

# TWENTY QUESTIONS AND BIBLE ANSWERS

## WHY DID GOD CREATE THE DEVIL?

We all admit that this is the great “why” of the Bible, although I am sure that sometimes we ask ourselves the question, “Why is man and the world?” “What are we here for?” We find these words in Romans 8:19 to 22: “For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.”

But this does not answer the question. Some sinners challenge the wisdom and justice of God in the matter of creating the devil, permitting him to bring sin into the human heart and then holding man responsible for his inherited sin.

Glorious truth is revealed in Ephesians 2:7. Here we learn that in the ages to come God is going to put on exhibition, to the glory of Christ, the redeemed sons of Adam, sinners saved by grace. One of the old Hebrew words translated “grace” means to bestow a gift upon a bankrupt. Therefore, there had to be spiritual bankruptcy on earth before the abounding grace of God could be bestowed upon sinful humanity. But some argue that if God arbitrarily brought the bankruptcy and brought in the universal law of sin and death, He should arbitrarily bestow grace and save every member of the human race. The Universalist teaches that God will do this very thing and redeem all the sons and daughters of Adam by the redemptive work of Jesus Christ.

This may be a consoling theory and religious men may persuade themselves that they have some Scriptures to support the theory but such Scriptures as John 3:36 are contrary to their false doctrine. We quote John 3:36: “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” When the Lord Jesus was on earth He referred to the devil as Satan and the prince of this world. We note the words of the Lord Jesus in Luke 10:18: “And he said unto them, I beheld Satan as lightning fall from heaven.” There are some teachers of the Scriptures who believe that the Lord was here referring to what is going to happen to Satan when he shall be cast out into the earth in accordance with Rev. 12:7 to 9.

But when we compare the words of Luke 10:18 with Ezekiel 28:14 to 19 and Isaiah 14:12 to 17 we learn that Satan was cast out of heaven before Adam was ever created.

In these verses found in Ezekiel and Isaiah we learn that this creature was not Satan when he was in heaven. He is called “the anointed cherub” and “Lucifer,” “the son of the morning.” We learn that he was perfect in day in which he was created until iniquity was found in him. Several times he said “I will” and that so far as we know was the beginning of sin. Sin is saying to God “I will” instead of “Thy will”. Because the anointed cherub said “I will” in heaven the Anointed Son of God in Gethsemane, had to say “Thy will.”

But the question is asked “If God is both omnipotent and omniscient and saw in the future the wreck and chaos that Satan was going to produce, why did not God either create “the anointed cherub” so he could not sin or destroy him before he wrecked the human race?” This, of

course, also brings the question, "why didn't God create Adam and Eve, with neither the desire nor ability to sin by yielding to Satan's temptations?"

We acknowledge that the "why" will remain a mystery until we come into the full realization of God's glory in the ages to come; but in the meantime we must be satisfied with the statement that God works all things after the counsel of His own will. "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." (II Peter 3:9).

## WHERE DID CAIN GET HIS WIFE?

This question has often been asked and perhaps it has not been answered to the satisfaction of those who really want to believe that Adam was not the first man. We have the statement in I Corinthians 15:47 that Adam was the first man. There is a sense in which we can say also that Cain was the first man; that is, he was the first man that was born of a woman as far as we have any Bible record. We quote Genesis 4:1 and 2: "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground." Perhaps most of the people who have asked the question concerning Cain's wife have not read Genesis 5:4 and 5: "And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: And all the days that Adam lived were nine hundred and thirty years: and he died." Here we learn that Adam begat sons and daughters and we also learn that Adam lived to be 930 years of age.

Let us keep in mind that in the Book of Genesis God is not giving us an account of the history of all humanity but rather the Divine Record concerning the ancestors of the Seed of the woman.

Many have surmised that no sons and daughters were born to Adam and Eve between the death of Abel and the birth of Seth, but they have not found any such statement or supposition in the Bible. Undoubtedly children were born to Adam and Eve during the years between the death of Abel and the birth of Seth for Adam was 130 years of age when he begat Seth (Genesis 5:3). How many sons and daughters could have been born before Seth was born?

Some have claimed that the Bible teaches that Cain found his wife in the land of Nod, but the Bible makes no such statement. The record is found in Genesis 4:16 and 17 which we quote: "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch." Certainly Cain took his wife with him to the land of Nod.

We call your attention to the statement of Abraham concerning his wife in Genesis 20:12: "And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife." By reading the context we learn that Abraham called Sarah his sister. We learn here that Abraham and Sarah had the same father. God must have permitted the men who lived before the flood, from Adam to Noah, to marry sisters, cousins, and other kin. It was not at all impossible for Cain to have married a relative and we may be quite sure that he married his sister.

## **WHAT IS THE UNPARDONABLE SIN?**

First let us say that the expression “unpardonable sin” is not found in the Scripture. One Bible-teacher answered this question by saying, “The unpardonable sin is the only sin for which Christ could not atone, and that sin is the sin of rejecting His atonement.” This was another way of saying that the unpardonable sin is the sin of unbelief.

Some people have thought that only an unbeliever could commit the unpardonable sin, while others have stated that a believer could commit the unpardonable sin.

Now let us note that the greatest crime ever committed on this earth was not an unpardonable sin. That crime was the killing of the Lord Jesus Christ. To the murderers, the Lord sent this message by His servant Peter:

“But ye denied the holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And now, brethren, I wot that through ignorance ye did it, as did also your rulers.” (Acts 3:14, 15, 17).

After this message of grace and mercy was extended to the murderers of Christ, we read in Acts 4:4 that five thousand men believed. Now if the murder of Christ was not an unpardonable sin, what sin committed by man today can be unpardonable?

Now we turn to the words of the Lord Jesus in Matthew 12:32:

“And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.”

What people sinned against the Son of Man? Israel. In this day of grace it would be impossible for Gentiles to sin against the Son of Man. Israel sinned against the Son of Man, but the Son of Man on the cross said “Father forgive them.” (Luke 23:34). So Israel’s sin against the Son of Man was pardonable (Acts 3:14 to 18). Read carefully Acts 5:29 to 32. Here we have the Holy Spirit witnessing to Israel concerning their pardonable sin and the death of their Messiah. In Acts 7 we have the record of Stephen preaching to Israel concerning the Holy Spirit and the Son of Man. Israel rejected Stephen’s message and committed the unpardonable sin.

In this day of grace all the sins of all sinners are unpardoned, but not one is unpardonable. The very moment the sinning sinner accepts the grace of God, believes the gospel, and receives Jesus Christ, all of his sins are pardoned. So Scripturally speaking, there is no such thing as an unpardonable sin today. Isn’t the sin of unbelief unpardonable? Certainly not any more than adultery, drunkenness and murder. When the unbeliever believes, his sin of unbelief is pardoned with all of his other sins. All unpardoned until pardoned; but none unpardonable.

Only the nation Israel committed the unpardonable sin of Matthew 12:32.

