marriage feast will be the greatest event in heaven - Rev. 19:7-9. This parable refers to Philadelphia.

Parable Number 7 - The Net - Matthew 13:47-52

Christ, through His ministers, cast the net into the sea Matthew 4:19; John 21:8; Acts 2:41; 4:4. The net represents evangelism - Rev. 14:6. This representing the kingdom in mystery (verse 11), cannot be limited to getting people saved - for every kind, "both bad and good" (Matthew 22:10) are caught. The Gospel draws all men, has powerful attraction (John 12:32), but all do not believe unto salvation. Multitudes are religious, belong to sects; but few only are saved - Matthew 22:14. At the consummation of the ages, the net will be full - Matthew 13:49.

See notes on verses 39 to 43. Laodicea answers to this parable.

THE PARABLES OF MATTHEW 13 - Lesson A

Questions Introductory Questions

1. Name the parable chapter of the New Testament.
2. What is a parable, and why did Jesus speak in parables?
3. What is the synonym of the "kingdom of heaven" in other Gospel records, and what does it embrace?
4. The "kingdom of heaven" is always in the plural, in the original. What corresponding thought can you see concerning it in Amos 9:6?
5. To whom were the first four parables of Matthew 13 spoken?
6. To whom were the remaining three parables of this chapter spoken?

Parable Number 1 - The Sower

1. Who is the Sower? What is the field?
2. What is the soil in the first parable?
3. What do the "fowls" and "birds" figure?
4. What can you tell of the four different kinds of hearers?
5. What three things hinder the third kind of hearers? Compare Luke 8:14
6. Are all these hearers here today?
7. What is the difference between folk 1900 years ago, and today? I Timothy 4:1,2; II Timothy 3:1-5,13
8. Explain verse 12. Compare it with Luke 8:18.
9. What makes the ground good?
10. Which church answers to this parable? Revelation 2:1-7

Parable Number 2 - The Wheat and the Tares

1. What is the seed of each sower? How do folk become wheat?
2. Exactly whom do the tares figure?
3. Explain verse 29. When will the harvest be? Verse 39
4. What is "the kingdom of their Father"? Verse 43
5. What is the "furnace of fire"? Verse 42

6. What prominent characters are in this parable?
7. Which church answers to the second parable? Revelation 2:8-11

Parable Number 3 - The Mustard Seed

1. What do the birds, that lodge in the tree, symbolize?
2. Of what does the phenomenal, but unsubstantial, growth of this tree speak?
3. Has mustard, any food value?
4. What differences are there between the wheat field (symbol of the true Church) and the mustard seed tree (Christendom as a whole)?
5. Which church answers to this parable? Revelation 2:12-17

Parable Number 4 - Leaven in Meal

1. Leaven represents eight evils. Can you call the Gospel "leaven"?
2. What effect does leaven have? How is it made inactive?
3. Who is figured by the woman?
4. What does the meal represent? Why are there three measures mentioned.
5. Which church answers to this parable? Revelation 2:18-29
6. Where do Ephesus and Smyrna dwell? Where do Pergamos and Thyatira dwell?
7. How does Satan appear in each parable?
8. What decline is seen in Christendom, corresponding with these parables?
9. What Old Testament Scripture is fulfilled by these parables?
10. What hidden mystery is beginning to be unveiled? Verse 35. Eph. 3:9

Parable Number 5 - The Treasure

1. What is the field? Whom does "a man" figure?
2. What caused the joy?
3. How did He sell all and buy the treasure?
4. Which church answers to this parable? Revelation 3:1-6

Parable Number 6 - The Pearl

1. Who is the merchant man?
2. How many pearls did He find? What was the pearl's value?
3. Who is the pearl?
4. The pearl is a perfect symbol of unity. How is it formed?
5. What was God's supreme objective in the plan of redemption?
6. What will be the greatest event in heaven?
7. Which church answers to this parable? Revelation 3:7-13

Parable Number 7 - The Net

1. Who cast the net?
2. Exactly what does the net represent? When will it be full?
3. What church answers to this parable? Revelation 3:14-22.

SUPPLEMENT TO LESSON 35 - DOMINIONS - Lesson B - OTHER PARABLES

The Parable of Insolvency - Matthew 18:22-35

This parable of Insolvency (state of being unable to pay all debts) portrays God's limitless forgiveness. Redemption is the ground for it. Grace is the provisional cause, the blood is the procuring price, the Holy Spirit is the active Agent of redemption. Faith is the condition or connecting link. Ephesians 1:7 with Romans 5:9,10.

