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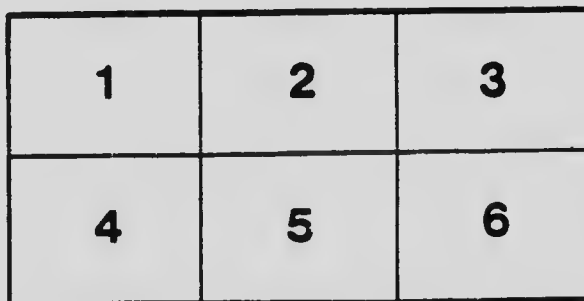
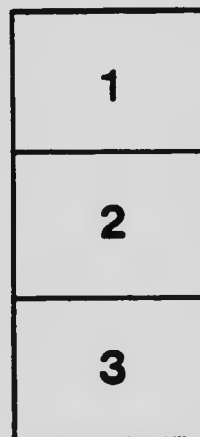
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INVITATION TO THE KINGDOM

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Invitation to the Kingdom

"For the time is at hand."

JOHN PETERSON

INTERPRETATIONS OF INVITATIONS TO THE KINGDOM

1st Division—Pages 1 to 68:

Invitation to Repentance.

2nd Division—Pages 69 to 324:

Life and Doctrines of Christ.

3rd Division—Pages 325 to 542:

Invitation to the Kingdom.

4th Division—Pages 543 to 630:

Invitation to the Priesthood.

Index—Pages 631 to 650.

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By JOHN PETERSON

**"But the end of all things is at hand: be ye therefore
sober, and watch unto prayer." 1. Peter 4-7.**

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INTRODUCTION

It is the purpose of this book to bring to you the message, that God is sending forth His last and mighty call to repentance; and to restore the true doctrines of Jesus, which have been corrupted by sectarianism; and to unfold the mysteries of God and His Kingdom. It is a voice from Heaven saying,

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

For her sins have reached unto Heaven, and God hath remembered her iniquities.—Rev. 18:4, 5.

The iniquities and sins of the world are truly grievous. The Secret Orders, Money Powers, Trusts, and Combines, are abominations in God's sight and are under condemnation, bringing forth the wrath of God. May this book help you to see the brief space in which God has given you to repent of your fornications, adulteries, and blasphemies, before the

Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.—II Thess. 1:7-9.

If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee—Rev. 3:3.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.—Rev. 16:15.

Blessed are those servants, whom the Lord when He cometh shall find watching, and if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.—Luke 12:37, 38.

And never has this message been so pressing upon the world as now in the end of this closing dispensation, so I pray God to give you, my dear readers, ears to hear and hearts to receive His word, that you may escape the great wrath of God shortly to be revealed against all ungodliness.



FIRST DIVISION.

Repentance.

Q. Why is this book written and given to the public?

A. Because conditions on the earth demand the most serious consideration of the word of God, for we are living in the time when the Revelation of Jesus Christ, which was given to His servant John when he was banished to the Isle of Patmos for the word of God and the testimony of Jesus, are to be fulfilled on the earth at this time.

Q. Why should we take heed to these things?

A. Because we read in Ezekiel 33:6, "But if the watchmen see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity: but his blood will I require at the watchman's hand." See also the words of Jesus in Luke 11:49-51:

Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

Q. Who are the watchmen?

A. They are the ministers, teachers, leaders, and elders of the church of whom Jesus spoke as porters in Mark 13:34:

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

Also commending every one to watchfulness in these words:

And what I say unto you, I say unto all, Watch.—Mark 13:37.

This thought is emphasized in Ezekiel 3: 17-21:

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness, which he hath done shall not be remembered; but his blood will I require at thine hand.

Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

Q. For what purpose is this warning?

A. To bring to repentance all those who will hear, as Paul says in Acts 26:18:

To open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Q. Is there need of repentance in these days?

A. Never more so than in the closing of this present dispensation, for sin is a terrible reality, manifesting itself in all manner of lawlessness, adultery, licentiousness, vice, bloodshed, idolatry, and many other forms of sin by which the wrath and displeasure of God is brought upon man.

—Ezekiel 33-11:

Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Rev. 14:6, 7:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Q. Will this gospel of the kingdom be preached in the whole earth?

A. Yes; it is to be preached in the air over the whole earth.

Q. What is said about sins in the last days?

A. Jude 17-19: "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

These be they who separate themselves, sensual, having not the Spirit.

Q. Do we see anything to indicate such things?

A. Yes; the iniquities of the idolators and idol-worshippers are becoming more evident every day. They are separating themselves into clusters and organizations, setting aside the commandments of Jesus, and accepting in place thereof the commandments and by-laws made by man. Even the churches and professors of religion are holding commandments and traditions made by man above the Holy commandments of God and His Holy Word.

These things are spoken of clearly by the prophets and apostles who were called out and inspired by the Holy Spirit to write these truths which are God's Holy

will. They are commandments for us to follow and obey.
—Matthew 22:35-40:

Then one of them, which was a lawyer, asked him a question, tempting him, and saying,
Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.

Q. Do the people fulfill these commandments when they take the oath of the secret orders, which demand that they be loyal and obedient to the commandments and by-laws made by man?

A. No; they thereby are setting aside the commandments of God, for we read in Mark 7:6-9:

He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

Also, "Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye."

Q. Do we see such conditions in our churches today?

A. Yes; men and women of all creeds and religions are living on traditions and are tied up and associated with secret orders, and have in this way become idol-worshippers, receiving the mark of the beast in their hands and upon their foreheads and have taken the oath to be loyal and obedient to the laws of the secret orders,

thereby rejecting the commandments of Jesus to love God above all things, and their neighbors as themselves. The taking of this oath is the blasphemy against the Holy Ghost.

The condemnation for the blasphemy against the Holy Ghost is shown in Rev. 14:9-11:

And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

The punishment for this is shown in Rev. 19:20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Q. How can such people escape this awful condemnation?

A. By heeding God's call in Rev. 18:4, 5.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.

This repentance must be given them from above. John 6:44.

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

However this repentance can only be brought about through the intercessory prayers of the saints of God. This is the burden of the message that was revealed to John on the Isle of Patmos. The nature of man's sinful

actions, and the necessity of repentance, is taught by Jesus in Luke 23:31, "For if they do these things in a green tree, what shall be done in the dry?"

Q. What is the meaning of "green tree?"

A. It means the conditions and privileges of mankind under the teachings of the doctrine of Jesus. If such sins and blasphemies are committed, of which people are guilty under the light of the gospel and doctrine of Jesus, while the Holy Spirit and the Saints are yet in the world, what will be the condition when they are taken away? or as Jesus says, "What shall be done in the dry"?

Q. What do we understand by the expression "in the dry"?

A. This has reference to the moral condition of mankind during the great tribulation, under the opening of the sixth seal, when the mercy of God has ceased, and the Holy Spirit is taken out of the world, and "Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us." Luke 23:30. Also we read in Rev. 6:15:17, "And the Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand"?

This truth is also clearly revealed in the preaching of John the Baptist, as we see in the following scripture. Matt. 3:1-12:

In those days came John the Baptist, preaching in the wilderness of Judæa,

And saying, Repent ye: for the kingdom of heaven is at hand.

For this is he that was spoken of by the prophet Esais, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

And the same John had his raiment of camel's

hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Q. To whom was he speaking?

A. To the Jews, once God's chosen people, and yet he preached repentance to them because they were living on traditions, and were idol-worshippers.

Matt. 3:13-17.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbad him, saying, I have need to be baptized 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 fulfill all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Q. Why was Jesus baptized?

A. Because, as He said, "It becometh us to fulfill all righteousness."

Q. Who authorized this baptism?

A. To show that it was from God, read Matt. 21:25: "The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?" This shows that it was from God.

This truth is also emphasized in Mark 16:15, 16:
And Jesus said unto them, 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.

Q. Is this baptism for everyone who believes in Jesus Christ?

A. Yes; to all those who truly repent of their sins; for Peter said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

Q. When will this time of refreshing come?

A. During the millennium when there will be one Lord and one king. "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."—Zech. 14:9.

Matt. 28:19:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What is this baptism?

A. It is the immersion of a person into the water.

Q. How is it to be administered?

A. In the name of the Father, and of the Son, and of the Holy Ghost, for this is the command of Jesus.

Q. What does it signify in God's plan?

A. It signifies repentance and faith, which justifies us before God and we are made partakers of His divine nature. This entitles us to His occupation and His excellent virtues through His redeeming blood whereby

we are made kings and priests unto God. Our names are written in the book of life, and as a token of this great fact, God has set upon us the seal of His Sonship. This seal is water baptism. But it is our seal also. It is that act by which we declare to the world that we are heirs of the covenant which He made for us through His blood which is the testament of His promise.

Q. Is there any other seal?

A. There certainly is. Eph. 1:13, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise." Also Eph. 4:30, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Here we see how necessary it is for us to have the Holy Spirit.

In the following scripture will be shown the result of a real penitent condition:

MATTHEW 5.

Verse 1:

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

Q. To whom was Jesus speaking?

A. To his disciples.

Verses 2, 3:

And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven.

Q. Whom does He mean by "poor in spirit"?

A. The poor in spirit are those who are humble; those who feel unworthy, and broken in spirit. Every seeker after God is poor in spirit. This is a quality that the virgins will have, and also all those who belong to the bride.

Verse 4:

Blessed are they that mourn: for they shall be comforted.

Here we have a condition of everyone who repents. No one can receive forgiveness and comfort until he repents. Isaiah 55:6, 7: "Seek ye the Lord while he may

be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him and to our God, for he will abundantly pardon."

Verse 5:

Blessed are the meek: for they shall inherit the earth.

Meekness is a great quality in the sight of God. We are told that Moses was meek above all the men which were upon the face of the earth. Meekness is also another quality of the virgins who shall be taken to the prepared place. No one can belong to the bride of Christ without being meek. Here also is the provision made for that quality of people who shall inherit the earth during the millennium.

Verse 6:

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

This is what all those who belong to the Lord will do. They will strive after righteousness, for there is no righteousness except through the merits of Christ Jesus.

Verse 7:

Blessed are the merciful: for they shall obtain mercy.

This means that if we show no mercy, we have no mercy from the Lord. In James 2:13 we read, "For he shall have judgment without mercy, that hath shewed no mercy." And Luke 6:36, "Be ye therefore merciful, as your Father also is merciful." Our mercy from God depends on our mercy to others.

Verse 8:

Blessed are the pure in heart: for they shall see God.

This is the necessary quality of every child of God, for the requirement of heaven is purity. A person who is pure in heart, necessarily has all the other qualities mentioned in these verses, because when the heart is right, everything else is right also. For God looks on our heart. That is the difference between the wise and foolish virgin. The wise virgin has the heart religion,

and the foolish one has only the outward sign or denominational profession.

Verses 9-12:

Blessed are the peacemakers for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Q. To what period of time does this refer?

A. It applies to the whole dispensation of the Messiah to the harvest and the time of the saints' tribulation. These people who possess these qualities, and especially those who are poor in spirit and meek, are the ones whom God will use as His servants. Christ promised many things to those people who are pure in heart. They will have part in the first resurrection, and belong to the priesthood. These are the qualities that are possessed by the virgins who go to the prepared place.

Verses 14-17:

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

Q. What does this light indicate?

A. Light or good works, indicates that the person has received divine light; "for by their fruits ye shall know them."

Verses 18, 19:

For verily I say unto you, till heaven and earth

pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever shall therefore break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

This has reference to false teachers. They are the least in the kingdom of heaven. "Least" means no part. It is spoken of in this way to show the greatness of those who keep God's commandments and teach others to do so. "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. 22:19.

Q. Is there any chance for the false teachers to get into the kingdom?

A. Yes; they might come in by repentance before the Holy Spirit is taken from the world.

Matt. 11:11:

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he.

When Jesus said this, he measured John's worth in material things, but he measured those in the kingdom of heaven in spiritual things; and for that reason he said that the least one of those who got into the kingdom of heaven, was greater than John the Baptist.

The truth that is given as this chapter continues, is of such a nature that all who will, can clearly understand and apply the words of Jesus.

II Peter 3:9:

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Q. What is the difference between the Lord's slackness and that of man?

A. God's promises are sure and His word will never fail, but will surely be fulfilled; not so with man.

Q. What do we understand by His longsuffering?

A. That the Lord has great mercy upon mankind, giving them ample time to repent of their iniquities before destruction shall come upon them.

Q. Will all men come to repentance?

A. No; because they have ears but will not hear; eyes and see not; and will not open their hearts to the word of God which is all about them.

Q. What special opportunity will men have for repentance?

A. There will be a short period during the great revival which will spread over the whole earth. This period will continue a little more than three and one-half years. This will be their special opportunity.

ISAIAH 65.

Verse 1:

I am sought of them that asked not for me; I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name.

Q. What does this verse mean?

A. It means that Christ Jesus has left the children of Israel and has taken His church out from among the Gentiles.

Verses 2-4:

I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;

Q. To whom is He speaking here?

A. He is still speaking to the children of Israel, but also to those who claim to be Christians by their traditions and man-made commandments, and who are provoking the Lord to His face.

Q. What is meant by the expression "remain among the graves?"

A. This shows the disobedience of His own people, the children of Israel, who were clinging to traditions instead of the real word of God.

Q. Why was swine's flesh a forbidden food?

A. God told the children of Israel that those animals that had a split hoof and chewed the cud were clean and good for food, but those that had a split hoof and did not chew the cud were unclean. It was the quality and characteristics of the animal that were not clean, as it has no thought of what it eats, whether it be clean or unclean. This was given as a commandment until Christ came and made all things clean. He commanded His disciples to eat anything that was set before them, for those things that enter into a man do not defile the man; but that which cometh forth out of a man comes out of his heart, and if his heart is unclean, then that which comes out of his heart defiles the man, for out of the heart proceed evil thoughts, fornications, adulteries, etc. God everywhere puts a difference between the clean and unclean, and He demands clean hearts and thoughts and lives.

Verses 5, 6:

Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom.

Q. To whom is He speaking here?

A. He is still speaking to the children of Israel, the rebellious people who have been rebellious in everything that God has told them to do.

Q. What is meant by "a smoke in my nose, a fire that burneth all the day"?

A. It means that their actions are unpleasant and offensive to Him, and that He is constantly reminded of them. They are always on His mind.

Verse 7:

Your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the

hills: therefore will I measure their former work into their bosom.

Here He is speaking to the blasphemers upon the hills and high places, or upon the mountains of people in the sight of every man. The secret orders are surely included in this number, for they are blaspheming the holy things of God.

Q. How will He "measure their former work into their bosom?"

A. That is what He will measure out to the idol-worshippers which are called the beast, and his image, which are the secret orders. This is clearly revealed in the 14th chapter of Revelation, verses 9-11: "And the third angel followed them, saying with a loud voice (If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Verses 8-10:

Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

Q. Of whom is He speaking here?

A. He is speaking of the virgins who are to go into the prepared place. Here He promises that He will not destroy them all, but His elect shall inherit the prepared place, and they shall be nourished there for a time, and times, and a half time, which is three and one-half years.

Sharon and Archor are the names given to the place which has been prepared for the virgins.

Verses 11, 12:

But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

Q. To whom is He speaking here?

A. He is talking again to the destructive, rebellious people. He says He will destroy them that destroy the earth, and the battle of Armageddon will be the great slaughter; for when He called, they did not answer, and when He spake they did not hear, and the remnant shall be slain with the sword of His mouth. All this will take place in the great tribulation.

Verses 13-16:

Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed; Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name;

That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

These verses show what a different treatment the godly and the ungodly will receive. To His own servants, He promises plenty in every respect, but to the ungodly, hunger, thirst, shame, sorrow, vexation of spirit, and death.

Q. What is the meaning of the 16th verse, and in what time will it occur?

A. These are those spoken of by Daniel when he says, "Blessed are they who come to the thousand three hundred and five and thirty days," which is the great revival.

Q. Who are they "that swearth in the earth"?

A. They are those that disregard the Lord's commandments, and take oaths to be loyal and obedient to the man-made laws and commandments. Daniel speaks of the period of this occurrence as the one thousand two hundred and ninety days.

Verses 17-19:

For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

Q. To what period of time does this have reference?

A. This is after the great judgment, and corresponds with the 21st chapter of Revelation where the new heaven and new earth are described. This will be after the harvest of the first and second fruit.

Verse 20:

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

Q. What does this teach us?

A. It shows that conditions on the earth will be so changed that no child shall die before he is one hundred years old, and will not die then unless he has sinned; and if any person has sinned, and has reached the age of one hundred years, he shall then be accursed. This also shows that when the mountains shall be leveled off by the earthquake, and the great cities have been destroyed, the earth will then be made fertile and the desert places be made fruitful, except those cities of the nation where all forms of evil have been committed, which will be-

come the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Verses 21, 22:

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

Q. Will there be any occupation during the millennium?

A. When Adam was placed in the garden, the Lord told him to dress it and keep it; so in the millennium, they will build their houses, plant their vineyards, and they shall long enjoy the work of their hands.

Verse 23:

They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

Their labors will be blessed by the Lord, and whatever is done will prosper.

Q. What does it mean "for they are the seed of the blessed of the Lord"?

A. It means that these virgins who have been taken to the prepared place, have the same qualities as Mary the mother of Jesus had. They manifested willing and perfect obedience, and were pure in heart and life.

Verse 24:

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

This shows how freely the Lord will hear and give them the necessary things during the millennium.

Verse 25:

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

These promises are all to the people of the millennium.

ISAIAH 66.

Verses 1-3:

Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

Q. How is the truth to be applied?

A. Verse 2 shows the quality of the people to whom God looks to do His work and keep His commandments. It is the humble man who is of a contrite spirit and who fears God, that He will look to. He returns from the gifts or talents He has given them. They are the meek and the God-fearing, and have no offending qualities.

Verse 4:

I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not.

These people are the disobedient of the first fruit, or such living in this the third dispensation.

Verse 5:

Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.

Q. To whom does this have reference?

A. These are the saints who are living true to God, and are hated by the worldly Christians and cast out. But they shall be ashamed when Christ shall appear to the joy of the saints.

Verse 6:

A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies.

Q. What is meant by this "voice of the noise from the city"?

A. It is the voice of the worldly people.

Q. What is the "voice from the temple"?

A. It is the voice of warning to the people who are against the Lord; and the voice of the Lord is the rendering of recompense to the wicked which will be done in the great tribulation.

Verse 7:

Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

Here we see that those of the millennium will be of the same quality as the woman which brought forth the man child.

Verse 8:

Who hath heard of such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

Q. When will this be fulfilled?

A. This has reference to the happy condition of the people during the millennium when children will be brought forth without pain. The Lord said to Eve after the fall, "I will greatly multiply thy conception, in sorrow thou shalt bring forth children;" but this shall cease when the millennium comes. Some have heard of will be seen in the time of the millennium when children those things and have seen it in the word of God, but it shall be brought forth without pain, when a nation shall be born in a day. This is God's day of one thousand years.

Verse 9:

Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God.

This shows that Christ's work of redemption will

be completed and He will again restore all the former things of creation, and it shall be as at the beginning.

Verses 10-14:

Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known towards his servants, and his indignation toward his enemies.

These verses continue to show that everything will be under the blessing of God, and nothing will be permitted to come upon them to disturb them or their peace and delight. But they will have the care and comfort of the Lord just as a mother comforts her child.

Verses 15, 16:

For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.

This is the time of the great tribulation when mercy is past and the Holy Spirit does not come again to any person. This is the time when the Lord shall slay the wicked and He shall destroy them which destroy the earth.

Verses 17-20:

They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh and the abomination, and the mouse, shall be consumed together, saith the Lord. For I know their works and their thoughts: it shall

come, that I will gather all nations and tongues; and they shall come and see my glory.

And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.

This is during the last of the great tribulation when all the nations are brought together in the Armageddon to the great slaughter of the Almighty.

Verse 21:

And I will also take of them for priests and for Levites, saith the Lord.

Q. What does it mean when it says, "I will take of them for priests and Levites"?

A. It means that the Lord has taken of the same people, that had been brought to the great slaughter, into His royal priesthood, which will be preachers of God and of Christ to the growing nation.

Verse 22:

For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

Heaven and earth that now are, will pass away, but the new heaven and the new earth will remain before God. So those saints of the first resurrection, which belong to the holy priesthood, are of the first fruit and shall remain; and also all those who are saved of the millennial kingdom, which are the second fruit, shall remain, and together possess the new heaven and the new earth forever and eternity.

Verse 23:

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

This shows how often the people of the millennium shall appear to worship before the Lord. All flesh, that is everyone of the growing nation, is commanded to come to the feast of Jerusalem once a year, and this worship will be continuous.

Verse 24:

And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Q. Who are the people that have transgressed?

A. They are those who will be disobedient in the millennium, and shall be accursed because they have transgressed against God. They will be abhorred by all the nations, for their worm shall not die and their fire shall not be quenched, which means they have disgraced the whole nation and have brought reproach upon themselves and cannot pass away. And their possessions will become barren because of their transgressions, and will remain so, until the end of the millennium; and for this reason this earth which has been corrupted by sin will flee away from the face of God. This is shown in Revelation 20:11:

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

This shows that there was no place for the saints of God on the earth, but John saw them on the sea of glass until after the new heaven and the new earth which God has made, that John saw coming down from God. In order to fully understand and accept this truth, we see that it is necessary to have the faith of the saints of God, which is exemplified in the following scriptures:

HEBREWS 11.

Verse 1:

Now faith is the substance of things hoped for, the evidence of things not seen.

Q. What do we understand by substance here?

A. When the woman touched the hem of Christ's garment, she proved that she possessed the substance of

things hoped for, and the evidence of things not seen. When we pray for something, and receive the assurance that we will get it, we obtain it through faith which is the evidence of things not seen. Our faith rests in God, and there is no faith outside of God.

Verse 2:

For by it the elders obtained a good report.

Q. Who are the elders who obtained a good report?

A. They are the writers of God's word. They are the twenty-four elders mentioned in Revelation who are sitting around the throne. They are not the ones who wrote the first part of the scriptures, that is the Historical and Devotional, but they are the sixteen Major and Minor prophets together with the eight writers of the new testament. By doing this work, they obtained a good report.

Verse 3:

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

It is only through faith that we can understand that the worlds were framed by the word of God. For that reason the unbelievers and skeptics cannot understand the creation of God. For the same reason those who do not believe the word of God cannot have any faith.

Verse 4:

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

The righteous ones though materially dead, still speak because of their righteous deeds. The difference between Cain's and Abel's sacrifice was not so much in the nature of the sacrifice as in the faith in which it was offered. For God said to Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."—Gen. 4:7. If Cain had had as much faith as Abel, he would have pleased God as much as Abel did with his sacrifice.

Verse 5:

By faith Enoch was translated that he should not see death; and was not found, because God had

translated him: for before his translation he had this testimony, that he pleased God.

Enoch had a very strong faith, for he walked with God for three hundred years. His faith was so great that he did not have to taste of death. He was a type of the saints who will be translated during the saints' tribulation when Jesus comes.

Q. Will faith be the power by which the saints are resurrected and also the power by which the living ones are translated?

A. Yes; when we have faith it rests in God, and there is no faith except in God. We will have the same faith like unto Enoch before his translation. He had the assurance that he came up to God's requirements walking in all the light he had, and that made his faith perfect. He was translated, instead of tasting death, and in the saints' tribulation all those who have like faith will be translated.

Q. Do the saints know and receive the witness that they shall be translated?

A. Yes; for God will give them the witness within themselves that they will be translated, for they are like unto the wise virgins who are waiting for the bridegroom to come.

Verse 6:

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.

The whole relationship between us and God rests in faith. The life of the saints is a life of faith, "for the just shall live by faith."

Q. Are faith and belief the same things?

A. No; they are not. The devils believe and tremble, but they do not have faith. Faith comes from God, and belief comes from our own wills. Faith is a knowledge and assurance given by God. It is the evidence of things not seen. Belief must rest upon evidence; but faith is something that reaches out and accepts that which we hope and pray for. It is a steadfast assurance resting within, and belief must rest upon the evidence of knowledge manifested and realized without.

Verse 7:

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Noah had a great faith, for he labored one hundred and twenty years to build the ark when there was no sign of water. His faith rested on God's word. For God told him that He would destroy the earth with a flood, and he believed God, and his faith was supported by the power of God. During this time, he preached repentance to the people, but they repented not. It will be just as hard to make people believe that Christ is coming and that the wicked people will be destroyed in the great tribulation. It is our duty to preach and warn the people as Noah did.

Q What part of the population will be taken to the prepared place?

A. The scripture makes it plain that there will not be very many but they must be virgins, that is, their will must be completely subject to the will of God. They must be of the same type and quality as the mother of Christ, and be willing and obedient as Mary was. They are called virgins because they are completely given over to the will of God, and have been crucified to the world and have the word of God and the testimony of Jesus.

Verses 8-10:

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

For he looked for a city which hath foundations, whose builder and maker is God.

Abraham was called the "friend of God," and he had the promise that his seed should be as the stars of heaven and their number as the sand of the seashore. God also promised him the land of Canaan. By faith he

looked beyond this to a city that hath foundations. This city is spoken of in Revelation 22, and has twelve foundations which means that it is built on the doctrines of Jesus, and they are its foundations.

Verses 11, 12:

Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

Q. Was Sara's faith always perfect?

A. Not under all circumstances as we would look at it in these days, but we must remember that she lived under the old dispensation in which they were ruled only by the conscience. Her faith was reckoned perfect, for she was counted with those who had great faith.

Q. When it speaks of her seed being as numerous as the stars and the sand, should it be taken literally?

A. Yes; it has a literal meaning, for the Jewish nation will become such in the millennium. In its spiritual meaning it refers to the great multitude which no man can number, and includes the one hundred and forty-four thousand of the living Jews that are to be saved during the great revival, and also those who died in the faith in the previous dispensations.

Verse 13:

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

Q. What is the meaning of "These all died in faith"?

A. It means that all those righteous people such as Abraham, Isaac, Joseph, Daniel, etc., died in the hope of the coming Redeemer and in the faith of the promise that He should come. For that reason, Jesus, while His body was in the tomb, went and proclaimed deliverance to them. They are the ones who are called the "spirits in prison," for they were in prison until He preached to

them that the promise had been fulfilled and that their redemption was complete.

Q. Did all those people who died in faith come out of their graves when Christ arose?

A. Yes. After Jesus had taken to them the message of deliverance declaring that their redemption was complete, they arose with Him and went into the paradise with Him. This paradise is the same to which the robber went, when Christ fulfilled the promise, "This day shalt thou be with me in paradise."

Verses 14-16:

For they that say such things declare plainly that they seek a country.

And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

But now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Q. What city is referred to in verse 16?

A. This has reference to the New Jerusalem, the promised city which has twelve foundations.

Verses 17-19:

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

Of whom it was said, That in Isaac shall thy seed be called:

Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

Q. When Abraham did as God bade him in offering up Isaac, did he believe that God would let him kill Isaac?

A. He had the promise from God that through Isaac his seed should be multiplied, and he had faith that God would provide another offering in place of Isaac, or raise him from the dead.

Q. Can we have such faith that when the ravages of a terrible disease are working upon our children, we can trust God to heal them and not call a doctor?

A. When we trust God under such conditions, our faith is nearly perfect, but we ought also to have power over

that disease, which is the work of satan. When he is cast out, then the disease will be gone. Christ said, "If ye believe in God, believe also in me, and whatsoever ye shall ask in my name it shall be done." "Behold, I give you power to tread on serpents and scorpions, and over all powers of the enemy, and nothing shall by any means hurt you."

Verse 20:

By faith Isaac blessed Jacob and Esau concerning things to come.

Q. Why did Isaac bless Jacob more than Esau?

A. Because Jacob was in the lineage of the Redeemer of the world and was to be the father of the twelve tribes of Israel. He had also had the spirit of Christ within him and was beloved of God because he had obeyed God.

Verse 22:

By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

Q. Why did Joseph give commandment concerning his bones?

A. Because he knew from prophecy that the children of Israel would depart from that land, and did not want his bones to fall into the hands of the Egyptians, who were satan's people.

Q. Is it right for a person to be cremated?

A. No. The dead body should be buried and not burned. If a person is burned to death by accident, that is a different matter, but we should not deliberately burn the dead bodies of our friends. They should be buried and taken care of so that in the day of resurrection they may be in the graves from whence they will be called.

I JOHN 1.

Verses 1, 2:

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

(For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal

life, which was with the Father, and was manifested unto us;)

Here John begins his epistle in the same manner as his gospel and shows that Christ Jesus is the Word of life, and that eternal life comes only through Him and is given to us if we love and keep His commandments, and walk in the way of righteousness.

Verses 5, 6:

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

Here he shows that if we don't have the light, which is Jesus, we are in darkness, and belong to the devil. A person may claim he has fellowship, yet if he is in darkness, he is deceived. To walk in darkness is to live without Christ.

Verse 7:

But if we walk in the light, as he . . . he light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Here he shows the only way out of sin or darkness, and the only condition by which we can be delivered and redeemed from sin, which is through the blood of Jesus Christ.

Verse 8:

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

This applies especially to those who depend on their moral qualities thereby denying the blood of Christ. The scriptures clearly show that we all have sinned and have come short of the glory of God.

Verse 9:

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Q. To what extent shall we confess our sins before we can receive forgiveness?

A. We must be willing to make all wrongs right between ourselves and God and between ourselves and our fellowmen. That will require a confession of these

wrongs. Then we should make a public confession, for Jesus said that if we confess Him before men, He will confess us before His Father in heaven.

Verse 10:

If we say that we have not sinned, we make him a liar, and his word is not in us.

Q. If a man who belongs to a secret order is convicted by the Holy Spirit and realizes where he stands, is it necessary for him to go to that order and confess that he believes they are in the wrong, and that he is to break away from them?

A. No; it is not necessary for anyone to confess to the devil, but it would be better for him to warn the other members of the order of their blasphemy.

Q. Can a little child sin?

A. Yes; but it is not held accountable until it has reached the age where it knows right from wrong.

I JOHN 2.

Verses 3, 4:

And hereby we do know that we know him, if we keep his commandments.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

When we keep the commandments of God, we then know Him, because this brings us into fellowship with the Father and also the Son, for Jesus said, "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."—John 14:23.

Q. What is the greatest commandment given us?

A. Thou shalt love the Lord thy God above all things, and thy neighbor as thyself.

Q. Can any man love God above all things and belong to a secret order?

A. No; he cannot. It is impossible to take an oath to be loyal and obedient to the commandments made by man and still obey the commandments of Jesus. Thus it shows that there are many liars in the secret orders and denominations, for they profess to love Him when they do not keep His commandments.

Verse 5:

But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

Keeping His word means complete obedience to the will of God. When we do this, the love of God is perfected in us, and we have reached the state and experience of sanctification.

Q. What is the meaning of the expression "keepeth his word?"

A. It means keeping the whole writings of God pertaining to the full salvation of our souls. "To keep his commandments" refers specifically to the ones given by our Lord Himself, all of which are included in the full doctrines of Christ Jesus.

Verse 6:

He that saith he abideth in him, ought himself also so to walk, even as he walked.

Q. How can we "walk as he walked?"

A. This means to walk in complete obedience and righteousness with Him, as He walked with the Father.

Verse 15:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

Q. What is meant by "world?"

A. This means worldly pleasures and worldly attractions, such as the lust of the flesh, lust of the eyes, and the pride of life, which are not of the Father, but are of the world.

Verse 16:

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

The pride of life is the exaltation of self. Our life centers in ourselves, but we are told that if we do not crucify this self-interest, we are not of the Father but of the world.

Verse 18:

Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there

many antichrists: whereby we know that it is the last time.

Q. What is meant by "last time?"

A. This means that these are the last days of the dispensation of the Messiah. When John wrote these words, there were many Jews who were rejecting the Son of God and they were antichrist people. Most of the Jewish people deny Christ to be the Son of God, and they therefore belong to the antichrist class. Anyone who denies the Son, denies also the Father, so the Jewish people really have nothing to their religion. While they think they worship God, they worship in vain, for they cannot deny Christ and hold on to God.

Verse 22:

Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

This proves to us that the Jews are of the antichrist, although they do not deny the Father. Because they deny the Son, they cannot hold on to the Father. There are only one hundred and forty-four thousand to be redeemed from the living Jews, so we see that a great number will go into the great tribulation.

Verses 26, 27:

These things have I written unto you concerning them that seduce you.

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

"Those who seduce" has special reference to the image of the beast, or the secret orders. The image of the beast leads more people astray than the antichrist does, because most of the members of the secret orders believe in God, and therefore when they take the oath to be loyal and obedient to the laws made by man, they are departing from the commandments of Jesus and are blaspheming against the Holy Ghost. "The anointing" here means the light of the Holy Spirit which is given to those who are redeemed by Christ.

I JOHN 3.

Verse 1:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Q. In what way did they not know Him?

A. They could not understand Him because they were worldly minded and no one can know Him only as they become spiritually minded. For the same reason the world cannot understand us.

Verse 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.

Q. Why did it not then appear what we shall be?

A. When John wrote this epistle, it hadn't yet appeared to him what we shall be like, for it had not yet been revealed to him. Jesus had told the disciples "I have yet many things to say unto you, but ye cannot bear them now." In Revelation, He shows us that we will be priests unto God and preach to the growing nation and reign with Christ for a thousand years; and then when the New Jerusalem comes down we shall reign with Christ in the new heaven and new earth, forever. When this epistle was written, it was before John was shown the things that he was commanded to write in a book and to send to the churches, saying, "Blessed is he that readeth and they which hear the words of his prophecy and keep those things which are written therein, for the time is at hand."—Rev. 1:3.

Verse 3:

And every man that hath this hope in him purifieth himself, even as he is pure.

This means that all of us who wish to be partakers of the holy priesthood with Christ, will purify ourselves and so live in hope that we will be made priests unto Him. When John wrote these words, it had not yet been revealed to him that we should be priests to the growing nation, for Jesus had not yet made known the purpose of God for his saints. For this reason Jesus

appeared unto John while he was on Patmos, when he was past ninety years of age, and revealed to him the occupation during the millennium of all those who have part in the first resurrection. All these belong to the holy priesthood, and are of the first fruit which will be the result of the early rain, that is, all the fruit that has come from six thousand years of the world. But the result of the latter rain, or the second fruit, will be all the saved from the one thousand years of the millennium. When it speaks of the early and latter rain, it means the spiritual rain of grace and blessings. The latter rain will be much the same as the early rain.

Q. Do we know what we shall be?

A. Sure we do, for all those that shall have part in the first resurrection shall be preachers of God and of Christ, in the spirit, to the growing nation, and shall reign with Christ for a thousand years.

Verses 6, 7:

Whosoever abideth in him sinneth not: whosoever sinneth, hath not seen him, neither known him.

Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

To be born of God is to pass from death unto life, and this brings us into the love and fellowship of Christ. So long as we remain in this condition, we will not commit sin. Sin is a willful act, and all who abide in Christ cannot do a willful act. In this sense it means that whosoever is born of God, cannot sin.

Verses 16, 17:

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

Here John shows that when Christ redeemed us by giving His life as the price for our lives, we should have the same love for our brethren. Of course, this means laying down our lives for the truth and doctrines of Jesus Christ that others might be saved through our

martyrdom. This may be the lot of those who will preach the true religion to the world when the beast and his image shall oppose the true works of God.

Verse 17 shows us our duty to those who are in need, by giving them of the worldly goods we possess, for thereby will we show the love of God in us, as we clearly see in the following verse, "My little children, let us not love in word neither in tongue, but in deed and in truth."

I JOHN 4.

Verse 1:

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Q. How shall we try the spirits?

A. We are to try them by the word of God, which reveals the difference between the spirits that are of God and the unclean spirits.

Verses 2, 3:

Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God:

And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come: and even now already is it in the world.

Q. Does "come in the flesh" mean being born of Mary who was the mother of Jesus?

A. Yes; none of the unclean spirits deny that Christ was the Son of the living God, and was born of a woman.

Q. Are we governed by spirits at all times?

A. Completely so. We are never to ourselves at any time. We are either under the influence of the Holy Spirit, or under the influence of the unclean spirits.

Q. What influence did the evil spirits exert on the people of the former dispensations?

A. They were tempted to deny the promises of God in their time the same as in this dispensation. They had the promise that there should come a Redeemer to save the world, and all who denied this coming Redeemer

violated the commandment given to them. This was just the same as denying Christ after He came. The same evil spirits governed the people then that govern us now.

Verse 4:

Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

He shows here that the Holy Spirit that is in us, is so much greater than the evil spirits of the world.

Verses 5, 6:

They are of the world: therefore speak they of the world, and the world heareth them.

We are of God: he that knoweth God, heareth us: he that is not of God, heareth us not. Hereby know ye the spirit of truth, and the spirit of error.

This gives us a clear understanding about the clean and unclean spirits. Those that are of God are known of each other, because the Holy Spirit within reveals the same spirit. When we have been redeemed, and have received repentance from above, it is easy for us to detect the spirit of error.

Verses 7-9:

Beloved, let us love one another: for love is of God: and everyone that loveth, is born of God, and knoweth God.

He that loveth not, knoweth not God: for God is love.

In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

Q. Can we love a brother before we have the love of God within us?

A. No; for just as God manifested His love to us by giving His son, so we will love each other when we have His love within us. If we do not love our brother, whom we see, how shall we love God whom we have not seen?

Verses 10, 11:

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Beloved, if God so loved us, we ought also to love one another.

When we are sanctified and love God, this godliness within us will manifest itself toward our brother, and it is a sign that Christ reigns within. Love is the fulfilling of the law, and when we have love, every duty becomes easy.

Q. What causes us to be depressed at times, after we have been redeemed and love God?

A. Peter says that we are in heaviness through manifold temptations. Jesus gave us an example when He was tempted in the wilderness and said, "Get thee behind me, Satan." Christ did not say this so much for His own sake as for ours, for He wanted us to have something with which to repel the devil whenever he presented himself to us.

Verses 14, 15:

And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

Q. To what extent should we confess Jesus?

A. This confession should become the solid foundation of our lives. We should confess Him by completely keeping His commandments. We should be baptized, and humble ourselves even to washing the feet of the saints. We should also observe the Lord's supper, loving the Lord above all things and our neighbor as ourselves.

Verses 16, 17:

And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God, and God in him.

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Q. What does He mean by "boldness in the day of judgment"?

A. This means that we are to sit upon the throne with Christ and judge the world and the second fruit. This boldness comes to those who are partakers of the priesthood.

Q. What do we understand by "as he is, so are we in this world"?

A. That means that we are in the world in the same condition that He was in it. We have the promise that if we are faithful unto death as He was, we shall sit with Him on His throne, even as He now sits with His Father on the Father's throne.

1 JOHN 5.

Verse 1:

Whosoever believeth that Jesus is the Christ, is born of God: and everyone that loveth him that begat, loveth him also that is begotten of him.

Here we see that being born of God is the result of believing that Jesus is the Christ, that is, this belief must occupy our mind and heart. This will show itself by obedience to His Commandments, which brings everlasting life.

Verse 2:

By this we know that we love the children of God, when we love God, and keep his commandments.

This verse tells us that we shall know that we are the children of God when we love God and keep His commandments. We could not have love towards our fellow servants and brethren without first having love towards God.

Verse 3:

For this is the love of God, that we keep his commandments: and his commandments are not grievous.

This verse clearly condemns the traditions of the religious denominations. It shows that true religion means keeping His commandments.

Q. Why is it that people are so much inclined to turn from the true doctrines of Jesus and take up traditions?

A. For the reason that they have itching ears, and seek for something that will give them liberty to sin. People are trying to be friends of the world and yet follow Christ, but this cannot be done, for everyone who is a friend of the world is an enemy of God.

Verse 4:

For whatsoever is born of God overcometh the

world: and this is the victory that overcometh the world, even our faith.

If our faith is faltering, we have no power over the world or over the conditions which the world might force upon us, but being born of God, we can receive the faith that overcomes the world.

Verse 5:

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Q. Why is it so hard for some people to believe that Jesus is the Son of God?

A. Because they have blinded their eyes to the truth of God. They are of the world, as Paul says, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Verse 6:

This is he that came by water and blood, even Jesus Christ: not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

Q. In what way did He come by water and blood?

A. When He was baptized in the Jordan, He came by water, and when He died, He came by way of the blood. So on the cross after He had died and they pierced His side there came out water and blood. This shows us the way we must come, for the water signifies baptism, and the blood signifies cleansing.

Verses 7, 8:

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

Here we see that Christ has three witnesses in heaven and three in earth. In heaven, the Word meaning Christ, bears witness to the cleansing blood, and in earth the Spirit shows unto us that we are redeemed through the blood. Baptism by water indicates the seal of God to every believer.

Verse 9:

If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of His Son.

Q. What is this witness of men?

A. It refers to the disciples who followed Christ. They are the men who witnessed to the works of Christ which we have received in the gospels which they have written. But the witness which God Himself gave was still greater, for His witness was Christ.

Q. When did God give this witness?

A. That was when a voice was heard from heaven, saying, "This is my beloved Son, in whom I am well pleased, hear him."

Verse 10:

He that believeth in the Son of God hath the witness in himself: and he that believeth not God hath made him a liar; because he believeth not the record that God gave of his son.

This verse shows the great condemnation put upon those who do not believe that Christ is the Son of God.

Q. How does the believer have the witness in himself?

A. We have faith and belief in ourselves as a witness unto us. But it was given to us of God, when repentance came from above. If a man hath not this faith, he has not repented and will lack this witness from above.

Q. Do we continually have the witness within ourselves that we are children of God?

A. Yes; we will have this witness as long as we render obedience to the will of God. Perfect obedience to the commandments and doctrines of Jesus brings a perfect faith, and a perfect faith brings perfect assurance that we are children of God.

Verses 11, 12:

And this is the record, that God hath given to us eternal life, and this life is in his Son.

He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

Here we are told there is absolutely no spiritual life without the Son. He is the only source from whence life can come to anyone, and it is only through Jesus Christ that anyone can ever enter the kingdom of God.

It is not a question of letting this one or that one into the kingdom, but it is the question as to life, and all those who have not life, must die the second death. There are those who are seeking to get into the kingdom by doing this or that, some by traditions or other false doctrines, but if we do not believe and receive Jesus Christ and have the Son, we have no life. He who has Christ has eternal life.

Q. What kind of a life will the wicked have when they are resurrected?

A. They really have only soul life. They are awakened to shame and everlasting contempt. Dan. 12:2. In Rev. 9, we see that the locusts are to ascend out of the bottomless pit, and unto them is given power to hurt men five months. After this five months is over, they are to be in shame and everlasting contempt for a thousand years. These are those wicked dead who have descended to the bottomless pit from the foundations of the world. The king of the bottomless pit is a man; not Satan himself, but the man of sin, the son of perdition. Satan has not yet descended into the bottomless pit. This king of the pit is the man who has been the most cruel murderer in the world. Satan himself, is the prince of the air, and he will first be put down in the earth by Michael and his angels. Then in Rev. 20:1-3, we read:

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, the Satan, and bound him a thousand years.

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Q. And who is the king of the bottomless pit?

A. He is the man who has been the most cruel murderer, and who has murdered the most innocent blood even the Son of God; this was Judas.

Verse 16:

If any man see his brother sin a sin which is not

unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

Q. What is this sin unto death?

A. It has reference to those who have gone into the secret orders and have taken these blaspheming oaths to be loyal and obedient to the laws and commandments made by man, and thereby have blasphemed against the Holy Ghost. This is the sin unto death, and it is unto death unless repentance comes to those who have committed this sin before the mercy of God has been taken from the earth, which will be after the seventy days of the saints' tribulation.

Q. Do these people commit this sin unto death now?

A. They have committed this sin unto death when they held up their hand and swore before the Almighty God that they would be loyal and obedient to the laws made by man. If those people who have gone into these orders should later desire the prayers of the saints, under the power of the Holy Spirit, repentance will be given them from above. Should they then turn away from the orders, they will be saved. Those who remain in the orders will continue in sin, which will take them into the second death.

Verse 17:

All unrighteousness is sin: and there is a sin not unto death.

Q. What is the sin "not unto death"?

A. This is the sin inherited from our parents, for which we are not held responsible. Hence, it is not unto death. This sin was atoned for through the meritorious life of Jesus, and for that reason Jesus said of the children, "For of such is the kingdom of heaven."

Q. What does it mean then by the sin unto death?

A. All the violence and denial of the commandments of Jesus and blasphemy against the Holy Spirit, is the sin unto death when there is no desire for repentance. This is what He refers to when He says I do not say that we shall pray for it. The prayers of a man who has blasphemed will not be heard before the throne of God for the reason that such a man has not the Holy Spirit

nor can receive Him except through the prayers of the saints.

Q. Is such a person altogether lost, or condemned forever?

A. No; for the reason that Jesus says, pray ye for one another even for your enemies, that they may receive repentance from above. This is where the earnest prayer of a righteous man availeth much, and will bring about that repentance for the unrighteous ones.

Verse 20:

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

Here he shows us that all who have received the Son are given understanding in the truth, and will be kept unto eternal life.

II JOHN.

Verse 1:

The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth.

Q. Who is the "elect lady?"

A. The elect lady means those who are in Christ Jesus and who bring forth their children unto the doctrine of Jesus Christ and continue throughout this generation.

Q. Does this mean any special body of saints?

A. No; it means the same qualities of saints who are elected by God for the spiritual priesthood.

Verse 2:

For the truth's sake, which dwelleth in us, and shall be with us forever.

This shows the quality of truthfulness that these elect shall possess.

Verse 3:

Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

This is the kind of salutation in the form of a blessing by which the elect are greetèd.

Verses 4, 5:

I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

Q. What period of time does this refer to here?

A. This commandment has been given to all the ages from the time that He commanded His disciples to love one another.

Verse 6:

And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

This shows us just what love means, and unless we walk after His commandments and not man-made commandments, we have not love.

Verse 7:

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

Q. What class of people are these deceivers?

A. They are found in the denominations. Everyone who denies that Jesus Christ is the Son of the living God and the Redeemer of the world, is an antichrist. This also includes the Jewish nation. By a deceiver He means one who by false doctrine steals away the true meaning of the word of God, and the real doctrine of Jesus Christ.

Verse 8:

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Q. What is meant by the "things which we have wrought?"

A. The testimony which we have given out for Jesus and the word of God.

Verse 9:

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

Here again is shown that outside the doctrines of Christ, there is no salvation, but all depends upon their having the Father and the Son.

Verses 10, 11:

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

For he that biddeth him God speed is partaker of his evil deeds.

Here we see that we are to make a clear distinction and separation between those who have the doctrine of Christ and those who do not. We are commanded not to associate or bring into our house any ungodliness of any quality; neither should we bid an ungodly person God speed, for if we do we are partakers in their sins. For this very purpose Jesus told the disciples to shake off the dust as a testimony against those who would not receive them, the dust being a symbol of the false doctrines of the unbelievers to which the disciples spoke.

Q. Are we violating the exhortation in this verse if we fellowship with a minister who belongs to a secret order?

A. Yes; you certainly do, for God says, "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

Q. Should we bid a sinner God speed?

A. If this is a sinner who has not repented and is living in evil ways, you should by no means say this to him, for it only strengthens his ungodliness and you become defiled thereby. If you say it to a sinner who has turned away from his wicked life to godly things, then we should help them with this and with our prayers.

Verses 12, 13:

Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

The children of thy elect sister greet thee. Amen.

Q. Why did not John write more?

A. For the reason that he would speak the things with more force when he saw them face to face.

III JOHN.

Verses 1, 2:

The elder unto the wellbeloved Gaius, whom I love in the truth.