Remember, that where sin abounded grace did much more abound.

## **WAS THE ROMAN CATHOLIC CHURCH THE FIRST CHRISTIAN CHURCH?**

**IS THE ROMAN CHURCH THE BIBLE CHURCH?**

First, we call your attention to the statement in Acts 2:10: “Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes.”

Here we note that on the day of Pentecost several weeks after Christ died on the cross, among the devout Jews from every nation under heaven (Acts 2:5), there were strangers of Rome. We note also in Acts 2:10 that they were Jews and proselytes.

In Paul's Epistle to the Romans we read in Romans 16:7 these words "Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me." There we learn that there were some believers in Rome who were in Christ before Paul was saved. Thus we learn that there was a Church in Rome some years before Paul wrote the Epistle to the Romans.

But there was an assembly in the city of Jerusalem and also one in the city of Samaria before there was an assembly of New Testament saints in Rome. In this sense, therefore, the church at Rome was not the first New Testament church. Moreover God's Word plainly teaches that the Church of Christ is more than a local assembly or a religious organization. It is the Body of Christ. A Divine organism. Ephesians 1:19 to 22. Ephesians 2:15 to 21.

The claim is made by the Roman Catholic Church that Peter was the first bishop of Rome and that the present pope, recognized by the Roman Catholics as the head of the Roman Catholic Church, holds his office by right of apostolic succession. In refutation of this claim let us state that there is only one case of apostolic succession in the Scriptures. In Acts 1 we learn that Matthias took the place of Judas, in fulfillment of prophecy. In the case of James, whose death is recorded in Acts 12:1 and 2, no successor was chosen after he died. Apostolic succession is contrary to the plain teaching of the Bible.

The Apostle Paul did not succeed any of the twelve apostles. Paul's special apostleship to the Gentiles is mentioned in Romans 11:13, wherein he magnifies his Christ-given apostleship. If you will carefully read Galatians 2:1 to 9, you will learn that the Apostle Paul never received his apostolic authority from Peter and the Eleven; that they had no jurisdiction over him when he made known the truth concerning the Church, which is the Body of Christ. In a very peculiar sense the Apostle Paul was the Lord's chosen vessel to reveal the calling, program and destiny of the Church, or Body of Christ. Not one of the twelve apostles used the word "BODY" in referring to the Church, so far as we have any record in the Bible.

In Galatians 2:1 to 9 we learn that Peter and his associates sat at the feet of Paul, and learned the Lord's program for the Church in this age of Grace. In the light of these verses, it can truly be said that if Peter was a Roman Catholic, Paul was a Protestant. We refer you to the Catholic Bible.

While it may be claimed that the Roman Catholic church historically is the oldest of the denominations in Christendom, it can easily be proved by comparing the teachings and practices of the Roman Catholic church with the Roman Catholic Bible that that organization is anything but the true Bible Church of Christ. The Roman Catholic Bible is the answer to all the false claims of the Roman Catholic hierarchy.

Let us take, for instance, Paul's Epistle to the Romans. That Epistle was written to the assembly of saints or to the Church (or churches) at Rome. It was written about 60 A. D. It was dictated by the infallible Holy Spirit. It should, therefore, be accepted by men who claim to be Christians, as the infallible Word of God, the Divine instructions governing the Christian Church.

In that Epistle every statement concerning salvation by grace, and grace alone, is contrary to the doctrines of salvation as taught and practiced by the Roman Catholics. Read Romans 3:24 to 28—Romans 4:4 and 5. Neither in the Epistle to the Romans nor in any other of Paul's writings nor in the writings of any of the apostles is there a single intimation that there were any

archbishops, cardinals, popes or a special order of priests in the Body of Christ. The entire papal system and priesthood in the Roman church is altogether unscriptural. This is true also concerning the confession and forgiveness of sins as practiced by the priests and high priests in Roman Catholicism. Their school of cardinals, prelates, their hierarchy and religious dignitaries are altogether contrary to the plain teaching in the Word of God. This is true concerning their peculiar doctrine of the holy Eucharist.

There is not one line of Scripture in any of the writings of the apostles in support of the false teaching of Roman Catholicism concerning the special ministry of Mary, the mother of the Lord Jesus, the worship of saints, purgatory or penance.

All their teaching concerning salvation by works, prayer for the dead, and the canonization of saints is unscriptural.

In spite of the special footnotes which are found in the Roman Catholic Bible, all of the teachings and practices of the Roman Catholic Church, to which we have referred, are refuted by the Roman Catholic Bible.

As to whether or not a Roman Catholic can be saved, most of them believe in the virgin birth of Christ and trust in His shed blood for salvation. There is a great difference between a priest and a preacher in the Bible. The preacher presents God to man, and the priest presents man to God. Concerning this peculiar priesthood, the Bible says: "For there is one God, and one mediator between God and men, the man Christ Jesus." (I Timothy 2:5). Moreover, the Bible clearly instructs the disciples of Christ to call no man on earth "Father" (Matthew 23:9). The preachers in the Catholic Church are giving to their people the message which is called in Galatians 1:8 and 9 "another gospel"; that is, a mixture of ritualism, Judaism and the gospel of grace.

If Roman Catholics are saved they must be saved in spite of much of the false teachings they receive.

## **WHAT DID THE LORD JESUS CHRIST MEAN IN JOHN 20:23?**

**"WHOSE SOEVER SINS YE REMIT, THEY ARE REMITTED UNTO THEM. AND WHOSOEVER SINS YE RETAIN, THEY ARE RETAINED"**

**DID PETER FORGIVE SIN?**

In answering this question we shall not appeal to the interpretation given by any particular religious denomination, or be guided traditionally, but our appeal shall be to the Word of God. How did the apostle Peter remit the sins of Cornelius? According to Acts 10:25 and 26 Cornelius fell down to worship Peter and Peter forbade this. This is the manner in which he remitted sin.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43).

Paul forgave sin in the same way.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." (Acts 13:38). Any ten year old Christian can forgive sin in this manner.

There is not the slightest intimation in any Scripture that either Peter or Paul permitted sinner or saint to confess their sins to them or that either of them claimed to have power or the prerogative to remit a single sin of a single person.

The Roman Catholic confessional, their whole system of penance and indulgences are all false doctrines and practices wholly contrary to the Word of God.

## **WAS JUDAS SAVED BEFORE HE WAS LOST?**

### **DID GOD PREDESTINATE THE FATE OF JUDAS?**

The question has often been asked, “did God predestinate the fate of Judas?” If by this we mean “did God arbitrarily foreordain that Judas could not believe and be saved”, we are sure that no one who knows the God of the Bible would believe in such predestination. We do believe the statement of Acts 15:18,

“Known unto God are all his works from the beginning of the world.”

This question has been asked because of the words of Christ in John 17:12:

“While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.”

