

STUDIES IN THE BIBLE



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STUDIES IN THE BIBLE



How We Got Our Bible

Lesson 1

You are about to begin a study of the world's most wonderful book. It has often been called "the book" and rightly so for it is in a class by itself. "Bible" means "book." Actually, it is a compilation of 66 books written by about 40 different authors scattered across many countries during a period of 1600 years. The story of how this remarkable book came into being with each part fitting perfectly into the others and with no real contradictions is most interesting. We must conclude it could have come only from God.

How the Bible Was Written

The Bible is divided into two great divisions known as the Old Testament and the New Testament. The Old Testament is over three times as long as the New Testament and its writing was completed about 400 years before the birth of Christ. Originally the biblical books were hand written on animal skins (parchment) or on paper made from the papyrus plant. Printing was not yet invented, so every copy of an original had to be made by hand. Therefore, copies were rare and extremely valuable.



The 39 Old Testament books were written in Hebrew, except for small portions in the Aramaic language. The first five were written by Moses about 1500 years B.C. (before Christ.) During the next thousand years the remaining books were penned, and it appears that Ezra, the scribe, brought them all together into a single book (Nehemiah 8:5) about 400 B.C. In the third century before Christ the first great translation of the Old Testament from Hebrew to Greek was made at Alexandria, Egypt. It was called the **Septuagint** (meaning seventy) because it was supposedly translated by seventy scholars. Christ often quoted this version or a Hebrew text similar to it.

The 27 New Testament books were written in Greek by eight men, several of them apostles of Christ, in the first century A.D. (since Christ.) The New Testament covers events occurring in that century, including the life of Christ and the establishment of his church. As is true of the Old Testament, all original copies have been lost or destroyed, and yet we have writings substantially as they were penned. Many copies have been preserved and are available for scholars to use in translating into other languages. The three most important are the Vatican Manuscript at the Vatican in Rome, written in the fourth century; the Alexandrian Manuscript in the British Museum in London, written in the fifth century; and the Sinaitic Manuscript, also in the

* Scripture quotations from the King James Version

British Museum, written in the fourth century. In addition there are hundreds of other copies of lesser importance which are of value to translators in making sure that we have the original New Testament writings.

The **Dead Sea Scrolls**, the first of which were discovered in 1947 in a cave near the Dead Sea and which date from the first or second century before Christ, have helped in recent translations of the Old Testament. They have also substantiated the accuracy of the manuscripts from which earlier translations were made so that we may be even more confident that we have the real message of the Old Testament writers.

There are two additional sources of information about the original New Testament books. One is the translations made soon after the New Testament was written. The most important, written in Latin, is called the **Vulgate** and was completed by Jerome in 405 A.D. We also have numerous Bible quotations from the writings of the early church fathers. By comparing the Greek manuscripts, the early translations, and the quotations of the church fathers, Bible scholars have been able to determine with great accuracy what the New Testament authors wrote. In fact, so sure are we that we have the Bible almost as it was given that we can positively say that no major Bible doctrine is in any way affected by minor errors of copying through the centuries.

The Bible in English



The first major English translation of the New Testament was completed by John Wyclif in 1382 after 22 years of hard work. In 1456 printing was invented by Johanne Gutenberg, making it possible to publish Bibles much faster and virtually eliminating typographical errors so common in hand copies. In fact, the first book printed by Gutenberg was a Latin Bible. The first printed English Bible was the New Testament as translated by **William Tyndale** in 1525. He was strongly opposed in this by the Catholic Church and he found it necessary to have his Bibles printed on the continent and smuggled into England. Most were publicly burned in London. He was betrayed, and burned at the stake for giving the Bible to the people. His final words were, "Lord, open the King of England's eyes."

The first complete English Bible was the work of **Miles Coverdale**. Other versions soon followed and by 1604 the King of England's eyes were opened. He authorized the translation of a new version, the work of 54 scholars. It was completed in 1611 and is known as the **King James Version** after the monarch who authorized it. Although it was translated over 350 years ago, it is still one of the most widely used English versions. In 1982 the **New King James** revision was published. It follows the same basic text as the King James, but updates much of the archaic speech to make it more readable.

The discovery of additional Bible manuscripts not available to King James translators and the inevitable change of the English language prompted the publication of other versions that would be more readable and accurate. An 1885 revision of the King James by 84 British and American scholars was called the **English Revised Version**, and was followed in 1901 by an American edition called the **American Standard**, a highly literal rendering of the scriptures. Other revisions of the King James and American Standard followed: the **Revised Standard Version** in 1952 and the **New American Standard** in 1970. These translations were intended to combine the finer characteristics of their predecessors with improved readability and increased accuracy based on recent manuscript findings.

The **New International Version** (1978) is comparable in its approach to translation with the Revised Standard and New American Standard, but unlike these is a completely new translation rather than a revision of its predecessors. The **New English Bible** and the **Good News Bible** (or **Today's English Version**) are typical of recent free translations that are less literal and concentrate on capturing the sense of the original. The **Living Bible** of Kenneth Taylor is a paraphrase rather than a translation and reworks the original in an effort to capture the intent of the original writers. The Roman Catholic Church has produced its own translations. The **Rheims-Douai Bible** appeared in 1582. It has been replaced by the **New American Bible** of 1970. Catholic versions include the same books found in other versions (sometimes under a different name) plus fourteen more in the Old Testament usually called the Apocrypha. This word means "hidden" and is applied to these books because of their doubtful origin. They are found only in the Greek, not the Hebrew canon of the Old Testament, and have been rejected by the Jews and most non-Catholics as not belonging in the Old Testament. However, their exclusion from the Old Testament does not materially affect any Bible doctrine.

The Bible Is God's Word

The Bible claims to be inspired. Peter said, "Holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:21.) The Holy Spirit (Holy Ghost) so guided the writers of the Bible that they could not make mistakes. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (I Cor. 2:13.) Because of this there are no real contradictions in the Bible. Those things which appear to be contradictions disappear under close investigation.

That the Bible is true may be shown by several of its characteristics. It is **scientifically accurate**, even though it is not a book of science. It is **historically accurate**. Every attempt to prove it historically wrong has failed. It is **prophetically correct** as is seen in many prophecies which have been fulfilled beyond question. It is **impartial**, presenting both good and bad of all men, not trying to gloss over the sins of any man who might be "a man after God's own heart." It presents the world's **highest standard of morality**. Finally, **it has never been destroyed** in spite of dozens of attempts to exterminate it.

Seek and Ye Shall Find

Circle the letter representing the correct answer:

- a b c 1. The number of books in the Bible: (a) 27; (b) 39; (c) 66.
- a b c 2. About how many men wrote the Bible: (a) 8; (b) 40; (c) 70.
- a b c 3. Bible means: (a) book; (b) version; (c) manuscript.
- a b c 4. The Old Testament was written in: (a) Greek; (b) English; (c) Hebrew.
- a b c 5. The New Testament was written in: (a) Hebrew; (b) Greek; (c) Latin.
- a b c 6. The first great Old Testament translation was: (a) Septuagint; (b) Vulgate; (c) King James.
- a b c 7. The Sinaitic Manuscript is at: (a) British Museum; (b) Alexandria; (c) Vatican.
- a b c 8. First major English translation: (a) King James; (b) Gutenberg; (c) Wyclif's.
- a b c 9. The King James Version appeared in: (a) 1952; (b) 1611; (c) 1382.
- a b c 10. Apocrypha means: (a) book; (b) hidden; (c) parchment.

Complete the scripture quotations:

1. Neh. 8:5 — "And..... opened the book in the sight of all the; (for he was above all the people;) and when he it, all the people stood up."
2. II Peter 1:21 — "Holy men of spake as they were moved by the Ghost."
3. I Cor. 2:13 — "Which things also we speak, not in the which man's..... teacheth, but which the Holy Ghost teacheth."
4. II Tim. 3:16 — "All is given by of God, and is profitable for doctrine, for, for, for instruction in righteousness."

Fill in the blanks:

1. The three most important New Testament manuscripts are....., and
2. Three of the many English translations which have been made are and
3. The Rheims-Douai Catholic Version was issued in the year
4. The Scrolls were discovered in 1947.
5. Some books of the Bible were originally written on paper made from the plant.
6. The inventor of printing was
7. Wyclif completed his translation in the year
8. Copies of Tyndale's translation were burned in the city of.....
9. The Bible is accurate, ... accurate, and correct.
10. The world's highest standard of morality is presented in the

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STUDIES IN THE BIBLE — LESSON 1

STUDIES IN THE BIBLE



Rightly Dividing the Word

Lesson 2

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (2 Timothy 2:15.) In this lesson we shall try to “rightly divide” the Bible in order to know how to better use it.

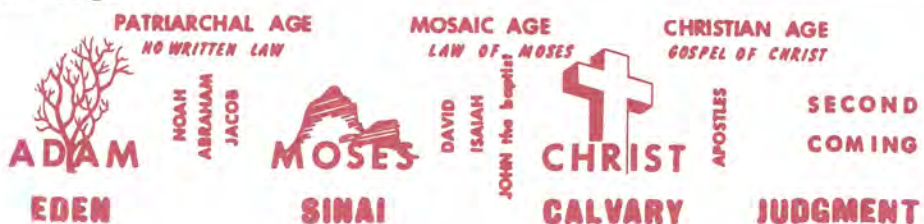
Divisions of the Bible

The 66 books have two major divisions called the Old and New Testaments. The Old Testament explains God’s relationship with man before the coming of Christ while the New Testament tells us about the life of Christ and how God deals with us today. It is important for us to realize that we must go to the New Testament rather than to the Old if we wish to find out how to become Christians and how to live the Christian life.

In Luke 24:44, Jesus mentions three divisions of the Old Testament when he speaks of the Law of Moses, the prophets, and the psalms. For the purpose of our study we shall divide the Old Testament into five major divisions – **the law, Jewish history, poetry, the major prophets, and minor prophets.** The New Testament will be divided into the gospels, history, the letters of Paul, the general epistles, and prophecy.

Old Testament Books

The first five books are the books of the law, sometimes called the Pentateuch (meaning five books). The Jews call them the **Torah**. Written by Moses, they trace the history of man during his earliest years of existence. Genesis tells the story of the creation and fall of man, the flood, and the events of the **Patriarchal Age**. This was the period from creation to the giving of the Law of Moses in which there was no written divine law. It is called the **Patriarchal Age** or dispensation because the father provided the family spiritual leadership. After the Law of Moses was given, there was an organized system of worship on a national scale. Exodus relates the deliverance of the children of Israel (later called the Jews) from Egypt, and an account of their forty-year wandering in the wilderness. Leviticus, Numbers, and Deuteronomy give more of the history of this wandering and also record the Law of Moses which governed God’s chosen people, the Israelites, from then until Christ’s death. From Moses to Christ is the **Mosaic Age**.



The Law of Moses applied to the Jews and was never intended for Christians. It was brought to an end when Christ died on the cross.

There are 12 books of history which follow next and record the story of the Jewish nation. This includes the account of how Israel became a great people, how they sinned and were carried to a far country in captivity, and how a part of them eventually returned home. These books are Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther. The authors of some of these are unknown.

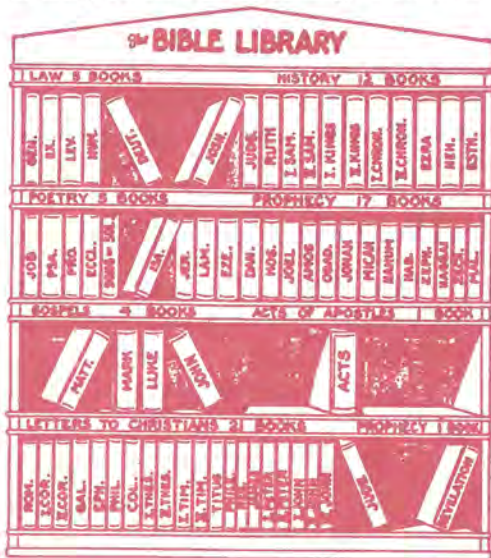
The five books of poetry are books of devotion and exhortation. They may not seem poetic to us because some poetic form has been lost in translation. In many ways they are among the best loved books of the Bible. They include Job (author unknown), the Psalms or songs of praise, partially written by David, and Proverbs, Ecclesiastes, and the Song of Solomon, all written by Solomon. Probably the best known piece of writing in the world is the 23rd Psalm. One could not find greater words of wisdom in our day than the admonitions of Solomon. Job is an account of a rich man who lost all he had, remained faithful to God in spite of it, and was doubly rewarded for his faithfulness.

The prophetic books are usually divided into the major prophets and minor prophets because the major prophets are longer. With the exception of Lamentations, written by Jeremiah, all of the books of prophecy were penned by the men whose names they bear. The five books of major prophecy are Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel, while the minor prophets are Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. Isaiah is often called the Messianic prophet because he prophesies more than any other of the coming of Christ. Daniel includes, besides prophecy, some very interesting events occurring during the captivity of the Jews in Babylon. Many of these books also deal with events which were soon to happen to the Jews and their neighbors.

With Malachi, the Old Testament ends. The first four books of the New Testament (Matthew, Mark, Luke and John) are written by the men whose names they bear. They are known as the four gospels. The word gospel means "good news" and these books tell us the good news of the coming of Christ to save mankind. Actually, each is a biography

of Jesus. While they all record some of the same events, each also contains things not found in the other three. Together they give us a complete story of the ministry, death, and resurrection of Christ.

With the death of Jesus came the end of the Mosaic Age and the beginning of the Christian Age which will last until the end of time. The book of Acts, written by Luke, is a book of history. It tells how Christ's church was established and gives a record of the activities of some of the apostles and much of the history of the early church. It is also called the book of conversions because it is the chief book to which we must go to find out how people became Christians in those days.



The next 21 books are epistles telling Christians how to live. Some were written to individuals and others to various congregations. The first 14, attributed to Paul, are Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, and Hebrews. Paul's authorship of Hebrews is uncertain. The other seven letters are often called the general epistles to distinguish them from the writings of Paul. They are James, 1 and 2 Peter, 1, 2, and 3 John, and Jude. All were written by the men for whom they are named.

The last book of the Bible is Revelation, a book of prophecy written by John. It tells us about things which were to "shortly come to pass." (Rev. 1:1.) Although parts of this book are difficult to understand, it is a very valuable book and worthy of our study.

Thus we have divided the Bible into its proper divisions. The New Testament is much more relevant for us today than the Old because it tells us how we should live, while the law given in the Old Testament applied to those who lived before Christ. For this reason in this course, we will emphasize the New Testament more than the Old.

"Seek and Ye Shall Find"

In the blank after each of the following write O.T. or N.T. to tell whether the book is in the Old Testament or New Testament:

- | | |
|--------------------|------------------|
| 1. Genesis..... | 9. Malachi..... |
| 2. James..... | 10. Titus..... |
| 3. Acts..... | 11. Judges..... |
| 4. Isaiah..... | 12. Romans..... |
| 5. Revelation..... | 13. Matthew..... |
| 6. Ezra..... | 14. 2 John..... |
| 7. John..... | 15. Job..... |
| 8. Psalms..... | |

Fill in the blanks:

1. The four books called the gospels are, ..., ..., and
2. The last book of the Bible is.....
3. The three books written by Solomon are, ..., and
4. Five major divisions of the Old Testament are, ..., ..., ..., and
5. Five major divisions of the New Testament are, ..., ..., ..., and

6. The five books written by Moses, called the Pentateuch, are
, ..., and
7. The number of books attributed to Paul is
8. The book of has often been called the book of conversions because
 it tells us how to become Christians.

Answer the questions by yes or no:

- 1. Are we living today during the Patriarchal Age?
- 2. Was the book of Lamentations written by Jeremiah?
- 3. Do the first four books of the New Testament tell us of Christ?
- 4. Is Jonah often called the Messianic prophet because he prophesies
 the coming of Christ more than any other?
- 5. Were there only three books of Jewish history?
- 6. Do the 21 epistles of the New Testament tell Christians how to live?
- 7. Do Leviticus, Numbers, and Deuteronomy tell us about the Law of
 Moses?
- 8. Did Paul write the book of Psalms?
- 9. Can a person find out how to become a Christian by reading the
 New Testament?
- 10. Is the story of the establishment of Christ's church found in the
 book of 2 Chronicles?

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STUDIES IN THE BIBLE – LESSON 2

STUDIES IN THE BIBLE



The Creation And Fall Of Man

Lesson 3

The best place to start a story is at the beginning. That is where the Bible story begins. The meaning of "Genesis", the name of the first book, is "the beginning". The first verse of the Bible says, "In the beginning God created the heaven and the earth." (Gen. 1:1.) You will note that the statement, "In the beginning God . . .", assumes the existence of God rather than trying to prove it. Men have always naturally believed in a supreme being. The Bible writers, supposing that any person with ordinary intelligence could see the handiwork of God on every side, did not waste space on that which should be evident to all. The Psalmist writes, "The heavens declare the glory of God; and the firmament sheweth his handywork." (Psalm 19:1.)

The Days Of Creation



We are not told when "the beginning" was, and it is useless for us to speculate. We do know that after God created the earth it was "without form and void." How long it remained in this condition we have not been informed. Sometime later, however, God placed the world in its present natural state. On the first day of creation He made light and created day and night. Heaven (called the firmament) was created on the second day. On the following days He created the heavenly bodies and members of the vegetable and animal kingdoms, with each species of plant and animal bringing forth after its kind. Last of all on the sixth day He made man in His own

image. On the seventh day God rested from His labor.

The Fall Of Man

God placed the first man, Adam, in a beautiful garden in Eden. Because it was not good for Adam to be alone, God caused a deep sleep to come upon him and from his side He took a rib, from which He made a woman who became Adam's wife. Adam named her Eve because she was the mother of all living. God gave the first couple the responsibility of keeping the garden and placed on them only one prohibition—they could not eat of the tree of the knowledge of good and evil. "In the day that thou eatest thereof thou shalt surely die," God told them. (Gen. 2:17.) One day, however, the serpent (which was able to talk) told Eve that they would not die if they ate of that tree. This is the first lie recorded in the Bible. Eve believed him, ate some of the fruit and gave some to Adam who also ate. Immediately they knew the difference between right and wrong and hid themselves from God because they realized for the first time that they were naked. This was man's first sin. We are told that "sin is the transgression of the law," (1 John 3:4) and Adam and Eve had transgressed God's law in disobeying His commandment.

Because they sinned, God punished them in several ways. They were cast out of the garden; woman was given the pain of childbearing; man was forced to

labor for his food among the thorns and thistles; worst of all, death was brought on mankind. From that day until this, all men, with the exception of Enoch and Elijah, have died physically. Furthermore, spiritual death — eternal separation from God — entered the world on the day that Adam and Eve sinned.

From our parents we inherit the human weakness which in time leads us to sin. But we do not inherit the GUILT of Adam's sin or of our parents'. We are told, "So then every one of us shall give account of HIMSELF to God." (Rom. 14:12.) We must answer for the sins we have committed, not those of our forebears. Because of our sin, we all fall short of the glory of God (Rom. 3:23) and have need of Christ to redeem us from that sin so that we might have an eternal home in heaven. This will be discussed in detail in another lesson.

The first two children born to Adam and Eve were Cain and Abel. One day Cain became angry with his brother and killed him. This was the first murder. For his sin Cain was banished from his people. Adam and Eve had many other children (Gen. 5:4) and undoubtedly they married among themselves to produce the first families. Little is told about the following years except that the number of men on earth greatly multiplied and people forsook God for the ways of sin. In those days men lived to be very old. The oldest man mentioned in the Bible is Methuselah who was 969 years old when he died. Even Adam lived to be 930.

The Flood

The wickedness of man so grieved God that He decided to destroy him. There was one just man named Noah, whom Peter calls a "preacher of righteousness." (II Peter 2:5.) The Lord resolved to save him and his family. He com-



manded Noah to build an ark and gave him exact specifications. Noah built the large boat precisely as God had ordered. **Just as it was important for Noah to follow the blueprint the Lord gave him, so we today must be sure to follow God's commands exactly as He has given them to us.** When the ark was finished, God told Noah to take into it seven pairs of every clean animal and one pair of every unclean animal. Sometimes people wonder if the ark was big enough to hold every species. Actually there was plenty of room since the ark was 300 cubits long, 50 cubits wide and three

stories high. (That would be at least 450 feet long and 75 feet wide.)

When all was in readiness Noah, his wife, his three sons (Shem, Ham, and Japheth) and their wives entered the ark and waited there seven days. It began to rain and continued for 40 days, covering the earth with a great flood. Only those in the ark were saved.

Peter, in showing that baptism is essential to salvation, takes Noah as an example when he says, "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us . . ." (I Peter 3:20, 21.)

The water was on the earth for 150 days (Gen. 7:24) before the ark came to rest in the mountains of Ararat. Finally the eight emerged from the ark, a year and ten days after the flood began, and offered a sacrifice to God. God promised that never again would He destroy the earth by water and as a seal placed the rainbow in the sky.

The flood ended the Antediluvian Period (before the flood.) The time after the flood is known as the Postdiluvian Period.

After the flood, the descendants of Noah were afraid that once again they might be scattered. They resolved to build at Babel a tower which would reach to heaven. This did not please God, so He confounded their language that they might not understand one another. This made them scatter in different directions. The sons of Japheth went north. Most of the peoples of Europe and America are probably descendants of Japheth. Ham's children settled in Canaan and Egypt and other countries in that region while Shem became the father of the Semitic peoples who include the Jews. Jesus Christ was a descendant of Shem. To gain a better understanding of this period, read the first eleven chapters of Genesis.

"Seek and Ye Shall Find"

Read Genesis 1. After each of the following things in creation give the day on which God did it. First one is done correctly:

- | | 1st | |
|---|-------|-----|
| 1. Created light | _____ | day |
| 2. Made stars, sun and moon | _____ | day |
| 3. Made man | _____ | day |
| 4. Made birds | _____ | day |
| 5. God rested | _____ | day |
| 6. Made the firmament (heaven) | _____ | day |
| 7. Separated the dry land from the seas | _____ | day |
| 8. Made cattle | _____ | day |
| 9. Made fruit trees | _____ | day |
| 10. Made whales | _____ | day |
| 11. Made creeping things | _____ | day |

Circle the letter representing the correct answer:

- a b c 1. The forbidden fruit was: (a) an apple; (b) the fruit of the tree of life; (c) the fruit of the tree of knowledge of good and evil. (Gen. 2:17.)
- a b c 2. Sin is defined as: (a) transgression of the law; (b) ignoring your conscience; (c) a curse inherited from parents. (I John 3:4.)
- a b c 3. The ark was: (a) 1000 cubits long; (b) 100 cubits long; (c) 300 cubits long. Note: a cubit was about eighteen inches.
- a b c 4. The number of pairs of clean animals taken into the ark was: (a) one; (b) two; (c) seven.
- a b c 5. The time from the beginning of the flood until Noah left the ark was: (a) 40 days; (b) 1 year, ten days; (c) 150 days.

Who —

1. Who committed the first murder?
2. Who told Eve to eat the forbidden fruit?
3. Who was the first man?
4. Who built the ark?
5. Who is the oldest man mentioned in the Bible?

Fill in the blanks:

1. The first two sons of Adam were, and
(Gen. 4:1,2.)
2. The three sons of Noah were, ...
and (Gen. 6:10.)
3. After the flood the people built a tower at (Gen. 11:9.)
4. Peter compares the salvation of Noah by water to
(I Peter 3:20, 21.)
5. "In the beginning God created the and the"
(Gen. 1:1.)
6. Noah built the ark out of wood. (Gen. 6:14.)

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

.....

.....

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Name..... Grade.....

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STUDIES IN THE BIBLE — LESSON 3

STUDIES IN THE BIBLE



The Patriarchs

Lesson 4

In our last lesson we traced the history of man through the Bible from the creation to the flood. We also studied the events immediately following the flood. In this lesson we shall study the lives of the patriarchs and the story of how their descendants became a great people while slaves in Egypt. The period from the creation to the giving of the Law of Moses is called the **Patriarchal Age** because the patriarchs were the spiritual leaders of this dispensation or period.

The word "patriarch" means "father." The three great patriarchs – Abraham, Isaac, and Jacob – are so-called because they were the "fathers" of the Hebrew people whom we know as the children of Israel or Jews.

Abraham

A direct descendant of Shem, one of Noah's sons, Abraham was born in Ur of the Chaldees in the southern part of the present day country of Iraq. God saw in Abraham (then known as Abram) a good man. Instructing him to leave his people to go into a land He would show him, God made several promises to him (Gen. 12:1-7). (1) He would make of him a great **Nation**. Abraham was to become the father of the Israelites. (2) He would make his **Name** great. Today he is honored the world over by Jews and Christians. (3) He would give him a **Land**. What Abraham knew as Canaan and we as Israel, was to become the home of the children of Israel. (4) He would bless those who blessed Abraham and curse those who cursed him. The fate of Israel's neighboring nations was to be determined by their attitude toward God's chosen people. (5) In him all the nations of the earth would be **Blessed**. This was fulfilled in Jesus Christ, Abraham's descendant, who would bless the world in making salvation possible for all mankind. The chief reason the people of Israel were chosen by God was that it was through them that the Savior of the world would come!

In obedience to the divine call Abraham went to Canaan. Genesis 12-25 relates many events from his time in that land. His nephew Lot moved to the wicked city of Sodom. Abraham asked God to spare the city for Lot's sake, but so few good people were found that God burned it along with the city of Gomorrah. Lot was delivered, but his wife in disobedience to God looked back and was turned to a pillar of salt. **What a lesson for us that we must always obey God!**



Abraham's oldest son was Ishmael, whose mother was Hagar, the handmaid of Sarah, Abraham's wife. Isaac, Sarah's son, was born when Abraham was 100 years old and Sarah 90. Ishmael became the father of the Arabs, while God fulfilled his promise to Abraham through Isaac and his descendants. Perhaps no greater example of faith can be found than when Abraham offered Isaac as a sacrifice in response to God's command. When the Lord saw the faith of Abraham, He stayed his hand and saved Isaac's life. The story is in Genesis 22. At age 175 Abraham died and was buried in the cave of Machpelah beside Sarah.

Isaac

The second of the patriarchs was Isaac who lived to be 180. To him God repeated His promise to Abraham that in his seed all nations would be blessed. Isaac married his cousin, Rebekah, and to her were born twins, Jacob and Esau. It was through the younger of these, Jacob, that God fulfilled His promise.

Jacob

The third patriarch, Jacob, was renamed **Israel** by God. The expression "Children of Israel" refers to Jacob's descendants. From Esau Jacob bought his birthright for a mess of pottage (Gen. 25). He also deceived his father to get the blessing belonging to his brother (Gen. 27). Having incurred Esau's ire, he fled to Haran where he met Rachel for whom he worked seven years to have her as his wife. Her father deceived him and gave him Leah, Rachel's older sister, instead. So Jacob married both women and worked another seven years for Rachel (Gen. 28, 29). Jacob had twelve sons and a daughter, Dinah. The sons became the fathers of the twelve tribes of Israel.

The story of Jacob's sons is best told in the life of Joseph, his favorite. He is one of the few important Bible characters of whom nothing evil is said. His brothers became jealous because of Jacob's favoritism and sold Joseph into slavery, telling their father that Joseph had been killed. Through the course of divine providence Joseph became a servant to Potiphar, captain of the Egyptian Pharaoh's guard. Due to no fault of his he was cast into prison. Later, when he was able to interpret the king's dream forecasting seven years of plenty to be followed by seven years of famine, he was elevated to a position second only to the king. He managed the royal affairs well, saving grain during the years of plenty for use during the famine that followed. The famine caused Jacob to send ten of his sons to Egypt to buy grain where for the first time in many years they met the brother whom they had sold into slavery. The story of the reunion of the brothers is one of the most touching that can be read. All was forgiven and Joseph instructed them to bring their father and their families into Egypt. Read this beautiful story in Genesis 42-46.



The Egyptian Bondage

After the death of Jacob and Joseph, the children of Israel so multiplied that when they left Egypt 430 years later (Exodus 12:40) they had increased from 70 to 600,000 men plus children. In the meantime, another Pharaoh "who knew not Joseph" came to the throne. Instead of granting them a favored position, he made them slaves. God raised a deliverer in the person of Moses. The story of Moses is a wonderful one - how he was placed in an ark on the river as a baby because his parents feared he would be killed, how he was discovered by the king's daughter and raised as a prince, how he gave up his royal home and accepted the leadership of his people to deliver them from bondage.

Moses and his brother, Aaron, who became his spokesman, appeared before Pharaoh to try to persuade him to allow the Israelites to leave Egypt. The king refused and only after God had brought ten plagues on the land did he relent to allow them to depart. The last plague was the most terrible of all as the firstborn of each Egyptian family died, even Pharaoh's oldest child. For the complete story of the patriarchs read Genesis 12 - Exodus 12. The story of how Israel left Egypt and for forty years wandered in the wilderness will be told next.

"Seek and Ye Shall Find"

Name the patriarch:

- 1. He was born in Ur of the Chaldees.
- 2. He was renamed Israel by God.
- 3. He lived to be 180 years old.
- 4. His wife was Sarah.
- 5. He had a daughter named Dinah.
- 6. His twin brother's name was Esau.
- 7. He proved his faith in God by offering his son as a sacrifice.
- 8. He married Rebekah.
- 9. He worked seven years and was given the wrong wife.
- 10. He tried to save Sodom because his nephew Lot lived there.

God's promise to Abraham is found in Genesis 12:1-7. Verses 2, 3, and 7 are copied below. Fill in the blanks in the passage:

"And I will make of thee a great....., and I will bless thee and make thy.....great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all.....of the earth be blessed. . . . And the Lord appeared unto Abram, and said, Unto thy will I give this land; and there builded he an unto the Lord who appeared unto him."