For Israel, there were seventy weeks or 490 years (compare Matthew 18:22) of mercy, severed off after their seventy years of Babylonian captivity - Daniel 9:24. They ended at Stephen's death - Acts 7:54-60.

God is the King, and Israel are the servants. The servant's indebtedness was great. A talent of silver was \$1,000; a talent of gold was \$15,000. So, if what the servant owed was of gold, it was \$150,000,000. Israel was insolvent, unable to pay their debt to God; so are all men. The Lord forgave the insolvent and penitent. Matthew 18:26,27. Forgiveness is always God's attitude toward the penitent. Exodus 9:27; I Kings 21:29; Romans 3:25 (Revised Version).

The servant treated his fellow servant, who owed him only a small debt, unmercifully. Israel was guilty of failing to show true judgment, mercy, compassion, and faith, to their brethren. Zechariah 7:9-12; Matthew 23:4,14,23. God's principle is always - forgive and ye shall be forgiven - Matthew 6:14-15; Luke 6:36-37. Note, God does not commit to prison for nonpayment, but to tormentors for chastisement. Study II Kings 15:29; 17:6-7. 18:9-12; 24:10-16.

The Parable of Hired Laborers - Matthew 20:1-16

The "man" or "householder" in Matthew 20:1 is the Lord, who hired laborers "early in the morning." This refers to Israel's beginning as a nation - Exodus 33:13; Leviticus 25:42; Nehemiah 1:10. God gave Israel the law, which they

promised to obey - Exodus 19:8; Deut. 5:27. The third, sixth, and ninth hours, figure those of Israel under law, but who accepted God's grace. No certain specific wage was promised, but "whatsoever is right." Hence, Moses, Joshua, Samuel, and the righteous prophets and kings, were well rewarded for their faith and obedience. The idlers in Matthew 20:6 are the Gentiles. They were called under grace. Ephesians 3:6,7. "Whatsoever is right" (V. 7) is their promised wage - Romans 11:11-13. Let the Lord tell and choose and thus glorify Himself. The first toilers had no right to murmur. They agreed to work for a penny. What is right under grace, is more than right under law. Wages are measured by what man does; grace by what God is and does. God has a perfect right to do with His own as He pleases. If He desires to show mercy, no man can hinder Him. This parable speaks of rewards, but salvation is implied.

The Parable of the Fig Tree - Matthew 21:18-22; 24:32-35

The fig tree figures Israel - Isaiah 5:7; Joel 1:7. The tree had leaves, but no fruit. As the fig tree had leaves but no fruit, so Israel had only a profession - Isaiah 43:23,24 (margin). Jesus hungered for fruit, for fellowship with His people. "All" the other trees in Luke 21:29 refer to the nations. Jesus cursed the fig tree, and it withered away. The mountain that was removed into the sea also speaks of Israel that was dispersed among the nations.

SUPPLEMENT TO LESSON 35 - DOMINIONS - Lesson B - OTHER PARABLES

Questions

The Parable of Insolvency

1. What occasioned this parable? Matthew 18:21,22
2. What is the limit of God's forgiveness? Psalm 136
3. What is the ground of His forgiveness? Ephesians 1:7
4. How many years of mercy were severed off for Israel after their seventy years of captivity? Daniel 9:24
5. State the limit of those years.
6. Who is the king in Matthew 18:23?
7. Who are the servants?
8. Was the king wealthy?
9. What was the servant's indebtedness?
10. Could he ever have paid it?
11. Were his wife and children, plus all his wealth, sufficient to pay his debt?
12. What did his lord do when the insolvent servant humbled himself?
13. What always was God's attitude toward the penitent?
14. How did the servant treat his fellow servant who owed him only \$17.00?
15. Did he have mercy when he asked for it?
16. Could he have paid that small debt?
17. But could he pay that debt in prison?
18. What did the great lord call his debtor?
19. What did he do with him?
20. Of what were Israel guilty toward their fellowmen?
21. What principle did the Lord specify?
22. Who are the "tormentors"?

The Parable of Hired Laborers

1. Who is represented by "a man"?
2. What time does "early morning" represent?
3. Explain "agreed for a penny a day."
4. What pay was promised to Abraham? Genesis 15:1
5. Who are the eleventh-hour idlers? Matthew 20:6
6. What answer did they give to the householder's query?
7. When did the Lord call the Gentiles? Acts 10
8. Were they called under law, or under grace? Ephesians 3:6,7
9. What wage should they receive?
10. What spirit does legality manifest? Matthew 20:10:11; Luke 15:29,30
11. Why do those under grace not murmur? Luke 15:18,19
12. Had the first toilers a right to murmur? Matthew 20:13
13. What right has God?
14. Though God does not actually hire laborers as the householder did, when will they all be rewarded? Matthew 20:8; Hebrews 11:39,40; Romans 11:33-35

The Parable of the Fig Tree

1. For what did Jesus hunger?
2. Whom does the tree figure?
3. Who are the other trees?
4. What do leaves represent?
5. What had Jesus a right to expect, and why?
6. What did cursing the fig tree symbolize? Luke 19:41-44
7. Will prophecy certainly be fulfilled? Matthew 24:35.