A few preachers have coupled this Scripture with Romans 9:15 and Romans 9:21 to 23 to prove that the fate of Judas was foreordained. We quote the verses in Romans 9. “For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion (Romans 9:15). “Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.” (Romans 9:21 to 23).

Again, concerning Judas we read in Acts 1:16, 25 these statements:

“Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus . . . That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.”

Here we learn that the Scriptures foretold the infamy and destiny of Judas the traitor. In the light of I Timothy 2:4 and many other such Scriptures, we know that God certainly did not influence Judas to betray the Lord Jesus and refuse His gift of eternal life. Note the words of I Timothy 2:4: “Who will have all men to be saved, and to come unto the knowledge of the truth.”

Now there is not the slightest suggestion in any Scripture that Judas was a saved man. In fact, the very contrary is taught. In John 6:64 and 65 we read:

“But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.”

Here we learn that Judas, with the others, was an unbeliever, and then the Lord Jesus adds in John 6:70 and 71) these words:

“Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.”

Here we learn that Judas is called a devil. Therefore it is altogether contrary to sound doctrine and plain Scriptural teaching to say that Judas was a saint and became a sinner, losing his salvation. Such a position is taken by some Christians who teach against the doctrine of the eternal security of the believer.

This will be dealt with in our next question.

## **DOES THE BIBLE TEACH ETERNAL SECURITY FOR THE BELIEVER IN THIS AGE?**

For some reason Bible teachers who are opposed to the doctrine of the eternal security of the believer in Christ ("once-saved-always-saved") are generally opposed to the doctrines of predestination and foreordination. They are silent concerning these doctrines because they find themselves unable to reconcile predestination and foreordination with the message of whosoever will.

We quote some of the verses which plainly teach foreknowledge, foreordination, and predestination.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." (Romans 8:29 and 30).

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." (II Timothy 1:9 and 10).

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." (Ephesians 1:4 and 5).

If the Bible teacher must ignore these Scriptures because they will not fit into his particular doctrines concerning eternal life, there is something wrong with his doctrines.

In answering our question we must acknowledge in the light of these Scriptures, which we have quoted, that all who were chosen in Christ before the foundation of the world are eternally secure in Christ for time and eternity.

Another Scripture ignored by those who oppose the doctrine of eternal security is Acts 13:48:

"And as many as were ordained to eternal life believed."

Now the fact of the matter is that as many as were ordained to eternal life believed and as many as believed were ordained to eternal life.

We have a splendid illustration in the shipwreck recorded in Acts 27. We quote Acts 27:24 and 31:

"Saying, Fear Not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee."

Then Paul said to the centurion and to the soldiers.

"Except these abide in the ship, ye cannot be saved."

Here we note that God gave everyone on the ship to Paul. Therefore it was neither a probability nor a possibility that one would be lost. And yet we find in the other verses that their salvation depended upon a condition.

The question so often asked is, "How can you reconcile 'predestination' with 'whosoever will'?" My answer is that we are to preach God's Word and let the Holy Spirit do the reconciling.

We would ask our readers to carefully study the prayer of the Lord Jesus in John 17. We would emphasize John 17:24, which we quote:

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

We are sure that the Father will answer this prayer. Many saints are troubled with the following Scriptures, which we quote.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (Revelation 3:5). "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; anal the sow that was washed to her wallowing in the mire." (II Peter 2:22). "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." (Colossians 1:23).

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Hebrews 6:4 to 6).

"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (I Corinthians 9:27). "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." (John 15:6).

Inasmuch as the Word of God does not contradict itself, therefore in the light of other Scriptures which we have quoted, we must decide that these Scriptures just quoted can not be interpreted as teaching that a saint can lose his salvation. For instance, in Hebrews Six if the Holy Spirit is there teaching that a believing sinner once saved can lose his salvation, it most assuredly teaches that if he loses his salvation he can never re-gain it. This would be contrary to many, many other Scriptures. Therefore, no such teaching was intended by the Holy Spirit. So far as the quotations from "Corinthians" is concerned, the believer is taught positively in I Corinthians 11:31 and 32

("For if we would judge ourselves, we should not be judged, But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.") Here we are taught that even the erring saint cannot be condemned with the world even though God must judge him for his wrong-doings.

We also quote in support of this truth I Corinthians 3:11, 14, 15:

"For other foundation can no man lay than that is laid, which is Jesus Christ . . . If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

In this connection it is interesting to know that virtually every Christian who opposes the eternal security of the believer supports his contrary teaching with the use of Galatians 5:4:

“Ye are fallen from grace.”

Any intelligent student of the Scriptures knows that Galatians 5:4 has no reference to a believer losing his salvation because he goes back to the world and practices sin. The Galatians who were fallen from grace were men and women who frustrated the grace of God and perverted the grace Gospel by supplementing God’s grace with religious doings. In answer to those who have much to say about falling from grace, we would ask this question: just how many evil deeds must a believer do to lose his salvation or just how many good deeds must he add to his faith in order to hold on to his salvation?

In John 10:28 Christ said:

“I give unto them eternal life.”

In Romans 6:23 God declares that eternal life is His free gift. This same truth is taught in II Timothy 1:9: “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”

Now we quote Ephesians 2:8 to 10:

“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. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

Here we see that salvation is by grace and not of works.

Whether or not we believe that the faith, as well as salvation, is the gift of God, all students of the Bible must confess that in the dispensation of grace one thing only is required on the part of the sinner to receive eternal life, and that is, faith in the Lord Jesus Christ. Of course, this faith is the faith of Romans 10:9 and 10, a heart faith which includes the repentance that belongs to this age. The Psalmist in Psalms 51:11 prayed: “Take not thy Holy Spirit from me,” but according to Ephesians 1:13 and 14, the believer, now saved by grace, is sealed unto the day of redemption. According to Ephesians 4:30 he may grieve the Holy Spirit but he is sealed unto the day of redemption so long as he believes the Gospel.

It is not an easy task to answer such Scriptures as Colossians 1:23 which we again quote:

“If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel.”

But over against such verses, we have Hebrews 10:10 and 14:

“By the which will we are sanctified through the offering of the body of Jesus Christ once for all” . . . “For by one offering he hath perfected for ever them that are sanctified

Very frequently some religious messenger, who is opposed to the teaching of the eternal security of the believer, falsifies, stating that those who teach “once-saved-always-saved” also teaches that it is all right to sin often as you please. Certainly no servant of the Lord should ever resort such misrepresentations to support his particular interpretation of the Scriptures. The answer to this is found in the sixth chapter of Romans which every child of God believes and should therefore faithfully practice.

We quote Romans 6:2, 15, 18 and 22:

“God forbid. How shall we that are dead to sin, live any longer therein? What then? shall we sin, because we are not under the law, but under grace? God forbid. Being then made free from sin, ye became the servants of righteousness But now being made free from sin, and become servants to

God, ye have your fruit unto holiness, and the end everlasting life.”