The twelve sons of Jacob are all named in Genesis 49:3-27. List them in the spaces below:

- | | | |
|---------|---------|----------|
| 1. | 5. | 9. |
| 2. | 6. | 10. |
| 3. | 7. | 11. |
| 4. | 8. | 12. |

Circle the letter representing the correct answer:

- a b c 1. The mother of Isaac was: (a) Rebekah; (b) Sarah; (c) Hagar. (Genesis 21:3)
- a b c 2. Patriarch means: (a) mother; (b) brother; (c) father.
- a b c 3. The twin sons of Isaac were: (a) Cain and Abel; (b) Jacob and Esau; (c) Sodom and Gomorrah. (Genesis 25:24-26)
- a b c 4. After Jacob served seven years to gain Rachel as wife, he married both Leah and Rachel. The number of additional years he served was:
(a) seven; (b) one; (c) five. (Genesis 29:30)
- a b c 5. Jacob's favorite son was: (a) Judah; (b) Levi; (c) Joseph. (Genesis 37:3)
- a b c 6. The man who interpreted Pharaoh's dream was: (a) Joseph; (b) Jacob; (c) Benjamin. (Genesis 41:14-27)
- a b c 7. The number of years the children of Israel were in Egypt was: (a) 7; (b) 70; (c) 430. (Exodus 12:40)
- a b c 8. Moses was raised in the home of: (a) King Pharaoh's daughter; (b) Abraham (c) Joseph. (Exodus 2:5-10)
- a b c 9. The man who became the spokesman for Moses was: (a) Pharaoh; (b) Aaron (c) Joshua. (Exodus 4:14-16)
- a b c 10. The last plague to come upon Egypt was: (a) lice; (b) death of the firstborn; (c) darkness. (Exodus 11:1-5)

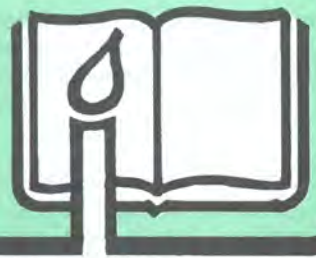
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STUDIES IN THE BIBLE – LESSON 4

STUDIES IN THE BIBLE



The Wilderness Wanderings

Lesson 5

The Flight From Egypt

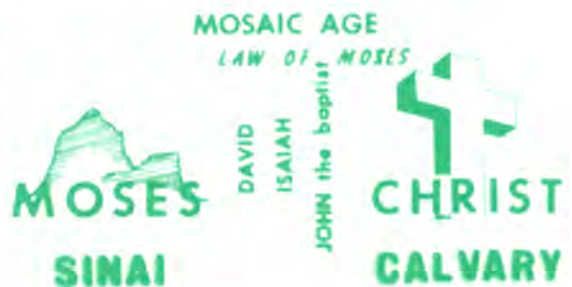
We left the children of Israel in our last lesson about to leave Egypt to begin 40 years of wandering in the wilderness. After the ten plagues, Pharaoh agreed to let them depart. Before leaving, they ate a final feast called the Passover and then began their march out of Egypt, 600,000 men plus families. Coming to the Red Sea, they looked back. To their dismay they saw that Pharaoh had changed his mind and had sent his army to return them to bondage. Seeing their distress, God instructed Moses to stretch forth his hand over the sea. As he did so, the water divided and Israel marched through on dry land with water on both sides. Paul says they were also under a cloud and that they "were all baptized unto Moses in the cloud and in the sea." (1 Cor. 10:2.) Their baptism unto Moses was thus a complete immersion in the cloud and in the sea. **Thus it was a type of the baptism commanded by Christ which is an immersion or burial in water.** (See Rom. 6:4; Col. 2:12.)

Israel Forgets God

The Egyptians tried to follow Israel, but when the Israelites reached the other side, Moses stretched forth his hand once more, the sea closed up and destroyed the Egyptians. After 400 years of bondage, the children of Israel were at last free. For several weeks they marched southeast through the desert. During this period they murmured against Moses for want of food and water. In response God gave them quails and a kind of bread called manna to satisfy their hunger. (Exodus 16.) To quench their thirst Moses struck a rock from which water came forth. (Exodus 17.) In this we have an example of God's providence in caring for His children.

Finally, the people reached Mt. Sinai at the southern tip of the Sinai Peninsula. Moses climbed the mountain to receive from God the law which was to guide the Israelites until the death of Christ. God gave Moses two tables of stone upon which He wrote with His own hand the ten commandments. Forty days after Moses had ascended the mountain he returned to discover that his brother Aaron had, at the insistence of the people, made a golden calf for them to worship! How short our memories sometimes are! Here was a people who turned to idolatry only a few weeks after their God had delivered them from slavery. So angry was Moses that he broke the tables of stone and forced the people to drink the water into which he cast the ground-up powder of the golden calf. Three thousand of the Israelites were slain that day for their idolatry.

Once more Moses climbed Mt.



Sinai to commune with Jehovah for another 40 days. The tables of stone were renewed and further portions of God's law for Israel were revealed to Moses. Moses, in turn, communicated to the people this law which we know as **The Law of Moses**.

The Law Of Moses

The Law of Moses was to govern Israel for 1500 years from its proclamation to the death of Jesus Christ. This period of time is known as the **Mosaic Age**, (sometimes Jewish Age), taking its name from the great lawgiver. The age before Moses is the **Patriarchal Age**; that after the death of Christ is the **Christian Age**. All of man's history falls into one of these three periods.

The law, which is recorded in portions of Exodus, Leviticus, Numbers, and Deuteronomy, covered virtually every phase of the life of the Israelites. It had civil, criminal, and judicial regulations. It governed the religious activities of the priests and the people, and set the moral standards by which they were to live.

Underlying the entire law of Moses were the ten commandments. These moral precepts dealt with (1) man's duties to God and (2) man's duties to his fellowmen. All of them, except for the fourth commandment ("Remember the Sabbath day, to keep it holy") are repeated in some form in the teachings of Christ and His apostles. We are to keep those nine that have been repeated, not because they were a part of Moses' law, but because they have been made a part of Christ's. The Law of Moses as such has been done away by the death of Christ (see Col. 2:14) and we are not obliged to keep it today. The command to keep the sabbath or seventh day (Saturday) has not been repeated in the New Testament. Instead, we are to worship on the Lord's day or first day (Sunday). (See Acts 20:7; I Cor. 16:2; Rev. 1:10.)

The Law of Moses provided for three annual feasts. They were (1) **Feast of Passover or Unleavened Bread** which came at the beginning of the grain harvest, about April — a memorial of Israel's deliverance from Egypt; (2) **Feast of Weeks or Pentecost**, kept on the 50th day after the Passover at the end of the grain harvest; (3) **Feast of Tabernacles or Ingathering** which came in the fall at the final harvest and which lasted seven days during which the Israelites lived in booths made of tree limbs in memory of their wilderness wandering.

God commanded the erection of a tabernacle, a small portable tent, to be used as a place of worship during the wanderings. It had two parts—the holy place and the most holy place or holy of holies. Into the former only the priests might enter and into the latter only the high priest on the **Day of Atonement** to offer a sacrifice on behalf of his own sins and those of the people.

Priests were selected from the tribe of Levi and their duties were prescribed. These included the offering of animal sacrifices for the people's sins. Chief of these were (1) burnt offerings, symbolic of entire dedication to God; (2) peace offerings, an expression of thanksgiving to God; (3) sin offerings, an acknowledgement of man's defilement by sin.



Forty Years Of Wandering

After the institution of the law, Moses sent twelve spies into the land of Canaan. This was the former home of Abraham, Isaac, and Jacob and the land which God had promised to their seed. The twelve reported that it was a land flowing with "milk and honey", but that the inhabitants were so strong that it was unwise to try to conquer it. Only Caleb and Joshua filed a minority report, urging the people to believe that with God's help they could conquer the land. But the majority prevailed

and for its disbelief God compelled Israel to wander for 40 years in the wilderness. Of all the men who left Egypt, only Caleb and Joshua reached the promised land.

We do not know much about the rest of this forty-year period. Israel wandered nomadically from place to place in the Sinai Peninsula. It is during this period that we have such stories as the rebellion of Aaron and Miriam (Moses' sister) against Moses, and the leprosy of Miriam as a result (Numbers 12); the biting of the people by serpents and their healing when they looked upon the brazen serpent (Numbers 21); and the account of the effort of King Balak of the Moabites to get the prophet Baalam to curse Israel. (Numbers 22-24.)

During the wilderness wandering Moses committed his great sin—smiting the rock instead of speaking to it as commanded by God, and in so doing, assuming personal credit for the miracle of water which poured forth. For this he was not allowed to enter the promised land. Shortly before Israel crossed the Jordan River to enter Canaan, Moses climbed Mt. Nebo to look into the promised land. His mission completed, he died at the age of 120 and was buried by the Lord. The entire story of the wilderness wanderings may be found starting with Exodus 13 and concluding with the book of Deuteronomy.

“Seek and Ye Shall Find”

Fill in the blanks:

1. When the Israelites murmured for food, God gave them _____ and _____ to eat.
2. Moses went up on Mt. _____ to receive the Law from God.
3. When he returned after 40 days he found the people worshipping a golden _____.
4. The period from the giving of the Law of Moses to the death of Christ is known as the _____ Age.
5. The three annual feasts which Israel was to observe were (1) _____, (2) _____, and (3) _____.
6. The two parts of the tabernacle were the _____ and the _____.

Read Exodus 20:1-17 (the ten commandments). After each of these commandments write the verse in which it is found:

1. The 1st commandment — Thou shalt have no other gods before me. Verse _____.
2. The 4th commandment — Remember the sabbath day, to keep it holy. Verse _____.
3. The 8th commandment — Thou shalt not steal. Verse _____.
4. The 9th commandment — Thou shalt not bear false witness against thy neighbor. Verse _____.
5. The 6th commandment — Thou shalt not kill. Verse _____.

Read Exodus 14. Write true or false before each statement:

- _____ 1. Moses said to the people, "Fear ye not, stand still, and see the salvation of the Lord."
- _____ 2. Pharaoh's army caught and destroyed many Israelites.
- _____ 3. The children of Israel passed through the sea with water on both sides.
- _____ 4. The Egyptians did not try to follow Israel into the sea.
- _____ 5. When Israel was across, the sea closed up again.

Read Exodus 32. Write true or false before each statement:

- _____ 1. The people asked Aaron to make them gods to worship.
- _____ 2. As Moses came down from the mountain he was carrying five tables of stone.
- _____ 3. Aaron tried to place the blame for the idol on the people.
- _____ 4. When Moses asked those on the Lord's side to stand by him the sons of Levi took their place by him.
- _____ 5. The Levites killed 10,000 men that day.

Read Numbers 13. Write true or false before each statement:

- _____ 1. One man was selected as a spy from each tribe of Israel.
- _____ 2. They brought back peaches, apples, and corn.
- _____ 3. They told Moses it was a land flowing with "milk and honey".
- _____ 4. Geuel was the man who said, "Let us go up at once, and possess it".
- _____ 5. The majority said, "And there we saw the giants, the sons of Anak, which come of giants: and we were in our own sight as bumblebees".

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STUDIES IN THE BIBLE



The Conquest Of Canaan

Lesson 6

The Conquest

We concluded the previous lesson with Israel just east of the Jordan River, ready to enter the promised land. Moses was dead and Joshua was now in charge of the conquest of Canaan and the settlement to follow. The story of these events is related in the book of Joshua which may be divided as follows: (1) conquering Canaan, chapters 1 to 12; (2) dividing the land among the tribes of Israel, chapters 13 to 22; (3) Joshua's farewell address, chapters 23 and 24.

In the path of Joshua's army lay the great walled city of Jericho. Joshua selected two spies who slipped into the city and were given sanctuary by Rahab the Harlot. When they were discovered she aided them in their escape. Because of her favor to the people of God, her life was spared when Jericho later fell to Israel.

Having received a favorable report from the spies, the Israelites were certain that God would deliver the enemy into their hands. They prepared to cross the flood-swollen Jordan River, perhaps remembering how God had delivered them forty years before as they passed through the Red Sea. Now, history repeated itself, and while the Lord restrained the water, they "passed over on dry ground." (Joshua 3.) Once safely across the river, they set up two memorials of their crossing of twelve stones each—one in the bed of the river and the other on the dry land west of the Jordan.

Before Israel lay Jericho. God commanded the people to march around the city for seven days and when they had done all that He had commanded, the walls fell and the city was conquered. Modern archaeologists have discovered remarkable testimony of this event. True to the Biblical account they have found that the walls fell outward down the hillside rather than inward as would have been true had battering rams been used.

The next city before Israel was Ai, small in comparison with Jericho. But Joshua and his people were soundly defeated because of the sin of an Israelite named Achan. He had taken that which did not belong to him and brought defeat on God's people. (Joshua 7.) This was a terrible lesson that God will not tolerate sin among His children! Achan was punished with death and Ai was then easily conquered. So frightened were the neighboring people of Gibeon that they made peace with Israel. This, in turn,



so angered the surrounding nations that five Amorite kings went out in battle against Gibeon. The resulting encounter (Joshua 10) between the five kings on one side, and Israel and Gibeon on the other was one of the world's historic battles. God made the sun and moon stand still that His people might be victorious. The enemy was soundly beaten and the way was opened for the conquest of Canaan which followed. In this, 31 kings fell to the surging forces of Israel.

Having conquered Canaan, the tribes of Israel now cast lots for the territory they were to possess. Gad, Reuben, and half of the tribe of Manasseh had already been allotted territory east of the Jordan. The Levites were given 48 cities. Six cities of refuge were provided for those who had accidentally killed anyone. Eighty-five-year-old Caleb, one of the twelve spies, was rewarded with a special inheritance. The tabernacle was set up at Shiloh where it was to remain for several hundred years. With the people now settled in the land of promise, Joshua assembled them at Shechem for his farewell address in which he exhorted them to be faithful to God. He closed with the words, "Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord." (Joshua 24:15.) Having thus exhorted the people, Joshua died at the age of 110.

The Judges

After Joshua's death, Israel was left without any organized government. The twelve tribes which had cooperated so closely in conquering Canaan now went their separate ways. During the next 300 years Israel seven times apostatized, turning to idol gods. Seven times Jehovah sent foreign oppressors upon them to bring repentance, and when they did repent, He seven times sent them deliverers called judges. The power wielded by these judges (there were 15 in all) was more that of a shepherd than a king. They were the liberators who guided the people in time of need. They sat in judgment over differences which arose among their people. Some of them judged only part of Israel; at times there was no judge at all. The spirit of the period is best conveyed in the expression, "**Every man did that which was right in his own eyes.**" (Judges 17:6.)



Why did the Israelites so often apostatize? There are several reasons. (1) The people around them worshipped idols. They desired to be like their neighbors. (2) The generation which conquered Canaan died, and succeeding generations forgot how God had delivered their fathers. (3) Israel had no strong leader such as Moses or Joshua to keep them faithful to Jehovah. The people, doing what was right in their own eyes, sought to please themselves rather than God. Again and again they forsook Him, only to cry out for help when they were chastised.

From the story of the judges we may learn the meaning of repentance. God punished the Israelites to make them realize that they had sinned. This filled them with remorse and their sorrow caused them to change their ways. Sorrow itself is not repentance, but we are told, "Godly sorrow worketh repentance to salvation . . ." (II Cor. 7:10.) Repentance is a change of heart which produces a change in life.

Of some of the judges we are told little, but of others we know quite a bit. **Deborah**, who judged jointly with **Barak**, was the only woman judge. (Judges 4,5.) **Gideon** with 300 chosen men defeated the whole Midianite army. (Judges 7.) One of the greatest judges was **Jephthah**, who nevertheless made a foolish vow to sacrifice to God that which he first met coming out his house as he returned home from battle. To his great sorrow, it was his daughter. (Judges 11.) And we all remember the story of **Samson** who with his great physical strength single-handedly sought to defeat the Philistines. (Judges 14-16.) The last and greatest judge was **Samuel** who was promised to God by his mother Hannah before his birth. He brought integrity to his people and prepared the way for a united Israel. Read the entire book of Judges to study the history of this era.

Ruth

The story of the period of the judges would not be complete without some notice of the book of Ruth, which some call the greatest love story of all time. It is the account of a young Moabitish woman who forsook her own people to follow her mother-in-law Naomi to a new home in a distant land. Ruth eventually met and married Boaz to become the great-grandmother of David and an ancestress of Christ — a Gentile in the lineage of our Savior! Read the whole book. It will take you only a short time and you will find it well worth your while.

“Seek and Ye Shall Find”

Fill in correctly. (All references in book of Joshua):

1. The children of Israel marched around the walls of Jericho a total of _____ times. (6:3,4.)
2. Joshua saved _____ the harlot alive, because she had hidden the messengers sent to spy out Jericho. (6:25.)
3. Ai defeated Israel because _____ hid the spoils of war in his _____. (7:18-22.)
4. The inhabitants of _____ pretended they were people from a far country and deceived Joshua. (9:3-6.)
5. The kings of Jerusalem, Hebron, _____, _____, _____, and _____ made a league to fight against Gibeon and Israel. (10:3-5.)
6. During the battle, the _____ stood still upon Gibeon and the _____ in the valley of Ajalon. (10:12.)
7. The _____, and _____, and the half tribe of _____ received an inheritance east of the Jordan river. (13:7, 8.)
8. _____ was given the city of _____ because he was one of the twelve spies who had wholly followed God. (14:14.)

Fill in the blanks in the following scriptures:

Ruth 1:16 — “Intreat me not to _____ thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will _____; thy people shall be my people, and thy _____ my God.”

Joshua 24:15 — “And if it seem evil unto you to serve the
choose you this day whom ye will ; whether the gods which
your fathers served that were on the other side of the flood or the gods of the
Amorites, in whose land ye dwell: but as for me and my
we will serve the Lord.”

Judges 17:6 — “Every man did that which was in his own eyes.”

Judges 7:5 — "Every one that lappeth of the water with his tongue, as a
lappeth, him shalt thou set by _____."

Read the story of Gideon and his 300 valiant soldiers in Judges 7:1-23 and the story of Samson and Delilah in Judges 16:4-21. Answer the questions by true or false:

- 1. Before he sent home those who were afraid, Gideon had 22,000 men in his army.
- 2. Gideon equipped the 300 who finally went into battle with a trumpet, a pitcher and a lamp.
- 3. When Gideon and his men blew their trumpets, the Midianites were so frightened that they fled and were pursued by the men of Israel.
- 4. The Philistines selected a woman named Bathsheba to entice Samson.
- 5. The first time Delilah tempted him, Samson told her that if he were bound with seven green withs he would lose his strength.
- 6. The secret of Samson's strength lay in the fact that he had never eaten green apples.
- 7. When Samson lost his strength, the Philistines captured him and put out his eyes.

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

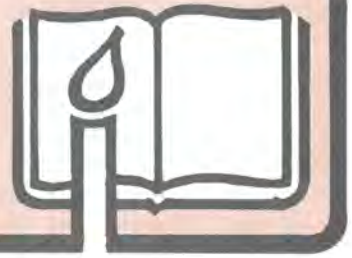
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STUDIES IN THE BIBLE



The United Kingdom

Lesson 7

The most glorious part of the history of Israel was the **United Kingdom**, so called to distinguish it from the **Divided Kingdom** which followed. It lasted from about 1095 to 975 B. C. and included the reigns of three great kings — Saul, David, and Solomon. The story of this period is related in the two books of Samuel, the first eleven chapters of I Kings and parts of the Chronicles.

Saul — Israel's First King

You will remember that for about 300 years the twelve tribes of Israel had been loosely governed by judges. The last and greatest of these was the prophet Samuel. But the children of Israel wanted to be like their neighbors; they came to Samuel and asked for a king. Although God was much displeased with their request, He instructed Samuel to anoint as their king a young man named Saul who stood "head and shoulders" above the people. The people gathered at Mizpeh and were presented with their new ruler who was so timid that he hid among the baggage.



Saul began his forty-year reign well. Israel was beset by enemies and he undertook the task of driving them back. His army defeated the Ammonites, the Philistines, the Moabites, the Edomites and others. Soon Saul was a popular figure among the people. But his popularity went to his head and he ceased to be a humble servant of God. Instead he became self-willed, bent on doing things the way he wanted them done, regardless of the will of God. On one occasion he was commissioned to "utterly destroy the Amalekites." Instead he spared the king and saved some sheep and cattle to sacrifice. Because he had thus disobeyed the Lord, Samuel rebuked him with the words, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (I Samuel 15:22.) From that time on, God rejected Saul as king.

After Saul's rejection (although he was still reigning), God commanded Samuel to anoint privately as his successor a young shepherd boy named David, one of the greatest of all Bible characters. After his anointing, David was called upon by Saul to play the harp for him whenever his spirit was troubled. Saul deeply loved him and selected him as his armorbearer. David quickly rose to prominence by slaying with a sling the champion of the Philistines, the giant Goliath. The ensuing glory given David provoked the jealousy of Saul who began to suspect that David was trying to supplant him as king. From that time on Saul sought to kill David and for years hunted him as an outlaw over the hills of Israel.

Perhaps the most beautiful friendship in the Bible is that of David and Jonathan, the son of Saul, who, although he realized that David would become king instead of himself, constantly sought to save David from his father's ire. Saul and Jonathan both fell in battle with the Philistines to prepare the way for David as king.

David — Man After God's Heart

After Saul's death David was crowned king of the tribe of Judah while Saul's sorry son, Ishbosheth, reigned over the rest of Israel. When his kingdom collapsed after seven years, David's authority was extended over all Israel. David selected Jerusalem as his capital and set about the task of making Israel a great nation. In successive wars he expanded the kingdom from the Nile to the Euphrates River.

David was truly a man after God's own heart. The Lord declared of him, "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will." (Acts 13:22.) The psalms written by David are an expression of his complete devotion to God. This consecration was especially evident in his constant willingness to obey all the Lord's commands. We may learn from him that we cannot expect the approval of God unless we are always willing to do what He asks of us without question.

In spite of David's success and his faithfulness to God, he made one grave mistake that followed him to his death. He committed adultery with Bathsheba, the wife of Uriah, the Hittite. Some stories have portrayed Bathsheba as a siren who intentionally seduced David. Nothing in the Bible bears out this idea. To cover up his sin, David had Uriah placed in the thick of battle so that he might be slain, and then, when he was dead, took Bathsheba as his wife. All of this greatly displeased God and Nathan the prophet was sent to rebuke David by telling him the parable of the ewe lamb. (II Samuel 12.) David repented, but his troubles now began. His son Absalom murdered his own brother. Later Absalom led a revolt against David and died in the attempt. For a time David was forced to flee. Adding to his grief, another son, Adonijah, attempted to usurp the kingdom with the help of David's trusted general, Joab. To forestall the kingdom falling into the wrong hands, David had his son, Solomon, crowned king while he yet lived. Shortly thereafter David died, bringing to an end the forty-year reign of a great man of God.



Solomon — From Wisdom To Idolatry

Solomon's rule was in sharp contrast with his father's. While David had faced turmoil for almost his entire reign, Solomon's was one of unbroken peace. He began auspiciously. In a dream he asked of God wisdom rather than riches and honor, and because of his thoughtful request was rewarded with all three. Solomon's wisdom is known to all. Three thousand proverbs and 1005 songs came forth from this sage! Much of his wisdom is recorded for us in the three books which he wrote and which we will study in another lesson. Politically he extended the influence of Israel to its greatest height, making it a world power.

The fabulous wealth of Solomon astounds us, even in this day. He had 1400 chariots, 12,000 horsemen and an annual income equal to 20 million dollars. And he didn't have to pay an income tax! On one occasion he was given an outright gift of three and a half million dollars by the queen of Sheba. When she visited Solomon to see if all the reports of his fame were true she was so amazed that she exclaimed, "Behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." (I Kings 10:7.)

The greatest of all Solomon's accomplishments was his building of the temple of God to replace the tabernacle in which Israel had worshipped since the wilderness wanderings. Probably no structure in the world's history has equaled it in cost. Built by 183,000 men in seven and a half years, it cost from two to five **billion** dollars to erect.

The great wealth of Solomon eventually led to his undoing. He sought every kind of pleasure and married 700 wives and 300 concubines. Most of these were idolaters and what a time he must have had in trying to please them all. His high cost of living led him to tax the people heavily, much to their dissatisfaction. His reign had started with wisdom and wealth; it ended with women and idolatry. When his forty-year rule ended he was a thoroughly disillusioned and unhappy man. In his revelry he had laid the groundwork for the division of his great kingdom after his death. This we shall study in our next lesson.

"Seek and Ye Shall Find"

Give the name of the king described by each of these statements:

- _____ 1. He was the first king of Israel.
- _____ 2. He had 700 wives.
- _____ 3. He was a man after God's own heart.
- _____ 4. His son Absalom led a revolt against him.
- _____ 5. He stood "head and shoulders" above the people.
- _____ 6. Samuel announced to the people at Mizpeh that he was their new king.
- _____ 7. During his reign the temple was built.
- _____ 8. On one occasion he was visited by the queen of Sheba.
- _____ 9. He had a son named Jonathan.
- _____ 10. He sinned by taking for his wife Bathsheba, the wife of Uriah, the Hittite.

Read I Samuel 15. Circle the letter representing the best answer:

- a b c 1. Samuel instructed Saul to utterly destroy the: (a) Philistines; (b) Ammonites; (c) Amalekites.
- a b c 2. Saul spared: (a) some of the animals and the king; (b) all the animals; (c) no one.
- a b c 3. Saul's action: (a) displeased God; (b) went unnoticed by God; (c) pleased God.
- a b c 4. Samuel said that which pleased the Lord more was: (a) sacrifices; (b) burnt offerings; (c) obedience.
- a b c 5. Because of his action Saul was: (a) immediately killed; (b) rejected as king; (c) honored by God.

Read the story of David and Goliath in I Samuel 17 and fill in the blanks:

When the Philistines gathered to battle the men of Israel, they had a champion named _____ who was six cubits and a span tall. The staff of his spear was like a weaver's beam and his spear head weighed _____ shekels of iron. He dared the Israelites to send out a man to fight him. The three eldest sons of _____, the father of David, were in Saul's army, but David had to take care of his father's _____. One day his father sent David to Saul's army with corn, loaves of bread and _____. When David arrived he heard the challenge of Goliath and asked to fight him. This made his brother named _____ angry with him. David's brave words were heard by _____ and he sent for David. He gave him his armor and a helmet of _____ for his head. But David took them off because he had not proved them. Instead he selected _____ smooth stones and put them in his bag. When David met the giant he shot a stone with his sling and it struck him in the _____. When he had killed him, the enemy army fled because they had lost their champion.

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

Name.....

Grade.....

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STUDIES IN THE BIBLE



The Divided Kingdom

Lesson 8

The death of Solomon ended the greatest period in the history of Israel, the **United Kingdom**. This was followed by the **Divided Kingdom** which lasted 388 years. At Solomon's death, his son Rehoboam ascended the throne. His subjects had long chafed under the heavy taxation of Solomon. Led by Jeroboam, a general of Solomon's, they asked Rehoboam to lighten their load. Rehoboam foolishly replied, "My father made your yoke heavy, and I will add to your yoke." (I Kings 12:14.) The people were so angry with this reply that ten of the twelve tribes revolted against Rehoboam and crowned Jeroboam as their king. Jeroboam's kingdom became known as the **northern kingdom** or Israel. Only the tribes of Judah and Benjamin remained with Rehoboam in the **southern kingdom** or Judah. (The little tribe of Benjamin was so small it was virtually swallowed up by the tribe of Judah.) II Kings and the last part of the books of I Kings and II Chronicles tell the complete story of the Divided Kingdom.

The Northern Kingdom Of Israel

The story of the northern kingdom is not a happy one. During its 253 years of history it had one bad ruler after another, not a single one of its 19 kings actually being "good". Nine dynasties or families of kings reigned during this time. Several kings were murdered and their places were taken by usurpers. Jeroboam was so afraid that the people would go back to Jerusalem in Judah to worship and desire Rehoboam for their king, that he set up two golden calves at

Dan and Bethel for them to worship. So angered was God at his action that He sent Ahijah to him to predict the downfall of Jeroboam's house and the doom of Israel. The prophet declared, "The Lord shall smite Israel . . . and he shall root up Israel out of this good land . . . and shall scatter them beyond the river." (I Kings 14:15.)

After Jeroboam's death, idolatry became even more rampant than before, and under Ahab, the seventh king, worship of the idol god Baal was introduced. During its first eighty years the northern kingdom was almost continually at war with Judah. The ascension of Ahab to the throne sank Israel to its lowest depths. Ahab married a foreign woman, Jezebel, daughter of the king of Tyre. She brought along her idols and soon abolished the worship of Jehovah in Israel. It is doubtful that a more evil, unscrupulous woman is described in the entire Bible and Ahab was so spineless that he yielded to his wife's evil designs. God sent the



prophet Elijah to cry out against this idolatry. Elijah conducted a contest with the prophets of Baal on Mt. Carmel, and when they were proved false he had them slain. This intensified the determination of Jezebel to kill Elijah, but she never succeeded in her attempt.

Perhaps the best of all kings of Israel was Jehu who succeeded Ahab's son as king. With a ruthless determination he had Jezebel killed and Baal worship abolished. But his zeal ran out and he never did away with the golden calves set up by Jeroboam. Of most of the kings who followed Jehu it is said they "departed not from the sins of Jeroboam." Israel's political strength reached its greatest height since Solomon under Jeroboam II, but idolatry again grew worse. God carried out His promise made by Ahijah to punish and scatter Israel. In 722 B. C. the powerful Assyrian king carried the people of Israel into Assyria. They never returned. From this point the story of the Jews is that of the Kingdom of Judah.

The Southern Kingdom Of Judah

Judah was smaller and weaker than Israel. Yet, through its 388 years of history it remained much closer to God. Several kings were very good and on the whole the bad were not so evil as those of Israel. All were of the family of David. Judah began to decline under Rehoboam, but during the reigns of good kings Asa and Jehoshaphat a great revival swept the land. In the following years Judah borrowed the religion of Baal from Israel. It remained for King Hezekiah to completely root out idolatry. He and his great-grandson Josiah were the two best kings to rule Judah. But Hezekiah's son, Manasseh, was as evil as Hezekiah was good. In his fifty-five year reign he introduced every form of idol worship he could think of and even burned his own children with fire as a religious rite. This caused God to promise through the prophets that Judah would be sorely punished for its idolatry. After Josiah became king he set out to bring the people back to God. When the lost book of the law was found in the temple, Josiah instituted such a religious revival as his people had never seen.

Following Josiah's death, Judah descended rapidly. All the remaining kings were bad and weak. Judah was soon made a "satellite" of Babylon, and when the kings dared to rebel, King Nebuchadnezzar of Babylon in 606 B. C. carried most of the people into captivity as the Assyrians had done with Israel over 100 years before. Zedekiah, the last king of Judah, governed a few that remained, but in 587 B. C. he too and most of the rest were also carried into Babylon. This punishment of God taught the Jews a lesson. Never again did they return to idolatry.

The Babylonian Captivity

The Jews remained in Babylon seventy years before any returned. Our Bible knowledge of the captivity is largely gained from the books of Daniel and Esther. While Daniel is a book of prophecy, it also contains much history and many fine stories such as the three Hebrew children in the fiery furnace, Daniel in the lions' den, and the handwriting on the wall. Esther tells us how a Jewish maiden became queen, and how she saved her people from almost certain destruction when they were about to be slain.

The Return

In 536 B. C. Zerubbabel led many of the Jews back home. He began a new temple to replace Solomon's which had been destroyed when Judah was carried into captivity. Ezra, the great priest and scribe, led another group back eighty years later and shortly afterwards Nehemiah returned with a third group to rebuild the walls of Jerusalem. The story of these returns is told in the books of Nehemiah and Ezra. Not all the Jews returned nor was the Kingdom of Judah re-established after the return.