SUPPLEMENT TO LESSON 35 - DOMINIONS - Lesson C

The Parable of the Householder and Vineyard - Matthew 21:33-46

The "householder" is God, the vineyard is Israel - Isaiah 5: 1-7. Israel was hedged" in from the nations. The "tower" figures the temple, and the "winepress" figures Calvary. Sowing the seed of the Truth brings joy (wine), but rejected Truth brings judgment - Isaiah 63:2,3. The "husbandman" refer to the kings and elders of Israel. The time for fruit bearing was from the beginning of Israel as a nation; but when the prophets came unto them, they found no fruit. They rejected the servants," the prophets - Matthew 21:35; Jeremiah 26:23; II Chronicles 24:21; they also rejected the son, God's Son - Matthew 12:14; 26:59. Note how the Jews answered against themselves - Matthew 21:40,41.

The "other husbandman" are the Gentiles. Compare Matthew 21:42 with Genesis 49:24; Psalm 118:22; Acts 4:11. The remnant of Israel as a new creation will be fruitful as "a nation" - Matthew 21:43; Hosea 1:9-11; Romans 11:23-24. I Peter 2:5-10 gives the spiritual status of the kingdom. The Church is never called "a nation" as Peter calls Israel. Those with a contrite and broken spirit, fall upon the Stone and are broken in spirit. By falling on the Stone we get saved. Christ-rejectors are ground to powder – Matthew 21:44. The love of Christ received, becomes a blessing; the love of Christ rejected, becomes a curse.

Christ-rejecting Israel will be trodden down of the Gentiles "until the times of the Gentiles be fulfilled" - Luke 21:24. But later on the Gentile powers, who are in opposition to Christ the Stone, will be ground to powder.

The Parable of the Great Supper - Luke 14:15-24

Israel received the first invitation to the great Gospel banquet - Acts 3:6; 13:46; Romans 1:16. Three excuses for not attending are recorded - farm, oxen, wife. Compare these with the hindrances in Luke 8:14 - cares, riches, and pleasure. Wealth, toil, and pleasure, prevent men from accepting Christ. The Gospel was given to the Gentiles, after Israel as a nation refused it - Acts 13:46; 28:22. "God also to the Gentiles granted repentance unto life" - Acts 11:17,18. They are included in the plan of salvation. Today we see Luke 14:23 fulfilled. The Christ-rejectors shall not taste of the Gospel supper.

The "king" refers to God; the son" to His Son. Through His servants, the disciples, the house of Israel was invited to the marriage feast - Matthew 10:5-7. Another invitation was sent through the Church apostles - Acts 13:2,38-41. The leaders of Israel rejected God's offering and slew Christ - Hebrews 9:26. God's judgment followed. Jerusalem was burned in 70 A.D - Matthew 22:7. God's messengers were sent to the Gentiles - Matthew 22:9,10. The "king" came into the guest-chamber, the place of preparation for the wedding, and saw a man without "a wedding garment." This garment speaks of God's righteousness - Isaiah 61:10; Revelation 6:11; 7:13,14. The judgment of all believers is taking place now; for the righteous Judge is walking now in the midst of the candlesticks - Revelation 2:1. Paul was judged in his lifetime by the Lord - I Corinthians 4:4. Before his departure he learned what his reward would be – II Timothy 4:6-8. Love for Christ's appearing was the controlling power of his life and should be of our lives. The decision of the Judge will be made known at the Lord's return - I Corinthians 3:13; 4:5. The bad "speechless" one (Matthew 22:12) was cast into "outer darkness." Compare Matthew 8:11,12; 13:42; 24:51; Luke 13:28. Saved folk are termed good, in Acts 11:24. All are called, but those who believe unto salvation are chosen - Matthew 22:14.

SUPPLEMENT TO LESSON 35 - DOMINIONS - Lesson C

Questions

The Parable of the Householder and Vineyard

1. Who constituted the vineyard?
2. What does the tower figure?
3. Who planted the vineyard?
4. Whom do the servants represent?
5. Of what does the winepress speak?
6. Whom do the husbandman figure?
7. When was the time of fruit?
8. Who is figured by "his son"?
9. What husbandman killed the son?