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

Q. What is meant by "wellbeloved Gaius"?

A. "Gaius" stands for all the believers and seekers of the doctrines of Jesus Christ.

Q. How do we define John's wish?

A. He speaks of prosperity in the bringing of souls to Christ first, for he says, "even as thy soul prospereth." Then by "health" he means that they be in a strong condition both in the material as well as the spiritual life.

Verses 3, 4:

For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

I have no greater joy than to hear that my children walk in the truth.

Q. Why does John say, "my children"?

A. Because he had brought them to the truth. He also includes all spiritual children or the doers of the doctrines of Christ.

Verses 5, 6:

Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well.

Q. What is the meaning of "journey after a godly sort"?

A. It means that our journey through life should be of such a nature that all may see that it is of a godly sort, for only that kind will bring us unto the spiritual priesthood in the coming kingdom.

Verse 7:

Because that for his name's sake they went forth, taking nothing of the Gentiles.

This means that they took nothing of these things which the Gentiles were sacrificing to idols, which is an example to us that we should not sacrifice to idols.

Verse 8:

We therefore ought to receive such, that we might be fellow-helpers to the truth.

If they had taken from the Gentiles, they would not be fellow-helpers of the truth, because the Gentiles had taken the idol-worshippers into their homes and had eaten things sacrificed to idols.

Verses 9, 10:

I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doeth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

Here we are shown that if anyone seeks self-exaltation, he soon becomes proud and haughty, and departs from the true doctrines of Christ. Diotrephes loved to be foremost as a leader and rejected the true servants of God and caused a great disturbance among the church. He did this to get glory for himself, and soon fell away by making compromises with the ways and evil doings of the Gentiles.

Verse 11:

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God.

Here he shows that evil people have no fellowship with God and by those "that doeth good," he means those that walk in the doctrines of Christ.

Verses 12-14:

Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

I had many things to write, but I will not with ink and pen write unto thee;

But I trust I shall shortly see thee, and we shall

Speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

Here we see that those who are humble and follow the truth, seek the glory of God, and will be exalted in due time.

JUDE.

Verse 1:

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.

Q. What does the word "sanctified" mean here?

A. It means those who are saved and redeemed by the blood of Jesus, and whose hearts have been purified by faith. It is a complete surrender of ourselves to the will of God, and as a result the Holy Spirit comes into our hearts with His cleansing, comforting, strengthening, and empowering fullness.

Q. What is the difference between regeneration and sanctification?

A. In regeneration we are made children of God, in sanctification we render perfect obedience to God.

Q. Is there any difference between those who are elect and those which are sanctified?

A. The elect are those who are chosen out for sanctification because they are willing to completely follow the doctrines and commandments of Jesus.

Verses 2, 3:

Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

Q. What is meant by "faith" here?

A. It is the faith which Peter had when he said, "Thou art the Christ, the Son of the living God." Its that faith which knows no other commandments but those of Jesus.

Verse 4:

For there are certain men crept in unawares, who were before of old ordained to this condemnation: ungodly men, turning the grace of our God into

lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Q. What was this condemnation?

A. It is the condemnation put upon those who have taken the oath to be loyal and obedient to the laws and commandments made by man, and putting them up before the commandments of Jesus.

Q. Is there any scripture which shows this condemnation?

A. In Lev. 5:4, 5 we read, "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing;" Eph. 5:11, 12: "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." And again, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." For her sins have reached unto heaven, and God hath remembered her iniquities."—Rev. 18:4, 5.

Verses 5, 6:

I will therefore put you in remembrance, though ye once knew this, how the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

Q. To what angels does this have reference?

A. The angels are the ministers of the churches who have left their first love, and have joined with secret orders and traditions of men.

Verse 7:

Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Q. What does this "fornication" mean?

A. It means mixing up with false doctrines and ungodly practices.

Q. What is the meaning of "strange flesh"?

A. We have the answer to this in Romans 1:24-28:

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Who changeth the truth of God unto a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.

For this cause God gave them up into vile affections: for even their women did change the natural use into that which is against nature:

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

Verse 8:

Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

This shows the different quality of wicked people we find now. By "filthy dreamers defiling the flesh" he means the wicked practices of vice and lust that is going on in the cities of the nations. He shows how this class of people feel toward the governments, and those in authority in the churches. Because they are blinded by their deeds, they speak evil of those who have power over them and those who would save them.

Verse 9:

Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Q. Why did they contend for the body of Moses?

A. Moses at one time was controlled by the devil and committed murder by killing an Egyptian. He had to flee, but later became a godly man. When he died the

devil claimed his body because of the murder he had committed before he was forgiven. The archangel Michael, was guarding the body of Moses so that the unclean spirits could not go back into it. God was in this way taking care of the body of Moses to bring it forth at the resurrection, and the devil was rebuked and was not able to molest the body. For this reason we ought to bury the bodies of our friends, that their bodies might be reserved unto the day of resurrection.

Q. Should a body be cremated?

A. No. The Lord never intended a body to be cremated, for if He had, He would have made provision for it somewhere in His word.

Q. How long did the archangel guard the body of Moses?

A. Until Christ went to preach to the saints in prison, during the time His body was in the tomb.

Q. Why did he guard it until this time, and what occurred then?

A. Moses died in the hope of a Redeemer, and the archangel guarded his body until he arose from the dead. When Jesus arose, Moses was one of the saints that came out of their graves.

Q. Was Michael to watch over his body?

A. Moses died in the hope of a redemption not yet accomplished, but the devil held a claim on him until Christ preached redemption to him while his spirit was in the prison. "By which also he went and preached unto the spirits in prison; 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."—I Peter 3:19, 20.

Verses 10, 11:

But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

Woe unto them! for they have gone in the way of Cain, and run greedily after error of Balaam for reward, and perished in the gainsaying of Core.

Here we see the condemnation that is coming to

this class of wicked people—murderers and idol-worshippers.

Verses 12, 13:

These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.

These verses show what will happen to the whole class of ungodly people. "Twice dead" means the second death, after which they will not be remembered any more, for after the earth and heaven pass away from the throne of God, they go into a dark space where the darkness shall be the darkest. Into this space all the ungodly will go, and they will not be remembered any more, which is fully indicated by the expression, "plucked up by the roots."

Verses 14, 15:

And Enoch also, the seventh from Adam prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints,

To execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Q. Will this take place when Christ and His bride come on white horses?

A. Yes; this shows the condition the wicked will be in during the great tribulation. When Christ comes with the armies of heaven on white horses, He destroys those which destroy the earth, which are the spiritual dead.

Verse 16:

These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

This shows clearly the condition of those who are to

be destroyed, and shows the state of the wicked people at the close of this dispensation.

Verses 17, 18:

But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

These are they who separate themselves from the saints or followers of Jesus Christ. When we see these, we know we are in the last times.

Verses 19-25:

These be they who separate themselves, sensual, having not the Spirit.

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

And of some have compassion, making a difference:

And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Here he shows us that we are to use judgment in trying to save people, for there are some who will receive repentance. We are to have compassion on that class of sinners who are ignorant of the word of God. In the last two verses, Jude shows that the purpose of God is to present us faultless before the presence of His glory.

EZEKIEL 33.

Verses 1-6:

Again the word of the Lord came unto me saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

He heard the sound of the trumpet, and took not warning; his blood shall be upon him; but he that taketh warning shall deliver his soul.

But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

Q. Who are the watchmen mentioned here?

A. They are those ordained and appointed to teach the doctrines of Christ. Every man or woman who knows anything about these doctrines is also in a measure a watchman, and it is the duty of everyone to warn the sinners around them at all times.

Q. To what period of time does this refer?

A. This refers to the dispensation of the Messiah, but especially to these last days. Everyone who knows the commandments of Jesus and the will of God, is a watchman. These watchmen know that every man is under the sword and the plagues. If they have sinned and if he does not tell them of their sins, he shall be held responsible for their blood. Everyone who reads and understands this chapter of Ezekiel, should say to himself, "This is for me," and immediately begin to warn those about him of their wicked ways.

Q. In what way will his blood be required at the watchman's hand?

A. The blood is the life, and therefore his life shall be required at the watchman's hand.

Q. What will be the punishment for a watchman who does not warn the people?

A. The person who is not warned and dies in his sins, loses his eternal life. The watchman also loses his eternal life. He will come up with those who rise to shame and everlasting contempt where they come up as locusts to torment the people in the tribulation. But, if the

watchman does not die until the time of the tribulation, there will be put upon him a grievous sore and a gnawing pain, and he will go into the second death, which is the death of the soul. The reason the tribulation is so great is because all the innocent blood that has been shed during the time from Abel to the end of this dispensation, will be avenged and required of the remaining population which must go through the great tribulation.

Verse 7:

So thou O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

Q. To what does this refer?

A. This means everyone who knows and understands the true doctrines and commandments of Jesus.

Verses 8, 9:

When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

Q. What are the conditions of watching?

A. If we know and understand His doctrines and commandments, we are watchmen unto those who do not understand. If we warn them and they turn from their wicked ways, they are saved, and so is the watchman. But if the watchman warns them, and they heed not, they lose their souls, but the watchman has delivered his soul.

Verse 10, 11:

Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye,

turn ye from your evil ways; for why will ye die, O house of Israel?

Q. What is the difference between the wicked and evil?

A. There is quite a difference. The members of the secret orders may not be wicked, but they are evil. They are doing things contrary to God's will, and therefore they are evil.

Q. What is the meaning of "why will ye die?"

A. That means there is a second death for the wicked, and not a lingering torment without an end. This is not the material death, but the death of the soul. When any man takes the word "die" and puts in the words "everlasting punishment," he takes from the word of God the true meaning which puts him under condemnation.

Verses 12, 13:

Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness, neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that ye shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

These verses are self-explanatory. Here He speaks to those who depend on their good works for salvation, and set aside God's holy commandments.

Verses 14, 15:

Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity: he shall surely live, he shall not die.

Q. What is meant by the "statutes of life?"

A. It means the statutes or conditions which God has

set forth in order that we might have life, especially those laws which He has given unto His people to obey.

Q. What is meant by "If the wicked restore the pledge"?

A. This shows us that sometime the wicked man has made a promise to God that he will walk in His ways and has not done so. Here God shows that the sinner must make restitution—that if the wicked restore the pledge and give back what he had robbed and walk in His statutes, he shall surely live.

Verses 17-20:

Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby: But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you everyone after his ways.

The reason that this is written so fully, is to show that the Holy Spirit strives to the very last, until a man has absolutely refused to listen to His voice. God puts this warning in here for those who are being spoken to by the Holy Spirit and will not listen.

Verses 21-29:

And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me saying, The city is smitten.

Now the hand of the Lord was upon me in the evening, afore he that was escaped came: and had opened my mouth, until he came to me in the morning: and my mouth was opened, and I was no more dumb.

Then the word of the Lord came unto me, saying, Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance.

Wherefore say unto them, Thus saith the Lord God;

Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?

Ye stand upon your sword, ye work abomination, and ye defile every one his neighbor's wife: and shall ye possess the land?

Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence.

For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through. Then shall they know that I am the Lord, when I have laid the land most desolate because of all their abominations which they have committed.

These verses show how utterly desolate the land will be made, and how they will fight for the land of Abraham, and what God will do with them.

Verses 30-33:

Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, everyone to his brother, saying, Come, I pray you, and what is the word that cometh forth from the Lord. And they come unto thee, as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.

And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument, for they hear thy words, but they do them not.

And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

Q. To what period of time does this refer?

A. We can clearly see that it applies to this present time and to the close of this dispensation, for we see how

little love is manifested by people when they are not keeping the doctrines and commandments of Christ. There is much outward show, but little heart love. The last verse has reference to the prophets that shall be amongst the people at the harvest.

EZEKIEL 34.

Verses 1-4:

And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

Ye eat the fat; and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock.

The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

The shepherds of Israel are the elders mentioned in the former chapter. These are they which were to have been the teachers of the true doctrines of the law, but they fed themselves on the fat of the land and on the best of the word of God, and gave to the people nothing to feed their souls. They are those who withheld the true meaning of the word of God from the people, and corrupted it with their traditions.

Verses 5, 6:

And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered.

My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

These verses have reference to those who go after different doctrines and stray from the fold, and the shepherds do not go after them, and no man seeks to bring them back.

When the doctrine of Jesus was given to the Gentiles, they failed to warn the Jews and give them the doctrines and commandments of Jesus, therefore God will select a seed from among the children of Israel to inherit the land of Abraham, to fulfill the promise made to Abraham when he told him that his seed should be as the sands of the sea. We see a fulfillment of this promise in Rev. 20-8, "the number of whom is as the sand of the sea."

Verse 7:

Therefore, ye shepherds, hear the word of the Lord;

Q. Whom does He call "shepherds"?

A. They are the watchmen to whom He has given a command that they warn the people, and care for the flock.

Verses 8-10:

As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

Therefore, O ye shepherds, hear the word of the Lord;

Thus saith the Lord God; Behold, I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

Here God is speaking to the ministers of the gospel and He calls them shepherds, and tells them that they have allowed His people to be carried away by the beasts which are the idol-worshippers. Besides the ministers of the gospel, He also speaks to all who know anything about the gospel, and who do not warn the people. He tells the ministers that their flock shall be taken away from them, and they shall be left without a flock.

Verses 11, 12:

For thus saith the Lord God; Behold I, even I, will both search my sheep and seek them out.

As a shepherd seeketh out his flock in the day that

he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of the places where they have been scattered in the cloudy and dark day.

Q. What is the day that is dark and cloudy?

A. That is right now in this present time. There is no happiness where there is no godliness, and there is no godliness among the chosen people when they deny the Son of God. Those who belong to God are scattered among the worldly people; the worldly people are an awful people to be scattered among.

Verses 13-16:

And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

I will feed my flock, and I will cause them to lie down, saith the Lord God.

I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment.

Here God is again giving great promises to those who will inhabit the millennial kingdom. Many of the virgins which are to bring forth the second fruit, shall be broken-hearted with the tribulation they must go through, but He will bind up that which is broken, and strengthen that which is weak.

Verses 17-21:

And as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats.

Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk

of the deep waters, but ye must foul the residue with your feet?

And as for my flock, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet.

Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle.

Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

In the 17th verse God assures His flock that He will single them out and reward them according as they deserve, and the others He will punish for their wickedness. He upbraids them for their treatment of His people, in that they have taken the best for themselves, and crushed the godly people down.

Verses 22-31:

Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

and I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it.

And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

And they shall no more be a prey to the heathen,

neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

And I shall raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.

And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

All this shows the state and condition of the growing nation during the millennium.

SECOND DIVISION.

Life and Doctrines of Christ.

ST. JOHN 1.

Verse 1:

In the beginning was the Word, and the Word was with God, and the Word was God.

Q. What do we understand by the "Word"?

A. Jesus Christ was the very first of the beginning of this creation, and was with God. He was the Word which was with God, and by Him all things were created, for without Him was not anything made that was made. Thus we read in Col. 1:16, "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him, and for him."

Q. When was this beginning?

A. This refers to the creation of the human race beginning with Adam. Then followed three dispensations. The first, which was ruled by the conscience; the second, which was ruled by the commandments of God given through Moses, which was the law; and the third, which is the dispensation of the Messiah, and which is ruled by the gospel of Christ through the Holy Spirit.

Q. Will there be another dispensation?

A. Yes; there will be the last dispensation, which is the kingdom of the Lord. This will be ruled by Christ Jesus Himself, and the saints of the priesthood will reign with Him.

Q. What is the difference between the dispensation of the Messiah and that of Jesus Christ?

A. The dispensation of the Messiah is the dispensation of the doctrine of Jesus which is to be set up on this earth as has been promised from the very beginning of

the creation, but the dispensation which Christ is to rule, will be the coming kingdom of the millennium. We are now in the dispensation of the Messiah while waiting for His kingdom to be set up.

Verse 2:

The same was in the beginning with God.

Christ was with God in the beginning. Christ was of God and with God through all the succeeding dispensations.

Verse 3:

All things were made by him; and without him was not anything made that was made.

Q. Does that mean Christ?

A. Yes; He was not the Christ then, but became Christ and the Redeemer when He came and put on human flesh. He was the Creator up until that time, and He had authority with the Father, for He said in John 17:5: "Glorify thou me with thine own self with the glory I had with thee before the world was." This shows that He had great power and authority. All the saints in creation who are redeemed are crowning Him with many crowns and are giving Him glory, but when He brings His people into the new heaven and new earth, which is the New Jerusalem, then He will have His highest glory. He created them for that purpose, and it is their duty to glorify Him who is their Creator and Redeemer.

Verse 4:

In him was life; and the life was the light of men.

This verse teaches us that the life was the light that was received by all who accepted Him.

Verse 5:

And the light shineth in darkness; and the darkness comprehended it not.

This verse shows that the light or understanding of man could not comprehend the light of Christ. The darkness has reference to the enemies of Christ who will not accept Him, although His light is constantly shining upon them.

Verse 6:

There was a man sent from God, whose name was John.

Q. Who was this man?

A. This man was John the Baptist, whom God sent to prepare the way for Christ. John the Baptist is spoken of in all the four gospels as the forerunner of Christ. He began his public ministry by preaching the doctrine of repentance, and thus prepared the way for the great doctrine of Jesus which is the spiritual regeneration. He was beheaded about six months after Christ began His preaching. He had reproved Herod for his wickedness, and it cost him his life.

Verse 7:

The same came for a witness, to bear witness of the Light, that all men through him might believe.

Q. Was it necessary for John the Baptist to come before Christ in order to prepare the way for men to believe and receive Him?

A. Yes; it was just as necessary for John the Baptist to do this as it is for the two olive trees to witness and give their testimony before Christ comes the second time. The second coming of Christ is under the same plan of God as the first coming, and there will be witnesses of Christ's second coming the same as John was the witness of His first coming.

Verses 8, 9:

He was not that Light, but was sent to bear witness of that Light.

That was the true Light, which lighteth every man that cometh into the world.

Q. Why do men fail to get this Light?

A. This is the Light that men receive when they accept Him. Those who do not accept Him are in darkness. The reason men do not have the Light is because they will not receive Him. For all those who receive Him are given power to become the sons of God.

Q. Will there ever be a time when this Light will lighten every man who comes into the world?

A. Yes; every person will fully receive this Light as he comes into the world during the millennium, for they all know the Lord from the least unto the greatest.

Q. How shall they all know the Lord?

A. The saints of the holy priesthood will be the preachers of God and of Christ in the spirit to the growing nation.

Verse 10:

He was in the world, and the world was made by him, and the world knew him not.

Q. Was He a separate personality before He came into the world?

A. No; the Son was the Word, and the Word was with God, and the Word was God, yet He is the only begotten of the Father.

Q. Was He begotten when He came into the world?

A. He became the begotten Son when He was manifested in the flesh. He was slain from the foundation of the world, and was to be a sacrifice for the world which He created for Himself.

Q. What relation did He sustain to humanity before He came into the world?

A. He was called the angel of His presence and He spoke through the conscience of man and they were obedient to their consciences. Noah builded the Ark through the dictates of his conscience. The Son spoke through the laws of Moses. We do not read about the Father, Son, and Holy Ghost, as the trinity until after the coming of Christ. The Holy Spirit came down on Pentecost after Jesus ascended to the right hand of God. Before this, the Holy Spirit was not given to the multitude, but was given only to John the Baptist as a witness as the forerunner of Christ, that John the Baptist should be filled and guided by Him, as the angel declared to Zacharias, from the time of John's birth. Now, all the holy believers have the promise to be filled with the Holy Spirit.

Verse 11:

He came unto his own, and his own received him not.

Q. Whom does it mean when it says, "his own"?

A. His own were the children of Israel; when they rejected Him, He had to gather His people from the Gentiles.

Verse 12:

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

Q. What kind of belief is this?

A. Believing in His name means believing that He is Christ the Son of the living God and the Redeemer and Savior of the world. Through this faith they were given power to become the sons of God.

Verse 13:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Q. How are we to be made partakers of His inheritance?

A. The only way that we can become the sons of God is by being born of the will of God. A man cannot become a son of God of himself because he is a part of mankind. He must be born of the water and the Spirit, and fulfill the commandments given by Christ to us. When a man fulfills these commandments, he belongs to God's family. Power is then given him to do the works of Christ and even greater works.

Q. What is the meaning of being born of God?

A. A natural birth is a creation, but the spiritual birth is more. It is a spiritual creation wrought by the Holy Spirit, which means the putting down of the lust of the flesh, lust of the eye, and the pride of life. No one becomes a son of God by their good works or the keeping of the law. This no one has ever done, except Christ, for had even one man been able to obey the law there would have been no need for Christ to come, for "He died for our offences, and was raised for our justification." Then it also means the fulfillment of the commandments which Christ has given, to love the Lord our God above all things and our neighbor as ourselves. In the natural birth there is labor, pain, and sorrow, so also in the spiritual there is travail, and tears, and sorrow, for the spiritual-born sons and daughters of God. This sorrow and pain will end with this dispensation.

Verse 14:

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

Q. Where was the great might and power of Christ when He was born as a child of humble parents, and grew up and developed like other children, and was obedient to His parents?

A. The glory of His divinity was withheld when He took our humanity upon Him. Christ humbled Himself and became poor that through His poverty we might become rich. Our riches with the Father in His kingdom consists of the wisdom and knowledge of the doctrines of Jesus Christ and the responsibility that is given to us by the angel ascending from the east, which is Christ Jesus. This responsibility is that of servants in the harvest and consists in bringing forth the great multitude to salvation as seen in Rev. 7: 2, 3:

And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Rev. 7:4. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Rev. 7:9: After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

It will also be the mission of all the saints who will reign with Christ during the millennium to bring to the growing nation a knowledge of the full doctrine of the Redeemer by being preachers to them in the spirit.

Verse 15:

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

Here John bears full testimony that Christ is before him, although He comes after him, and a little further on Jesus Himself declared that He was before Abraham.

Q. Why should John have to go before Christ when Christ was before him?

A. In order to prepare the way for Christ to come unto the twelve tribes of the children of Israel. They

not only rejected Christ, but also beheaded John, and sought to kill Him who came to redeem them.

Verses 16, 17:

And of his fullness have all we received, and grace for grace.

For the law was given by Moses, but grace and truth came by Jesus Christ.

Q. What is the meaning of "grace for grace"?

A. When we receive the grace or favor of the Father, we must receive it through the grace of the Son. We cannot have the grace of the Father except through the grace of Jesus, for this grace of Jesus is a stepping stone to the Father who can be approached only through the Son.

Verse 18:

No man hath seen God at any time; the only begotten son, which is in the bosom of the Father, he hath declared him.

When the disciples asked to see the Father, Jesus answered them by saying, "When ye see me, ye see the Father." "I am in the Father, and the Father in me." In the new heaven and new earth, we shall be with Christ as He is with the Father.

Q. What is the scriptural difference between being begotten of God and being born of God?

A. Christ is the only one begotten of God. The only begotten gives proof of the Sonship of God in His divine nature, brought forth by the Holy Ghost without pain and misery. But being born again of God is coming forth by sorrow and tears of repentance for sins into the divine favor and sonship of God.

Verses 19, 20:

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

And he confessed, and denied not; but confessed, I am not the Christ.

Men of such distinction as that of John the Baptist would in this day claim that they were Christ. Many of his day because of his marvelous power believed that he was Christ, for he was filled with the Holy Ghost from his birth. But John denied that he was Christ and

said, "He must increase, but I must decrease." He prepared the way for the coming of Christ by getting the people ready to believe on Him and accept Him as the Redeemer.

Verses 21-25:

And they asked him, What then? Art thou Elias? and he saith, I am not. Art thou that prophet? And he answered, No.

Then said they unto him, Who are thou? that we may give an answer to them that sent us. What sayest thou of thyself?

He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord as said the prophet Esaias.

And they which were sent were of the Pharisees.

And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

Q. What is meant by "that prophet"?

A. The people were expecting a Messiah, and they believed he would be a great prophet, for God had already sent many prophets before, and when speaking of the coming Redeemer, they called him "that prophet."

Q. What does the "voice" mean in verse 23?

A. It means that God was speaking to them.

Q. What does it mean by "wilderness"?

A. It means a wilderness or wild condition of the people. The people were living very crooked lives through their traditions, and John told them of their wickedness and warned them of the wrath of God against them and admonished them to repent.

Q. Does that teach us anything concerning His second coming?

A. Yes; the conditions are the same now. The people and denominations have turned to traditions and man-made commandments and great wickedness. The two olive trees will be God's witnesses, warning the people of the wrath of God that will be poured out upon the earth and that the time of repentance and preparation for Christ's coming will be very short.

Verses 26, 27:

John answered them, saying, I baptize with water:

but there standeth one among you, whom ye know not;

He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

Q. Why did John baptize with water?

A. The people received baptism as an evidence of repentance from their sins, and as a public confession unto his discipleship.

Q. Why was Jesus preferred before John?

A. John was only a voice or messenger announcing the Messiah, while Jesus was the great Redeemer of the world.

Q. Was Jesus not known by the people?

A. He may have been known, but not as the Messiah. Even His brothers did not know Him as such.

Verses 28, 29:

These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Q. How did John obtain the wisdom of Christ's coming?

A. The spirit of God showed him that Jesus was the Son of God. It was the time for Jesus to enter upon His public ministry, and John recognized Him as the Redeemer and Savior, who was the Lamb slain from the foundation of the world.

Verse 30:

This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

Here John gives his testimony and witness of Jesus. The testimony and witness which the two olive trees are to bear in the great revival before the second coming of Christ, will be just as plain and clear as that which John gave of Christ as He entered on His mission.

Q. Was John personally acquainted with Jesus?

A. No; he had never seen Jesus until He came up to him at this time. If he had known Jesus, there would have been no need of prophecy or for his witness. The very fact that he did not know Jesus and yet testified of His coming caused the people to believe.

Q. What kind of words are the olive trees to use when they are testifying of Christ's second coming?

A. They will use the same words as were used by the former prophets, "The kingdom of God is at hand," and to them will be given power to complete the work which was begun by John.

Verses 31, 32:

And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

Q. What was the significance of the dove that John speaks of?

A. The understanding was given to John from God that when he should see a dove descending on a man whom he was baptizing, he would know him to be the Son of God and the Redeemer of the world.

Verses 40-42:

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

Q. Why did Jesus thus initiate Simon?

A. Because of his firm faith and firm convictions. He had a forcible character, and Christ knew as soon as He saw him that he was valuable to Him for service.

Q. Does the Lord choose us according to characteristics and qualities?

A. He certainly does. "He putteth down one and setteth up another."—Psalms 75:7. And if we are slothful servants, He sets us aside and takes those who are diligent.

Verses 45, 46:

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the

prophets did write, Jesus of Nazareth, the son of Joseph.

And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip said unto him, Come and see.

Q. Why did they think that no good could come out of Nazareth?

A. Nazareth was for some unknown reason held in disrepute among the Jews. It was situated among the hills, and was occupied by the most common people.

Q. Why was Jesus brought up in this place?

A. In order that the prophecy might be fulfilled that He be called a "Nazarene." A "Nazarene" is a person of special calling. Sampson was a Nazarite which is typical of Christ the "Nazarene," and he had great power with the Lord. Jesus was born in Bethlehem as was written by the prophets, "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." When Herod, the king, sought to kill Jesus, God commanded Joseph to go into Egypt, that it might be fulfilled what was written by the prophet, "Out of Egypt I have called my son." But these things had no weight with the Jews, for they denied Christ just the same.

Q. Why was it that the Jews did not accept Him?

A. They didn't want to give up their old traditions. They were hypocrites, pretending to keep the commandments and law of Moses, but were substituting their own traditions, just as they are now. Jesus told them they were violating the commandments of God by their traditions and that made them angry.

Verse 47:

Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

Q. Why did Jesus speak thus to Nathanael?

A. Because Jesus knows the heart of every man, and knew that Nathanael was living up to the commandments of God to the best of his ability, and his deeds were approved of God. He was living in all the light he had,

and when a person does that he always has God's approval, for Jesus recognizes all the good He sees in us.

Verses 48, 49:

Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Nathanael answered and said unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Q. How did Nathanael know this?

A. For the same reason that John did. The Spirit of God revealed it to him. This is the only way that anyone can know Jesus. For "no man can say that Jesus is the Lord but by the Holy¹ Ghost."—I Cor. 12:3.

Verses 50, 51:

Jesus answered and said unto him, Because I said unto thee, I say thee under the fig tree, believest thou? Thou shalt see greater things than these.

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

These verses teach us that Nathanael was one of those who arose with Christ. That is meant by the angels ascending and descending upon the Son of man. At no other time did the heavens open for any man in the flesh, except John and Stephen. Nathanael was here given the promise that he should see the angels ascending and descending upon Christ. He did not tell Nathanael how many others would see the same thing at the same time. It is also shown that Nathanael had the qualities necessary to be with the angels who would belong to that number who arose with Jesus.

ST. JOHN 2.

Verses 1-4:

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

And both Jesus was called, and His disciples, to the marriage.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Q. Why did Jesus speak thus to His mother?

A. Because His mother was too eager in pressing upon Him His God-appointed mission. Jesus was wholly given up to the will of God, regardless of His dearest friends, even His mother. He knew when the time was ripe for His work. When His parents sought Him at the age of twelve years, when He was lost in the temple, He said unto them, "Wist ye not that I must be about my Father's business?"

Verses 5-10:

His mother saith unto the servants, Whatsoever he saith unto you, do it.

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

Jesus saith unto them, Fill the waterpots with water.

And they filled them up to the brim.

And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the servants which drew the water knew;) the governor of the feast, called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

Q. What was the object of this miracle?

A. It was done especially for the sake of His disciples, to establish their faith in Him as the Messiah.

Verses 13-17:

And the Jew's passover was at hand, and Jesus went up to Jerusalem.

And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

And said unto them that sold doves, Take these

things hence; make not my Father's house an house of merchandise.

And his disciples remembered that it was written, the zeal of thine house hath eaten me up.

Q. What do these verses teach?

A. The temple was the place that God Himself had appointed for His worship, and their longing and greed for gain had gotten such control over them that they turned their holy place of worship into a place of merchandise. Jesus showed His authority by driving them all out, overthrowing their tables and pouring out the changers' money. We see the same things now. The churches and the temples, and the places of worship, are used in a similar way for bazaars, dinners, etc. This is all done in support of traditions and carnal lusts, and not according to the true worship of God. Verse 17 shows that Jesus was all consumed with the work of the Father, and so must His disciples be consumed with the same quality.

Verses 18-22:

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days?

But he spake of the temple of his body.

When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

Q. If Christ was divine and had such power, why did He have to pray to God?

A. He prayed to the Father because He was in the flesh, and had human needs and human limitations. Then He also prayed for His disciples and for others. Thus He says, "Neither pray I for these alone, but for them also which shall believe on me through their word." He is still interceding with the Father for us, and for that reason when we pray we must ask in the name of Jesus,

otherwise our prayers have no weight and will not be heard. Any prayers which are not sent up to God in the name of Jesus have no value whatever, for it is only through the grace of Jesus that we have redemption and forgiveness of sins.

Verses 23-25:

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

But Jesus did not commit himself unto them, because he knew all men.

And he needed not that any should testify of man: for he knew what was in man.

These verses show that Jesus will commit Himself to no one who is not an honest and sincere seeker of the truth. He knows our motives and our hearts, for the word of God is a discernor of the thoughts and intents of the heart, dividing asunder the soul and the spirit.

St. JOHN 3.

Verses 1, 2:

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Q. What purpose had Nicodemus in coming to Jesus?

A. Nicodemus was convinced that the qualities that Jesus possessed were above those of any other man, and he wanted to know of His wonderful power.

Q. Did he believe that Jesus was the Christ, the Son of the living God?

A. He considered Christ as a teacher from God, but was entirely ignorant of the work He had come to do and the spiritual blessings He had brought to mankind.

Verse 3:

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Q. What kingdom did Jesus have reference to here?

A. He had reference to the kingdom of Christ which

He was to establish here, and which will be established at the time of the millennium.

Verses 4, 5:

Nicodemus saith unto him, How can a man be born again when he is old? Can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Q. What is the meaning of being born of water and of the Spirit?

A. All through His teachings Christ tells us to be meek and lowly. When we are immersed in water, we show our meekness and obedience to Christ's commandments. This is how we are born of water. We cannot be born of water unless we are immersed in the water. Nothing less than this can be called baptism. All those who are obedient to the commandments must be born of water. When we are immersed, we are completely covered with water and submerged, with that element which Jesus sets apart for his holy purpose. Then we will obtain a birth of the living water.

To be born of the Spirit is that complete change of our moral nature whereby we are made partakers of the divine nature, and we receive the spirit of adoption whereby we cry, Abba, Father.—Rom. 8:15. Humility and meekness are conditions essential to immersion, and this spirit comes to us from above. When we baptize with water, we show our obedience to the commandments of Jesus, who taught us to baptize in the name of the Father, and of the Son, and of the Holy Ghost. The Holy Spirit is promised to all who obey Him.

Q. Is there any salvation without this baptism?

A. There is salvation to the children, but all who have heard the commandments of Jesus become responsible in obeying the plain words of God. If they disobey, they become transgressors of the commandments of Christ Jesus.

Q. When we separate ourselves from the traditions of the denominations and from the secret orders, is it necessary to be immersed?

A. When John baptized Him, Jesus said, "Suffer it

to be so now, for thus it becometh us to fulfill all righteousness." So we ought to follow in the footsteps of Jesus when we leave the traditions and the secret orders, for we then arise in the newness of life and as an indication and sign we should be immersed by someone who is a servant of the Lord.

Verse 8:

The wind bloweth where it listeth, and thou hearest the sound thereof, but caust not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.

This gives us a very clear understanding that those who receive repentance must receive it from above. This work can only be wrought by the Holy Spirit.

Verses 9-11:

Nicodemus answered, and said unto him, How can these things be?

Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

Q. Why was it that Nicodemus could not understand these things?

A. For the same reason that the people do not understand it now. They are living on their traditions. Jesus said, they have eyes, but cannot see, and ears but cannot hear, neither can they understand.

Verse 12:

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

Q. What is meant by "earthly things"?

A. The laws and conditions which govern and control the things of the earth. The heavenly things are such as pertain to His spiritual kingdom. No one can understand who will not obey the commandments of Jesus, for spiritual things must be spiritually discerned or understood.

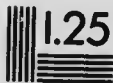
Verse 13:

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.



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Q. Was Jesus in heaven then?

A. Yes; He was with the Father in the spirit and the Father in Him, for He said though every man shall leave me, I am not alone, because the Father is with me.

Q. Had any man ever ascended up to heaven?

A. Yes; Enoch and Elijah both ascended to heaven to that paradise where Jesus invited the thief on the cross to be with Him when he said to him, "Today shalt thou be with me in paradise." This is also the place where the saints dwell which arose and came out of their graves when Jesus arose.

Verse 14:

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

Q. For what purpose was the serpent lifted up?

A. Moses put a serpent of brass on a pole so that all the people who had been bitten by the serpents could look upon it and be healed, through obedience to the commandment of God.

Q. Did Moses always honor God?

A. One failure is recorded against him. God told him to speak to the rock and it would give forth water, and Moses made himself equal with God and smote the rock saying, "Must we fetch you water out of this rock?" In this way he was putting himself on a level with God, and whenever preachers or teachers or anyone attempts to make himself equal with God, he loses his power immediately. For whosoever exalteth himself shall be abased. For this reason every servant of God should give God the honor and praise for the power and wisdom to fulfill His will.

Q. What followed his self-exaltation?

A. By this failure Moses forfeited the privilege of entering into the promised land.

Verses 15, 16:

That whosoever believeth in him should not perish, but have eternal life.

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.

Here we see what a great sacrifice was made for the sins of the world. God gave His only begotten Son be-

cause He loved the human family. He did this in order that many should be saved.

Q. What is the difference between eternal life and everlasting life?

A. Eternal means without end, but everlasting has a different meaning. The Bible speaks of everlasting punishment of a thousand years, but the second death, is that they will not be remembered any more. This is not so with anything that is eternal. Eternal life is the life that was with God. It is the life that comes to the saints through Jesus when the Spirit is given to the believers. In John 10:28 Jesus said, "I give unto them eternal life; and they shall never perish." Also in I John 5:12: "He that hath the Son hath life; and he that hath not the Son of God hath not life."

Q. What does it mean "to perish"?

A. Eternal punishment would be punishment without end. Everlasting punishment means that of a thousand years. The second death, which means to "perish," takes place in the lake of fire.

Verse 18:

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Q. Does this condemnation refer to this present life?

A. It not only shows the condition the Jewish nation is in who reject the Son of God, but it equally applies to the traditions of present day denominations and to the commandments made by secret orders.

Verse 19-21:

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Q. What is the meaning of "light"?

A. It means the doctrines and teaching of Jesus Christ.

Q. What do we understand by darkness?

A. Darkness refers to the traditions and man-made commandments, human creeds, and all such things that stand in the way of loving God above all things and our neighbors as ourselves. The man who wants to be evil is afraid of the light and prefers to remain in darkness that his evil deeds may not be seen. He hides himself under traditions and secret orders to appear better in society.

Q. What is meant by "deeds wrought in God"?

A. Our deeds are good when they meet with the approval of God, and measure up to His word. When our deeds are manifest to God, they are done in the light, and are open to His inspection, and we do not try to hide them from Him.

Verses 22-30:

And after these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

And John also was baptizing in Ænon near to Salim, because there was much water there, and they came, and were baptized.

For John was not yet cast into prison.

Then there arose a question between some of John's disciples and the Jews about purifying.

And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all men come to him.

John answered and said, A man can receive nothing, except it be given from heaven.

Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

He must increase, but I must decrease.

Q. What do these verses teach?

A. Here John makes it plain that the bridegroom is Christ and that He will come forth to receive His bride which is composed of the saints that have prepared them-

selves for His coming. Jesus is getting His bride ready for the marriage, and blessed are they which are called unto the marriage supper of the Lamb. The friend of the bridegroom stands for all those who labor to gather souls for Christ's kingdom, and is also the bride.

Verse 31:

He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

This verse reveals two qualities and every man has either the one or the other. He is either worldly or spiritual, and everyone is striving for the one or the other. He that soweth to the flesh or worldly things will reap corruption, but he that soweth to the Spirit shall reap life everlasting.

Verses 32, 33:

And what he hath seen and heard, that he testifieth: and no man receive his testimony.

He that hath received his testimony hath set to his seal that God is true.

Q. What is this testimony?

A. No one has received this testimony except through Jesus Christ. When it is received it is sealed by the Spirit of God. Baptism is a seal on the part of God of His faithfulness to His covenant with His people. But it is our seal also. By that act we are obedient to the commandments of Christ. Thus Christ Himself was sealed by the Father when He came up out of the water and the Spirit of God descended like a dove and lighted upon Him.

Verses 34, 35.

For he which God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

The Father loveth the Son, and hath given all things into his hand.

Q. What does this teach?

A. It teaches that God gives us the power to speak the word of God not by measure but abundantly. We are to speak the full truth which He wishes to have presented to the world, and He will give us the power with which to do it.

Verse 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.

Q. Is there any life without Jesus?

A. He who has not the Son cannot possibly have life. Those who have not the Son are dead in trespasses and sins. The only provision that God has made for them to have life, is through believing on His Son, "Even Jesus, which delivered us from the wrath to come."—I Thess. 1:10. The wrath of God falls upon all who refuse to accept the Son. Thus we see what will be the punishment of the whole Jewish population as well as all others who reject Jesus Christ. We read in Revelation that the seven angels were commanded to pour out the vials of the wrath of God upon the earth, that is upon all those who have rejected the Son of God, after His bride has been taken away. Rev. 16:1, 2:

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

ST. JOHN 4.

Verses 7-24:

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

(For his disciples were gone away unto the city to buy meat.)

Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest a drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me a drink; thou wouldest have asked of him, and he would have given thee living water.

The woman saith unto him, Sir, thou hast nothing

to draw with, and the well is deep: from whence then hast thou that living water?

Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

Jesus saith unto her, Go, call thy husband, and come hither.

The woman answered and said, I have no husband.

Jesus said unto her, Thou hast well said, I have no husband:

For thou hast had five husbands: and he whom thou now hast is not thy husband: in that saidst thou truly.

The woman saith unto him, Sir, I perceive that thou art a prophet.

Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

God is a Spirit: and they that worship him must worship him in spirit and in truth.

Q. What stirred this woman's heart?

A. When Jesus spoke of living water and told her all about her life, she became interested in Him. Jesus then declared Himself to her as the Messiah as we see in the following verses:

Verses 25, 26:

The woman saith unto him, I know that Messias cometh, which is called Christ; and when he is come, he will tell us all things.

Jesus saith unto her, I that speak unto thee am he.

These verses show us that even the Samaritans had the knowledge that Christ was to come but they would not accept Him because He did not come in a royal fashion with much pomp and glory.

Verses 31-34:

In the meanwhile his disciples prayed him, saying, Master, eat.

But he said unto them, I have meat to eat that ye know not of.

Therefore said the disciples one to another, hath any man brought him ought to eat?

Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

The woman of Samaria had a better understanding of Christ's work than the disciples did, for they were unable to grasp the meaning of His words although they were the chosen apostles and servants of Christ. Jesus said to them, "Are ye also yet without understanding?"

Verses 35, 36:

Say not ye there are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

Here Jesus calls our attention to the great work that is to be fully completed during the great revival. It also shows that those who have a part in the first resurrection will be the sowers and the reapers of the second fruit.

Verses 37, 38:

And herein is that saying true, One soweth, and another reapeth.

I sent you to reap that whereon ye bestowe no labour: other men laboured, and ye are entered into their labours.

This means that Christ had sent His disciples to

reap that which the prophets had sown and that He had sent them to continue the sowing that was begun by the prophets.

The gathering or harvest of the saints will be during the great revival before the coming of Jesus. At the end of the harvest Jesus calls His bride to Himself. The destruction of the wicked will take place when Jesus comes followed by all the armies of heaven on white horses. This destruction is fully stated in Rev. 14:17-20:

And another angel came out of the temple which is in heaven, he also having a sharp sickle.

And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

And the angel thrust his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Verses 39-42:

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that I ever did.

So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

We see by these verses that it was not only the testimony of the woman that made the Samaritans believe that Jesus was the Messiah, but the convincing evidence of His own divine word.

Verse 45:

Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did

at Jerusalem at the feast: for they also went unto the feast.

Q. Was there anything in their law that governed these feasts?

A. There were three annual feasts, the feasts of the Passover, Tabernacle, and Pentecost. Everyone was commanded to go to the feast of the Passover.

Q. Does that have anything to do with the feast at Jerusalem during the millennium?

A. Yes; as the feast of the Passover was, so will also the feast of the millenium be. Everyone will be obliged to go to Jerusalem once a year and if they refuse they are disobedient and rebellious. As a punishment for this, the dew and rain will be withheld from their possession.

Verses 46, 47:

So Jesus came again into C. na of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

When he heard that Jesus was come out of Judæa, into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

Q. Where did this nobleman get the knowledge that he should have this faith in Christ?

A. It had been made known to him through the spiritual senses imported to him by Christ Jesus, as well as by hearing what Jesus had done. He had no doubt heard of Christ's teaching in Jerusalem.

Verses 48-50:

Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

The nobleman saith unto him, Sir, come down ere my child die.

Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

This teaches us how simple and complete our faith in the word of Jesus should be. Our faith is not always the same but it can be increased as we see in the case of this nobleman as he heard the words of Christ, he believed that his son was healed and went his way.

Q. How did Christ test the nobleman's faith?

A. He told him that unless he saw signs and wonders he would not believe. But this rebuke helped to strengthen his faith. Jesus often rebukes His followers now.

Q. Can we receive within ourselves the evidence that our prayer has been heard?

A. Yes; we know within ourselves when this prayer is given to us. We should always pray until we receive the evidence from God and then stand upon that evidence and at once begin to praise God for what He has done.

Q. Will God always heal those we are praying for?

A. There are instances in the bible where people were not healed. The apostle Paul prayed three times that God would remove the thorn in his flesh, and though God promised him grace to bear it he was not healed.

Q. Why do prayers often remain unanswered?

A. There are many conditions that hinder us from receiving what we ask for. These conditions should first be removed and then if we do not receive an answer to our prayers, it is not the will of God that we receive it. When praying for the sick their spiritual condition should be our first consideration. The all-important work is that they should be saved and their name written in the book of life. A well soul is more important than a well body. Selfishness and our own glory are often the main hindrances to prayer. The glory of God should be our greatest concern.

Q. Why do we lack grace and confidence?

A. Because we are not willing to stand on the word of God. We often fail in the healing of the sick because we fear. If in our mind there is a lingering thought that perhaps we might fail, we should remember the nobleman to whom Jesus said, "Go thy way: thy son liveth." There is no failure in the power of God, if we have enough grace. We should seek for perfect faith and confidence without fear.

Q. Can an unsaved person be healed?

A. Unsaved people can be healed if the prayer of faith has been offered for them. When God heals His children even of a hereditary disease, it will not descend upon His offspring for God has promised that though He will visit the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Him,

yet will He show mercy unto thousands of them that love Him and keep His commandments.

Q. Are some people more gifted from God than others?

A. God gives to every man according to his several ability. He gives the five talents, two talents, and one talent. The person to whom He gives the five talents can do more than the man who has but one talent, yet all have a chance to improve and multiply their talent because God has given something to everyone of His own servants.

Q. What is the reward given to those servants who have made the best use of their talents?

A. That talent which He has given to the slothful servant or the person who does not multiply his talent, will be taken from him and given to the servant who has multiplied his talents.

Q. What do we understand by "talent"?

A. It is the spirit that God gives to us when we are created. If we fail to make use of it, God takes it from us as slothful servants and gives it to His faithful servants. We clearly understand that the spirit of God is the life of the soul, and the spirit of the unrighteous and wicked is the spirit of the devil, of whom Christ said, "Ye are of your father, the devil." The unrighteous have no claim on the spirit of God.

Q. What is meant by the expression, "covet the best gifts"?

A. We are to seek the very best things that God has for us. His gifts are for all. We are to covet them to the extent of receiving them.

Verses 51-54:

And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

Q. Had this nobleman faith in Jesus?

A. Yes; this nobleman believed in Jesus all along or else he would not have sought Him to heal his son. But he had a growing faith, for he was ready to believe His word and act upon it.

Q. Was this the saving faith?

A. Yes; this nobleman was converted when he sought Christ and then his whole house was converted when they saw this miracle of healing.

Q. How old must children be before they are accountable to God for their salvation?

A. The age of responsibility of children differs according to their privileges and conditions. It depends largely upon their training. Children from godly homes, reach the age of accountability usually much earlier than those from skeptical and wicked homes and wicked surroundings. The Holy Spirit has a better chance with a person where the teachings of Christ enlighten the person's mind.

Q. Is it wise to rebuke sin and wickedness at the time when we meet it and to warn sinners?

A. We are admonished to be in season and out of season in our labors for the Master and it certainly is our duty to warn the wicked but Christ also said to His disciples, "Be ye wise as serpents and harmless as doves." Again He says, "Cast not your pearls before swine, lest they trample them under their feet and turn again and rend you."—Matt. 7:6. However, we should never fail to let our light shine before men that they may glorify our Father in heaven.

Q. How can we approach people to warn them?

A. If we are truly in the Spirit, we can always do so for a way will be opened by the Lord. If we allow God to lead us we will approach them in the proper time and our warning will have the proper effect upon them. When we are in the presence of blaspheming men that are under the power of the demons, we do well to observe the words of Jesus, lest the precious pearls be destroyed.

MATTHEW 9.

Verses 1, 2:

And he entered into a ship, and passed over, and came into his own city.

And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

Every part of the scripture wherein Christ did any healing is given as an example to us, and He has commanded us to do the same as He did, saying, "Even greater works than these shall ye do"

Q. Can a person be healed if their sins are not forgiven?

A. They can have temporary relief, but they cannot be made completely well until their sins are forgiven them. What relief they do get comes through the faith of those who pray for them.