The book of Nehemiah ends the historical portion of the Old Testament, but from profane history we know that in the following 400 years before Christ the

Jews were ruled mostly by the Persians, Macedonians, and Romans except for a brief period of independence under the leadership of the Maccabees.

"Seek and Ye Shall Find"

In each blank write the name of the correct king of Israel or Judah:

- _____ 1. Who was the first ruler of the northern kingdom of Israel?
- _____ 2. What king of Judah burned his children with fire?
- _____ 3. Who had the wicked Jezebel as queen?
- _____ 4. What king was carried into Babylon as a captive?
- _____ 5. What king was the son of Solomon?
- _____ 6. In whose reign was found the lost book of the law?
- _____ 7. Who killed Jezebel and abolished Baal worship in Israel?
- _____ 8. Besides Josiah, who was the other great king of Judah?

Read the story of the contest between Elijah and the prophets of Baal in I Kings 18:17-40. Answer by true or false:

- _____ 1. When Ahab saw Elijah he said, "Art thou he that troubleth Israel?"
- _____ 2. The prophets of Baal numbered 275.
- _____ 3. Elijah gave the people a choice between God and Baal.
- _____ 4. The prophets of Baal cut themselves with knives until they drew blood.
- _____ 5. Elijah built an altar with six stones.
- _____ 6. Elijah commanded that four barrels of water be poured three times over the sacrifice.
- _____ 7. Fire from the Lord consumed Elijah's sacrifice.

Read the story of Daniel in the lions' den in Daniel 6. Answer questions by yes or no:

- _____ 1. Did the presidents and princes persuade the king to make a decree forbidding worship to any man or god, except the king himself, for thirty days?
- _____ 2. Did Daniel stop worshiping God when he heard of the decree?
- _____ 3. Was the king glad that Daniel had disobeyed the law so that he could cast him into the lions' den?
- _____ 4. When the king came to the lions' den in the morning had Daniel been eaten by the lions?
- _____ 5. Were the accusers of Daniel cast into the den of lions?

Fill in blanks in the scripture quotations:

1. II Kings 21: 13,14 — "And I will stretch over _____ the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a _____, wiping it, and turning it upside down. And I will forsake the remnant of mine _____, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies."
2. II Kings 18:5 (speaking of Hezekiah) — "He trusted in the Lord God of _____; so that after him was none like him among all the _____ of Judah, nor any that were before him."
3. Nehemiah 6:3 (words of Nehemiah when asked to compromise while rebuilding the walls of Jerusalem) — "And I sent messengers unto them, saying, I am _____ a great work, so that I cannot _____ down: why should the work cease, whilst I leave it, and come down to you?"
4. Daniel 5:25 (the handwriting on the wall) — "And this is the writing that was written, MENE, _____, TEKEL. _____."

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

Name..... Grade.....
Address..... Date.....
City..... By.....

STUDIES IN THE BIBLE



The Poets And Prophets

Lesson 9

Our study of the Old Testament thus far has been largely concerned with the history it relates. Yet we should realize that twenty-two of its thirty-nine books are either poetry or prophecy and it is these that we shall study in this lesson.

The Poetical Books

The poetry of the ancient Hebrews did not have meter or rhyme as does that to which we are accustomed. It consisted rather of rhythmic thought in which the same ideas would be repeated in successive statements in different words. There are five poetical books in the Old Testament—**Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon**. Solomon was the author of the last three. Of the 150 Psalms, 73 are ascribed to David and it is likely that he wrote several of the anonymous Psalms. The authorship of Job is unknown.

The book of Job is the story of a righteous man by that name who lost everything he had—children, wealth and health—but still remained faithful to God. Much of the book is in the form of a debate between Job and his friends who tried to convince him that his plight was the result of his sin. Job protested his innocence and for his faithfulness to Jehovah was rewarded with greater blessings than he had possessed before his affliction.



One of the best loved books in the entire Bible is the Psalms. Although the Psalms are often found at the end of New Testament copies, they actually belong to the Old Testament. A "psalm" is a song of praise. Some of the Psalms have been set to music and are sung by Christians today. Originally the book was divided into five sections. The shortest and middle chapter in the Bible is Psalm 117 while Psalm 119 with 176 verses is the longest.

It has been said that Solomon wrote the Song of Solomon (or Song of Songs) when young, Proverbs when middle-aged, and Ecclesiastes when old. This may be true. The Song of Solomon is a beautiful song of wedded love. Proverbs is a group of unconnected wise sayings, many of them familiar to us all. Ecclesiastes is the most pessimistic book in the Bible. It was written after Solomon has unsuccessfully tried everything in an effort to find happiness. He begins with the thought, "Vanity of vanities; all is vanity" (Ecc. 1:2) and ends by concluding, "Fear God, and keep his commandments: for this is the whole duty of man." (Ecc. 12:13.)

The Prophetical Books

The seventeen Old Testament books of prophecy may be divided into five major prophets and twelve minor prophets, so called because the books of major prophecy are of greater length than the minor. So far as we know they were all written by the men whose names they bear except Lamentations which was written by Jeremiah.

The prophets were the messengers who brought God's word to man. Most of them lived during the troublous times when Israel was turning to idolatry. Some were priests and others were of royal blood. Their message was divinely inspired and often was written in symbolic language. Not all of the prophets wrote books. Two of the greatest, Elijah and Elisha, have left us no written record.

The prophets were the conscience of Israel. Their mission was to try to save the nation from idolatry, and failing in this, to warn that it would be destroyed. But they held out a ray of hope. A REMNANT of Israel would be saved out of which there would come an influence to bring the world to Jehovah. This influence they call THE BRANCH, a prophecy of the coming of Christ, a branch out of the family tree of David who became the Savior of the world.

Although the books of prophecy contain some history and much warning and exhortation, there is also a predictive element. They foretell the destruction of such great cities as Nineveh and Babylon, and dwell at length upon the coming of the Messiah, or Christ, who would be a deliverer and establish His kingdom. The fulfillment of these many prophecies strengthens our faith in God, in Jesus Christ as our Savior, and in the Bible as the inspired word of God.



The Major Prophets

Foremost among the major prophets was **Isaiah**. Since much of his message deals with the coming of Christ he has been called the "messianic prophet." He correctly predicted that the Messiah would be of the seed of David. The 53rd chapter of his book is probably the most beautiful prophecy of Christ in the Bible.

Jeremiah was the weeping prophet as the title of one of his books, Lamentations, indicates. He warned Judah to repent, forecasting its destruction if it did not. A bachelor, he was fearless in his preaching and often imprisoned. **Ezekiel** and **Daniel** were prophets during the Babylonian captivity. Ezekiel's writings are highly symbolic and somewhat difficult to understand. The book of Daniel, on the other hand, contains considerable history as well as predictions pertaining to the future of Babylon and Persia. It was he who so clearly foretold the establishment of the kingdom of Christ by saying, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel 2:44.)

The Minor Prophets

Joel was possibly the first prophet to leave us a book. His prophecy to Judah included a call to repentance by God's people. **Jonah** was sent to warn the wicked city of Nineveh to repent. It did, but 150 years later the Lord found it necessary to send **Nahum** to repeat the warning. This time it did not repent and was destroyed. The prophecy of **Obadiah**, only one chapter long, is also directed against a neighboring country, the land of Edom, southeast of the Dead Sea. The forecast of its doom was remarkably fulfilled in the utter destruction of the nation.

The prophets **Amos** and **Hosea** were contemporaries who bore a special message to the northern kingdom of Israel. Amos, a herdsman, did not confine his warnings to Israel, however, but also pronounced his woes upon Judah and other nations. Hosea used the tragedy of his own life to show that as his wife had proved unfaithful to him, so Israel had committed spiritual adultery in its unfaithfulness to the laws of God.

Zephaniah and **Micah** were both sent to Judah. They denounced the sins of God's people, but still held out hope for them. Zephaniah prophesied that a remnant of Israel would be saved. Micah declared that the Messiah would come from the little village of Bethlehem.

The justice of God is vindicated in the writings of **Habakkuk** who lived during the beginnings of the Babylonian oppression of Judah. The keynote of the book is expressed in the thought, "The righteous shall live by his faith." (Hab. 2:4—A.S.V.) The prophets **Haggai** and **Zechariah** were sent to the Jews to inspire them in the rebuilding of the temple after the return from Babylonian captivity. The book of Zechariah is strongly messianic. Among other things it foretold that Christ would be sold for thirty pieces of silver. **Malachi** closes the Old Testament prophecies with a denunciation of the vain worship of the Jews and a promise that God would send Elijah the prophet before the day of the Lord. This was a prediction that John the Baptist would precede the Christ.

"Seek and Ye Shall Find"

Fill in the blanks:

1. What is the longest chapter in the Bible?
2. What book tells about a man who lost everything?
3. What book is a collection of wise sayings?
4. How many books of prophecy are there in the Old Testament?
5. Who wrote the book of Lamentations?
6. Who is often called the "messianic prophet"?
7. Who was the weeping prophet?
8. What is the last book of the Old Testament?
9. What two men prophesied against Nineveh? and

Circle the letter representing the correct scripture location:

- a b c 1. "The Lord is my shepherd; I shall not want." (a) Ecclesiastes 1:2; (b) Psalm 23:1; (c) Psalm 117:1.
- a b c 2. "I know that thou canst do every thing, and that no thought can be withholden from thee." (a) Job 42:2; (b) Song of Solomon 1:1; (c) Psalm 9:2.
- a b c 3. "A good name is rather to be chosen than great riches." (a) Psalm 19:7; (b) Ecclesiastes 12:13; (c) Proverbs 22:1.
- a b c 4. "Remember now thy Creator in the days of thy youth." (a) Job 42:12; (b) Ecclesiastes 12:1; (c) Song of Solomon 2:15.
- a b c 5. "I am the rose of Sharon, and the lily of the valley." (a) Psalm 24:8; (b) Song of Solomon 2:1; (c) Proverbs 12:16.
- a b c 6. "To every thing there is a season, and a time to every purpose under the heaven." (a) Ecclesiastes 3:1; (b) Job 9:29; (c) Proverbs 23:9.

- a b c 7. "Who can find a virtuous woman? for her price is far above rubies?" (a) Song of Solomon 4:1; (b) Proverbs 31:10; (c) Proverbs 14:12.
- a b c 8. "O give thanks unto the Lord; for he is good: because his mercy endureth for ever." (a) Psalm 121:2; (b) Job 1:22; (c) Psalm 118:1.

Fill in the blanks in the following prophecies:

- Isaiah 53:7 (speaking of Christ) — "He was _____, and he was afflicted, yet he _____ not his mouth: he is brought as a _____ to the slaughter, and as a _____ before her shearers is dumb, so he openeth not his mouth."
- Zechariah 11:12 (speaking of Christ's being sold by Judas) — "And I said unto them, If ye think _____, give me my _____; and if not, forbear. So they weighed for my price _____ pieces of silver."
- Jeremiah 50:40 (concerning the eternal destruction of Babylon) — "As God overthrew _____ and _____ and the neighbour cities thereof, saith the Lord; so shall no man abide there, neither shall any son of _____ dwell therein."
- Jonah 3:4 (Jonah's prophecy against Nineveh) — "And Jonah began to enter into the _____ a day's _____, and he cried, and said, Yet _____ days, and Nineveh shall be _____."

Name _____ Grade _____

Address _____ Date _____

City _____ By _____

STUDIES IN THE BIBLE — LESSON 9

STUDIES IN THE BIBLE



Jesus Christ — His Birth and Baptism

Lesson 10

We now begin a study of the life of the greatest man who ever lived. Jesus Christ was much more than a man; He was and is the Son of God. The story of His human existence is told in the first four books of the New Testament (Matthew, Mark, Luke, and John) commonly called the gospels. But in a larger sense the whole Bible revolves around Christ. As early as the first book in the Bible God promised Abraham that in his seed all nations of the earth would be blessed. This promise was fulfilled in Jesus. Furthermore, in our last lesson we learned that many Old Testament prophecies foretold the coming of the Messiah. We shall find in future study that the entire New Testament tells us about Christ, His teachings, and His church.



The four gospels are four separate biographies of Jesus. While they overlap in some respects, each mentions some things not related in the others. Matthew shows that Jesus was the promised Messiah and often quotes the prophets to show how Christ fulfilled their predictions. Mark emphasizes the things Jesus **did** more than His teachings. Luke depicts the humanity of Jesus by describing His interest in the suffering of man. John writes to prove the deity of Christ and in recording the things which Jesus did says that they were written "that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name." (John 20:31.)

John The Baptist

It is proper to say something here about the harbinger of Christ. John the Baptist was a cousin of Jesus who should not be confused with John, the apostle, author of the gospel of John. John was called the Baptist because he baptized. The American Standard Version sometimes refers to him as John the Baptizer which is really more accurate. He was a forerunner of Christ and as prophesied by Isaiah, he came to "prepare . . . the way of the Lord, make his paths straight." (Matt. 3:3.)

John was an unusual man, dressing in camel's hair and eating locusts and wild honey! He preached in the wilderness and baptized in the River Jordan those who came to him. He informed the multitudes that he was not the Christ, but that they should look for one who would come after him. Fearless in denouncing the sins of the time, he called on the people to repent. After he immersed Jesus at the high point of his career, he gradually faded in importance until he was arrested and beheaded by King Herod. As great a man as he was, Jesus says of him, "He that is least in the kingdom of heaven is greater than he." (Matt. 11:11.) Truly, the Lord's church was not to be built upon John the Baptizer, but upon Jesus Christ, the savior of the world.

The Pre-existence Of Christ

The Son of God existed in the beginning with the Father. We are told, "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1.) In verses 14-17 of the same chapter we learn that the Word was Jesus Christ. Thus, when God said in the creation, "Let us make man in our image," (Gen. 1:26) Christ was there. As God's only begotten son He was sent to earth to redeem the world from sin.

The Birth Of Jesus

Jesus was born about 4 B. C. Because of a chronological mistake when our present method of reckoning time from His birth was begun, He was not born in the year 1 A. D. as might be supposed. His mother was the virgin Mary who conceived by the Holy Spirit of God. Thus He was both human and divine, born of a human mother and a divine father. His human genealogy shows that He was of royal birth, a direct descendant of King David. His kingdom, however, was destined to be spiritual rather than temporal as was David's.

Circumstances caused Jesus to be born in Bethlehem in fulfillment of the prophecy of Micah who had said of that village, "Out of thee shall he come forth unto me that is to be ruler in Israel," (Micah 5:2.) A Roman pronouncement required Mary and her husband, Joseph, to go to Bethlehem for a special census. Arriving there they could find no room at the inn which necessitated their finding quarters in a stable. There, in the most humble of all places, the baby Jesus was born to be wrapped in swaddling clothes and laid in a manger. The birth of the Son of God was announced by angels to shepherds in the countryside who immediately went to Bethlehem to see the young child. In the meantime, wise men from the East (the Bible doesn't say there were three) followed a star until they found the newborn infant. On the way they inquired of King Herod where the Messiah was to be born. Herod, fearing for his throne, issued an edict that all children from two years of age and under should be slain. But he did not succeed in killing Jesus as he had hoped because Joseph, being warned by God, took Jesus and His mother and fled into Egypt.

His Childhood

Joseph and his family remained in Egypt until the death of Herod. When they returned they went to Nazareth in Galilee rather than to Bethlehem in Judea where Jesus had been born. Galilee was the most northern province in Palestine while Judea was the farthest south. In between lay Samaria. The early life of Jesus was spent at Nazareth where He learned the carpenter's trade. At the age of twelve He went to Jerusalem with Joseph and Mary. There they lost Him to find Him later in the temple discussing difficult points of the law with the teachers. We know nothing more of His boyhood except that He "increased in wisdom and stature, and in favour with God and man." (Luke 2:52.)

His Baptism

At the age of thirty Jesus was baptized by John in the Jordan River. John, knowing that Jesus was without sin, hesitated to baptize Him. But Jesus insisted, saying that "it becometh us to fulfill all righteousness." (Matt. 3:15.) Since Jesus was sinless He was not baptized for the remission of sins as were those converts on the day of Pentecost. (Acts 2:38.) Sometimes artists picture John sprinkling water on the head of Jesus, but the actual record shows that he immersed Him. (See Matt. 3:16; Mark 1:10.) When Jesus came up out of the water the spirit of God in the form of a dove descended on Him and a voice from heaven said, "Thou art my beloved Son, in whom I am well pleased." (Mark 1:11.) God thus attested to the deity of His Son.

Beginning Of His Ministry

Following His baptism, Jesus went into the wilderness where He fasted forty days. At the end of this time the devil appeared, tempting Him in various ways. But Jesus did not yield, nor did He ever succumb to the temptations of sin. Thus at His crucifixion He was a spotless offering for the sins of man. Christ first came to public attention in the village of Cana in Galilee when He performed His first miracle, that of turning water into wine. He soon was to perform many other miracles. Shortly Jesus moved to the city of Capernaum by the Sea of Galilee and there made His home during most of His personal ministry which we shall study in our next lesson.

"Seek and Ye Shall Find"

Fill in the blanks:

1. The four biographical books which tell us about Christ are _____, and _____.
2. They are commonly called the _____.
3. _____ the _____ was a cousin of Jesus.
4. His food was _____ and wild _____.
5. He was arrested and beheaded by King _____.
6. Jesus was born about the year _____ in the village of _____.
7. Herod tried to kill Jesus so Joseph fled with his family to _____.
8. When they returned they settled in the city of _____ in the province of _____.
9. Jesus visited Jerusalem with Joseph and Mary at the age of _____.
10. Jesus was baptized by _____ in the river _____.
11. He performed His first miracle in the village of _____.
12. Afterwards He made His home at _____ by the Sea of Galilee.

The visit of the shepherds is told in Luke 2:8-20. Before each statement write the number of the verse in which it is found:

- | | |
|-------------|--|
| Verse _____ | 1. "And the angel said unto them. Fear not: for, behold, I bring you good tidings of great joy." |
| Verse _____ | 2. "Ye shall find the babe wrapped in swaddling clothes." |
| Verse _____ | 3. "Glory to God in the highest." |
| Verse _____ | 4. "Let us now go even unto Bethlehem." |
| Verse _____ | 5. "But Mary kept all these things, and pondered them in her heart." |

Following is the account of the baptism of Jesus from Matt. 3:13-17. Fill in the blanks in the scripture:

"Then cometh Jesus from _____ to Jordan unto _____ ,
to be baptized of him. But John forbad him, saying, I have need to be
_____ of thee, and comest thou to me? And Jesus answering
said unto him, Suffer it to be so now: for thus it becometh us to fulfil all
_____. Then he suffered him. And Jesus, when he was
baptized, went up straightway _____ of the _____ :
and lo, the heavens were opened unto him, and he saw the Spirit of God descending
like a _____ , and lighting upon him: and lo a voice from
heaven, saying, This is my beloved Son, in whom I am well pleased."

Read the account of the temptation of Christ in Matthew 4:1-11. Write true or false before each statement:

- _____ 1. Jesus fasted in the wilderness for sixty days and nights.
- _____ 2. The devil told Him that if He was the Son of God to turn those stones into meat.
- _____ 3. Next the devil took Him into the holy city and set Him upon a pinnacle of the temple.
- _____ 4. The devil also quoted a scripture when he told Christ to cast Himself down.
- _____ 5. Jesus replied, "It is written again, Thou shalt not tempt the Lord thy God."
- _____ 6. Next the devil took Jesus down into a deep valley.
- _____ 7. He offered Jesus all the kingdoms of the world and the glory of them if Jesus would but worship him.
- _____ 8. Jesus yielded to this third temptation of the devil.

Name.....

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STUDIES IN THE BIBLE — LESSON 10

STUDIES IN THE BIBLE



Jesus Christ — His Ministry

Lesson 11

The personal teaching ministry of Christ lasted about three and a half years. During this time He traveled over Palestine, performing miracles and teaching a new way of life. At the end of this period He was arrested and crucified at Calvary, surrendering His life that the world might be redeemed.

In the previous lesson we left Jesus at Capernaum, His headquarters during much of His ministry. He soon left Galilee for Judea to attend the Feast of the Passover at Jerusalem. While there He cast the money changers out of the temple and had His famous discussion with Nicodemus about the new birth. Returning to Galilee through Samaria, He met a woman at Jacob's well near the city of Sychar. After talking with her at length about spiritual matters, He concluded with the profound thought, "God is a Spirit; and they that worship him must worship him in spirit and in truth." (John 4:24.)

The Galilean Ministry

After His return to Galilee, Jesus remained there for about two years, teaching and healing the sick. So far as we are told, He returned to Jerusalem only once during this period—to attend the Passover Feast. One time He visited Phoenicia, the only occasion He left Palestine after having been brought back from Egypt as a child.

Early in His Galilean ministry Jesus returned to Nazareth, His boyhood home. Surprisingly He was rejected by His own people who refused to believe the things they had heard about Him. In the following months Jesus healed many in the hills of Galilee. Some came for miles that they might hear Him teach or that they might receive the benefit of His healing powers. Thousands followed Him on His various journeys into the Galilean villages, or into the desolate areas surrounding the Sea of Galilee. On one of these trips to a mountain near Capernaum Jesus preached His "Sermon on the Mount" recorded in chapters 5, 6, and 7 of Matthew. It is probably the most famous sermon ever delivered. On one occasion nightfall found 5000 men listening to His words of life. Only five loaves of bread and two small fish were available as food for the multitude, but Jesus by a miracle fed them all. On still another occasion He fed 4000 men in a similar way. Naturally, some followed Him because they hoped they might get another free meal, but most were hungry for the spiritual food which He broke in their presence. So great did His popularity become that when He one time crossed the Sea of Galilee to escape the multitudes they walked around the lake and found Him on the other side.



Jesus did not confine His associations to the respectable. He once ate a meal with a group of publicans, the despised tax collectors of the time. For this He received much criticism, but He retorted, "I am not come to call the righteous, but sinners to repentance." (Matt. 9:13.)

Special mention should be made of His taking three of His closest disciples with Him to the top of a mountain to pray. While they were there Jesus was transfigured in a most glorious fashion and Moses with Elijah appeared, talking with Him. When Peter suggested building a tabernacle for each of the three before him, a voice out of heaven said, "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5.) Thus the voice of the Father Himself declared that the authority of His Son is supreme. We are to be subject neither to Moses nor to the law that he gave, but the sovereignty of Jesus Christ is absolute.

The Ministry In Judea And Perea

After two years of teaching in Galilee Jesus returned to Jerusalem for the Feast of the Tabernacles. Even before this the Pharisees (the leading religious and political sect among the Jews) had begun to oppose Him. Their lawyers had attempted to ensnare Him with words, but always they had failed. Now they sought to kill Him, but they discovered that His popularity was still too great for such an attempt. Jesus was able to leave Jerusalem in peace and He journeyed across the Jordan River into Perea. It was here and in Judea that Jesus spent His last months before His arrest and crucifixion. As He traveled back and forth across the two provinces, He prepared His disciples for the day when He would no longer be with them as their shepherd.

The Apostles

Jesus had many disciples. Anyone who truly follows Him is His disciple. Jesus knew that after He was gone others would have to carry on His work. He therefore appointed twelve of His disciples as apostles. An apostle is one who is sent with a commission. In another lesson we shall study the commission which Jesus gave to His apostles. Of the twelve He selected there were at least two sets of brothers—**Peter** and **Andrew**; and the sons of Zebedee, **James** and **John**. As members of the inner circle, Peter, James, and John accompanied Him when others did not. Another apostle was **Matthew**, a former tax collector who later wrote the gospel of Matthew. Then there were **Philip**, **Bartholomew**, **Thomas** (who is remembered because he doubted that Jesus had arisen from the grave), **James the son of Alphaeus**, **Thaddaeus** or Judas as he was sometimes called, **Simon the Zealot**, and last of all the betrayer, **Judas Iscariot**. Most of these were fishermen from the Sea of Galilee. Their training included the witnessing of deeds performed by Christ and listening to His teachings. He also sent them forth to preach and to heal the sick, giving them valuable experience.

The Miracles Of Jesus

No study of the life of Christ is complete without special notice of His miracles. His fame rested not only on His teaching, but also on the works which demonstrated His deity.

Thirty-five recorded miracles performed by Jesus are mentioned in the gospels. Many others are alluded to. Of those named seventeen were bodily cures. Those who were helped by Jesus included several blind men whose sight was restored, a centurion's servant who was healed of paralysis, and a man born deaf and dumb who was made to hear and speak. Also six possessed of devils were cured. Three were raised by Jesus from the dead. These were the son of a widow of Nain; the daughter of Jairus, a ruler of the synagogue; and Lazarus, brother of Mary and Martha, dear friends of Jesus. We are told of nine miracles by Christ over the forces of nature. These included the feeding of the 5000 and the 4000, His walking on the Sea of Galilee, and His stilling of the tempest on the same body of water.

Christ did not work miracles just to make people well. He performed them that men would believe His teachings and realize His deity. When He healed an individual the healing was instantaneous. It did not take a period of days as is true with some who claim to heal miraculously today. Likewise, He healed many of whom He required no faith. Lazarus obviously did not have faith when Jesus raised him from the dead. Modern "faith healers" who say that they cannot heal without faith on the subject's part obviously do not follow the example of Jesus.

What Happened To the Twelve?

The New Testament does not tell us much about the apostles after Pentecost when all were present at the establishment of the church. They remained in Jerusalem after the first major persecution scattered most of the Christians. (Acts 8:1.) The Acts records Peter's early activities in Palestine and those of John when in the company of Peter. Judas, the betrayer, took his own life when Jesus was crucified. The only other one of the twelve whose death is recorded in the Bible is James, executed by Herod in 44 A.D. (Acts 12:2.) The historian Eusebius relates a tradition that the apostles drew lots for mission fields and that they went throughout the earth preaching the word. All, except John, are believed to have died as martyrs. John spent many years at Ephesus, was banished to the Isle of Patmos late in life, and died a natural death at the end of the first century.

"Seek and Ye Shall Find"

Write true or false before each statement:

- _____ 1. The personal ministry of Christ lasted seven years.
- _____ 2. While in Jerusalem for the Passover, Jesus cast the money changers out of the temple.
- _____ 3. The ministry of Jesus in Galilee lasted about two years.
- _____ 4. When He visited His own people at Nazareth they had a big celebration for Him.
- _____ 5. Jesus once fed 5000 men with 25 loaves and three fish.
- _____ 6. Some followed Him because they hoped to get a free meal.
- _____ 7. Jesus was afraid to eat with sinners such as the publicans.
- _____ 8. The last teaching of Jesus before His crucifixion was done in Perea and Judea.

Match the apostle in the right hand column with the description in the left hand column by placing the number in the blank. First one is done correctly:

- | | |
|---|-------------------|
| _____ 6 _____ He betrayed Jesus. | 1. Peter |
| _____ He was the brother of Andrew. | 2. James |
| _____ He doubted Jesus had arisen from the grave. | 3. Simon |
| _____ He was a former tax collector. | 4. John |
| _____ He was killed by Herod. (Acts 12:1, 2.) | 5. Thomas |
| _____ With Peter and James, he was in the inner circle of apostles. | 6. Judas Iscariot |
| _____ He was called the Zealot. | 7. Matthew |

In each blank write the correct number:

1. How many recorded miracles did Christ perform?
2. How many did He raise from the dead?
3. Out of how many did He cast devils?
4. How many miracles did Jesus perform over the forces of nature?
5. What was the **total** number of men fed by Christ on the two occasions He fed a great multitude?
6. How many bodily cures by Christ are recorded?

Read Luke 7:1-18 and fill in the blanks:

When Jesus had ended His sayings He went into the city of
There a man who was a sent to Him saying his servant
was at the point of death. The elders of the Jews asked Jesus to heal the servant
because the man had built them a Jesus said of
him, "I have not found so great faith, no, not in"
Jesus healed the servant. The next day Jesus went to the city of
He saw people carrying out a man. Jesus said to his
mother, "..... not." He touched the bier and said, "Young man,
I say unto thee, ..." The man who had been dead sat up
and began to The people glorified God saying that a
great had risen up among them.

Name..... Grade.....
Address..... Date.....
City..... By.....

STUDIES IN THE BIBLE — LESSON 11

STUDIES IN THE BIBLE



Jesus Christ — His Teaching

Lesson 12

Jesus Christ was the world's master teacher. His miracles were great; His teachings even greater. In this lesson we shall study what Jesus taught and how He taught it.

How Jesus Taught

The teaching of Jesus was characterized by **simplicity**. He used words the common people could understand and took His illustrations from those things with which they were familiar. Many of His principles were set forth by parables. A parable is a true-to-life story with a lesson. Thus while the story of the prodigal son (Luke 15:11-32) is a wonderful story that could have happened, Christ



did not tell it just to entertain His listeners. He intended to show that a loving God will receive again His children when they stray. The number of Christ's parables is usually placed between 27 and 50, depending on what is classified as a parable. Of these a majority deal with human beings while the others are built around animals or plants or other objects with which the people were familiar.

The parable of the sower is typical of Jesus' parables. In it He tells about a man who went forth to sow. Some of his seed fell by the wayside, other on rocky ground or among the thorns, while some was planted in good ground. Only that which fell on the good ground brought forth fruit. After Jesus related this story, He then told His disciples what it meant—the seed was the word of God and the way it grew or failed to grow represented the way men received or rejected the word of God, and the fruits they brought forth in their lives.

Jesus made effective use of questions. Once He asked, "Who is my mother?" He startled the people by answering His own question by saying, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and **mother**." (Matt. 12:50.) When His enemies tried to catch Him in a dilemma, He asked them a question. When they were unable to answer His interrogation, He refused to answer theirs. Sometimes He taught by example as He did when He washed His disciples' feet. He did not wash their feet because they were dirty, but to show that true greatness is measured by the service one renders to his fellow men.

What Jesus Taught

The things Jesus taught are more important than His methods. He gave man a completely new way of life which is summed up in what has been called the golden rule of the Bible, "**Whatsoever ye would that men should do to you, do ye even so to them.**" (Matt. 7:12.) This way of life is far above that of any pagan religion and is even superior to the law of Moses.

The essence of the teachings of Jesus is in the **Sermon on the Mount** found in Matthew 5, 6, and 7. The student should read the entire discourse. The sermon does not have a connected thought, but is made up of sayings on different subjects. It begins with a group of "beatitudes" in which blessing is pronounced upon those who please God. For example, "Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God." (Matt. 5:7,8.) You will note that Jesus gives His blessing, not to the rich or famous, but to those whose hearts are right and who strive to serve God by serving their fellow men. In fact, by teaching, "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven," (Matt. 6:19, 20) the Lord shows that true riches are to be found in spiritual, not material things.

In the sermon Jesus shows that we may sin by thought as well as by action. "Ye have heard that it was said by them of old time, Thou shalt not kill . . . but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment." (Matt. 5:21, 22.) Again, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:28.)