10. What nation will be fruitful?
11. Who fall on the Stone?
12. Who are ground to powder?

The Parable of the Great Supper

1. Who are first invited by the Gospel?
2. What excuses are recorded?
3. Is it wise to buy a farm, or cattle, before examining them?
4. Which should come first - the Gospel, or the wife?
5. What is God's attitude toward Israel for rejecting the Gospel?
6. Whom does that rejection really reject? Acts 2:36
7. What three things then, prevent men from accepting Christ?
8. To whom did the Gospel go when the Jews refused it?
9. Why?
10. When is verse 23 fulfilled?
11. Who shall not taste of the Gospel supper?

The Parable of the Marriage Feast

1. Whom does the king of verse two represent?
2. Who is his son?
3. Who were the servants?
4. Who were invited?
5. Who are the other servants?
6. What is the meaning that "oxen and fatlings" were slain? Heb. 9:26
7. Explain verse six. Matthew 27:20,31,35
8. Whom did they slay?
9. What city is meant by verse seven?
10. When was it burned?
11. Who are the servants of verses nine and ten?
12. To whom did they go?
13. When did the king come in to see the guests?
14. Where did the king come in to see the guests?
15. Was this some place on earth, or in heaven?
16. Can an unsaved person get into heaven?
17. When was Paul judged, and by whom?
18. When did he learn what his reward would be?
19. But when will the decision of the Judge be made known?
20. Where was the bride?
21. What did the king see?
22. Were all these "good," who were gathered?
23. What does the "wedding garment" figure?
24. Was the speechless one bad or good?
25. Where was he sent?

SUPPLEMENT TO LESSON 35 - DOMINIONS - Lesson D The Parable of the Talents - Matthew 25:14-30

The traveler represents the Lord Jesus. His "servants" are His ministers. Dispensationally, they refer to the nation of Israel. The goods, "called talents" (money) which he distributed according to their "several ability," is the Word of God with its accompanying gifts and responsibilities. The first and second servants, though they received different amounts of money, made one hundred per cent profit. If we use our gifts and opportunities faithfully according to our abilities, we may derive the same percentage as a result. The value of a talent was \$ 1500. The indolent servant was without excuse. Nothing is too small or unimportant to be used. Everything we have belongs to God. We can use it for His glory and return it to Him. To hide the talent in the earth, speaks of misuse in earthly investments, or sowing to the flesh. The faithful servants gained a fourfold reward - one hundred per cent more, praise, the promise of rulership, and the glorious hope of entering into the joy of the Lord. There are great losses for the indolent - no gain, the only gift taken away; instead of praise - rebuke, and outer darkness were his destiny. How sad! The owner also suffered loss.

God and men are profited by spiritual investments. This parable speaks primarily of service.

The principle is to put to use what the Lord gives. Faithfulness is a praiseworthy trait - faithfulness - full of faith. This makes us fit for service. It would be unwise of the Lord to put a heavier burden of service upon us than we are able to bear. But everyone receives the reward according to his faithfulness.

Everybody's cup will be full, but there will be different measures of cups.

The Parable of the Pounds - Luke 19:11-27

The "nobleman" is the Lord Jesus Christ. His going "into a far country" speaks of His entering into heaven during this Church Age and receiving His kingdom before His return. Compare Revelation four and five. He gave to his "ten servants ... ten pounds" for trading. The number ten speaks of responsibility according to ability. We have ten fingers to work efficiently, ten toes to walk uprightly. A pound was worth \$25.00. It represents the Word of God and spiritual gifts. God gives us spiritual goods. He furnishes the capital, and He wants us to use it according to our abilities. Scattering the Word of God will bring returns to us. The hating citizens (V. 14) refer to Christ-rejecting Jews. Note the difference in the gain of these servants from that of the talent! Here are different amounts of percentage seen. Both servants with the talents gained one hundred per cent; but the first servant to whom the pound was given gained a thousand per cent, while the second gained five hundred. The "napkin," of the indolent, figures pleasure and comfort. His pound was given to the one that had ten pounds. "Be thou faithful unto death, and I will give thee a crown of life" Revelation 2: 10.