Q. Was this man brought to Jesus to have his sins forgiven or to be healed?

A. He came for both because both go together.

Verse 3:

And, behold, certain of the scribes said within themselves, This man blasphemeth.

Q. Why did they say that He blasphemed?

A. Because they thought He had no right to say, "Thy sins be forgiven thee." This idea of theirs was wrong. They rejected Him and would not confess that He was the Son of God.

If a sick person who is a sinner requests prayer for healing, he shall be healed; and further, if we are requested to pray for their forgiveness and repentance, and they have met the condition, and we have received the assurance of their salvation, we have a perfect right to tell them their sins are forgiven.

For example: When we are praying in faith for the healing of a person who has a flow of blood, if we pray, "Stop this blood as you stopped and stilled the wind and the sea of Galilee," that flow of blood shall be stopped in the name of the Father and the Son and the Holy Ghost. If this is done in His name and through His power, we will see immediate relief.

Verses 4-6:

And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

For whether is easier, to say, They sins be forgiven thee; or to say, Arise, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy), Arise, take up thy bed, and go into thine house.

Christ spoke this way in order that they might better understand, and also to show them there is no dividing line between the forgiveness of sin and the healing of the body. He could say either of these things, and effect both body and soul.

Verses 7,8:

And he arose, and departed to his house.

But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

As soon as they understood, they were willing to glorify God for the power which had been given to Christ. This is one of the strongest examples given to us, which is absolutely necessary for us to learn if we are to be the servants of Christ.

Verse 9:

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he said unto him, Follow me. And he arose and followed him.

Q. Who is this Matthew?

A. He is the disciple who wrote this book we are now studying.

Q. Was this man saved when he followed Christ?

A. Yes; for he obeyed the direct command of Jesus when He spoke to him and his faith in Christ was very strong.

Q. Were the disciples saved before Christ died?

A. Certainly they were. Anyone who disputes this statement does so for the sake of argument. They were saved by faith in Him, even as Abel, and the saints of the former dispensation were saved, even though they had never heard the name of Christ. They had lived in the hope of the promise of a Redeemer, and the faith in that promise saved their souls. The first promise was that the seed of the woman would crush the serpent's

head. For that reason Christ preached to these saints in the spirit, to notify them that the work of their redemption was done. The time He preached to them was during the days between the time of His crucifixion and the time He arose, when it says that He preached to the "spirits in prison."

Verses 10-13:

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

The Pharisees held themselves much above all others calling the publicans sinners, and wondering that Christ should eat and associate with them. He told them that His work and mission in the world was not to those who did not need a physician, but to the sick, meaning the afflicted, the broken-hearted, and the outcasts. He came to call sinners to repentance for those who were righteous did not need repentance. There were none righteous so all needed repentance.

Q. What do we understand by "go and learn what that meaneth"?

A. He meant that they should ponder over His sayings, until they knew in their hearts what He had meant.

Q. Were there any righteous people at all when Jesus came?

A. There were those who called themselves righteous, but all needed repentance.

Q. What did He mean by "I will have mercy and not sacrifice"?

A. He told them that He would be merciful, for they were afraid that He would sacrifice them for thier ignorance and also for their sins.

Verses 14, 15:

Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

Jesus here shows that He did not expect His disciples to fast while He was with them, but after His ascension they could continue to fast all through the dispensation of the Messiah.

Verses 16, 17:

No man putteth a piece of new cloth into an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

This is spoken to the Jews and to those denominations of the present day who are not willing to accept the whole doctrine of Christ. They expect to take their old traditions and fill in with a part of the doctrine of Jesus, which He says cannot be done.

After the early church was founded, the Roman Emperor notified his people to call themselves Christians, and substituted the Holy Water for the incense of Paganism and placed it at the entrance of the church as a substitute for Pagan rites and ceremonies. They also introduced idols of Mary into the churches, making it easier to win people to their doctrines. That is what is meant by putting a new piece of cloth into an old garment.

Verses 18, 19:

While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying,

My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

And Jesus arose, and followed him, and so did his disciples.

Q. Did this man have any faith?

A. Yes; he had a mighty faith, for he said if Christ but laid His hands on the dead girl she would live.

Verses 20-22:

And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

For she said within herself, If I may but touch his garment, I shall be whole.

But Jesus turned him about, and when he saw her, he said, Daughter be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

Q. Had this woman heard of Christ before?

A. Yes; for she lived in Nazareth which was Christ's own city.

Q. How much faith did the woman have?

A. She had faith enough to believe that if she could but touch His clothes, she would be healed.

Q. Had others been healed that way?

A. No; but this is to show what our faith will do. Her faith reached out to unknown possibilities and showed her that by merely touching His garment, she would be made whole. This also shows the high esteem in which she held Jesus. She loved the Lord above all things and in that love found her faith made strong and perfect.

Q. Why did Christ turn around?

A. Because He knew some needy person had received help from Him by touching His garment.

Q. Why did He call her daughter?

A. Because her obedience and meekness had made her as a child and she was made an heir of the kingdom.

Verses 23-26:

And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

But when the people were put forth, he went in, and took her by the hand, and the maid arose.

And the fame thereof went abroad into all that land. The people laughed Christ to scorn because they

knew the life had departed from the child and they could not believe that she was sleeping.

Verses 27-30:

And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy upon us.

And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

Then he touched their eyes, saying, According to your faith be it unto you.

And their eyes were opened: and Jesus straitly charged them, saying, See that no man know it.

Q. Can people have a healing faith before they are saved?

A. Yes; for this is being done and can be done in the name of the Lord, and not effect salvation for our sins. We read of faith strong enough to remove mountains, yet without charity, it profiteth us nothing. We can receive material relief and cure for our ills, yet receive nothing in the spirit. Jesus said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7:22, 23. This shows that we can cast out devils yet not have saving faith.

Verses 32, 33:

As they went out, behold, they brought to him a dumb man possessed with a devil.

And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

This shows that it was the devil that kept this man dumb and no one had the power to cast the devil out but Christ.

Q. Were the people of the former generations possessed of devils?

A. Yes; and it was much worse for them since there was no one to cast them out.

Q. Was Cain possessed of a devil?

A. Yes; by the devil of murder, the worst of all devils.
Verse 34:

But the Pharisees said, He casteth out devils through the prince of devils.

They said this in their ignorance. The devil himself put these words into their mouths.

Verse 35:

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Q. Will this power of Christ come into force in the time of the harvest?

A. The full power of Christ will be exercised by the disciples, and all the miracles that He did will again be performed to the fullest extent.

Q. Will there be any affliction during the millennium?

A. Yes; for "the sinner having reached an hundred years shall be accursed," which means that there shall be a plague put upon them and there is no repentance for them.

Verses 36-38:

But when he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Q. What does He mean when He tells His disciples to pray that the Lord will send workers into His harvest?

A. He means that we should pray that we may be fitted to be disciples and may be given understanding and wisdom to bring forth the full doctrine of Jesus which shall come into full force at the time of the great revival.

MATTHEW 10.

Verses 1-10:

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew, his brother; James the son of Zebedee, and John his brother;

Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

Simon the Canaanite, and Judas Iscariot, who also betrayed him.

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. And as ye go, preach, saying, The kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Provide neither gold, nor silver, nor brass in your purses,

Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

Here we see that Judas was among those to whom Christ gave power to cast out devils, even though he himself was possessed of a devil, because he had given his power to Satan.

Q. How did Judas cast out devils if he himself had a devil?

A. We are not told that he ever did cast out devils, but that he leased his power unto Satan, for John writes that he was a thief and had the bag and what was put therein.

Q. What is the meaning of, "Go not into the way of the Gentiles"?

A. That means that they were not to take any part or anything that belonged to the Gentiles or the Samaritans. These people had false doctrines and they would become defiled if they picked up any part of such doctrine. If the disciples had gone into the way of the Gentiles and Samaritans, they would have been in danger of

their false doctrines and teachings for they had no Holy Spirit at that time to show them the whole truth.

Verse 11:

And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go hence.

When we are preaching the gospel, we should look for the people who open the way for spreading the truth and those who have the most influence with the people.

Verses 12-15:

And when ye come into an house, salute it.

And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

When we come to a place where people will not listen to us, we are to shake the dust from off our feet. This is a symbol that we are shaking off all the false religion that they have tried to foist upon us during the time of our labors. We have tried to preach to them and they have not listened. We have delivered our own souls from their blood. We brought the kingdom of God into their streets, and they listened not.

Verses 16-20:

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

For it is not ye that speak, but the Spirit of your Father which speaketh in you.

These verses give us a complete knowledge of what we are to do when we are delivered up for the testimony which we bear. He tells us to be wise as serpents, which means that we are to take advantage of the best and wisest means and plans to do God's work, and to avoid and be on the lookout for the danger to ourselves and Christ's work. We are to do it without harming others, being harmless as doves.

Verses 21, 22:

And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved.

This shows us the nature of the affliction that we will have during the saints' tribulation. These hardships which will be endured for Christ's sake will mean being saved, and the promise is that we shall not be persecuted over ten days at the most. Those who remain faithful to the end shall inherit eternal life.

MATTHEW 11.

Verses 20-23:

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

Q. What class of people inhabited the cities of which He is speaking?

A. Capernaum was populated by the Jews but Chorazin and Bethsaida were inhabited both by Jews and Gentiles.

Q. Why was their responsibility greater than that of the people of Tyre and Sidon?

A. Because they had received the more light and had not repented.

Q. In what way were they exalted to heaven?

A. By the promises which God had made to them. They had the promise of a Redeemer from the beginning of the world. Jesus Himself had often been there after He began His ministry.

Verse 24:

But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Q. What did He mean by "more tolerable"?

A. He is speaking of the people of Capernaum. They will receive greater condemnation and greater punishment in the second death than the inhabitants of Sodom because the people of Sodom did not even have the commandments of Moses but were governed completely by their conscience. The people of Capernaum not only had the commandments of Moses but they had the doctrine of Jesus for which they were to be held responsible. The souls of the wicked dead of the generations that were ruled by the conscience are under condemnation only according to the light they received. For that reason, their second death will be much easier than that of the people of this dispensation of the Messiah. They will not be compelled to appear as locusts and will not come into shame and everlasting contempt, but will die the second death, and be remembered no more.

Verses 25-26:

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Even so, Father: for so it seemed good in thy sight.

The real understanding of the gospel of Christ is withheld from those who hold and cling to mere earthly wisdom and is given to those who call upon the Holy

Spirit to reveal it to them. It is given to those who humble themselves as Christ did.

Q. Why does He not give it to the wise and prudent people?

A. Because the wise and prudent will not humble themselves but they work for their own praise and honor and not for the praise of God. As a proof of this, we read, "But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned."

Verses 27-30:

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him..

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.

Q. What is the rest that He will give unto us?

A. He will give us His rest, which is the only true rest: that which we shall receive during the thousand years when we are to be with Him and reign in the spiritual priesthood. This rest is the rest that follows from the labor of this dispensation and the harvest.

Q. What is His yoke?

A. By His yoke is meant to take hold of His doctrine and preach and labor with Him. When we are yoked with Him, we must do a part of the work and He must do the other part.

MATTHEW 12.

Verses 1-5:

At that time Jesus went on the Sabbath day through the corn: and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

But he said unto them, Have ye not read, what David did when he was an hungered, and they that were with him:

How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

Or have ye not read in the law, how that on the sabbath days the priests in the temple profaned the sabbath, and are blameless?

Q. Were the Pharisees so strict in their rules and behavior or did they want to find fault with the disciples and with Christ?

A. They knew the disciples were breaking the old Jewish law. Not a law given by Moses but one of their own traditions which they had, to the law.

Q. What right did David have to eat the shewbread?

A. He had no right to do so, but Jesus thereby showed the people to whom He was talking, that God is merciful. Because of his physical need David was not rebuked for eating this bread. Christ thereby taught that works of mercy and works of necessity are permissible on the Sabbath.

Verse 6:

But I say unto you, That in this place is one greater than the temple.

Q. Why did He compare Himself to the temple?

A. Because the temple was their holiest and most highly esteemed place. Jesus wanted them to know that He was much holier than the temple, and if David ate the shewbread, He, the Redeemer of the world, had a right to eat some corn on the Sabbath day.

By this Jesus also showed them how worthless their traditions were and how much greater were His doctrines than the law of Moses. He was trying to convince them that this was the dawning of a new dispensation when they would no longer be under the law and would not be judged by it. They were now under grace, which gave them greater privileges for righteousness and which also put them under greater responsibility from that time on, as is shown in the following verses.

Verses 7, 8:

But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

For the Son of man is Lord even of the sabbath day.

Q. Does this release us from keeping the Sabbath?

A. No. It only shows how much greater Jesus is than the Mosaic law and the temple.

Verses 9-12:

And when he was departed thence, he went into their synagogue:

And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it and lift it out?

How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Here He gives them the understanding as to what is lawful on the sabbath days. If there is something that has to be done, to save life or property, it should be done so long as it does not interfere with the hours of worship. However, work that could be postponed to another day should not be done on the Sabbath.

Verse 13:

Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

Here we have another lesson of healing as taught by Christ. He did not even touch the hand that was withered but just spoke the word and he was healed.

Verses 14, 15:

Then the Pharisees went out, and held a council against him, how they might destroy him.

But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all.

Q. What does this mean, "he healed them all"?

A. It shows that there was something the matter with

most of them. The fact that He withdrew Himself when He knew they wanted to kill Him, was because He would not use His power to defend Himself. The olive trees will also have power to protect themselves during the time of their prophecy.

Verses 16-18:

And charged them that they should not make him known;

That it might be fulfilled which was spoken by Esaias, the prophet, saying,

Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my spirit upon him, and he shall shew judgment to the Gentiles.

God the Father is here speaking of His Son. He is called a servant for He has taken upon Himself the flesh of humanity and is a servant of both God and man.

Verse 19:

He shall not strive, nor cry; neither shall any man hear his voice in the streets.

Christ shall have no occupation like that of a merchant, and no one will hear Him calling out merchandise in the streets. He came here to redeem the world and bring eternal life to all who are given to Him. By this they become fitted for the priesthood in His kingdom, when they shall sit down with Him in His throne as He sits with the Father in His throne.

Moreover, He was to be taken care of by God so that He did not have to strive for His living except by teaching the word of God to the people.

Verses 20, 21:

A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

And in his name shall the Gentiles trust.

The "bruised reed" and the "smoking flax" both have reference to the people who are teaching His true doctrine. The latter part of the verse refers to the fact that these teachers will not be killed until the time of the saints' tribulation. At that time when the devil rules, they will be persecuted and killed.

Verse 22:

Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

Q. Are deaf and dumb people under the power of the unclean spirits?

A. Yes; and if the devil is cast out, they can both speak and see. This shows that under such conditions people are under the full control of unclean spirits. Christ gave the disciples power over Satan just as He will do now if the disciples hold to the true doctrine of Jesus.

Verses 23, 24:

And all the people were amazed, and said, Is not this the son of David?

But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

Q. Why did the Pharisees say these things of Jesus?

A. Because they were possessed of devils themselves. The devil is a liar and the father of lies and he put this lie into their mouths.

Verses 25-28:

And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

In this Jesus shows them their inconsistency in saying that He cast out devils by the prince of devils. He tells them that because of the faith of their children in Christ, who gave this power to cast out devils, their children shall be their judges. In saying that the kingdom of God is come unto them, Christ shows that the gospel of the kingdom of God was preached unto them in their very streets and they accepted it not. Even Christ did not rebuke the devil through His own power

but through the power of God, the Father, for He says that He cast out devils by the Spirit of God.

Verses 29, 30:

Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

He that is not with me is against me; and he that gathereth not with me, scattereth abroad.

These verses show that we cannot remain neutral. We must be either for or against Christ. The devil first binds us and then spoils our house which is our body.

Verses 31, 32:

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

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.

Q. What sins are forgiven us?

A. If our sins are purple and scarlet colored, they shall be as white as snow. It is the promise of God's word. His statement that the blasphemy against the Holy Ghost shall never be forgiven means that it cannot be forgiven us of our own wishes, prayers, and supplications. However, if the saints will pray and intercede for one who has committed this sin, he shall receive repentance and forgiveness, but it can never come of their own prayers for those who have blasphemed against the Holy Ghost have no prayers.

Q. In what way does this sin take place?

A. Blaspheming against the Holy Ghost is entering a secret order and taking an oath by the triune God to be loyal and obedient to the commandments made by man, regardless of those given by Christ. Having done this, they have no voice to reach to the throne of God and it is only through the prayers of the saints that they may receive deliverance. When a person has entered a secret order, the Holy Spirit comes to him and convicts him. When the Holy Spirit comes to one in this way, he

should listen to him and break away from the ties that bind him to that order. If he refuses, the Holy Spirit is grieved and leaves him and does not return. This is the blasphemy against the Holy Ghost and cannot be forgiven except by the intercessory prayers of the disciples. See Pages 265-266.

When people place more dependence upon any thing else, than the blood of Jesus for salvation, they repudiate the redemption Jesus provided, and thereby sin against the Holy Ghost. Taking an oath to man-made commandments is repudiating the commandments of Jesus and this is the blasphemy against the Holy Ghost.

Q. Will there be any people coming out of the secret orders?

A. Yes; for we read in Revelation that there was a great multitude which got the victory over the beast and his image and over the mark of the beast. They are the ones which stand on the sea of glass with Christ and the holy angels and see the destruction of the wicked.

Verse 33:

Either make the tree good, and his fruit good; or else, make the tree corrupt; and his fruit corrupt; for the tree is known by his fruit.

This shows us that we must be grafted into Christ if we want to bring forth good fruit. It is only through Christ that we receive life to bring forth fruit. We see this is true in nature. We take a twig of a good kind of fruit and graft it into another kind of tree and it will produce good fruit, so when we are grafted into Christ, we are made pure and will bring forth good fruit. This is what Peter means when he says we are partakers of the divine nature. If we are not in Christ, we cannot produce good fruit for we are children of the devil and are a corrupted tree.

Verses 34, 35:

O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

A good man out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things.

Q. Why were they called vipers?

A. Because they had the qualities of a snake. They were filled with evil thoughts and desires and did evil things and had no thoughts except thoughts of evil. These things were put into their minds by the devil that possessed them.

Verse 36:

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

Q. What do we understand by idle words?

A. "Idle words" which are spoken of in this verse, has reference to such stories as are told to mislead and corrupt people, such as the stories told to little children about Santa Claus. This robs them of the knowledge and true meaning of the birthday of Jesus. It also refers to jesting and foolish talking which is forbidden in the word of God. We should be more serious minded, remembering that a day of reckoning is coming.

Verse 37:

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

judge us. If they are idle, our reward or punishment shall be accordingly, and if our words are not idle, but bring forth good fruit, they will show that we are God's children and we will win others for His kingdom and receive our reward.

Verses 38-40:

Here He again tells us that our very words shall Then certain of the scribes of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and saith unto them, An evil and adulterous generation seeketh after a sign: and there shall be no sign given to it, but the sign of the prophet Jonas:

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Q. Why did He call them an adulterous generation?

A. Because they loved the things of the world—"the lust of the flesh, and the lust of the eyes, and the pride

of life." "If any man love the world the love of the Father is not in him."

Q. What was the sign of Jonas?

A. The sign of Jonas the prophet, was that he preached to the people of Nineveh that in forty days the city would be overthrown. A similar sign will be given before the second coming of Christ to this generation.

Such a sign as was given to Nineveh by Jonas will be given to this generation by the two-olive trees before Christ comes the second time.

The fish which swallowed Jonas was especially prepared by the Lord for that purpose, which brought Jonas to repentance and then he became willing to preach to the people of Nineveh.

Verses 41, 42:

The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Q. Why are the men of Nineveh to rise up in judgment and condemn this generation?

A. Because when Jonas preached to them, they listened and repented of their deeds and were saved; therefore, they which rise will be equal with saints of this generation sharing the rights and privileges of the royal priesthood during the millennium and will sit with Christ in His throne because they will be a standing judgment against these people since they repented at the preaching of Jonas and these would not at the preaching of Christ.

This also applies to the Queen of Sheba who will stand in judgment against these people having repented under lesser light than this generation who live under the doctrine of Jesus.

Verses 43-45:

When the unclean spirit is gone out of a man, he

walketh through dry places, seeking rest, and findeth none.

Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it also be unto this wicked generation.

Q. To what do the "dry places" have reference?

A. "Dry places" refer to empty space through which disembodied spirits must ceaselessly wander unless they can get possession of a human body. For that reason they desire to enter into men, who surrender to them, and seek assistance to do that, from other spirits. When the unclean spirit returns to the house which he had once possessed and finds it clean and garnished, he knows that he can never hold it by himself so he brings other unclean spirits much worse and must stronger than himself and together they get possession again and this man's last condition becomes far worse than the first.

Verses 46-50:

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren?

And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Here Jesus shows to what degree we are to be partakers with Him in His kingdom. We are to be very near to Him, as near as His mother, His sister, and His own brothers. This close relationship is governed completely by doing His Father's will.

MATTHEW 13.

Verses 1-9:

The same day went Jesus out of the house, and sat by the sea side.

And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

And when he sowed, some seed fell by the way side, and the fowls came and devoured them up:

Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

And when the sun was up, they were scorched; and because they had no root, they withered away.

And some fell among thorns; and the thorns sprung up, and choked them:

But others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Who hath ears to hear, let him hear.

Q. What is the purpose of this parable?

A. The same as that of the talents. It shows the responsibility of those who hear the word of God.

Verses 10-16:

And the disciples came, and said unto him, Why speakest thou unto them in parables?

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath.

Therefore speak I to them in parables: because, they seeing, see not; and hearing, they hear not, neither do they understand.

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

But blessed are your eyes, for they see: and your ears, for they hear.

Here Christ sets forth to His disciples the awful condition of the people to whom He had been preaching. He tells them that they have closed their eyes and ears to the things of God. These people had deliberately closed every avenue of their understanding against the teachings of Christ, and for this reason, it is not given them to understand the mysteries of the kingdom. To the disciples is unfolded the great truth of His kingdom for these are they who have multiplied their talents. This is the good seed that from the good soil brings forth thirty, sixty, and a hundredfold.

Verse 17:

For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

The prophets of old desired to look into the mysteries of the kingdom, but Jesus revealed it to His disciples and to this generation. For that reason, the condemnation of this generation will be much greater than that under which the prophets lived.

Verses 18-23:

Hear ye therefore the parable of the sower.
When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it:

Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.

He also that received seed among the thorns, is he

that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

But he that receiveth the seed into the good ground, is he that heareth the word and understandeth it; which also beareth fruit and bringeth forth, some an hundredfold, some sixty, some thirty.

These verses are an explanation of the parable which He had just spoken to the people and had made known to His disciples. They were the ones who received the good seed into their hearts, bringing forth fruit for His kingdom. The different degrees of fruit-bearing in this dispensation of the Messiah is shown by the figures thirty, sixty, and a hundredfold.

Q. How can we know when we are bringing forth a hundredfold?

A. When we have given ourselves fully to the doctrines of Jesus and His commandments and when we have rendered to Him our complete service, then we are bringing forth a hundredfold.

Verses 24, 25:

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

But while men slept, his enemy came and sowed tares among the wheat, and went his way.

Q. What is the meaning of "while men slept"?

A. It is when we become inactive and careless and do not watch. While in our slumber, the enemy which is the evil spirits, sow discord and unbelief among the disciples of Christ.

Verses 26-30:

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

He said unto them, An enemy hath done this. The servants said unto him, With thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Christ is the householder. These tares are the ungodly who are being tied into clusters and bundles, and shall be burned in the second death to be remembered no more. Nothing can grow on the inside of a grain of wheat but tares can grow in the ground beside it. The unclean people grow up all about us through this generation, and He does not destroy them for fear He will harm the godly people. Another reason that Christ does not destroy the tares is because some of the children of those who are tares might become true followers of Christ in the third and fourth generation; therefore, He lets them live on with the good wheat until finally, if they do not repent, they destroy themselves. They bring upon themselves great condemnation when they tie themselves into these bundles and clusters which are the secret orders. Then, in the great tribulation, they will be punished by banishment from the presence of the Lord, and will continue in shame and everlasting contempt for a thousand years.

Q. How many bundles will there be?

A. There will be six hundred and sixty-six bundles or clusters as we are told in Revelation. This is the complete number of all the secret orders. However, each order can have as many branches of the main order as they wish, but they all come under the one name or number.

Verses 31, 32:

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

This is an example of the word of God when sown in fertile soil. It continues to grow and increase until it becomes very great, and becomes a refuge to many.

Verse 33:

Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Q. What is the meaning of "leaven" here?

A. It shows that the word of God can be mixed into a man's life so that his life will be completely under the control of the doctrines and commandments of Jesus.

Q. What is this mixing of the word of God in a man's life?

A. It means that the virtue of the kingdom of God is within a man when he keeps the commandments of Jesus and fulfills His doctrines.

Verses 34, 35:

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.

That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundations of the world.

The purpose and manner of His teaching as foretold by the prophets was being fulfilled in Him. As He revealed to His disciples the mysteries of the kingdom, the Revelation given to John is being revealed to His true disciples in these days.

Verses 36-43:

Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man;

The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

The Son of man shall send forth his angels, and

they shall gather out of his kingdom all things that offend, and them which do iniquity;

And shall cast them into a furnace of fire: There shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Here is fully explained the result of the purpose and mission of Christ Jesus in the world. He shows what the end of this dispensation will bring forth when the good wheat will be gathered into the garner. He pictures the awful condemnation of the tares, which they have brought about by tying themselves into bundles and clusters, where they will be burned in the fire.

Q. What is here meant by "the world"?

A. The world is the inhabitants that have not accepted the doctrine of Jesus.

Q. What do we understand by the expression "the end of this world"?

A. It means the end of this dispensation of the Messiah, and will be the end or destruction of this wicked population.

Verse 44:

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Q. What does this treasure represent?

A. It represents the riches of the kingdom of God. This heavenly treasure is hid from the world. The field is the doctrine of Jesus Christ. The selling out means the giving up of everything that belongs to the world in exchange for this heavenly treasure.

Verses 45, 46:

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls;

Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

This parable has the same meaning as the former one. We must sell or give up all that we have of worldly pleasure in exchange for the pearl of great price or the doctrine of salvation.

Verses 47-52:

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

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.

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

Q. What is the meaning of this parable?

A. The net is the gospel and the sea is the world. Those who gather them are the porters or the stewards. The bad are gathered up in order to get the good, just as the tares are gathered with the good wheat. The gathering is the great revival and the harvest is the separation of the good from the bad. They are all gathered together in the great harvest, and the angels will separate them.

Q. How will they gather them?

A. They will gather them by preaching to them the doctrines of Jesus concerning the gospel of the kingdom, telling them the awful condemnation which they are under if they do not turn to Christ.

Q. Who are the angels mentioned here? Are they heavenly angels?

A. No; they are the saints in the flesh. While they are gathering the good and bad together they are in the flesh, but they have become angels in the spirit when they cast the bad into the furnace of fire.

Verses 53-58:

And it came to pass, that when Jesus had finished these parables, he departed thence.

And when he was come into his own country, he taught them in their synagogue, insomuch that they

were astonished, and said, Whence hath this man this wisdom, and these mighty works?

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James and Joses, and Simon, and Judas?

And his sisters, are they not all with us? Whence then hath this man all these things?

And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

And he did not many mighty works there, because of their unbelief.

These people were astonished, yet did not believe in Him. They became offended which means that they did not follow or believe in Him, but turned against Him and made light of His teachings.

Q. Why were they offended in Him?

A. Because He exposed their hypocrisies and rebuked them for their traditions and for not accepting His doctrines. He rebuked them for desecrating the temple, the house of prayer, with their merchandise. Also for the worldly honor after which they sought. Because of this they became offended in Him, and rejected Him as the Son of God.

MATTHEW 14.

Verses 1, 2:

At that time, Herod, the tetrarch heard of the name of Jesus.

And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.

Q. Why did Herod think that this was John the Baptist?

A. He had put John to death and the remembrance of murder troubled him, and the preaching and deeds of Jesus were so like that of John's he thought John had come to life again. Herod was an evil man and a murderer, for evil spirits had control of him. He will be one of the locusts that will come forth to shame and everlasting contempt.

Verses 3-12:

For Herod had laid hold on John, and bound him and put him in prison for Herodias' sake, his brother Philip's wife.

For John said unto him, It is not lawful for thee to have her.

And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask.

And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry; nevertheless, for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

And he sent and beheaded John in the prison.

And his head was brought in a charger, and given to the damsel; and she brought it to her mother.

And his disciples came, and took up the body, and buried it, and went and told Jesus.

Q. Why did Herod promise with an oath?

A. Because he was full of unclean spirits which made him reckless and wicked. So he made this oath which caused the death of God's servant. When he saw what he had done, he was too proud to repent of his oath, and gave orders that it should be carried out. So the head of John the Baptist was given to the daughter of Herodias.

Verses 13-21:

When Jesus heard of it, he departed thence by ship into a desert place apart; and when the people had heard thereof, they followed him on foot out of the cities.

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now

past, send the multitude away, that they may go into the villages, and buy themselves victuals.

But Jesus said unto them, They need not depart: give ye them to eat.

And they said unto him, We have here but five loaves and two fishes.

He said, Bring them hither to me.

And he commanded the multitude to sit down on the grass; and took the five loaves and two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

And they had eaten were about five thousand men, besides women and children.

Q. What special truth can we get from this parable?

A. Aside from this parable showing the great power of Jesus in multiplying the loaves, it also shows us what will be done for the saints in the time of their tribulation when they can neither buy nor sell unless they have the mark of the beast in their hands and in their foreheads. Those who are true workers of God's kingdom will be taken care of during the time that those who belong to the beast are persecuting them.

The supplies of the saints will never fail. They will be provided for as was Elijah during the famine of Israel's time. When the two olive trees will shut the heavens that it rains not upon the earth in the days of their prophecy resulting in a famine, the saints will be provided for until the time comes for their translation.

Q. How shall the saints be fed?

A. In the same manner as Jesus fed the multitude. But this faith will only be given to those disciples who have the full doctrine of Jesus. Jesus said, "The works that I do shall ye do, and greater works than these shall ye do." For this reason and many other reasons, it is necessary to restore to the disciples the doctrine of Jesus so they will be able to meet with all conditions in the time of the harvest.

Verses 22-33:

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

And when he had sent the multitudes away, he went up into a mountain apart to pray: and when evening was come, he was there alone.

But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

And in the fourth watch of the night Jesus went unto them, walking on the sea.

And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

But straightway Jesus spake unto them, saying, Be of good cheer; it is I, be not afraid.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

And when they were come into the ship, the wind ceased.

Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

Q. Was this the first time that the disciples had acknowledged that He was the Son of God?

A. No; but when they witnessed His marvelous power, they could not help giving expression to their belief that He was the Son of God.

Q. Did Peter sink before he became afraid?

A. No; but as soon as he took his eyes off Jesus, he saw the waves and lost his faith. When doubt entered his heart, he began to sink, and had to call on Jesus for help and Jesus saved him.

Verses 34-36:

And when they were gone over, they came into the land of Gennesaret.

And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased.

And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Here we see what faith will do for people. Their faith was so strong that if they only touched the hem of His garment, they were healed.

Q. Had they heard of the woman who had been healed in like manner previous to this time?

A. We are not told that they had heard of this. However, their faith was so great that they were healed by merely touching the hem of His garment.

MATTHEW 15.

Verses 1-6:

Then came to Jesus scribes Pharisees, which were of Jerusalem, saying,

Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

For God commanded, saying, Honor thy father and mother: and, he that curseth father or mother, let him die the death.

But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me:

And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

The traditions of the Jewish people were such that if the children did not honor their father and mother they should go free of punishment. Here Jesus rebuked them for transgressing the commandments of God and making them of none effect by their tradition.

Verses 7-9:

Ye hypocrites! well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

But in vain they do worship me, teaching for doctrines, the commandments of men.

This shows us the exact condition the denominations and secret orders are in to-day with their traditions and man-made commandments. They teach for their doctrines the commandments of men, and completely set aside the commandments of God when they have taken the oath of the secret orders which separates them from God.

Verses 10, 11:

And he called the multitude, and said unto them, Hear, and understand:

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

Q. Does this show that they are no longer governed by the laws of Moses in their manner of eating?

A. It was not exactly this that Christ had in mind, for nowhere did Jesus teach contrary to any law God had given, for He came to fulfill the law. He shows here that eating either clean or unclean things did not effect the moral condition of man and did not become a part of the worship of God. He also shows that those things which come forth from the heart of a man are what defile him.

Q. Are we still under obligations to observe the commandment making a difference between clean and unclean animals given under the Mosaic law?

A. No; for after Pentecost, Peter was clearly shown in his vision when a sheet was let down, that this law ceased with the old dispensation. There are certain laws of health that convince us that some animals are not wholesome for food. Paul wrote saying that "Whether therefore we eat or drink, or whatsoever ye do, do all for the glory of God."—I. Cor. 10:31.

Verses 12-14:

Then came his disciples, and said unto him, Knowest

thou that the Pharisees were offended, after they heard this saying?

But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Jesus here teaches that all the traditions and man-made commandments are plants that were not planted by the Father, and shall be rooted up. He warns them not to be partakers of the doctrines and traditions of the Pharisees, for they will fall into the ditch. They cannot help themselves or anyone else out of their sins. Both will descend into the bottomless pit for no one can be saved from sin through their false doctrines and traditions.

Matt. 3:11-17:

I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him.

But John forbad him, saying, I have need to be baptized 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 fulfill all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Q. Who baptized Jesus with the Holy Ghost?

A. The Father.

Q. By whom are we baptized with the Holy Ghost?

A. By Jesus.

Q. For what purpose was Jesus baptized with the Holy Ghost of the Father?

A. For to be able to stand against all temptation that might come upon Him, and to have power over all the powers of the enemy.

Q. When did that take place when He was baptized with the Holy Ghost?

A. At the beginning of His ministry.

Matt. 4:1-4:

Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

And when he had fasted forty days and forty nights, he was afterward an hungered.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones to be made bread.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Here we see that it was necessary even for Jesus to receive the baptism of the Holy Ghost before being led into the wilderness to be tempted because He was clothed in the flesh even as we are, and He needed special strength to overcome the powers of the enemy the same as we do.

Mark 1: 8-13:

I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove descending upon him:

And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

And immediately the Spirit driveth him into the wilderness.

And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts: and the angels ministered unto him.

Q. What Spirit does it refer to in the 12th verse that drove Him into the wilderness?

A. The Spirit of the Lord was with Him and this was to prepare Him for His ministry, that He being tempted in all points like as we are, yet without sin, is able to succor them that are tempted.

Luke 3.21-22:

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened.

And the Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Here we see that it was necessary for Jesus to pray and He also left a command for His disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

John 1: 32-34:

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I saw, and bare record that this is the Son of God.

Here we see that it is the Holy Ghost that revealed the knowledge to John that Jesus was the Christ the Son of God, and that He is the one that shall baptize with the Holy Ghost and with fire.

Acts 1: 4, 5, 8:

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

But ye shall receive power, after that the Holy

Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Q. Why did Jesus command them to remain in Jerusalem?

A. They were to remain there until they had received the baptism of the Holy Ghost.

Acts 2:1-6:

And when the day of Pentecost was fully come, they were all with one accord in one place.

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.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

Q. Had Peter received the baptism of the Holy Ghost when he denied that he knew Jesus?

A. No; he was not baptized with the Holy Ghost, and for that reason Jesus said, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." Here we see the real necessity of being baptized with the Holy Ghost and with fire.

Q. What does it mean by fire?

A. Completely cleansed from all the self life which is lust of the eye, lust of the flesh, and pride of life.

Q. What effect had the baptism of the Holy Ghost and fire upon Peter?

A. It made him faithful and bold to preach the full doctrine of Jesus and fitted him to strengthen his brethren and feed the flock of God as Jesus had commanded him.

Acts 2:16-18:

But this is that which was spoken by the prophet Joel:

And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

To-day the followers of Jesus Christ need to receive the baptism as they did on the day of Pentecost that they might have power for service for God, and not to consume it upon their own flesh.

Verses 15-20:

Then answered Peter, and said unto him, Declare unto us this parable.

And Jesus said, Are ye also yet without understanding?

Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies:

These are the things which defile a man: but to eat with unwashen hands defileth not a man.

Q. Do we understand that Jesus gave them permission to eat anything that was set before them?

A. He did to some extent. He did away with the Jewish law concerning eating for when He sent out His disciples, He told them to eat whatsoever was set before them. He showed that the food which they ate would not defile them but that the things of the heart should concern them most. That which comes out of the mouth shows clearly what is within the heart, "For out of the abundance of the heart the mouth speaketh."

Verses 21-28:

Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David! my daughter is grievously vexed with a devil.

But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she, and worshipped him, saying, Lord, help me!

But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table.

Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt.

And her daughter was made whole from that very hour.

The purpose of Jesus was first to save the children of Israel. If they did not accept Him then the privilege of salvation should be given to the Gentiles. The children of God have no part in worldly things. They have been crucified to the world, and if not, they are spiritually dead.

Q. Why did He speak of dogs?

A. The Gentiles were considered as dogs by the Jews, who thought of them as excluded from the promise; and privileges of God's blessings and compelled them to remain outside the domain of their traditions. Jesus shows that His salvation was extended to the Gentiles for the very reason that the children of Israel had rejected Him.

Q. Why was it so hard for Israel to believe?

A. Because from the time God had so wonderfully delivered them at the crossing of the Red Sea, their hearts had been hardened by rebellion and disobedience. Continually rebelling until David, only increased the hardness of their hearts. By the time Jesus came their hearts

were so hard they could not recognize their only hope was salvation. The Jewish nation at the present day have the same reason, the hardness of their hearts find it just as hard to believe in Jesus, "And now their house is left unto them desolate."

Q. Was the woman of Canaan saved through her faith?

A. She certainly was. This is the very key to the whole story. This woman had faith in spite of everything Christ said to her. He tested her faith by His attitude towards her. This was to win her to repentance and salvation and make her a worthy seeker.

Verses 29-31:

And Jesus departed from thence, and came nigh unto the sea of Galilee; and he went up into a mountain, and sat down there.

And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet; and he healed them:

Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Here we see that the great multitude of afflicted with all manner of diseases were healed by Jesus and gave great glory to Him for His marvelous works.

Q. Who to them was the "God of Israel"?

A. He was the God whom they worshipped but not made known to them as a heavenly Father until Jesus came. They considered Him as their Creator, but as a Father, He had not yet been revealed to them.

Verses 32-39:

Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

And he commanded the multitude to sit down on the ground.

And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

And they did all eat, and were filled; and they took up of the broken meat that was left, seven baskets full.

And they that did eat were four thousand men, beside women and children.

And he sent away the multitude, and took ship, and came into the coasts of Magdala.

Q. What is the purpose of this parable?

A. This looks forward to the time of the great revival when the two olive trees will shut up the heavens and it will cease to rain for three and one-half years. The saints will be provided for through the same means by which Jesus fed the multitude. We are assured of this under the third seal. Rev. 6:6, "And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

The disciples will then have power to multiply and increase the food for the saints just as Jesus did. As a type of this we have a record of Elijah's experience when God miraculously provided food for him during the three and one-half years of famine, when the heavens were shut up in answer to his prayer.

MATTHEW 16.

Verses 1-4:

The Pharisees also with the Sadducees came, and tempting, desired him that he would shew them a sign from heaven.

He answered and said unto them, When it is evening, ye say, it will be fair weather; for the sky is red.

And in the morning, It will be foul weather to-day; for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?

A wicked and adulterous generation seeketh after

a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Q. What does this teach us concerning the sign of our own times?

A. It teaches that we should understand the signs of the coming of Jesus when He will receive the saints and we should seek to have these signs revealed. For this reason, we are told to watch. If we do not take heed and prepare ourselves, we will not be ready to meet the trials and tribulations which await the saints.

Q. What is the sign of the prophet Jonas?

A. As Jonas prophesied to Nineveh and foretold its destruction if it did not repent so at the close of this dispensation the two olive trees—prophets of the same type—will warn the people of the awful destruction which will follow if they do not repent and hear the everlasting gospel which will be preached from the midst of the heavens. This destruction is completely foretold in the prophecy of Ezekiel, chapter 5, and is fully declared in the book of Revelation.

Q. Why is there so much discord in the world?

A. Because the devil has so much more power over the people than the Lord has. The devil is the god of this world, and the prince of the power of the air. Adam was first given domain over the earth but forfeited his right to this dominion when he submitted himself to the will and power of Satan. After the redemption by Jesus, the discord continues because people will still listen to the devil.

ST. JOHN 5.

Verse 1:

After this there was a feast of the Jews; and Jesus went up to Jerusalem.

Q. How many feasts were there?

A. There were three feasts every year, the feast of the Pentecost, the feast of Tabernacles, and the feast of the Passover.

Verse 2:

Now there is at Jerusalem by the sheep market, a pool, which is called in the Hebrew tongue Bethesda, having five porches.

Q. Why was the sheep market near this pool?

A. It was there because all the sheep that were used in sacrifices had to be made clean before they were accepted for sacrificial purposes. They found that after washing the sheep in this pool of water, they were clean and free from all disease or sickness. This pool also contained healing and cleansing properties for human beings. It also signified that the Redeemer had come and there is healing and cleansing not only for the soul but also for the body and all were to make haste and find their redemption in Him.

Verses 3, 4:

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

Q. At what time did the angel trouble the water?

A. At different seasons and at unexpected times. For this reason many sick and infirm people stayed near the pool waiting for an opportunity to be healed. This troubling of the water by an angel is symbolical of the great Redeemer of the soul and Healer of the body. Only through one, Jesus Christ, can anyone be healed, and only through Him can any be saved.

Verses 5-9:

And a certain man was there, which had an infirmity thirty and eight years.

When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

The impotent man answered him, Sir, I have no man, when the water is troubled to put me into the pool: but while I am coming, another steppeth down before me.

Jesus saith unto him, Rise, take up thy bed, and walk.

And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

This miracle was to teach the people that Jesus was more than a prophet and that He took upon Himself our sins and infirmities.

Verses 10-13:

The Jews therefore said unto him that was cured, It is the sabbath day: and it is not lawful for thee to carry thy bed.

He answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

Then asked they him, What man is that which said unto thee, Take up thy bed and walk?

And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

Q. Why did Jesus go away so soon?

A. A feeling of hatred was stirred up against Him because He had condemned the traditions of the people. They would have arrested Him and put Him in prison but He avoided this for His work was to do good and save the people. His slipping away without notice was because He did not want to use His divine power to defend Himself.

Verses 14-20:

Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

The man departed, and told the Jews, that it was Jesus which had made him whole.

And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

But Jesus answered them, My Father worketh hitherto, and I work.

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

Q. What "worse things" in verse 14 did Jesus mean?

A. He meant the second death for the soul that sinneth it shall die. Jesus said, "If ye believe not that I am he, ye shall die in your sins."

Q. Did Jesus make Himself equal with God?

A. He told them that He was guided by the Father in everything that He did. He could do nothing except the Father showed it unto Him.

Verse 21:

For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

Q. What did He mean by "quickeneth whom he will"?

A. He means that He has the power of life, and also has the power to give that life. There is no life only as it is given to us by the Son of God. He is the only one that has power to make us live both now and in the resurrection. None can come unto Him unless drawn by the Father. For that reason Christ said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out"—John 6:37.

Verse 22:

For the Father judgeth no man, but hath committed all judgment unto the Son:

Q. What judgment does this mean?

A. It means the judgment of the spiritual dead as well as the final judgment.

Verse 23:

That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

Here we see that to deny the Son is to deny the Father also. This is what the Jewish nation have been doing ever since Jesus came and so to them God is not their Father but only a Creator. For it is impossible to honor the Father unless we honor the Son.

Verse 24:

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath ever-

lasting life, and shall not come into condemnation, but is passed from death unto life.

Spiritual life can only come from Christ Jesus who was sent by the Father. Unless we have this life we are under condemnation and are spiritually dead but if we have received Him, we have passed from death unto life.

Verse 25:

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

Q. What quality of dead is He speaking of here?

A. The spiritually dead—those who are dead in trespasses and sins. It is Christ Jesus only that can give life to the spiritual dead. The giving of this life means being born of the Spirit of God. When God gives His Spirit, this brings life to the soul. All those who believe not, are dead. Eph. 2:1, "And you hath he quickened, who were dead in trespasses and sins."

Q. What kinds of life does the Bible speak of?

A. There are three kinds of life, Physical life, Soul life, and Spirit life. The physical or animal life is the animation or vitality of our physical being. It is that life which pertains to all animals and is that which is referred to in Eccles. 3:10, "For that which befalleth the sons of men befalleth beasts; even one thing befall-eth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast:" As long as certain organs are capable of performing their functions in the body, it indicates the presence of physical life, when these cease the physical life ceases. The soul life is that which is given of God. Every human being has soul life when he comes into the world. It is that life which is spoken of in Gen. 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The soul life is the personality of our being, and it is the soul life that is to be destroyed in the second death of the wicked and spiritual dead. The soul life is spoken of as everlasting life, and that is the life the locusts will have when they come up out of the bottomless pit, and shall come forth

to shame and everlasting contempt. Spirit life consists of our being reinstated into the divine favor, being quickened or being made alive by the Holy Spirit, and comes only to those who accept Jesus and His doctrine, and are born again. For the Son quickeneth whomsoever He will. It is the spirit life that Adam and Eve lost when they ate the forbidden fruit and for that reason an angel guarded the entrance of the garden lest they eat of the tree of life and live in torment eternally. If the spirit life had remained in the wicked they could never die, but because he loses it when he sins, the soul which is the personality or intellect in man shall then die in the second death. Otherwise, they would live in eternal torment. The spirit life is that part of God which makes the believers on the Son of God or disciples like as unto the angels of God. Luke 20: 35, 36: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Eternal life can only come by receiving the life of Jesus into our souls. For he that hath the Son hath life, and he that hath not the Son of God hath not life. And Paul meant believers only when he said, "And the very God of peace sanctify you wholly, and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of the Lord." Hence we see that the wicked have no immortal life, for spirit life is eternal life.

Verse 26:

For as the Father hath life in himself; so hath he given to the Son to have life in himself.

Here we see the only source of spiritual or eternal life. There is no possibility of this life for those who reject the Son of God and refuse to obey His commandments. There are three personalities in the Godhead, the Father, the Word or the Son, and the Holy Ghost. The Holy Ghost does everything for the Son, and the Son does everything for the Father, and the Father does everything for the Son.

Verse 27:

And hath given him authority to execute judgment also, because he is the Son of man.

The Father gives the Son the right to judge the world because He has redeemed the world and is entitled to it.

Q. Why does it emphasize the fact here that Christ is the Son of man?

A. Because He could not purchase redemption for the world unless He took on Him the seed of Abraham. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."—Heb. 2:17.

Christ could not render the proper sympathy and judgment if He had not taken on human flesh and had not known our trials and temptations. The very fact that He was born of a woman and was in the flesh, makes Him more competent to render just judgment upon the nations. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Hebrews 2:18.

Verses 28, 29:

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.

From these verses we understand there are to be two divisions of the resurrection. The first division who came forth to everlasting life is that of the saints who will be gathered by the angels when Jesus calls His bride to the marriage supper; immediately thereafter the other division who are of the wicked are called forth to shame and everlasting contempt. Dan. 12:2. These shall come forth when the bottomless pit shall be opened as described in Rev. 9:1-11:

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

And he opened the bottomless pit: and there arose a smoke out of the pit, as the smoke of a great fur-

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nace; and the sun and the air were blackened by reason of the smoke of the pit.

And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

And in those days shall men seek death, and shall not find it: and shall desire to die, and death shall flee from them.