The words of Jesus on the subject of divorce are very clear. "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." (Matt. 5:32.) Equally plain is His declaration about oaths. "But I say unto you, swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool." (Matt. 5:34, 35.)

Jesus taught the principle of non-resistance in the Sermon on the Mount. Perhaps no teaching goes more counter to human nature than this. Yet if all men carried it out wars would cease tomorrow. Hear Him as He says, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek turn to him the other also." (Matt. 5:38, 39.) This is hard to do, but it lies at the basis of all Christ's teachings.

The Kingdom Of God

During His personal ministry Jesus taught much about the kingdom of God. Many of His parables compared the kingdom of God to such familiar things as leaven or mustard seed. Daniel had prophesied that God would establish an indestructible kingdom. (Daniel 2:44.) The Jews were looking for a temporal kingdom, but the kingdom Christ came to establish was a spiritual one. He was to reign, not on the throne of David in Jerusalem, but in the hearts of men. Jesus did not teach that He would ever establish an earthly kingdom, but He did teach that His kingdom was the church (Matt. 16:18, 19) and that it soon was to be established. In another lesson we will learn how and when it was set up.

Jesus had much to say about heaven and hell. He portrays heaven as a place to be inherited by those faithful to the Lord, but hell as the unhappy fate of those who reject God. He taught that the unprepared would be cast "into a furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13:42.) But He also showed that God loved man so much that He sent His son to save him from that terrible fate.

Jesus claimed to be the Son of God. He was much more than a good moral man who taught others how to live better. He came to save the world from sin. If Jesus was not God's Son, then He was the greatest impostor in history, and His teachings cannot be trusted. But those very teachings are within themselves proof that He is the Son of God and that His claims to deity are valid.

The Invitation Of Jesus

It is the wish of the Savior that men come to Him. But while He will compel no man to accept Him, He invites all. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30.) Dear student, have you accepted His invitation?

"Seek and Ye Shall Find"

Write true or false before each statement:

- 1. A parable is a story with a lesson that is true-to-life.
- 2. Jesus said, "Whosoever refuses to do the will of my Father is my mother."
- 3. He once taught His disciples by washing their feet.
- 4. The golden rule is, "If a man hits you, hit him back."
- 5. The Sermon on the Mount is found in chapters 13, 14, and 15 of Matthew.
- 6. It begins with a group of statements called the beatitudes.
- 7. Jesus taught His disciples that it does not make any difference what you think.
- 8. He came to establish a spiritual kingdom.
- 9. Jesus described the place of punishment as a "furnace of fire."
- 10. He did not claim to be the son of God.

Fill in the blanks in each quotation from Jesus:

1. "Seek ye the kingdom of God." Matt. 6:33.
2. "I am the of the world." John 8:12.
3. "I am the true" John 15:1.
4. "No man, having put his hand to the plough, and looking back, is fit for the of God." Luke 9:62.
5. "Judge not, that ye be not" Matt. 7:1.
6. "Search the" John 5:39.
7. "Ye are the of the earth." Matt. 5:13.
8. "Broad is the way, that leadeth to" Matt. 7:13.
9. "Except a man be born of and of the Spirit, he cannot enter into the kingdom of God." John 3:5.
10. "For what shall it profit a man, if he shall gain the whole world and lose his own" Mark 8:36.

Read the beatitudes in Matthew 5:1-11. In each blank place the number of the phrase in the right hand column before the statement which it matches. First one is done correctly:

- | | | |
|-------|--------------------------------|--|
| 5 | Blessed are the pure in heart | 1. For they shall inherit the earth. |
| | Blessed are they that mourn | 2. For theirs is the kingdom of heaven. |
| | Blessed are the peacemakers | 3. For they shall obtain mercy. |
| | Blessed are the poor in spirit | 4. For they shall be called the children of God. |
| | Blessed are the meek | 5. For they shall see God. |
| | Blessed are the merciful | 6. For they shall be comforted. |

To what does Jesus compare the kingdom of heaven in each of these scriptures:

1. Matthew 13:44
2. Matthew 25:1
3. Matthew 13:31
4. Matthew 13:33
5. Matthew 13:47

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

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Name.....	Grade.....
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STUDIES IN THE BIBLE



The Crucifixion Of Christ

Lesson 13

The most important event in the world's history was the crucifixion (and the resurrection) of Christ. Approximately one-third of the four gospels deals with the last week of the life of Jesus and His death, burial, and resurrection. In this lesson we shall study His crucifixion.

The Last Week

For some time Jesus had warned the twelve that He would soon be leaving them. Seemingly, however, they did not understand this as they had not yet fully comprehended the spiritual nature of His kingdom. They still expected Him to reign over a temporal domain. It was probably this same belief that caused many of the people to go before Jesus as He rode into Jerusalem on the colt of an ass. They spread branches in His way as they went and cried, "Hosanna in the highest." This was on Sunday, just five days before the one whom they triumphantly proclaimed was to be crucified.



The next day Jesus entered the temple as He had three years before and overturned the tables of the money-changers who were trying to make excessive profits from the people who came to worship. This intensified the determination of His enemies to kill Him. When Judas Iscariot, one of the twelve, came the following day to the chief priests offering to betray Christ, he found them eager to take advantage of his treachery. A bargain was struck and for thirty pieces of silver or about twenty dollars in our money, Judas agreed to betray Jesus.

The Passover Supper

On the night of His betrayal Jesus met with His disciples in an upper room to eat the Feast of the Passover. At this time He gave the disciples His last words of exhortation, showed them a wonderful example of service by washing their feet, and offered to God that prayer for unity of all His disciples recorded in John 17. During the Passover Jesus instituted in the presence of the disciples the beautiful memorial known as the Lord's supper. He first took the unleavened bread of the Passover and then the fruit of the vine (grape) and gave them to His disciples saying, "This is my body" and "This is my blood." (Matt. 26:26, 28.)

Some have understood the words of Jesus to imply that the bread and fruit of the vine were His literal body and blood. The fallacy of this argument is easily seen when we consider that as He spoke both His body and His blood were before them in their entirety. Jesus was simply employing a figure of speech known as a metaphor in which a word suggesting one kind of object or idea is substituted for another by way of implying an analogy between them. Thus in saying, "This is my body" Jesus was declaring, "This represents my body."

Gethsemane

After the supper Jesus left Jerusalem with His disciples and crossed the brook Kedron to reach the Garden of Gethsemane. There He earnestly entreated the Father to let His cup of suffering pass from Him if it were God's will. But it was not the will of God that He escape the suffering of the cross, even as it is not His will today to grant everything that His children ask. In His agony Jesus sweat as it were great drops of blood. He returned to where He had left the disciples and found them sleeping, at the very time He needed them most. Three times Jesus prayed in this way and then, with His disciples, prepared to leave the garden. But at that moment they were met by a multitude who had come to take the Prince of Peace with swords and staves. They were led by Judas who went straight to Christ and kissed Him to show his accomplices which man they sought. In a brief flash of courage Peter drew his sword and struck off the ear of the high priest's servant, but a moment later all of the disciples, including Peter, fled, leaving Jesus alone in His last hours before His death.

The Trial

The trial of Christ was both irregular and illegal by judicial standards. In the dead of night He was first taken to Annas, father-in-law of the Jewish high priest Caiaphas. From Annas He was sent to Caiaphas who pronounced Him worthy of death. During these dark hours of the night Peter, afraid of the scorn of the Jews, denied that he even knew Jesus. First Judas had betrayed Him and now Peter denied Him. But while Judas went and hanged himself, Peter repented with bitter tears and thereafter remained faithful to the Lord.

After sunrise Christ was taken before the Jewish council where the decision of Caiaphas was formally approved. Under Roman law, however, the Jews did not have authority to condemn a man to death. They sent Jesus, therefore, to the Roman governor Pilate who could find no fault in Him. Pilate sent Him to Herod who had jurisdiction over Galilee where Jesus had done most of His preaching. Herod then sent Him back to Pilate. Pilate tried to find a way to release Him and still please the people, but failing in his effort he gave his consent to crucify Him although he knew He was innocent. He was turned over to the Roman soldiers who brutally mocked Him and whipped Him and then led Him away to be crucified.

The Crucifixion

Jesus was crucified at about 9:00 o'clock Friday morning (some say Thursday) at a place outside Jerusalem called Golgotha or Calvary. In English it means "skull". Over His head on the cross was the inscription, "JESUS OF NAZARETH, KING OF THE JEWS". On each side they crucified a common thief to show their contempt for Him. This was the darkest hour in the world's history, yet out of this darkness would soon come light as Jesus conquered death and the grave.

The seven recorded sayings of Christ upon the cross tell the story of His death. (1) **"Father, forgive them; for they know not what they do."** Below the soldiers were parting His garments. (2) To His mother, **"Woman, behold thy son!"** To John, commending her to his care, **"Behold thy mother!"** (3) To the thief who asked the Lord to remember him, **"Verily I say unto thee, Today shalt thou be with me in Paradise."** It was now noon. For the next three hours the whole earth was darkened. (4) **"My God, my God, why hast thou forsaken me?"** (5) **"I thirst."** They gave Him vinegar to drink. (6) At about 3:00 o'clock He cried out, **"It is finished."** (7) **"Father, into thy hands I commend my spirit."** At His death the earth trembled with an earthquake and the veil of the temple was rent in two, signifying the end of the law of Moses. Observing the events of this hour, the centurion who had crucified Him said, **"Truly this was the Son of God."** (Matt. 27:54.)

Nicodemus, who had once come to Christ by night, and a rich man, Joseph of Arimathaea, buried Jesus in Joseph's tomb with the help of several women.

Night was now on them, so they decided to wait until after the sabbath (Saturday) to finish their work. Pilate placed a guard at the grave to prevent the disciples of Jesus from stealing the body. But when the women returned on the first day of the week, the stone before the sepulchre was moved and the grave was empty! Jesus had arisen! This will be our next lesson.

One Solitary Life

Here is a young man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until he was 30, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled 200 miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself.

While he was still a young man, the tide of public opinion turned against him. His friends ran away. He was turned over to his enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. While he was dying, his executioners gambled for the only piece of property he had on earth, and that was his coat. When he was dead, he was laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone, and today he is the central figure of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as has that One Solitary Life.

Author Unknown

"Seek and Ye Shall Find"

In each blank write the correct name:

- _____ 1. Who betrayed Jesus with a kiss?
- _____ 2. To whom did Jesus commit the care of His mother?
- _____ 3. Who was the father-in-law of the high priest?
- _____ 4. Who was the high priest?
- _____ 5. Who denied that he knew Jesus?
- _____ 6. Who knew that Jesus was innocent but gave his consent to crucify Him?
- _____ 7. Who had jurisdiction over Galilee?
- _____ 8. In whose tomb was Jesus buried?

Read the trial of Jesus recorded in Luke 23:1-26. Write true or false:

- _____ 1. Pilate asked Jesus if He were king of the Jews.
- _____ 2. Pilate then said, "There is no doubt the man is guilty."
- _____ 3. Pilate sent Jesus to Herod because He was from Galilee over which Herod had jurisdiction.
- _____ 4. Herod was glad to see Jesus.
- _____ 5. Herod told the soldiers not to mock Jesus.
- _____ 6. Pilate's sending Jesus to Herod made them enemies.
- _____ 7. After Jesus was sent back to Pilate, Pilate said that he would chastise Jesus and release Him.
- _____ 8. Since it was the custom to release a man at the feast, the people asked that Barabbas be released to them.
- _____ 9. Against Christ they cried out, "Shoot Him, shoot Him."
- _____ 10. Pilate finally gave in and agreed to let them do to Jesus as they wanted.

Match the scripture locations with the statements made by Jesus on the cross by writing scripture references in the blanks.

- | | |
|--|------------|
| _____ 1. "I thirst." | Luke 23:46 |
| _____ 2. "Father, forgive them." | John 19:26 |
| _____ 3. "It is finished." | Luke 23:34 |
| _____ 4. "Woman, behold thy son." | John 19:28 |
| _____ 5. "Today shalt thou be with me in paradise." | Mark 15:34 |
| _____ 6. "Father, into thy hands I commend my spirit." | John 19:30 |
| _____ 7. "My God, my God, why has thou forsaken me?" | Luke 23:43 |

Name_____ Grade_____

Address_____ Date_____

City_____ By_____

STUDIES IN THE BIBLE — LESSON 13

STUDIES IN THE BIBLE



The Resurrection Of Christ

Lesson 14

"He is not here, but is risen!" With these words the women who had come to the tomb of Jesus at dawn on the first day of the week were greeted by an angel who stood before them. In keeping with the Law of Moses they had rested on the sabbath and had returned to complete the burial of the Savior which they had begun on the day of His death. Now, they found the stone rolled away and the tomb empty. What had happened to the body of their Lord?

The Appearance of Jesus

The women went to tell the apostles what they had learned. Immediately Peter and John ran to the sepulchre to confirm their report. A little later Mary Magdalene stood weeping near the tomb. Suddenly, Jesus appeared to her, but she did not recognize Him until He called her by name. He told her to go to His brethren to tell them that He would ascend unto the Father. This she quickly did.

About this time Jesus appeared to the other women, possibly including Mary Magdalene. The stories of His appearances raised the hopes of the apostles who had been lost as sheep without a shepherd after the crucifixion. Other reports came to their ears. Christ had shown Himself to two disciples walking in the countryside on the road to Emmaus and had been seen by Cephas (Peter).

Even so they must have been startled when later that day Jesus suddenly appeared in their midst as they were gathered in a closed room. But the lacerations on His body soon convinced them that the One who stood before them was their Master in the flesh. He showed them that He was not in the form of a spirit by eating a broiled fish in their presence. (Luke 24:43.) The apostles no longer doubted the resurrection of Jesus, except Thomas who was absent. When told of these events he declared, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." (John 20:25.) Just a week later Jesus again appeared to the disciples. This time Thomas was present. Christ addressed Thomas:

"Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing." (John 20:27.) Thomas did believe as he cried out, "My Lord and my God." The fact that the apostles, and especially Thomas, were turned from skepticism to belief is one of the strongest proofs of the bodily resurrection of Jesus.



Later Jesus appeared to seven disciples at the Sea of Galilee and to the eleven on a mountain. We are told that He presented himself to 500 at one time and also to James. (1 Cor. 15:6, 7.) Finally, He appeared to all the apostles at His ascension into heaven, forty days after the resurrection. As Jesus spoke His final words of exhortation, He ascended into the clouds of heaven and was seen by them no more.

The Significance of the Empty Tomb

The importance of the resurrection of Jesus is summed up by Paul, "And if Christ be not risen, then is our preaching vain and your faith is also vain. Yea, and we are found false witnesses of God... And if Christ be not raised, your faith is vain; ye are yet in your sins." (1 Cor. 15:14, 15, 17.) Jesus died to atone for our sins. But we could not know that He did so unless we also knew that He arose from the grave, for one who did not have the power to conquer death would not have power to forgive sins. Only in the light of the empty tomb does the cross have significance.

Furthermore, Jesus' resurrection demonstrates the possibility of ours. If He could conquer death for Himself, He can overcome it for His disciples. The Christian's hope of eternal life is inseparably connected to the resurrection of Jesus.

The resurrection of Christ also shows that Jesus brought an end to the old covenant and its law when He died on the cross. The Mosaic Age in which Israel had been living for 1500 years ended at Calvary. There Jesus blotted out "the handwriting of ordinances that was against us...and took it out of the way, nailing it to his cross." (Col. 2:14.) From then on all men, Jews and Gentiles, have lived in the Christian Age, subject to the laws of Christ as recorded in the New Testament.

The Great Commission

Before His ascension Jesus gave His disciples a commission. It is recorded in different forms in the first three gospels. Although He had previously given them a limited commission to go only to the Jews. His new commission was world wide.

Let us read these three accounts: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:19, 20.) "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16.) "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:46, 47.) The chart shows the sum of the three accounts of the Great Commission.

Matt.	Go	Teach		All nations			Baptize	Name of Father, Son, Holy Ghost	Teach
Mark	Go	Preach	Gospel	Every creature	Believe		Baptize		Saved
Luke		Preach		All nations		Repent			Remission of sins
Sum	Go	Teach, preach	Gospel	All nations	Believe	Repent	Baptize	Name of Father, Son, Holy Ghost	Saved, Remission of sins
									Teach

Christianity is aggressive. Jesus insists that His disciples take the gospel to others. Therefore He instructed the apostles to go. They were to teach or preach the gospel,

which, as we shall later learn, includes the good news of the death, burial, and resurrection of Christ. They proclaimed Jesus Christ, not politics, science, or economics. Their message was to be taken to **all nations**. Unlike the Law of Moses, the gospel story is intended for those of every race or nationality who will accept Jesus as their Savior. Christians cannot allow racial prejudice to confine their efforts to tell others about Christ.

The conditions of salvation as given in the commission are simple. A sinner must **believe** in Christ, **repent** and then be **baptized**. Baptism is to be into the **name of the Father, the Son, and the Holy Ghost** (or Holy Spirit) rather than into the name of Jesus only. The blessings of forgiveness of sins and salvation come at the time of one's baptism rather than preceding it. Jesus states, "He that believeth and is baptized shall be saved." (Mark 16:16.) These acts of faith and obedience put one into Christ where Jesus saves him by virtue of His blood shed at Calvary.

The Great Commission concluded by instructing the apostles to teach the converts all of those things which Christ had commanded them. It is not enough to show the lost how to come to Christ. They also must be taught how to live for Him that they may receive the eternal reward at the end of the way.

"Seek and Ye Shall Find"

Fill in the blanks:

1. Jesus was buried in the tomb of of Arimathea.
2. When the women came to the grave on the first day of the week, they saw an sitting on the stone before the grave.
3. When they told the disciples this, ... and ran to see if the tomb was empty.
4. Jesus first appeared to
5. Later He appeared to two disciples on the way to
6. When He first appeared to the apostles, ... was absent.
7. When Jesus appeared to them He ate a
8. Once He appeared to (number) disciples at the Sea of Galilee.
9. He ascended into heaven days after He arose from the grave.

Read John 20 and answer by yes or no:

- 1. Did Mary Magdalene come late on the first day of the week to the tomb?
- 2. Did Peter go into the sepulchre and see the linen clothes?
- 3. Did Jesus say to Mary, "Woman, why weepest thou?"
- 4. Did she know immediately that it was Jesus who spoke to her?
- 5. Did Mary tell the disciples that she had seen the Lord?
- 6. Did Jesus appear that day to the disciples saying, "Peace be unto you"?
- 7. When Thomas saw Jesus did he say, "You are an impostor"?

WHAT EVENT—

1. Makes the death of Christ significant?.....
2. Ended the Mosaic Age?.....
3. Proves the possibility of our resurrection?.....

In the blanks before each phrase from the Great Commission, write the name of the book in which the phrase is found:

- 1. "Preach the gospel to every creature."
- 2. "Beginning at Jerusalem."
- 3. "I am with you alway."
- 4. "He that believeth and is baptized shall be saved."
- 5. "Teach all nations."
- 6. "That repentance and remission of sins should be preached in his name."
- 7. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."
- 8. "Go ye into all the world."
- 9. "Teaching them to observe all things whatsoever I have commanded you."
- 10. "He that believeth not shall be damned."

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

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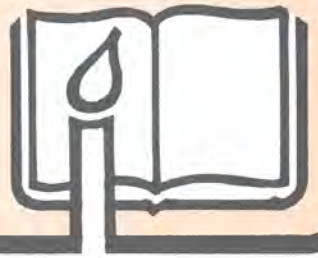
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STUDIES IN THE BIBLE



Sin And Its Consequences

Lesson 15

The great purpose for which Jesus Christ came to earth was to save man from sin. Unless we grasp this important fact, our whole belief in Him is vain. In the next lesson we shall study how we may receive forgiveness of sins through Christ. Before doing so, however, we need to learn something about sin and its consequences.

What Is Sin?

John teaches that "sin is the transgression of the law." (1 John 3:4.) While crime is the transgression of the law of the land and vice is the transgression of the moral standards and customs of the people, sin is the transgression of the law of God. The word literally means "to miss the mark". Since God's will is the mark, whenever we fail to obey it we have sinned.

Many sins are moral in nature. Some of these, such as idolatry, adultery and drunkenness, are condemned in the Bible by name. Other sins, such as gambling, are not mentioned in the Scriptures, but are condemned by moral principles taught in God's word. John sums up all of these works of the flesh by saying, "All unrighteousness is sin." (1 John 5:17.)

Sins of omission are also condemned in the Divine Book. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.) For example, Christians are to visit the sick (Matt. 25:36) but if they know of those whom they should visit and neglect to do so, they have sinned. We must not only not do the things God has forbidden, but we must also do the things He has commanded.

Still another type of sin is that of disobedience to God when no moral principle is involved. King Saul was told to "utterly destroy" the Amalekites. But he thought he knew better than God and saved some of the animals to sacrifice and spared the life of the Amalekite king. Although he violated no moral principle of which we have been informed, he still sinned because he disobeyed God. In a similar way Christians may sin today. For example, Jesus prescribed the elements to be used in the Lord's supper as bread and fruit of the vine. Should we substitute chicken and orange juice for these we would be sinning because in changing God's commands we would be disobeying Him.

The Bible does not teach that there are degrees of sin. It does not condone "little white lies" while denouncing "big black lies". It does teach, "All liars shall have their part in the lake which burneth with fire and brimstone." (Rev. 21:8.) It is true that the physical consequences



of some sins are worse than others. We would all rather that another would hate us than that he would kill us. But from the standpoint of the sinner hatred will cost him eternal life as quickly as murder. John says, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (I John 3:15.)

The Consequences Of Sin

In forbidding Adam to eat of the tree of knowledge of good and evil God said, "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17.) When Adam sinned he did die, both physically and spiritually. As a result of his transgression that day, Adam died physically many years later and his posterity has been subject to physical death since that time.

Of even greater importance is the fact that Adam died spiritually the day he sinned in that he was cast out of God's presence in the Garden. Spiritual death is separation from God as physical death is separation of the soul from the body. We ought never to think of spiritual death as **annihilation**.

All spiritual death is the result of sin. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23.) Again, "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. 8:13.) Paul does not here refer to physical death since we all die physically anyway whether we live after the flesh or after the Spirit. "And you hath he quickened (made alive) who were dead in trespasses and sins." (Eph. 2:1.) "And you, being dead in your sins . . . hath he quickened together with him, having forgiven you all trespasses." (Col. 2:13.) Thus, unless a man is "made alive" spiritually in Christ while he yet lives physically, he will after physical death be separated from God eternally in spiritual death in the lake of fire and brimstone. (Rev. 21:8.)

Is Sin Inherited?

Do we inherit the guilt of the sins of Adam and our parents, or will we be accountable only for those sins which we personally commit? The Scriptures clearly teach that we must answer to God for our own sins rather than those of our ancestors. "So then every one of us shall give account of **himself** to God." (Rom. 14:12.) "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that **he hath done**, whether it be good or bad." (II Cor. 5:10.) "For all have sinned, and **come short** of the glory of God." (Rom 3:23.) Note that Paul teaches that we come short of God's glory through our own sins, not that we are born short through the mistakes of our forebears.

The doctrine that a baby is born with the stain of the sin of Adam and his parents upon him is known as "original sin". It concludes that a little baby who has never personally sinned is forever condemned to hell unless that infant is baptized. Neither the expression "original sin" nor the idea it represents is found in the Bible. God's word teaches the opposite. "The soul that sinneth, it shall die. **The son shall not bear the iniquity of the father**, neither shall the father bear the iniquity of the son." (Ezek. 18:20.) In other words, a child is not accountable for his parents' sins.

This teaching fails to consider that sin is an act ("the transgression of the law" — I John 3:4) and therefore not an inheritable trait. It may no more be inherited than cooking a meal or driving an automobile since these are acts rather than characteristics.

If babies were born sinners, Jesus would not have chosen them as examples for us to follow. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3.) Surely Jesus is not exhorting His disciples to become like sin-blackened children doomed to everlasting punishment. We are the "offspring of God" (Acts 17:29) and our spirits have been given by God. (Ecc. 12:7.) Were the doctrine of original sin true these passages

would imply that we inherit original sin from God Himself which cannot be since God is perfect.

What then, do we inherit from our physical parents? We inherit the ability to know good and evil, and also the human weakness which in time causes us to sin. We do not inherit the **guilt** of Adam's transgressions nor that of our parents. Until a child is old enough to understand the meaning of sin, he is as pure in the sight of God as the freshly fallen winter snow.

"Seek and Ye Shall Find"

Circle the letter representing the correct answer:

- a b c 1. Transgression of the law of God is: (a) crime; (b) vice; (c) sin.
- a b c 2. The wages of sin is: (a) happiness; (b) death; (c) life.
- a b c 3. All liars will have their part in: (a) the lake of fire and brimstone; (b) heaven; (c) purgatory.
- a b c 4. King Saul was told to utterly destroy the (a) Egyptians; (b) Amalekites; (c) Philistines.
- a b c 5. God told Adam and Eve that in the day they ate of the tree of knowledge of good and evil they would: (a) die; (b) have indigestion; (c) live.

Write true or false before each statement:

- _____ 1. The son shall bear the iniquity of the father. (Ezek. 18:20.)
- _____ 2. Everyone of us shall give account of **himself** to God. (Rom. 14:12.)
- _____ 3. Each person will receive the things which **others** have done. (II Cor. 5:10.)
- _____ 4. We are the offspring of God. (Acts 17:29.)
- _____ 5. Except we be converted and become as little children we cannot enter the kingdom of heaven. (Matt. 18:3.)

In each blank place the number of the scripture in the right hand column which completes the scripture at the left:

- | | |
|---|---|
| _____ "And you nath he quickened . . ." | 1. "To him it is sin." (James 4:17.) |
| _____ "And you, being dead in your sins and the uncircumcision of your flesh . . ." | 2. "But if ye through the spirit do mortify the deeds of the body, ye shall live." (Rom. 8:13.) |
| _____ "Therefore to him that knoweth to do good, and doeth it not . . ." | 3. "And come short of the glory of God." (Rom. 3:23.) |
| _____ "For if ye live after the flesh, ye shall die: . . ." | 4. "Who were dead in trespasses and sins." (Eph. 2:1.) |
| _____ "For all have sinned . . ." | 5. "Hath he quickened together with him, having forgiven you all trespasses." (Col. 2:13.) |

Read Galatians 5:19-21, Romans 1:29-31, and Colossians 3:5-9 from King James Version. After the following sins list the number of times each is specifically mentioned in these three passages:

- | | |
|----------------------|-------------------------|
| 1. Blasphemy | 6. Adultery |
| 2. Deceit | 7. Lasciviousness |
| 3. Fornication | 8. Strife |
| 4. Murder (s) | 9. Covetousness |
| 5. Uncleaness | 10. Drunkenness |

(If you don't know the meaning of any of these sins, look them up in the dictionary.)

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

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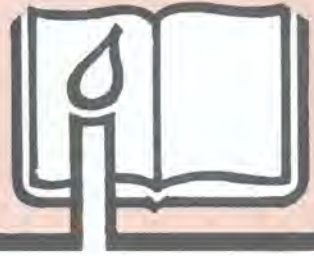
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STUDIES IN THE BIBLE



Jesus Christ — God's Cure For Sin

Lesson 16

If a man could live a perfect life he would never be separated from the presence of God. But sin, as we learned in the previous study, has placed the great gulf of spiritual death between each human being and his Creator. In this lesson we shall examine the cure for sin that God has made possible through Jesus Christ.

The Necessity Of Atonement

It has never been possible for man to atone (make amends) for his own sins. We cannot by performing a multitude of good deeds erase our transgressions of God's laws. Because separation from God results from sin, God will not listen to our pleas until atonement has been made for our mistakes. Isaiah declares this in saying, "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Is. 59:2.)



In spite of man's sin, however, God still loved him and determined to make possible a means of forgiveness. Since man could not atone for his own sins that required that God provide an atonement for him. This means of salvation was to proceed from God's grace rather than from man's merit, so we read, "For by grace are ye saved through faith; and that not of yourselves:

it is the gift of God: not of works, lest any man should boast." (Eph. 2:8, 9.) Let us illustrate this by comparing it to a man brought into court for failure to pay his debts. (A number of years ago this was often done.) Just as the judge is about to pass sentence, a friend comes forth and pays the debts. The prisoner is released, not because he has paid his debts, but because another has paid them for him. Similarly, God has provided a means of paying our debts (sins) because we are unable to discharge them ourselves.

It is God's will that atonement be made for sins by the shedding of blood. We read, "And without shedding of blood is no remission." (Heb. 9:22.) Why does God require a blood sacrifice to atone for sins? We are not told. That He does require it, however, should be reason enough for us to accept the fact.

Atonement Under The Old Law

When God gave the children of Israel the Law of Moses to govern them until the coming of Christ, He provided for animal sacrifices in which blood would be shed for the sins of the people. In these sacrifices (and there were many of them) only the best animals were used. The injured and blemished were rejected. In spite of this these sacrifices were imperfect and never actually took away the

people's sins. We might say that they paid the interest on the debt until the crucifixion of Christ when the sins would be forever removed. This seems to be the idea in Hebrews 10:1, 3, 4 where we read, "For the law . . . can never with those sacrifices which they offered year by year continually make the comers thereunto perfect . . . But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins."

Christ — The Perfect Sin Offering

Since animal sacrifices could not remove sins there was but one perfect sacrifice that could be offered — Jesus Christ, the Son of God. God, therefore, sent Him to earth to die on the cross, shedding His blood to atone for the sins of man. This teaching is beautifully expressed in that verse often called the golden text of



the Bible. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) For some thirty years during which He was tried in every way possible Jesus lived on earth. He "was in all points tempted like as we are, yet without sin." (Heb. 4:15.) "Who did no sin, neither was guile found in his mouth." (1 Peter 2:22.) Being without sin He was a perfect sacrifice for the transgressions of man. When He was arrested by the Jews, tried by Pilate, and crucified by the Roman soldiers to shed His blood upon the cross, He gave His life as a sacrifice to atone for the sins

of all mankind — those who had lived before and those who were yet to be born.

That Christ died for us is taught in many places. "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." (Romans 5:7-9.) Again, "The blood of Jesus Christ his son cleanseth us from all sin." (1 John 1:7.) "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:7.) The wonderful message of redemption around which the entire Bible centers is found in these verses.

Since Jesus died for our sins, does this mean that **all** men will be saved by His sacrifice? Indeed it does not. The prisoner before the bar of justice for failure to pay his debts may reject the offer made on his behalf. Christ died to make it **possible** for men to be forgiven through him, but no one is **compelled** to come to Him for salvation. "And being made perfect, he became the author of eternal salvation unto all them that **obey** him." (Heb. 5:9.) To the man who does not obey Christ, He is not the author of salvation.