SUPPLEMENT TO LESSON 35 - DOMINIONS - Lesson D

Questions

Parable of the Talents

1. Whom does the traveler represent?
2. Who were the servants?
3. What are the goods called?
4. What do they figure?
5. How are the goods distributed?
6. What similar thought is seen in the first parable of Matthew 13:23?
7. What was the result of trading?
8. What is the spiritual lesson?
9. What was the value of a talent?
10. Was that a small investment?
11. Was the lesser amount an excuse for the one to be indolent?
12. How small must a gift be, to excuse anyone from using it?
13. To whom did the money belong?
14. What is the meaning of hiding it in the earth?
15. What fourfold profit resulted from investing or trading? Matt. 25:20,21
16. What losses were there to the indolent?
17. What loss was there to the owner?
18. Who are profited by spiritual investments?
19. On whom is the greater responsibility? Luke 12:48
20. Can we put an estimate upon our gifts?
21. What is the character announced of each? Matthew 25:21,23,26 22. What trait is especially praiseworthy?
23. What insures certain success?
24. What happened to the slothful servant?
25. Does this parable chiefly refer to salvation, or to service?

The Parable of the Pounds

1. Why did Jesus give this parable? Luke 19:11
2. Who is the nobleman?
3. What does verse twelve figure?
4. What time is represented by verse twelve? Luke 19:15
5. What is the significance of the number ten?
6. How much was the value of a pound?
7. What does it represent?
8. Whom do the hating citizens signify?
9. Why was the gain different from that of the talents?
10. What does the napkin figure?
11. To whom did the money belong?

12. What was done with the third man's pound?

SUPPLEMENT TO LESSON 35 - DOMINIONS - Lesson E

The Parable of the Sheep and Goats - Matthew 25:31-46

Israel were and are God's chosen people, and no other nation could compare with them - II Samuel 7:23; I Chronicles 17:21. God divided the nations "according to the number of the Children of Israel." He protected them and gave them the lands of the heathen - Deut. 32:8,9; Psalm 105:13-15; Acts 17:26. The nations are considered "as a drop of a bucket... nothing" - Isaiah 40:15-17; Psalm 62:9. "The holy angels" are the saints who will share with Christ in judging the nations - II Thess. 1:7-8; Rev. 19:14. Compare also I Corinthians 6:3. All nations will be gathered before the Lord. (Compare Matthew 25:32 with Daniel 7:11,12. The anti-Christ and the beasts in Daniel 7:11,12 refer to the nations). Their separation is based upon their attitude toward Christ's "brethren," the Jews - Matthew 25:40,45. The character of the "sheep" will be "righteous." This is an outward expression of their inward righteousness. The "goats" are "cursed." Their destination will be "everlasting fire" - "the lake of fire" - Rev. 20:10. For the "righteous" (Matthew 25:37,46) the kingdom is "prepared" Matthew 25:34. They shall go into "life eternal" - Matthew 25:46. This parable will be fulfilled at the revelation of Christ to Israel, during the time of tribulation - Matthew 24:21-28. We see a parallel in Paul's life. As the nations persecuted the Jews, even so Paul persecuted Jesus - Acts 9:4,5. It is dangerous to persecute God's chosen people. God is not only a God of love, but also of vengeance - Deut. 32:41; Hebrews 10:30. Men's attitude toward God's people, speaks of their attitude toward God.

SUPPLEMENT TO LESSON 35 - DOMINIONS - Lesson E

Questions

The Parable of the Sheep and Goats

1. What was God's estimate of Israel?
2. What is His attitude toward the other nations in their treatment of Israel?
3. What is His view of the nations?
4. What time is expressed by verse thirty-one of our lesson? Matt. 25:31
5. Who are the holy angels?
6. Who will be gathered before the Lord?
7. On what is their separation based?
8. Exactly who are meant by "My brethren"?
9. Is that to be taken personally, or nationally?
10. What will be the character of the sheep?
11. What does Jesus call the goats?
12. Where is "everlasting fire"?
13. For whom was it prepared? Matthew 25:41
14. What was prepared for the righteous?
15. Study the word "prepared." When were those preparations made?
16. Where is the devil now? Ephesians 2:2; 6:12
17. Where will he be during the Millennial reign of Christ? Rev. 20:1-3
18. Where will he be finally imprisoned? Revelation 20:10
19. When will this parable be fulfilled?
20. What parallel is there in Paul's life?
21. What does a man's attitude to God's people express?
22. Is it safe to persecute His people?
23. What is your attitude to the Jews?
24. Do you pray for them daily?