And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

And they had hair as the hair of women, and their teeth were as the teeth of lions.

And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

But the rest of the wicked lived not again until the thousand years of the millennium are finished which will be the resurrection of the wicked.

Q. What class of people will these wicked be who come out from the bottomless pit?

A. These will be the people who were cruel murderers of innocent blood when they lived in the flesh.

All the innocent blood that was shed from the time of Abel until the tribulation on the whole face of the globe, will be required of the remaining generation dur-

ing the great tribulation. These who come from the bottomless pit will be the servants of the devil to avenge the innocent blood on this generation.

Verse 30:

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Here we see that the Son is only carrying out the plan of the Father who sent Him, regardless of His own will. It should be the same with those whom Jesus has appointed to carry out His work. They must have no will except to do the will of Him who sent them. As Paul said, "Be ye not unwise, but understanding what the will of the Lord is."

Q. How are we to know just what the will of God concerning us, is?

A. The Holy Spirit does everything for the Son and this Spirit teaches us the will of Jesus who said, "He shall bring all things to your remembrance"

Verses 31-33:

If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

Ye sent unto John, and he bare witness unto the truth.

These verses give us to understand that the witness that Christ had was from heaven, and therefore was true. This witness came when He was baptized and the Holy Spirit descended upon him and a voice said, "This is my beloved Son in whom I am well pleased."

Verses 34-37:

But I receive not testimony from man: but these things I say, that ye might be saved.

He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

But I have greater witness than that of John; for the works which the Father has given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

And the Father himself, which sent me, hath borne

witness of me. Ye have neither heard his voice at any time, nor seen his shape.

Jesus shows here that His works also bear witness of him. One was a witness from above and the other on the earth.

Q. Has God a form and shape?

A. Yes; for Christ said, "When ye see me, ye see the Father."

Verse 38:

And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

This is the condition of multitudes of people to-day. They have not the word of God but only have traditions.

Verse 39:

Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me.

We should search the Scriptures because faith comes by the word of God and through this word we get the knowledge of eternal life.

Verses 40-42:

And ye will not come to me, that ye might have life. I receive not honour from men.

But I know you, that ye have not the love of God in you.

There are people who are setting aside the doctrines of Jesus and depending on other things for salvation. If they had the love of God, they would love the Son.

Verses 43-45:

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

Christ had all power and wisdom but He did not accuse them to the Father. Moses who brought the commandments was the great law-giver and had a right to accuse them for they had set aside his commandments and turned to their own traditions.

Verses 46, 47:

For had ye believed Moses, ye would have believed me: for he wrote of me.

But if ye believe not in his writings, how shall ye believe my words?

These verses clearly show how disobedient and unbelieving the Jews were because they would not obey the commandments Moses gave them. The great unbelief of to-day is the result of false teachings. Through secret orders, trusts, unions, and combines, the people have become tied up in bundles and clusters.

ST. JOHN 6.

Verses 1, 2:

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

Q. Why were the people so anxious to follow Him?

A. It was not their faith that made them follow Him but their curiosity, although many may have gained faith by seeing His miracles.

Verses 3-6:

And Jesus went up into a mountain, and there he sat with his disciples.

And the passover, a feast of the Jews, was nigh.

When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip,

Whence shall we buy bread, that these may eat?

And this he said to prove him: for he himself knew what he would do?

Q. Why did Jesus want to prove Philip?

A. For the same reason that He tests all His servants. This is to show how much faith we have in Him, for faith is not faith until it has been tested. We can only know faith by what it accomplishes. God's servants are willing to be proved.

Verses 7-13:

Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

One of his disciples, Andrew, Simon Peter's brother, saith unto him,

"Here is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many?"

And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in the number about five thousand.

And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Q. About how much did it take to feed them, allowing about one pound for each one?

A. There were at least five thousand pounds, besides what was given to the women and children.

Verses 14-21:

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

And when even was now come, his disciples went down unto the sea,

And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

And the sea arose by reason of a great wind that blew.

So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

But he said unto them, It is I: be not afraid.

Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

The extent of their journey was between three and four miles but by reason of the great wind they only got part of the way when Jesus came to them on the water. This He did to show them that He had power over His creation, and also to relieve them of their fear and danger. He showed His powerful power by bringing them so soon to the other side of the sea.

Verses 25-27:

And when they had found him on the other side of the sea, they said unto him, When camest thou hither?

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Q. What does this teach us?

A. Meat stands for nourishment which is needed for the spiritual as well as the physical. "The meat which perisheth" refers to the false teachings and temporal and earthly things. The "meat which endureth unto everlasting life" refers to spiritual things which are the full doctrines and teachings of Christ Jesus. The full doctrine is to seek the kingdom of God and His righteousness, and all else shall be added.

Verses 28, 29:

Then said they unto him, What shall we do, that we might work the works of God?

Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

It was the full purpose of Christ's teachings to help the people to believe on Him and impress upon them that faith in Him is absolutely necessary to eternal life. This faith is the very foundation of the life of a disciple.

Verses 30-34:

They said unto him, What sign shewest thou them, that we may see and believe thee? What dost thou work?

Our Fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

For the bread of God is he that cometh down from heaven, and giveth life unto the world.

Then they said unto him, Lord, evermore give us this bread.

Q. How can we eat this bread?

A. This is just another figure to teach us the word of God or the doctrines of Jesus. We must eat this bread in the same manner that John ate the little book which the angel delivered to him, which was in his mouth sweet as honey but in his belly bitter. We must accept the word of Jesus, believing them with all our hearts. We must digest them and receive nourishment for our souls. Hunger and thirst indicate the needs of the body and also the needs of the soul.

Verse 35:

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst.

Jesus said to His disciples, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Here we see how Christ provides for our spiritual hunger and needs.

Verses 36, 37:

But I said unto you, That ye also have seen me, and believe not.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

It is evident how dependent we are on Christ Jesus without whom we cannot receive anything from the Father. It is mockery to pray to the Father unless our prayers be in the name of Jesus. We can see how freely

Jesus accepts us when we have received repentance from above.

Verses 38, 39:

For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

He shows still more forcibly that no one can do the Father's will unless he receives the Son and obeys His commandments. When we do the will of Jesus, then we have the Holy Spirit, for the reason that the Holy Spirit is always working for Jesus.

Q. Who are the ones that are not given to Him?

A. They who refuse to be drawn to Him by the Father. Every person has his own free will to accept or reject Christ. When people deny His Sonship, they will not be drawn by the Father for the Father does everything for the Son.

Q. What is meant by "the last day"?

A. It means the last day of this dispensation. Those who will be raised up are to reign with Him for a thousand years. This has reference to the first fruit. If this took place after the millennium, it would state that He would raise them up in the judgment day.

Verses 41, 42:

The Jews then murmured at him, because he said, I am the bread which came down from heaven.

And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven.

The Jews were inclined not to believe in Jesus because they claimed He was the son of Joseph and Mary. Jesus is the bread of heaven with which the people of this dispensation are being fed.

During the millennium the saints of the first resurrection which are the first fruit, will reign with Jesus and will be the preachers in the spirit to the growing nation. They will know from their childhood the need of the heavenly bread. They will be fed by these teachers in the spirit so that no one will need to ask his brother,

"Do you know Christ?" for everyone shall be taught in the spirit.

Q. Will they of the priesthood have the Holy Spirit as we have Him now?

A. Yes; they will have the Holy spirit then, for Jesus said that He shall abide with hem forever. The growing nation will be taught by the saints through the Holy Spirit.

Q. What part will the Holy Spirit perform during the millennium?

A. The Holy Spirit is with the saints and the saints are the preachers to the growing nation during the thousand years when the devil is chained. Both the saints and the Holy Spirit are dwelling with the growing nation, and they will be obedient to the commandments of Jesus.

Verses 43, 44:

Jesus therefore answered and said unto them, Murmur not among yourselves.

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Q. How are the people drawn to Christ through the Father?

A. He draws them by the Holy Spirit. Jesus said, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged."—John 16: 8-11.

Q. Does the Holy Spirit convict every person?

A. Yes; He does. He comes again and again. But God says, "My Spirit shall not always strive with man," and when the Spirit becomes grieved by being too often rejected, He departs. Then there is only one way to receive repentance and forgiveness, and that is by the prayers and intercessions of others. Through their prayers and for their sake, God gives him repentance. This shows clearly the work in the spiritual priesthood. Priests are mediators between God and the people. We clearly see that no one can receive repentance ex-

cept it comes from above. There is no one that through his own prayers can receive repentance after he has raised his hand and taken an oath to be loyal and obedient to man-made commandments for he thereby denies the commandments of Christ Jesus.

Verse 45:

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

This applies to all three dispensations since Adam and Eve were taught of God. All down through the Ages people have been given God's word. Those who have been taught of God through His word and have received Him, were God's children, and all such were ready to receive Jesus when He came.

Verse 46:

Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Jesus is the only one who is of God and has seen God. But Jesus also said, "he that seeth me seeth the Father." So all believers have seen the Father through the words or doctrine of Jesus.

Verse 47:

Verily, verily, I say unto you, He that believeth on me hath everlasting life.

Everlasting life is the result of believing that Jesus is the Son of the living God. It is that godliness that has the promise of the life that now is and that which is to come.

Verses 48-50:

I am that bread of life.

Your fathers did eat manna in the wilderness, and are dead.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

Q. How can we eat this bread?

A. We eat this bread when we hear and obey the word of God. We feed on His doctrines, digesting and assimilating the truth into our lives. Hence we grow by the word of God. It is receiving Jesus Christ into our lives.

Verses 51, 52:

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

This shows how ignorant the Jews were of spiritual truth, yet to-day what ignorance we see everywhere. People reject the truth and the doctrines of Jesus and substitute empty traditions and man-made commandments in the place of them.

Verses 53-56:

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

By these verses we are made to understand how John could eat up the little book that was given him by the angel. To eat is to partake, to consume, to relish, the words and doctrines of Jesus Christ.

Verse 57:

As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

Q. Explain the expression "living Father" and "I live by the Father."

A. It shows His divine Sonship and the life of the Father is the life of the Son. To Him is given all power in heaven and on earth. Whosoever shall read this shall understand that eternal life only comes by partaking of His word and doctrine. We shall also understand that this Living God is our Heavenly Father only through Jesus Christ.

Verse 58:

This is that bread which came down from heaven:

not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.

There is no other bread upon this earth that will give eternal life except the bread of life which comes from Christ.

Verses 59-63:

These things said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

What and if ye shall see the Son of man ascend up where he was before?

It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.

These verses give us to understand that Jesus ascended to heaven where He was in the beginning. When He said that the flesh profiteth nothing, He meant that in the flesh there is no spiritual life. The flesh dies and cannot live forever but it is the word which He speaks unto us that will give this life.

Verses 64, 65:

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.

How utterly useless then it is for anyone to worship God except through Jesus Christ.

Verses 66-69:

From that time many of His disciples went back, and walked no more with him.

Then said Jesus unto the twelve, Will ye also go away?

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

And we believe and are sure that thou art that Christ, the Son of the living God.

Peter was the spokesman for the disciples. He was of an impulsive nature and ready with an answer. He was just the personality that would be of great service in the work of Jesus. He was fully convinced that there was no spiritual life and satisfaction in the empty teachings of the Jews and was persuaded that eternal life can only come through Jesus.

Verses 70, 71:

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.

Q. Was Judas a devil when Christ chose him?

A. Judas had never been saved. Through the greed for money the devil got an advantage over him. He became a thief and finally the devil entered into him and he betrayed Jesus for thirty pieces of silver. It was prophesied that Christ should be betrayed and the one who should do this was condemned from the foundation of the world.

ST. JOHN 7.

Verse 1:

After these things, Jesus walked in Galilee, for he would not walk in Jewry because the Jews sought to kill him.

Q. After what things?

A. Those things recorded in the last chapter by which the Jews had become aroused to great indignation and even many of the believers turned back from following him.

Q. What is meant by "walked in Jewry"?

A. It means He walked openly amongst the Jews.

Verses 2, 3:

Now the Jews feast of Tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

Q. Who are these brethren mentioned?

A. They are the sons of Joseph and Mary. They were delighted because of the miracles He had performed and besides this, they were a little skeptical as to His great mission and wanted to see more works done by Jesus.

Verses 4, 5:

For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

For neither did his brethren believe in him.

They were anxious for him to become popular that through His miracles, He could gain the applause of the people. This is the argument which they used to get Jesus to perform His works more openly.

Q. Why didn't they believe in Him? Didn't they know of His marvelous conception?

A. No; for it says that after the angel had spoken those things to Mary, concerning the child she was to bring forth which was to be a holy conception, she kept those things and pondered them in her heart.

At the age of twelve, Jesus recognized His great mission as chief priest as He was found amongst the doctors in the temple being sought by His parents. To whom He said, "Wist ye not that I must be about my Father's business"?

Q. What meaning is there in His answer to His parents?

A. It signifies that a child usually reaches the age of responsibility at or about twelve years of age. At that age, they clearly discern between right and wrong.

Verses 6, 7:

Then Jesus said unto them, My time is not yet come: but your time is always ready.

The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

Q. What does Jesus mean by saying, "My time is not yet come"?

A. He had reference to the time of the kingdom. Their time was already present and their work to preach the gospel of salvation.

Q. Why did the world hate Him?

A. Because He testified against their evil works and unjust laws for they were not obedient to the command-

ments of Moses. Christ rebuked the acts of the lawyers, soldiers, and teachers, and put them under the condemnation of God.

Verses 8, 9:

Go ye up into this feast: I go not up yet unto this feast: for my time is not yet full come.

When he had said these words unto them, he abode still in Galilee.

He shows here that the conditions were changing from that of the law to that of the gospel. He was fulfilling the old and introducing the new.

Verse 10:

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

Q. Why did He do this?

A. Because the law was still in force. So long as He did not put on His priesthood, He must beware of the dangers which would threaten His life. This gives us to understand that when the time comes for the preaching of the gospel of the kingdom and for the testimony of the two olive trees, they will be given full power to protect themselves against all evil attacks. Until they have finished their mission, nothing can harm them. But before their mission begins, they must avoid unnecessary dangers.

Verses 11-13:

Then the Jews sought him at the feast, and said, Where is he?

And there was much murmuring among the people concerning him; for some said, He is a good man: others said, Nay, but he deceiveth the people.

Howbeit no man spake openly of him, for fear of the Jews.

Q. Why did they fear the Jews?

A. Because the Jews had the people under their control and exercised great power over them. The Jews were antichrist then and have been so ever since. To speak of Christ would cause them to be put out of the synagogue, and might even cause them to be killed.

Verses 14, 15:

Now about the midst of the feast, Jesus went up into the temple and taught.

And the Jews marvelled, saying, How knoweth this man letters, having never learned?

Q. What did they mean by this?

A. In those days only the rich could give their children an education. The parents of Jesus were poor and could not educate Him and since a record was kept of those who were educated, they could not understand where He received His wonderful wisdom to teach as He did.

Verses 16-18:

Jesus answered them, and said, My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Q. How can we know the will of God?

A. The only way we can know the will of God is through the teachings and doctrine of Jesus. No one is doing the will of God unless he has accepted Jesus as his Redeemer. That is the only way anyone can seek the glory of God, for Jesus said, "If any man honour me, him will my Father honour." But he that speaks of himself seeks his own glory. It is only when we exalt Jesus and His doctrine that we are the real servants of God and can win souls for His kingdom and to His glory.

Verses 19, 20:

Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

The people answered, and said, Thou hast a devil: who goeth about to kill thee?

They knew they did not dare to lay hands on Him during the feast as that would defile them. When He rebuked them for their wickedness in trying to kill Him and accused them of breaking the laws of Moses, they denied any knowledge of it.

Verse 21:

Jesus answered and said unto them, I have done one work, and ye all marvel.

Q. What was that one work?

A. He healed the man on the sabbath day who had been waiting for years to get into the pool.

Verses 22-24:

Moses therefore gave unto you circumcision: (not because it is of Moses, but of the fathers); and ye on the sabbath day circumsise a man.

If any man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

Judge not according to the appearance, but judge righteous judgment.

The world judges according to appearances but the saints and the servants of God judge according to the deeds. The Jews were perverted in mind and heart. They had wrong ideas concerning the Sabbath, permitting such things as pulling an ox out of the pit, but objecting to the healing of a sick or crippled human being. Jesus said to them, "Ye blind guides, which strain at a gnat, and swallow a camel."—Matt. 23: 24.

Verse 25:

Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

Q. Why was this testimony given by the people?

A. For the purpose of testifying that the words were true which Christ spoke about them seeking His life. It shows that He knew what was in their hearts.

Verses 26, 27:

But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

Howbeit we know this man whence he is: but when Christ cometh no man knoweth whence he is.

Here the Jews testified in two ways and both ways were right. If they had accepted Christ as their Redeemer, all the Gentiles would have been desolate and would not be counted in. They would have been destroyed and turned off. The reason that Christ has taken His bride out of the Gentiles is because the Jews denied Him.

Q. Did God put the blindness on the children of Israel or did they wilfully choose their blindness?

A. They had their own free will, but they were a dis-

obedient and rebellious people and they sinned against light. When people sin against light, they become blind. Jesus said, "If the light in thee be darkness, behold, how great is that darkness."

Verses 28, 29:

Then cried Jesus in the temple as he taught saying, Ye both know me, and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not.

But I know him: for I am from him, and he hath sent me.

They thought that they knew God but they did not. He clearly told them that He was from God but they didn't understand for they were blind.

Verses 30-36:

Then they sought to take him; but no man laid hands on him, because his hour was not yet come.

And many of the people believed on him, and said, When Christ cometh will he do more miracles than these which this man hath done?

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

Q. Why could they not understand this saying?

A. Because they were seeking Christ in the flesh instead of the spirit. For that reason He said they would not be able to find Him since He could not be found in the flesh. They could have found Him if they had sought Him in the spirit but they were devoid of spiritual understanding. We know that creeds and traditions have no spiritual power. When Daniel spoke

of the last days and said the wise shall understand, he meant that they should have spiritual discernment to understand the things God will bring upon the earth.

Verses 37-39:

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

(But this spake he of the Spirit which they that believe on him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified.)

Q. What is meant by "out of his belly shall flow rivers of living water"?

A. The Holy Spirit is the living water. When those that believe on Jesus, drink of this living water, it will be in them a river of water bringing forth or resulting in a great harvest of souls. The Holy Spirit is the living water.

Verses 40-42:

Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet.

Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

Q. Why did they look for Christ to come out of Galilee?

A. One reason was that they did not know the scriptures which plainly declare that Christ would come from Nazareth which is in Galilee, for "He shall be called a Nazarene," and the scriptures must be fulfilled. Another reason was, Galilee contained only poor and humble people.

Verse 43:

So there was a division among the people because of him.

Q. Why was this division?

A. This division was caused by their ignorance of the scriptures. Some said, he would come from Bethlehem,

some from Judæa, and others from Egypt. Thus, there was confusion among them even as among the traditions of to-day.

Verses 44-46:

And some of them would have taken him; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees, and they said unto them, Why have ye not brought him?

The officers answered, Never man spake like this man.

The officers were fully persuaded that He was not an ordinary man and they feared to lay hands on Him.

Verses 47-53:

Then answered them the Pharisees, Are ye also deceived?

Have any of the rulers or of the Pharisees believed on him?

But this people, who knoweth not the law, are cursed.

Nicodemus saith unto them, (he that came to Jesus by night, being one of them),

Doth our law judge any man before it hear him, and know what he doeth?

They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

And every man went unto his own house.

Here we see that Nicodemus had been greatly profited by the interview he had had with Jesus and began to understand His doctrine and he was willing to be associated with Jesus and later took part in His burial.

ST. JOHN 8.

Verses 1-11:

Jesus went unto the mount of Olives.

And early in the morning he came again into the temple and all the people came unto him; and he sat down, and taught them.

And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

They say unto him, Master, this woman was taken in adultery, in the very act.

Now Moses in the law commanded us that such be stoned: but what sayest thou?

This they said, tempting him, that they might have to accuse him. But Jesus stooped down and with his finger wrote on the ground, as though he heard them not.

So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

And again he stooped down, and wrote on the ground.

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go and sin no more.

Q. What did Jesus stoop down for?

A. When He stooped down the first time, He found no difference between the Pharisees and the woman. When He stooped down the second time, He found repentance in the woman but none in the Pharisees.

Verse 12:

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Q. To whom was He speaking here?

A. He was speaking to the people who came unto Him at first.

Verses 13-15:

The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

Jesus answered and said unto them, Though I bear record of myself; yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come and whither I go.

Ye judge after the flesh, I judge no man.

In the second chapter of Revelation where Christ speaks to the ministers, He tells them that their candlesticks will be taken away from them if they do not repent and do their first works. Everywhere through the scriptures, we are taught that when a man begins to seek praise and glory for himself, his power is taken away from him. This power is represented by the candlesticks.

Verse 16:

And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.

This verse shows His close relation with the Father. It is our privilege to have the same fellowship with Jesus as He has with the Father.

Verses 17-20:

It is also written in your law, that the testimony of two men is true.

I am one that bear witness of myself, and the Father that sent me beareth witness of me.

Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father; if ye had known me, ye should have known my Father also.

These words spake Jesus in the Treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

Here we see that the testimony of at least two is necessary, and for this reason, Christ said, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."—Matt. 18-19.

Verses 21, 22:

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come.

Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

Here is shown again the awful blindness of the Jews as well as their lack of spiritual understanding.

Verse 23:

And he said unto them, Ye are from beneath; I am

from above: ye are of this world; I am not of this world.

Q. What is the meaning of the words "from beneath"?

A. He shows them that they were living after the flesh and had fleshly or carnal desires which are from the bottomless pit. The spirits of unclean souls go downward. But Christ's life and desires were spiritual and go upward. Spirits like His are in the care of the Trinity during the period of sleep. This is the difference between the clean and the unclean.

Verse 24:

I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.

In this verse He declares that unless they believe in Him as the Son of God, they shall die the second death. Unless we have faith in Him, there is no eternal life for us.

Verses 25-30:

Then said they unto him, Who art thou? And Jesus said unto them, I even the same that I said unto you from the beginning.

I have many things to say and to judge of you, but he that sent me is true; and I speak to the world those things which I have heard of him.

They understand not that he spake to them of the Father.

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

As he spake these words, many believed on him.

Q. What does it mean to lift up Christ?

A. It means to believe and accept Him and lift up His doctrine. He is being lifted up through this third dispensation by all holy people.

Verses 31, 32:

Then said Jesus to those Jews which believed on

him, If ye continue in my word, then ye are my disciples indeed;

And ye shall know the truth, and the truth shall make you free.

Q. Would the Jews have to break away from their old customs and ceremonies to become disciples of Christ?

A. They could not possibly be disciples of Christ unless they broke away from the old Jewish doctrines. Christ told them He would make them free from all traditions and carnal bondage and nothing but the truth could set them free.

Verse 33:

They answered him, We be Abraham's seed and were never in bondage to any man: how sayest thou, Ye shall be made free?

They did not remember the bondage of Egypt which lasted four hundred years and the seventy years captivity. At that very time they were under bondage of traditions and priestly requirements. Yet they were the chosen people of God and should have accepted Christ and been made entirely free.

Verse 34:

Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin.

This verse shows that when people sin, they are under bondage and are the servants of sin. Only those who fully obey the doctrines of Jesus are free from bondage.

Verses 35, 36:

And the servant abideth not in the house for ever: but the son abideth ever.

If the Son therefore shall make you free, ye shall be free indeed.

Q. What does this teach us?

A. The servant is one who has but temporary and limited privileges and his time must necessarily expire but the son has all the liberty and right of the home and remains there forever. This is the difference between the time of the servant and the time of the Son.

Q. Were they servants under the old dispensation?

A. Yes; only until Christ came and made them the adopted sons of God. They were not free until the Son made them free.

Verses 37-45:

I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

I speak that which I have seen with my Father; and ye do that which ye have seen with your father.

They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham.

Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

Jesus said unto them, If God were your Father, ye would love me; for I proceedeth forth and came from God; neither came I of myself, but he sent me.

Why do ye not understand my speech? even because ye cannot hear my word.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.

And because I tell you the truth, ye believe me not.

Q. Was God ever called the Father before Jesus came and revealed Him?

A. No; He was called Jehovah but not the Father. : d Jehovah meant to them the Supreme being and the great Law-giver. There was no Fatherhood until Christ came and revealed the Father to us by His redemption. Through this we receive the spirit of adoption whereby we cry, "Abba, Father."

Q. If Abraham were the friend of God and they were Abraham's seed, why did Jesus say they were of their father the devil?

A. He said to them that if they had been Abraham's children spiritually they would show it by their works. Instead they were doing the devil's works and thereby became the followers or children of the devil. The ques-

tion in verse 43 should be put to many ministers in the pulpits to-day. The reason they cannot understand His words and doctrine is that they are tied to secret orders and have become idol-worshippers and such have no part in the kingdom of God.

Q. How long before the creation of humanity did the devil fall?

A. We have no scripture to answer this for us. The devil is the prince and the power of the air and has until now occupied the air but he is to be cast down to the earth. Jesus said He saw Satan fall as lightning from heaven meaning by this that he will be cast down out of the air into the earth. See Rev. 12:9. Then the devil will be compelled to navigate as a frog. See Rev. 16:13. After he sinned, he was not permitted to go before the throne of God.

Jesus shows that all wickedness is done through Satan. For when Adam fell, we lost our own power and we are either under Christ or under Satan's rulings. Rom. 6:16, we read, "know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" When Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do," He shows that the lust of the flesh and the lust of the eyes and the pride of life are of the devil.

Verse 46:

Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

He was the only one who was holy, harmless, undefiled, and was open to proof to the contrary.

Verses 47-52:

He that is of God heareth God's words: ye therefore hear them not because ye are not of God.

Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

And I seek not mine own glory: there is one that seeketh and judgeth.

Verily, verily, I say unto you, If a man keep my sayings, he shall never see death.

Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

Q. Can we know within ourselves when we are of God?

A. Yes; the same test is applied but not as it was to them. When we have a hunger for the truth and receive His word into our hearts and obey His commandments, then His spirit bears witness with our spirit that we are the children of God.

Q. Who was it that judged them?

A. It was Moses, for Christ had just rebuked them for disobeying the commandments which Moses brought down to them.

Q. What death did Jesus mean in verse 51?

A. Jesus meant both the material and spiritual death. In the case of the material or first death, the saints just fall asleep and in case of spiritual death, they shall never die the second death. Paul says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep."—1 Thess. 4:13-15. But when a wicked man dies, he has no benefit of Christ's redemption and goes downward into a night of death. And when in the resurrection he awakes to a thousand years of shame and everlasting contempt, all his wicked deeds will follow him. Then in the great judgment day he will receive according to his works, which is nothing less than the second death.

Verses 53-59:

Art thou greater than our father Abraham, which is dead? and the prophets are dead: who makest thou thyself?

Jesus answered, If I honour myself, my honour is nothing: it is my father that honoureth me: of whom ye say, that he is your God.

Yet ye have not known him; but I know him: and

if I should say, I know Him not, I shall be a liar like unto you: but I know him, and keep his saying.

Your father Abraham rejoiced to see my day: and he saw it, and was glad.

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Q. How could He be before Abraham?

A. He was the word and was with God from the beginning. Their eyes were blind to this and so they stumbled at it. He was revealing to them His divinity, but their minds were darkened by their rejection of Him.

Q. In what sense did Abraham see the day of Christ?

A. There was no salvation only in Christ and Abraham had the promise of seeing Him. By faith he looked forward to Christ as his Redeemer but the Jews were so blinded by their traditions that they did not see that the lambs and other sacrifices typified Christ Jesus, who was the Lamb slain from the foundation of the world. For that reason they could not believe Christ when He said that Abraham saw His day.

ST. JOHN 9.

Verse 1-3:

And as Jesus passed by, he saw a man which was blind from his birth.

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

The disciples believed that sickness was caused by sin. Jesus shows here that sin had nothing to do with this case, but it was that the power of God might be made manifest as was also the case of Lazarus where Jesus said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

Verses 4, 5:

I must work the works of Him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

Q. What is meant by the "day" and the "night"?

A. The day is the time of this dispensation and the great revival during which time the Holy Spirit may be found. The night, which follows immediately, is the three and one half years of great tribulation when the bride and the Holy Spirit have been taken away.

Q. Is Jesus still the light of the world although not in the world?

A. Yes; for He said, "I am the light of the world, he that followeth me shall not walk in the darkness." He is the light of those who have accepted Him and that light is radiated by them. Jesus said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Verse 6, 7:

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he annointed the eyes of the blind man with clay,

And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

Q. Why did Jesus use clay on this man's eyes?

A. This was an example for us. Jesus never treated two cases alike. Very often material things are blessed of God in answer to prayer for the healing of the sick. This is the same as laying hands on them.

Q. Why is our faith so often ineffectual?

A. Because it is a wavering faith, sometimes weak and sometimes strong.

Q. How can we conquer a wavering faith?

A. By putting on the full armour of God.

Verses 8-17:

The neighbors therefore, and they which before had seen him that was blind, said, Is not this he that sat and begged?

Some said, This is he: others said, He is like him: but he said, I am he.

Therefore said they unto him, How were thine eyes opened?

He answered and said, A man that is called Jesus made clay, and annointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

Then said they unto him, Where is he? He said, I know not.

They brought to the Pharisees him that aforetime was blind.

And it was the sabbath day when Jesus made the clay, and opened his eyes.

Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes. He said, He is a prophet.

Q. Why was all this questioning about His power?

A. It was to confirm the words which He had just preached to the multitude. It also shows that Christ was doing the works of God as was spoken by the prophet, "The Lord hath annointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isaiah 61:1-3.

Q. Why didn't this blind man know Jesus?

A. For one thing he hadn't seen Jesus. The opening of his eyes was so wonderful to him, he knew that Jesus was more than an ordinary man, so he told them that He

was a prophet. When he later learned who Jesus was, he worshipped Him.

Verses 18-21:

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that received his sight.

And they asked them saying, Is this your son, who ye say was born blind? How then doth he now see?

His parents answered them and said, We know that this is our son, and that he was born blind:

But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

Q. Did his parents know how he had received his sight?

A. Undoubtedly they had, yet they were careful how they spoke to the Pharisees. The people feared the authorities of the Jewish synagogue.

Verses 22, 23:

These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

Therefore said his parents, He is of age; ask him.

Q. Why was it better for this man to testify than his parents?

A. One reason was that he was responsible for himself. Another reason was they did not care to testify and confess Christ before the Pharisees for fear of being put out of the synagogue. This is the same as the traditions of the present day denominations.

Verses 24, 25:

Then again called they the man that was blind, and said unto him, Give God the praise; we know that this man is a sinner.

He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

He fully testified to the notable miracle that was wrought upon him by some great power, for he knew he had received his sight. He had not been received into the synagogue and had no fear to testify that Jesus was a great prophet. This shows how unwilling the Jews

were to accept Christ Jesus which continues to this present day.

Verses 26-31:

Then said they to him again, What did he to thee?
how opened he thine eyes?

He answered them, I have told you already, and ye
did not hear: wherefore would ye hear it again?
will ye also be his disciples?

Then they reviled him, and said, Thou art his dis-
ciple; but we are Moses' disciples.

We know what God spake unto Moses: as for this
fellow, we know not from whence he is.

The man answered and said unto them, Why herein
is a marvellous thing, that ye know not from whence
he is, and yet he hath opened mine eyes.

Now we know that God heareth not sinners: but if
any man be a worshipper of God, and doeth his will,
him he heareth.

This once blind man rebuked them for their unbel-
ief and ignorance in not knowing who Jesus was. Their
actions were condemned by the writings of Moses and
the prophets. Moses is their accuser because they were
unable to fulfill his commandments. Jesus was the only
one who ever did fulfill the commandments of Moses.

Q. In what sense will God not hear sinners?

A. When a sinner has received repentance he is no
longer a sinner but a penitent seeker after God, and God
will hear his cry for forgiveness. But He will not hear
the prayer of idol-worshippers and those who have
grieved the Holy Spirit by being tied to secret orders.
When a man gets into this condition, he can only receive
repentance from God through the prayers of some godly
person.

Verse 32:

Since the world began was it not heard that any man
opened the eyes of one that was born blind.

Q. Which was greater, to open the eyes of a man born
blind, or to raise one from the dead?

A. Just at that time, they considered this the greater
miracle, because they had never heard of such a thing.
They had heard of Elisha raising the widow's son from
the dead, but this was done through the Word of God or

Jesus, as all similar deeds were done through the ages.

Q. What is the difference between the Holy Spirit and the Spirit of God?

A. The Spirit of God is the life given to mankind when they are born again, and this Spirit remains with him continuously unless he sins and then it leaves him and the unclean spirit takes its place. But the Holy Spirit which is the third person in the Godhead, is given to the believers who have accepted Christ as their Redeemer. They have renounced the world and have given themselves entirely to God as we read in Romans 12:1:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

This is what they did on the day of Pentecost when the Holy Spirit was poured out upon them.

Q. What is the condition of children?

A. The children are partakers of the life of the Spirit of God until they have rebelled, since they are all included in the redemption, but after they rebel, the Spirit of God departs. The Gentiles that have not rebelled against the law of their conscience, and all children who die before they reach the age of accountability, are the ones who are left in the court without the temple as we are told in Rev. 11:1, 2:

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles.

Verse 33:

If this man were not of God, he could do nothing.

The blind man here bore testimony to the best of his knowledge and was fearless for the truth.

Verse 34:

They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Q. Had these Pharisees heard what Jesus said about this man and his parents not having sinned?



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A. No; but they did not want the truth, so they became envious of him and cast him out.

Verses 35-38:

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

He answered and said, Who is he, Lord, that I might believe on him?

And Jesus said unto him, Thou hast both seen him and it is he that talketh with thee.

And he said, Lord, I believe. And he worshipped him.

Q. In what manner did he worship Jesus?

A. He worshipped Him in the same way that all do who have a great love and are obedient to the commandments of Jesus. Mary poured precious ointment on Him. That was one way of worshipping. He was ready to testify for Jesus and follow Him.

Verse 39:

And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

Jesus had come to set up a correct standard and would judge right and wrong by that standard in contrast to the standard which the Pharisees and present day denominations are setting up, namely, traditions and man-made commandments. He also shows that those who were blind, were blinded by the traditions.

Verses 40, 41:

And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

This verse emphasizes that which He had already made clear to them.

Q. What is meant by "We see"?

A. They exalted themselves by what they claimed they knew of the commandments of God and yet did not obey them. This put them under condemnation.

ST. JOHN 10.

Verses 1-5:

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

But he that entereth in by the door is the shepherd of the sheep.

To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

Q. Who is the stranger mentioned here?

A. There are two persons spoken of in these verses. They are the shepherd and the thief. The shepherd is Christ, the thief is Satan, and the flock or believers are the children of God.

Q. What is the door?

A. The commandments and doctrines of Jesus are the door, and only through and by them can we enter in.

Q. Who are they that climb up some other way?

A. Those who are trying to get into His kingdom by traditions and man-made commandments with their false doctrines and destructive theories.

Q. How should they enter?

A. There is only one way to enter the spiritual life, and that is through the door.

Q. What was Christ's example?

A. He performed all things that He required of His disciples. He goes before His sheep and prepares the way, "for He left us an example that we should follow in His steps."

Q. Who are the porters?

A. The porters are those who are called to be ministers of God; those who preach the gospel to mankind.

Q. Whose voice do the sheep hear?

A. They hear the voice of the Shepherd, but any other voice will they not follow. They are likely to hear the

voice of many false teachers, but they do not heed their voices because they know not the voice of strangers.

Verses 7, 8:

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

All that came over before me are thieves and robbers: but the sheep did not hear them.

Q. Who are those that had come before Him?

A. All those who offset the doctrines of Jesus by their traditions and man-made commandments belong to this class.

Q. Explain the expression "go in and out, and find pasture."

A. This expression means liberty and freedom from all bondage. They shall have full and complete nourishment, feeding upon the word of God.

Verse 10:

The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly.

Q. Who is the thief mentioned here?

A. Those who are climbing up some other way are all thieves and robbers, who are servants of Satan and are engaged in the work of destroying souls.

Q. What is meant by "life more abundantly"?

A. The word "life" means that life which God puts into the soul when we are born again, but the "life more abundantly" means eternal life, and this life cannot be obtained unless we enter by the door which is Christ.

Verses 11-13:

I am the good shepherd; the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth, because he is an hireling, and careth not for the sheep.

Q. What is meant by "hireling"?

A. It refers to the ministers or stewards of the church who are only after the wages or hire. They are not con-

cerned for the souls of man, and when dangers threaten the flock, they flee.

Verses 14, 15:

I am the good shepherd, and know my sheep, and am known of mine.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

Jesus shows what interest and care He has for His sheep, and He will lay down His life for them, for they belong to Him by redemption.

Verse 16:

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Q. Who are these "other sheep"?

A. They are another flock which is the flock of the millennium or the second fruit. "They shall hear my voice" means that they all will do His commandments, for all shall know Him from the least to the greatest. "One fold and one shepherd" has reference to the new heaven and the new earth after the millennium when all His sheep of the first and second fruit are brought together into one fold. Then He will deliver up the kingdom unto the Father.

Verses 17, 18:

Therefore doth my Father love me, because I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Verse 17 teaches that the Father loves the Son because He lays down His life to redeem the world and shows no rebellion towards any of the Father's commandments. For He does everything for the Father as the Holy Ghost does everything for the Son. The same commandment is given to His disciples who are to lay down their lives to obtain eternal life.

In verse 18 we see what Christ will do for the two olive trees when they have finished their testimony, for they have received the same commandment from Jesus as was given Him of the Father. After they have been

lying dead in the streets of that great city for three and one-half days they will be resurrected again and the "Spirit of life from God" will enter into them "and they will ascend up to heaven in a cloud."

Verses 19-21:

There was a division therefore again among the Jews for these sayings.

And many of them said, He hath a devil, and is mad; why hear ye him?

Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

Q. What sayings caused this division among them?

A. The sayings that He could lay down His life and take it again.

Verses 22-28:

And it was at Jerusalem the feast of the dedication, and it was winter.

And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

But ye believe not, because ye are not of my sheep, as I said unto you.

My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish neither shall any man pluck them out of my hand.

Q. Why were they not of His sheep?

A. Because instead of following Him, they followed their traditions and refused to be drawn to Him by the Father.

Q. Where was Solomon's porch?

A. It was surrounding the Holy Place that Solomon had built for himself and most of his writings were done there.

Q. What is meant by "neither shall any man pluck them out of my hand"?

A. It shows how well protected His disciples are when

they keep His doctrines and commandments. When their names are written in the Lamb's book of life they are safe in His hands. Then the false doctrines taught by the devils in the flesh have no power over us.

Q. What assurance is given by the promise "they shall never perish"?

A. It assures them of immortality which means eternal life.

Verses 29, 30:

My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

I and my Father are one.

This is to show that the Father does everything for the Son and will safely keep all who accept the Son, and keep His commandments.

Verses 31-34:

Then the Jews took up stones again to stone him.

Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Jesus answered them, Is it not written in your law, I said, Ye are gods?

Q. What is meant by "Ye are gods"?

A. Everyone is a ruler on the face of the earth and in this sense is a god of the earth.

Verses 37, 38:

If I do not the works of my Father, believe me not.

But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

Q. Will it be as hard for the two olive trees to make the people understand as it was for Jesus?

A. Yes; it will be just as hard for them to make the people receive their testimony. However, the work cannot be hindered by any opposition from men because power has been given them from God to use every means they see fit to finish their work.

Verses 39-42:

Therefore they sought again to take him: but he escaped out of their hand;

And went away again beyond Jordan into the place where John at first baptized: and there he abode.

And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

And many believed on him there.

Here we see what wisdom Jesus manifested in defending himself without using His power and always escaped from them without harm, until He had finished His mission. On the contrary the olive trees will be given great power to protect themselves through the time of their prophecy.

ST. JOHN 11.

Verses 1-5:

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which annointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Therefore his sisters sent unto him, saying. Lord, behold, he whom thou lovest is sick.

When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus.

Q. Did Jesus know that this sickness was to come upon Lazarus?

A. Yes; and He knew that He was to raise him from the dead.

Verses 6-10:

When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Then after that saith he to his disciples. Let us go into Judæa again.

His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

Jesus answered, Are there not twelve hours in

the day? If any man walk in the day, he stumbleth not, because he seeth the light of the world.

But if a man walk in the night, he stumbleth, because there is no light in him.

Q. Why was it that the disciples hesitated in going forth?

A. Twelve hours is considered an average day and it is the dividing up of light and darkness into two equal periods.

Q. What periods are referred to by light and darkness?

A. They come at the close of this dispensation. The great revival or harvest is the light and the tribulation is the darkness. The revival will be the same length of time as the tribulation, namely, three and one-half years. There is just as much time for Satan to rule as for Christ during this dispensation.

Verse 11:

These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may wake him out of sleep.

The disciples thought he meant sleeping or resting and looked upon physical death as the end of the material body for they could not understand the resurrection of the body.

Q. What did Jesus do with Lazarus?

A. He awakened him up from sleep and put the same life into him that he had before he died, which is physical life. If it had been a spiritual resurrection he would not have had flesh and blood.

Q. What becomes of the soul when the material body dies?

A. Righteous souls are in the care of the Trinity and the unrighteous go downward.

Q. Do the spirits of God go downward?

A. There are no spirits of God in the wicked, therefore only wicked souls go downward to remain there until resurrected.

Q. Where are the souls of those spoken of as being under the altar?

A. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held:

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

We see here that they are in the care of the Trinity for if they were not they could not communicate with God as we see they do. That they are under the altar shows that they are under the immediate protection of God.

Verse 15:

And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

This shows the intense interest Jesus had in His disciples. It was an opportunity to show them His power and was also for the purpose of strengthening their faith. It meant more to them to see Lazarus raised from the dead than to see him healed. Christ wanted to show that He had the same power over death as He had over disease.

Verse 16:

Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

Q. Why did Thomas say this?

A. He saw that Christ's life was in danger of the Jews who were seeking to kill Him and he had such faith in Him he was willing to die with Him.

Verses 17-22:

Then when Jesus came, he found that he had lain in the grave four days already.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.

And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

Then Martha as soon as she heard that Jesus was coming, went and met him, but Mary sat still in the house.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

Q. How did Martha know that?

A. God had revealed to her that He was the Messiah and she believed He could do great things.

Verses 23, 24:

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Q. Where did Martha get this knowledge of the resurrection?

A. Her heart was opened to the Spirit of God when she repented and she received a knowledge of spiritual things by being with Jesus.

Q. What did she mean by the last day?

A. She knew the scriptures which everywhere teach the truth of the last day and it was revealed to her that the dead would be resurrected.

Verses 25-27:

Jesus said unto her. I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live;

And whosoever liveth and believeth in me shall never die, believest thou this?

She saith unto him, Yea, Lord; I believe that thou art the Christ the Son of God which should come into the world.

Q. What significance has the word "liveth" in verse 26?

A. Those who have accepted Him live and believe but those who have taken the oath to obey the commandments of men may believe but do not live. This is clearly set forth in His message to Sardis, speaking to the secret orders when He says, "Thou hast a name that thou livest and art dead."

Q. What does He mean when He says, "shall never die"?

A. He means that they shall not go into the second death.

Verses 28-35:

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

As soon as she heard that, she arose quickly, and came unto him.

Now Jesus was not yet come into the town, but was in that place where Martha met him.

The Jews then which were with her in the house, and comforted her, when they saw Mary, that she arose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

Then when Mary was come where Jesus was and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

And said, Where have ye laid him? They said unto him, Lord, come and see.

Jesus wept.

Q. Why did Jesus weep?

A. He wept over the dullness of their understanding. He knew that they would not accept the Son of God as their Redeemer even after seeing these works. He wept over the awful end that awaited them.

Verses 36, 37:

Then said the Jews, Behold, how he loved him!

And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

This shows that they had not the least idea as to why Jesus wept.

Verses 38-40:

Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone, Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

Q. Why did Martha doubt at the grave?

A. She had a wavering faith, and the condition of Lazarus was beyond the grasp of her understanding.

For this reason we fail when we have a wavering faith.

Verses 41-46:

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

And I know that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me.

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

But some of them went their ways to the Pharisees, and told them what things Jesus had done.

Q. Why did Jesus tell them to loose him?

A. To show them that they had a part in His work and that they should do what He commanded.

Q. How did this miracle affect the Jews?

A. Some of them believed in Jesus and others became angry because of His works. They saw what was done but did not believe that it was of God and would not admit the godliness that was in Christ.

Q. Why did Jesus pray?

A. So that those who heard it might believe that He was doing the Father's work. He thanked God before the work was done. This is an example for us. This is the real nature of faith, such as we must have to see great results.

When we pray for the healing of the sick and receive the answer of God within our spirits that it shall be done, we ought to thank God. This is the real evidence of faith and such faith is necessary to cast out devils and heal the sick.

Q. Why do we not have that kind of faith?

A. Because we don't exercise what we have. Faith comes by hearing and hearing by the word of God.

Many people have heard enough to have faith so that mountains could be removed but they do not exercise it.

Verses 47, 48:

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

These officials were greatly troubled over the miracles and if allowed to continue they would be in danger of losing their official positions. They might have to give up their wordly goods. The followers of Christ today have much the same trouble, and are not willing to give up wordly things for Him.

Q. What do we understand by wordly things?

A. They are the lust of the flesh, the lust of the eyes, and the pride of life.

Q. What do we understand by "lust"?

A. Unlawful desires such as passions, carnal appetites, or indulgence in those things which are contrary to God's work and His will.

Verses 49-51:

And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all.

Nor consider that it is expedient for us, that one man should die for the people, that the whole nation perish not.

And this he spake not of himself: but being high priest that year, he prophesied that Jesus should die for that nation:

Q. Was it a law of the nation that one man should die for the people?

A. No; but this Caiaphas was the high priest at that time and the Spirit of God prophesied through him that Christ should be killed for the nation. Although Caiaphas was a very ungodly man. This had to be done that the prophesy might be fulfilled and the divine plan of God accomplished. This fact is spoken of in Rev. 17:17, "For God hath put it in their hearts to fulfill his will, and

to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.”

ST. JOHN 12.

Verses 1-8:

Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

There they made him a supper, and Martha served; but Lazarus was one of them that sat at the table with him.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.

Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

Why was not this ointment sold for three hundred pence, and given to the poor?

This he said, not that he cared for the poor; but because he was a thief and had the bag and bare what was put therein.

Then said Jesus, Let her alone; against the day of my burying hath she kept this.

For the poor always ye have with you; but me ye have not always.

Q. Did Jesus know that He would be crucified?

A. Yes; He knew His death was near at hand. Therefore, He said that Mary had saved the ointment for the purpose, Mark 14:8, 9:

She hath done what she could: she is come aforehand to anoint my body to the burying.

Verily I say unto you, Wheresoever this gospel shall be preached, throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

Q. Did Mary know it?

A. No; but she had a great love and devotion for Christ and desired to do His will. No sacrifice was too great for her and she did this to honor her Redeemer.

Verses 9-11:

Much people of the Jews therefore knew that he

was there: and they came not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

But the chief priests consulted that they might put Lazarus also to death;

Because that by reason of him many of the Jews went away, and believed on Jesus.

These verses show that the chief priests were not the servants of God but were the servants of the devil. They would rather have Christ put to death than lose their position and give up traditions. It will be the same concerning the two olive trees when they shall give their testimony; for those who worship the beast and his image will not give up their idol-worship but will finally put the two olive trees to death.

Verses 12, 13:

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

Took branches of palm trees, and went forth to meet him, and cried, Hosanna; Blessed is the King of Israel that cometh in the name of the Lord.