How We May Accept The Offering

Since we must obey Jesus there is something we must **do** to accept Him. We know, "There is therefore now no condemnation to them which are **in** Christ Jesus." (Rom. 8:1.) If we learn how we get **into** Christ where there is no condemnation we will also learn how we may accept His sacrifice offered on our behalf on the cross. We are therefore told in Romans 6:3, "Know ye not, that so many of us as were **baptized into Jesus Christ were baptized into his death?**" Similarly, "For as many of you as have been **baptized into Christ** have put on Christ." (Gal. 3:27.) Baptism, then, is our means of getting **into** Christ where there is no condemnation and where there is forgiveness. Since we are "baptized into his death" we are in this way able to reach His blood which was shed when He died and without which we cannot be saved. We should note, however, that

baptism is not acceptable to God unless it is preceded and accompanied by faith (John 3:16) and repentance (Acts 2:38) on our part.

Once one is "in Christ" he may as a Christian ask God through prayer to forgive those sins he commits from time to time. Children of God are to strive to keep from sinning, but "if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." (I John 2:1, 2.) God will hear His children so long as they attempt to live in accordance with His will.

"Seek and Ye Shall Find"

Fill in the blanks with the following scripture locations: Rev. 1:5, Col. 1:14, I John 1:7; Heb. 13:12; Eph. 2:13; Eph. 1:7; and I John 2:2.

IN WHAT SCRIPTURE —

1. Are we told that the blood of Jesus Christ cleanseth us from all sin?
.....
2. Is it stated that Jesus sanctifies people with His own blood?
3. Is Jesus called "the propitiation for our sins"?
4. Are we told that He washed us from our sins in His blood?
5. Is it stated that those afar off have been made nigh by the blood of Christ?
.....
6. Are we informed that we have redemption through His blood? Give 2 scriptures. and

The word remission means "forgiveness". The following passages using this word tell how sinners may obtain remission of sins. Fill in the blanks:

1. Heb. 9:22 — "And almost all things are by the law purged with blood; and without of is no REMISSION."
2. Matt. 26:28 — (Jesus speaking in instituting the Lord's supper.) "For this is my blood of the new, which is shed for many for the REMISSION of"
3. Luke 24:47 — (Jesus giving the Great Commission) "And that and REMISSION of sins should be preached in his among all nations, beginning at Jerusalem."
4. Acts 10:43 — "To him give all the witness, that through his name whosoever in him shall receive REMISSION of sins."
5. Acts 2:38 — "Then Peter said unto them, ... and be every one of you in the name of Jesus Christ for the REMISSION of sins, and ye shall receive the gift of the Holy Ghost!"

Circle the letter representing the correct scripture location:

- a b c 1. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."
(a) Matt. 6:33; (b) Isaiah 59:2; (c) Heb. 12:1.
- a b c 2. "And Aaron shall bring the bullock of the sin offering, which is for himself and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself." (One of the sacrifices made under the Law of Moses.)
(a) Psalm 23:6; (b) Lev.16:11; (c) Prov. 19:13.
- a b c 3. "For it is not possible that the blood of bulls and of goats should take away sins." (a) Heb. 10:4; (b) Gal. 1:8; (c) I Cor. 13:13.
- a b c 4. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (a) II Tim. 2:15; (b) Col. 1:18; (c) Eph. 2:8,9.
- a b c 5. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (a) John 3:16; (b) Matt. 7:1; (c) Eph. 4:4.
- a b c 6. "Who did no sin, neither was guile found in his mouth."
(a) I Tim. 4:3; (b) Col. 3:16; (c) I Peter 2:22.
- a b c 7. "And being made perfect, he became the author of eternal salvation unto all them that obey him." (a) Gal. 3:27; (b) Heb. 5:9; (c) Rom. 8:1.
- a b c 8. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (a) Heb. 4:15; (b) Matt. 8:14; (c) John 20:31.

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

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STUDIES IN THE BIBLE



The Two Covenants

Lesson 17

On the page preceeding the New Testament books in the American Standard Version of the Bible you will read, "The NEW COVENANT COMMONLY CALLED THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST." It is correct to call the New Testament the New Covenant because the word in the Greek from which "testament" is translated also means "covenant".



When Christ died on the cross He left a testament (or will). This testament was also a covenant between God and man. (A covenant is an agreement or contract between two or more parties.) The Bible recognizes two such covenants that God has made with man. "For if that **first** covenant had been faultless, then should no place have been sought for the **second**." Heb. 8:7). In both of these contracts God promised certain blessings to man, conditioned on man's obedience to God's laws.

The First Or Old Covenant

The old covenant was first made with Abraham, and later repeated (except for that portion fulfilled in Christ) in the Law of Moses. In a previous lesson we learned that God promised Abraham (1) to make of him a great nation, (2) to make his name great, (3) to give him a land, (4) to bless those who blessed him and curse those who cursed him, and (5) to bless all of the nations of the earth in his seed. (Gen. 12:1-7.) As a sign of this agreement God required Abraham and his descendants to be circumcised.

This covenant was not in written form until repeated in the Law of Moses. The Law restated the promises and added regulations to be obeyed by the children of Israel. It included (1) the ten commandments, written on tables of stone (Ex. 34: 27, 28) and (2) the other portions of the Law called the book of the covenant. (Ex. 24:7.) The Law of Moses was given **only** to the Jews, and lasted only until the death of Christ. It was a law of the letter rather than of the spirit, and was sealed by the blood of animals which the Jews offered regularly to God. (Heb. 9:18-21.)

The Old Covenant accomplished several things. (1) It fulfilled the promises made by God to Abraham except that which pertained to Christ. (2) It revealed the true nature of sin. (Rom. 5:20.) (3) It served as a reminder of sin. (Heb. 10:3.) (4) It was a temporary expedient until Christ would replace it with a better covenant by His death on the cross. (Gal. 3:19-25.)

The Second Or New Covenant

The New Covenant is far more important to us than the Old. The prophecy of Jeremiah that God would make a new covenant with His people (Jer. 31:31-34)

was fulfilled when Christ ushered in the New Covenant by shedding His blood on the cross. This was the fulfillment of God's promise to Abraham to bless all the nations of the earth in his seed. (Gen. 22:18.) Jesus, a descendant of Abraham, blessed all mankind by making salvation from sin possible through His shed blood. The terms of the New Covenant are revealed in the twenty-seven New Testament books.

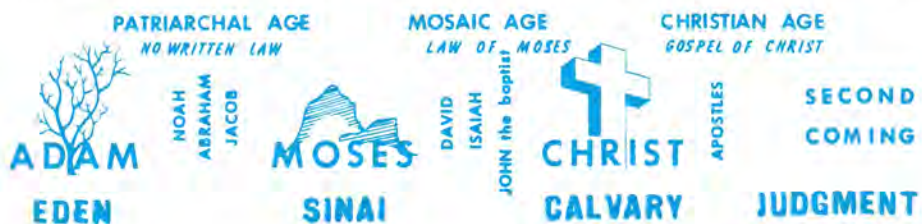
A major difference between the two covenants is that while the first was made only with the Jews, the second is for all who will obey the gospel of Christ. The universal nature of this New Covenant is expressed in Galatians 3:26-29. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Thus the promises of the New Covenant are intended for all who obey Christ, regardless of race, sex, or condition of servitude.

The two covenants differ in other ways. The Old was sealed with the blood of animals, but the New was sealed with the blood of the Son of God. (Heb. 9:11-15.) The New is a law of the spirit, not just a law of the letter as was the Old "But now we are delivered from the law (of Moses), that being dead wherein we were held; that we should serve in **newness of spirit**, and not in the oldness of the letter." (Rom. 7:6.) "Who also hath made us able ministers of the new testament; not of the letter, but of the **spirit**: for the letter killeth, but the spirit giveth life." (II Cor. 3:6.) As an example of this difference we find that under the Old Law a man who hated his brother but did not kill him had not broken the Law. But under Christ whoever hates his brother is a murderer. (I John 3:15.)

Furthermore, the two covenants differ in that the first served to reveal the enormity of sin, but the second to remove sin. In a previous lesson we saw how this is done. Thus, the New Covenant is a permanent agreement rather than a temporary one as was the Old.

How The New Covenant Replaces The Old

Jesus taught, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." (Matt. 5:17.) In His death Christ fulfilled the Old Covenant. Its purpose having been completed, it was replaced by the New Covenant. Consider these passages: "He taketh away the first, that he may establish the second." (Heb. 10:9.) "Wherefore, my brethren, ye also are become dead to the law by the body of Christ . . . But now we are delivered from



the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." (Rom. 7:4, 6.) "Blotting out the handwriting of ordinances (the Law of Moses) that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2:14.) "For he is our peace . . . having abolished in his flesh the enmity, even the law of commandments contained in ordinances." (Eph. 2:14, 15.) Surely no one can rightly contend in view of this evidence that we are still under the Old Covenant.

These passages also show the fallacy of those who teach that we must keep the sabbath (or Saturday). This command was a part of the Law of Moses, the

Old Covenant, and was **never** repeated in the New. We are no more obligated to keep this day than we are to offer animal sacrifices, another commandment found only in the Old Covenant. The first day of the week on which Christians worship (see Acts 20:7 and I Cor. 16:2) is not the sabbath day. But because Jesus arose on this day it is called the Lord's day. (Rev. 1:10.)

Again, the terms of salvation by which we are bound did not apply to those under the Law of Moses. Some ask, "Was not the thief on the cross saved without baptism?" While we do not know that the thief was baptized and while Jesus said to him, "Today shalt thou be with me in paradise," (Luke 23:43) He made this promise **before** He died while the Old Covenant was yet in effect. "For a testament is of force **after** men are dead; otherwise it is of no strength at all while the testator liveth." (Heb. 9:17.) The command of baptism, then, became applicable **after** the death of Christ, while Jesus made His promise **before** He died.

The New Covenant is an "everlasting covenant" (Heb. 13:20) by which God deals with us today. If we obey Him, He will reward us with an eternal home. How God revealed the terms of this covenant through the gospel in the establishment of His church we shall study next.

"Seek and Ye Shall Find"

Circle the letter representing the correct answer:

- a b c 1. While the Law was given by Moses, grace and truth came by:
(a) John the Baptist; (b) Jesus Christ; (c) Peter. (John 1:17.)
- a b c 2. In Hebrews 10:1 the Law is called: (a) a shadow of good things to come; (b) a mirror; (c) a book.
- a b c 3. Paul also called it a: (a) way of life; (b) means of salvation; (c) schoolmaster. (Gal. 3:24.)
- a b c 4. However, the Law made nothing: (a) beautiful; (b) strong; (c) perfect. (Heb. 7:19.)
- a b c 5. Therefore Jesus became the mediator of a better covenant which was established upon better: (a) promises; (b) rules; (c) love. (Heb. 8:6.)
- a b c 6. Paul said that whosoever tried to be justified by the Law had fallen from: (a) grace; (b) hope; (c) faith. (Gal. 5:4.)
- a b c 7. The handwriting of ordinances (Law of Moses) has been taken out of the way by Christ and nailed to His: (a) house; (b) boat; (c) cross. (Col. 2:14-17.)
- a b c 8. Christians are: (a) obliged to keep the Law; (b) delivered from the Law; (c) under the Law. (Rom. 7:6.)
- a b c 9. The Law of commandments has by Jesus been: (a) abolished (b) renewed; (c) forgotten. (Eph. 2:13-15.)
- a b c 10. In speaking of the covenants we are told that Christ took the first away that He might establish the: (a) third; (b) second; (c) tenth. (Heb. 10:9.)

Write true or false before each statement:

- 1. A testament is a will.
- 2. A covenant is an agreement or contract.
- 3. The ten commandments were written on tables of wood.
- 4. The Law of Moses was given to many peoples besides the Jews (children of Israel).
- 5. The command, "Remember the sabbath day, to keep it holy" (Exodus 20:8) was a part of the first or Old Covenant.
- 6. The New Covenant has not replaced the Old Covenant.

Fill in the blanks:

1. Exodus 34: 27, 28 — "And the Lord said unto _____, Write thou these words: for after the tenor of these words I have made a _____ with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the _____ the words of the covenant, the _____ commandments."

2. Jeremiah 31:31 — "Behold, the _____ come, saith the Lord, that I will make a _____ covenant with the house of Israel, and with the house of Judah."

3. Hebrews 8:7 — "For if that _____ covenant had been faultless, then should no place have been sought for the _____."

4. Hebrews 9:15 — "And for this cause he is the _____ of the _____ testament, that by means of death, for the redemption of the _____ that were under the _____ testament, they which are called might receive the promise of eternal inheritance."

5. Hebrews 13:20 — "Now the God of peace, that brought again from the dead our Lord Jesus, that great _____ of the sheep, through the blood of the _____ covenant . . ."

Name..... Grade.....

Address..... Date.....

City..... By.....

STUDIES IN THE BIBLE



The Establishment Of The Church

Lesson 18

Ten days after His ascension into heaven, our Lord Jesus Christ brought His church into existence in Jerusalem. How it was established is told in the Acts of the Apostles, the only strictly historical book in the New Testament. Acts, written by the physician Luke, is a chronicle of some of the activities of some of the apostles as they spread the gospel and planted the church. It gives special emphasis to the work of Peter and Paul. In this lesson we will study the establishment of the church and related events as recorded in the first seven chapters of the book.

The body of Christ is described by a variety of terms in the Scriptures. Among these are the expressions "church" and "kingdom of God" or "kingdom of heaven". That the church and kingdom are different names applying to the same body is shown by Jesus when He says to Peter, "And I say also unto thee, that thou art Peter, and upon this rock I will build my **church** . . . And I will give unto thee the keys of the **kingdom of heaven**." (Matt. 16:18, 19.) Since Jesus uses the two expressions interchangeably, we shall do so in this investigation of the planting of His church.

The Church In Purpose

Before the church became a reality it existed in the mind or purpose of God. Paul declares, "To the intent that now unto the principalities and powers in heavenly places might be known by the **church** the manifold wisdom of God, according to the **eternal purpose** which he purposed in Christ Jesus our Lord." (Eph. 3:10, 11.)

The Church In Prophecy

The Almighty by prophecy first revealed to man His purpose with the church. Daniel, interpreting King Nebuchadnezzar's dream, foretold, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2:44.) As yet, though, the spiritual nature of the kingdom had not been made known.



The Church In Preparation

The preparation period of the church was first declared by John the Baptist, a few months before Christ began His personal ministry. John proclaimed the imminence of the kingdom saying, "Repent ye: for the kingdom of heaven is at hand." (Matt. 3:2.) Soon Jesus Himself said, "Repent: for the kingdom of heaven is at hand." (Matt. 4:17.) He sent His disciples forth with the admonition,

"And as ye go, preach, saying, The kingdom of heaven is at hand." (Matt. 10:7.) Still later He promised, "And upon this rock I will build my church." (Matt. 16:18.)

Jesus told His disciples how, when, and where He would establish His church. "Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (Mark 9:1.) "But ye shall receive power, after that the Holy Ghost is come upon you." (Acts 1:8.) "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49.) Combining these passages we learn that (1) the church would be established during the apostles' lifetime, (2) it would come with power, (3) it would be set up in Jerusalem.

The Church In Perfection

The first chapter of Acts finds the apostles waiting in Jerusalem in compliance with the Lord's instructions. While so doing they chose Matthias as apostle to replace Judas Iscariot who had hanged himself. Just ten days after Jesus ascended and fifty days after the Passover at which He was crucified the day of Pentecost arrived. Thousands of Jews from every nation gathered for the feast. At about 9:00 a. m. the apostles were assembled when "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:2-4.)

Here was the power which Jesus had promised would accompany the establishment of His kingdom. The church had existed in **purpose, prophecy and preparation** and now was to be established in **perfection**. The apostles seized the opportunity to preach Christ to the assembled multitude. Then a most unusual thing happened. Every man heard the preaching in his own language. The people were amazed. Some suggested that the apostles were drunk. Finally, Peter stood before them and began to speak. He explained that they were not drunk, but that this miraculous display of power was from God and had been predicted by the prophet Joel. He told them that the One they had crucified was actually the Son of God, and that God had raised Him from the dead.

So powerful was this sermon that it cut to the heart of the people. They said, "Men and brethren, what shall we do?" (Acts 2:37.) They realized that they had slain the Son of God and in some way must secure forgiveness. Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38, 39.) Thus he declared that their forgiveness (and ours as well) could not be secured until they had repented and been baptized. That day about 3000 people were baptized for the forgiveness of sins. The church was established. Thereafter it is spoken of as being an existing institution.

At the same time that the first converts were saved the Lord added them to His church. "And the Lord added to the church daily such as should be saved." (Acts 2:47.) They were saved from their sins and became a part of the church in the same action. Thus the church in the undenominational sense was and is composed of the saved; one cannot be saved from his past sins without being in the church; one cannot be in the church without being saved. Furthermore, we learn from this scripture that the early Christians were added to the church by the Lord rather than "joining" it of their own volition as we so often hear the expression today.

The first Christians worshipped in a simple manner. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." (Acts 2:42.) The breaking of bread was the Lord's supper. The church grew rapidly. Peter and John healed a lame man and this excited the op-

position of the Jewish leaders. They arrested Peter and John, threatened them, and let them go. When they resumed their preaching, they and the other apostles were again arrested. Cast into prison, they escaped by a miracle to return to preaching Christ. Once more they were arrested, threatened, beaten, and finally released.

The church had other problems. There was much poverty and to cope with it many Christians sold their possessions and brought the money for distribution to the needy. A man named Ananias and his wife, Sapphira, sold a piece of land, but tried to deceive the apostles by pretending they were giving it all when they were not. For their lie, God struck them dead and fear came on all the church. When some complained that the widows of the Grecian Jews were being neglected, the apostles appointed seven men to supervise the daily ministrations. One of these men, Stephen, soon was involved in a dispute with some Jews. When he was arrested he preached a sermon before the Jewish council. So angered were those who heard him that they stoned Stephen, the first Christian to die as a martyr. As they took his life they laid their coats at the feet of a young man named Saul who later became a Christian and whom we know as the great Apostle Paul.

"Seek and Ye Shall Find"

Fill in the blanks:

1. The book of Acts was written by _____.
2. Before the church existed in PERFECTION, it also existed in P _____, P _____, and P _____.
3. John the Baptist preached, "Repent ye: for the _____ of heaven is at hand." (Matt. 3:2.)
4. Jesus told the disciples to tarry in the city of _____.
5. He also said that some would not _____ of death until they saw the kingdom of God come with _____ (Mark 9:1.)
6. Pentecost came _____ days after the Passover.
7. _____ was selected to replace Judas Iscariot as apostle.

Read Acts 2. Write true or false before each statement:

- _____ 1. When the apostles assembled, suddenly a sound as of a rushing mighty wind came from heaven.
- _____ 2. There were devout Jews from every nation under heaven in Jerusalem at that time.
- _____ 3. Every man heard the apostles speak in someone else's language.
- _____ 4. They were amazed and said, "Behold, are not all these which speak Samaritans?"
- _____ 5. Some mocked and said, "These men are full of hard cider."
- _____ 6. Peter said that what was occurring was the fulfillment of the prophecy spoken by the prophet Elijah.
- _____ 7. In verse 25 he quotes a statement made by David.

- 8. Peter climaxed his sermon by saying that Jesus whom they had crucified was both Lord and Christ.
- 9. The people then said, "Men and brethren, what shall we do?"
- 10. Peter answered by telling them to repent and pray.
- 11. That day 200 were baptized.
- 12. Men joined the church instead of being added to it by the Lord.

Circle the letter representing the correct answer:

- a b c 1. The lame man healed by Peter and John sought alms at the temple gate called: (a) Beautiful; (b) Golden; (c) Liberty. (Acts 3:2.)
- a b c 2. Peter told him to arise and walk in the name of: (a) Moses; (b) Peter; (c) Jesus Christ of Nazareth. (Acts 3:6.)
- a b c 3. The husband and wife who lied to the Holy Ghost and apostles were: (a) Tyre and Sidon; (b) Ananias and Sapphira; (c) Joseph and Mary. (Acts 5:1-4.)
- a b c 4. The high priest and those who arrested the apostles were of the sect of the: (a) Pharisees; (b) Herodians; (c) Sadducees. (Acts 5:17-18.)
- a b c 5. The doctor of the law who cautioned the Jewish council about what they did to the Apostles was: (a) Ananias; (b) Gamaliel; (c) Saul. (Acts 5:34.)
- a b c 6. The number of men appointed to supervise the daily ministration was: (a) seven; (b) twelve; (c) three. (Acts 6:1-5.)
- a b c 7. The one of these who was arrested and brought before the council was: (a) Peter; (b) Stephen; (c) John. (Acts 6:5-12.)
- a b c 8. Those who stoned Stephen laid their clothes at the feet of a young man named: (a) Saul; (b) Philip; (c) Nicanor. (Acts 7:58.)

Name..... Grade.....

Address..... Date.....

City..... By.....

STUDIES IN THE BIBLE



Paul's Missionary Journeys

Lesson 19

Probably no individual, save the son of God Himself, has more influenced the cause of Christ than the Apostle Paul. It was he who firmly planted the church among the Gentiles. It was he who wrote half the books of the New Testament. And it is he who is the predominant figure in chapters 8 through 28 of Acts which we shall study in this lesson. The student will benefit from reading the entire account.

After the stoning of Stephen a great persecution scattered the Jerusalem church throughout Judea and Samaria. This was a blessing in disguise since those scattered went everywhere preaching the word of God. Philip the evangelist converted many in the city of Samaria, among them a magician named Simon. Philip was then led by the Spirit of God to a desert road between Jerusalem and Gaza. Here he met and converted a eunuch who was treasurer for the queen of Ethiopia. Doubtless the man returned home to preach to his people.

The persecution was partially directed by a young man named Saul. He received a commission to go to Damascus to arrest Christians. On the way a bright light shining from heaven caused him to fall to the ground. He heard the voice of Jesus instructing him to continue to Damascus where he would be told what he must do. Saul obeyed the command and for three days prayed and fasted until a disciple named Ananias came to lead him to Christ. Saul became a Christian, and now known as Paul, began to proclaim the message he had once denounced.



Our story now shifts to the activities of Peter. At Lydda he healed a palsied man named Aeneas and at Joppa raised Tabitha from the dead. These events caused many to turn to Christ. While at Joppa Peter received a request from a Roman centurion Cornelius to visit him in Caesarea. The Lord instructed Peter to obey the call and he did so. As a result Cornelius and his household became the first Gentile (non-Jew) Christians. Some Jewish disciples questioned Peter's right to preach to Gentiles, but when he explained the circumstances they rejoiced in Cornelius' salvation. Persecutions against the church continued.

First Missionary Journey

In the meantime, Paul and Barnabas, another gospel preacher, worked with the church in Antioch of Syria. From this city they set out on their first

missionary journey. They sailed to Asia Minor (Turkey) by way of the island of Cyprus, and landed at Perga. Here John Mark, Barnabas' nephew who had accompanied them, turned back. They continued into the interior where they established churches in Antioch of Pisidia, Lystra, Iconium, and Derbe. They encountered much opposition and at Lystra Paul was stoned. Retracing their steps, they appointed elders in every church and returned to their starting point of Antioch in Syria.

Soon Paul and Barnabas went to Jerusalem to help settle a dispute over the attempt of some to force the Jewish rite of circumcision on Gentile Christians. The decision against the Judaizers showed that the Law of Moses, of which circumcision was a part, is not included in the gospel of Christ.

Second Missionary Journey

Paul and Barnabas returned to Antioch determined to revisit the newly established congregations. However, they disagreed on whether they should take Mark since he had previously deserted them. Barnabas therefore sailed to Cyprus with Mark while Paul took Silas and journeyed overland to visit the new churches in Asia Minor. From thence, accompanied by a young convert named Timothy, they traveled to Troas. Here in a vision Paul saw a man of Macedonia entreating him, "Come over into Macedonia and help us." Heeding the call he crossed into Macedonia to preach in Philippi, perhaps the first European city to receive the gospel. There he converted a businesswoman named Lydia and her household, and when he and Silas were cast into prison they converted their jailor and his family. After their release, they went to Thessalonica and Berea where they planted churches. Because of Jewish opposition in these cities Paul left for Athens where he preached his famous sermon on Mars' Hill. Next he went to Corinth where he established a congregation and remained preaching the gospel for a year and a half. Finally, he sailed for Judea by way of Ephesus, visited briefly in Jerusalem, and returned once more to Antioch.

Third Missionary Journey

Paul's third missionary journey took him through the Asia Minor provinces of Galatia and Phrygia. He arrived at Ephesus and here stayed three years while he taught in the school of Tyrannus. As in other places he met much opposition. He finally left to visit the churches he had established in Macedonia and Achaia. Having done so, he came back through Troas, met briefly with the Ephesian elders, and sailed for Judea to be present for the Jewish Feast of Pentecost.

Paul's Imprisonment

Everywhere Paul went he excited Jewish opposition. Soon after arriving in Jerusalem he was taken into custody by Roman authorities to protect him from a mob intent on killing him. He remained in prison in Judea for two years, being tried before the Jewish council, two governors (Felix and Festus) and a king (Agrippa), all without being sentenced. Finally, he exercised his right as a Roman citizen and appealed to the emperor. His voyage to Rome for his trial was interrupted by a severe storm which wrecked the ship and cast the party on the island of Melita or Malta. All were saved, and three months later Paul again sailed for Rome. The book of Acts closes with Paul a prisoner



in Rome, but from Paul's writings we learn that he was later released and then rearrested. Tradition states that this great man of God was beheaded about 67 A. D. in the city of Rome.

Paul's Message - The Gospel

Paul once declared, "Woe is unto me, if I preach not the gospel!" (I Cor. 9:16.) He knew that what had been his means of salvation must be taken to others. The word "gospel" means "good news". Paul tells us it is the good news of the death, burial, and resurrection of Christ. (I Cor. 15:1-4.) This is good news because it is through the death and resurrection of our Lord that forgiveness of sins is made possible. Thus Paul states, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16.)

In a broader sense the gospel encompasses the whole story of Christ and His church. It has been said that it includes facts to be believed, commands to be obeyed, and promises to be enjoyed. Peter speaks of those who "obey not the gospel". (I Peter 4:17.) We therefore know that before we can avail ourselves of the good things of salvation through Christ that we must obey His commands. How the lost "obeyed" the gospel under the direction of the apostles will be studied next

"Seek and Ye Shall Find"

True — False:

- 1. Among those converted by Philip in Samaria was a magician named Timothy.
- 2. Saul of Tarsus later was called Paul.
- 3. Peter raised Tabitha from the dead at Lydda.
- 4. The first Gentile converts were Cornelius and his household.
- 5. Barnabas accompanied Paul on his first missionary journey.
- 6. On this trip they went to the island of Melita.
- 7. Paul's companion on his second journey was also Barnabas.
- 8. At Troas Paul saw in a vision a man who said, "Come over into Italy and help us."
- 9. Paul worked in Ephesus for three years on his third missionary journey.
- 10. On his way to Rome Paul's ship was wrecked and they were cast on the island of Cyprus.

Read Acts 14 (part of the first missionary journey) and fill in the blanks:

While Paul and Barnabas were in Iconium, some unbelieving Jews stirred up the..... against the brethren. The multitude of the city was divided and part held with the..... and part with the apostles. When Paul and Barnabas were aware of the plot to stone them, they fled to the cities of and, in the province of Lycaonia. At Lystra they healed a crippled man. When the people saw the miracle they thought Paul and Barnabas were gods and called Barnabas

_____ and Paul they called _____. When Paul and Barnabas saw that the people were going to worship them, they tore their clothes and said, "Sirs, why do you these _____?" Then they proceeded to preach to the people. Some Jews from Antioch and Iconium followed Paul to Lystra and _____ him, leaving him for dead. He was not dead, however, and the next day he and Barnabas left for Derbe. After they had preached the gospel there they returned to the cities in which they had previously preached. In every church they ordained _____. They then came to the province of Pamphylia and preached the word in the city of _____ before sailing for Antioch.

Each of these statements tells us something about the gospel which we learn in the following scripture locations. Match by writing the correct scripture before each statement: Rom. 1:16; I Cor. 15:3, 4; Mark 16:15; Eph. 1:13; II Thess. 1:8; Gal. 1:7; II Thess. 2:14; Eph. 6:15; I Cor. 15:2; Gal. 1:8.

- _____ 1. The **GOSPEL** is the power of God unto salvation.
- _____ 2. A curse is pronounced on those who preach another **GOSPEL**.
- _____ 3. Christians are saved by the **GOSPEL**.
- _____ 4. Vengeance will be brought on those who obey not the **GOSPEL**.
- _____ 5. The **GOSPEL** is the good news of the death, burial, and resurrection of Christ.
- _____ 6. Christians are called by the **GOSPEL**.
- _____ 7. The feet of Christians should be shod with the **GOSPEL** of peace.
- _____ 8. Some would pervert the **GOSPEL**.
- _____ 9. The word of truth is the **GOSPEL** of salvation.
- _____ 10. The **GOSPEL** should be preached in all the world.

Name _____ Grade _____

Address _____ Date _____

City _____ By _____

STUDIES IN THE BIBLE — LESSON 19

STUDIES IN THE BIBLE



New Testament Conversions

Lesson 20

The book of Acts is the book of conversions. It contains nine distinct accounts of how people became Christians. The word “convert” means to turn. One converted to Christ has turned from the ways of the world to Jesus. Modern teachings on this subject often disagree with apostolic practice. We must try to discover how people were converted in the first century rather than to justify ourselves.

Accepting God’s Grace

Previously we studied God’s part in our salvation — His love and grace as expressed in the sacrifice of Christ upon the cross to atone for the sins of mankind. To avail ourselves of this forgiveness Christ requires that we obey Him. “And being made perfect, he (Christ) became the author of eternal salvation unto all them that **obey** him.” (Heb. 5:9.) By obedience we do not earn salvation, but we do appropriate that offered by God.

To illustrate, suppose that a drowning man is thrown a rope by a bystander. He is commanded, “Grab hold of the rope and I will pull you out.” If one wishes to be saved he must obey the command, yet his obedience in grasping the rope in no sense takes away from the “grace” of the man on shore, nor does it mean that he has earned his salvation. Likewise, our obedience to the gospel commands in no way minimizes divine grace, but rather enables us to accept that grace.

Examples Of Conversion

By comparing accounts of conversion in Acts we learn how God requires us to become Christians. Totalling the nine following cases of conversion we may find what all of them did to be saved.

THE 3000 ON PENTECOST (Acts 2) — The multitude on the day of Pentecost was told to “**know assuredly**” (or believe) that Jesus was both Lord and Christ. (Acts 2:36.) They did believe and said, “Men and brethren, what shall we do?” (Acts 2:37.) Peter replied, “**Repent, and be baptized** every one of you

Repentance is a change of heart which is prompted by godly sorrow (II Cor. 7:10) and results in a reformation of life.

in the name of Jesus Christ **for the remission of sins**, and ye shall receive the gift of the Holy Ghost.” (Acts 2:38.) That day 3000 believed, repented, and were baptized in order to have their sins forgiven.