LESSON 36

THE SECOND COMING OF THE LORD JESUS CHRIST

OLD TESTAMENT PROPHECIES

Some of these prophecies are given in type:

- Genesis 49:10 Shiloh" (rest, peace-bringer)
Numbers 24:17-19 Star" and "Sceptre"
II Samuel 7:12-16 Davidic promise
Compare Psalm 72:8-11; Psalm 45:6; Hebrews 1:8
Psalm 2:2,6,7, 12 His Anointed ... King ... Son"
Psalm 22:27-31 Governor"

Psalm 40:7; 96:13; 98:9; 102:16; 110:1-2; 118:26
 Isaiah 9:6,7 a Son is given."
 Isaiah 11: 1-5,10 Branch ... Root ... Ensign"
 Isaiah 22:20-24 Eliakim is a type of the Lord. Isaiah 40:10;
 59:20 Redeemer." Compare Romans 11:26.
 Isaiah 62:11 "Salvation"
 Jeremiah 23:5-6; 33:15 "Branch ... King ... the Lord our Righteousness"
 Ezekiel 34:23 one Shepherd"
 Daniel 2:34 Stone"
 Daniel 7:13-14 Son of Man"
 Micah 5:2 Ruler in Israel "
 Zechariah 12:10; 14:4 pierced" - "feet"
 Malachi 3:1 Messenger of the Covenant"
 Malachi 4:2 Sun of righteousness"

NEW TESTAMENT PROPHECIES

Words of Christ concerning His Second Coming:

Matthew 16:27; 24:30; 25:13, 31; 26:64; Mark 13:26; Luke 12:37; John 14:3; Revelation 2:25; 3:3, 11; 22:7, 12, 20

Words of the Apostles concerning His Second Coming:

Paul: I Cor. 1:7; 11:26; 15:23; 1 Thess. 2:19; 3:13; 4:15-16; 5:23; II Thessalonians 1:7; 3:5; I Timothy 6:14; II Timothy 4:18; Titus 2:13; Hebrews 9:28; 10:37

James: James 5:7,8; Acts 15:16

Peter II Peter 1:16; 3:12

John: I John 2:28; 3:2; Revelation 1:7; 19:11-16

THE RESULTS OF HIS COMING

To the Church: John 5:28-29a; I Thess. 4:15-17; I Corinthians 15:51-52 Philippians 3:11 (The out resurrection from among the dead)

To Israel: John 5:28-29a; Daniel 12:2a; Amos 9:11 (Compare Acts 15:16); Hosea 3:4-5; Isaiah 2:1-5; 65:17-25.

To the Nations: Matthew 25:31-46; Revelation 19:11-21

THE SIGNS OF HIS COMING

Matthew 24:3; Mark 13:4; Luke 21:7

Deceivers, false prophets Matthew 24:4,5,11,23-26

Wars and rumours of wars Matthew 24:6-8,21-22

Persecutions and killing Matthew 24:9,10,16-20

Iniquity - the love of many shall wax cold Matthew 24:12

The Gospel of the kingdom preached to all nations Matthew 24:14

The setting up of the abomination of Daniel 9:27 in the temple ... Mt. 24:15

Great tribulation (Jacob's trouble - Jeremiah 30:7) Matthew 24:21

Shortening of days Matthew 24:22

Great earthquakes, famines, pestilences, signs from heaven Luke 21:11

Jerusalem compassed with armies Luke 21:20

Distress of nations – the sea and waves roaring Luke 21:25

Men's hearts failing Luke 21:26

Sun and moon darkened, powers of the heavens shaken ... Matthew 24:29

Study Matthew 24, Mark 13, and Luke 21.

THE MANNER OF HIS COMING

... 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

His appearing to the Church BEFORE the TRIBULATION:

Revelation 3:10; I Thess. 3:13; 4:13-17; I Corinthians 15:51-52; Philippians 3:11 (out-resurrection)

His revelation in glory AFTER the TRIBULATION:

Matthew 24:27, 30; Mark 13:26; Luke 21:27; II Thessalonians 1:7- 10; II Peter 3:10-12

THE TIME OF HIS COMING

Matthew 24:36, 42, 44; 25:13; Mark 13:33, 35; I Thess. 5:1-2; Rev. 3:3; 16:15. Consider and appropriate I Thess. 5:1,4-6.

THE CONDITIONS AT HIS COMING

Religious: "... a falling away first, and that man of sin be revealed" - II Thessalonians 2:2,3

National: "For when they shall say, Peace and safety; then sudden destruction cometh upon them" – I Thess. 5:2,3.
The great tribulation of Matthew 24:21,22 known as Jacob's trouble Jeremiah 30:7

Social: "But as the days of Noe were, so shall also the coming of the Son of Man be" - Matthew 24:37-41, likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded" - Luke 17:26-32

WARNINGS TO WATCH FOR HIS COMING

Matthew 24:42; 25:13; Mark 13:33-37; Luke 12:37-40; 21:36; 1 Thessalonians 5: 6; Revelation 16:15.