Q. Who were these people?

A. They were those who believed on Him and were wanting to crown Him King over Israel. If they had all accepted Him then the Gentiles would have been swept off the earth and He would have selected His church from them. But they were a rebellious and disobedient people. Because of their disobedience, they wandered into the wilderness and remained there for forty years. Only two of all the people who left Egypt entered into the promised land. In Hebrew 3:19 we read, "they could not enter in because of unbelief." After they denied and rejected the Redeemer, their land became wastes, and the people were scattered over the whole face of the earth.

Verses 14-16:

And Jesus when he had found a young ass, sat thereon: as it is written,

Fear not, daughter of Sion; behold, thy King cometh, sitting on an ass's colt.

These things understood not his disciples at the

first, but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

Q. Who are these daughters of Sion?

A. They are those of the same quality as the virgins who are going to the prepared place and for that reason, they are referred to in that way.

Q. Where in the scripture are these things to be found?

A. In the four Major and twelve Minor prophets.
Verses 17-19:

The people therefore, that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

For this cause the people also met him, for that they heard that he had done this miracle.

The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

Q. Who were these people who bare witness of Him?

A. They were those who had seen Lazarus raised up.

Q. Why had all the world gone after Him?

A. They were following and believing on Him because they had seen so many miracles and heard such great things and believed that He was the Messiah.

Verses 20-25:

And there were certain Greeks among them that came up to worship at the feast:

The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, We would see Jesus:

Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

He that loveth his life, shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.

Q. What does it mean to love this life?

A. It means to love the wordly and temporal things more than spiritual things.

Q. What does it mean to hate this life?

A. It means not to care for the wordly and temporal things, but to cling to spiritual and godly things, giving up the dearest things of this life if they come between us and God. Those who do this, will keep their life unto life eternal. We must hate the lust of the flesh, the lust of the eyes, and the pride of life, if we gain eternal life.

Verse 26:

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

This verse proves that the Father does everything for the Son for he gives honour to the servants of the Son.

Verse 27:

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

Q. Why was His soul troubled?

A. Because He was just coming to the time when His suffering was to begin. If He were not troubled at that time, He could not take away the trouble from us. But it was necessary for Him to suffer in order that we might be redeemed and receive repentance from the Father. He could not release us except by suffering and death.

Q. Why did He pray to be saved from that hour?

A. It was necessary for Him to do this in order that the scripture might be fulfilled.

Q. Was He showing rebellion at this time?

A. No; He was showing meekness and submission to the Father's will.

Verses 28, 29:-

Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him.

This shows the difference between the clean and the unclean people. Those who had believed on Him

knew that it was an angel of God speaking to Him, but those who did not believe, thought that it thundered.

Verses 30-32:

Jesus answered and said, This voice came not because of me, but for your sakes.

Now is the judgment of this world: now shall the prince of this world be cast out.

And I, if I be lifted up from the earth, will draw all men unto me.

Q. Who is the prince of this world that is to be cast out?

A. The prince of this world is named the dragon, the devil, and Satan. And at the close of this dispensation, he is to be cast out of heaven into this earth by the saints for he has been judged as shown in the following scripture: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."—Rev. 12:9.

Q. What does it mean by being "lifted up"?

A. He meant that He would be lifted up into heaven on the right hand of power as mediator. Then He will draw all men unto Him.

Verses 34-36:

The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The son of man must be lifted up? Who is this Son of man?

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

While ye have the light, believe in the light, that ye may be the children of light. Those things spake Jesus, and departed, and did hide himself from them.

Here He tells us of the limited time in which we have to become the children of God, urging us to make use of our privileges and opportunities before the darkness comes.

Verses 37-40:

But though he had done so many miracles before them, yet they believed not on him:

That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath arm of the Lord been revealed?

Therefore they could not believe, because that Esaias said again,

He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

Q. When these things were prophesied of them, did it relieve the people of their responsibility?

A. No; every one has his own free will to choose between accepting and refusing. The fulfillment of prophecy only proves their blindness and hardness of heart just as we are told that in the last days the wicked will do more wickedly, and there would be scoffers walking after their own lusts. This does not make it so but simply shows that it will be so.

Verses 42-45:

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.

For they loved the praise of men more than the praise of God.

Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

And he that seeth me seeth him that sent me.

This shows that although some of the rulers believed on Him they feared to make it known because they loved their places in the synagogue more than they loved Jesus, and they loved the praise of men more than the praise of God. Their faith was without works and it did not profit them. Jesus told them plainly that they could not believe on the Father unless they believed first on the Son.

Verse 45 means that if they believe in Him they

would see the personality of the Father in the Son, for the likeness of the Father was manifest in Christ Jesus.

Verse 46:

I am come a light into the world, that whosoever believeth on me should not abide in darkness.

Q. What do we understand by this light?

A. This light is the wisdom of Christ and the wisdom given to man through Him. No one can receive this light who will not accept Christ Jesus.

Verse 47:

And if any man hear my words, and believe not, I judge him not: for I come not to judge the world, but to save the world.

When Jesus came the first time, He gave them His words of salvation by which they can be saved but if they will not receive Him, these same words will judge them in the last day.

Verse 48:

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

Here He makes us understand completely that it is His word which He had spoken by which the ungodly will be judged.

Q. For what reason is this judgment given?

A. Because they have been instructed from the beginning in the doctrines of Christ Jesus. If they do not obey His teachings this judgment shall be upon them. The light that has been given to man through the word of God will be the measure by which we will be judged. There will be no judgment for those who obey the commandments of Jesus, for they will be given His testament as we read in Rev. 11:19, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament."

Verse 49:

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

Q. What is this commandment which the Father gave the Son?

A. Everything the Son does for us is done for the

Father. The redemption through Christ Jesus was His work for the Father. And by the work of His redemption the saints are released from coming into the judgment day. This is the great purpose of the gospel of salvation.

Verse 50:

And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Q. When did Christ receive the commandment what to speak?

A. The work of His priesthood began when He was thirty years of age. When He was twelve years old, He began to be about His Father's business but reserved His words until the time of His ministry.

ST. JOHN 13.

Verse 1:

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

Q. Whom does He call His own?

A. All that the Father has given Him are His.

Q. How does the Father draw them unto Christ?

A. Through His own Spirit which has been given by Him unto man and which will be taken from everyone who is rebellious against the commandments of Jesus.

Q. What is meant by loving them unto the end?

A. He loved His own in the world and He loved them unto the end of His life and went into death for them. For this reason, He said, "Greater love hath no man than this, that he lay down his life for his friends."

Verses 2-5:

And the supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

He riseth from supper, and laid aside his garments: and took a towel, and girded himself.

After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Q. What supper was this?

A. It was at the last supper with His disciples when He brake bread with them and gave them the cup to drink. This was to be observed unto the end of this dispensation. He told them that the bread and wine represented His body and blood as a memorial.

Q. What lesson did Jesus teach us by washing the feet of the disciples?

A. He taught them and teaches us the lesson of humility and of service for each other.

Q. Did Jesus wash the feet of Judas?

A. No; because he would have no part with Him, and the devil had already entered into him.

Q. Did Judas have the spirit of the devil before this?

A. Everyone who had not the Spirit of God has the spirit of the devil. No person is ever left to himself. He is either under the influence of the devil or of God. The devil had put it into the heart of Judas how he should act. In this case, he was fulfilling the prophecy for it was the divine plan of God that someone of the quality of Judas should betray the Savior of the world.

Verses 6-15:

Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head:

Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken

his garments, and was set down again, he said unto them, Know ye what I have done to you?

Ye call me Master and Lord: and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you.

Q. Did Jesus actually mean that we should wash one another's feet?

A. He said, "I have given you an example that ye should do as I have done to you," showing that we are to do the most humble service for each other. Washing each other's feet is just as much a commandment of Jesus as any other that He has given. If ministers would wash each other's feet at conferences, it would show a greater measure of the spirit of the Master, than their planning and talking over their traditions and man-made orders. It would show more real humility if a bishop were to wash the feet of a minister. This is a duty more required of him than sermons on humility, for it makes all whose feet are washed equal one with another, and all those to whom this humility is shown are fulfilling His commandment. This service is not to be repeated at set times, but is to be performed as a seal to his discipleship at the time a believer is received into full fellowship with His Lord.

Verses 16, 17:

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them.

Here Jesus again shows how necessary it is to exercise humility in order that we may have the love of God which cannot come to anyone who does not humble himself in the sight of God and man. As water baptism is an outward sign of obedience to Jesus, so washing of the feet is an outward sign of humility.

Verses 18, 19:

I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that

eateth bread with me; hath lifted up his heel against me.

Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

Q. Were they not certain in their faith that He was the Messiah?

A. They had a wavering faith which had to be supported constantly by the miracles and encouragements of His word. But He told them when the Holy Spirit would come and abide with them they would have stronger faith.

Q. What is meant by "he hath lifted up his heel against me"?

A. It shows the deceitfulness of a pretended friendship. And all those who pretend to follow Jesus but do not obey His commandments are of the same quality and betray Him by their deceitfulness.

Verse 20:

Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me: and he that receiveth me receiveth him that sent me.

This is true during the dispensation of the Messiah, and refers to whomsoever He sends to teach His doctrines. These servants of His must be received by all who desire to receive Christ and the Father.

Verse 21:

When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

Q. Why was He troubled in spirit?

A. Because the time had come for the fulfillment of the redemption of the world.

Q. Did He have any fear?

A. No; but He was depressed over the wickedness and unbelief of the people, and that He would be the sacrifice for their sins and lay down His life for the world. Jesus took upon Himself the sins of the whole world and He had the same agony and sorrow that we would have if we had to die in our sins. In Matt 26:37, it says, "He began to be sorrowful and very heavy"; and in Matt. 26:38, Jesus said, "My soul is exceeding sorrowful, even unto death." In Luke 22:44 we read, "At

being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

Verse 22:

Then the disciples looked one on another, doubting of whom he spake.

Q. Of whom did He speak?

A. It was Judas who was to betray Him.

Verse 23:

Now there was leaning on Jesus' bosom, one of his disciples, whom Jesus loved.

Q. Who was this disciple?

A. It was John who was the most loving of Jesus' disciples, for he chose the nearest place to Him.

Q. Did Jesus love John more than the others?

A. Yes; for He saw in him more holiness and more likeness to Himself. For this reason Christ revealed to him all that was important for the people to know about the Father and of salvation.

Verses 24-27:

Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

He then lying on Jesus' breast saith unto him, Lord, who is it?

Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest do quickly

Q. Why did Jesus tell Judas to do what he had to do quickly?

A. Because without this permission he could not have betrayed Him. Christ had to lay down His life Himself, for He said, "I have power to lay it down, and I have power to take it up again."

Q. Was it in the plan of God that Judas should be lost?

A. When we read that the potter made one piece of clay to honor and the other to dishonor, we understand the clay was marred in the potter's hands and cast aside. Christ could have rebuked the devil for entering into Judas but there had to be a sacrifice for the evil as well

as a sacrifice for the good. Jesus said about Judas, that he was a devil, meaning a devil in the flesh and so we see that Judas was the devil's sacrifice that the power might continue evil.

Q. Will Judas be brought up with the locusts?

A. Yes; for he murdered innocent blood when he betrayed Christ. He will be the king of the locusts.

Verses 30-32:

He then, having received the sop, went immediately out; and it was night.

Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

Q. Why did Judas leave immediately?

A. When the devil had entered into him he was by that act separated from the disciples, the same as an infidel has nothing in common with the servants of God. Therefore we are not to be "unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? and what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

Verse 33:

Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

Q. Why does He call them "Little children"?

A. Because they were humble and lowly and willing to listen to His doctrine.

Q. Did Jesus mean the same here as when He said to the Jews, "Whither I go ye cannot come"?

A. No. When speaking to the Jews, He had reference to their unbelief and unsaved condition. He meant that they could never enter into His kingdom unless they accepted Him and His doctrine. When speaking to His disciples, He had reference to His going to the Father,

and said that they could not go with Him then that they could follow later if they remained in His doctrine.

Verses 34, 35:

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another.

These verses should serve as a test of our discipleship. All men shall know Christ's disciples by their love for one another.

Verse 36:

Simon Peter said unto him, Lord, Whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

Jesus said this to Peter to show him that his work was not yet done and that his time to be with Jesus was still in the future. Since Peter belonged to the class of saints under the altar, he will not receive his spiritual body until the time of the resurrection of the saints. Rev. 6:9:

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: Verses 37, 38:

Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice.

Jesus knew just what would take place concerning Himself and His disciples, and how weak Peter's faith was when he felt that he was strong.

ST. JOHN 14.

Verses 1, 2:

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

Christ always wanted them to believe in the Father first which shows that He did everything for the Father.

Q. Why should their hearts be troubled?

A. He is speaking to the broken-hearted ones who would be sorrowful at His death. The broken-hearted ones are those who feel themselves unfit for the kingdom of God. In Luke 4:18, Jesus said that He was sent to heal the broken-hearted. "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise."—Psalm 51:17.

Q. What does He mean by "Father's house"?

A. He means the new heaven and the new earth.

Q. Does it mean the kingdom of Christ?

A. No; it does not mean Christ's millennial kingdom, but the Father's kingdom, the New Jerusalem coming down from God out of heaven at the time the first heaven and the first earth pass away.

Q. Did He mean that there will be houses there?

A. He meant there would be dwelling places for all the saved.

Q. Did He go to prepare a place in the Father's kingdom or was the place already prepared?

A. He went to prepare a place for His own kingdom but the Father's was already prepared. If He had not gone to the Father, He could not have sent the Holy Spirit, the Comforter.

Verse 3:

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

This is another promise He has given to His children, that they might be with Him in His throne as He was with the Father in the Father's throne. Finally they shall dwell eternally with Him in the kingdom of the Father.

Verses 4, 5:

And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Q. Why did Thomas appear so ignorant?

A. It was given to him that he should ask this question for the benefit of all.

Verses 6-9:

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye would have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

Q. What is meant by henceforth?

A. He meant the time from the beginning of His doctrine.

Q. In what respect was Christ like the Father?

A. The commandments had been given to Moses by God and Christ was the only person who was ever able to fulfill them. This made Him like God.

Verses 10, 11:

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake.

In doing the works of the Father Christ shows more fully His likeness to the Father. The Father is of great loving kindness and mercy. So is the Son.

Verses 12, 13:

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

Q. What are the "works" and "greater works" that will be done by those that live and believe on Him?

A. Christ gave His disciples power to do the works which He Himself had done, "And these signs shall follow them that believe." Mark 16:15-18:

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptised shall be saved; but he that believeth not shall be damned.

And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Also the gathering of the great multitude, that no man can count, including one hundred forty-four thousand of the living Jews, during the great revival.

The greater works will be the casting out into the earth of the devil and his angels during the great revival as related in Rev. 12:7-11. They were cast out by the saints which were led by the Archangel Michael, "And they overcame him by the blood of the Lamb, and by word of their testimony; and they loved not their lives unto the death."

Verses 14, 15:

If ye shall ask anything in my name, I will do it.

If ye love me, keep my commandments.

Q. To whom does He say this?

A. To His disciples who will be His servants to perform the greater works in the last times. To them will be given power without reservation. All that they ask in His name will be given them. But they must believe on Him and keep His commandments.

Verses 16, 17:

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Q. Did they have the Holy Spirit before this?

A. No; but they had the Spirit of God.

Q. What is the difference between the Holy Spirit and the Spirit of God?

A. The Spirit of God is the life of believers given them

when they are born again. The Holy Spirit is the third person in the Trinity. The Holy Spirit, the Comforter, is sent down from the Father of which we have a notable example when the disciples were all filled with the Holy Spirit at Pentecost. Anyone who does not have the Spirit of God has the Spirit of the devil and is defiled. A person cannot receive the Spirit of God until he is born of water and of the Spirit. The Holy Spirit gives a man power and wisdom to work and to understand the word of God.

Q. Why does He say "another"?

A. Because we have spoken of the Spirit of God which is given to the believers when they are born again. Now He gives the Comforter which is the Holy Spirit or the Spirit of truth, as we see in the following verses.

Verses 17, 18:

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you

Q. How shall we know when the comforter has come into our hearts?

A. The Comforter manifests all the godlikeness of Jesus into us. He gives us purity of heart and life and He will guide us into all truth. The Holy Spirit and the Spirit of truth which are one are like the sunlight. The Holy Spirit has the power to manifest Himself by different faculties, such as the Spirit of truth, the Spirit of wisdom, and the Spirit of holiness. People who put themselves in the right condition to receive the Holy Spirit will receive it just the same as they would receive the sunlight by getting under the rays of the sun. The Spirit of truth or the Holy Spirit is not the same as the Spirit of God, which is given to believers. The Holy Spirit brings forth fruit in these different faculties manifesting Himself in those who keep God's commandments and are His true servants.

Verse 19:

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

When Jesus says the world will not see Him any

more, He means that the worldly people will not see Him again in this dispensation. However, they will see Him at the time of the great tribulation when He cometh with clouds.

"Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so. Amen."

Verse 20:

At that day, ye shall know that I am in my Father, and ye in me, and I in you.

Q. In what day does that mean?

A. That means in the resurrection day or the day of the marriage. Here He sets forth our relation to Him as being the same as His relation to the Father. This relation comes to us through our redemption.

Verse 21:

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

The keeping of His commandments creates a love within us. The result is we will be loved not only of the Son but of the Father. When He manifests Himself within us we can do all the works that He did. By this power we will know that He has manifested Himself within us.

Q. What is the scriptural teaching on casting out devils or unclean spirits?

A. The one possessed has not the power to cast out unclean spirits but the disciples are given power to cast them out of others, for Jesus promised His disciples power over all the powers of the enemy, and nothing shall by any means hurt them.

Q. How do we know when we keep His commandments fully?

A. "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and heard that the Father sent the Son to be the Saviour of the world. Whosoever

shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.”—1 John 4:12-15.

Q. How can we know that we are loved by the Father?

A. Whenever we do anything for Jesus, we are loved by the Father because the Father does everything for the Son. We all know that when we feed the hungry and are interested in the poor, we please Jesus and have a feeling of the Father's love towards us. In Matt. 25:42, 43. we see what is meant by being loved of Jesus. Also, when we confess Jesus before men as the Redeemer, He will confess us before the Father and the holy angels.

Verses 22, 23:

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Q. How will the Father and the Son make their abode with us?

A. Through the Holy Spirit which comes from the Father and from the Son.

Verses 24-26:

He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being yet present with you.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

This shows how the apostles could write the scriptures so long after Jesus' ministry. For the Holy Spirit brought it to their remembrance the same as He is bringing it to our remembrance at this present time. The Holy Spirit also reveals to His disciples the hidden things of the time of the end, which are the doctrines of Jesus and His kingdom. Daniel wrote that "in the end the wise shall understand." Joel, the prophet, also said,

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

Verse 27:

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Q. What is meant by His "peace"?

A. It means the same peace that He had with God, for He said, "I do always those things that please Him." It is that peace which comes to us when we please God.

Q. What trouble and fear did He mean?

A. That which they knew would come if they preached His doctrine. They knew that the opposition they had already seen would become greater.

Q. How did Jesus take care of His disciples during the three years?

A. They got their living by collections. When He sent them forth He said, "Take nothing for your journey, neither staves, nor script, neither bread, neither money; neither have two coats apiece," for the laborer is worthy of his hire.

Verses 28, 29:

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice because I said, I go unto the Father: for my Father is greater than I.

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

Here He is still comforting their troubled hearts and rebuking them for their unbelief. Had they believed that He was the Saviour of the world, they would rejoice. He assures them that when they would see all things fulfilled concerning Him, they would know that He was Christ.

Verse 30:

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

He wouldn't be with them long. Judas, the prince of this world, would soon be at hand to betray Him, and he had nothing in Jesus—had no part in the redemption, and will become the King of the locusts in the great tribulation.

Verse 31:

But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, and let us go hence.

Q. What is the meaning of this saying?

A. Here we see that the relation between Jesus and the saints is the same as that between Jesus and the Father. The same thought of His love and obedience to the Father is here expressed when He says, "even so I do."

ST. JOHN 15.

Verses 1, 2:

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Q. What is meant by the branches?

A. All the children of God, those who are in Christ Jesus. All such who have received the word of God are the branches. All who willfully refuse to bring forth children for God, either in the material or the spiritual sense, are the branches that do not bear fruit. Everyone has his mission to perform for God from the least unto the greatest. Christ has said that whosoever shall bring forth one of these little ones shall in no wise lose his reward, but to bring forth this fruit requires a special purging and fitness. In either case whether material or spiritual, the children must be for God.

Verses 3-6:

Now are ye clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches. He that abideth

in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

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.

Q. Does it mean the second death when it says they shall be burned?

A. Yes; and shows what is to become of those who do not bring forth fruit for the kingdom of God.

Q. What is meant by "men gather them, and cast them into the fire, and they are burned"?

A. This means that as men gather the natural branches and destroy them in the fire, so those branches that do not bear fruit will be destroyed in the second death.

Verses 7-10:

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

As the Father hath loved me, so have I loved you: continue ye in my love.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

Q. Is the keeping of Christ's commandments a condition of our abiding in Him?

A. There is no other way to abide in Christ. This was the way in which Jesus pleased the Father. If a person does not keep these commandments, he remains in darkness and will bear no fruit, and is cast forth as the branch and burned.

Verses 11-14:

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, That ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends, if ye do whatsoever I command you.

The commandments of Jesus given to His disciples

by which they will be made partakers of the spiritual priesthood, may be seen in the following scriptures:

Mark 1:14, 15:

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: Repent ye, and believe the gospel.

Q. Is there any hope of salvation except by repentance?
A. None whatever. Repentance is emphasized by all the writers of the word of God. In the messages to the seven churches in Revelation they are urged to repentance.

John 3:5-7:

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

Q. What is this new birth?

A. This is the Spirit of God that comes into those who repent and believe on Jesus. "He that hath the Son hath life; and he that hath not the Son of God hath not life."

—1 John 5:12.

Matt. 28:18-20:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

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 always, even unto the end of the world. Amen.

Q. In what name shall they be baptized?

A. In the name of the Trinity—the Father, the Son, and the Holy Ghost.

Q. Is it necessary to continue in the observance of this command?

A. Yes; for Jesus said, "Teaching them to observe all things whatsoever I have commanded you."

Q. Did Jesus mean that they should *make* them disciples?

A. No; He said to teach them, and the Holy Spirit must do the rest.

Mark 16:15-18:

And he said unto them, 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.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Q. How can we know that we have this faith?

A. By the signs that will follow those who believe. Jesus said, "By their fruits ye shall know them." Again in John 14:12, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Matt. 11:28, 29:

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.

Q. Why are we commanded to take this yoke upon us?

A. This is to unite us to the true doctrines of Christ without which we cannot be His disciples.

Matt. 26:26-29:

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

For this is my blood of the new testament, which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Q. To what purpose is this command?

A. As a memorial of the death of Jesus, and His coming again, as we read in 1 Cor. 11:26, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

John 13:12-17:

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

Ye call me Master and Lord; and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them.

Q. Why did Jesus command the disciples to wash one another's feet?

A. It is this act by which they are taken into the full fellowship of the doctrine of Jesus. And it is to be observed when a person is saved and received into the fellowship of believers.

Mark 12:29-31:

The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Q. Why did Jesus emphasize these two commandments?

A. Jesus fulfilled them all, but these were His only two commandments, and when any other commandments conflict with them, they interfere with the doctrine of Jesus. When we keep these two commandments, all the others will be easy for us to keep, for then we are able to live the whole doctrine of Jesus.

John 13:34:

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

Q. Why did Jesus add this one?

A. Because love is the most necessary quality in the life of every disciple. We can have faith to remove mountains, but if we do not have love, it will profit nothing.

John 13:35:

By this shall all men know that ye are my disciples, if ye have love one to another.

Mark 13:37:

And what I say unto you I say unto all, Watch.

John 15:15:

Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Q. What does it mean when it says to lay down our lives?

A. Love is the source of our friendship and when we have love we are ready to do everything for Him, even to laying down our lives. As we read in Rev. 12:11, "And they loved not their lives unto the death." This also shows us what a high relationship we bear to Christ. He makes us more than servants and even calls us His friends which shows that we are partakers in the Sonship.

Verse 16:

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

Q. Who are those "chosen"?

A. There are many called but few chosen. All the chosen ones are those who have obeyed the call and are bringing forth fruit for the kingdom of God.

Q. Why shall we ask of the Father in the name of Jesus?

A. Jesus is our only mediator and advocate, and our

prayers will only be heard when we ask in the name of Jesus. If we abide in Him and His words abide in us, whatsoever we ask of the Father, will be given unto us.

Verse 17:

These things I command you, that ye love one another.

Q. Why did Jesus repeat this commandment so often?

A. Because it is this commandment that shows that we are His disciples and we cannot be His disciples unless we obey it.

Verse 18:

If the world hate you, ye know that it hated me before it hated you.

Q. Why did the world hate Him.

A. Because He testified against their traditions and worldly things and evil doings. He told them that if they were His followers they would do likewise, and the world would also hate them.

Q. Will anyone hate us if we love them and do everything for their good?

A. It will be just as it was with Christ. He did all the good for humanity He could and yet it hated Him. Doing good to worldly people for the sake of Jesus may only cause them to despise and hate us, yet Jesus said, "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven." When we do good and love our fellow brother, it puts the spirit of thankfulness and praise into our hearts.

Verse 19:

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

If we are loved of the world, we are not of God, for whosoever shall be a friend of the world is an enemy of God. But if we are chosen out or separated from the world, then we are hated.

Q. How much of the world can we have and still have God?

A. No man can serve God and mammon. While we are in the world and we deal with the world, we cannot get along without material things, yet we are clearly made

to understand that the world, that is "the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

Verses 20, 21:

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

But all these things will they do unto you for my name's sake, because they know not him that sent me.

Here Christ again emphasizes the fact that the world is not a friend of the children of God, and "all who will live godly in Christ Jesus must suffer persecution."

Verse 22:

If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

Here He is speaking directly to the Jewish nation.

Q. Does that mean that He revealed their sins to them?

A. No; He spoke to them of redemption. Before He came to them they had the law as a cover or protection, but He came and fulfilled the law and left them without a covering when they denied and rejected Him. That is the condition of everyone who rejects Christ Jesus. They have no covering or protection. Many are using traditions and church membership as a cloak for their sins but it won't cover them, and the shame of their nakedness will be seen in that day.

Verses 23, 24:

He that hateth me hateth my Father also.

If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.

Christ showed them by His works that He was the Messiah and they should have been convinced by these works. If they had accepted Him, the children of Israel

would have been those who would have populated the earth in this third dispensation.

Verse 25:

But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause.

They hated Him without a cause and they will also hate and kill the servants of God without a cause. Among themselves they will say that in this they are doing God's service.

Verses 26, 27:

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye shall also bear witness, because ye have been with me from the beginning.

When a person is always praying for forgiveness and never thanking God for anything that he has been given, it is a sign that he never had the Comforter and never can receive the Comforter while he is in that condition.

Q. What are some of the signs of having received the Comforter?

A. We will have the "oil of joy for mourning and the garment of praise for the spirit of heaviness." We will also have power to testify and witness; for Jesus said to the disciples just before He ascended, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

ST. JOHN 16.

Verses 1, 2:

These things have I spoken unto you, that ye should not be offended.

They shall put you out of the synagogue: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

This has reference to the saints' tribulation when the saints will be persecuted and killed. Those who will do the killing are the devil's agents and servants. They

will be composed of antichrists, Jews, members of secret orders, and such as hold to traditions in the denominations, and many others. The saints shall not be killed until they have fulfilled their mission.

Verse 3:

And these things will they do unto you, because they have not known the Father, nor me.

This is a warning to us of what is to come in the harvest. In the latter part of the present dispensation, we will remember these words which He spoke: "But these things have I told you, but when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you."

Verses 5, 6:

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou.

But because I have said these things unto you, sorrow hath filled your heart.

This verse shows how hard it was to make them understand. His going away filled their hearts with sorrow, but if He had not gone He could not have fulfilled the prophesy nor sent the Comforter to them.

Verses 7-11:

Nevertheless I tell you the truth; 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.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Of sin, because they believe not on me;

Of righteousness, because I go to by Father, and ye see me no more;

Of judgment, because the prince of this world is judged.

Q. How will the world be reprovod of sin?

A. The prince of this world was judged at the very day and hour that Christ was crucified. If Christ had not been crucified we would have no power over Satan. But His great sacrifice for sin gave Him the power over Satan, for now the broken law of God was honoured and judgment was passed on Satan.

Q. In what sense was the prince of the world judged?

A. When the devil was placed under condemnation, God limited him in the exercise of his power. Beyond that limit he cannot go and had the people not rejected Jesus, he would have had no power over them whatsoever. When Christ was casting out the devils from the man whom he found in the tombs, His power was known to them. They besought Him that He would not command them to go into the deep.

Christ's obedience to the Father's commandments in the mission of prayer and fasting gave Him complete power over the world and the evil spirits and triumphed over them. Satan knew Christ before this but he did not know His power. When Satan saw the strength and power Christ had to resist him, he was afraid. We will receive the same power to resist him at the time he will be cast out of the air into the earth. They will overcome him by the blood of the Lamb and the word of their testimony, and love not their lives unto the death. This is the "greater thing" that Christ said we shall do because He goes to the Father.

Verse 12:

I have yet many things to say unto you, but ye cannot bear them now.

Q. What was that they were not ready to bear?

A. It had reference to those things which were revealed to John on Patmos. They had not obtained that experience which should prepare them for these things.

Verses 13, 14:

Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine and shall shew it unto you.

Q. What did He mean by the things to come?

A. He meant that the Spirit will reveal the things of the coming kingdom and restore the full doctrine of Jesus. The power to do the mighty works of Christ will not only be shown to His disciples but they will be given power to perform them. This power shall consist in healing all manner of diseases, casting out all unclean

spirits, even to casting Satan out of the heavens or the air, into the earth and will bring great glory to Christ.

Verse 15:

All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you.

Q. Did Jesus always have this power?

A. He had this power before creation but it was given more abundantly when by the sacrifice of His life He redeemed the world and fulfilled the commandments of the Father.

Q. By what right are all things His?

A. He had all power except that of redeeming souls and when He had given His life for the world, this power was also given Him.

Q. Was the redemption price paid for the lost as well as the saved?

A. The price was paid for the redemption of the whole human family but they are given their own free will and if they do not accept this redemption, they are lost.

Verse 16:

A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father.

Q. What did He mean by "A little while"?

A. The first "little while" refers to the time He was in the tomb. The second refers to the forty days He would show Himself to them after His resurrection. Then He was to go up to His Father to remain until He comes again, at the end of the saints' tribulation.

Verses 18-20:

They said therefore. What is this that he saith. A little while? we cannot tell what he saith.

Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me; and again, a little while, and ye shall see me?

Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned to joy.

Q. In what sense did He mean that they would weep and lament?

A. This had reference to the whole dispensation of the Messiah but especially to the tribulation of the saints.

Q. When will this sorrow be turned into joy?

A. Immediately after the tribulation of the saints when they are taken to the marriage of the Lamb.

Verse 21:

A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish for joy that a man is born into the world.

Q. What will cause the tribulation of the saints?

A. When the virgins have been given the wings to go to the prepared place and the earth has swallowed the flood which the devil had cast out of his mouth after the virgins, then the dragon is wroth and will make war with the remnant of her seed which kept the commandments of God and the testimony of Jesus Christ. This will be the sorrow they will have during the saints' tribulation, but none of them shall be allowed to suffer more than ten days. Then their joy will follow them to the marriage of the Lamb, in which they will take part.

Q. Is the marriage of the Lamb similar to the marriage ceremony of our present time?

A. Yes; In marriages performed on this earth, the bride-groom shares his name and power with the bride when she becomes his wife. Marriages are for the purpose of bringing forth, for God said to Adam and Eve, "Multiply and replenish the earth." The object of the marriage of the Lamb is to give the bride His name. Christ is the spiritual name and Jesus is the redemption name, and in Revelation we read, "To whom that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving that he receiveth it." The object of this marriage is also to bring forth the second fruit during the millennium. The bride, which will then be the Lamb's wife, will be the teachers and preachers of Christ and of God to the growing nation. Those who compose the bride are the ones that shall be the priests of God and of Christ and reign with Him a

thousand years and shall preach to the growing nation who shall multiply the earth as the sands of the sea. No one need ask his brother, "Do you know Christ?" for all shall know Him from the least to the greatest.

Verses 22, 23:

And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

Q. In what day does that mean.

A. It means during the millennium which is the Lord's day of a thousand years.

Verse 24:

Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full.

Q. What is meant by asking in Jesus name?

A. They did not know anything about asking in His name before His ministry. But He shows them that now after He had received all power, their prayers are to be offered in His name and they would receive what they ask for. By fulfilling the commandments given Him by His Father, and dying upon the cross, He purchased the right for His people to ask through His name.

Verses 25-27:

These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

For the Father himself loveth you, because you have loved me, and have believed that I came out from God.

This shows that during the millennium, they will have His name as their name and anything they wish, they shall have without His praying the Father for it, for the Father will love them because they accepted and loved the Son and they shall rejoice, and their joy no man taketh from them.

Q. What does He mean when He says that He will not speak to them in proverbs?

years and shall preach to the growing nation who shall multiply the earth as the sands of the sea. No one need ask his brother, "Do you know Christ?" for all shall know Him from the least to the greatest.

A. A proverb is a sentence that contains the truth but does not declare it plainly. This is how Christ spoke to His disciples, and He says that in the day of the millennium He will not speak to them in that way but He will speak plainly to them of the Father.

Q. Is He praying to the Father for us at this time?

A. Yes; during the third dispensation, He is our mediator and advocate and is making intercession at the right hand of the Father. Romans 8:34 and 8:26:

Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Verses 28-30:

I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb

Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

Q. How did they get this understanding about Him?

A. The same Spirit that gives them the light, gives them this knowledge. For no man can say that Jesus is the Lord but by the Holy Ghost. Peter, in answer to the question as to who Jesus was, said, "Thou art the Christ, the Son of the living God." Christ said to him, "flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Q. If they were certain that He was the Messiah, why does it say that they all forsook Him and fled?

A. When Judas came with the officers and chief priests to take Christ prisoner, as Jesus spoke to them, they fell backward to the ground. He showed them His power here so as to let His disciples escape so they would not also be taken and killed. He wanted them to remain in the world that they might bring forth His doctrine and write of the works which He had done. For that reason Jesus said, "If therefore ye seek me, let these go their way," meaning His disciples, for if they had been killed with Christ, the plan of Jesus would have been changed.

Verse 33:

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer: I have overcome the world.

Q. How many were included in this?

A. He was speaking to His disciples but it also applies to all those who will have tribulation during the third dispensation. He speaks especially to those who have a part in the saints' tribulation during the seventy days allotted for it.

Q. Had He overcome the world at that time?

A. When He died on the cross and said, "It is finished," He completely overcame the world.

ST. JOHN 17.

Verse 1:

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee;

Q. Why did Christ always look up to heaven?

A. When we are speaking to a person, we always look into their face, and Christ looked towards the Father when He was praying to Him.

Q. When will the Son be glorified?

A. This glorification takes place at the time of the completing of redemption. Then the Father will glorify the Son for the work He has completed.

Verses 2-6:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

I have glorified thee on the earth: I have finished the work which thou gavest me to do.

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

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Q. Who are those whom the Father hath given Him?

A. All those who have received repentance from the Father and kept His word.

Q. How do we receive the knowledge that God is the only true God?

A. Through the Spirit of truth, for Jesus said, "when he, the Spirit of truth, is come, he will guide you into all truth." When Christ says He had glory with God before the world began, it shows clearly that He was before Abraham.

Q. Where was the glory which Christ had before the beginning of the world during the time He was here on earth?

A. The glory was with God the Father and remained with Him in the throne in heaven while Christ was on earth. He had to complete His mission here on earth and then ascend to the Father, when all power was given to Him in heaven and on earth; and He will remain there until the Father shall put all His enemies under His feet, as Paul says, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet."—1 Cor. 15:24, 25.

Verses 7-10:

Now they have known that all things whatsoever thou hast given me are of thee.

For I have given unto them the words which thou gavest me, and they have received them, and have

known surely that I came out from thee, and they have believed that thou didst send me.

I pray for them; I pray not for the world, but for them which thou hast given me: for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.

Q. Why does He not pray for the world?

A. Because He knows that the world will not come to Him and He prays only for those whom the Father has given Him. He prays for us and tells us to pray for the world. For that reason, the prince of the world hath no part in Him. When we pray for the world, we pray for the people in the world.

Verse 11:

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

This is the intercessory prayer that Christ sent up for us and He is still interceding in this way.

Q. How did He keep them in His name?

A. He kept them in His doctrine and none were lost but the son of perdition as is prophesied in the scripture.

Q. If Judas was condemned from the foundation of the world, how could he have a free will to betray or not betray Christ?

A. It was in the plan of God that someone of His disciples should betray Christ. Judas had the same privileges as the rest of the disciples but he remained impenitent and allowed the lust of the eyes and the lust of the flesh and the pride of life to rule him. He was a thief and chose his own lot. The plan of God provided the only begotten Son for a Redeemer for the good. The devil had a son of perdition for the evil, both of which were to give their lives to their causes. The devil had his sacrifice as well as God, and as Christ is called the Son of God, so is Judas called the son of perdition.

Verse 14:

I have given them thy word; and the world hath hated them, because they were not of the world, even as I am not of the world.

Full repentance means separation from the world and worldly things. When this is done, we will be hated even as Christ was for He was hated without a cause.

We are told not to lust after worldly things. The lust of the flesh, the lust of the eyes, and the pride of life are the things from which we must separate ourselves if we are completely redeemed.

Verse 15:

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil.

Jesus knows they cannot be taken out of the world until they have done that work which is allotted to them and have recorded His works for the following generations.

Verses 16-18:

They are not of the world, even as I am not of the world.

Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world.

Q. Why does He ask the Father to sanctify His own?

A. Sanctification is the setting aside and consecration of a person to the work and service of God. The setting aside is man's part and God's part is to make him holy. It is that holiness without which no man shall see the Lord as his Redeemer.

Verses 19-21:

And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they also may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

Here He prays for all those who are to believe on the word of God through all the dispensation, and that His work will be accomplished by these who will do as He has done. He says, "for their sakes I sanctify myself, that they also might be sanctified through the truth."

Verse 22:

And the glory which thou gavest me I have given them; that they may be one, even as we are one.

His object or purpose was not only that the world should believe but also that glory might come from it. After He has taken the bride out of the world, He will come with them as the armies of heaven on white horses with great power and complete victory. He shall then have a name written King of Kings and Lord of Lords. Then shall all see Him and the glory that He had before the foundation of the world.

Verse 23:

that I may be made perfect 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, and hast loved them, as thou hast loved me.

Here we see that He will make them perfect for the priesthood and then their love will be complete.

Verse 24:

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.

They are to be the preachers to the growing nation and they shall see His glory when He changes this corrupt and sin cursed world in preparation for the millennium. The people of the growing nation shall plant their vineyards and eat the fruit thereof and build houses and inhabit them, and they shall long enjoy the work of their hands.

Verses 25, 26:

O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.

He had completed the work for which he was sent. It was for His disciples that all His work was done. All through this chapter He is praying for His bride.

ST. JOHN 18.

Verse 1:

When Jesus had spoken these words, he went forth

with his disciples over the brook Cedron, where was a garden, into which he entered, and his disciples.

Q. Why did Jesus go to this place?

A. It was His place of prayer which had become familiar to His disciples as we see in the following verse.

Verses 2, 3:

And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

Judas, then having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

Q. Why didn't John write about the agreement between Judas and the Pharisees to betray Christ for thirty pieces of silver?

A. John was the last to write his gospel and it was his duty to write all that had been left unwritten by the other apostles. He was the favourite apostle and he was especially commissioned to do this work. For that reason, the gospel of John is somewhat different from the other gospels.

Verses 4-6:

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him stood with them.

As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

Q. Why did Jesus use His power in putting them backward to the ground?

A. It was done for the purpose of putting fear into those that came to take Him, so Jesus said unto them, "If ye therefore seek me, let these go their way:" meaning His disciples and all the followers of Jesus, fulfilling the scripture, "I will smite the shepherd, and the sheep of the flock shall be scattered abroad."—Matt. 26:31.

Verses 7-9:

Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none.

Judas was not one of those given to Him for He will not lose any of those who are given to Him by repentance. Those who do not fully repent are not given to Him.

Verse 10:

Then Simon Peter, having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

Q. Did they expect to have trouble when they took a sword with them?

A. In Luke 22:36, 38, Jesus said unto them, "But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. And they said, Lord, behold, here are two swords. And he said unto them, It is enough." This shows that they would soon have to protect themselves for they would not see Him for a little while.

Q. Why did Jesus rebuke Peter for using his sword?

A. In order to show that He would lay down His life willingly and was ready to do the Father's will even to drinking the cup of death. It also shows that His kingdom was not for this world, for Jesus said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to my enemies, but now is my kingdom from hence."

Q. What did He mean by saying that His kingdom was from hence?

A. He meant that His kingdom was the kingdom of the millennium and not of the third dispensation. The work of the third dispensation was the gospel of salvation in which He will select His bride who shall reign with Him in the priesthood.

Q. Why did He heal Malchus' ear?

A. To show His power as the Son of God, and also to save Peter from the punishment of the law, for He said, "They that take the sword shall perish with the sword."

Verses 12, 13:

Then the band and the captain and officers of the

Jews took Jesus, and bound him.
And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

Here it shows that the disciples had been given their freedom when Christ caused the officers and chief priests to fall to the ground.

Verse 14:

Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

Q. Why did he do that?

A. The Spirit of God spoke through him for he was the high priest that year. That was the last time that the Godhead honored the Jewish order and spoke to them through the high priest. That was the turning point from the law to the doctrine of Jesus. Never after that did God send His Spirit to them in that way to speak to them of salvation.

Verses 15-17:

And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

Then saith the damsel that kept the door unto Peter. Art thou not also one of this man's disciples? He saith, I am not.

Here we see that the protecting power of Christ was taken from them and the word of Jesus was fulfilled and the sheep were scattered.

Verses 18-23:

And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

The high priest then asked Jesus of his disciples, and of his doctrine.

Jesus answered him, I spake openly to the world:

I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

Why asketh thou me? ask them which heard me, what I have said unto them; behold, they know what I said.

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

Jesus answered the high priest according to the truth but it was not according to their expectations and they thought He did not honor the high priest because He did not use more courtesy.

Verses 24-27:

Now Annas had sent him bound unto Caiaphas the high priest,

And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

Peter then denied again: and immediately the cock crew.

These verses show how completely every word of prophecy was fulfilled concerning Jesus. Peter's denial of Christ proved how weak he was when the power of Christ was taken away.

The conclusion of John's record gives a complete understanding of the sacrifice that Jesus made for the sins of the world. He was crucified by the Jews whom He came to redeem. His last words, "It is finished," prove that He had completed the work His Father sent Him to do. All the prophecies concerning Him were fulfilled even to His burial when His body was laid in the garden in a new sepulchre where never man yet lay. But the first day of the week, early in the morning, He arose. Afterward appearing at least eleven different times to the believers. Then He was received up into heaven and sat on the right hand of God.

LUKE 9.

Verse 1:

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

Q. In what way did they have authority over the devils?

A. They had power to command the evil spirits and devils to come out of a man and not to dwell in him. They also had power to heal the sick and to cure diseases.

Q. Has the devil power to cause diseases?

A. There are many scriptures to show that the devil has the power to put sickness on people. The woman had a spirit of infirmity for eighteen years and was bowed together and could not lift herself up. Jesus cured her and said that the devil had had her bound for eighteen years. In Matt. 8:17 we read, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

Verse 2:

And he sent them to preach the kingdom of God, and to heal the sick.

We still have the power to heal the sick, or should have it, but very few preach the full kingdom of God.

Verse 3:

is my beloved Son; hear him.

ney, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

Q. Why were they not to take anything along with them for provisions?

A. Because the laborer is worthy of his hire. We read that those who preach the gospel should live by the gospel.

Q. Why were they not to have two coats apiece?

A. They were not to have two coats because He did not want them to become conspicuous by wearing clerical garb when they preach. He said to them, "Beware of the scribes which love to go in long clothing." He wanted them to dress plainly and not do things to be seen of men.

Verses 4, 5:

And whatsoever house ye enter into, there abide, and thence depart.

And whosoever will not receive you, when ye go out

of that city, shake off the very dust from your feet, for a testimony against them.

Q. What did He mean by this?

A. This was to indicate that they had given the people a chance to receive the word of God, but they would not do so. The disciples had then delivered their own souls and were free from the blood of those who would not accept the doctrines of Jesus.

Verse 6:

And they departed and went through the towns, preaching the gospel, and healing everywhere.

Q. When did this healing cease?

A. When they began to displace the commandments of Jesus by the traditions of men.

Verses 18-23:

And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

He said unto them, But whom say ye that I am? Peter, answering, said, The Christ of God.

And he straitly charged them, and commanded them to tell no man that thing;

Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

Q. What does it mean to "take up his cross daily"?

A. It means that we are not only to deny ourselves but to bear the stigma or reproach that is bound to come upon anyone who will follow Jesus. We must avoid all worldly and unnecessary things even though it is a cross for us to do so for the sake of Christ Jesus. If we are more fond of earthly pleasures and worldly interest, than of Jesus, we are not worthy to be His followers.

Verses 24, 25:

For whosoever will save his life, shall lose it; but

whosoever will lose his life for my sake, the same shall save it.

For what is a man advantaged, if he gain the whole world, and lose himself or be cast away?

This has reference to eternal life which Jesus will give to those who are willing to lose this life for Him and for His doctrine. If we are not willing to let go of the world, we will be cast away which means the second death.

Verse 26:

For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

This will take place when He calls His bride to the marriage. At that time He will be ashamed of all those who are ashamed of Him now. Their names are not written in the book of life, for they do not belong to Him.

Verse 27:

But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

This means that there will be some standing there when the kingdom of God is set up, who shall not taste of death. They are the ones who are just coming from the prepared place into Jerusalem being the virgins who belong to the bride. After their mission of bringing forth the children for the millennium, they return again to Jerusalem and are changed in the twinkling of an eye from the material to the spiritual body. This transformation will take place as soon as they have finished their mission of establishing the new nation. After this these virgins will be united with the priesthood taking their place with the bride.

Verses 28-34:

And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

And, behold, there talked with him two men, which were Moses and Elias:

Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said.

While he thus spake, there came a cloud, and overshadowed them; and they feared as they entered into the cloud.

These verses show that Christ was more than an ordinary man for He was transformed by the Holy light from above.

Q. Were Moses and Elias in their spiritual or material bodies?

A. They were in spiritual bodies. The power of spiritual sight was given to the disciples that they might see them. We know that they were not in the material because the body of Moses was not resurrected until Christ was resurrected, for it says of Christ that He became the first fruits of them that slept.

Verses 35, 36:

And there came a voice out of the cloud, saying, This

And he said unto them, Take nothing for your jour-

And when the voice was past, Jesus was found alone.

And they kept it close, and told no man in those days

any of those things which they had seen.

In these verses we have another witness of God given to Christ's Sonship. The Father here gave witness unto the three apostles who were with Christ and told them to hear Him, which was the full word of God to man.

Verses 38-42:

And, behold, a man of the company cried out, saying,

Master, I beseech thee, look upon my son; for he is mine only child.

And lo, a spirit taketh him, and he suddenly crieth

out; and it teareth him that he foameth again; and bruising him hardly departeth from him.

And I besought thy disciples to cast him out; and they could not.