THE SAMARITANS (Acts 8) — Philip, the evangelist, went to Samaria to preach the word of God. The people “gave heed unto those things which Philip spake, **hearing** and seeing the miracles which he did.” (Acts 8:6.) Having heard, “they **believed** Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, (and) they were **baptized**, both men and women.” (Acts 8:12.)

THE ETHIOPIAN EUNUCH (Acts 8) — Philip then preached to a man of Ethiopia riding in a chariot. The Ethiopian believed in Christ and confessed his faith to Philip. Coming to a certain water, they stopped, and "they went down both into the water, both Philip and the eunuch; and he **baptized** him. (Acts 8:38.)

SAUL OF TARSUS (Acts 9, 22, 26) — To get the complete story of the conversion of Saul we combine the three accounts of his conversion. On his way to Damascus he fell blinded to the ground when a bright light shone from heaven. Christ told him to "Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9:6.) Ananias came to him and commanded, "Arise, and be **baptized**, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) Saul was baptized and his sins were washed away. Notice that Saul was **not** saved on the Damascus road. Were his sins forgiven then Ananias would not later have told him to be baptized to wash them away.

CORNELIUS (Acts 10, 11) — The first Gentile convert was a Roman soldier instructed by the Lord to send to Joppa for Peter "who shall tell thee words, whereby thou and all thy house shall be saved." (Acts 11:14.) Peter preached Christ to Cornelius and his friends and declared, "To him give all the prophets witness, that through his name whosoever **believeth** in him shall receive remission of sins." (Acts 10:43.) Having believed, they were **baptized**. (Acts 10:47.)

LYDIA (Acts 16) — At Philippi Paul converted Lydia of whom it is said, "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, **heard** us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was **baptized**, and her household . . ." (Acts 16:14, 15.) Lydia heard and evidently believed because she was baptized.



THE PHILIPPIAN JAILOR (Acts 16)

— In Philippi Paul and Silas, who had been cast into prison also succeeded in converting their jailor. Convinced that they were men of God he asked, "Sirs, what must I do to be saved?" (Acts 16:30.) They replied, "**Believe** on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31.) That same hour of the night he took the prisoners, washed their stripes, and was **baptized**, "having believed in God." (Acts 16:34 — A.S.V.)

THE CORINTHIANS (Acts 18)

— The story of the conversion of the people of Corinth is to the point. "And many of the Corinthians **hearing believed**, and were **baptized**." (Acts 18:8.)

THE EPHESIANS (Acts 19) — Twelve disciples of John the Baptist were converted by Paul at Ephesus. He told them, "John verily baptized with the baptism of repentance, saying unto the people, that they should **believe** on him which should come after him, that is, on Christ Jesus. When they **heard** this, they were **baptized** in the name of the Lord Jesus." (Acts 19:4, 5.)

The following summary shows what these converts did or were commanded to do. All references are from Acts.

THE 3000	Heard—2:37	Know—2:36	Repent—2:38	Baptize—2:38
SAMARITANS	Heard—8:6	Believed—8:12		Baptize—8:12
ETHIOPIAN		Believed—8:37		Baptize—8:38
SAUL	Hear—22:14			Baptize—22:16
CORNELIUS	Hear—10:33	Believe—10:43	Repent—11:18	Baptize—10:47
LYDIA	Heard—16:14			Baptize—16:15
JAILOR		Believe—16:31		Baptize—16:33
CORINTHIANS	Heard—18:8	Believed—18:8		Baptize—18:8
EPHESIANS	Heard—19:5	Believed—19:4		Baptize—19:5
SUM	HEARD	BELIEVED	REPENTED	BAPTIZED

Some Conclusions

1. New Testament converts were saved when having heard God's word they believed, repented, and were baptized. Forgiveness through the blood of Christ was not received until all of these acts of obedience were performed.
2. Since no other means of becoming a Christian has been revealed, we today cannot be saved in any other way.
3. In the nine accounts of conversion there is no example of one being saved by having an "experience", "praying through", or going to the "altar".

ARE YOU A CHRISTIAN?

After studying from God's word how we are saved from our sins,
do you believe that you are a Christian?

Check One Yes _____ No _____

If your answer is "no", we will be happy to assist you in becoming
a Christian if you will let us know your desire.

"Seek and Ye Shall Find"

Read Acts 8:26-40 (the conversion of the Ethiopian). Write true or false before each statement:

- _____ 1. The angel of the Lord told Philip to go to the road between Jerusalem and Jericho.
- _____ 2. The man he met was treasurer for Queen Candace of Ethiopia.
- _____ 3. This Ethiopian had come to Jerusalem on business.
- _____ 4. The man did not understand the scripture he was reading until Philip explained it to him.
- _____ 5. As they rode along they came to a certain water and the eunuch said, "See, here is water; what doth hinder me to be baptized?"
- _____ 6. The confession the eunuch made was, "I believe that God for Christ's sake has pardoned my sins."
- _____ 7. They stopped the chariot, Philip took some water out of a cup and sprinkled it on the eunuch.

Read Acts 22:1-16 (Paul's account of his conversion) and circle the letter representing the correct answer:

- a b c 1. In making his defense Paul spoke to the people in: (a) Greek; (b) English; (c) Hebrew.
- a b c 2. Paul was born in: (a) Jerusalem; (b) Tarsus; (c) Antioch.
- a b c 3. On his way to Damascus to persecute Christians, a light shone on him about: (a) noon; (b) midnight; (c) the third hour.
- a b c 4. The one who spoke to him from heaven was: (a) Peter; (b) Jesus; (c) an angel.

- a b c 5. He was told to: (a) go into Damascus where he would be told what to do; (b) repent and pray; (c) thank God he was saved the moment the light shone out of heaven.
- a b c 6. In Damascus there was sent to him a man named: (a) Barnabas; (b) Peter; (c) Ananias.
- a b c 7. When this man came he restored Saul's: (a) hearing; (b) sight; (c) smelling.
- a b c 8. Ananias told him to arise and be baptized: (a) because he was already saved; (b) as an outward sign of an inward grace; (c) to wash away his sins.

After each quotation write whose conversion is referred to in the scripture reference. First is done correctly:

1. "Repent, and be baptized every one of you in the name of Jesus Christ for 3000 on Pentecost the remission of sins." _____
2. "Sirs, what must I do to be saved?" _____
3. "When they heard this, they were baptized in the name of the Lord Jesus." _____
4. "They believed Philip preaching the things concerning the kingdom of God." _____
5. "Men and brethren, what shall we do?" _____
6. "They went down both into the water." _____
7. "... hearing believed, and were baptized." _____
8. "Whosoever believeth in him shall receive remission of sins." _____
9. "Arise, and be baptized." _____
10. "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul." _____
11. "Who shall tell thee words, whereby thou and all thy house shall be saved." _____

Name _____ Grade _____

Address _____ Date _____

City _____ By _____

STUDIES IN THE BIBLE



Saving Faith

Lesson 21

The importance of faith to the seeker of God is concisely stated by the Hebrew writer, "But without faith it is impossible to please him: for he that cometh to God **must** believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.) We are told that "faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.) To illustrate, no man has ever seen the glories of heaven, and yet by faith we are sure that there is such a place and hope that after death we will enjoy its blessings.



In one sense our whole lives rest upon some kind of faith. For example, the farmer who plants his crops in the spring is confident that in a few months he will reap a harvest. He plants by faith, not being able to prove that flood or frost will not destroy his efforts. Yet because of experience he believes that his labors will shortly be rewarded. So whether one believes in God or not he cannot live without some kind of faith in something.

In the Greek New Testament "faith" and "believe" have the same root. Although we may place a different English meaning on these words today, they have the same meaning in the New Testament. Thus, if one believes in God he has faith in God and vice versa. Moreover, Paul states that "faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) No man can have faith in Christ unless he has first heard God's word by reading the Bible himself or by having its truths related to him by another.

Degrees of Faith

There are degrees of faith. Jesus rebuked His disciples, "O ye of **little** faith." (Matt. 8:26.) On the other hand He commended a Canaanite woman, "O woman, **great** is thy faith." (Matt. 15:28.) To a centurion asking that his servant be healed Jesus said, "I have not found so **great** faith, no, not in Israel." (Matt 8:10.) Paul mentions a faith that can remove mountains (1 Cor. 13:2), a faith so great that we do not possess it today.

We should ask ourselves if our faith is great enough to be **saving faith**. Faith in Christ is necessary for salvation since Jesus declares, "He that believeth **not** shall be damned." (Mark 16:16.) But not any kind of faith will bring salvation from sin. There were some who heard Jesus teach, believed in Him, and yet rejected Him. "Nevertheless among the chief rulers also many **believed** on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue." (John 12:42.) Now Jesus

teaches "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. 10:32,33.) Those, who like the Jewish rulers have a measure of faith in Christ but will not confess Him, will be denied by Him in the judgment. Such faith is not saving.

Saving Faith

What, then, is saving faith? It is **not** that kind possessed by Satan and his co-workers of whom it is said, "The devils also **believe**, and tremble." (James 2:19.) Since none will contend that the devils will be saved even though they believe we may ask, "What is lacking in their faith?" The answer is **trust** and **obedience**. The faith of the devils is limited to factual acceptance of Christ. **They believe Christ, but do not believe IN Him.** They acknowledge His power, but will neither trust nor obey Him. Their faith is one of mind, not of heart. The faith that saves is the faith that trusts, the faith that obeys.

The truthfulness of this fact is asserted by Paul who in Romans 16:26 speaks of "**the obedience of faith**". A faith that will not obey will not save. Hebrews 11 has been called the faith chapter of the Bible because it relates many things which were accomplished by faith. We notice that the people described always obeyed God's commands. Thus "Abel offered...", Noah prepared...", and "Abraham obeyed..." These great heroes of faith **did** something to demonstrate their faith. That something was to obey the divine commands. They did what God told them to do without stopping to ask **why**. The man with saving faith will obey God without question.

Blessings Resulting from Faith

The blessings of forgiveness of sins and eternal life are received only when faith is demonstrated in obedience. Many Biblical examples illustrate this principle. Naaman, captain of the Syrian army (2 Kings 5), was told by Elisha that his leprosy would be removed if he dipped himself seven times in the River Jordan. At first Naaman did not believe the prophet. When he did finally believe, however, he dipped himself seven times and his leprosy was cured. Notice – God did not cure Naaman the moment he changed his mind and believed. Rather He took away his leprosy when he demonstrated his faith by obedience. **Naaman's cure did not precede but resulted from his obedience.**

Man is afflicted with the spiritual disease of sin which will cause us to be lost forever. God will cure that disease – save us from **sin** – **if** we believe in Him, but He will not forgive us **until** we have shown our faith by obeying His commands. **Man is not saved from sin the moment he believes in Christ. He is saved only when that faith causes him to obey and not before.**

As proof of this fact we read, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26, 27.) Paul shows that faith leads us to obey Christ in baptism. Baptism in turn puts us **into** Christ. It is only when we have gotten **into** Christ by being baptized that we may be said to be saved by faith.

To illustrate, the Philippian jailer asked Paul and Silas, "Sirs, what must I do to be saved?" (Acts 16:30.) They replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31.) That this belief included more than mental acceptance of Jesus is shown in the further statement, "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately...**having believed in God.**" (Acts 16:33,34 – A.S.V.) His faith, then,

included repentance (as shown in his washing their stripes) and baptism. Had he not repented and been baptized it could not be said that his faith was saving. God forgave his sins only when he showed that faith by repentance and baptism.

Thus saving faith involves implicit trust in the Lord and full obedience to His commands. In our next lesson we will study the scriptural teaching regarding one of these commands, that of baptism.

“Seek and Ye Shall Find”

Write true or false before each statement:

- 1. In Hebrews 11:1 faith is defined as “the substance of things hoped for, the evidence of things not seen.”
- 2. In the Greek “faith” and “believe” have different root meanings.
- 3. Romans 10:17 says “faith comes by direct revelation from heaven.”
- 4. Christ never told His disciples that they had little faith.
- 5. Some of the chief rulers of the Jews believed in Christ, but did not confess him.
- 6. It does not make any difference whether we confess Christ.
- 7. The devils do not believe.
- 8. Naaman was cured of his leprosy as soon as he believed, but before he dipped seven times in the River Jordan.
- 9. Christ will save a man who believes but refuses to obey His commands.
- 10. God forgives the sinner when he has shown his faith by obeying His commands, but not before.

Read Hebrews 11. Circle the letter representing the correct answer:

- a b c 1. By faith Abel offered to God a more excellent sacrifice than: (a) Abraham; (b) Cain; (c) Enoch.
- a b c 2. By faith an ark was prepared for the saving of his house by: (a) Jonah; (b) Elijah; (c) Noah.
- a b c 3. The man who by faith refused to be called the son of Pharaoh’s daughter was (a) Moses; (b) Abraham; (c) Isaac.
- a b c 4. The one who by faith was translated that he should not see death was (a) Noah; (b) Jacob; (c) Enoch.
- a b c 5. By faith Isaac was offered up to God by his father: (a) Jacob; (b) Abraham; (c) Moses.
- a b c 6. The man who by faith blessed the sons of Joseph when he was dying was: (a) Jacob; (b) Isaac; (c) Abraham.
- a b c 7. By faith there fell down the walls of: (a) Jerusalem; (b) Jericho; (c) Bethlehem.
- a b c 8. The woman who did not perish because by faith she had received the spies was (a) Rebecca; (b) Rachel; (c) Rahab.

In the blanks write the name of the one of whom or to whom Christ was speaking when He made each statement:

- 1. "Why are ye fearful, O ye of little faith?" Matt. 8:25, 26.
- 2. "O woman, great is thy faith." Matt. 15:22-28.
- 3. "How much more will he clothe you, O ye of little faith?" Luke 12:22-28.
- 4. "Verily I say unto you, I have not found so great faith, no, not in Israel." Matt. 8:5-10.
- 5. "O thou of little faith, wherefore didst thou doubt?" Matt. 14:29-31.
- 6. "According to your faith be it unto you." Matt. 9:27-29.
- 7. "O ye of little faith, why reason ye among yourselves, because ye have brought no bread?" Matt. 16:5-8.

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

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Name..... Grade.....

Address..... Date.....

City..... By.....

STUDIES IN THE BIBLE



Scriptural Baptism

Lesson 22

Jesus said, "For what is a man profited, if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" (Matt. 16:26.) Any subject that relates to the salvation of our most important possession — the soul — needs our careful study. Since Jesus also said, "He that believeth and is baptized shall be saved," baptism in water is such a subject.

In this lesson our aim is to determine the place that baptism filled in New Testament times rather than to examine its modern usage. We will try to answer these questions: (1) What method (immersion, sprinkling, or pouring) was employed? (2) What was the purpose of baptism? (3) Who were baptized? (4) In whose name were they baptized? First, however, note that water baptism should not be confused with Holy Spirit baptism to be examined in another lesson. Except for the six times that Holy Spirit baptism is mentioned, almost every scripture using the words "baptize" and "baptism" applies to baptism in water.

The Method

A vital question is whether immersion, sprinkling, pouring, or all three are authorized in the Scriptures. Almost all Greek scholars agree that the word baptize as used in the New Testament means to dip, submerge, or immerse. Whether they are correct can be determined by uses of the word in the New Testament.

The first person to baptize in New Testament times was John the Baptizer. Of him it is said, "And John also was baptizing in Aenon near to Salim, because there was **much** water there." (John 3:23.) We are certain that John immersed since neither pouring nor sprinkling requires **much** water. However, immersion does. When Jesus was baptized by John it is said, "And Jesus, when he was baptized, went up straightway **out** of the water." (Matt. 3:16.) "And straightway coming up **out** of the water, he saw the heavens opened." (Mark 1:10.) Had Jesus not gone into the water He could not have come up out of it. Furthermore, He would have been foolish to have walked into the River Jordan up to His waist only to have John sprinkle some water on Him when such could have been done on the shore. Every indication is that Jesus was immersed.

We are told of the conversion of the Ethiopian, "And they went down both **into** the water, both Philip and the eunuch; and he baptized him. And when they were come up **out** of the water, the Spirit of the Lord caught away Philip." (Acts 8:38, 39.) This clearly shows that the eunuch was immersed.

Paul calls water baptism a burial. "Therefore we are **buried** with him by **baptism into death**." (Rom. 6:4.) "**Buried** with him in **baptism** . . ." Col. 2:12.) Only immersion can truly be called a burial. But were sprinkling and pouring ever used in apostolic days? A careful study of the New



Testament reveals not a single passage mentioning either sprinkling or pouring of water. We must conclude that neither was employed or authorized by the apostles.

The Purpose

Those baptized in apostolic times were immersed for the remission or forgiveness of sin. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) "Arise, and be baptized, and wash away thy sins." (Acts 22:16.) Since we cannot be saved without forgiveness it follows that baptism is necessary for salvation. Thus we read, "He that believeth and is baptized shall be saved." (Mark 16:16.) "The like figure whereunto even baptism doth also now save us." (1 Peter 3:21.)

But why does baptism save? It saves because it puts us **into Christ** where we may obtain forgiveness through His blood. Paul speaks of "the redemption that is in Christ Jesus." (Rom. 3:24.) He also teaches, "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.) "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3.) Therefore we cannot be saved unless we are **in Christ** where we reach His redeeming blood, and we cannot get **into Christ** without being baptized.

We must also conclude that forgiveness never precedes baptism, but is a direct result of it. Never is baptism called "an outward sign of an inward grace". It never expresses the idea that one is already a child of God, but it is the act by which one becomes a Christian.

The Subjects

It is sometimes asked whether the Bible teaches infant or adult baptism. Actually, neither is taught. What is taught is believers' baptism. Jesus says, "He that believeth and is baptized shall be saved." (Mark 16:16.) In Acts 18:8 we read, "And many of the Corinthians hearing believed, and were baptized." We have no command to baptize those incapable of believing. Furthermore, those to be baptized must be teachable. In the Great Commission Jesus says, "Go ye therefore, and teach all nations, baptizing them . . ." (Matt. 28:19.) Again, repentance is a prerequisite of baptism. "Repent, and be baptized . . ." (Acts 2:38.) The one who has not sinned has nothing of which to repent and is not told to be baptized.

An infant which cannot believe, be taught, nor repent is not a subject of baptism. Furthermore, it has no need to be baptized "for the remission of sins" because it has no sins to be remitted. There is not a command or example in the Scriptures that even hints at infant baptism. Advocates of infant baptism cite Matthew 19:14 as authority. This says, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." But Jesus was not here discussing baptism. Furthermore, those mentioned were able to "come" to Him. He certainly does not say, "Bring little children to me to be baptized." The little child who has not sinned is as sure of heaven as any adult until he becomes old enough to sin.

In Whose Name

In the Great Commission Jesus says, "Baptizing them **into** the name of the Father and of the Son and of the Holy Spirit." (Matt. 28:19.—A.S.V.) Since these are the words of the Savior, we cannot go wrong when we baptize into the name of the Father, Son, and Holy Spirit. In Acts 2:38 Peter commanded baptism "in the name of Jesus Christ". The expression "in the name of . . ." often means "by the authority of . . ." A policeman who shouts to a fleeing criminal, "Stop, in the name of the law!" means, "Stop, by the authority of the law!" When one is baptized **into** the name of the Father and of the Son and of the Holy

Spirit, he is baptized in the name of Jesus or by His authority since Jesus gave the command Himself.

When changes are made on such subjects as baptism it is extremely dangerous. If we wish to reach the heavenly home we will find it is much safer to comply with the Lord's command on baptism than to risk our eternal salvation by altering it in some way.

Have you been scripturally baptized? If you have not and wish our assistance, we will be happy to help you.

Check if you wish our help. _____

“Seek and Ye Shall Find”

In the blanks write the scripture location of each statement:

- _____ 1. “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.”
- _____ 2. “And Jesus, when he was baptized, went up straightway out of the water.”
- _____ 3. “He that believeth and is baptized shall be saved.”
- _____ 4. “Buried with him in baptism.”
- _____ 5. “The like figure whereunto even baptism doth also now save us.”
- _____ 6. “And when they were come up out of the water, the Spirit of the Lord caught away Philip.”
- _____ 7. “And many of the Corinthians hearing believed, and were baptized.”
- _____ 8. “Arise, and be baptized, and wash away thy sins.”
- _____ 9. “Go ye therefore, and teach all nations, baptizing them . . .”

Fill in the blanks:

1. The method of baptism employed in New Testament times was _____.
2. This is proved by Romans 6:4 which teaches that “we are _____ with him by baptism into death.”
3. In apostolic times sinners were baptized in order to receive the _____ of sins.
4. Forgiveness and redemption are to be found in _____.
5. We get into Him by being _____.
6. Infants are not proper subjects of baptism, but those who are capable of _____ must be baptized if they wish to be saved.

Match each scripture reference with the statement which most nearly expresses the thought in that scripture by writing the correct letter in the corresponding blank:

- | | |
|---|-----------------|
| 1. There is no condemnation IN CHRIST. | a. Rom 12:5 |
| 2. All will be made alive IN CHRIST. | b. Phil. 2:1 |
| 3. There is one body IN CHRIST. | c. Rom. 6:3 |
| 4. Any man IN CHRIST is a new creature. | d. II Cor. 5:17 |
| 5. Redemption is IN CHRIST. | e. Rom. 8:1 |
| 6. Those far off are made nigh IN CHRIST. | f. Gal. 3:27 |
| 7. Gentiles are partakers of His promise IN CHRIST. | g. I Cor. 15:22 |
| 8. There is consolation IN CHRIST. | h. Eph. 3:6 |
| 9. To get INTO CHRIST we must be baptized. | i. Rom. 3:24 |
| (two references) | j. Eph. 2:13 |

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

Name.....	Grade.....
Address.....	Date.....
City.....	By.....

STUDIES IN THE BIBLE



The Epistles

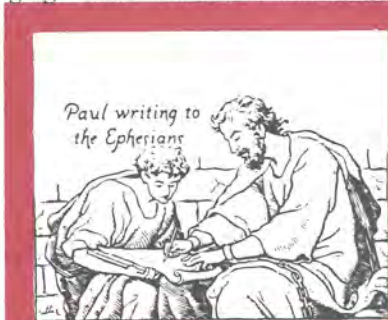
Lesson 23

Many religions have been devoid of any high standard of morality. Such was paganism in the first century. Set in bold contrast to the idolatry of the Greeks and Romans was the religion of Jesus Christ which presented to the world the highest moral principles it has ever known.

Although we often overlook the fact, the greater portion of the New Testament was written to churches and individuals to instruct them in the art of Christian living. It is these twenty-one books which we will study in this lesson. Of these Paul wrote fourteen. Seven others called general epistles or letters (possibly because they were addressed to Christians generally) were penned by four other writers whose names they bear. Paul's writings are known by the name of the church or individual to which they were written. The principles set forth in these books apply to us as well as they did to the early Christians.

The Epistles Of Paul

Four of Paul's letters were written to individuals and eight to specific congregations. Galatians was addressed to the churches of the province of Galatia.



Hebrews, believed to have been written by Paul, was sent to Jewish Christians. These epistles vary widely in their nature. While Philemon is extremely personal, Romans is a detailed treatise on justification by faith. Some letters deal with internal church problems; some are highly complimentary, some very critical. Always Paul sought to write those things most needed by his fellow Christians, many of whom had been converted through his preaching.

Romans was written before Paul ever visited Rome. How the church there began we do not know, except that nothing in the Bible indicates that either Peter or Paul established it. The first eleven chapters of Romans are designed to show that we are justified by faith, not by works of merit. They are a masterpiece of logic. The last five chapters, on the other hand, are largely given to exhortation on Christian living.

I and II Corinthians were addressed to the church in Corinth which had been established by Paul. After he left the congregation numerous problems arose — division, incest, brother going to law with brother, marriage problems, spiritual gifts, the nature of the resurrection, etc. In his first epistle Paul deals with all of these in a firm yet kindly manner. The second epistle indicates that the previous letter had corrected some of these difficulties. It also discusses at length the contribution Paul was asking the Corinthians to make to the poverty-stricken Judean Christians. The New Testament lays great stress on the importance of caring for the poor and needy.

Galatians — The churches of Galatia were beset by Judaizing teachers who told them that Christ's teachings were merely an addition to the Law of Moses. This letter was written to correct that idea and to show that while the Law of Moses was a law of bondage, the teachings of Christ are those of liberty. Paul sums it up, "Christ is become of no effect unto you, whosoever of you are justified by the law; **ye are fallen from grace.**" (Gal. 5:4.) This shows that it is possible for a Christian to fall from grace and be lost.

Ephesians, Philippians, and Colossians were all written during Paul's Roman imprisonment to the churches in Ephesus, Philippi, and Colosse. Ephesians emphasizes the unity of the church, showing that Christ has broken down the wall between Jews and Gentiles. The grace of God and family relationships are also discussed at length. Philippians is almost devoid of adverse criticism. It is a letter of encouragement for those who face suffering, especially the final chapter. Colossians stresses the preeminence of Christ and what it means to be in Him.

I and II Thessalonians, written to the church at Thessalonica, deal with the second coming of Christ which had troubled this congregation. Some of the Christians had thought Christ's coming so near that they had stopped working and Paul found it necessary to reprove them.

I and II Timothy and Titus were written to two young preachers who had been sent by Paul to assist churches he had established. He advised them how to handle problems, how to select elders, and gave them advice as to their personal lives.

Philemon is a letter of one chapter to a Christian of that name on behalf of his runaway slave, Onesimus, whom Paul had converted. Paul sent him back to Philemon requesting that he be received as a brother in Christ.

Hebrews differs from Paul's other writings in that his name nowhere appears. The supremacy of Christ and His covenant is extolled throughout the letter. No other book more clearly shows how the old covenant has been replaced by the new covenant of Jesus Christ.

The General Epistles

James was probably written by the brother of the Lord of that name. It is addressed to Jewish Christians, "the twelve tribes which are scattered abroad." (James 1:1.) For discussing down to earth problems of Christian living it is unexcelled. Among subjects of special note are the teachings that faith without works is dead and that the Christian must control his tongue.

I Peter was designed to steady the church under great persecution. Written from Babylon, it shows that it is a glory to suffer for Christ. In **II Peter** the apostle warns against false teachers and shows that the judgment of God is certain. The third chapter contains a vivid description of Christ's second coming. Peter tells us that on that day "the earth also and the works that are therein shall be burned up." (II Peter 3:10.) This shows the error of those who contend that the earth will not be destroyed when Christ returns.

I, II, and III John were written by the Apostle John, also author of the gospel of John which should not be confused with these books. The word "love" is the key to the wonderful epistle of I John. It is used 44 times in five short chapters. John tells us that we should love one another as God first loved us. II John, the shortest book in the Bible, is addressed to "the elect lady". We cannot be sure who she was. The epistle warns, "Whosoever **goeth onward** and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (II John 9 — A.S.V.) III John is addressed to Gaius and commends him for his faithfulness, but warns against a Diotrephes who loved to have "the preeminence".

Jude — The writer of this book was the brother of James, probably the James who wrote the epistle of that name. Jude is similar to II Peter. It warns of the judgment of God against false teachers and cites numerous examples to show how God has dealt with the unrighteous

“Seek and Ye Shall Find”

Write the name of the epistle or epistles of Paul which answer each question:

1. What book is an appeal on behalf of a runaway slave? _____
2. What book asks for help for the poverty-stricken Judean Christians?

3. What book discusses justification by faith at length? _____
4. What book shows that the new covenant has replaced the old? _____
5. What three books were written to young preachers? _____,
_____, and _____
6. What book tells Christians that they have fallen from grace if they try to be justified by the law? _____
7. What book discusses numerous problems in the church to which it is addressed? _____
8. What two books deal with the second coming of Christ? _____
and _____

Fill in the blanks in these scriptures pertaining to love:

Rom. 13:8 — “Owe no man any thing, but to _____ one another: for he that loveth another hath fulfilled the law.”

Eph. 4:2 — “With all lowliness and _____, with longsuffering, forbearing one another in love.”

Gal. 5:14 — “For all the _____ is fulfilled in one word, even in this; Thou shalt love thy _____ as thyself.”

Eph. 5:2 — “And walk in love, as _____ also hath loved us, and hath given himself for us an _____ and a sacrifice to God for a sweet-smelling savour.”

I John 4:10 — “Herein is love, not that we loved _____, but that he loved us, and sent his _____ to be the propitiation for our sins.”

I John 4:21 — “And this commandment have we from him, That he who loveth God love his _____ also.”

I John 4:7 — “Beloved, let us love one _____ : for love is of God; and every one that loveth is _____ of God, and knoweth God.”

Circle the letter representing the correct answer:

- a b c 1. The book addressed to Gaius is: (a) I John; (b) Jude; (c) III John.
- a b c 2. The word "love" is often used in: (a) James; (b) I John; (c) II Peter.
- a b c 3. The statement that "the earth also and the works that are therein shall be burned up" is found in: (a) II Peter; (b) II John; (c) I Peter.
- a b c 4. The book written by the brother of James is: (a) I Peter; (b) Jude; (c) II Peter.
- a b c 5. "The elect lady" is addressed in: (a) I Peter; (b) II John; (c) Jude.
- a b c 6. The book designed to help the church in its persecutions is: (a) James (b) III John; (c) I Peter.
- a b c 7. The letter written to "the twelve tribes which are scattered abroad" is: (a) James; (b) III John; (c) Jude.
- a b c 8. The shortest book in the Bible is: (a) II John; (b) III John; (c) Jude.

Read Romans 12. Write true or false before each statement:

- 1. We (Christians) who are many are many bodies in Christ.
- 2. Love should be without dissimulation. (Note: dissimulation means hypocrisy.)
- 3. Christians should not be slothful in business.
- 4. They should be of different minds.
- 5. They should return evil for evil.
- 6. If your enemy hungers you shouldn't feed him.
- 7. We should overcome evil with good.

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

Name..... Grade.....

Address..... Date.....

City..... By.....

STUDIES IN THE BIBLE



Religious Authority

Lesson 24

Almost the final words of inspired Scripture are, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18, 19.) This passage introduces the two topics which we shall study in this lesson—the book of Revelation from which the warning is taken, and the problem of authority in religion.

The Book Of Revelation

The only book of New Testament prophecy is **Revelation**, sometimes called the **Apocalypse** from its Greek name. It was written by John, the apostle, at the close of his life while he was a prisoner on the Isle of Patmos off the coast of Asia Minor. Probably the last Biblical writing, it was addressed to seven congregations of the Lord's church in Asia Minor. Of these, the book highly commends two, severely criticizes two, and both commends and criticizes the remaining three.