Let us ever remember that eternal life is God’s free gift bestowed upon an unworthy believing sinner. The believer can never deserve God’s favor he cannot earn eternal life by any human endeavor or religious activities. He does not receive eternal life or hold on to it because of good works. It is God’s free gift.

## HOW IS A BELIEVER JUSTIFIED BY WORKS?

Some Christians have been disturbed because of the seeming contradiction between the statements found in the fourth chapter of Romans and in the second chapter of James concerning Abraham’s justification. In Romans 4:1 to 9, the Holy Spirit, by the pen of Paul, declared that Abraham was justified by faith without works; in fact, that any and every believing sinner today is justified by faith without works. The same Holy Spirit, In the pen of James, in James 2:21, declared that Abraham was justified by works. It is put in question form in this language:

“Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?”

By diligently studying the Scriptures we will find that the seeming discrepancy or contradiction disappears.

The statements in Romans and James should be studied with the facts concerning Abraham, recorded in the Book of Genesis, chapters 12 to 22. In Genesis Twelve is recorded the call of Abraham. He was then 75 years old. In Genesis Seventeen is recorded the circumcision of Abram at the time his name was changed to Abraham. He was then 99 years of age. In Genesis Twenty-two is found the record of Abraham’s sacrifice of his son Isaac. This was about twenty years after Abraham was circumcised. Now we quote Genesis 15:6:

“And he believed in the Lord; and He counted it to him for righteousness.”

Thus we see that Abram, in uncircumcision, was justified by faith without works about 24 years before he was circumcised, or about 45 years before he offered up Isaac.

During the 45 years, between the call of Abram and his sacrifice of Isaac, Abraham was just as righteous in God’s sight as he was after he had offered up Isaac. Abraham’s work in offering up his son did not make him one whit more righteous in the sight of God than did his faith. Remember the words of James 2:21:

“When he had offered up his son Isaac.”

The Word of God does not contradict this. And when the Scriptures are rightly divided all seeming contradictions disappear.

Time and again the Holy Spirit led the Apostle Paul to declare dogmatically and positively that justification, salvation and eternal life were by the grace of God, without human endeavor, merit, worthiness, religion or work. Titus 3:4 to 6—Ephesians 2:8 to 10—Romans 3:24 to 28—II Timothy 1:9.

Good works are always the fruit of salvation and never the factor or means of salvation.

“For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Ephesians 2:10.

Note also Hebrews 6:16 to 18. Concerning God’s covenant and oath Abraham spoke of the covenant and James of the oath.

“For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the

immutability of his counsel, confirmed it by an oath. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.” Hebrews 6:16 to 18.

## **IS THERE A PENTECOST FOR GENTILE MEMBERS OF THE BODY OF CHRIST?**

Jehovah’s feast of Pentecost was to be celebrated by His people Israel in the land, which is called in the Bible “the land of the Jews.” This feast was celebrated fifty days after the feast of first fruits. Read Leviticus, the twenty-third chapter.

We quote Acts 20:16: “For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem THE DAY OF PENTECOST.”

We have quoted this verse to show that the Jews continued to keep Pentecost at Jerusalem some years after the Pentecost of Acts 2. The phenomenon which took place in Jerusalem, as recorded in Acts 2, when devout Jews from every nation on the earth were gathered at Jerusalem, has never since been duplicated. There was something of a repetition in the case of Cornelius and his friends. But the experience of Acts 2 has never been duplicated.

The teaching that the former rain of Joel 2:23 fell on that day of Pentecost and the latter rain has come with the modern twentieth-century Pentecostal movement is a fallacy not supported by the Scripture. Joel did not speak of the last days of the Body of Christ on earth. He foretold the last days of Israel. He never wrote of anything that fits into “the dispensation of the Grace of God.” Ephesians 3:1 to 6.

The disciples, who were told to tarry at Jerusalem, were saved before the advent of the Holy Spirit, before the historical beginning of the Body of Christ. No group of Christians since the days of the apostles has been told to tarry for the Holy Spirit. Tarrying-meetings outside of the city of Jerusalem are unscriptural. There can be no Pentecost while Israel is scattered and Jerusalem is under the feet of the Gentiles.

Joel’s prophecy will be fulfilled after the Body of Christ has been removed from the earth.

## **WHAT THEN IS HOLY SPIRIT BAPTISM? AND HOW DOES THE INDIVIDUAL COME INTO THAT EXPERIENCE?**

First, we quote the words found in John 7:39:

“... For the Holy Ghost was not given; because that Jesus was not yet glorified.”

In John 16 :7 the words of the Lord Jesus:

“It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”

Here we see that the apostles were saved in the dispensation of the Son of Man, before the Holy Spirit was given. They had to wait more than three years to experience the promised baptism in the Holy Spirit, for the simple reason that the Holy Spirit was not yet given.

In Acts 2:41 the three thousand souls who were added to the apostles did not have to wait thirty minutes for the Holy Spirit. The Holy Spirit had been sent down from heaven. I Peter 1:10 to 14.

In Ephesians 1:13 we read these words:

"... In whom also after that ye believed (pisteusantes), ye were sealed with that Holy Spirit of promise."

In Galatians 3:13 and 14 we read that Christ hung on the tree that we might receive the promise of the Spirit through faith. "Pisteusantes" in Ephesians 1:13 should be translated "BELIEVING."

In this day of grace the very moment the sinner believes the Gospel and receives Jesus Christ he is immediately sealed with the Holy Spirit, baptized and anointed with the Holy Spirit. Holy Spirit baptism is never the future experience of any member of the Body of Christ. There is no salvation outside of the Body of Christ and every saved person is a member of that Body having become such a member by a Divine baptism. This baptism identifies the believers with Christ in death, burial and resurrection. No believer ever receives Holy Spirit baptism after becoming a member of the true Bible Church. But baptized believers are told to be filled with the Holy Spirit. Ephesians 5:18.

## IS SPEAKING WITH TONGUES OF GOD OR OF THE DEVIL?

If we should ask the question, "Do some saved people in this day of grace speak with tongues?" we must answer in the affirmative. It would be very foolish to say that speaking with tongues is the evidence that a believing sinner is unsaved. In answering this question, we should say that speaking with tongues, like other signs, is not unscriptural, but it is altogether undispensational. Therefore the "tongues" uttered by saint or sinner today are different from the "tongues" spoken by Spirit-filled saints during the days of the apostles.

Note what is taught in I Corinthians 13:8 to 13. In speaking concerning the sign gifts, the apostle there wrote that when he was a child he spake as a child, but afterward he became a man. Then he put away childish things; and in that connection he says, "TONGUES SHALL BE DONE AWAY." We quote the last verse of this 13th chapter:

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

After Paul penned those words, we find that he spoke more than one hundred times of faith, hope and love. It is very significant that in the last seven Epistles of Paul, several of which are frequently referred to as his "Prison Epistles," there is not a single mention of signs, miracles, visions, tongues, healings, discerning of spirits or any of the sign-gifts mentioned in I Corinthians 12.