And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

Q. Why could not the disciples cast out the devils?

A. Because they did not have the faith. For this reason Jesus calls them a faithless and perverse generation. Mark tells us that the disciples asked Jesus why they could not cast out the devils, and Jesus said unto them, "This kind can come forth by nothing, but by prayer and fasting." They were lacking faith to receive the power of Jesus to cast out devils, and did not yet understand the purpose for which Jesus had fasted in the wilderness.

Verses 43, 44:

And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

Q. Why were they amazed at the mighty power of God?

A. They had never seen God's power manifested in this way. They were living on traditions and could not understand with what power Christ did these things. They knew that evil spirits could only be cast out by the power of God.

Q. What did He mean by saying, "Let these sayings sink down into your ears"?

A. He meant that they should remember that God's power was always the same, and that in the future they should understand that all power was given to Him in heaven and in the earth and that His enemies will be put under His feet.

Verse 45:

But they understood not this saying, and it was

hid from them, that they perceived it not: and they feared to ask him of that saying

Q. Why was this hid from them?

A. It was hid from them because unbelief had blinded their eyes. Jesus said to Nicodemus, "If I have told you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?"

Q. Why did they have so much unbelief?

A. Because Satan was working so hard against the righteous power and the godliness that was in Jesus the same as he is doing to-day.

Q. How much power has Satan?

A. Satan is the prince of the world and a prince has great power. All the people in the world who are his agents, add to his power and that gives him such great influence over the people. He presents himself to them in so many forms in which to deceive them. He goes about like a roaring lion. He transforms himself into an angel of light. He makes worldly and sinful things appear so beautiful and harmless and attractive that many fall into his snares and evil devices unawares. Every person who thus falls into his power adds to his strength. He is at this time causing great bloodshed on the earth and will continue to rule the earth, causing wars and strikes and bloodshed until that great war will take place when he will be cast down on the earth and his power to navigate the air will be taken away from him.

Verses 46, 47:

Then there arose a reasoning among them, which of them should be the greatest.

And Jesus, perceiving the thought of their heart, took a child and set him by him.

Q. Why did the disciples inquire as to who should be the greatest?

A. They wanted to receive a promise from Christ to give them a high position in the kingdom He was to set up.

Q. Are there special places for certain ones in the kingdom?

A. Christ told them that to sit on His right hand and His left was a privilege that was the Father's to give, and the Father would bestow this honor upon those to

whom it belonged. Those who are the greatest workers for God in this world are the ones who will be fitted for the highest places in His kingdom. This is seen by the parable of the talents when He said to the one that had ten talents, "Have thou authority over ten cities."

This is also true with evil doers. The ones who are the greatest workers of evil on this earth will be given the highest positions in Satan's domain during the time Satan and the locusts will do their work. These locusts are to have a king over them, who shall have been the greatest murderer of innocent blood. We see by this that the evil power gives the highest position to the one who has done the most evil.

Verse 48:

And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

Q. What is meant by receiving this child in His name?

A. When we see a neglected and mistreated child realizing it is heir to the kingdom of God and we take it unto ourselves bringing it up to be a child of God, we are receiving it in His name and at the same time receiving Christ and His Father.

Q. How does becoming least bring greatness?

A. Those that have the least esteem and honor from the world but are rich in spiritual things will be great in the kingdom of God. Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he."

Verses 49, 50:

And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

And Jesus said unto him, Forbid him not: for he that is not against us, is for us.

Q. Where did they get the power to cast out devils if they were not following Jesus?

A. They got the power from their belief on Him and they were just as much His disciples as those who followed Him. Jesus said, "There is no man which shall

do a miracle in my name, that can lightly speak evil of me.'—Mark 9:39.

Verses 51-56:

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,

And sent messengers before his face: and they went, and entered into the village of the Samaritans, to make ready for him.

And they did not receive him, because his face was as though he would go to Jerusalem.

And when his disciples, James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

Q. Did they have the spirit of God when they said those things?

A. They had a spirit of vengeance and that is the spirit of evil. It presented itself to them in their thoughts although in their hearts they had the Spirit of God and followed Jesus. For this spirit of vengeance, Jesus rebuked them.

Q. Does the Son of man destroy men's lives during the great tribulation?

A. Yes; that will be when there shall be no mercy and His wrath is being poured out on those who have not repented. While there is salvation, He does not destroy anyone but saves all those who repent.

Q. Who destroys the lives of the people now?

A. Those who destroy the earth. The devil or his agents in the flesh are destroying the lives of men.

Q. When there are great earthquakes and storms and many people are killed, whose work is it, that of God or of Satan?

A. God merely permits these things to be done. The devil is the ruler of the earth and brings these things about whenever the Lord permits it. Through His

mercy God forbids the devil to do those things, but sometimes in His wrath He permits them to be done in order to bring sinners to repentance.

Verses 57, 58:

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

Q. What was this man's purpose in wanting to follow Christ?

A. He had in mind the material life. Jesus said, "Except a man forsake father and mother, yes all that he hath, he cannot be my disciple." Christ in this way rebuked him for He knew that he just wanted to follow Him in order to have his living.

Verses 59, 60:

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

Q. What did He mean by "Let the dead bury their dead"?

A. He had reference to the spiritual dead in the material body. The friends of this man's dead father were spiritually dead because they paid no attention to Christ and His doctrines. He rebuked this man in this way because He did not want him to let anything come in his way of preaching the gospel. We should drop everything and preach the gospel when we are called to do so.

Verses 61, 62:

And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

Q. What does this parable teach?

A. A person who puts his hand to the plow has begun to cultivate his heart and thoughts through the doctrines of Jesus Christ. His spiritual life has just started and

the light of the spiritual things is just beginning to shine upon his mind. If he looks back from this spiritual cultivation to the material or worldly things and goes back to them, he is not fit for the kingdom of God. As soon as he turns back, he stops cultivating his heart and mind and he is then excluded from the bride or the church. Christ shows what becomes of a man who turns back when He tells of the unclean spirits that has gone out of the man and seeks for seven other spirits more wicked than himself to enter into him again making him that much worse than before. To follow Jesus, means to cultivate our hearts by means of His doctrines. We cannot expect a harvest unless we cultivate the soil, and we cannot be a partaker in Christ's kingdom without cultivating the heart and mind.

LUKE 10.

In this chapter we see that the Lord was sending out the second group of seventy followers who were to labor for Him. The first group had finished their mission, and we have a full account of their doings.

Verse 1:

After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

Q. Why were they sent forth two by two?

A. Because when two people are united in prayer, they have the promise that whatever they shall ask, shall be given providing it is for the glory of God. That gives them power over the unclean spirits.

Verse 2:

Therefore said he unto them, the harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

Q. In what period of time does this harvest take place?

A. In the latter part of this third dispensation when the harvest will be the greatest and He finds the laborers are few. Therefore He commands the saints to pray that the Lord of the harvest will send forth laborers into His harvest.

Verse 3:

Go your ways: behold, I send you forth as lambs among wolves.

In this verse He commands His servants to go forth with the meekness of a lamb.

Verse 4:

Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

Here He tells them to carry no extra provisions with them for they will have all their needs provided.

Q. Why does He tell them to salute no man by the way?

A. When He tells them to salute no man by the way, He does not mean that they should not say "Good morning" or pass the time of day with a person whom they might meet on the way. But He meant that they were not to stop a person whom they might meet and start talking religion to them, for this person might go before them and tell the people in the cities that they were coming to preach Jesus who claimed to be the Son of God. This person might influence the people against the apostles. Whereas if they did not announce the purpose of their mission, the people would be more apt to receive their testimony.

Verses 5, 6:

And into whatsoever house ye enter, first, say, Peace be to this house.

And if the son of peace be there, your peace shall rest upon it, if not, it shall turn to you again.

This shows the manner of salutation the saints should use.

Verse 7:

And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

Christ makes no distinction here as to the nature of the things that they were to eat but He bids them eat anything that may be set before them. "If any of them that believe bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake."—1 Cor. 10:27. This shows us that neither Jesus nor the apostles designate anything as being unclean.

Verses 8, 9:

And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein and say unto them, The kingdom of God is come nigh unto you.

When anyone with authority from God speaks unto the people, it is a sign that the kingdom of God has come nigh unto those to whom the word of God is spoken.

Verses 10-12:

But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

They were told to wipe off the dust which cleaveth to them in order that they might not defile themselves with the unclean and evil things of their city. This shows that they were free from their blood. The dust indicates the vileness and unbelief of the people. After the disciples had performed their duty persuading the people to repentance, they were free from their blood. The kingdom of God had been in their very midst and they received it not.

Q. Why should it be more tolerable for Sodom than for that city?

A. Because to this city was given the full doctrine of Jesus and they would not accept it, while in Sodom they did not even have the law of Moses, having only the law of their conscience. In the judgment day the people of Sodom will be cast into the second death. In their resurrection they will not receive according to their works since they only knew they were to die. They will die the second death, but they shall not receive according to their works. But the people in this city who will not receive the apostles, will receive according to their works when they die the second death, and their death is much worse than the death of the people of Sodom, for they will come into shame and everlasting contempt.

We have many striking examples of dying the physical death. Some people die quickly while others have a slow lingering death with pain and much misery. We see this same condition in the second death which is the death of the soul. The wicked shall be rewarded according to their works, for they have had light and understanding about the doctrine of Jesus. "He that knew his Lord's will and did commit things worthy of many stripes, shall be beaten with many stripes, but he that knew not and did commit things worthy of few stripes, shall be beaten with few stripes."

Verses 13-16:

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

But it shall be more tolerable for Tyre and Sidon at the judgment than for you.

And thou, Capernaum, which are exalted to heaven, shall be thrust down to hell.

He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

Q. What judgment will the people of such cities as these receive?

A. The same condemnation is passed upon all the three cities: Bethsaida, Chorazin, and Capernaum. Their punishment consists in being cast down into the second death or utter destruction.

Q. Why this great condemnation?

A. Because of the great light of salvation that came to them and they rejected it. For when they despise the disciples and their doctrine, they despise Jesus, and if they despise Jesus, they despise Him that sent Him.

Verse 17:

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

These were the seventy disciples which He had sent out two by two.

Q. Do all the people have unclean spirits to be cast out?

A. All have unclean spirits to be cast out except those who have the Spirit of God. The agencies of the devil are very active, putting diseases and plagues upon the people. When Jesus healed them, He cast out the evil spirits.

Verse 18:

And he said unto them, I beheld Satan as lightning fall from heaven.

This has not taken place yet, but will come to pass when the war will take place in the air and the devil and his angels are overcome by Michael and his angels. He will be cast into the earth and his angels with him. They will then navigate as frogs.

Verse 19:

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

This occurs just before God commands Michael and his angels to cast Satan and his angels down into the earth. But after this Satan will have great wrath and will persecute the saints. Then Satan will be given great power over all the earth for forty-two months.

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

And he opened his mouth in blasphemy against God, to blaspheme his name; and his tabernacle, and them that dwell in heaven.

And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues, and nations."

Verse 20:

Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Q. What do we understand by "your names are written in heaven"?

A. It means that all those whose names are written in heaven belong to the bride class and are entitled to the priest hood. Unless their names are written in heaven, they can in no wise enter into heaven.

Q. Where is this book of life kept?

A. It is kept in heaven before the throne. God is the person who draws everyone to Christ and He is the bookkeeper. The Lamb has power to open the book and unloose the seals thereof but the Father writes the names. In Rev. 11:19, we read,

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.

Q. Is a person able to cast out devils without having his name written in the book of life?

A. Yes; by faith in Christ, for God shall honor that faith regardless of who speaks it. Jesus said that in the last day, many shall say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7: 22, 23.

Many such persons can cast out devils and yet not have part in the first resurrection; that is the case with many ministers who belong to the secret orders. They may have brought many people unto Christ and yet not have their names written in the book of life. When our names are written in the book of life, it makes us partakers of the kingdom. They are not in His hands until their names are written in the Lamb's book of life.

If a minister is a member of a secret order and he turns away from it, his righteous deeds are remembered and he will then be rewarded for the souls he has brought to God. If not, all his righteousness will not be remembered. Many of these people are not able to return to God because they have gone beyond repentance and only through the earnest prayers of godly people can they obtain repentance. "The effectual fervent prayer of a righteous man availeth much."—James 5:16.

Verse 21:

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.

Q. Why did God hide these things from the wise and prudent?

A. Because their's is a knowledge of worldly things and of evil doings. They became exalted and puffed up and are not willing to humble themselves. But the babes are those who are meek and humble before God and so He unfolds His truth to them.

Verse 22:

All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

Q. To whom is the Father revealed?

A. The Father is revealed only to those who come to Him through the Son.

Verses 23, 24:

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Q. Why does He call them blessed?

A. Because they see with the prophetic eye the mysteries of the kingdom. The angels desired to look into the things of the coming kingdom and could not.

Q. When we are told that angels desired to look into these things and could not, does that mean that they did not have the intelligence to do so?

A. No. But it means that the angels are but messengers of God and their purpose is to carry forth the words of God to those who are heirs of salvation. They receive power from the Father for whatever work He wishes them to perform.

Verses 25-28:

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

He said unto him, What is written in the law? how readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul,

and with all thy strength, and with all thy mind, and thy neighbor as thyself.

And he said unto him, Thou hast answered right: this do, and thou shalt live.

Q. Did He mean that if we kept this commandment, we would live by it?

A. He meant that by keeping this commandment he would be keeping all the others and by so doing he would live.

Verses 29-37:

But he, willing to justify himself, said unto Jesus, And who is my neighbor?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves.

And he said, He that showed mercy on him. Then said Jesus, unto him, Go, and do thou likewise.

Q. What truth do these verses contain for us?

A. They show us that unless we have the Spirit of God within us, we cannot love our neighbor as we should. It clearly shows that this kind of service is different from most of the works of charity of which secret orders and denominations boast.

Q. Can anyone love God above all things and not love his neighbor?

A. No; for those who are obedient to the traditions and by-laws of secret orders love only the members of their order. Anyone who is not a member of the order to which these persons belong, is not loved by these people and they will do nothing for him. When we keep the commandments of Jesus, we cannot possibly keep the man-made laws and commandments of secret orders, for in obeying Christ we must love all people as ourselves. The commandments of Christ bring all the secret orders under condemnation.

Verses 38-42:

Now it came to pass, as they went, that he entered into a certain village: and a certain woman, named Martha, received him into her house.

And she had a sister called Mary, which also sat at Jesus feet, and heard his word.

But Martha was cumbered about much serving, and came to him and said, Lord, doest thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

But one thing is needful: and Mary hath chosen that good part which shall not be taken away from her.

Q. Why was Mary commended and Martha rebuked?

A. Mary had her heart and mind on spiritual things which she made her first duty, while Martha allowed the material things to weigh so heavily on her that she became annoyed and vexed about them. She found fault with her sister and was rebuked for doing so. Mary had chosen the good part by taking advantage of her privilege of listening to the words of Jesus, and He would not send her away to attend to the material things. The spiritual things were uppermost in her heart.

LUKE 11.

Verses 1-4:

And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said

unto him, Lord, teach us to pray, as John also taught his disciples.

And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth.

Give us day by day our daily bread.

And forgive us our sins; as we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Q. Has this prayer a new meaning?

A. Yes; we could not say "Our Father" except through Jesus. Before He came, we did not bear the relation to God that we now bear through Christ Jesus. Through our redemption we become the adopted sons of God.

Q. What is meant by "thy kingdom"?

A. It refers to the Son's kingdom of the millennium; that is the time when His will shall be done on earth as it is done in heaven. This is also the kingdom of God which is given to Christ to rule over with His bride.

Q. Is it wrong for us to store up food and supplies for the future?

A. Christ teaches us to pray for our bread day by day but not any more than that. He does not teach us to store up things for our material needs. We are not to worry or borrow trouble concerning the future. If we worry, we don't trust, and if we trust, we won't worry.

Q. "Lead us not into temptation" means what?

A. God does not lead us into temptation but He permits temptation to come upon us if he sees fit to do so. He let Job be tempted by Satan almost unto death which was only to prove his patience as an example for us. This prayer means not to let Satan lead us into temptation.

Verses 5-8:

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

For a friend of mine in his journey is come to me, and I have nothing to set before him?

And he from within shall answer and say, Trouble

me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

These verses contain a lesson in persistence. We are to continue to ask God for that which we need and He will surely grant us everything according to His will. When we receive assurance from God that He shall give us what we pray for, we ought then to thank Him and wait for the fulfillment. When we receive assurance that a certain thing will be done, it is the Holy Spirit speaking to us. If we do not listen, we are not worthy to have our prayers answered. These verses also show how freely and willingly the Father gives the Holy Spirit to all who seek Him, but we must be disciples of Christ in order to receive Him.

Verses 9-13:

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

Or if he shall ask for an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Q. Why should we have the Holy Spirit?

A. We need Him to reveal all things unto us. He will take all the things of Christ and show them unto us and there are many things we could not understand except for the Holy Spirit. He also helps us to pray for "he maketh intercession for us with groanings which cannot be uttered."

Verses 14-20:

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

But some of them said, He casteth out devils through Beelzebub the chief of the devils.

And others, tempting him, sought of him a sign from heaven.

But he, knowing their thoughts said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore they be your judges.

But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

These verses show to what extent people are possessed with devils. This man whom Jesus was healing had a dumb devil. When a child is born dumb, it is a sign that the parents allowed the unclean spirit to enter into the child before it was born. Birth marks are also a sign that the devil had an influence over the parents of the child during some time before it was born.

Q. How does the devil have so much power?

A. Because we surrender our power by yielding to him and this makes him much stronger. He had been ruling the world from generation to generation and his power will continue until the millennium.

When the saints who belong to the priesthood or the bride, have been taken away, Satan is given power for a little while again, in order to complete his work on the remaining population of the earth. When Christ told the people that the kingdom of God had come upon them, He meant to show them how near they were to seeing the truth and yet they would not comprehend. The Son of God was right in their midst, yet they believed Him not.

Q. To what does the "finger of God" have reference?

A. When He said that He cast out devils by the finger of God, He meant that He cast them out by the power of God. Jesus was always following the Father's direction.

Verses 21-26:

When a strong man armed keepeth his palace, his goods are in peace:

But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house, whence I came out.

And when he cometh, he findeth it swept and garnished.

Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

When the unclean spirit is gone out of a person, he is at liberty to enter into others. These people into which it enters immediately become the devil's agents. When they re-enter, that person is in a worse condition than he was before and for that reason the second repentance is so much harder than the first.

Verses 27, 28:

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

But he said, Yea rather, blessed are they that hear the word of God, and keep it.

This woman was praising Mary for bringing forth Christ but He shows her in His answer how much more highly He esteems all who hear and obey the word of God. He emphasizes the thought that hearing and keeping the word of God is more important even than being the mother of the Son of God. At another time, when told by the disciples that His mother and brothers were outside and wanted to see Him, Jesus said unto

them, "whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Although Mary is a type of the virgins that will go to the prepared place, yet she is not given any more credit in the kingdom than those who know and do the will of the Father.

Verses 29-32:

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

The men of Ninevah shall rise up in the judgment with this generation and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Here Jesus speaks of Solomon the greatest and wisest king of Israel, whose name reached the Queen of Sheba. She was so interested that she came to see and hear him. He told her of the salvation that was to come through Christ. When Jesus says that a greater than Solomon or Jonah was here He is referring to Himself. He shows how much greater was their responsibility than that of the people of Nineveh and how much greater their judgment will be.

Q. What was the sign of Jonah?

A. It was his message to them that the city would be overthrown in forty days. Just as Jonah said unto the people of Nineveh, "Yet forty days, and Nineveh shall be overthrown," so will the servants of God give the message to this generation when the time comes. Those who do not repent at the sign given them, will have to go through all the tribulation.

Q. What was the meaning of the saying, "The queen of the south shall rise up in the judgment with the men of this generation and condemn them"?

A. This is because the queen repented of her misdeeds when she heard the wisdom of Solomon and became one of the saints.

Q. Why will the men of Nineveh rise up in judgment and condemn this generation?

A. Because they also repented at the preaching of Jonah and became saints and were partakers in the redemption of Christ as well as the disciples who had been sinners.

Verse 33:

No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candle stick, that they which come in may see the light.

This tells us that when we are given light on the scriptures we should not hide it away but give it out to the people.

Verses 34-36:

The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body is also full of darkness.

Take heed therefore that the light which is in thee be not darkness.

If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Here He speaks about the light that the word of God gives to the chosen ones or the believers. When a person known the will of God, and keeps His commandments, he lives and walks in all the light he has and there is no darkness in him.

Verses 37-39:

And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter:

but your inward part is full of ravenings and wickedness.

The Pharisee thought Jesus was unclean, because He did not wash His hands before dinner, thus failing to observe the old Jewish tradition. This law of cleanliness was not a commandment of Moses but it had been observed by the people and had become a part of their religion. Christ rebuked them for such carefulness concerning the outward condition while they neglected the heart and life. He sought to turn their thoughts away from material to spiritual things and He taught the necessity of being made clean, through His teachings and doctrines. This is the only way to have the heart made pure.

Verses 40-44:

Ye fools, did not he that made that which is without make that which is within also?

But rather give alms of such things as ye have: and, behold, all things are clean unto you.

But woe unto you Pharisees! for ye tithe mint and and rue all manner of herbs, and pass over judgment, and the love of God: these ought ye to have done, and not to leave the other undone.

Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

Here He speaks to the different classes and professions showing them that they are spiritually dead and those who walk over them do not know they are there. He rebukes them in their love for worldly things and the seeking of worldly honor. They sought for the prominent seats in the synagogue, and recognition in public places. They failed to be humble and to give alms to help the poor and needy and to consider the love, and judgment of God before anything else.

Verses 45-48:

Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also. And he said, Woe unto you also, ye lawyers! for ye

lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

Woe unto you for ye build the sepulchres of the prophets, and your fathers killed them.

Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

Here He rebukes the lawyers for their unfair dealings in requiring things of the people that they themselves would not do. He also charged them with endorsing the evil of their fathers who killed the prophets.

The building of the sepulchres is their outward display of righteousness.

Verese 49-54:

Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation:

From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

Q. What did He mean when He told the lawyers that they had taken away the key of knowledge?

A. These lawyers were the people who understood the scriptures and they misinterpreted the word of God to the people and did not give them the truth. They added their traditions which gives for laws the commandments of man.

Q. Why will all the innocent blood be required of this generation?

A. This blood has never yet been avenged but it will be required of those in the great tribulation, because they heard and were taught the full doctrine of Jesus with the greatest understanding. They turned away from God's salvation and kingdom, hardening their hearts against repentance.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"
—Rev. 6:9, 10.

This is what makes their condemnation so great as the scripture sets forth in Rev. 9:5, 6:

And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

LUKE 12.

Verses 1-3:

In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

Therefore whatsoever ye have spoken in darkness shall be heard in the light: and that which ye have spoken in the ear in closets shall be proclaimed upon the house tops.

Here Jesus shows that the sins done in secret will be shown openly unless repented of. But if the evil-doers repent and receive forgiveness, then these wrongs are all blotted out.

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden

things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."—I Cor. 4:5.

Verses 4, 5:

And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

But I will forewarn you whom ye shall fear: Fear him which after he hath killed hath power to cast into hell: yea, I say unto you, Fear him.

Q. Who is the one who has power to kill and then cast into hell?

A. This is God. The agencies of the devil have the power to kill the material body but they have no power to cast the soul into hell. He tells us not to fear the murderers of the body for they cannot murder the soul but we are to fear God for He has the power to cast us into hell, which is the second death.

Verses 6-9:

Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

But he that denieth me before men shall be denied before the angels of God.

Christ shows us here that we are very dear to God who has so great an interest in us that He even knows the number of the hairs of our head.

Verse 10:

And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

To blaspheme against the Holy Ghost is to take an oath to be loyal and obedient to the commandments made by man and disregard the commandments of Christ. This is the sin which is unto death. The reason it shall not be forgiven is because a person who has thus blas-

phemed cannot have his prayers answered. People who have taken this oath to be loyal and obedient to the commandments of man can only receive repentance through the prayers of the righteous. They can never receive it through their own prayers because they are not heard when the Holy Spirit has departed from them. That is why very few of the members of secret orders who have taken such terrible oaths will be saved. See Page 114.

Verses 11, 12:

And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

For the Holy Ghost shall teach you in the same hour what ye ought to say.

The Holy Spirit will teach us what we should answer those in authority who rebuke us for our testimony of Christ. This is the promise given to all disciples throughout this dispensation, but it has special reference to the time of the saints' tribulation. We are not to premeditate how we shall answer but depend on the Holy Ghost to give us the words which we are to utter.

Verses 13-15:

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

And he said unto him, Man, who made me a judge or a divider over you?

And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Q. What is the purpose of these verses?

A. They are here to show that whenever we take hold of spiritual things and of the doctrine of Jesus, we must keep them separate from material things. We also have a warning given against covetousness, for the real value of life is in spiritual things.

Verses 16-21:

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully;

And he thought within himself, saying, What shall

I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God.

This parable shows what happens to those who heap up worldly treasures and neglect to give God any of their time and attention, planning only for material and worldly things. His disciples were not to boast of the places that they should occupy in the coming kingdom. Their greatest concern should be to give God all the praise and glory, since all their prospects were the results of grace through the redemption of Christ Jesus. In Luke 17:10 He said to them, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

Q. Has this parable a special meaning for this time?

A. Yes; it has special reference to the end of this dispensation. It is a special warning to the merchant's addressed in the third chapter of Revelation: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."—Rev. 3:17, 18.

Verses 22, 23:

And he said unto his disciples, Therefore I say unto you. Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

The life is more than meat, and the body is more than raiment.

If we are to be His disciples, we must learn to do these things. We can so absolutely trust in Christ that we will take no anxious thought of what we are to eat or to wear, for He has promised to provide for us.

Verse 24:

Consider the ravens: for they neither sow nor reap; which neither can have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

Here Jesus shows how God feeds the birds of the air and even the birds which are the least attractive and of the least value to us. If God then provides for these, He will much more fully provide for those who are His servants.

Verses 25-28:

And which of you with taking thought can add to his stature one cubit?

If ye then be not able to do that thing which is least, why take ye thought for the rest?

Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven, how much more will he clothe you, O ye of little faith?

These verses further emphasize God's care for His people if they only have the faith. Solomon is here referred to as an example of splendour and grandeur, of gorgeous apparel and luxury; but Christ tells us that even Solomon could not be arrayed like a lily of the field which God hath clothed.

Verses 29, 30:

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

If we borrow care and trouble over these necessary things of the material life, we are no better than the nations of the world.

Verses 31, 32:

But rather seek ye the kingdom of God: and all these things shall be added unto you.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Q. What is to be our first concern?

A. Our anxiety shall be about the Father's kingdom to which the chosen and faithful have been invited. These have been promised all necessary things, for God knows that they have need of these things and He will provide.

Q. Why does He say "little flock"?

A. The faithful of this generation are recognized by God as a little flock. They are the first fruit, and surely it is a little flock compared with the second fruit of the millennium.

Verse 33:

Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

Q. What is meant by "bags which wax not old"?

A. In those days bags were made of skins of animals into which people put their treasures and buried them in the earth. These bags wore out and decayed and the treasures they held became corrupted. Hence Christ tells them to lay up treasures for themselves in heaven which will not wax old.

Verses 35-38:

Let your loins be girded about, and your lights burning;

And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

Blessed are the servants, whom the Lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

This has special reference to the time when He will

come and gather His bride and take them to the marriage supper.

Verses 39, 40:

And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

The time for watching referred to is now during the dispensation of the Messiah. Christ warns us to be ready at all times for His coming. We cannot tell when it will be, and if we put off salvation we may be too late.

Verses 41-48:

Then Peter said unto him, Lord, speakest thou this parable unto us, or even unto all?

And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?

Blessed is that servant, whom his lord, when he cometh, shall find so doing.

Of a truth I say unto you, that he will make him ruler over all that he hath.

But, and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and be drunken;

The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers

And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Christ makes us all watchmen. All those who have received the doctrines of Jesus must become watchmen,

and unless they bring forth fruit they shall be cut off. He also shows the responsibility that comes to those who receive the light and do not repent. He shows that their punishment will be according to their opportunities. For that reason, he will require of this generation all the innocent blood that was shed from the time of Abel, because they have had the greatest light.

Q. What will be the degree of punishment?

A. This punishment shall be the second death. Those people who were wicked and knew not, will soon perish in the second death, but those people who were wicked and knew, will linger in dying until the full measure of their works will be given them.

Q. What will be done to the watchful servants?

A. They will reign with Christ over His household when He comes. They will belong to the priesthood nation during the millennium.

and be the preachers of God and of Christ to the growing

Verses 49, 50:

I am come to send fire on the earth; and what will I, if it be already kindled?

But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

This has reference to the cleansing fire which is already kindled and was kindled with the coming of Christ.

Q. What is the baptism which He speaks of?

A. The baptism referred to was the suffering and death that awaited Him, and He was uneasy and anxious for it to be accomplished.

Verses 51-53:

Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

For from henceforth there shall be five in one house divided, three against two, and two against three.

The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother, and

the mother in law against her daughter in law, and the daughter in law against her mother in law.

All those who would accept His doctrine would have to expect difficulties and divisions in their own family

and in the world. Many families are divided because one member is a follower of Christ and the others not. These conditions which prevail today are the fulfillment of the words of Jesus.

Verses 54-56:

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

And when ye see the south wind blow, ye say, There will be heat: and it cometh to pass.

Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

Q. What is meant by "this time"?

A. It means the time of the Messiah. They should have been waiting and looking for Him, as everything was ready for His coming. All through the ages prophets had spoken of His coming, but they were so blind that they paid no attention to anything that was spiritual. Their selfishness and love of worldly luxury and worldly positions so occupied their minds that they gave little thought to religious things, and then only to traditions. Conditions around us as well as the scriptures, are pointing to the end of this dispensation, and yet very few people are taking heed of this truth. The reason for their lack of interest in the second coming of Christ is that so many are tied to traditions and secret orders. Jesus called them hypocrites because they could discern the face of the sky and the earth but could not see the sign of the time of His coming.

Verses 57-59:

Yea, and why even of yourselves judge ye not what is right?

When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him: lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Our difficulties should be settled among ourselves and we should not go to court. The spiritual application

here is that if we do not make our peace with God, we will have to pay every mite of the penalty of our sins when we come to judgment.

LUKE 13.

Verses 1-5:

There were present at that season some that told of the Galileans, whose blood Pilate had mingled with their sacrifices.

And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

I tell you, Nay; but except ye repent, ye shall all likewise perish.

Or those eighteen, upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

I tell you, Nay; but except ye repent, ye shall all likewise perish.

The Jews thought that because of the violent opposition of the Romans, the tower of Siloam fell upon them, in other words, that God had killed eighteen persons for their wickedness. Christ told them that it was not so, but that they should all repent or they would perish.

Verses 6-9:

He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

Then said he unto the dresser of the vineyard, Behold, these three years I come seeking fruit on this tree, and find none: cut it down; why cumbereth it the ground?

And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well; and if not, then after that thou shalt cut it down.

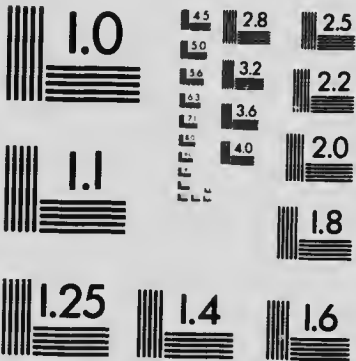
Q. For whom was this parable intended?

A. It was for the Jews. During the three years of Christ's ministry He expected to receive some fruit, but found none. The time was coming when they were to be



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cut off. They were not to be destroyed during the three years but shortly afterwards, for He would extend grace unto them. This is one of the reasons that we are commanded to pray for the world; that they might repent during their time of grace.

Verses 10-13:

And he was teaching in one of the synagogues on the sabbath.

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

And he laid his hands on her: and immediately she was made straight, and glorified God.

Q. Why do we lack the power to do these things now?

A. In order to perform these things, we must have absolute faith and belief in Jesus and know that He is the Son of God and that only through His name can these things be done. We often lack confidence and our faith is wavering. We fear to attempt to do these things though Jesus told us that we should have power to cast out devils and evil spirits. When the devil was cast out of this woman, she was immediately made straight, which shows that the devils kept her bowed down under their power and control.

Verses 14-17:

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

And when he had said these things, all his adver-

saries were ashamed; and all the people rejoiced for all the glorious things that were done by him.

Q. What is the lesson taught in these verses?

A. First, that we should always be ready to do good to our fellow-men; and second, that we should not hesitate to do works of necessity, to relieve suffering, and to do healing on the sabbath day. God will honor His word on any day and it makes no difference to Him whether it be Sabbath or week day.

Q. Is it necessary to know the person who is afflicted in order to have him healed by Christ?

A. We ought really to be acquainted with the afflicted person so that we may know, before we pray for this healing, whether or not that person is tied to any secret order. Another reason why we should know the afflicted person is that help may be obtained by the use of material things for the affliction, whatever it may be. When Christ healed the blind man, He made a clay and put it on his eyes. It is our duty to follow His example in the material as well as in the spiritual way. When we are healing through Christ, we might do all we can in the material way to help the afflicted. In the case of a cancer it has been known that the white of egg mixed with salt into a paste has been used. When this application came off, the cancer came off with it, and the person was left without any trace of a sore except a small scar. This was done in answer to prayer offered in the name of the Father, Son, and Holy Ghost. In order to heal a person, we must be very near to God and must have the full confidence in Him, and must have the help of the Holy Spirit or we cannot cast out the unclean spirit. We need the Holy Spirit to reveal all things to us.

Q. Is it right to have a broken bone set?

A. We should always do all we can for the healing in the material way. Although we have known of cases where a broken limb has been healed without any material help, we must do all we can in the material way as well as in the spiritual way.

Q. How far shall we go in the use of means?

A. If we have the Holy Spirit abiding with us, He will reveal to us some simple remedy to help along in a material way, and this must be done the same as was done by

Christ when He effected a healing by using clay for the blind man's eyes. When we wish to have a person healed, we must go exactly according to the direction of God's word. We have a striking example of this in the case of Elijah on Mount Carmel, where he built an altar using twelve stones, each stone representing one tribe of Israel according to the word of God. We cannot possibly have any success in healing a person if we do not first see what may be in the way. We must find out if they are tied to anything that will interfere with their healing.

Verses 18, 19:

Then said he, Unto what is the kingdom of God like? and where-unto shall I resemble it?

It is like a grain of mustard seed, which a man took and cast into his garden; and it grew, and waxed a great tree, and the fowls of the air lodged in the branches of it.

Q. In what period of time will this occur?

A. In the time of the millennium when the nations shall increase as a mustard seed. A mustard seed is small and so will the seed that goes into the prepared place be small. But from that seed the nations will grow until they populate the whole face of the earth.

Q. Where is the prepared place?

A. God has prepared this place somewhere in the wilderness where the virgins will go to be nourished. We know that it is somewhere near Jerusalem as the scriptures show.

Verses 20, 21:

And again he said, Whereunto shall I liken the kingdom of God?

It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Christ uses this parable of the leaven to show the increasing strength of His kingdom, and that the word of God is as necessary to the life of a disciple as leaven is to bread.

Verses 22-24:

And he went through the cities and villages, teaching, and journeying toward Jerusalem.

Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. Here we are given to understand that few will get into the kingdom. Many will have a desire to enter in but few are willing to pay the price and meet the conditions. This has reference to those who will not go in by the door which is Christ, but will climb up some other way, that is by false doctrine. We must strive to enter in at the strait gate, for the number who shall enter will be few.

Q. Why did they ask Christ if few would be saved?

A. Because they already saw the difficulties and stumbling-blocks in the way of those who wished to be followers of Christ.

Verse 25:

When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

Q. To whom does this refer?

A. It refers to those who thought they were saved but were not; those who do not follow the doctrines of Jesus but hold to their traditions. They are those who try to climb up some other way instead of entering through the door.

Verses 26, 27:

Then shall ye begin to say, We have eaten and drunk in thy presence, and thou has taught in our streets. But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity. These verses have reference to those who are tied to the world and yet believe they are disciples. Among them are those of whom the world shall wonder that their names are not written in the book of life. Such are the ministers who are tied to secret orders. They may save many souls for the kingdom and yet are not of the kingdom themselves.

Verse 28:

There shall be weeping and gnashing of teeth, when

ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

Q. When will this weeping and gnashing of teeth take place?

A. This will be when the beast and the antichrist people are cast alive into the lake of fire in the presence of the holy angels and in the presence of the Lamb. This is when that great city is divided into three parts and Christ comes with His bride on the white horses to destroy those that destroy the earth. Rev. 19:14: "And the armies which were in heaven followed upon white horses, clothed in fine linen, white and clean."

Verse 29:

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

Q. Who are these people?

A. They are the four beasts or the saints of the four quarters of the earth.

Q. Are they the ones who arose when Christ arose?

A. Those who arose with Christ are counted among them but it also includes all the saints through all the dispensations since the world began.

Q. Will they be among those who help Michael put down the devil and his angels from the air?

A. Yes; all the saints in heaven will help those who are saints in the flesh to put down the devil into the earth. There must be spiritual help for those in the material body.

Q. Does this number which will help Michael put down the devil include those under the altar?

A. They have their sympathy, for they are interested in their brethren.

Q. What is the difference between the twenty-four elders and the four beasts?

A. The only difference between the twenty-four elders and the four beasts is that the twenty-four elders are the writers of God's word, and for this reason they have a little more honor given to them. The saints will get credit for their faithfulness but they do not receive crowns like those given to the elders. These elders cast

their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."—Rev. 4:11.

Q. What is the difference between the saints in the flesh and those in the spirit?

A. There is no difference between the saints in the flesh and those in the spirit except their bodies. They are all of the same quality. Those in the spirit have sacrificed their lives to be followers of God for they loved not their lives unto death. Those in the flesh who overcome Satan also love not their lives unto death, as it is written, "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

Q. What does "sit down in the kingdom of God" mean?

A. It means that they shall rest there and their rest will be glorious.

Verse 30:

And, behold, there are last which shall be first, and there are first which shall be last.

This verse has reference to the different dispensations. This dispensation is the last but it shall be the first in the work of God, for it has had the most light. Other dispensations which were first and had the least light, shall be last. Those who are in this dispensation will be the most active workers in Christ's kingdom.

Verses 31, 32:

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee,

And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

Q. What did He mean by these sayings?

A. He meant that on the third day from that time, He would be perfected, or in other words, His work would be finished and His life sacrificed for the world.

Verse 33:

Nevertheless, I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

By this He meant that it should be Jerusalem where He would be crucified because that was the place where all the prophets would perish.

Verses 34, 35:

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

Q. To what time did He refer?

A. They should not see Him until the time when He shall take His bride.

Q. When would He have gathered them together?

A. He meant during the three years of His ministry. In His great love and compassion He would have gathered them together and blessed them had they only been willing. He would have gathered them together through this dispensation had they accepted Him and believed that He was the Son of the living God. But now they were left desolate.

LUKE 14.

Verse 1:

And it came to pass, as he went into the house of one of the chief Pharisees, to eat bread on the sabbathday, that they watched him.

Q. Why did they watch Him?

A. Because they were anxious to see Him do something that was wrong in order that they might catch Him.

Verses 2-6:

And, behold, there was a certain man before him, which had the dropsy.

And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

And they held their peace. And he took him, and healed him, and let him go;

And answered them, saying, Which of you shall

have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

And they could not answer him again to these things.

Q. Why did He ask them if it were lawful to heal on the sabbath day?

A. Because He knew they could not answer Him for they did not know. By asking this question, He showed them how unjust they were in their thoughts towards their fellowmen and it put them to silence.

Verses 7-11:

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

But when thou art bidden, go and sit down in the lowest room; that when he that bade cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee.

For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Q. What does this parable teach?

A. This parable is a rebuke to all who seek their own glory. Self-exaltation brings to shame, but by humility we are brought to honor. By it we receive greater honor than we expect.

Verses 12-15:

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

But when thou makest a feast, call the poor, the maimed, the lame, the blind;

And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Q. Does this mean that we are commanded to make a feast for the poor and crippled people?

A. It does not exactly mean that we are commanded to make a feast for them, but there are few of us who do not do this. Instead of inviting our rich neighbors we are to invite the poor and the afflicted. Our recompense will not be of this earth, but we will be given to eat bread in the kingdom of God. This heavenly bread is the spiritual nourishment received by all who have part in the first resurrection. It will be eaten at the time they receive the testament at the marriage supper of the Lamb.

Q. What is the marriage supper of the Lamb?

A. The marriage supper of the Lamb which takes place when the bride is called is the ending of the former life or dispensation and the beginning of the new life or new dispensation. The marriage lasts from the evening, as it were, to the morning, and the evening is the end of the former things and the morning the beginning of the new things.

Verses 16-24:

Then said he unto him, A certain man made a great supper, and bade many:

And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

And another said, I have married a wife, and therefore I cannot come.

So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets

and lanes of the city, and bring hither the poor, and the maimed, and the halt, and the blind.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the lord said unto the servant, Go out into the highways, and hedges, and compel them to come in, that my house may be filled.

For I say unto you, That none of those men which were bidden shall taste of my supper.

This was spoken as a parable to all. The Jewish nation was invited to the feast. They received the first invitation but when they refused, all other nations were invited. All those who refuse to come cannot taste of the supper or be partakers of eternal life.

Christ will gather up all those who are willing to come until His house is filled. Those who were invited and did not come shall never taste of the supper.

Verses 25-27:

And there went great multitudes with him: and he turned, and said unto them,

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

And whosoever doth not bear his cross, and come after me, cannot be my disciple.

Q. Does this mean that we are to hate our relations if we are to be followers of Christ?

A. No; it does not mean that. We are to love all people but we shall hate their evil deeds. We shall also hate our own deeds when they do not measure up to the commandments of Jesus. We should not allow anything to interfere and come between our duties to God and performing the commandments of Jesus, not even our dearest friends.

Q. Does every disciple have a cross to bear?

A. The word "cross" as used here, means severe suffering or heavy trial. Troubles and afflictions, chiefly those endured for Christ, are crosses. They may be painful and lingering at times but we are to take up these crosses and bear them cheerfully because of our love for Christ. Obedience to the doctrine of Christ brings from the

world many reproaches and curses and this becomes their cross. This is what they must endure if they are to be His disciples.

Verses 28-30:

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it.

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

Saying, this man began to build, and was not able to finish.

Q. What lesson does this scripture teach?

A. We are to build our salvation upon a sure foundation. Unless the right preparation is made the work will not be completed and our attempt will bring reproach from the world. We often fail because we are not able to stand the mockery of the worldly people. When we begin to build, we should ask for faith enough to complete the work or else we should never begin. Our faith must equal that of a martyr. Christ said, "Ye shall be witnesses unto me," and a witness means a martyr.

Verses 31-33:

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand.

Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Q. Why does he mention the war and the kings?

A. That is to show us that we must consider the large armies of people who will mock us and rise up against us when we are followers of Christ. We must consider first whether our faith be great enough to withstand their mockery before we begin this spiritual warfare.

Verses 34, 35:

Salt is good; but if the salt have lost his savour, wherewith shall it be seasoned?

It is neither fit for the land, nor yet for the dung hill; but men cast it out. He that hath ears to hear let him hear.

We are to be the salt of the true doctrines of Jesus. As the salt preserves material things, so we are to preserve spiritual things which Christ has taught. We are to be filled with light, so that we not only preserve His doctrines but we also give them out to the world. Without these qualities we cannot do the things which Christ has called us to do.

LUKE 15.

Verses 1, 2:

Then drew near unto him all the publicans and sinners for to hear him.

And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

Q. Who were the publicans?

A. They were collectors of public revenues and were considered sinners by the rest of the people. Christ loves all sinners but hates their deeds. He loves all humanity and came to save them. For that reason, He mingled with them and ate with them.

Verses 3-7:

And he spake this parable unto them saying: What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he hath found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Q. Are there any people who do not need repentance?

A. No; all people need repentance. These ninety and nine mentioned here are those who have repented and been saved. And there is more rejoicing over the sheep

that is found than the ninety and nine in the fold so Jesus said there is more joy among the angels over one sinner which repents than over ninety and nine which have already repented.

Verses 8-10:

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

All this shows the yearning desire God and the angels have to see sinners repent and what great rejoicing there is in heaven over their salvation. When a child is lost, the mother will never give up until it is found and then she calls her neighbors to rejoice with her.

Verses 11-21:

And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

Q. What is the purpose of this parable?

A. Jesus shows here the condition of a person who was once in the Father's house. But he allowed the love of worldly things and traditions to lead him away and surrendered himself to ungoverned passions and lusts. When it says that he joined himself to a citizen of that country, it means that he took upon himself the commandments of man which made him subject to the laws of that country. Finally he realized what a terrible condition he was in, and when dying of spiritual hunger he remembered that there was plenty of bread in the Father's house and decided to return home. When he came to himself, he arose and started home. When he was yet a great way off, his Father ran to meet him which shows that he had received his welcome from above when the Father saw his true repentance. His willingness to become a servant shows his true repentance and humility.

Verses 22-33:

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

And bring hither the fatted calf, and kill it; and let us eat, and be merry:

For this my son was dead, and is alive again; he was lost and is found. And they began to be merry. Now his elder son was in the field, and as he came and drew nigh to the house, he heard music and dancing.

And he called one of the servants, and asked what those things mean.

And he said unto him, Thy brother is come; and thy

father hath killed the fatted calf, because he hath received him safe and sound.

And he was angry, and would not go in: therefore came his father out, and intreated him.

And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son has come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all that I have is thine.

It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again: and was lost, and is found.

Here Jesus again showed what a rejoicing takes place in heaven when one sinner comes back to the Father's house which is the fold of God. It also shows what provision God has made for all those who come back to repentance.

Q. Does God value the work of a true son as much as He does the return of a sinner?

A. Yes; for He says, "thou art ever with me, and all that I have is thine," but He greatly rejoices over the making alive of the spiritually dead and the finding of that which is lost.

LUKE 16.

Verses 1, 2:

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

Q. What is meant by "steward"?

A. The stewards are the ones who are to bring the word of God to humanity. They are also called "servants," porters, ministers, and in Revelation, angels.

Q. To what extent must a steward give account of his stewardship?

A. That all depends on the light which he has received. If he knows the true word of God and does not give it out, then he has the blood of the people on his hands. If he is not faithful to his stewardship, he is cut off.

Verses 3-8:

Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship; I cannot dig; to beg I am ashamed.

I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Then said he to another, And how much owest thou? And he said, An hundred measures of wheat.

And he said unto him, Take thy bill, and write four-score.

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

This man was a steward and had authority according to the amount of goods he had received and knew that his stewardship would be taken away from him. He knew his lord could not interfere with what he had done and for that reason, he took their bills and reduced them to gain their favor so that when his stewardship failed they would receive him.

Q. How does the wisdom of the servants of the world differ from that of the children of light?

A. This illustrates that the people of the world are much wiser in their business transactions than are the disciples in their work for the Lord.

Verses 9-12:

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful

also in much; and he that is unjust in the least, is unjust also in much.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

When He says, "Make yourselves friends of the mammon of unrighteousness," He means that we are not to make enemies of those who are selfish in securing worldly goods. Being faithful in small things, and in those which are another man's, has reference to the use of our talents. We must do as much for another man as for ourselves, according to the light and knowledge we have. If we are not faithful in dealing with that which belongs to another man, who will give us that which is our own. By being unfaithful to a trust committed unto us, we allow Satan to become our master, but if we are faithful, we are the servants of Christ.

Verse 13:

No servant can serve two masters; for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

When we try to serve two masters, we are guilty of trifling with the world at the same time that we are engaged in the work for the Lord. This cannot be done. When we are trying to serve God and still hold on to the world, we are still the servants of Satan, for no one can be faithful to two masters. Christ Jesus will not be a second master, for Jesus says that unless we forsake father, mother, brother, and sister, yea, and our own life, we cannot be His disciples.