Lesson 36

Questions

THE SECOND COMING OF THE LORD JESUS CHRIST

1. What glorious theme and hope in God's Holy Word purifies the saint and inspires him to wholehearted yieldedness? I John 3:3
2. State some of the prophecies which apply to Christ, given in the earlier books of the Bible, and explain the meaning of the names.
3. What great promise was given to King David, which implied in its ultimate fulfillment the second coming of the Messiah?
4. Quote David's manifold exultant citations from his writings of the Messiah's second coming.
5. In Isaiah 9:6 - "For unto us a Child is born" - refers to the first coming of the Lord Jesus Christ. But of what future time do the words "a Son is given" speak?
6. What other descriptive names do we find applied to Christ's second coming in Isaiah? Please give the citations in their proper order.
7. What other Old Testament prophets referred to Christ's second advent?
8. How do each of these citations describe Him?
9. What are Christ's own words before His death, concerning His second coming?
10. What Scriptures does the Lord give after His resurrection and ascension concerning His return?
11. Give some of Paul's citations concerning Christ's second advent.
12. What is the witness of the Apostle James?
13. What is Peter's testimony concerning Christ's coming again?
14. What is the great theme of the book of Revelation? Revelation 1:7
15. What citations do we find in John's epistles relating to Christ's return?
16. What was the joyful message of the angels?
17. Which parables teach the truth of His coming?
18. What New Testament writers describe the signs? Give Scriptures.
19. State some positive signs which herald His coming.
20. In what manner will the Lord come? Acts 1:11
21. When will His appearing to the Church take place?
22. Where will the saints meet the Lord when the trumpet sounds?
23. What will be the hope of the first rank overcomers? Philippians 3:11
24. When will be His revelation to the world?
25. Describe it.
26. In what official capacity will Christ come to them?
27. Will the world know the time of His coming?
28. Should saints be in uncertainty concerning it? I Thessalonians 5:1,4-6
29. What will be the religious condition preceding His return?
30. What national conditions will exist at that time?
31. What will be the social condition of the human family then?
32. Are not the present-day conditions similar to the time of Noah, and of Lot? Is that not an indication that we are very near the Lord's coming?
33. What specific warnings are given by the Lord concerning His return?
34. Are you watching?
35. What will be the results to the believers of Christ's appearing?
36. Are the trials and tests not insignificant, compared with "that glorious hope"?

Lesson 37

JUDGMENTS AND REWARDS

JUDGMENTS

Of man in Eden - Genesis 3

The Flood in the time of Noah - Genesis 7-9

Sodom and Gomorrah - Genesis 18-19; II Peter 2:5-6

Israel's double captivity - II Kings 17, 24,25

The Cross - John 16:11; 18:31

Of the saints - I Corinthians 11:31,32; I Peter 4:17

Of the world - Acts 17:31

Of the nations - Matthew 25:31-46

Of the wicked - Revelation 20:7-15

Judgment of Believers:

The standing is obtained and the destiny is settled, when a sinner believes on Jesus unto salvation – John 5:24; Romans 10:8-13

The Judge is the Lord Jesus Christ:

John 5:22, 27; Acts 10:42; I Cor. 4:4; II Cor. 5:10; Romans 14:10; 2:16 Christ is not only the Judge but, He is the standard by which all men will be measured, as set forth in Paul's Gospel. The teaching in Paul's epistles is the food which enables believers to come into full growth in Christ - Acts 20:32; Ephesians 4:13,16; Romans 16:25

Men will not be sent to eternal punishment on account of their sins, but because they reject Christ according to Paul's Gospel.

The time of judgment is now. I Corinthians 4:4; II Timothy 4:6-8; I Peter 4:17; Revelation 2, 3

Jesus is walking in the midst of the seven golden candlesticks judging the saints - Revelation 2:1.

The judgment seat of Christ:

Romans 14:10; II Corinthians 5:10; II Timothy 4:1

The decision of the Judge:

I Corinthians 3:13; 4:5 compare Malachi 3:16-18; II Timothy 4:6-8

It is rendered, or manifested, when He comes.

REWARDS TO BELIEVERS

The Lord will be the "Rewarder" - Hebrews 11:6

and the exceeding great Reward" - Genesis 15:1.