The disciples of Christ who on the day of Pentecost spoke with "tongues" did not speak in unknown tongues which required an interpreter. These messengers of the Lord gave forth the Lord's message in the tongues, or languages, of the different nations represented in Jerusalem by the devout Jews from every nation under heaven gathered in Jerusalem about fifty days after the death and resurrection of Christ. The "tongues" were "known tongues." Concerning the rushing, mighty wind and the supernatural phenomena that took place on that eventful day, we can truthfully say that there has never been anything like it. In Acts 10:46 and Acts 19:6 we have the record of certain believers who spoke with tongues as an evidence that they had received the Holy Spirit and salvation. But now, concerning speaking with tongues as it is carried on in

Pentecostal assemblies today, the meetings are not conducted according to the Divine instructions found in the 14th chapter of I Corinthians. The first statement in that chapter which we would emphasize is the statement that “God is not the author of confusion” (I Corinthians 14:33). And again, in order that confusion might be avoided, specific instructions are given in that chapter that if any speak with tongues it must be two or three, and if there be no one in the assembly with the gift of interpretation to interpret, then there must be no speaking with tongues (I Corinthians 14:27 and 28). And very important instructions are given there concerning speaking with tongues in the assembly. “LET YOUR WOMEN KEEP SILENCE IN THE CHURCHES” (I Corinthians 14:34). It is a known fact that if women were taken out of “the tongues movement,” the movement would soon cease to move.

Inasmuch as there is not an assembly in this country, where the speaking with tongues is permitted and practiced, that is conducted in line with the plain teaching of God’s Word, we dogmatically affirm that speaking with tongues in public meetings is not of God.

Let us not forget the words of the Lord that “an evil and adulterous generation seeketh after a sign” (Matthew 12:39) and the Scriptural prophecy that the Antichrist is coming “with all power and signs and lying wonders” (II Thessalonians 2:9). Our attitude in this day of grace should be in line with the words of the Lord Jesus as found in John 20:29: “Thomas, because thou halt seen me, thou hast believed: BLESSED ARE THEY THAT HAVE NOT SEEN, AND YET HAVE BELIEVED.”

## WHAT ABOUT THE SABBATH?

WHEN AND HOW WAS THE SABBATH CHANGED  
FROM THE SEVENTH DAY TO THE FIRST?  
WAS THE SABBATH EVER CHANGED FROM  
THE SEVENTH DAY TO THE FIRST DAY?

First we quote Exodus 31:16 and 17:

“Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.”

Here we learn that the Sabbath was a sign between Jehovah and the nation Israel. There is not a single Scripture to show that God ever gave the Sabbath for members of the Body of Christ in this day of grace. The believer today is delivered from the law, is dead to the law, and is not under the law. Romans 7:3 to 6—Romans 6:14. In Genesis 2:1 we read that God “Sabbathed” on the seventh day. But God’s rest was of short duration. Satan came on the scene and four thousand years later the Lord Jesus said in John 5:17: “My Father worketh hitherto, and I work.” From the sin of Adam until the time Israel left Egypt, twenty-five hundred years later, there is not a word concerning the Sabbath. About 800 years before God gave the Sabbath to Israel, Noah found grace in the sight of God. Then 430 years before the Sabbath was given to Israel Abram believed God and was declared righteous. Both Noah and Abram rested in a Person and not in a day.

About 2500 years after Adam left Eden on Mount Sinai the Sabbath was given to Israel in connection with the law covenant. Israel had a Sabbath, but no rest. God “Sabbathed” after He had done a perfect work. At Sinai God gave to man a perfect work. His perfect law. When Christ

was on earth He told Israel that none of them had kept the law. They were zealous Sabbath-keepers, but they killed the Son of God. Before He went to Calvary Christ said “Come unto Me and I will give you rest.”

In this day of grace, believing sinners find rest in a Person and not in a day. That Person is the Lord Jesus Christ. Concerning Him we read in Hebrews 10:12 that He rested in a perfect work of redemption. By Christ God did a perfect work of creation and a perfect work of redemption. Man’s work has always been imperfect.

The Lord Jesus was dead and His body was in the sepulchre on Israel’s Sabbath. By His death God blotted out the handwriting of ordinances according to Colossians 2:14. According to Colossians 2:16, believers are not to be judged in respect to the Sabbath.

There are several Scriptures as to the gatherings of the Lord’s disciples on the first day of the week. The first day of the week speaks of resurrection and believers today are “resurrection” people. But we should avoid the blunder of calling the first day of the week “the Christian Sabbath.” Believers do not religiously keep the first day of the week as the Sabbath, but they should rejoice in the blessed privilege of gathering on that day in the name of the risen Christ, who is the end of the law for righteousness to everyone that believeth. Romans 10:4.

## **SHOULD MEMBERS OF THE BODY OF CHRIST TITHE?**

In answering this question, let us remember the language of I Corinthians 6:19 and 20  
“Ye are not your own for ye are bought with a price:”

To these same Corinthians the Holy Spirit directed these instructions concerning giving:

“But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 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 Corinthians 9:6 and 7).

It has been argued by many that inasmuch as the tithe was instituted under the law and believers in this dispensation are not under the law, tithing is not binding on the members of Christ’s Body. This argument is not Scripturally valid, for we learn that Abraham paid tithes some four hundred years before the law was given. Abraham was not under the law: “And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.” (Genesis 14:20).

Every child of God should be consistent, faithful, and systematic in the matter of giving. The giving of one-tenth seems to be the Scriptural principle. God’s people, under the law, were servants. God’s people, under grace, are sons. It is true that under grace, tithing is not obligatory, yet why should God’s people in this dispensation give any less than the less favored people under the law?

## **WILL ALL THE JEWS GO BACK TO JERUSALEM AND THE HOLY LAND?**

This question is by no means an easy one to answer. In Ezekiel 37 we find the record of Ezekiel's vision concerning the valley of dry bones. From this chapter we quote Ezekiel 37:3, 10 and 11:

"And He said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest . . . So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off from our parts."

Here we learn that these bones represent the whole house of Israel.

Now we quote Ezekiel 37:21 to 23:

"And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God."

We have learned from this chapter that the whole house of Israel is yet to be one nation, under one king, living in their own land. Their own land is the land of Canaan, Up to the present time God's nation, Israel, has never occupied all of the land of Canaan.

We quote Genesis 17:8:

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

Most assuredly we have here God's guarantee that the seed of Abraham will occupy the land of Canaan. The claim is made by some that they did occupy the land in fulfillment of that covenant, but they forfeited their right to remain in the land because of their sin and rebellion against God. In answer to this we might quote a number of Scriptures with such Divine promises as we find in Amos 9:14 and 15, which we quote:

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Here we have the statement that the Lord will plant them upon their land, and they shall no more be pulled up again.

Let us remember that the same God who promised us eternal life has made this promise to Israel.