Verses 14, 15:

And the Pharisees also, who were covetous, heard all these things: and they derided him.

And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

Here Jesus shows clearly the condemnation of secret

orders for there is nothing that is more highly esteemed among men than the secret orders to which they belong and these are an abomination in the sight of the Lord.

Most people who belong to secret orders put them above the doctrine of Jesus. Excepting the bonds which hold the disciples of Jesus together, there are no stronger ties which hold men together than those of the secret order. This should be a very serious warning to all who are members of these orders but are condemned by these words of Jesus.

Verse 16:

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

Here Jesus tells us that when John came, the dispensation of the Messiah began and the kingdom of God was preached. All those who will must take hold in earnest and press into it, and all who do so, become kings and priests of God and will belong to the spiritual priesthood in the millennium.

Verse 17:

And it is easier for heaven and earth to pass, than one tittle of the law to fail.

This shows how important every part of God's word is and that the least and smallest part of it shall be fulfilled. The new heaven and new earth shall take the place of this old one but still God's word will continue until everything is entirely completed. We see by this that whatsoever is written in the Bible must come to pass and if we have received the Holy Spirit and a clear understanding, we ought to know just what to expect and when to expect it.

Verse 18:

Whosoever putteth away his wife and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.

Q. When did this corrupt condition begin?

A. It began when Abel was slain and Eve had to bring forth Seth, who married Abel's wife and that was the beginning of corruption. This shows us plainly what divorce means in the sight of the Lord.

MARK 9.

Verses 1-3:

And he said unto them, 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.

And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

And his raiment became shining exceeding white as snow; so as no fuller on earth can white them.

These verses show that the kingdom of God came with power when Christ was transfigured before them and these three disciples got a glimpse of His splendor and glory in His coming kingdom.

Verses 4-7:

And there appeared unto them Elias, with Moses: and they were talking with Jesus.

And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elias.

For he wist not what to say; for they were sore afraid.

And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

Q. What does this voice indicate?

A. This voice indicates that the kingdom of God had come with power and the power was revealed through the voice. The voice was heard by the disciples in order that they might make it plain to the people that they should hear Him and whosoever will not hear Jesus has no part in the kingdom of God.

Verses 8, 9:

And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

And as they came down from the mountain, he charged them that they should tell no man what

things they had seen, till the Son of man were risen from the dead.

Q. Why were they to keep these things to themselves until He had risen from the dead?

A. Because if they had told these things to the people, then they would have feared to crucify Him. That would have interfered with the plan of God.

Verse 10:

And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

Q. Why could they not understand such a plain statement from Jesus?

A. Because they had not received the Holy Spirit to reveal the truth to them.

Verses 11, 12:

And they asked him, saying, What say the scribes that Elias must first come?

And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

This has reference to the work of the two olive trees. As Elijah restored the worship of God on Mount Carmel, so shall the two olive trees restore the true doctrines of Christ just before His second coming. As Elijah had the power to shut the heavens, so the olive trees will also have the power to shut the heavens and smite the earth as often as they wish during their prophecy.

Verses 14-19:

And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

And straightway all the people, when they beheld him, were greatly amazed; and running to him, saluted him.

And he asked the scribes, What question ye with them?

And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit:

And wheresoever he taketh him, he teareth him:

and he foameth and gnasheth with his teeth, and pineth away; and I spake to thy disciples, that they should cast him out; and they could not.

He answereth him, and saith, O faithless generation! how long shall I be with you? how long shall I suffer you? bring him unto me.

Christ rebukes the disciples for their faithlessness which tried Him sorely. And when He said, "O faithless generation! how long shall I be with you?" He meant "How long shall I have to teach you and be with you before you learn?"

Verses 20-29:

And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

And oftentimes it hath cast him into the fire, and into the waters, to destroy him; but if thou canst do any thing, have compassion on us, and help us.

And Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

And the spirit cried, and rent him sore, and came out of him, and he was as one dead; insomuch that many said, He is dead.

But Jesus took him by the hand, and lifted him up: and he arose.

And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

And he said unto them, This kind can come forth by nothing but by prayer and fasting.

Q. Why could they not cast out this devil?

A. Because they did not carry out the commandment of Jesus. When he sent out the seventy disciples into

the world to preach, He gave them certain rules by which they were to conduct their ministry. He told them that they were not to carry money, nor have two coats or staves, and unless they could govern themselves according to these conditions, they would not have success. Besides this, He told them that unless they would fast and pray, they could not cast out such evil spirits. For this reason He calls them a faithless generation.

Q. How did this child become possessed with the devil?

A. The evil spirits have the privilege of entering a child when the father and mother allow the child to have its own way. If the parents would dedicate the children to God and command the evil spirit to stay away from them, through the name of the Father, Son, and Holy Spirit, they would have the power to keep the evil spirits out of their children until they reach the age where they will be responsible for themselves. When Christ said to the evil spirit, "enter no more into him," He sealed it with God's power and that evil spirit could never enter into the child any more.

Q. In what condition was this child after the devil had departed?

A. Satan did not give the life to the child, yet he had possession of the child and dwelt there. When he was cast out, the life almost left the child. Satan can never give life, but he can take it away. He can destroy but he can never resurrect. When Christ took the child's hand and raised it up, the Spirit and life of God entered into his body and he was made whole.

Q. How long a time is it necessary to fast to bring results to our faith?

A. We must fast until such time as we receive the assurance that our prayer will be answered. Fasting will not avail unless we hold completely to the doctrine of Christ and are not tied to traditions or secret orders.

Verses 30-32:

And they departed thence, and passed through Galilee; and he would not that any man should know it.

For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men,

and they shall kill him; and after that he is killed, he shall rise the third day.

But they understood not that saying, and were afraid to ask him.

Q. Why were they afraid to ask him anything?

A. Because they had been under His teaching so long and did not want to show their ignorance.

Q. What made the disciples so slow to understand Christ's word?

A. They did not have the Holy Spirit as we do. We have the full and complete charter of the doctrine of Jesus and so we should have more power than the disciples.

Verses 33-35:

And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

But they held their peace: for by the way they had disputed among themselves who should be the greatest.

And he sat down and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

Here we see that Christ knew what was in the minds of His disciples. He knew that they had disputed as to who should be the greatest. For this reason He told them that those who desire to be first for their own glory, should be last, and those who wish to be greatest, should be the least.

Verses 36, 37:

And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

This means that if we take one of these little homeless children and bring them up to be an heir to His kingdom, we receive Christ at the same time, and not only Christ but the Father which sent Him.

Verses 38-40:

And John answered him, saying, Master, we saw

one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

For he that is not against us, is on our part.

Here Jesus shows us that no one can speak evil of the Lord and do miracles in His name.

Verse 41:

For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

Q. What are we to understand by this verse?

A. We understand that no matter how small a service we do for a person, because he is a child of God it shall be rewarded. But this service is to be in the name of Christ Jesus. Because those to whom it is done belong to Him, he will reward us for so doing.

Verse 42:

And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

This shows the awful punishment that shall be meted out to anyone who shall be the means of turning any little child or weak disciple from Christ.

Verses 43-48:

And if thy hand offend thee, cut it off: 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 their worm dieth not, and the fire is not quenched.

And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than, having two feet, to be cast into hell, into the fire that never shall be quenched:

Where their worm dieth not, and the fire is not quenched.

And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one

eye, than, having two eyes, to be cast into hell fire: Where their worm dieth not, and the fire is not quenched.

These verses teach us that if any of our members offend or cause us to stumble, it would be better to deny ourselves the use of them entirely than keeping them to be cast into hell. This is in the bottomless pit, where the beast and the false prophet will be for a thousand years.

Verses 49, 50:

For every one shall be salted with fire, and every sacrifice shall be salted with salt.

Salt is good: but if the salt shall have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Salt typifies the preserving quality of the doctrines of Christ. Fire is the cleansing and consuming power used as a symbol for making and keeping pure the hearts by the word of God and the doctrine of Jesus. But as soon as we turn to traditions, we destroy the doctrines of Jesus and that is what is meant by the salt having lost its saltness. Therefore salt and fire are the means which we must use to purify and preserve the doctrines of Christ Jesus.

MARK 10.

Verses 1-5:

And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

And the Pharisees came to him, and asked him. Is it lawful for a man to put away his wife? tempting him.

And he answered and said unto them, What did Moses command you?

And they said, Moses suffered to write a bill of divorcement, and to put her away.

And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. Christ did not reprove that which Moses had done but He told them that Moses had done it because of the

hardness of their hearts. When Abel was slain, Eve had to bring forth Seth; and he married Abel's wife, and that is where the corruption of the marriage relation first started.

Verses 6-9:

But from the beginning of the creation, God made them male and female.

For this cause shall a man leave his father and mother, and cleave to his wife;

And they twain shall be one flesh: so then they are no more twain, but one flesh.

What therefore God hath joined together, let not man put asunder.

Q. Are all who are married joined together by the Lord?

A. No; for God does not join the children of the devil together even though the preacher performs the ceremony. However they are not condemned for marriage though they would be for divorce. People should take heed to what God's word means when it says, "Be not unequally yoked together with unbelievers." No person should ever put asunder anyone who has been married, because their children might become followers of Christ in the third or fourth generation.

Verses 10-12:

And in the house his disciples asked him again of the same matter.

And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

And if a woman shall put away her husband, and be married to another, she committeth adultery.

These verses show us plainly that the husband and wife should not be divorced, "saving for the cause of fornication."—Matt. 5:32. If a divorced person marries another, it is an act of adultery in the sight of God.

Verses 13-16:

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to

come unto me, and forbid them not; for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, and put his hands upon them, and blessed them.

Here Jesus shows that the kingdom of God is made up of people who are as meek and obedient as little children, and if a person does not receive the kingdom of God with the meekness of a little child, he shall not enter therein.

Verses 17, 18:

And when he was gone forth into the way, there came one running and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

And Jesus said unto him, Why callest thou me good? there is none good, but one, that is, God.

Q. Why did Jesus answer him this way?

A. Because He wanted them to understand there was none good but God. Jesus being the Son of God was also good. He wanted them to give all the praise and honor to God the Father. Then they would be honoring Him also.

Verses 19, 20.

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

And he answered and said unto him, Master, all these have I observed from my youth.

Q. To what degree should we honour our father and mother?

A. We should honor their wishes in all that is right in the sight of God, but not in anything that is not right.

Verses 21, 22:

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

And he was sad at that saying, and went away grieved: for he had great possessions.

Jesus knew that his special shortcoming was his great love of his possessions which he loved more than he did God. That is why Jesus told him to sell them. If we have anything that we are not willing to give up for Jesus, it will keep us out of the kingdom.

Q. To what extent should we sell our belongings and possessions?

A. We are told to sell all that is not necessary for us to have. If the young man had done so, his cross would have been to go through life without luxuries. We cannot depend upon our riches to take us through this world and into the kingdom of God. We must dispose of everything upon which we put our dependence or anything that will keep us out of the kingdom.

Verses 23-25:

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

These verses show that it is absolutely impossible for us to enter the kingdom of God if we think of nothing but our worldly possessions. A rich man must use his riches to help the poor and to the glory of God if he wishes to enter into the kingdom of God.

Q. Why does he speak of the eye of a needle?

A. He means to show the impossibility of getting into heaven if one has his heart and mind on his possessions.

Verses 26, 27:

And they were astonished out of measure, saying among themselves, Who then can be saved?

And Jesus looking upon them saith, With men it is impossible, but not with God, for with God all things are possible.

Here we again see that it is impossible for a rich

man to enter the kingdom unless he puts his entire dependence on God's mercy and accepts the doctrine of Christ Jesus. It is impossible for him to do this unless he receives repentance from above and becomes willing to dispose of his wealth. If his heart is on his wealth, he cannot become a follower of Christ until he changes his condition.

Verses 28-30:

Then Peter began to say unto him, Lo, we have left all, and have followed thee.

And Jesus answered and said, Verily I say unto you, There is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers and children, and lands, with persecution; and in the world to come eternal life.

Q. In what sense must we forsake our friends and possessions?

A. We are to leave everything to do the commandments of Jesus. We are not to allow any of these things to interfere with obeying them. It shows that unless we make sacrifice for Jesus, we are not worthy to be His followers. If we do make sacrifices it will be returned a hundredfold now, and in the world to come we gain eternal life.

Q. Why did Jesus say we shall receive these things with persecutions?

A. Because a follower of Christ Jesus is always persecuted in this world by worldly and ungodly people.

Verse 31:

But many that are first shall be last; and the last first.

This means that they that are first in the former dispensations will be the last in the holy priesthood, and those who are the last in this dispensation will be the first at the marriage supper, belonging also to the bride. They have been the greatest workers in the kingdom of Christ since they have had the most light on spiritual things. Those who were the hardest workers for His kingdom on this earth shall be the hardest workers for

the spiritual kingdom in ministering to the growing nation of the millennium. They are those who have had the most light on spiritual things, and who have been the greatest martyrs because they did not take the name or number of the beast or the number of man, being faithful and true to the doctrines of Christ.

Verses 32-34:

And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles:

And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

Q. Why were they afraid and amazed?

A. Because they did not have the Holy Spirit and could not understand just what He meant by these sayings. For that reason the last shall be first and the first last.

Verses 35-40:

And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

And he said unto them, What would ye that I should do for you?

They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

But Jesus said unto them, Ye know not what ye ask. Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of: and with the baptism that I am baptized withal, shall ye be baptized:

But to sit on my right hand and on my left hand,

is not mine to give; but it shall be given to them for whom it is prepared.

Q. What did He mean by His "cup" and His "baptism"?

A. He meant His suffering and death on the cross. He wanted them also to be willing to give up their lives for the doctrines which He had taught them.

Verses 42-45:

And when the ten heard it, they began to be much displeased with James and John.

But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all.

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Those who have been the most faithful in this world, shall be the greatest servants in the coming kingdom. Those who wish to hold the best places there must be the greatest workers here, and the more worthy they are here the more work they will have there.

Verses 46-52:

And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side, begging.

And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

And he casting away his garment, rose, and came to Jesus.

And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

All disciples should have this same power to heal the sick and cause the blind to see. The first step in acquiring this power is to examine ourselves to see if there is anything in the way, for when we fully and completely keep the doctrines of Jesus, we will have this power. We must first believe that Christ was the Son of the living God, sent to redeem the world, and that He Himself did these things. If our belief and faith is strong enough, God will give us the same power to cure the sick and heal the blind. He has also said that greater works than these shall we do, which means that we shall put Satan down from the air into the earth. We shall all receive power according to our faith. When we "Hear Him," we will receive that power which He has promised. Every saved person has within himself just so much of God, and by faith he can bring unto himself the healing power which was in Jesus.

Q. What is the meaning of "When the Son of man cometh, shall he find faith on the earth"?—Luke 18:8.

A. When He comes the saints will all be taken away and He will find no faith on the earth except in those who are in the prepared place. There He will find much faith.

MARK 11.

Verses 1-7:

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat: lose him, and bring him.

And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway ye will send him hither.

And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.

And certain of them that stood there said unto them, What do ye, loosing the colt?

And they said unto them even as Jesus had commanded: and they let them go.

And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

Q. Why did He send two of His disciples?

A. In all His plans He always used two so that there would be a witness. He wanted two to go after the colt because then they would be carrying out His plan of two and two. The animal had never been ridden by anyone before this, but there is no account given of the animal refusing to carry Jesus, and therefore if it were a wild animal which had not been tamed, it shows the power He had over it when He mounted it and it carried Him.

Verses 8-10:

And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way.

And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

David had been given the promise that of his seed should come forth a king over all nations. For that reason the people rejoiced and lauded the name of David in their praises to Jesus. When they said, "Blessed is he that cometh in the name of the Lord," it was just as they were entering Jerusalem, which is symbolical of the entering of the coming Jerusalem at the millennium, when the saints and the virgins will come in the name of the Lord and when Christ takes possession of the kingdom.

Verses 11-14:

And Jesus entered into Jerusalem, and into the temple: and when he had looked around about upon

all things, and now the eventide was come, he went out unto Bethany with the twelve.

And on the morrow, when they were come from Bethany, he was hungry:

And seeing a fig tree afar off, having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

Q. Why was there no fruit on this tree? Was it not the season for figs?

A. Yes; it was the season for figs or else Christ would not have looked for figs. He never made any unreasonable demands upon anyone or anything. This tree was not too young for fruit. But he wanted to show His disciples His power by commanding this tree to be destroyed, thus showing them the power that would be given them if their faith were strong enough. This is the very same power that will be given to the two olive trees when they are to bring a famine upon those who are unrighteous and will not repent. Whatsoever these two olive trees do will not be evil, but it will be done for the purpose of bringing forth fruit for the kingdom of God.

This parable of the fig tree also shows what Christ will do to those branches which will not bear fruit. He is the vine, and His disciples are the branches. If these branches do not bear fruit, they shall be cut off and destroyed in the fire.

Q. Does that mean that every disciple must bear fruit?

A. Yes, or else their faith is a dead faith which availeth them nothing.

Q. What other lesson is taught by the fig tree?

A. The withering of the fig tree teaches how those who will sin in the millennium will be accursed and wither away. Zechariah 14:12. "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth."

Verses 15-18:

And they came to Jerusalem: and Jesus went into

the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

And would not suffer that any man should carry any vessel through the temple.

And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people were astonished at his doctrine.

This shows how we are to deal with God's house. Christ forbade them to have any merchandise within the temple or to transact any business there. He would not even allow any man to carry a vessel through the temple. The scribes and Pharisees began to fear that the people would turn away from their old traditions and follow in the doctrines of Jesus and that their seats in the synagogues would be taken away from them. For this reason they sought to kill Him. His doctrine was different from anything they had ever heard and the people were astonished at His power and authority.

Verses 19-22:

And when even was come, he went out of the city, And in the morning, as they passed by, they saw the fig tree dried up from the roots.

And Peter, calling to remembrance, saith unto him, Master, behold, the fig tree which thou cursedst is withered away!

And Jesus, answering, saith unto them, Have faith in God.

We see here that the curse which Jesus had put upon the fig tree had taken effect and it had withered away and so He exhorts them to have faith in God. This is a type of what will take place in the millennium, the one that is cursed will wither away.

Verse 23:

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart,

but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Q. Does this mean a material mountain?

A. This means a mountain in the material sense as well as in the spiritual. In the spiritual sense, it means anything which is holding us back from progress in spiritual things. They can be removed if our faith is strong enough. Material mountains can be removed by those who have that faith spoken of by Jesus.

Verse 24:

Therefore I say unto you, What things soever ye desire when they pray, believe that ye receive them, and ye shall have them.

Here He tells His disciples that they shall have all that they pray for if they have faith. They will not ask anything that is not according to the will of God and will not pray to remove a material mountain simply to satisfy a curious desire.

Verses 25, 26:

And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Here Jesus tells us to have charity in our hearts towards those who have wronged us. We are to forgive them if we expect to be forgiven by the Father. He makes us clearly understand that we have no forgiveness with the Father unless we from our hearts forgive those who have wronged us.

Verses 27-33:

And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

And said unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

The baptism of John, was it from heaven or of men? answer me.

And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

Here He lays bare the deceit and inconsistency of these leaders of the people. He asked them that question to hear the excuses they would make for not answering correctly.

MARK 12.

Verses 1-8:

And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

And they caught him, and beat him, and sent him away empty.

And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his wellbeloved he sent him also last unto them, saying, They will reverence my son.

But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

And they took him, and killed him, and cast him out of the vineyard.

Q. What is the meaning of this parable?

A. It means that God had sent many of His servants and prophets in 'the world to gather fruit from among

the people; but the inhabitants of the earth were rebellious and refused to take heed, mistreating and abusing the prophets and killing them. Finally, God sent His only Son, Jesus Christ, whom they also cast out and killed. Jesus, by this parable teaches the awful condition of the wicked whom God wanted to save. He also foretells the condition of the world during the great tribulation if they do not repent during the great revival.

Verses 9-13:

What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen; and will give the vineyard unto others.

And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

This was the Lord's doing, and it is marvelous in our eyes.

And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

And they sent unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

When He says that the lord of the vineyard will come and destroy the husbandmen and give the vineyard to others. He means that in the great tribulation the population of the earth shall finally be destroyed. The vineyard, or earth, shall then be the second fruit, which is the growing population of the millennium over which the saints will have dominion.

Verses 14-17:

And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: is it lawful to give tribute to Cæsar, or not?

Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

And they brought it. And he saith unto them,

Whose is this image and superscription? And they said unto him, Cæsar's.

And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

We are to render to the world that which is of the world and to God that which is spiritual. Cæsar was a bad man and denied the doctrine of Christ. For this reason, Christ set Cæsar aside as worldly and told them to render unto him the things of his kind, and to God the things that were holy and spiritual.

Verses 18-27:

Then come unto him the Sadducees, which say there is no resurrection: and they asked him saying,

Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

Now there were seven brethren: and the first took a wife, and dying, left no seed.

And the second took her, and died; neither left he any seed: and the third likewise.

And the seven had her, and left no seed: last of all the woman died also.

In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

For when they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven.

And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

He is not the God of the dead, but the God of the living: ye therefore do greatly err.

Q. What was the purpose of this conversation?

A. It was to show the Sadducees how little they under-

stood spiritual things and how little they knew of the scriptures.

Q. Why did God speak to Moses of Abraham, Isaac, and Jacob?

A. When God told Moses that He was the God of Abraham, Isaac, and Jacob, He showed that these great patriarchs were not dead in spirit. He said He was not the God of the dead but of the living. Abraham, Isaac, and Jacob, were godly men and would not die the spiritual death, but they were in the care and keeping of God. He also shows that there will be no difference in the resurrection of the people between male and female, for there will be no sex in heaven.

Q. Where are the souls and the spirits of the saints?

A. They are of the living and their spirits are in the care of the Trinity. When they pass from the material body and the spirit departs, it goes into the care of God, where it remains until the day of the resurrection.

Q. Where are the souls of those who were wicked?

A. When the souls of the wicked depart from the material body, they go downward.

Q. When do people receive the Spirit of God?

A. Everybody receives the Spirit of God as soon as they come into the world, but they do not receive the Holy Spirit until they are born again.

Q. Are the souls of the saints with Christ?

A. No; because Christ sits on the right hand of the Father until His enemies are put under His feet. But they are under the altar which means that they are under the protection of God and remain there, waiting for the resurrection day. They are in a state and condition of rest until that time.

Verses 28-30:

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord;

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,

and with all thy strength. This is the first commandment.

Jesus shows us here that we must not have a divided heart. We must have God first in our thoughts and in our desires and purposes and not compromise in the least with worldly things.

Q. Can we know when we are keeping His commandments?

A. Certainly we can. We surely know when we love the Lord our God with all our heart and soul, and understanding.

Verse 31:

And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Q. Who are our neighbours?

A. Everyone is our neighbour until he proves otherwise. And, we should be a neighbour to all who will let us. One who has wronged us cannot be called our neighbour, but the true disciple of Christ will forgive one who wrongs him and remain his neighbour in spite of an injury.

Verses 32, 33:

And the scribe said unto him, Well, Master, thou hast said the truth: for their is one God; and there is none other but he:

And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

We are not in the light or in the truth if we do not keep His commandments and we will never be fit for the priesthood while in this condition.

Verse 34:

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

Q. What did He mean by "not far from the kingdom of heaven"?

A. He meant that this man was close to fulfilling the standard set up for those who will inherit the kingdom

of God. The first dwelling place for the kingdom of God is within a man's heart and if a man's heart is not fit for the kingdom, he cannot be in the priesthood. Those who have part in the priesthood are the preachers of God and of Christ to the growing nation of the millennium.

Verses 35-37:

And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

Q. How long will Christ sit on the right hand of the Father before His enemies are made His footstool?

A. This will continue until the devil, who is the prince of the air, and his angels are put down by Michael and his angels, who are his disciples.

Verses 38-40:

And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market places,

And the chief seats in the synagogues, and the uppermost rooms at the feasts;

Which devour widow's houses, and for a pretence make long prayers; these shall receive greater damnation.

All who have not their names written in the book of life, such as members of secret orders and followers of traditions, are those spoken of here. They are those who seek places of distinction and honour and worldly praise. They oppress the widows and needy and are under great condemnation.

Verses 41-44:

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

And there came a certain poor widow, and she threw in two mites, which make a farthing.

And he called unto his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

For all they did cast in of their abundance; but she of her want did cast in all that she had, even all of her living.

Q. Why did Jesus mention this widow's mite?

A. As Jesus saw into the widow's heart so He now looks into the hearts of all others and sees their motives. She gave all that she had, even her living. Jesus hereby shows that no matter what our condition is in the material life, we have equal chances to get into the kingdom of God and that the poor are often more blessed than the rich. There are very few rich people who use their wealth for the advancement of God's kingdom and the spreading of the gospel of Christ.

MARK 13.

Verses 1, 2:

And as she went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

Q. Where will the capitol of His kingdom be during the millennium?

A. It will be at Jerusalem.

Q. Will there be any preparations for His coming?

A. Yes; the walls of the city are to be rebuilt and the boundary will be established. The streets are also to be built. All this is to be done in the troublous times.

Verses 3-8:

And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately,

Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? And Jesus answering them began to say, Take heed lest any man deceive you:

For many shall come in my name, saying, I am Christ; and shall deceive many.

And when ye shall hear of wars and rumours of wars, be ye not troubled; for such things must needs be; but the end shall not be yet.

For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

Q. Why must these things be?

A. Because the people have put themselves into bundles and clusters, they shall be destroyed in this way to show them the terrible result of disobedience. They have violated every commandment of God and have made and followed their own commandments and traditions. For this reason they must be destroyed.

Verses 9-11:

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them.

And the gospel must first be published among all nations.

But they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour that speak ye: for it is not ye that speak, but the Holy Ghost.

Q. When does this persecution take place?

A. This will be during the tribulation of the saints in the latter part of the great revival.

Q. What great work must first be done?

A. Jesus said that the gospel of the kingdom must first be published among all nations. This means that it shall be printed in the tongues of all nations and given unto all the people that they may read and understand.

Q. What scripture is there to show that there will be three and one-half years of revival before the tribulation sets in?

A. In Daniel 12:12 we read, "Blessed is he that waiteth, and cometh to the thousand three hundred and five

and thirty days." Jesus said in the parable of the ten virgins, "And at midnight there was a cry made, Behold, the bridegroom cometh;" and the midnight cry can only mean a revival. In Rev. 6:2: "And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer."

Verses 12, 13:

Now the brother shall betray the brother to death, and the father the son; and the children shall rise up against their parents, and shall cause them to be put to death.

And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved.

Here Jesus shows the treatment the saints shall receive from the world during the saints' tribulation.

Verse 14:

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand), then let them that be in Judæa flee to the mountains:

The abomination of desolation refers to secret orders which have crept into the house of God. These in Judæa are the saints or virgins which are to go to the prepared place when the time comes.

Verses 15, 16:

And let him that is on the house top not go down into the house, neither enter therein, to take any thing out of his house;

And let him that is in the field not turn back again for to take up his garment.

This refers to the time when the saints are gathered up and taken away from the tribulation, showing that they are to be so fully prepared that nothing will hold them to worldly things.

Verse 17:

But woe to them that are with child, and to them that give suck in those days!

This verse refers to those women who were not willing to repent and who will go through the great

tribulation that is to come upon the whole world. Their condition is that of sorrow and despair.

Verse 18:

And pray ye that your flight be not in the winter.

This refers again to the virgins who prepare themselves to go into the prepared place.

Verses 19, 20:

For in those days shall affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days.

In verse 20 we are shown just the events described in Revelation which will take place in the tribulation of the saints before the great tribulation. Because of this the Lord will shorten the days for the saints. They will not go through the great tribulation, though they will have tribulation for seventy days. Yet the Lord has promised that they will not be persecuted more than ten days.

Verses 21-23:

And then if any man shall say to you, Lo, here is Christ; or, lo, he is here; believe him not:

For false Christs and false prophets shall rise, and shall shew signs, and wonders, to seduce, if it were possible, even the elect.

But take heed; behold, I have foretold you all things.

This condition exists at the present time. Among us are those who say they are the Prince of Peace and have gathered and are gathering followers unto themselves.

Verses 24, 25:

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

Q. What does "after *that* tribulation" have reference to?

A. "After *that* tribulation" means after the saints' tribulation which lasts seventy days. After that time when the sun has been darkened and the moon does not

give her light and the saints will have been taken away, the great tribulation of the wicked will take place.

This seventy days of the saints' tribulation is between the great revival and the great tribulation. If Christ had not shortened the days of the saints, there would not be one left, since their faith could not hold out. For the beast will cause that no man can buy or sell unless he takes the name and number of the beast; and whosoever will not do so, shall be killed. So the time of the shortening of the days is the whole length of the tribulation which is one thousand two hundred and ninety days. It is clearly seen that He has shortened the time for the saints one thousand two hundred and ninety days because the revival and the saints' tribulation and the great tribulation of the wicked together make seven years. The revival will continue three and one-half years and Daniel's prophecy shows it to be one thousand three hundred and thirty-five days, which is fifty-eight days longer than three and one-half years. This fifty-eight days will be the first part of the tribulation of the saints. Again, Daniel says the great tribulation will be one thousand two hundred and ninety days which is twelve days more than three and one-half years, which in Revelation is stated as being time, times, and half a time. It is also stated as being forty-two months, during which Satan is to rule. See Page 331.

Q. What will come to pass during the great revival and the tribulation of the saints?

A. There will come to repentance one hundred and forty-four thousand Jews, and also a great multitude which no man can count of all nations, kindreds, people and tongues. All of these will belong to the first fruit and take part in the first resurrection. At the end of the great revival, all the saints will unite with Michael to make war with the devil and his angels and they will cast the old serpent, which is the devil, out of the air into the earth and they will overcome him with the blood of the Lamb and the word of their testimony and they loved not their lives unto the death. When the seed that shall multiply the earth during the millennium, go to the prepared place where they are to be nourished until after the great tribulation (one thousand two

hundred and ninety days), the serpent, or Satan, cast a flood after them to carry them away. The earth helps these virgins and swallows up the flood (men), and the virgins then get to the prepared place without any trouble. The dragon now becomes wroth with these virgins and goes back to make war with the remnant of her seed, which are the remaining saints who are of the same quality as the virgins.

Verses 26, 27:

And then shall they see the Son of man coming in the clouds, with great power and glory.

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Here Jesus shows that all the saints will see Him at His coming for He told His disciples that He would come in the same manner in which He went to heaven. The uttermost parts of the earth is where the saints which compose the four beasts are coming from, but those uttermost parts of heaven refer to the souls of the saints which were resurrected when Christ arose.

Verses 28, 29:

Now learn a parable of the fig tree; when her branch is yet tender, and putteth forth leaves, ye know that summer is near:

So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the door.

This is to show that we must be prepared for what is to come. When ye see these things means the things which He has just set forth as being the signs to His coming.

Verses 30-32:

Verily I say unto you, that this generation shall not pass, till all these things be done.

Heaven and earth shall pass away; but my words shall not pass away.

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Q. What did Jesus mean by "this generation"?

A. He meant that this dispensation of the Messiah

shall not pass away until the word of God has been fulfilled. The scripture was given to all alike for when the Jews did not accept the doctrine of Christ, it was given to the Gentiles. All of the things which have been prophesied will come to pass before this generation will pass away.

Q. Does this generation go into the millennium?

A. It certainly does, for it is the virgins of this generation who bring forth the growing nation.

Q. Does the Son know of that hour?

A. Yes; He knows now, although at the time He said it, He did not know. When He ascended to the Father He knew all things, for He was crowned with the glory which He had before the world was, and that was wisdom in all things.

Q. What is the purpose of the marriage of the Lamb?

A. The purpose of marriage here on earth is to bring forth and it is the same with the marriage of the Lamb. In the material marriage the man gives the woman his name and all his belongings and worldly goods. It is the same with Christ. He gives unto His bride His name, and she brings forth the growing nation of the millenium in the spirit. The priests are those of the bride of God and of Christ and minister unto the people of the millennium.

Verse 33:

Take ye heed, watch and pray: for ye know not when the time is.

This is spoken to this generation especially because it is almost time for the second coming of Christ, according to His own word. We all have been blind to the coming of Christ and for this reason Jesus put forth the parable of the fig tree that we may understand when the time is near.

Verse 34:

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

Jesus is this Son of man on a long journey, for He is sitting on the right hand of the Father until His enemies are put down under His feet. He has given

a certain work to His servants to do while He is away. Blessed are they whom He shall find so doing when He returns. All these servants who have been faithful shall be rewarded and all those who are slothful and wicked shall be punished.

Q. Who are the porters?

A. Those who minister the things of God unto the people.

Q. In what sense are they to watch?

A. They shall watch for the signs of the times, and declare them to the congregations and to all who come under their influence. The ministers are appointed to this special work and they are responsible for the souls of the people. If they do not, they are but hirelings and the blood of the people will be upon their hands.

Verses 35-37:

Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning;

Lest coming suddenly, he find you sleeping.

And what I say unto you, I say unto all, Watch.

Here we see that He speaks to everyone and makes us all watchmen.

Q. What does "sleeping" mean?

A. Sleeping here has reference to the conditions of the spiritually dead. The fact that it says that no man, not even the Son knows the time, has influenced many people towards neglecting this part of the doctrine of Jesus. They think they never can know the time when the Savior will come because of this statement, but when Jesus spoke these words, it was while He was still on earth and in the material body. When He ascended to the Father He was glorified with the glory which He had with the Father before the world began which means that He had the power and wisdom of God Himself. Had He not wanted us to inquire into the time of His coming, He never would have set forth the parable of the fig tree. Paul spoke very clearly on this matter as we read in 1 Thess. 5:16:

But of the times and seasons, brethren, ye have no need, that I write unto you.

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye brethren, are not in darkness, that that day should overtake you as a thief.

Ye are the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.

THIRD DIVISION.

The Kingdom.

Daniel 7:14:

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Zechariah 14:9:

And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

Q. Is there a difference between the gospel of salvation and the gospel of the kingdom?

A. The gospel of salvation has been preached for nearly two thousand years but the gospel of the kingdom was never preached until now. It will be preached for three and a half years of the great revival. The dispensation of the Messiah is the time in which we are waiting for the kingdom of Christ, which will be the last dispensation or the thousand years ruled by Christ himself. Matt. 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Q. What will be the nature of that kingdom?

A. It will be a kingdom of righteousness, for we read in Jeremiah 31:34, "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

Q. How will they know the Lord?

A. The resurrected saints, the bride of Christ which will make up the priesthood will be the preachers of God and of Christ to the growing nation during the millennial kingdom.

Q. How will the preaching be done?

A. It will be done in the spirit.

Q. What is the character of those of the priesthood who will reign with Christ?

A. 1 Peter 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

ST. MATTHEW 24.

Verse 1:

And Jesus went, and departed from the temple; and his disciples came to him for to shew him the buildings of the temple.

Q. What was the purpose of this conversation between Jesus and His disciples?

A. Previous to this time, the disciples had enquired of Jesus when He would set up His kingdom and He told them it was not for them to know. This was before He had revealed the prophecies to John, which are given in Revelation.

Q. Did Jesus talk to the disciples about the kingdom which was later revealed to John?

A. He spoke to them repeatedly about it but they understood not. But it was reserved to be written by John to whom it was given.

Verse 2:

And Jesus said unto them, See ye not all these things? verily I say unto you. There shall not be left here one stone upon another, that shall not be thrown down.

Q. Why did Jesus tell them of the destruction of Jerusalem?

A. Because it was such a great city and magnificent temple. Jesus was showing them the complete destruction of all these things so He could teach them the terrible things that would happen when all the prophecies would be fulfilled concerning the world. He wanted to impress upon them that this city would not remain but would be rebuilt for His future kingdom.

Q. How many years after this was Jerusalem destroyed?

A. About seventy years later Jerusalem was completely overthrown, and not one stone left upon another.

Verse 3:

And as he sat upon the mount o. Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

Q. Did Jesus answer their question?

A. We have a complete answer to this question in the 24th and 25th chapters of Matthew. Whoso readeth, let him understand these things which Jesus sets forth here.

Verses 4-8:

And Jesus answered and said unto them, Take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many.

And ye shall hear of wars, and rumours of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

All these are the beginning of sorrows.

Q. What does this teach?

A. Jesus shows here that these things will take place on the earth, and they will be a sign to the people that the end of the dispensation of the Messiah is drawing to a close.

Verses 9-11:

Then they shall deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake.

And then shall many be offended, and shall betray one another, and shall hate one another.

And many false prophets shall rise, and shall deceive many.

Q. In what period of time is this?

A. This will be during the seventy days at the end of the revival, just at the beginning of the saint's tribulation. Those who will not take the mark of the beast in

his hand or in his forehead, will be killed by the members of the beast and his image.

Q. Who are these false prophets?

A. All those who deny Christ by teaching false doctrines to mislead the people. They shall rise up and shall not teach the true doctrine of Jesus Christ and shall deceive many. As Jesus said, "By their fruits, ye shall know them," so these shall be known by their fruits.

Verse 12:

And because iniquity shall abound, and the love of many shall wax cold.

Q. Will the world be getting worse?

A. Yes; the scripture everywhere teaches this truth. II. Timothy 3.1-5 shows clearly that iniquity shall abound. Present conditions in the world show that we are in the days spoken of by our Lord. This chapter shows how the wicked population are ruling the world and we are right in the 12th verse at the present time. "And because iniquity shall abound, the love of many shall wax cold." Dan. 12:1: "And at that time, shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Verse 13:

But he that shall endure unto the end, the same shall be saved.

Q. What is meant by "endure unto the end"?

A. It means that we shall endure in Christ's doctrine until Christ comes to call us. Even in the revival, at the beginning of the great tribulation, many of the holy people will be killed. In this verse He speaks to those who will escape being killed by the beast and antichrist, and shall be alive in the physical body at the time when Christ sends His four angels to seal the servants of God in their foreheads.

Verse 14:

And this gospel of the kingdom shall be preached

in all the world for a witness unto all nations; and then shall the end come.

Q. What is the gospel of the kingdom?

A. The gospel of the kingdom has never yet been preached. The gospel of salvation has been preached for nearly two thousand years, but the preaching of the gospel of the kingdom is yet to come. It will be preached during the great revival of three and one-half years. This will be the full and complete doctrine of Jesus Christ.

Q. What is the difference between the gospel of salvation and the gospel of the kingdom?

A. The gospel of salvation is the gospel that has already been preached all over the world and through which many souls have been saved; but the gospel of the coming kingdom must be preached to all the world. This gospel of the kingdom shall be a witness to all nations that Christ's kingdom shall be set up. This preaching is a preparation for the kingdom because all those who have a part in the first resurrection shall be the preachers of God and of Christ in that kingdom. When this gospel of the kingdom has been preached to all the world, Christ's coming will be at hand.

Verse 15:

When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth; let him understand:)

Q. What do we understand by the "abomination of desolation"?

A. This expression describes the condition of the denominations to-day. They are filled with people who worship the image of the beast. From this verse on, we are told what is to happen during the time just before the great tribulation and during the tribulation proper.

Verse 16:

Then let them which be in Judæa flee into the mountains.

Q. What is the meaning of this verse?

A. In this verse He is speaking to the virgins who are to flee to the prepared place in order that they may

bring forth the new nation. In the 20th verse, where it says, "But pray ye that your flight be not in the winter, neither on the sabbath day." He is also speaking to the virgins, because travel on the sabbath day would be violating God's order and the winter would expose them to the cold. Therefore He admonished them to prayer to avoid both of these conditions.

Q. What does the term Judæa signify?

A. In Christ's time God's people were called Jews. Judæa as used here, stands for the dwelling places of God's people. The virgins who are appointed to go to the prepared place, will know that they are to go there because they will be directed by the Holy Spirit, and will know just when to go; and that is the reason that it has not been made more clear. Those who should understand, will understand. These virgins will be kept safely in this prepared place, for Isaiah speaks of their protection as follows: "And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Isaiah 4: 5, 6.

Verses 17, 18:

Let him which is on the housetop not come down to take anything out of his house:

Neither let him which is in the field return back to take his clothes.

These verses show the condition of things during the end of the saints' tribulation.

Verse 19:

And woe unto them that are with child, and to them that give suck in those days!

Verses 19, 21, 29, and 30, belong to the same period which will be during the great tribulation.

Verse 20:

But pray ye that your flight be not in the winter, neither on the sabbath day:

This verse has reference to the same period of time as verse 16.

Verses 21, 22:

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved: but for the elect's sake these days shall be shortened.

Daniel 12: 11-13:

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

In these verses we have the statement of Christ that the days shall be shortened. The revival is to be three and one-half years, and the great tribulation is to be three and one-half years, making seven years altogether. The time of the revival is to be one thousand three hundred and thirty-five days, and that of the great tribulation shall be one thousand two hundred and ninety days, making in all two thousand six hundred and twenty-five days. Dividing two thousand six hundred and twenty-five days by three hundred and sixty-five days, we have seven years and seventy days.

1335 — Revival

1290 — Tribulation

365) 2625 (7 yrs. 70 days

2555

70

These remaining seventy days are the ones spoken of when the parable of the ten virgins is given. "While the bridegroom tarried, they all slumbered and slept." These seventy days are the days of the tarrying time of Christ. Although the time has been shortened, the tribulation is still to remain the full length of time, though Christ will add seventy days to the time of the

great revival by tarrying that length of time in order that more flesh may be saved. See Page 320.

Verses 23-28:

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not:

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect.

Behold, I have told you before.

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers, believe it not.

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.

For wheresoever the carcass is, there will the eagles be gathered together.

Q. What are the signs by which we shall know that this dispensation is coming to a close?

A. Desolation and abomination shall be in the holy places; there shall be wars and rumors of wars; kingdom shall rise against kingdom; pestilence and earthquakes shall take place; false prophets and false Christs shall deceive many; iniquity shall abound and the love of many shall wax cold; and the disciples shall be killed for the testimony which they bear.

First; the spiritual sign, the gospel shall be preached in the midst of heaven as we are told in Rev. 14:6. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Second; the material sign, as shown in Ezek. 39:9, 10: "And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire:"

Q. What does this teach God's people?

A. Because of all these signs which Christ has given us. Paul says in 1 Thess. 5:4, 5: "But ye, brethren, are not in the darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." This shows that we have a chance to learn about it if we desire and will open our eyes and take heed to understand, for Daniel says, "Let him that readeth understand." And Jesus said to John, Rev. 1:3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

Q. Will it be possible for the false Christs and false prophets to deceive the elect?

A. No; because Christ has shortened the days. He shall use His servants to put plagues upon the leaders of these false doctrines.

Q. Will the ungodly know of Christ's coming?

A. No; "the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12:10.

Q. What is meant by "wheresoever the carcass is, there will the eagles be gathered together"?

A. This is a symbol both of the wicked and of the righteous. Each will go to his own place.

Verse 29:

Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken:

"The tribulation of those days" is the tribulation of the saints which shall take place at the end of the revival and at the beginning of the great tribulation, when they shall be delivered up and persecuted and killed for the testimony which they bear.

That tribulation of the saints or the faithful, which are the remainder of the elect, is during the seventy days of the extended mercies of God just before the great tribulation sets in, and is the tarrying time of Christ before His coming. These seventy days are extended in order that the saved may be preserved and

kept. This period of time is under the fourth and fifth seals in the 6th chapter of Revelation, for Christ has promised to shorten the tribulation for the elect.

Verse 30:

And then shall appear the sign of the Son of man, in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

Q. Why shall all the tribes mourn?

A. Because they know that it is too late for them to be saved and that they cannot obtain mercy from any source, but that they must go into the great tribulation which is to be the lot of the people who did not accept Christ during the great revival.

Q. In what manner will Jesus appear then, and for what purpose?

A. Rev. 1:7: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

Rev. 19:11-16: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood: and his name is called the Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Rev. 11:18: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them

that fear thy name, small and great; and shouldest destroy them which destroy the earth."

Rev. 14:8-11: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

And the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Rev. 19:20. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

Verse 31:

And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, and from one end of heaven to the other.

Q. In what period of time does this take place?

A. This is the time mentioned in Rev. 14:14-16: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

Q. What place will the bride occupy?

A. The bride will be taken up to the marriage and be with Him during the time of the great tribulation, during which time divine judgment will be administered, as we see in Rev. 14:16: "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Verses 32, 33.

Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Q. To whom is He speaking here?

A. He is speaking to the saints.

Verse 34:

Verily I say unto you, This generation shall not pass away, till all these things be fulfilled.

Q. What is meant by "this generation"?

A. It refers to the children of Israel during this time and during the millennium.

Verse 35:

Heaven and earth shall pass away, but my words shall not pass away.

This verse explains itself. It means that this word which He has revealed to John, shall never pass away but shall pass on into the new heaven and new earth after the old heaven and old earth has fled away into darkness.

Verse 36:

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

The knowledge of the heaven and the earth passing away from the face of God concerned no one else but the Father, the Creator; and was not given to the angels or to mankind but was the interest of the Father only.

For that reason He kept it in His own knowledge and gave it to none other. After Jesus completed His work of redemption He received all power in heaven and on earth, and then revealed all the mysteries of God and of the kingdom to John recorded in Revelation.

Verses 37-39:

But as the days of Noe were, so shall also the coming of the Son of man be.

For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark.

And knew not until the flood came and took them all away; so shall also the coming of the Son of man be.

Here He is speaking of those who have ears and hear not, and eyes and see not, those who have been warned and paid no attention to the warning given.

Q. In how many ways is the coming of the Son of man similar to that of Noah?

A. There are three ways in which Christ's second coming resembles the time of Noah. The preaching of Noah was prophetic to the people of his age, so will the preaching of the kingdom be in the revival. As the flood destroyed the wicked in Noah's day, so shall all the wicked be destroyed during the great tribulation. As God made provision to people, as the earth after the flood by saving Noah and his family in the ark, so the virgins will be protected and provided for, who shall be the seed for the growing nation in the millennium.

Verses 40, 41:

Then shall two be in the field; the one shall be taken, and the other left.

Two women shall be grinding at the mill; the one shall be taken, and the other left.

This is at the time when Christ sends His angels to call the saints into paradise before the great tribulation takes place.

Verses 42-51:

Watch therefore; for ye know not what hour your Lord doth come.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

Blessed is that servant, whom his Lord, when he cometh, shall find so doing.

Verily I say unto you, That he shall make him ruler over all his goods.

But and if that evil servant say in his heart, My Lord delayeth his coming:

And shall begin to smite his fellow servants, and to eat and drink with the drunken:

The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

These verses are given as a warning to the people who will be here during the revival and during the added seventy days when Christ tarries. There will be many who will not come in during the great revival, but will put off coming until too late. When the seventy days are over, they will have lost their last chance for mercy.

Q. How will the faithful steward be rewarded?

A. The servant who had received the five talents had multiplied and gained five talents more, and to him was given the ten talents as well as the one talent of the unfaithful servant. This shows that the spirit of the slothful servant, which returns to God, is given to the faithful servant, thus increasing his honor and power.

ST. MATTHEW 25.

Verses 1-13.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them;

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Q. What is meant by "While the bridegroom tarried"?

A. This tarrying time is the seventy days of the saint's tribulation.

Q. What do the lamps of the wise virgins represent?

A. The lamps represent the knowledge that God gives to each one concerning His word. With that lamp or light, He expects us to bring forth others to His kingdom. The oil represents the Holy Spirit which means complete obedience to God.

Q. Who do the foolish virgins represent?

A. The foolish virgins represent those people who have the knowledge of Jesus Christ and who give it to no others. They are the ones who have received the talent but have buried it in the earth and do not try to increase it or win anyone for the kingdom of God or get into it themselves. About the time that Christ comes, the foolish people will be asking others to pray for them that

they might be saved, but it will be too late, for mercy shall be taken away from them. They will have slumbered too long—the cry will be “too late.”