Revelation is an account of a vision seen by John on "the Lord's day". The Lord's day was doubtless the first day of the week (Sunday) since Christ arose from the grave on this day. Probably no book has been the subject of more speculation. Many teachers have dogmatically tried to give a meaning to every figure and symbol with numerous conflicting ideas the result.

A few words of caution are in order. First, Revelation is a record of "things which must shortly come to pass." (Rev. 1:1.) Its fulfillment, then, must be found in what has transpired **since** John penned the words rather than in what occurred before. Next, it is highly symbolic. Most Biblical writing is quite literal, but prophecy is not. Thus, when we read of seven golden candlesticks John explains that they represent seven churches to which the book is addressed. It is not within the scope of this lesson to explain the various symbols and visions, but the student is warned against accepting unquestioningly the many theories which have been propounded. One ought to be especially wary of the teacher who claims to have the answers to all the difficult passages or the man who spends most of his time preaching about what is going to happen. Sensational teaching of this kind attracts crowds, but only confuses the hearers.



Chapters 20-22 present a vivid description of both heaven and hell which will be studied in the last lesson in this course. With the words, "The grace of our Lord Jesus Christ be with you all. Amen." the Bible comes to an end. But although completed 1850 years ago, the influence of the book of books will continue unabated until Christ returns.

Authority In Religion

The passage noticed at the beginning of this lesson suggests the questions, Are we today to accept the New Testament as our religious authority? If so, are we free to alter its commands to bring it 'up to date'?"

Basically, the problem of religious division is one of authority. Some believe that authority resides in the church: some feel that the New Testament is authority, but that it should be interpreted by creeds; others are convinced that the New Testament must be our **sole** authority in matters of faith and practice.

What did Jesus say about it? "All authority hath been given unto me in heaven and on earth." (Matt. 28:18—A.S.V.) The Father Himself attested to the truthfulness of this claim when He declared as Jesus stood upon the mount of transfiguration, "This is my beloved Son, in whom I am well pleased; **hear ye him.**" (Matt. 17:5.) Even the common people were astonished because Jesus "taught them as one having authority, and not as the scribes." (Matt. 7:29.)

Jesus exercised this authority in His teachings recorded in the four gospels. We must obey His commands to us because they are the words of Jesus Himself. But we must also obey the teachings of the apostles as elsewhere presented in the New Testament. After Jesus had explained that all authority had been given to Him, He delegated that authority to the apostles saying, "Go ye, **therefore**, and **teach** all nations, **baptizing** them in the name of the Father, and of the Son, and of the Holy Ghost: **teaching** them to observe all things whatsoever I have commanded you." (Matt. 28:19, 20.) Moreover, Jesus promised to send the apostles the Holy Spirit to guide them into all truth when He was no longer with them. (John 16:13.) The apostles taught by the authority of Christ, and in their teaching, both oral and written, they did not teach error. Their admonitions and commands were and are just as binding as the teaching of Jesus Himself.

Divine Warnings

Neither Jesus nor the apostles is with us in the flesh today. Yet we have their words in written form (and **only** in written form) in the New Testament. As such the New Testament is the only standard of religious authority which can be safely accepted by those following Christ.

We are warned against changing the inspired teachings therein found. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed." (Gal. 1:6-8.) The perverted "gospel" here condemned is one that has been changed by addition or subtraction. Furthermore, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (II John 9—A.S.V.)

These warnings simply mean that we must not only speak where the scriptures speak, but that we must also be silent where they are silent. They mean that we cannot alter the nature of a command or teaching to fit it to twentieth century thinking. The substitution of sprinkling for the apostolic practice of immersion in baptism is an example of the type of change which the apostles condemn.

Furthermore, we dare not acknowledge any human creed, catechism, or confession of faith as an authoritative interpretation of God's word. Human writings may properly be used as an aid to our understanding the divine writ, but when we accept them as authority we have gone onward and have ceased to abide in the teaching of Christ. The very fact that such creeds are contradictory to one another is evidence that they cannot all be in accord with the Scriptures.

In the following three lessons we will examine the nature of the New Testament church. We will adopt the principle of accepting the absolute authority of Christ and His apostles as revealed to us in the New Testament to determine what the church was like in the first century and what it should be today.

“Seek and Ye Shall Find”

Read Revelation 1 and fill in the blanks:

The Revelation of Jesus Christ gives a record of things which “must shortly come to” It was written by John and addressed to the seven churches in John declared that when Jesus returned every would see Him. He was on the isle called on the Lord’s day. Behind him he heard a great voice as of a The voice said, “I am and Omega, the first and the last.” When he turned to see the voice that spoke to him he saw seven golden In the midst of these was one like unto the Son of In His right hand He had seven John learned that the stars were the of the seven churches and the candlesticks were the seven

Read Revelation 2 and 3 (the letters to the seven churches of Asia). Write true or false before each statement:

- 1. The church at Ephesus had left its first love.
- 2. The church in Smyrna allowed Jezebel to teach.
- 3. Nothing good is said about the church in Laodicea.
- 4. The church at Sardis was “dead”.
- 5. Antipas was killed while in the church at Thyatira.
- 6. “Thou has a little strength” was said of the Philadelphia church.
- 7. The church at Ephesus had found false apostles liars.
- 8. The church in Pergamos was “lukewarm”.
- 9. To the church at Smyrna it is written, “Be thou faithful unto death, and I will give thee a crown of life.”
- 10. Some at Pergamos held the doctrine of the Nicolaitanes.

Circle the letter representing the correct answer:

- a b c 1. Jesus said all authority had been given to : (a) Him; (b) the devil; (c) Peter's successor.
- a b c 2. The voice from heaven on the mount of transfiguration told the hearers to: (a) kneel and pray; (b) hear Christ; (c) go down from the mountain.
- a b c 3. Jesus delegated His authority to: (a) the apostles; (b) a church council; (c) the Pharisees.
- a b c 4. In their teaching the apostles were guided by: (a) common sense; (b) a creed book; (c) the Holy Spirit.
- a b c 5. The teachings of the apostles may be found in: (a) the New Testament; (b) the Old Testament; (c) the Apostles' Creed.
- a b c 6. The gospel may be perverted by: (a) abolishing it; (b) adding to or taking from it; (c) leaving it just as it is.
- a b c 7. The one who would preach any other gospel is: (a) forgiven; (b) complimented; (c) accursed.
- a b c 8. A person who goes onward and does not abide in the teaching of Christ: (a) is led by the Holy Spirit; (b) hath not God; (c) hath both the Father and the Son.

Answer by yes or no:

- 1. Does the problem of religious division involve authority?
- 2. Did the Father attest to the authority of Jesus?
- 3. Are the writings of the apostles full of error?
- 4. Are their teachings as binding as those of Jesus?
- 5. Are we warned against changing the inspired teachings?
- 6. If we alter the nature of a divine command have we perverted the gospel?
- 7. Are human creeds necessary to help us understand the Bible?
- 8. Do all such creeds agree with one another?

Name..... Grade.....

Address..... Date.....

City..... By.....

STUDIES IN THE BIBLE — LESSON 24

STUDIES IN THE BIBLE



The Church — Its Names And Unity

Lesson 25

In our state of religious confusion the nature of the church mentioned in the New Testament is apt to be obscured. In this and the following two lessons we shall seek to discover what the primitive church was like. Our concern is not with present day denominations, but with the divine body described in the Bible.

Names Of The Church

All things of value have names. Although some would say that names are unimportant, we can easily see that this is not true. Can you imagine a husband thinking it unimportant that his wife would wear another's name? The Lord is just as vitally concerned with the titles of His church and His people.

The names by which the body of Christ is called are descriptive terms rather than proper names. We discover several such expressions applied to that body. The most common is "the church", an expression derived from a Greek word meaning "the called out". The church in the New Testament sense is composed of those who have been "called out" of the world of sin to become the people of God. The term is used in several ways — (1) in the universal sense to apply to all of the saved people throughout the world; (2) in the congregational sense to refer to a group of disciples working together in a congregation; (3) to an assembly of Christians called together for worship.

"Church" is often used without any additional identifying phrases. Sometimes, however, other expressions are added to more completely describe it. Thus we read, "Take heed therefore unto yourselves . . . to feed the **church of God**, which he hath purchased with his own blood." (Acts 20:28.) Since Christ purchased the church with His blood, "God" evidently refers here to God, the Son, or Jesus Christ. The word "God" is a term of deity and applies to the Son as well as to the Father. "Church of God" is used several times in the Scriptures.



UNITED THROUGH THE BIBLE

In Romans 16:16 we read, "The **churches of Christ** salute you." The plural is used since a number of congregations are referred to. That the church belongs to Christ we further know since He declared, "And upon this rock I will build **my church**." (Matt. 16:18.) Again, the church is His body. "Now ye are the **body of Christ** and members in particular." (I Cor. 12:27.) In Ephesians 5:22, 23 Paul shows that the church is married to Christ as a wife is married to her husband. When possession is shown the church should wear His name as the wife wears the name of her husband. The glory and honor belong to the Son of God, not a religious teacher or reformer, regardless of how great he may be.

Other phrases designating the church include (1) **the church of the firstborn** (Heb. 12:23); (2) **the kingdom** (Heb. 12:28); (3) **the way** (Acts 19:9, 23); (4) **the household of faith** (Gal. 6:10).

Terms Applied To Disciples

Two expressions identifying the early followers of Christ are found in Acts 11:26. "And the **disciples** were called **Christians** first in Antioch." A "disciple" is a follower. All who follow Jesus are His disciples. The term Christian became the name worn by these people. As the name indicates (Christ—ian) a Christian is a disciple of Christ. Thus Peter declares, "Yet if any man suffer as a **Christian**, let him not be ashamed." (I Peter 4:16.) Never do we read of Peterite Christians or Paulite Christians. Neither today is the Lord pleased with denominational prefixes which are added to His name.

Disciples are also called saints. "To all that be in Rome, beloved of God, called to be **saints**," (Rom. 1:7.) "Saint" means "holy one" and since all Christians are to be holy, all are therefore saints. Canonization by a religious organization is not necessary. Other expressions applied to God's chosen are **brethren** (Col. 1:2), **priests** (I Peter 2:5, 9), and **heirs** (Rom. 8:17).

Unity Of The Body

The undivided nature of the church is expressed by Paul in Ephesians 4:3-6. "Endeavouring to keep the unity of the Spirit in the bond of peace. There is **one body**, and **one Spirit**, even as ye are called in **one hope of your calling**; **one Lord**, **one faith**, **one baptism**, **one God and Father of all**, who is above all, and through all, and in you all." The many bodies, many faiths, and many baptisms of our day were unknown in the first century. The prayer of Jesus recorded in John 17 was that His disciples might be as united as were He and the Father. The blessing of unity had been recognized many years before by David when he declared, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1.)



Yet even in apostolic times efforts were made to divide the church. Paul wrote the Corinthians, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you . . . that there are con-

tentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you or were ye baptized in the name of Paul?" (I Cor. 1:10-13.) This unfortunate division came because some were following and wearing the names of men rather than Christ. If we were to follow any man, who could be greater than Paul? Yet Paul denounces the wearing of his name. Much religious division could be removed if all human denominational names were discarded in favor of those expressions found in God's word.

Likewise unknown in the primitive church were the denominational organizations and creeds which serve to perpetuate division today. The early Christians maintained unity because they were content to accept only those teachings which have been revealed to us in the New Testament. May we too strive for religious unity by letting Christ be our only creed and the Bible our only guidebook.

"Seek and Ye Shall Find"

In the blanks write the term applied to the church in each scripture:

1. I Cor. 11:22 _____
2. Rom. 16:16 _____
3. Acts 20:28 _____
4. Col. 1:18 _____
5. I Tim. 3:15 _____

Answer each question:

1. Where were the disciples first called Christians? (Acts 11:26.)

2. Whom did Paul almost persuade to become a Christian? (Acts 26:28.)

3. What did Paul call the Christians in Ephesus to whom he addressed his letter? (Eph. 1:1.) _____
4. With whom does Paul say Christians are joint-heirs? (Rom. 8:17.)

5. For whom does John say Christians ought to lay down their lives? (I John 3:16.) _____

Read I Corinthians 1:10-17. Write true or false before each statement:

- _____ 1. Paul was glad that some at Corinth were saying they were of Paul.
- _____ 2. Crispus was the only one personally baptized by Paul.
- _____ 3. Those of the household of Chloe had told Paul that there were contentions at Corinth.
- _____ 4. Some were following Apollos.
- _____ 5. Paul entreated them to be perfectly joined together in the same mind and in the same judgment.

Read John 17 (Christ's prayer for unity). In each blank write the verse in which that statement is found:

- _____ 1. "Sanctify them through thy truth: thy word is truth."
- _____ 2. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."
- _____ 3. "I have finished the work which thou gavest me to do."
- _____ 4. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."
- _____ 5. "They are not of the world, even as I am not of the world."
- _____ 6. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me."
- _____ 7. "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."
- _____ 8. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."
- _____ 9. "And the glory which thou gavest me have I given them; that they may be one, even as we are one."
- _____ 10. "Now they have known that all things whatsoever thou hast given me are of thee."

Name _____ Grade _____
Address _____ Date _____
City _____ By _____

STUDIES IN THE BIBLE — LESSON 25

STUDIES IN THE BIBLE



The Church—Its Worship And Financing

Lesson 26

Paul once wrote, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (II Cor. 11:3.) This simplicity is clearly evident in the worship and financing of the primitive church which are to be studied in this lesson.

Worship Of The Church

The early church regularly assembled for worship on the first day of the week or Sunday. We are told, "And upon the **first day of the week**, when the



disciples came together to break bread, Paul preached unto them." (Acts 20:7.) Again, "Upon the **first day of the week** let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (I Cor. 16:2.) The Jews worshipped on the sabbath, or seventh day. Since it was easy to get a crowd to which he might speak, we find Paul teaching these non-Christians on this day. However, when the church assembled for the purpose of worship it was on the first day, not the seventh, that they met. On the first day Christ arose from the grave and perhaps for this reason John calls it the "Lord's day". (Rev. 1:10.)

The Jewish sabbath was abolished as a day of worship. In Colossians 2:14 we are informed that Christ in His death blotted out the Law of Moses. Two verses later Paul specifies some of those things that the cross removed and says, "Let no man therefore judge you in . . . a sabbath day." (Col. 2:16—A.S.V.) Those who insist that we must worship on the seventh day are judging us with respect to that which has been removed.

True worship is two-fold. Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24.) For worship to be acceptable it must be from the heart (in spirit) and in the way prescribed by the Lord (in truth).

Worship from the heart cannot be mechanical. The uttering of the words of a prayer or the singing of the sentiments of a song do not constitute true worship unless the worshipper actually enters with his mind and spirit into that which he is doing.

An idea of the worship of the early church can be found in Acts 2:42. "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Let us carefully examine these items of worship.

As previously noted in Acts 20:7, the early Christians broke bread on the

first day of the week. This breaking of bread is elsewhere called the "Lord's supper" or "communion", but is never described as a "sacrament". The use of the definite article in the expression "**the** first day of the week" clearly implies that Christians partook of the Lord's supper **every** first day. To the Jews the command "Remember **the** sabbath day to keep it holy" meant every sabbath. In fact, it appears that the Lord's day worship was built around this memorial supper instituted by Christ on the night of His betrayal. In the supper they ate the bread, representing the crucified body of Christ, and drank the fruit of the vine (grape), emblematic of His shed blood. This simple meal was designed to focus their attention on the sacrifice of Christ.

The New Testament church continued steadfastly in prayer. Regarding public prayer Paul wrote the Corinthians, "I will pray with the spirit, and I will pray with the understanding also." (I Cor. 14:15.) It is through prayer that we may draw close to God by thanking Him for His blessings, praising Him for His goodness, and petitioning Him for those things of which we are needful.

The worship of the church included presentation of the apostles' doctrine by teaching, preaching, and Scripture reading. For example, Paul used the assembly at Troas (Acts 20:7) as an opportunity to preach God's word. Such teaching did not include politics or economics, but those things which pertain to the salvation of our souls.

In their assemblies the early Christians sang psalms, hymns, and spiritual songs. (Col. 3:16.) Such singing was to praise God and edify man. In the primitive church the emphasis was placed upon singing from the **heart** rather than upon the mechanics of singing. Thus we read, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody **in your heart** to the Lord." (Eph. 5:19.) The music in the early church was entirely vocal. Although instruments of music were common in the first century, they were not used in the primitive church. The first use of instruments of music among professed Christians was about 670 A. D. It was several hundred years later before they were generally used in the public worship of the medieval church. It is clear that instrumental music was intentionally omitted from the worship since instruments were in common use for other purposes at that time.

Financing The Lord's Work

The worship assembly of the early church was also the occasion of Christians giving financially to the Lord. Every worthwhile work requires money. This was true in the early church. There were needy to be cared for; there were preachers to be supported in their proclamation of the gospel. In contrast to some methods used today, the primitive church did not resort to high pressure money raising schemes. Rather, each disciple gave to the church in accordance with his ability. Christians were taught that they were to consecrate themselves wholly to the Lord. (II Cor. 8:1-5.) Since they had done so, they willingly and liberally gave to the Lord's work.



Several principles guided the giving of early Christians. In gathering a contribution for the poor Christians in Jerusalem Paul wrote the Corinthians, "Upon the first day of the week let every one of you lay by him in store, **as God hath prospered him**, that there be no gatherings when I come." (I Cor. 16:2.) The amount was to be determined by their **prosperity**, not by a fixed percent as was true of the Jews under the Law of Moses when they gave a tithe. If Christians truly give as they are prospered this will often require that they give more than a tenth.

Again, giving was to be **purposeful** and **cheerful**. We read, "Every man according **as he purposeth in his heart**, so let him give; not grudgingly, or of necessity: **for God loveth a cheerful giver.**" (II Cor. 9:7.) One who gives as he purposes

will plan his contribution in advance. And if he truly loves the Lord he will find it easy to give cheerfully. His giving will be based on love rather than duty.

If the church employed any other means of raising money than freewill offerings it is not mentioned in the Bible. Some uses to which this money was put will be discussed in the next lesson.

"Seek and Ye Shall Find"

Circle the letter representing the correct answer:

- a b c 1. The early church worshipped every: (a) first day of the week; (b) Tuesday; (c) sabbath.
- a b c 2. True worship must be in: (a) pomp and ceremony; (b) spirit and truth; (c) shouting and great emotion.
- a b c 3. The Lord's supper is also called: (a) sacrament; (b) communion; (c) eucharist.
- a b c 4. The early church continued stedfastly in the apostles' doctrine, fellowship, breaking of bread, and: (a) chanting; (b) candle lighting; (c) prayers.
- a b c 5. Early Christians were instructed to sing psalms, hymns, and: (a) love songs; (b) patriotic songs; (c) spiritual songs.
- a b c 6. That which was preached was: (a) the apostles' doctrine; (b) politics; (c) economics.
- a b c 7. Money was raised by: (a) pie suppers; (b) assessment; (c) free-will offerings.
- a b c 8. Christians were to give: (a) fixed percent; (b) as prospered; (c) as little as they could get by with.

Fill in blanks in the scriptures pertaining to scriptural giving:

- 1. II Cor. 9:6, 7 — "But this I say, He which soweth _____ shall reap also sparingly; and he which soweth _____ shall reap also bountifully. Every man according as he purposeth in his _____, so let him give; not _____, or of _____ for God loveth a _____ giver."
- 2. I Cor. 16:2 — "Upon the _____ day of the week let everyone of you lay by him in store, as God hath _____ him, that there be no _____ when I come."
- 3. Luke 6:38 — "Give, and it shall be _____ unto you; good measure, _____ down, and shaken together, and running over, shall men give into your bosom. For with the same _____ that ye mete withal it shall be measured to you again."

Read the discussion of the Lord's supper in I Cor. 11:20-29. Write true or false before each statement:

- 1. The Lord Jesus instituted the Lord's supper several days before he was betrayed.
- 2. He said, "Take, eat: this is my body, which is broken for you: this do in remembrance of me."
- 3. He also said that they should partake of the cup in remembrance of Him.
- 4. As often as Christians eat the bread and drink the cup they shew the Lord's death till He come.
- 5. If a person partakes of the Lord's supper unworthily it doesn't make any difference.
- 6. Each man is to examine himself.

Before each quotation regarding singing, write the scripture location in which it is found. Scriptures used are: Col. 3:16; Eph. 5:19; I Cor. 14:15; James 5:13, Rom. 15:9:

- 1. "Is any merry? Let him sing psalms."
- 2. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."
- 3. "I will sing with the spirit, and I will sing with the understanding also."
- 4. "For this cause I will confess to thee among the Gentiles and sing unto thy name."
- 5. "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Name..... Grade.....

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City..... By.....

STUDIES IN THE BIBLE



The Church—Its Organization And Work

Lesson 27

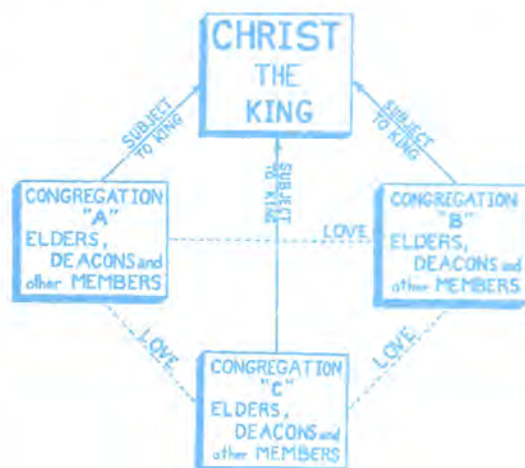
Many aspects of the primitive church are worthy of consideration. We will study just two more — its organization and its work.

Organization of the Church

The early church was not a democracy. It was an absolute monarchy with Christ as king. Paul describes Him as "the blessed and only Potentate, the King of kings, and Lord of lords." (1 Tim. 6:15.) As king He could declare, "All authority hath been given unto me in heaven and on earth." (Matt. 28:18—A.S.V.) Furthermore we read, "And he is the **head** of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." (Col. 1:18.) Since Christ, the only head of the church, is seated at the right hand of the Father (Heb. 10:12), we may conclude that the headquarters of His church is with Him in heaven.

As previously suggested the word "church" is used in the Scriptures in both the universal and congregational senses. However, no universal organization is mentioned in the New Testament. When congregations were organized, each was absolutely independent in the conduct of its affairs and was responsible only to the reigning monarch, Jesus Christ. We might suppose that a system devoid of synods and conventions would produce religious anarchy. Such was not true. Since all congregations were bound by the teaching of Christ, all taught and practiced the same things. But while there was no organic relationship among these congregations, they were united by the strongest tie of all — love. Hence they cooperated with one another that the Lord's work might be advanced.

In the absence of written guidance (the New Testament was only then being written) the early church was instructed in doctrine by the apostles. We have the same direction today in the New Testament. Jesus had appointed twelve apostles before His crucifixion, and when Judas, who betrayed Christ, committed suicide, he was replaced by Matthias. (Acts 1:26.) Other than this, the original twelve had no successors. When James was killed (Acts 12:2), we do not read that anyone took his place. Paul was a special apostle with a commission to go to the Gentiles (Acts 9:15), but his apostleship should not be confused with



that of the twelve. When the last of the apostles died, the apostolic office died with them. An apostle was required (1) to have accompanied Jesus in His personal ministry, and (2) to have been a witness of His resurrection. (Acts 1:21, 22.) No living man can meet these qualifications.

Elders Or Bishops

In the first century each local assembly was under the guidance of men known as elders. Sometimes they were called bishops, overseers, or pastors, but all of these terms refer to the same office in the church. They were elders because they were older, especially in experience; bishops or overseers because they "oversaw" the work of the church; pastors because they shepherded the flock. They were ordained by evangelists. (The word ordain means to appoint and does not necessarily imply a special ceremony.) As spiritual shepherds, they led the church and directed its teaching. The Scriptures indicate that there was a plurality of elders in each congregation.

The qualifications of bishops were very strict. When Paul writes, "A bishop then must be blameless, etc.," (I Tim. 3:2), he clearly implies that one who does not possess the listed qualifications cannot serve in that capacity.

Deacons

The word deacon means servant. While the function of deacons is not described, the title indicates that they were servants of the church. They served under the guidance of the elders. Nothing in the Bible implies that they were to direct the church in its spiritual affairs. The seven men appointed by the apostles in Jerusalem to care for the needs of widows (Acts 6) have been called deacons, although this term is not specifically applied to them. Whether or not they were deacons it appears that the work of deacons included the service performed by these men. The qualifications of deacons were similar to those of elders, one of the major differences being that a deacon was not required to be able to teach.

Evangelists

Another important function in the early church was performed by evangelists. The word evangelist means "a preacher of the gospel." The young preacher Timothy was told, "Do the work of an evangelist, make full proof of thy ministry." (II Tim. 4:5.) In this ministry he was to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (II Tim. 4:2.) Timothy was not "the" minister, but "a" minister. Since minister means servant and every Christian has a service to perform every Christian is a minister, although not every Christian has the ministry of publicly preaching the gospel. But while every disciple of Christ is a minister, not all are evangelists because these men have the responsibility of preaching the Word, establishing churches, appointing elders, etc. An evangelist is any gospel preacher, whether he works for a long period in one community or travels from place to place in his labors. It should be noted that preachers were not called pastors. The shepherds of the flock (pastors) were the elders, not the preachers.

Work Of The Church

Paul once wrote, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the **church of the living God, the pillar and ground of the truth.**" (I Tim. 3:15.) Since the church was the pillar and ground of the truth, its primary responsibility was to make the truth, the word of God, known to men for the salvation of their souls. In the apostolic age the work of preaching was done through the church rather than by a separate missionary society. Each Christian was to realize his personal responsibility as a worker for Christ. Thus when Christians in Jerusalem were scattered by persecution they "went everywhere preaching the word." (Acts 8:4.) Every disciple was a preacher, not publicly of course, but each taught his friends and neighbors as he had opportunity.

The church existed to serve as well as to save. Therefore, when Paul traveled among the congregations in Greece and Macedonia, he took up a collection in each for the poor in Jerusalem. Of the responsibility of serving Paul wrote the Galatian churches, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10.) James admonishes, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.) It should also be observed that the message of salvation is often best presented through the ministry of service.

"Seek and Ye Shall Find"

Fill in the blanks:

1. When the Apostle _____ was killed, no one took his place.
2. Elders are also called _____, _____, and _____.
3. The word ordain means _____.
4. A deacon is a _____.
5. The apostles appointed _____ (number) men to care for the widows in Jerusalem.
6. An evangelist is a preacher of the _____.
7. In I Timothy 3:15 we read that the _____ is the pillar and ground of the truth.
8. The early church existed to help _____ souls and to serve.

Write true or false before each statement regarding the work of the church:

- _____ 1. The Philippians had never given to Paul to help him preach the gospel. (Phil. 4:15, 16.)
- _____ 2. Preachers should be sent to preach. (Rom. 10:14, 15.)
- _____ 3. The church is responsible before family members to support a needy widow. (I Tim. 5:4, 16.)
- _____ 4. When the Christians in Jerusalem were scattered, they did not preach the word wherever they went. (Acts 8:1-4.)
- _____ 5. Christians do not need to do good to those who are not of the household of faith. (Gal. 6:10.)
- _____ 6. The work Christians do should be done in the name of the Lord Jesus. (Col. 3:17.)
- _____ 7. Christians should visit the fatherless and widows in their affliction. (James 1:27.)

Qualifications of elders (or bishops) are given in Titus 1:5-9 and I Timothy 3:2-7. Deacons' qualifications are listed in I Timothy 3:8-10, 12. After each statement write the word "elder", "deacon", "both", or "neither" to indicate whether this is a qualification of either an elder or deacon. First two are done correctly:

Holy	Elder	A good politician	_____
A good dresser	Neither	Not soon angry	_____
Husband of one wife	_____	No striker	_____
Not doubletongued	_____	Blameless	_____
Apt to teach	_____	Handsome	_____
Rich	_____	Just	_____
Given to hospitality	_____	Rules well his own house	_____
Not greedy of filthy lucre	_____	Having faithful children	_____

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

Name _____ Grade _____
 Address _____ Date _____
 City _____ By _____

STUDIES IN THE BIBLE



The Holy Spirit

Lesson 28

One of the most complex of all Bible topics is that of the Holy Spirit. It is vital that the student approach the subject with care since so many have gone astray at this point. The expressions Holy Ghost and Holy Spirit are interchangeable. The first is usually used in the King James Version, the latter in most other translations.

His Nature

The Holy Spirit is variously designated as the Holy Spirit of God, the Spirit of Truth, the Spirit of the Lord, the Spirit, and the Comforter. He is a **divine personality** in the sense that the Father and the Son are. His personality is seen in that He possesses a mind, a knowledge, affections, and will, and is described as capable of speaking, testifying, teaching, guiding, and searching. We know that He is divine (and the third person in the Godhead) because He is eternal, all-knowing, and all-powerful. In this lesson we will determine how the Holy Spirit operates. We shall discover that **the Holy Spirit is the means or agency through which God works**. To illustrate, in giving us the Scriptures God has worked through His Holy Spirit who inspired the Biblical writers in their messages. "Holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:21.)

His Indwelling

The Holy Spirit dwells within the child of God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16.) "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" (I Cor. 6:19.) "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you . . . But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:9, 11.) He takes up His abode within the Christian at his baptism. "Repent, and be baptized . . . and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38, 39.)

THE HOLY SPIRIT	ORDINARY GIFT	BAPTISM	SPIRITUAL GIFTS
Nature	Indwelling I Cor. 6:19	Overwhelming of power Acts 2:1-8	Miraculous talents I Cor. 12:1-11
To Whom Given	All Christians Acts 2:38, 39	Apostles, Cornelius Acts 1:26-2:4; 11:17	Some Christians Acts 8:14-17
How Given	Result of gospel obedience—Acts 5:32	From above Acts 10:44	Laying on of hands Acts 8:17; 19:6
Purpose	Strengthen, sanctify, lead, bear fruit	To prove God had granted repentance unto life Acts 11:18	To reveal, impart, confirm truth—I Cor. 12:8-10
Duration	To end—Acts 2:39	Special blessing only twice recorded	Temporary

The Holy Spirit And Conversion

The Holy Spirit plays a part in every conversion. However, the Holy Spirit has never saved men directly, but has always worked through others. Thus the Ethiopian was converted by Philip who was, in turn, led to him by the Holy Spirit. (Acts 8:26-39.) The Holy Spirit sent Peter to Cornelius. Cornelius was saved, not by a direct revelation from heaven, but by words spoken by the preacher. (Acts 11:14.) Christ appeared to Saul of Tarsus, but did not save him then. Instead, Ananias was sent to tell him what to do to be saved. (Acts 22:12-16.) Sinners are converted today when they come in contact with the word of God which has been inspired by the Holy Spirit. This they may do by hearing it preached or by reading the divine words from the New Testament. The Holy Spirit saves men indirectly through the word.