Rewarded for secret prayer and almsgiving - Matthew 6:6-18

Rewarded for enduring persecution - Matthew 5:12; Luke 6:23

Rewarded for obeying the Word - Psalm 19:11

Rewarded for returning good for evil - Proverbs 25:22

Rewarded for wholehearted service - Colossians 3:24

The measure of rewards - II Corinthians 5:10; 9:6; Galatians 6:8; Revelation 22:12. See Matthew 10:41,42; 19:29; I Timothy 6:12,19

Lesson 37

JUDGMENTS AND REWARDS

JUDGMENTS

Of man in Eden The Flood in the time of Noah ...

Sodom and Gomorrah Israel's double captivity The Cross

Rewards Itemized:

Fruit of the Tree of Life - Revelation 2:7 (This is the basis of all rewards)

Crown of life..... Revelation 2:10

Protection from second death Revelation 2:11

Hidden manna Revelation 2:17

New name on a white stone Revelation 2:17

Power over the nations Revelation 2:26

Morning star Revelation 2:28

Clothed in white Revelation 3:5

(Compare "crown of righteousness" - II Timothy 4:8)

Name confessed in heaven Revelation 3:5

Kept from tribulation Revelation 3:10 A

Pillar Revelation 3:12

Three names engraved Revelation 3:12

Sit on Christ's throne with Him. Revelation 3:21 compare II Timothy 2:12

Inherit eternal life Matthew 19:29; Galatians 6:8

Inherit all things Revelation 21:7

These are not all for all believers. The kind and degree of the remuneration depends upon the measure of overcoming. The smallest ministry will not be overlooked by the righteous Judge. Matthew 10:41-42; Hebrews 6:10; 5:11-13

SEVEN DISPENSATIONAL JUDGMENTS

1. The Age of Innocence ended in sin and expulsion from the garden.
2. The Age of Conscience ended in great wickedness and judgment by the flood.
3. The Age of Human Government ended in pride and self-exaltation with judgment by destruction of their works, confusion of tongues, and dispersion.
4. The Age of Promise ended with judgment upon the Egyptians, and deliverance of Israel out of Egypt.
5. The Age of Law ended in disobedience to God and rejection of Christ, with judgment upon Israel by them being scattered into all nations.
6. The Age of Grace ends in apostasy, with judgment upon the nations and the false church.
7. The Age of the Millennium ends in rebellion of nations, and judgments from God out of heaven.

JUDGMENTS

THREE PRIMARY JUDGMENTS

1. In Eden man was judged and expelled from the garden because of sin.
2. At Calvary Jesus Christ was judged in the place of all mankind, and all were cut off provisionally in His death.
3. At the great white throne, all will be judged who have rejected Jesus, the sin-bearer.
15. For what are we "rewarded".
16. According to what measure are we rewarded?
17. We may obtain the very best place by our heart attitude to God; then, God is responsible for our place of usefulness. What reward is the basis of all rewards?
18. What is promised to the Smyrna saints?
19. And what is the significance of their rewards? Revelation 2:10,11
20. Everyone obtains some reward he needs, according to his characteristic. The Pergamite receives something to eat. Thyatira something to do. And the Sardian type something to wear. What are their various rewards?
21. What will be the remuneration of the full overcomer, the Philadelphian saint?
22. What promise is given to the overcomer of Laodicea?
23. How is "eternal life" reckoned as a reward? Is it not God's gift?
24. "Inherit all things" - Revelation 21:7. Is this not aiming too high? Or is it possible to reach that goal?

LESSON 37

Questions

JUDGMENTS AND REWARDS

1. Describe each judgment listed in the lesson.
2. Our special interest is focused upon the judgment of believers. Does it apply to their standing, or to their state?
3. Who is the Judge?
4. How did the Son obtain this exalted place as Judge?
5. How far-reaching is His judgment?
6. According to whose teaching are we judged by Jesus Christ?
7. Then, do you see the importance of knowing and appropriating Paul's Gospel as given in his epistles?
8. When are we judged?
9. Did Peter and Paul agree on the point when the judgment takes place?
10. What does the walking of Jesus in the midst of the candlesticks suggest?
11. Where are we judged? And when will the decision of the Judge be made manifest?
12. What will be the loss to the one who builds with wood, hay, and stubble? I Corinthians 3:10-14
13. What will be the loss to the one that sows to the flesh? Galatians 6:8; Colossians 3:25
14. Now, we will consider the glorious theme of rewards. What is the "exceeding great reward" that inspires us untiringly to press forward?

JUDGMENT OF BELIEVERS

Past - at Calvary (provisional)

Present - self-judgment (experimental)

Future - rewards meted out (actual)

Alice S. Mooneyhan