We realize that under the dispensation of grace—that is, during this age in which we now live—that God is making "one new man" of believing Gentiles and believing Israelites (Ephesians 2:15). During this present dispensation, in Christ Jesus there is neither Jew nor Gentile. Therefore, we no longer have the difficulty concerning the "believing Jews" during this present economy.

In dealing with this question we do come to a very serious problem in Rev. 21. There we read of a great city, the holy Jerusalem, with twelve gates and the names written thereon, the names of the twelve tribes of the children of Israel. In Hebrews 11 we read concerning Abraham

that "he looked for a city which hath foundations, whose builder and maker is God (Hebrews 11:10).

Many students of the Scriptures are troubled as to knowing definitely where Abraham is to be during the coming Kingdom Age. In Romans 4:16 Abraham is called "the father of us all." In that chapter the Holy Spirit is giving instructions to believing Gentiles who are members of Christ's Body. It is generally taught that the members of Christ's Body will not be associated with the nation Israel during the millennium. That is, it is generally taught that the Kingdom blessings of Israel during the millennium will be entirely different from the blessings of members of the Body of Christ, who are seated in the heavenlies in and with Christ.

But now the question is, "If Abraham is the father of the members of the Body of Christ, will he be associated with them or will he be in the millennial Kingdom with Israel, the natural seed?" If he is to be with Israel, then the question arises, "If Abraham was looking for the new Jerusalem of Revelation 21, will he be with Israel in that city?" And the other question is, "Will members of the Body of Christ be dwelling in that city?"

One of the perplexing questions is concerning the eternal destiny of the antediluvian saints. In other words, in the ages to come where will those saints be who were saved before there was such a nation as Israel before God ever made a covenant with Abraham? As far as we can learn from the Scriptures the redeemed ones before Abram's days were neither Israelites to be placed under Israel's covenants, nor members of the Body of Christ. They are linked with the Israelitish heroes of faith in Hebrews 11, and that chapter closes with this statement: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. (Hebrews 11:39 and 40). Because of these Scriptures some teachers have said that the antediluvian saints would be associated with Israel in the New Earth, that members of the Body of Christ would be in the New Heavens. This may be true, but it is not clearly taught in God's Word.

In reading the messages that the Lord Jesus on earth preached to Israel, it is no easy matter to prove that John the Baptist and some other Jews will not be in heaven, although they were not members of the Body of Christ.

In spite of some of the perplexities and confusion, we must reply in answer to our question that God's people Israel are yet to go into their own land under their true King David. Our problem is to see how the Jews who have died and who will receive resurrection bodies are to fit into the program of the Jews who will be alive and taken to Canaan when Messiah comes. We leave this quotation with you:

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall some out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Romans. 11:25, 26).

Read Ezekiel 34, 35, 36 and 37 and study these chapters with Hebrews 8:11, concerning the house of Israel, "All shall know me, from the least to the greatest."

## ARE CHRISTIAN SCIENTISTS CHRISTIANS?

Christian Science is the religion of Mrs. Mary Baker Eddy. The textbook is "Science and Health," called a "key to the Scripture." In that textbook Mrs. Eddy claims that she discovered her religion in 1866, and gave it the name "Christian Science."

She had been a disciple of Mr. Quimby, of Portland, Maine, who had received instructions concerning psychic healing from Mesmer. Mr. Quimby practiced what was known as "Mesmerism." Mrs. Eddy was also associated with Annie Lee, who was a teacher of Shakerism. Christian Science is a mixture of pantheism, unitarianism, Quimbyism, Shakerism, Theosophy and some other things. It is neither scientific nor Christian.

Mrs. Eddy claims that her religion, or science, agrees with the Bible. Yet in her writings she calls God, the Father, "a principle;" God, the Son, "an idea," and God, the Holy Spirit, "Divine science." She denies the Bible story of creation and redemption. She denies salvation by grace, by faith in the shed blood of Christ. She denies His bodily resurrection. She says that sin, sickness and death are the unreality's of human conclusions. She declares that man is spiritual and co-existent with God, and that if we live after death, we must have lived before birth. She denies the personality or even the existence of Satan. She teaches that the sea represents God and that Christ is as one drop of water in the sea. In line with pantheism she teaches that all that is good is God, and God is all good.

Christ dwelt as an idea in the bosom of the Father. Jesus was the offspring of Mary's self-conscious communion with God.

Inasmuch as there are multitudes of redeemed sinners who, spiritually speaking, do not know their right hands from their left, there are undoubtedly some of them that have been caught in this Satanic delusion and still have enough faith in the shed blood of the Lord Jesus to be saved. But no one can be a Bible Christian and accept and follow the teachings of Christian Science.

(Send for book, "Isms and Schisms".)

## **WHAT ARE THE ERRORS TAUGHT BY JEHOVAH'S WITNESSES?**

**WHO, UNDER JUDGE RUTHERFORD, ARE CARRYING ON THE WORK  
WHICH WAS BEGUN BY PASTOR CHARLES T. RUSSELL?**

In the first place, the Russellites, or Rutherfordites, are Unitarians. They deny the Deity and personality of the Holy Spirit. They deny the eternal Deity of Jesus Christ, the Son of God. They teach that He was "A GOD," but not "THE GOD." They teach that He was none other than the archangel Michael. They teach that Jesus was a human being during His earthly ministry, but in His incarnation He was not the Spirit being that He was before. They teach that after His death His body was either secretly taken away by God or dissolved into gases.

They teach that man is not saved by God's grace through faith in the Lord Jesus Christ alone, but by doing good works. This is all contrary to the plain teaching of the Bible. Christ is called "God" six or seven times in the Bible. Hebrews 1:8. Isaiah 9:6. Romans 9:4 and 5. Christ went up to heaven in a body. Salvation is by grace, and not of works. Hebrews 10:12. Ephesians 2:8 to 10.

Pastor Russell taught that Jesus Christ returned in October, 1874, and went into hiding with some of His disciples, and that in October, 1914, He was to be manifested with the living disciples known as "the true wheat." The number of these disciples was to be 144,000, being the 144,000 Israelites mentioned in the Book of Revelation.

Pastor Russell worked out a millennial dawn and kingdom salvation program because he could not understand what God would do with the heathen who had never heard the gospel, and therefore they could not be held responsible for accepting or rejecting it.

Pastor Russell taught, and most of his disciples still teach, that the time of Christ's manifestation was to be determined by adding 7 times 360 years, or 2520 years, to the year that the Jews were taken away by the king of Babylon, about 600 B. C. During the kingdom reign of Christ on earth the heathen and others who have died are to be brought back to the earth and given an opportunity to hear the kingdom message. Jehovah's Witnesses teach "soul-sleeping" and are bitterly opposed to any and all orthodox teachings concerning hell and the lake of fire.

According to the plain teaching of the Word of God, no one can be saved who believes concerning Jesus Christ what is taught by "Jehovah's Witnesses." Therefore, we would warn our readers against it as a dangerous and pernicious perversion of the Truth of God.