"Seek and Ye Shall Find"

Fill in the blanks:

1. The Holy Spirit is called the Holy _____ in the King James Version.
2. The baptism of the Holy Spirit is specifically mentioned _____ times in the New Testament.
3. Three characteristics of the baptism of the Holy Spirit as shown in Acts 2 were _____,
and _____.
4. The baptism of the Holy Spirit occurred on the day of _____
and at the conversion of the household of _____.
5. The spiritual gifts Paul lists in I Corinthians 12 are the word of _____,
word of _____,
_____, _____,
_____, _____,
6. They were intended to _____ the truth, to _____
it to those who had not heard it, and to _____ the truth that
had been taught.
7. The three spiritual gifts which Paul predicted would cease were _____,
_____, and _____.

After each scripture, write what the Holy Spirit is said to do in that passage. First one is done correctly:

- | | | | |
|------------------|-----------|-------------------|--|
| 1. I Timothy 4:1 | He speaks | 5. Rom. 8:13 | |
| 2. I Cor. 2:10 | | 6. John 15:26 | |
| 3. John 14:26 | | 7. I Cor. 3:16 | |
| 4. John 16:13 | | 8. Ephesians 3:16 | |
| 9. Rom. 8:26 | | and | |

Write true or false before each statement after reading these passages—Acts 8:5-24; Rom. 1:11; II Tim. 1:6; Acts 19:1-7; I Cor. 13:8-10.

- _____ 1. Although Philip possessed the spiritual gift of healing, he did not give the Samaritans the power to perform miracles.
- _____ 2. To give the new converts spiritual gifts Peter and John laid their hands on them that they might receive the Holy Ghost.
- _____ 3. Simon was not interested in securing for himself this power of the apostles.
- _____ 4. Paul did not wish to give the Romans any spiritual gift.
- _____ 5. Timothy had a gift given by the laying on of Paul's hands.
- _____ 6. Paul refused to lay his hands on the Ephesians after he baptized them.
- _____ 7. After they received the Holy Ghost they spoke with tongues and prophesied.
- _____ 8. Charity never fails.
- _____ 9. Paul said that tongues would never cease.
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Name _____ Grade _____

Address _____ Date _____

City _____ By _____

STUDIES IN THE BIBLE



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Lesson 28

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How Given	Result of gospel obedience—Acts 5:32	From above Acts 10:44	Laying on of hands Acts 8:17; 19:6
Purpose	Strengthen, sanctify, lead, bear fruit	To prove God had granted repentance unto life Acts 11:18	To reveal, impart, confirm truth—I Cor. 12:8-10
Duration	To end—Acts 2:39	Special blessing only twice recorded	Temporary

None of these passages teaches that the indwelling of the Holy Spirit gives any miraculous power. It should not be confused with the baptism of the Holy Spirit or spiritual gifts. It is not easy to say how the Holy Spirit dwells within the Christian. In Ephesians 6:17 we are told that the word of God is the sword of the spirit. Hence we conclude that He dwells within God's children in connection with the word of God. However, we do know what He does in the lives of disciples of Christ. He strengthens, sanctifies, leads, comforts, and intercedes for Christians. Furthermore, He produces the "fruit of the Spirit" in their lives. (Gal. 5:22, 23.)

Baptism Of The Holy Spirit

The baptism of the Holy Spirit is specifically mentioned only six times in the New Testament, four times as a promise given by John the Baptist. (Matt. 3:11, 12; Mark 1:8; Luke 3:16; John 1:33.) Just before His ascension into heaven, Jesus told His apostles, "Ye shall be baptized with the Holy Ghost not many days hence." (Acts 1:5.) The fulfillment of this promise (and the first instance of Holy Spirit baptism) occurred on the day of Pentecost when the Holy Spirit fell on the apostles. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:2-4.) Thus, the baptism of the Holy Spirit brought (1) the sound as of a rushing mighty wind, (2) tongues as of fire sitting on the apostles, and (3) ability to speak in other languages. It was a direct outpouring of power from heaven.

The only other mention of Holy Spirit baptism was at the conversion of the household of Cornelius. It was similar to what took place on Pentecost. In recounting this Peter says, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." (Acts 11:15, 16.) Peter shows surprise at the Holy Spirit baptism of Cornelius. To find a similar example he goes back several years to the events of Pentecost. This implies that Holy Spirit baptism was very unusual. In both cases notice the gospel was given for the first time to a great group of people—on Pentecost to the Jews; at the conversion of Cornelius to the Gentiles. Since these are the only two recorded examples of Holy Spirit baptism, there is no reason for Christians to expect such today.

Spiritual Gifts

Some confuse Spirit baptism with the spiritual gifts possessed by many early Christians. These gifts are described in I Corinthians 12-14. They are listed as the word of wisdom, the word of knowledge, faith (of a miraculous nature), healing, miracles, prophecy, discerning of spirits, tongues, and interpretation of tongues. (I Cor. 12:8-10.) Generally they were intended to (1) **reveal** the truth of God, (2) **impart** that truth to those who had not heard it, and (3) **confirm** the truth which had been taught. The New Testament was then being written and until its completion the divine guidance of spiritual gifts was necessary.

These gifts, however, were temporary. Paul predicted, "Whether there be prophecies, **they shall fail**; whether there be tongues, **they shall cease**; whether there be knowledge (miraculous), **it shall vanish away** . . . But when that which is perfect is come, then that which is in part shall be done away." (I Cor. 13:8, 10.) Spiritual gifts were given only by the laying on of hands. When Philip baptized many in Samaria, the apostles Peter and John found it necessary to go there to bestow these gifts because Philip evidently did not possess this power. (Acts 8:14-17.) Paul, by the laying on of his hands, gave such gifts to the Ephesians (Acts 19:6) and to Timothy. (II Tim. 1:6.) Since the Roman Christians had not yet received these gifts Paul wrote them, "For I long to see you, that I may impart unto you some spiritual gift." (Romans 1:11.) Spiritual gifts ended in accordance with Paul's prophecy when those who possessed the power to give them by the imposition of their hands had died. Therefore none has these powers today.

The Holy Spirit And Conversion

The Holy Spirit plays a part in every conversion. However, the Holy Spirit has never saved men directly, but has always worked through others. Thus the Ethiopian was converted by Philip who was, in turn, led to him by the Holy Spirit. (Acts 8:26-39.) The Holy Spirit sent Peter to Cornelius. Cornelius was saved, not by a direct revelation from heaven, but by words spoken by the preacher. (Acts 11:14.) Christ appeared to Saul of Tarsus, but did not save him then. Instead, Ananias was sent to tell him what to do to be saved. (Acts 22:12-16.) Sinners are converted today when they come in contact with the word of God which has been inspired by the Holy Spirit. This they may do by hearing it preached or by reading the divine words from the New Testament. The Holy Spirit saves men indirectly through the word.

"Seek and Ye Shall Find"

Fill in the blanks:

- [illegible]

After each scripture, write what the Holy Spirit is said to do in that passage. First one is done correctly:

- | | | | |
|------------------|-----------|-------------------|--|
| 1. 1 Timothy 4:1 | He speaks | 5. Rom. 8:13 | |
| 2. 1 Cor. 2:10 | | 6. John 15:26 | |
| 3. John 14:26 | | 7. 1 Cor. 3:16 | |
| 4. John 16:13 | | 8. Ephesians 3:16 | |
| 9. Rom. 8:26 | | and | |

Write true or false before each statement after reading these passages—Acts 8:5-24; Rom. 1:11; II Tim. 1:6; Acts 19:1-7; I Cor. 13:8-10.

- _____ 1. Although Philip possessed the spiritual gift of healing, he did not give the Samaritans the power to perform miracles.
- _____ 2. To give the new converts spiritual gifts Peter and John laid their hands on them that they might receive the Holy Ghost.
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Name _____ Grade _____

Address _____ Date _____

City _____ By _____

STUDIES IN THE BIBLE



The Second Coming of Christ

Lesson 29

Jesus is coming again! This is the great expectation of all Christians. Nothing is more clearly taught in the New Testament. However, the manner of Christ's return has long been controversial, largely because of speculation about prophetic passages. Since the purpose of this course is not speculation, we shall confine ourselves to those Scriptures which are plain statements of fact. Of these there are so many that it will not be hard to determine how Christ will return.

When Christ Will Return

In every age some have boldly predicted the exact time of our Lord's return. Always they have been mistaken. The Bible clearly teaches that no man knows when Jesus will come again. Jesus said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24:36.) Paul and Peter both declare that Christ's return will be as "a thief in the night." (1 Thess. 5:2, 3; 2 Peter 3:10.) Therefore none can possibly know when He will come.

Why Jesus Is Coming Again

1. To raise the dead – John 5:25, 28, 29
2. To judge all men – Jude 14, 15
3. To reward the righteous – Matthew 25:31-34
4. To punish the unrighteous – Matthew 25:31-33, 41
5. To destroy the world – 2 Peter 3:10
6. To deliver the kingdom to the Father – 1 Cor. 15:24

Paul declared that the second coming would be preceded by a falling away from the truth. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (2 Thess. 2:3, 4.) Peter said that before Christ's return scoffers would ask, "Where is the promise of his coming?" (2 Peter 3:4.) Many will be totally unprepared when He does return. Since we cannot know when He will come again, the important thing is that every person must be fully prepared.

How Christ Will Return

The second advent will be seen by all. Some teach that Jesus returned a few years ago but that many did not see Him. They ignore the Scripture, "Behold, he cometh with clouds; and **every eye shall see him**, and they also which pierced him." (Rev. 1:7.) Jesus said, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." (Matt. 24:27.)

Christ will be accompanied by His angels when He returns. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:27.) Jude adds that He will come back with ten thousand of His holy ones. (Jude 14.)

At the second coming the dead will arise from the grave. (1 Cor. 15:23.) Some teach that the unrighteous will never arise from the grave. Others say the righteous and unrighteous will be resurrected at different times. Jesus proves both ideas wrong when He states, "Marvel not at this: for **the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth**; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28, 29.) The righteous and unrighteous will be resurrected **at the same time**.

Perhaps the clearest explanation of the second coming is found in 1 Thessalonians 4:16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Notice the sequence of events: (1) **Christ will descend with a shout, with the voice of the archangel, and with the trump of God.** (2) **The dead in Christ will arise from the grave.** (3) **After the dead have arisen the living will be caught up with them into the clouds.** (4) **They will meet the Lord in the air.**

What will happen to the earth when Christ returns? Peter answers our question. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, **the earth also and the works that are therein shall be burned up**. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Peter 3:10-12.) No one will be left to live on this earthly sphere.

The premillennial theory, which asserts that Christ will reign on the earth in the flesh for a literal thousand years, is clearly erroneous. (1) No passage teaches that Jesus will set foot on earth again. Rather, the disciples of Christ will meet Him **in the air**. (2) The premillennial theory requires that the righteous and unrighteous arise at different times. As noticed, John 5:28, 29 contradicts this. (3) Since the earth will be destroyed when Christ returns, no thousand year reign will be possible.

The Judgment

The great judgment will follow the return of Christ. None shall be able to escape it. "And it is appointed unto men once to die, but after this the judgment." (Heb. 9:27.) "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10.) As they appear before Christ, the judge, the righteous will be set on the right

hand, the unrighteous on the left. The righteous will be rewarded with an everlasting home in heaven; the unrighteous will be consigned to the eternal punishment of hell. (Matt. 25:31-46.) The Scriptures do not teach that man will receive a second chance.

After the judgment Christ will deliver up the kingdom to God. Every enemy, including death, will have been overcome, and Jesus will deliver His authority to God, the Father, and will Himself be subject to Him. The righteous will dwell with God in the eternal home of unspeakable beauty. In the last lesson we will discuss the places of reward and punishment called heaven and hell. It is the hope of heaven that impels the Christian to cry out with John, "Even so, come, Lord Jesus." (Rev. 22:20.)

"Seek and Ye Shall Find"

Write true or false before each statement:

- 1. The Bible tells us exactly when Jesus is going to return.
- 2. He will come when everyone is expecting Him.
- 3. Paul said that Christ's coming would be preceded by a falling away.
- 4. When Christ returns only a few will see Him.
- 5. He will come alone when He returns.
- 6. The righteous will arise when Christ comes back, but the unrighteous will never arise from the grave.
- 7. Christ will meet the faithful in the air.
- 8. The earth will be burned up after Christ returns.
- 9. Only the righteous will be present at the judgment.
- 10. No one will receive a second chance.

Read 1 Corinthians 15:20-28 and fill in the blanks:

1. All shall be made alive in
2. After those in Christ arise at His coming, "Then cometh the"
3. Christ must reign until He has put all under His feet.
4. The last enemy to be destroyed is
5. After all things have been subdued, then the also Himself will be subjected to God.

These five statements are things which will happen when or after Jesus returns. Put them in the order in which they will occur by writing "first," "second," "third," "fourth," and "fifth" in the blanks:

- The dead and the living will be caught up in the clouds.
- Christ will judge the nations.
- Christ will descend.
- Those caught up will meet the Lord in the air.
- The dead in Christ will arise.

Read Matthew 25:31-46. Circle the letter representing the correct answer:

- a b c 1. When the Son of man sits on the throne of His Glory, before Him will be gathered: (a) all the righteous; (b) all nations; (c) all the bad people.
- a b c 2. He will separate the people as a shepherd separates the sheep from the: (a) goats; (b) cows; (c) horses.
- a b c 3. Those on His right hand will be rewarded with eternal life because they have fed, clothed, and visited: (a) nobody; (b) Christ's brethren; (c) those who helped them.
- a b c 4. Christ will tell those on the left hand to depart into: (a) eternal life; (b) annihilation; (c) everlasting fire.
- a b c 5. He will say that this place is prepared for: (a) the good people; (b) the atheists; (c) the devil and his angels.

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

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Name..... Grade.....

Address..... Date.....

City..... By.....

STUDIES IN THE BIBLE



Eternal Punishment And Reward

Lesson 30

There is life after death. This teaching is one of the foundation stones of Christianity. No man can accept the Bible without believing that there is a place of reward for the righteous and of punishment for the unrighteous. Since all must stand before the Lord in judgment, it is imperative that each conduct his life so that he will receive everlasting life instead of punishment. Jesus said, "**For what is a man profited, if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?**" (Matt. 16:26.)

Eternal Punishment

Outside Jerusalem in the time of Christ there was a valley which had been made a disposal place for the city's refuse. Known as the Valley of Hinnom, or "Gehenna" in the Greek, it burned continually. The English translation is "hell". Christ applied this term to the place of punishment in eternal fire after death. There is another Greek word which is translated hell in the King James Version which should not be confused with Gehenna. It is "hades", meaning "the unseen world" in the abode of the dead. Confusion of Gehenna and hades has led some to conclude that hell is simply physical death instead of everlasting fire. In most translations hades is rendered as "hades" instead of "hell" and the difficulty is removed. All uses of "hell" in this lesson refer to Gehenna.

What is hell like? Christ describes it as a furnace of fire. "And shall cast them into a **furnace of fire**: there shall be wailing and gnashing of teeth . . . So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the **furnace of fire**: there shall be wailing and gnashing of teeth." (Matt. 13:42, 49, 50.) Hell, then, must be a place of conscious suffering rather than of annihilation as some believe. Christ emphasizes this in saying, "It is better for thee to enter into life maimed, than having two hands to go into hell, into the **fire that never shall be quenched**: where the worm dieth not, and the **fire is not quenched**." (Mark 9:43, 44.)



Since the fire will never go out, hell must be everlasting. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into **everlasting fire**, prepared for the devil and his angels . . . and these shall go away into **everlasting punishment**; but the righteous into life eternal." (Matt. 25:41, 46.) Although a fire, it will be a place of absolute darkness. "But the children of the kingdom shall be cast into **outer darkness**: there shall be weeping and gnashing of teeth." (Matt. 8:12.)

If possible, hell is described even more vividly in Revelation. "These both were cast alive into a **lake of fire** burning with brimstone." (Rev. 19:20.) Some reason that the fire cannot be literal and hence that hell cannot be so bad. Regardless of what may be the nature of the fire, we are told that it is a place of

torture. This is the important thing. "And the devil that deceived them was cast into the **lake of fire and brimstone**, where the beast and the false prophet are, and shall be **TORMENTED** day and night for ever and ever." (Rev. 20:10.) Torment denotes excruciating pain. It also implies that the one suffering will be conscious. And John further teaches that this conscious anguish will never end. Who will inhabit this place? "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8.) Hell is here called "death" to denote the eternal conscious separation from God and from everything which is good.

Some suppose that between heaven and hell there is purgatory where those whose lives are neither extremely good nor extremely evil will suffer until they have atoned for their sins at which time they will go to heaven. Pleasing as this idea may be, there is absolutely no mention of purgatory in the Bible.

Eternal Reward

One of the most beautiful descriptions that can be found is that of the eternal home as portrayed in the last two chapters of Revelation. Yet is it impossible for mere words to give an adequate description of the beauties and glories of that home of the soul called heaven.

In heaven is the holy city — the New Jerusalem. It is foursquare, around which is a wall with twelve gates, three on each side. The foundations of the wall also number twelve and are of twelve kinds of precious stones. Each gate is a pearl. There is a street in the city of pure gold appearing as transparent glass. A river proceeding out of the throne of God runs through the midst of the city. On each side of it is the tree of life which enables one to live forever and which bears twelve kinds of fruit. Since God Himself is there we find no temple in that eternal home. But those who are permitted to inhabit it will be privileged to look upon the face of God and worship Him.

In contrast with this earth, nothing in heaven is unpleasant or distasteful. There is no sorrow, no pain, no death. The tears shed in this life will all be taken away. It is a place of continual joy and of rest for the weary. The gates of the city are never closed since there is no night there. The New Jerusalem is lighted, not by sun or moon, but by the glory of God and Christ. And since heaven is eternal and there is no death, there will be no need to reckon time.

Will we know our loved ones in heaven? No passage clearly answers this. Some think that Matthew 8:11 indicates that we will. It reads, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

Our resurrection will be in a spiritual body rather than a physical one. (I Cor. 15:44.) Since none of us has ever seen a spiritual body we cannot know exactly what it is like except that it is incorruptible and will not die. We do know that we will bear the image of Christ. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." (I John 3:2.)

Which Will Be Your Choice?

The choice of heaven or hell for your destiny is in your hands. It is the choice of accepting or rejecting Christ. Only faithful Christians will inhabit that eternal home. All others will be consigned to the place of everlasting punishment. It is our hope that through this series of lessons you have been led to a better understanding of God's word and that as a result your hope of life everlasting has been made more sure.

Do you have any problems which you feel we might assist you in solving? If so, we stand ready to help you. Let us know if we may be of assistance.

"Seek and Ye Shall Find"

Write yes or no:

- _____ 1. Does it profit a man if he gains the whole world and loses his own soul?
- _____ 2. Was the Valley of Hinnom a place of continual fire?
- _____ 3. Does "hades" mean "the unseen world"?
- _____ 4. Does the Bible teach that hell is annihilation?
- _____ 5. Will those in hell suffer consciously?
- _____ 6. Is purgatory mentioned in the Bible?
- _____ 7. Is the New Jerusalem foursquare?
- _____ 8. Will there be anything unpleasant in heaven?
- _____ 9. Will we be raised in a physical body?
- _____ 10. Will we be like Jesus in the resurrection?

After each scripture location write the exact phrase at the right which is used in that scripture to describe hell. Some phrases are used more than once:

Matthew 25:41 _____

Mark 9:44 _____

Revelation 19:20 _____

everlasting punishment

Matthew 3:12 _____

lake of fire

Matthew 25:46 _____

furnace of fire

Mark 9:48 _____

fire is not quenched

Matthew 13:42 _____

everlasting fire

Matthew 18:8 _____

unquenchable fire

Revelation 20:10 _____

Matthew 13:50 _____

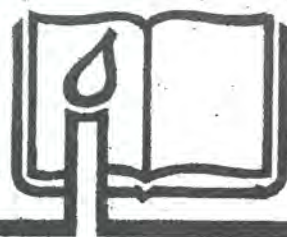
Read Revelation 21:1 through 22:5. Fill in blanks:

The holy city is called new All tears shall
be wiped away by in that home. But the fearful, unbe-
lieving, abominable, murderers, whoremongers, sorcerers, idolaters, and all
..... will have their part in the lake of fire and
There are (number) gates to the city and at the gates stand
twelve The city measures
(number) furlongs and the length, breadth, and of it
are equal. The wall measures (number) cubits. The
walls are built of and the city itself of pure
The fourth foundation is of and the twelfth is an
..... Every gate is a Since
the glory of God lights the city, it has no need of or
Out of the throne comes a pure of water of life, clear as
..... On either side of the river is the tree of
God's people will see His face and His name shall be in their

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

Name.....	Grade.....
Address.....	Date.....
City.....	By.....

STUDIES IN THE BIBLE



GRADING KEY

LES. SECT. PTS.

1	1	3	c, b, a, c, b, a, a, c, b, b
	2	2	1. Ezra, people, opened 2. God, Holy 3. words, wisdom 4. scripture, inspiration, reproof, correction
	3	3	1. Vatican, Sinaitic, Alexandrian 2. Any three English versions such as King James, Wyclif's, Amer. Standard, Revised Standard 3. 1582 4. Dead Sea 5. papyrus 6. Gutenberg 7. 1382 8. London 9. scientifically, prophetically, historically 10. Bible
2	1	2	O, N, N, O, N, O, N, O, O, N, O, N, N, O
	2	2	1. Matthew, Mark, Luke, John 2. Revelation 3. Ecclesiastes, Proverbs, Song of Solomon 4. law, Jewish history, poetry, major prophets, minor prophets 5. gospels, history, epistles of Paul, general epistles, prophecy 6. Genesis, Exodus, Leviticus, Numbers, Deuteronomy 7. 14 8. Acts
	3	2	no, yes, yes, no, no, yes, yes, no, yes, no
3	1	4	4, 6, 5, 7, 2, 3, 6, 3, 5, 6
	2	3	c, a, c, c, b
	3	3	Cain, serpent, Adam, Noah, Methuselah 1. Cain, Abel 2. Shem, Ham, Japheth 3. Babel 4. baptism 5. heaven, earth 6. gopher
4	1	3	Abraham, Jacob, Isaac, Abraham, Jacob, Jacob, Abraham, Isaac, Jacob, Abraham
	2	3	nation, name, families, seed, altar
	3	2	Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph, Benjamin
5	4	3	b, c, b, a, c, a, c, a, b, b
	1	2	1. manna, quails 2. Sinai 3. calf 4. Mosaic or Jewish 5. Passover or unleavened bread, weeks or Pentecost, Tabernacles or ingathering 6. Holy Place, Most Holy Place or Holy of Holies
	2	4	3, 8, 15, 16, 13
3	4	4	T, F, T, F, T
	4	4	T, F, T, T, F
	5	5	T, F, T, F, F

6	1	3	1. 13 2. Rahab 3. Achan, tent 4. Gibeon 5. Jarmuth, Lachish, Eglon 6. sun, moon 7. Reubenites, Gadites, Manasseh 8. Caleb, Hebron
	2	3	leave, lodge, God, Lord, serve, house, right, dog, himself
	3	4	F, T, T, F, T, F, T
7	1	4	Saul, Solomon, David, David, Saul, Saul, Solomon, Solomon, Saul, David
	2	4	c, a, a, c, b
	3	4	Goliath, 600, Jesse, sheep, cheeses, Eliab, Saul, brass, five, forehead
8	1	2	Jeroboam, Manasseh, Ahab, Zedekiah, Rehoboam, Josiah, Jehu, Hezekiah
	2	4	T, F, T, T, F, T, T
	3	4	yes, no, no, no, yes
	4	4	Jerusalem, dish, inheritance, Israel, kings, doing, come, mene, upharsin
9	1	4	Psalm 119, Job, Proverbs, 17, Jeremiah, Isaiah, Jeremiah, Malachi, Jonah, Nahum
	2	4	b, a, c, b; b, a, b, c
	3	2	oppressed, opened, lamb, sheep, good, price, 30, Sodom, Gomorrah, man, city, journey, 40, overthrown
10	1	2	1. Matthew, Mark, Luke, John 2. gospels 3. John, Baptist 4. locusts, honey 5. Herod 6. 4 B.C., Bethlehem 7. Egypt 8. Nazareth, Galilee 9. 12 10. John the Baptist, Jordan 11. Cana 12. Capernaum
	2	3	10, 12, 14, 15, 19
	3	3	Galilee, John, baptized, righteousness, out, water, dove
	4	3	F, F, T, T, T, F, T, F
11	1	3	F, T, T, F, F, T, F, T
	2	3	1, 5, 7, 2, 4, 3
	3	3	35, 3, 6, 9, 9000, 17
	4	4	Capernaum, centurion, synagogue, Israel, Nain, dead, weep, arise, speak, prophet
12	1	2	T, F, T, F, F, T, F, T, T, F
	2	4	first, light, vine, kingdom, judged, scriptures, salt, destruction, water, soul
	3	4	6, 4, 2, 1, 3
	4	4	treasurer, ten virgins, grain of mustard seed, leaven, net
13	1	4	Judas, John, Annas, Caiaphas, Peter, Pilate, Herod, Joseph of Arimathea
	2	4	T, F, T, T, F, F, T, T, F, T
	3	4	John 19:28, Luke 23:34, John 19:30, John 19:26, Luke 23:43, Luke 23:46, Mark 15:34
14	1	2	Joseph, angel, Peter, John, Mary Magdalene, Emmaus, Thomas, fish, seven, forty
	2	4	no, yes, yes, no, yes, yes, no
	3	4	resurrection of Christ, death of Christ, resurrection of Christ
	4	4	Mark, Luke, Matt., Mark, Matt., Luke, Matt., Mark, Matt., Mark

15	1	4	c, b, a, b, a
	2	4	F, T, F, T, T
	3	4	4, 5, 1, 2, 3
	4	4	1, 1, 3, 2, 2, 1, 1, 1, 2, 1
16	1	4	1 John 1:7, Heb. 13:12, 1 John 2:2, Rev. 1:5, Eph. 2:13, Col. 1:14 and Eph. 1:7
	2	4	shedding, blood, testament, sins, repentance, name, prophets, believeth, repent, baptized
	3	4	b, b, a, c, a, c, b, a
17	1	4	b, a, c, c, a, a, c, b, a, b
	2	3	T, T, F, F, T, F
	3	3	Moses, covenant, tables, ten, days, new, first, second, mediator, new, transgressions, first, shepherd, everlasting
18	1	2	Luke, purpose, prophecy, preparation, kingdom, Jerusalem, taste, power, fifty, Matthias
	2	4	T, T, F, F, F, F, T, T, T, F, F, F
	3	4	a, c, b, c, b, a, b, a
19	1	2	F, T, F, T, T, F, F, F, T, F
	2	4	Gentiles, Jews, Lystra, Derbe, Jupiter, Mercurius, things, stoned, elders, Perga
	3	4	Rom. 1:16, Gal. 1:8, 1 Cor. 15:2, 2 Thess. 1:8, 1 Cor. 15:3, 4, 2 Thess. 2:14, Eph. 6:15, Gal. 1:7, Eph. 1:13, Mark 16:15
20	1	4	F, T, F, T, T, F, F
	2	4	c, b, a, b, a, c, b, c
	3	4	the jailor, the Ephesians, the Samaritans, 3000 on Pentecost, Ethiopian eunuch, the Corinthians, Cornelius, Saul, Lydia, Cornelius
21	1	4	T, F, F, F, T, F, F, F, F, T
	2	4	b, c, a, c, b, a, b, c
	3	4	disciples, Canaanite woman, disciples, centurion, Peter, two blind men, disciples
22	1	4	Acts 2:38, Matt. 3:16, Mark 16:16, Col. 2:12, 1 Pet. 3:21
	2	4	Acts 8:39, Acts 18:8, Acts 22:16, Matt. 28:19
	3	4	immersion, buried, remission, Christ, baptized, believing
23	1	2	1. Philemon 2. 2 Corinthians 3. Romans 4. Hebrews 5. 1 Timothy, 2 Timothy, Titus 6. Galatians 7. 1 Corinthians 8. 1 Thessalonians, 2 Thessalonians
	2	3	love, meekness, law, neighbor, Christ, offering, God, son, brother, another, born
	3	3	c, b, a, b, b, c, a, a
	4	3	F, T, T, F, F, F, T
24	1	2	pass, Asia, eye, Patmos, trumpet, Alpha, candlestick, man, stars, angels, churches
	2	3	T, F, T, T, F, T, T, F, T, T
	3	3	a, b, a, c, a, b, c, b
	4	3	Y, Y, N, Y, Y, Y, N, N

25	1	4	church of God, churches of Christ, church of God, the body, house of God or church of living God
	2	4	Antioch, Agrippa, saints or faithful, Christ, brethren
	3	4	F, F, T, T, T
	4	4	17, 21, 4, 11, 14 or 16, 23, 1, 15, 22, 7
26	1	4	a, b, b, c, c, a, c, b
	2	2	sparingly, bountifully, heart, grudgingly, necessity, cheerful, first, prospered, gatherings, given, pressed, measure
	3	4	F, T, T, T, F, T
	4	4	James 5:13, Ephesians 5:19, 1 Corinthians 14:15, Romans 15:9, Colossians 3:16
27	1	3	1. James 2. bishops, overseers, pastors
	2	4	3. appoint 4. servant 5. seven 6. gospel
	3	3	7. church 8. save F, T, F, F, F, T, T both, deacon, elder, neither, elder, both, neither, elder, elder, both, neither, elder, both elder
28	1	2	1. Ghost 2. six 3. rushing of a mighty wind, tongues like as of fire, ability to speak in other languages (tongues)
			4. Pentecost, Cornelius
			5. wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, interpretation of tongues
	2	4	6. reveal, impart, confirm 7. tongues, knowledge, prophecies searches, teaches, guides or speaks, mortify deeds of body, testifies, dwells in us, strengthens, helps infirmities and intercedes
	3	2	T, T, F, F, T, F, T, T, F, T
29	1	4	F, F, T, F, F, F, T, T, F, T
	2	4	Christ, end, enemies, death, Son
	3	4	third, fifth, first, fourth, second
	4	4	b, a, b, c, c
30	1	3	N, Y, Y, N, Y, N, Y, N, N, Y
	2	3	everlasting fire, fire is not quenched, lake of fire, unquenchable fire, everlasting punishment, fire is not quenched, furnace of fire, everlasting fire, lake of fire, furnace of fire
	3	2	Jerusalem, God, liars, brimstone, 12, angels, 12,000, height, 144, jasper, gold, emerald, amethyst, pearl, sun, moon, river, crystal, life, foreheads

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