Any religion is of the devil that denies or challenges the eternal Deity and bodily resurrection of the Lord Jesus Christ. Pastor Russell was wholly ignorant of Pauline truth as set forth in Ephesians and Colossians. This is why he confused "Israel" with the Body of Christ. There are to be no Gentiles, lost or saved, in the 144,000 Israelites of Revelation.

## **WILL WE RECOGNIZE OUR LOVED ONES IN HEAVEN?**

We know of One whom we are going to recognize in heaven. The Divine truth concerning this blessed reality and glorious experience is found in I John 3:2: "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; for we shall see him as he is." Here we learn that we are going to be like Christ, that we are going to see Him as He is. If we are going to see the Head of the Body, we are quite certain that we will see and recognize our fellow-Body-members.

Some have used the transfiguration experience of Christ, as recorded in Matthew 17:1 to 13, to prove that we shall recognize one another when we reach heaven in our glorified bodies. The argument is, that the three disciples on the mount of transfiguration recognized Moses and Elijah. The teaching is that Moses represented the dead in Christ who shall be raised, and Elijah represented those who remain until the rapture and are called away to heaven without dying.

Surely there seems to be some support here for this teaching.

Others quote I Corinthians 13:12: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Their argument is, that this Scripture teaches that we shall know one another when we are in our glorified bodies.

Of course, where the Scriptures are silent we must be silent and there are many questions that are asked in connection with this same question. One question frequently asked is this, "If we are conscious of the presence of our loved ones who are with us enjoying the glory and bliss of heaven, will we be conscious of those of our friends and relatives who are suffering the sorrows of the second death?" And again we have the question: "If a saved individual leaves this earth as a babe or a little child will that individual have the body of an adult in the resurrection?"

While many of these questions are not answered in the Book and we do not substitute our personal wishes, guesses, and ideas for the Word of God, we may be assured of this fact that if it will add to our bliss to recognize our loved ones, most assuredly our Heavenly Father will permit us to do so.

## OUGHT CHRISTIANS TO ANOINT WITH OIL?

In Galatians 5:3 we read the Holy Spirit's statement concerning every man that is circumcised. We quote this verse. "For I testify again to every man that is circumcised, that he is a debtor to do the whole law." We believe that by searching the Scriptures we can say that the Christian who anoints with oil should practice circumcision and some of the other religious rites and ceremonies of Israel. We would like to ask this question, "do you know of one definite statement in the Bible by which it can be proved that a Gentile was ever anointed with oil or ordered by God to anoint others with oil?" We quote Mark 6:13:

"And they cast out many devils, and anointed with oil many that were sick, and healed them."

Now James 5:14:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

Even the superficial student of the Word of God knows that the anointing of Mark 6:13 was practiced by Jewish apostles and only those who were Jews received the ministry. This is proved by Mark 7:27: "It is not meet to take the children's bread, and to cast it unto the dogs." Also by the instructions which the Lord gave to the Jewish apostles as recorded in Matt. 10:5: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel."

But you ask how about James 5:14. Let us note James 1:1 which we quote: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." This Epistle was addressed to the twelve tribes. In James 2:2 the word "assembly" should read "synagogue". In Galatians 2:9 we learn that James was a minister to the circumcision.

Then we turn to Acts 15:19 and read these words uttered by James "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God." Here we learn that James, under the direction of the Holy Spirit, very specifically instructed the religious Christian Jews not to trouble the Christian Gentiles with the Jewish religious ceremonies and rites. This included anointing with oil.

We can not find in the Bible that God gave to any Gentile the right to lay hands upon anybody for any purpose. Neither can we find where oil was used in a single instance in performing a miracle of healing in the life of a Gentile.

It is singular that those who insist that James 5:14 is God's order for members of the Body of Christ today, do not strictly obey that part of the instruction which says "call for the elders". If that means the elders referred to in Paul's Epistle to Timothy, the Scriptural qualifications should be insisted upon before the man uses the oil. Certainly no woman could qualify as an elder.

In the matter of healing, many members of the Body of Christ in this day of grace are uncertain as to whether they should use oil, wine, hands, handkerchiefs, aprons, or mud. All of these agencies were used during the days of the apostles. We have many religious healers today who are using hands, handkerchiefs, and oil. Other healers are having just as splendid results without using anything but prayer. Note I Timothy 5:23 and II Timothy 4:20.

There are no members of the Body of Christ today who have the genuine sign-gift of healing as of I Corinthians 12:8 to 11. All saints believe in Divine healing. But so-called divine healers are not by God's appointment.

## **WHAT ABOUT THE "I AM" MOVEMENT?**

In answering this question we are not referring to the "I AM" movement of "father divine," the colored preacher of New York, but to the "I am" movement of the Ballards of Chicago. This religion, called "the philosophy of life", was started several years ago by Mr. and Mrs. G. W. Ballard, or rather by Satan. Mr. Ballard and his wife, together with their son, Donald Ballard, claim to be the accredited messengers of the ascended master, "Saint Germain." They claim that Saint Germain is an ascended master of the seventh ray and that Jesus is an ascended master of the sixth ray. They have much to say about the cosmic rays and the cosmic law and the divine director.

Their affirmations and prayers are to "the mighty I am presence" who is above, clothed in what they call an electronic body. They claim that the light comes from this "mighty I am presence" to the "mighty I am presence" in the flesh bodies here on earth. Their god is "light, wisdom and power", or "love, intelligence and energy."

The Ballards claim to have constant contact with and revelations from the ascended master Saint Germain. Both Saint Germain and Jesus send the Ballards messages from above in which their disciples are instructed to follow the teachings of the Ballards and to buy their books, and not to listen to anything that is contrary to their teaching.

This is one of the most diabolic, blasphemous delusions ever propagated. There are thousands of intelligent-looking, well-dressed men and women in this movement. They claim several hundred thousand adherents. They promise to their followers health and wealth, and a philosophy by which they can reach perfection and ascension. They claim that Saint Germain was Samuel, and afterwards in a different body he was in conference with Jesus while He was on earth. The Ballards have written several messages, claiming that they were from Jesus with the full endorsement of Saint Germain. It is claimed that Mr. Ballard was the faithful centurion of Luke 7, and later on was George Washington. Mrs. Ballard was Joan of Arc. Donald was Lafayette.

With them doubt, fear and error are negatives, and must be consumed by a violet flame that surrounds the flesh body of the disciples here on earth. They deny the Bible record of creation, redemption and immortality. Perfection is reached by many embodiments.

The whole system is unscriptural and anti-Christian.

We have just printed a book on this Satanic religion.

## **WHAT IS THE MEANING OF HEBREWS 6:4 to 6?**

### **IMPOSSIBLE TO RENEW THEM AGAIN UNTO REPENTANCE?**

Concerning the Holy Spirit's meaning of Hebrews 6:4 to 6, there has not only been disagreement among God's people but some unpleasant controversies. In order that we might

arrive at the true meaning of the Scripture under consideration we might see first of all what is not taught in these verses. First we quote Hebrews 6:4 to 6:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good Word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; Being they crucify to themselves the Son of God afresh, and put Him to an open shame."

Most assuredly the Holy Spirit is not here referring to some sinner who has been convicted by the Holy Spirit, but not born of the Spirit. Some have tried to make these verses apply to a "professor" but not to a "possessor." By carefully studying the Book of Hebrews we find the word "partaker" used 6 times. The references are to a saved person. In Hebrews 3:14, the believer is a partaker of Christ. It is just as Scriptural to state than an unsaved person can be a partaker of Christ as to teach that he can be a partaker of the Holy Spirit. Certainly no unsaved one is a partaker of the spiritual benefits and blessings which belong only to redeemed sinners. Therefore we must conclude that these verses refer to a saved person.

For your careful consideration and answer we ask two questions: When the believing sinner is saved he receives an entirely new nature, the Divine nature of Christ. Now the first question: Can that saved sinner, in any way, by any means, lose his old nature while he is in the flesh on earth? We are not asking can he get victory over that old nature for the Bible clearly teaches that he can and that he should. But the question is, can he lose his old nature? And if he could and if he should lose his old nature, could he get back that old nature by doing wrong or by failing to do right? How much wrong would he have to do? How much good would he have to do to keep the old nature from returning?

Now the other question: After the believing sinner receives his new nature can he lose that new nature by doing wrong or by failing to do right? If so, can he get that new nature back? In other words, how many times can a regenerated saint of God lose his Divine nature and get it back again? Can a person be born again, two or three or four times?

We believe if you will honestly and sincerely consider and answer these questions, without influence of either the so-called Calvinistic or Armenian doctrine, you will be ready for further study of Hebrews 6:4 to 6.

While the word "backslider" is not found in God's message of "grace", we are told, in Galatians 6:1 and in other Scriptures, that the believer may be overtaken in a sin, that he may stumble, walk in the flesh, be carnal, love the world, grieve the Holy Spirit, and walk as men. Surely we are all agreed that the believing sinner is saved by grace through faith. In Romans 4:4 and 5, II Timothy 1:9, Titus 3:5 and 6, Ephesians 2:8 and 9, Romans 3:24 to 26, and many other Scriptures, we are taught dogmatically and emphatically that religion, good works, and human deeds, have absolutely nothing to do with man's salvation, that is, as a factor or means of his salvation. He is saved unto good works; not by good works. According to I Corinthians 3:11 to 14, he can be saved so as by fire and have all his works destroyed. According to I Corinthians 11:28 to 32 he can be chastened even unto death but not condemned with the world.

Now in case you do believe that a redeemed child of God can lose his salvation, because of what he does or fails to do, the question is, how are we to determine just how much wrong-doing or how much failure to do right will cause the loss of his Divine sonship? God's Word declares that eternal life is His free gift; that He gives free and full salvation to all believing sinners who are the recipients of His grace. For any one to teach that a saved person is

kept saved by doing right and by not doing wrong is teaching contrary to sound doctrine as found in God's gospel of grace.

Whether we call the erring saint a "carnal Christian" or a "backslider," every Bible-teacher and Christian preacher believes in restoration. This means that any individual once saved by grace, once spiritual in walk and testimony, can be fully restored to that same state if he falls into careless living or evil-doing. The difference of opinion is, whether or not in that so-called fallen state he is a lost backslidden sinner or a backslidden redeemed child of God.

In Luke 17:3 and 4 and in Matthew 18:21 and 22, the Lord's disciple is, instructed to forgive a sinful brother, if that brother repents of his sin seven times in a day, and seventy times seven times. Surely no one would say that the Lord would expect such pardoning grace and such a forgiving spirit of one of his disciples and He Himself not be willing to be more gracious toward one of His sinning disciples. In I John 1:7 to 2:2 is recorded a message to believers concerning sinning saints. This Epistle is addressed to believers. I John 5:13.

We quote I John 1:9 and I John 2:1:

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "my little children, these things write I unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

Here we learn that the Lord Jesus Christ in heaven is the believer's representative, He is there to take care of the sins of the saints. Here we learn that the saint who repents or confesses will be fully forgiven and cleansed of all sin and unrighteousness.

Therefore, all Christians believe that a sinning child of God can be fully restored or renewed. Now we quote again Hebrews 6:6.

"Impossible:" "If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame:"

How simple it should be, then, to learn that Hebrews 6:4 to 6 does not teach that the believing child of God can fall away and lose salvation. For if it does teach any such thing, it unquestionably and positively teaches that there is no hope for the restoration of such a backslidden saint. He cannot be renewed again. To be born anew is a once-for-all experience. But not necessarily so in the case of restoration.

In my judgment, we must conclude that in Hebrews 6:4 to 6 we have what we might call a hypothetical case. First we observe, that the Epistle to the Hebrews, though it was written to both possessors and professors, was written to Israelites whose fathers and forefathers had been a religious people for fifteen centuries. They had priests, sacrifices, offerings for sins and trespasses. Like many religious people today they were not rooted and grounded in the Christian faith. They were not established in grace. They were holding on to religion. They sought to supplement the once-for-all sacrifice of the Son of God with some offering or sacrifice given under the law. They were afraid that, if they did not add to the finished redemptive work of Jesus Christ, they would fall away. They were somewhat like the people in the Roman Catholic religion today who ignorantly celebrate the mass endeavoring to make the forgiveness of their sins more certain and effective by offering to God, in the blessed bread and wine, the flesh and blood of Jesus Christ. They offer Christ time and again.

They wholly ignore the plain statements in the tenth chapter of Hebrews "no more conscience of sin", "no more remembrance of sin", "no more offering for sin", "no more sacrifice for sin", since Jesus Christ by one offering for sin, by one sacrifice on the cross, put away sin forever.

The Holy Spirit's message in Hebrews 6:4 to 6 is to show that it is utterly impossible for any one to fall away who is trusting in the once-for-all sacrifice of the Lord Jesus Christ.

Even in Hebrews 10:26, the same Holy Spirit teaches that there is no more sacrifice for sins even for the one who sins willfully after he receives the knowledge of the truth. But on the basis of the once-for-all sacrifice of Christ there is forgiveness both for the saint who sins ignorantly and the one who sins knowingly.

Those who teach the unpardonable sin in Hebrews 6:4 to 6 do greatly err, not knowing the Scripture. And let us not forget that if we teach that the man of Hebrews 6:4 to 6 is a backslider one who had been a saint and then lost his salvation, there is no hope for the backslider. It is impossible to restore him. Inasmuch as it is possible to restore such a one, as is clearly taught in the case of Simon Peter and in Galatians 6:1, Hebrews 6:4 to 6 has nothing to do with a saved saint becoming a lost sinner.