Q. Under which one of the qualities of the seven churches do these foolish virgins belong?

A. They belong under the third church or the church of Pergamos. Rev. 2:12-17: “And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

I know thy works, and where thou dwellest, even where Satan dwelleth: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

Repent; or else I will come unto thee quickly, and with fight against them with the sword of my mouth.

He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”

Verses 14-30:

For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same and made them other five talents.

And likewise he that received two, he also gained other two.

But he that had received one, went and digged in the earth, and hid his lord's money.

After a long time, the lord of those servants cometh, and reckoneth with them.

And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more.

His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

And I was afraid, and went and hid thy talent in the earth:

Lo, there thou hast that is thine.

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

Thou oughtest therefore to have put my money to the exchangers and then at my coming I should have received mine own with usury.

Take therefore the talent from him, and give it unto him which hath ten talents.

For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Q. What is the purpose of this parable?

A. It warns those who have received privileges and opportunities for service. Those who have received the five talents are those who have received the most light

or the greatest understanding. Wicked and slothful servants are those who have received the knowledge of Jesus Christ and who do not give it out to others. God expects those who have received the greatest knowledge to make the greatest returns for it, but He also expects each one who has any knowledge at all to make use of it. The servant unto whom was given five talents and who multiplied them to ten talents, will be given the spirit of the slothful servant which first goes back to God from whence it came.

Verses 31-46:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats;

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in.

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

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:

For I was an hungered, and ye gave me no meat:
I was thirsty, and ye gave me no drink:
I was a stranger, and ye took me not in: naked,
and ye clothed me not: sick, and in prison, and
ye visited me not.

Then shall they also answer him, saying, Lord, when
saw we thee an hungered, or athirst, or a stranger,
or naked, or sick, or in prison, and did not minister
unto thee?

Then shall he answer them saying, Verily I say unto
you, Inasmuch as ye did it not to one of the least of
these, ye did it not to me.

And these shall go away into everlasting punish-
ment: but the righteous into life eternal.

Q. What is meant in verse 46 by "everlasting
punishment"?

A. That means the duration of a thousand years, and
has reference to the wicked spoken of in Daniel 12.2,—
that shall awake and come forth to shame and ever-
lasting contempt. These are the ones described in Rev.
9:1-11, who are the locusts that ascend out of the bottom-
less pit and come forth to torment men five months,
and their torment will continue and they shall dwell
with the devil during the thousand years when he is
cast into the bottomless pit. This one thousand years
is the time referred to by the term everlasting.

Q. What length of time will the judgment continue?

A. The judgment of the wicked who are of the locusts
will begin when they come out of the bottomless pit.
All those who belong to this number will be under judg-
ment of shame and everlasting contempt for a thousand
years. A continual separating will be going on during
this period—for all those of the growing population
who sin during the millennium will be accursed and there
is no mercy nor forgiveness for them. But judgment
will be passed upon them when they sin.

Q. When will this judgment terminate?

A. At the end of the millennium when the wicked and
the second fruit will be judged.

Q. Who will render judgment at this time?

A. Jesus and the bride. This shows what Paul meant
by this scripture, "Know ye not that ye shall judge

angels?" The saints who had been the preachers of God and of Christ to the growing nation during the millenium will still be with Jesus on His throne, and will be of those to whom He says "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." The sheep are the saved of the second fruit. The goats are all the wicked of the first fruit and all the disobedient of the second fruit.

Q. What will be the punishment of the wicked?

A. They shall go into the second death, that is, their personality which is the soul shall be destroyed in the burning sea of fire. The extent of this destruction will vary according to their works and the light they had. Luke 12:47, 48:

And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more.

For that reason the term "everlasting punishment" is used since the duration of the second death varies in time as well as in degree though it is not eternal. Paul says they "shall be punished with everlasting destruction from the presence of the Lord." Jesus said, that whosoever liveth and believeth in Him shall never perish, but have eternal life.

Q. Where is the lake of fire into which the wicked are cast?

A. It is in the earth, the place prepared for the devil and his angels.

Q. Will the devil and his angels be destroyed?

A. The devil and his angels are of a different creation from man being of the same class before they fell as the angels which Jesus referred to when He said:

"Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:36.

Q. Why must the wicked die the second death?

A. Because in their resurrected bodies they are under

the same condemnation as they were in their physical bodies, therefore, they are condemned to the second death and must die, to be remembered no more.

MATTHEW 26

Verses 1, 2:

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,
Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

Q. What was the feast of the passover for?

A. It was to commemorate the deliverance of the children of Israel out of Egypt.

Q. Does it have any resemblance to the feast that is going to be in the time of the millennium?

A. Yes, it is of the same nature as the feast of the millennium. It is for the remembrance of the sacrifices of Jesus Christ. They will be required to go up to Jerusalem once a year. All those who will not go up, are disobedient unto God and the rain or dew shall not be on their possessions.

Q. Was anything sacrificed at the feast of the passover?

A. Yes. They had lambs and the regular blood offerings.

Q. Did these blood offerings have anything to do with the sacrifice of Christ?

A. Yes, they typified the Lamb slain from the foundation of the world.

Q. What is the object of this feast during the millennium?

A. It will be that of worship rendered to God in Holiness. All who go to the feast will be required to cleanse the pots and vessels which are used, and failing in this, they shall be counted unworthy. Zech. 14: 20, 21:

In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD: and the pots in the Lord's house shall be like the bowls before the altar.

Yea, every pot in Jerusalem, and in Judah, shall be holiness unto the Lord of hosts: and all they that

sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

Verses 6-13:

Now when Jesus was in Bethany, in the house of Simon the leper,
There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

For this ointment might have been sold for much, and given to the poor?

When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me,

For ye have the poor always with you; but me ye have not always.

For in that she hath poured this ointment on my body, she did it for my burial.

Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Q. What motive prompted this woman to do this act?

A. It was her love for her Redeemer that caused her to anoint His head with ointment. Christ wanted them to know that the ointment was not wasted for it would be heralded wherever this gospel was preached. By this she showed her true loyalty and faithfulness unto Christ. Her love for Him was expressed in this great sacrifice.

Q. What was this gospel that Christ mentioned?

A. The gospel of salvation through a crucified Redeemer for in no other name is there any salvation.

Verses 26-29:

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it:

For this is my blood of the new testament, which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Q. When and where is this kingdom?

A. This is when He gathers together His bride for the marriage feast at the Father's throne. The earth is given to Christ for His kingdom during the millennium, but it is at the Father's throne that the marriage feast will take place, when Jesus will drink again with His disciples the fruit of the vine which is the book of the new testament.

Verses 31, 32:

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

But after I am risen again, I will go before you into Galilee.

Q. Who is the flock that is smitten?

A. As Jesus, the shepherd of His disciples was smitten, so will the Holy people be smitten during the seventy days of Christ's tarrying, before the great tribulation sets in. There is only one shepherd which is Christ, but there will be servants in that time, the foremost of whom will be the two olive trees.

Q. What do we understand by the word "offender" as used here?

A. The word offended here means loss of confidence.

Verse 33:

Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

Q. Did Peter really mean this or was he trying to deceive Christ?

A. He really meant it but the flesh was weak and when the temptation came he fell.

Q. How did he fall?

A. By denying his Lord and Redeemer: He said, "I do not know the man," and again he denied with an oath, "I do not know the man."

Q. What kind of an oath did Peter use?

A. He cursed and swore.

Q. Did Peter show any repentance?

A. Yes, verse seventy-five of this chapter says he went out and wept bitterly.

Verses 50-54:

And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's and smote off his ear.

Then said Jesus unto him, Put up again thy sword unto his place: for all they that take the sword shall perish with the sword.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

But how then shall the scripture be fulfilled, that thus it must be?

Q. Who are these angels which Christ mentions here?

A. They are the angels who are in heaven serving the Father.

Q. Do they minister to any others?

A. Yes, for in Hebrews 1:14, we read, "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation"?

REVELATION 1.

Q. Why was not the Book of Revelation understood before?

A. It was reserved for the period of time when the kingdom shall be preached, for Revelation has only to do with the kingdom of Jesus and the judgment. In studying Revelation, we must remember that it deals entirely with conditions and the dealings of God in the closing of this dispensation and the events.

The book of Revelation is not only a book of mysteries but it is mysteriously written. It was meant to be a sealed book till near the close of this age when it

should be opened up so that the wise shall understand. Probably for this very reason, its records of events and conditions are not given in consecutive order, but are to be unravelled as it were by the Holy Spirit as He interprets it to the disciples. Because it deals with events that transpire in different places but occur at the same time, the reader will be confused unless he is able to locate these transitions from one place to another, as he reads.

Verses 1-3:

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

Q. How did Jesus get this revelation?

A. It was given Him from God the Father.

Q. To whom did Jesus give this revelation?

A. To John who was yet in the flesh.

Q. Why are all blessed, who hear and read?

A. Because the things written therein are concerning those upon whom the ends of the ages are come.

Verse 4:

John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the Seven spirits which are before His throne;

Q. What do the seven churches represent?

A. Of the different denominations and classes of people, bearing the names of the churches, it represents the seven different qualities of the people which have existed in the so-called churches or denominations since the beginning of the Christian era. Therefore, Jesus presents Himself in seven different Spirits, in other words seven different faculties in order to reach the seven qualities in the churches. Revelation should be dealt

with from the standpoint of qualities and faculties in order that the people of to-day can understand the message.

Verses 5, 6:

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Q. Why did John speak thus of Jesus?

A. To show that our only salvation and hope of redemption is in Jesus Christ, who died for our sins and arose again for our justification, and only through His blood we have forgiveness of sins. All are made kings and priests unto God, which we are now in this dispensation.

Verse 7:

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.

Q. When will this take place?

A. The coming of Jesus in the clouds will take place after the marriage supper when He comes with the armies of Heaven on white horses. When the wrath of God and the Lamb will be poured out on the wicked people of the tribulation and also to prepare the earth for the millennium kingdom.

Verses 8, 9:

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

I John who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

Q. What do these terms signify?

A. It signifies the work and dominion of Christ's redemption from the beginning to its final completion.

Verses 10-16:

I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus and unto Smyrna, and unto Peragamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength.

Q. What does this mean?

A. This shows the faculties of Christ, His authority and His supreme power in Heaven and on earth.

Verses 17-20:

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

Q. Why was John afraid?

A. When John saw His great authority, majesty, greatness and strength, he was overwhelmed with awe and admiration and his human strength was overcome. The closing verse of the chapter gives full explanation of the stars and the candlesticks. The stars are the angels who are the ministers of the seven churches and the candlesticks represent the real Church of Christ.

REVELATION 2.

Verse 1:

Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walkest in the midst of the seven golden candlesticks;

Q. What position does Christ occupy here?

A. Christ shows Himself in His faculty of authority and fellowship, indicating thereby His power and interest in that church. This period of time is under the first seal and continues throughout the revival.

Verses 2, 3:

I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

Q. Who does He mean here?

A. He is speaking to Ministers, Bishops and teachers of all denominations who are tied to the secret orders. He shows the quality of these leaders whom He addresses. These leaders were characterized by a strong impulse towards God in earnestness and zeal. Yet, that had given away to the commandments of men.

Verses 4, 5:

Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works! or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Q. What does He mean here?

A. They had turned to the commandments made by man, giving attention to worldly conditions and practices. Their first love was that they loved God and His commandments above all things. They lost their love by taking up the commandments of men. They took an oath to be loyal and obedient to the commandments and by-laws made by men. In this way, they began to love the commandments of men more than those of God. That is why He warns them to repent and do their first works. The watchmen who do not warn the people of the dangers of their sinful course are responsible for their destruction. Some of these teachers will be beaten with many stripes and some with few, for in the last days, "after their own lust shall they heap to themselves, teachers having itching ears and they shall turn away their ears from the truth." II. Tim. 4:3.

Q. Is there a chance for them to repent and secure forgiveness?

A. Yes. Christ makes an urgent call for them to repent and find that life again which they had forfeited by turning from the Holy commandments of Christ, for He says:

Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city. Rev. 22:14.

Verses 6, 7:

But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

He that hath an ear, let him hear what the spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Q. What does "deeds of the Nicolaitanes" mean

A. The Nicolaitanes intermarried with the heathen who worshipped idols and thus brought idol-worship into their homes.

Verse 8:

And unto the angel of the church in Smyrna write: These things saith the first and the last; which was dead, and is alive;

Q. What faculties of Jesus are revealed here?

A. The faculties of Victor and Conqueror. He is the

living one who knows everything concerning the true nature of things, who has begun and will complete His work of redemption.

Verses 9, 10:

I know thy works, and tribulation, and poverty, (but thou art rich and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.

Q. To whom is He speaking here?

A. This time He speaks to the true missionaries or laborers who are fully consecrated to His work. He says that they are rich, for "the blessing of the Lord maketh rich." This blasphemy refers to the condition of present iniquities and as blaspheming against God by denying the true worship and spirit of His people; those which may say they are disciples and are not but the synagogue of Satan. The meaning of this is, the Jews were the people of God until they rejected Christ as their Redeemer and then He called His children by the name of disciples. They profess to be worshippers of God, yet are regarded as in the service of Satan because they are carnal and worldly minded Christians.

Q. During what period of time is this ten days in which the saints will have tribulation?

A. This is at the close of the three and one-half years of the revival period, during the seventy days of the extended Mercy of God.

Q. What promise is given to the saints concerning the tribulation period?

A. They have the promise that they will only suffer ten days and no more and shall not be hurt by the second death, of which we are told in Rev 20:14: "And death and hell were cast into the lake of fire." This is the second death. Also Rev. 21:8:

But the fearful and the 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.

Q. Is there judgment for those who are faithful unto death?

A. No, for unto them:

The temple of God was opened in heaven and there is seen the Ark of his testament. Rev. 11:19.

They receive their reward for being faithful unto death, without having to face any judgment. This is promised them for the purpose of enabling them to bear with patience all the trials and sufferings. As Paul said:

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom. 8:18

Verse 11:

He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Verse 12:

And to the angel of the church of Pergamos write; These things saith he which hath the sharp sword with two edges;

Q. What are the faculties of Christ as shown here in regard to this class of people?

A. The faculties shown here are those of judgment and discernment.

For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb. 4:12.

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, said the Lord of hosts. Malachi 3:5.

Verse 13:

I know thy works, and where thou dwellest, even where Satan's seat is and thou holdest fast my name,

and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

Q. What is meant by Satan's seat?

A. This has reference to the large cities where the church members go hand in hand with the wicked in their business affairs, leasing their property for vice, harlotry, prostitution and Sodomy for gain. Many of the large cities are now in this condition. The depths to which the sin and iniquity has reached is fully described to this church. Such cities as these will be a desolation during the millennium being the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Q. Does that include the people who live off of the revenue of these places of iniquity?

A. Yes. That includes church members who receive any benefit or money from evil doers or evil sources.

Verses 14, 15:

But I have a few things against thee, because thou hast here them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

Q. What does it mean when it says that Balaam placed a stumbling block before the children of Israel?

A. Balaam professed to be a prophet of the Lord but led God's people into sinful and corrupt practices, connected with idolatry. Through the cleverness of the female of Moab, the Hebrews were drawn into idolatry. Numbers 31:16:

Behold, these (women) caused the children of Israel through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord.

Balaam had instructed the Gentiles to bring their most beautiful women into Israel that they might marry with the Hebrews.

These Gentile women worshipped idols and thus the

children of Israel took idol-worshippers into their homes and thus they trespassed against the Lord.

Verse 16:

Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Q. What is meant by "the sword of my mouth"?

A. The visitation of God in judgments upon the people such as famine, plagues, pestilence, earthquakes, etc.

Verse 17:

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

Q. What is the meaning of "give him a white stone"?

A. This reward is a token of the priesthood and is a pledge of His acceptance, favor and friendship.

Verse 18:

And unto the angel of the church in Thyatira write: these things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass.

Q. What faculties of Christ are shown here?

A. He declares His divinity by saying that He is the Son of God. His eyes, like unto a flame of fire, shows His keen powers to penetrate into the hearts of men.

Verse 19:

I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last be more than the first.

Q. What quality of people are these to whom He is speaking?

A. These are the charity workers whose charitable works are adulterated by the evil powers; whose motive is money-making and adulterous practices. These people shall receive according to their works.

Verse 20:

Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols.

Q. What do we understand by this?

A. Jezebel was an ungodly heathen woman, who by intermarriage, became identified with God's chosen people and established her idols and idol-worship in the midst of God's chosen people. They assumed control and command of Jehovah's worship, leading the people into wickedness. This gives us a clear idea of the things that are going on all over the world in the same manner at the present time. People and institutions under the garb and name of Christ and religion are instruments of wickedness and inventions of Satan to seduce God's servants.

Verses 21, 22:

And I gave her space to repent of her fornication; and she repented not.

Behold, I will cast her into a bed, and them that commit adultery with her into a great tribulation, except they repent of their deeds.

Q. Can these repent.

A. The only promise they have is through the mercy of God and there is no mercy or forgiveness for any man except in Jesus Christ.

Q. How long a time will they have for repentance?

A. They will have until the end of the three and one-half years and the seventy days of the continued mercy of God—the tribulation of the saints.

Verse 23:

And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto everyone of you according to your works.

Q. What is meant by "kill her children"?

A. It shows what punishment of this quality of people who are the offspring of such churches or classes.

Verses 24, 25:

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak: I will put upon you none other burden.

But that which ye have already hold fast till I come. This refers to the disciples who keep the doctrine of

Jesus in contrast to those who hold the false doctrine just mentioned.

Verses 26-29:

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father:

And I will give him the morning star.

He that hath an ear, let him hear what the Spirit saith unto the churches.

Q. When will He give power over the nations?

A. That will be at the end of this dispensation during the great tribulation when Christ takes His own people and those who also have part in the first resurrection and destroys them that destroy the earth which was revealed to John in Rev. 19:14:

And the armies which were in Heaven followed him on white horses, clothed in fine linen, clean and white. The bride is spoken of here as the "armies of Heaven."

Q. Will the saints remain in the great tribulation?

A. No. Christ will take away the saints to reign with Him during the great tribulation which is to be upon the earth. Then the population which remain shall be swept away except those who have gone into the prepared place. I will give them the morning star means that He will give them Himself.

REVELATION 3.

Verse 1:

And unto the angel of the church of Sardis write: These things saith he that hath the seven Spirits of God: and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

Q. What faculties are seen here?

A. He addressed them in the completeness of all His faculties for seven is the number of dispensational fullness. This verse shows His omnipotence and perfection. He presents Himself in seven different faculties or attributes in order that He might speak to the different qualities of people who compose the churches or denomination. Through these seven spirits He gives

advice to the seven different qualities of people. Here He manifests Himself in all His completeness.

Q. To what quality of people is He speaking here?

A. He is talking to those who have taken the oath to be loyal and obedient to the laws of man. This means those who have tied themselves to secret orders, having the mark and number of the beast. Because they believe on Christ, they have a name of one who lives but through their alliance with secret orders, they are dead.

Q. Who does the church of Sardis stand for?

A. Those who have taken an oath to be loyal and obedient to the commandments and by-laws made by man and who have received the mark in their hand or in their foreheads. This includes all the members of secret orders and every secret organization on the face of the earth. These orders bind their members to be loyal and obedient to their man-made laws, which are a blasphemy against the commandments of Jesus. There are many of these which are posing as religious orders, regardless of the creed or belief of the members. All these orders together compose the great beast mentioned by Daniel, and the beast and his image in Revelation, and they have been condemned to the bottomless pit from the very foundation of the world. This is explained fully in Rev. 14:9-11:

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

The image of the beast are such as have taken the oath of secret orders and believe in God and that He sent His only begotten Son to be the Savior and Redeemer of man, and yet are spiritually dead.

Q. Is there any hope of getting these people from under this awful condemnation?

A. Yes; therein lies the great work of the disciples in bringing the people to an awakening, and by yielding to repentance they can be saved.

Verses 2, 3:

Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Q. To whom is He speaking in this verse?

A. He is speaking to those who have heard the warning and yet have taken the oath of the idol-worshippers.

Verse 4:

Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy.

Q. Who are these?

A. They are those who have not gone into the secret orders and have kept from taking oaths. They are also those who have once belonged to secret orders but have repented.

Verse 5:

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.

Here we see how He will reward the true faith of His saints who walk undefiled in the ways and commandments of God and stand true to the pure doctrines of Jesus. We also see that there is but one condition which will determine our Sonship and priesthood. They whose names are written in the book of life will be confessed before the Father and all the holy angels. They shall be heirs of His kingdom and partakers of His glory.

Verse 7:

And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is

true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, no man openeth;

Q. What faculties are shown here?

A. Here He shows Himself in the faculties of holiness and truth. He also shews His absolute control over all things.

Verse 8:

I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and has kept my word, and hast not denied my name.

Q. What does the church of Philadelphia stand for?

A. It stands for all the disciples who have kept His commandments. The open door refers to privileges of His salvation and the privileges of access to His heavenly kingdom. No man can take this privilege from them.

Verse 9:

Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Christ is here giving His disciples great words of encouragement in telling them that those of the synagogue of Satan, who profess and do lie, who say they are Jews and are not, will finally be made to come and worship before their feet and will learn how much He has loved them.

Q. Who are they which say "they are Jews, and are not"?

A. Those who profess to be disciples but are under the influence of Satan and do his works. Jesus said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you. depart from me, ye that work iniquity." Matt. 7:22, 23

Verses 10, 11:

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Q. What is shown here?

A. Here He shows that they will not come into the great tribulation that is coming on the earth.

Verse 12:

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Q. What does this show?

A. That they belong to the company which shall come down from heaven on to the new earth, prepared as a bride adorned for her husband. God Himself will be with them and shall be their God. Rev. 21:2, 3: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Who would not want to join that company? Oh, You people to whom He has given space to repent, come out from among the godless and condemned orders and worldly denominations, and join this glorious company, God's hosts.

Verse 14:

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

Q. What faculties does He show here?

A. He reveals Himself here in His faculty as Creator, witness, and Amen. This denotes earnestness and sincerity, affirming that He is true and His promise sure, and that His judgments will not fail.

Verses 15-17:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

Q. What class or quality does the church of Laodicea represent?

A. Those who engage in merchandise, those who trust in uncertain riches, moneyed men, merchants, trusts, and monopolies. Rich men boasting of their wealth, oppressing the poor, and yet calling themselves disciples, are included in this group to which He is speaking. But these are destitute of spiritual life, and are in actual want and poverty with nothing to cover the nakedness of their soul. Their condition is exposed to God whose eye sees them. James says:

“Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

Your riches are corrupted, and your garments are moth eaten.

Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabbath.

Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

Ye have condemned and killed the just; and he doth not resist you.”

Verse 18:

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Q. What is the meaning of “gold tried in the fire”?

A. Through all time gold has been held in great value. In the word of God, gold represents good and pure things such as godly virtues and character. Here Jesus is counselling them to turn from their worldly goods and store up such treasures for themselves in His kingdom; to provide themselves with the garments of salvation and wisdom. Daniel 12:10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

Verses 19-22:

As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Behold, I stand at the door, and knock: and if any man hear my voice, and open the the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

He that hath an ear, let him hear what the Spirit saith unto the churches.

All these verses show the attitude of Christ towards all mankind regardless of condition and quality. This willingness to show mercy unto all those who repent and turn from their evil ways is shown all through the bible, but the message is especially urgent now because the time is short.

Here we have a fearful picture given of the denominations and churches and religions of these days. Paul prophesied of this period in the following language: "Men shall be lovers of their own selves, covetous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers incontinent, fierce, despisers of those who are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof; from such turn away." II. Tim. 3:2-5. Peter prophesied saying, "There shall come in the last days scoffers, walking after their own lusts." "There shall be false teachers among you, who privily shall bring in damnable

heresies even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." II. Peter 2:1, 2. And Jesus said,

"And as it was in the days of Noe, so shall it be also in the days of the Son of man.

They did eat, they drunk, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

Instead of having churches of God-fearing and God-loving men and women, present day denominations are places for display of fashion, frivolity, and worldliness; with much profession, but little faith; much deadness, but no life. The whole cause of these conditions is that the people have turned away from God's holy commandments and are living on traditions and commandments made by man which they receive first.

My dear readers, I have not made these pictures. I have found them recorded in God's holy book and I see the fulfilment of them around me during these days that are hurrying us towards a speedy fulfilment of them, both in a material and spiritual way. "He that hath an ear let him hear," for these seven messages are clear warnings and calls of God to all those who receive them; they are Christ's own words, not mine, and what shall follow is but an unfolding of the great events of God in this closing dispensation. Let us continue to read and understand what He saith unto the churches. And may the Almighty God open your hearts to receive His precious truth and escape the awful pending wrath of God against wickedness.

REVELATION 4.

Verses 1-3:

After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne.

And he that sat was to look upon like jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

Q. What did John see in heaven?

A. Through an open door he looked into heaven and saw sitting on the throne one whose appearance was very striking in more ways than one. He saw what was from all appearances a completeness of all the promises of both the old and the new testaments. The rainbow round about the throne was the token of God's covenant with man.

Verses 4, 5:

And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

And out of the throne proceeded lightnings and thunders and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Q. Who are the elders mentioned here?

A. These elders are the four major prophets, the twelve minor prophets, and the eight writers of the new testament. They are the ones who gave forth the word of God. Holy men of God wrote as they were moved by the Holy Spirit. Those who wrote the historical and devotional part of the bible are not included in this number.

Verse 6:

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and



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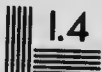
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round about the throne, were four beasts, full of eyes before and behind.

Q. What is meant by these four beasts?

A. These four beasts represent the whole body of the saints who will be gathered from the four quarters of the earth. They are the ones who died in Christ from the time Christ went up to the Father up to the beginning of the great revival.

Verses 7, 8:

And the first beast was like to a lion, and the second beast like to a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

And the four beasts had each of them six wings about him; and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Q. Why did the beasts appear in these forms?

A. The first body of saints was represented by a lion. They are great and strong and no one is able to stand up against them. The second is represented by a calf. They are meek and interfere with no one and are well fed upon the word of God. The third has a face as a man denoting intelligence and wisdom. The fourth is represented by a flying eagle. They have power to ascend and navigate the air, mounting up even to the throne of God. Here we have strength, meekness, intelligence, and power, belonging to this body of saints. This quality belongs to the united body as well as each saint individually. The purpose in the use of the number four is to show that they come from four quarters of the earth.

Verses 9, 10:

And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

The four and twenty elders fell down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne saying,

Q. What does this mean?

A. It shows that their occupation is praising and adoring Him who wrought their wonderful salvation.

Q. Who has the pre-eminence here, the four beasts or the twenty-four elders?

A. The twenty-four elders; because they are the stewards of God as the writers of the scriptures and gave it out to the multitude of the saints, who are the doers of the word of God.

Q. What is the meaning of when "the four and twenty elders fall down before him," and "cast their crowns before the throne"?

A. All through the scriptures the great object has been to give honour and glory to God, for it is to Him, they owe their triumph and praise. That is what the elders were doing here, for He created them for His pleasure.

Verse 11:

Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Q. What does this verse show?

A. It shows that the full plan and purpose of God centers in Himself, for in Him we live and move and have our being.

REVELATION 5.

Verse 1:

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

Q. What is the book mentioned in this verse?

A. This is the book of Revelation containing the seven seals concerning the seven different qualities of people.

Verses 2-5:

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

And no man, in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not:

behold, the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Q. When is the book of seven seals to be opened?

A. The book of the seven seals shall be opened in the time of the voices of the seven angels spoken of in Chapter 8 and 10. When they begin to sound, the mysteries of God shall be finished as He has declared to his servants and prophets. This shall also be in the day when the two prophets must prophesy again before many people and nations and tongues and kings. This will be during the closing of the dispensation of the Messiah, which is the harvest and the great revival.

Q. When will the great revival take place?

A. It will take place before the great tribulation and will continue a little more than 1335 days. Then there will be three and one-half years of the great tribulation during which time, the entire population of the earth will be completely wiped out, except the virgins in the prepared place which are the remaining seed.

Verse 6:

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

Q. At what time does this take place?

A. This is during the three and one-half years of the great revival, between the sounding of the fifth and sixth trumpets, and the opening of the first and fifth seals. It is the time when the plagues are to come upon the earth.

Verses 7, 8:

And he came and took the book out of the right hand of him that sat upon the throne.

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having everyone of them harps, and golden vials full of odours, which are the prayers of the saints.

Q. What are the odours of the golden vials?

A. They are the name of the Lord in the prayers of

saints. No other prayers are acceptable but those offered in the name of the Lord.

Verses 9-12:

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou was slain, and hast redeemed us to God by the blood out of every kindred and tongue, and people, and nation;

And hast made us unto our God kings and priests: and we shall reign on the earth.

And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Q. Who are these angels?

A. These angels are the company of saints that were resurrected when Jesus arose and have been in their spiritual bodies in the heavenly paradise. The beasts are all the saints that fell asleep in Jesus from the time that Jesus ascended to the time of the great revival. The elders are the writers of the word of God, those together compose the great number that John saw here.

Verse 13:

And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

Q. When will this take place?

A. At the time of the millennium: when the Lord shall be king over all the earth, "for in that day shall there be one Lord and his name one." Zech. 14:9. Also Daniel 7:27:

And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom and all dominion shall serve and obey him.

REVELATION 6.

Verses 1, 2:

And I saw when the Lamb opened one of the seals: and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

Q. What is the meaning of this?

A. Here we have the opening of the first seal during which time the great revival will be taking place and Christ comes with His helpers to conquer and does conquer. This is the great and final redemption that Jesus offers to the world. The time in which He will command men everywhere to repent, as we read in Acts 17:30:

But now commandeth all men everywhere to repent.

Q. Who are to be His helpers here?

A. All those who are anointed with the Holy Spirit such as the two olive trees and the seven thunders, who have been uttering their voices in preaching the true doctrines of Jesus.

Q. Was this work foretold by prophets?

A. Yes, by Zechariah: 4.1-14:

1. And the angel that talked with me came again and waked me as a man that is awaked out of his sleep,

2. And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it and his seven lamps thereon and seven pipes to the seven lamps, which are upon the top thereof,

3. And the two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4. So I answered and spake to the angel that talked with me, saying, What are these, my Lord?

5. Then the angel that talked with me answered and said unto me, knowest thou not what these things be? And I said, No, my Lord.

6. Then he answered and spake unto me, saying This is the word of the Lord unto Zerubbabel, say-

ing, Not by might, nor by power, but by my spirit, saith the Lord of Hosts.

7. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, grace unto it.

8. Moreover, the word of the Lord came unto me, saying,

9. The hand of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.

10. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.

11. Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

12. And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves.

13. And he answered me and said, Knowest thou not what these be. And I said, No, my Lord.

14. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

Q. What are these candlesticks and the seven lamps and the seven pipes?

A. The candlesticks are the church which Christ said He would build. The seven lamps and seven pipes are the seven spirits that Jesus sent forth into all the world. See Rev. 5:6. "Which are the seven spirits of God sent forth into all the world."

Q. Do the olive trees mentioned in the third verse mean prophets of the past or prophets yet to come?

A. They are yet to come. And since they are mentioned in verse ten as branches we see that they will be chosen from among the branches of Christ, the vine.

In Rev. 11:3, 4, it says, "I will give power unto my two witnesses and they shall prophesy 1260 days

clothed in sackcloth." These are the two olive trees and the two candlesticks standing before the gods of the earth. Here we see them doing their great works.

Q. Who is this Zerubbabel mentioned in the 6th verse?

A. Zerubbabel is a man with an occupation as a prophet. The figure is symbolical of the great work that is about to be accomplished not by might nor by power, but by the Spirit of the Lord.

Q. What is the great mountain mentioned in verse 7?

A. That is the great mountain of the idol-worshippers, including all orders. It is the mountain of people which stand up against the Lord's commandments. As Paul says, "Men shall heap unto themselves teachers having itching ears, seeking out doctrines and commandments of men."

Q. What is meant by the headstone in verse 7?

A. Here Christ is meant by the headstone. When Christ fulfilled the commandments of Moses, He gave two of His own, namely, "Thou shalt love thy God above all things and thy neighbour as thyself." This mountain stands for people who have manufactured their own commandments and by-laws and who have the marks upon their foreheads and in their hands. They have put aside these two commandments of Jesus and have taken up those made by men. In other words they have gone into the secret orders and are under oath to be loyal and obedient to them.

Q. What is the meaning of "olive trees" in the word of God?

A. The word "olive" when mentioned in the scriptures has reference to the righteous, but the olive trees are those prophets who will give the truth to the world.

Q. What power will they possess?

A. They will have power to resist the rulers of the whole earth and by their power they are enabled to do whatever they wish.

Q. When will they do their work?

A. In Rev. 10:10, it says, Thou must prophesy again before many people, and nations, and tongues, and kings. This will be during the revival period and under the first four seals.

Q. What is meant by the "golden oil" in the 12th verse?

A. The golden oil represents the words of God that are coming out of the mouth of the two olive trees or prophets.

Q. In the 11th verse, what is meant by candlesticks?

A. The candlesticks are the church of Christ and all the body of helpers during the revival and those who are brought in by repentance.

Q. Does this mean the different denominations?

A. No, it means the quality of people in the denominations. It means the real spirit-filled people who have part in the first resurrection who have their names written in the Lamb's book of life.

Q. What is meant in verse 14, where the two anointed ones are mentioned?

A. The two anointed ones are the two olive trees to whom God has given power to prophesy of the word of God and preach the gospel of the kingdom, which is to be in the millennium. They are the same two witnesses that we read of in Rev. 11:4, where it says:

"These are the two olive trees and the two candlesticks that stand before the gods of the earth."

Verses 3, 4:

And when he had opened the second seal, I heard the second beast say, Come and see.

And there went out another horse that was red: and power was given unto him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

Here we have the opening of the second seal which is a time of political and social conflict and confusion, hatred and strife, resulting in war and bloodshed when peace has been taken from the earth and is the time of which Jesus speaks in Matthew 24:8. "These are the beginning of sorrows. But the saints shall not be hurt by famine or pestilence nor plagues."

Verses 5, 6:

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and,

lo, a black horse; and he that sat on him had a pair of balances in his hand.

And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the vine.

Q. What does this indicate?

A. It indicates that there shall be a time of pestilence and famine. Black, in the scriptures always indicates famine and calamity. See Ezekial 14:21.

Q. What is meant by "a measure of wheat and barley for a penny"?

A. This means that the saints will be provided for as will not the wicked and ungodly. God will have some provision made whereby He will take care of the saints as He did in the time of Elijah, sending the ravens to feed him every morning and evening. The disciples will have power to do the same works that Jesus did when He multiplied the food for the multitude from the loaves and fishes.

Verses 7, 8:

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him and power was given unto him over the fourth part of the earth, to kill with sword and with hunger, and with death, and with the beasts of the earth.

Q. In what period of time do these things happen?

A. This is the period of time wherein the money powers of the earth are to be destroyed by the beasts of the earth.

Q. What do we understand by the word "beasts"?

A. The beasts are the idol-worshippers and those who worship the image of the beast which are the secret orders.

Q. The fourth part of the people are to be killed by what?

A. By the plagues that are put upon them and also by the diseases that are to come. That follows the removal of the saints from the earth. They will no longer be a help

to the balance of the population on the earth and the mercy of God is taken away from humanity just as it was taken away from the people in Noah's time when they were destroyed by the flood.

Q. What is meant by the four-fold manner of this destruction?

A. By the sword is meant general warfare; by the hunger great famine. After the three and one-half years of drouth when the two olive trees shut up the heavens during the revival, the famine will become so severe that great suffering and death will result. "And with death," is an expression of the results caused by the great pestilence. The beasts of the earth are the idol-worshippers and the image of the beast which are the secret orders arrayed against each other, which is shown in Rev. 17. The woman clothed in purple and scarlet colors, representing the money powers, trusts, and monopolies and is that great city or people which reign over the kings of the earth. The beast that carries her which is only scarlet colored, upon which the woman sits, represents the laboring class, and these shall hate the whore or money powers and shall make her desolate and naked and shall eat her flesh and burn her with fire, "For God has put in their hearts to fulfil his will, and to agree, and give their Kingdom unto the beast, until the word of God shall be fulfilled." In this same chapter the money powers are called the great whore with whom the kings of the earth have committed fornication, (which means ungodly or wicked dealings and oppression) and the waters where the whore sitteth are peoples and nations and tongues representing the whole laboring population.

Verses 9-11:

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet

for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

Q. What period of time is this?

A. The opening of the fifth seal takes place before the fulfillment of the fourth seal and comes during the seventy days of the Saints' tribulation. It is the time that the saints are to be slain and martyred. "Blessed are they which are persecuted for righteousness sake for theirs is the kingdom of heaven." Matt. 5:10.

Verse 12:

And I beheld, when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

Q. When does this take place?

A. This opening of the sixth seal comes under the great tribulation between the fifth and sixth soundings and under the second woe. This accords with the statement of Matthew 24:39.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken."

This is also the time when the bottomless pit is opened and the locusts come up to torment men for five months as shown in Rev. 9.

Verses 13-17:

And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains.

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

For the great day of his wrath is come; and who shall be able to stand.

These verses continue to set forth the condition which Jesus foretold in Matt. 24:21:

"For there shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be."

Also Mark 13:19:

"For in those days shall be affliction as was not from the beginning of the creation which God created unto this time neither shall be."

Rev. 8:13:

And I beheld and heard an angel flying through the midst of heaven saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound.

This time is spoken of all through the scriptures as the time of wrath and torment of the people on the earth. This is during the period of the sixth sounding and the sixth vial.

REVELATION 7.

Verses 1-3:

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God on their foreheads.

Q. In what period was this voice heard?

A. It was heard during the preparation for the great revival at the time when the first seal is opened. They are commanded not to hurt the earth or the sea or the trees during the sealing of the servants of God or during the great revival.

Q. Who are the four angels to whom this command is given not to hurt the earth and the sea?

A. They are the same as the four beasts mentioned in the fourth chapter, and are the saints who came from the four quarters of the earth. And are those who are under the altar as shown under the fifth seal.

Q. Were these angels saints who lived on the earth in the flesh?

A. Yes; they are the servants of the children of God. They are the same as the four beasts and the elders in the fourth chapter; those that were beheaded for the testimony of Jesus which were commanded to rest yet for a little season until their fellowservants should be killed as they were.

Q. Who is the angel from the east?

A. It is Christ who has given a command not to hurt the earth and the sea till all the servants of God have been sealed.

Q. Whom does He have reference to when He says "we"?

A. To the two olive trees and the disciples that are in the service during the revival. These are commanded not to hurt the earth nor the sea until the servants of God have been sealed.

Q. Why were they commanded not to hurt the earth and the sea?

A. Because it was the time of the revival or the sealing of the servants of God.

Verse 4:

And I heard the number of them which were sealed: and they were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Q. Who are the hundred and forty-four thousand people who were sealed?

A. They are of the race that has rejected Christ since He was born—Jews then living that will be converted during the great revival and the seventy days of the tribulation of the saints. They will be sealed in their foreheads with the seal of God because they have been redeemed and have accepted Christ.

Q. During what part of the revival will they be saved?

A. During the very last part because they have to

learn from the great multitude the song which they are singing.

Verses 9-17:

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

And all the angels stood around about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God.

Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Q. Who are the great multitude which no man can count?

A. These people are saved from all nations, kindreds, tongues, and people. They are Gentiles and saved at the same time as the one hundred and forty-four thousand of the sealed Jews. This picture is very plain and easily understood. It speaks of a great multitude of saved people, as a result of the great revival. It also shows

that they are the tribulation saints, or those who have passed through the seventy days of the saints' tribulation without having received the mark and the number of the beast in their hands and foreheads. Their robes are made white in the blood of the Lamb and kept spotless from the filth and uncleanness of evil things, and now they ascribe their salvation to God and the Lamb and serve Him in His temple.

REVELATION 8.

Verse 1:

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

Q. In what period of time is this?

A. During the time of the seventh seal and seventh sounding, while the seven vials are being poured out upon the earth. Everything concerning the work of the third dispensation and the work of the church will have been completed.

Q. What is the meaning of the half hour silence in heaven?

A. The meaning of the half hour silence here is half a year, but as the Lord's dispensation is done there is no need for the church, and in this half hour or half year the sabbath days have been eliminated. No souls pass out of their bodies for no one can die, hence the half hour silence in heaven.

Verse 2:

And I saw the seven angels which stood before God; and to them were given seven trumpets.

Q. Who are these seven angels?

A. They are of the same company of saints as the four beasts.

Q. For what purpose are the trumpets in the hands of the angels?

A. To send forth the judgment of God's wrath upon the wicked and blasphemous men.

Verses 3, 4:

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the pray-

ers of all saints upon the golden altar which was before the throne.

And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

Q. What is the meaning of "incense" as used here?

A. Incense as used here means power to ask in the name of the Lord. All prayers asked in the name of Christ are acceptable to God. Such prayers appear on the golden altar before the throne, and that golden altar is Christ, the mediator.

Q. What is the meaning of "smoke"?

A. The smoke of the incense is the glory that ascends up before God. It is a sweet vapor unto God. This is why the effectual fervent prayer of a righteous man availeth much being offered in the name of Jesus.

Verse 5:

And the angel took the censer, and filled it with fire of the altar, and cast it unto the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

Q. What is the meaning of fire on the altar?

A. "Fire" in the bible always represents a cleansing and purifying element. John the Baptist said of Jesus, "He shall baptize you with the Holy Ghost, and with fire." Christ is the altar and the Holy Spirit is the fire through which we must be purified and cleansed.

Q. What is the significance of casting fire on the earth at this time?

A. The censer when filled from the altar which is Christ, represents special power that comes from Him to be used in the gathering in of the remnant of the redeemed during the great revival. The salvation of the remnant of this city was a special act of mercy and resulted from their beholding the ascension of the two olive trees when the great voice invited them to come up into heaven.

Verses 6-13:

And the seven angels which had the seven trumpets prepared themselves to sound.

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon

the earth: and the third part of trees was burnt up, and all green grass was burnt up.

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood.

And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars: so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound!

The seven angels mentioned in verse 6 which were commanded by Christ, the angel from the east, not to hurt the earth, and now permitted to proceed with their work of destruction upon the earth and the sea.

Q. When shall these soundings take place?

A. The soundings that are mentioned in these verses will take place after the mercy of the Lord shall be taken away from mankind. Now that repentance is passed, men will receive according to their works. Nevermore can the blasphemers against the Holy Ghost be forgiven—neither in this world nor in the world to come.

REVELATION 9.

Verses 1-10:

And the fifth angel sounded, and I saw a star fall

from heaven unto the earth: and to him was given the key to the bottomless pit.

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

And in those days shall men seek death, and shall not find it: and shall desire to die, and death shall flee from them.

And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

And they had hair as the hair of women, and their teeth were as the teeth of lions.

And they had breastplates as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

And they had tails like unto scorpions, and there were stings in their tails: and their power was hurt men five months.

Q. Who is this star that falls from heaven?

A. It is Christ Jesus unveiling His mighty purpose regarding the awful judgment that is to be poured out upon the earth.

Q. Who are the locusts?

A. These locusts are the servants of the devil—the beast and his image and the false prophets, who have descended to the bottomless pit and must be let out of the pit by Christ who alone has the key and the power to do it. They

have their abode in the bottomless pit the same as the angels of Christ have their abode in His kingdom.

Q. Are these locusts in their resurrected bodies?

A. Yes; they will have bodies and yet they are evil spirits from the pit. This is their resurrection of damnation, and the time and place of their resurrection is referred to in Dan. 12:2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." They will torment the people during the great tribulation until the people shall seek death; but they shall not find it for it shall flee from them.

Q. What is the reason that the tribulation shall be so great?

A. This is because all the innocent blood that has been shed on this earth will be required of this generation and the awful price must be paid. Another reason is that the nations have deadened their hearing and have blinded their eyes to the influence of the Holy Spirit and have clothed themselves in the garments of idol-worshippers.

Q. How long do these locusts have power?

A. They are to have power five months during which time there is silence in heaven as seen in chapter 8, verse 1. This half hour is equal to a half year, (with the sabbath days eliminated) which is five months.

Verse 11:

And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

Q. Who is the angel of the bottomless pit?

A. He is the man who has lived on this earth, and who has murdered the most innocent blood. The word "Apollyon" means destroyer. Judas is this one and Jesus called him the son of perdition.

Verse 12:

One woe is past; and, behold, there come two woes more hereafter.

Q. How long shall these woes continue?

A. They shall continue three and one-half years, or as Daniel says, one thousand two hundred and ninety days.

Verses 13-21:

And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions: and out of their mouth issued fire and smoke and brimstone.

By these three was the third part of men killed, by the fire, and by smoke, and by the brimstone, which issued out of their mouths.

For their power is in their mouth, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt.

And the rest of the men which were not killed by these plagues, yet repented not of their works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Q. Who are the four angels mentioned here?

A. These angels are the same as the four beasts that Daniel saw in his vision which were the four great religions, Mohammedanism, Buddhism, Confucianism, and Christianity, which have become idol-worshippers.

Q. What is the nature of this conflict?

A. This is a revealed description of a great religious war which will take place during the great tribulation when one-third of men will be killed. The fire, smoke,

and brimstone. issuing from the mouths of the horses symbolizes the artillery of modern warfare. Awful destruction shall result, and yet men will not and cannot repent and turn to God because the mercy of God has been withdrawn.

DANIEL 2.

Verses 1-3:

And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherein his spirit was troubled, and his sleep brake from him.

Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

Q. In what period of time was this?

A. This was during the seventy years of Israel's captivity. Daniel was among those who were taken into captivity. He was only a youth when the king of Babylon defeated Israel in battle and destroyed the temple that Solomon had built. Daniel rose into high favor with the king because of his upright life and character. He was exalted to royal position. With him were three other Hebrew young men. In chapter 1, verse 17, we read, "As for these four children, God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams."

Q. Did they put much faith in dreams in those days?

A. Yes; especially such dreams that impressed them and appeared like visions. God made many things known to His prophets through dreams at that time.

Q. Was it right for the king to consult the astrologers and sorcerers for the interpretation of his dream?

A. That was the only way they had to find out such things. Some of these men were really gifted of God and God spake through them while others were servants of the devil and through his power exerted an evil influence over the people just as we see in these days.

The condemnation upon them was not nearly so great as it is in the present day, because we have so much more light now than they had at that time.

Verses 4:6:

Then spak: the Chaldeans to the king in Syriac, O king, live forever: tell thy servants the dream, and we will shew the interpretation.

The king answered and said to the Chaldeans, the thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill

But if ye shew the dream, and the interpretation thereof ye shall receive of me gifts, and rewards, and great honour: therefore shew me the dream, and the interpretation thereof.

Q. Who were the Chaldeans?

A. They were idol-worshippers. They were prominent in the kingdom and were worshippers of the heavenly bodies, such as the moon and the stars.

Verses 7-11:

They answered again, and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

But if ye will not make known unto me the dream, there is but one decree for you; for ye have prepared lying and corrupt words to speak before me till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter; therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

And it is a rare thing that the king requireth: and there is none other than can shew it before the king, except the gods, whose dwelling is not with flesh,

Nebuchadnezzar made it compulsory for these magicians to tell him his dream and the interpretation under penalty of death. We see that a similar condition will prevail throughout the world when the secret orders compel the people to receive the mark and number and name of the beast. All of those who will not, can neither buy or sell, and finally many of them shall be killed. We have the sorcerers, and similar classes of people to-day who are servants of the devil claiming to hold intercourse with spirits and to reveal future events and dark things.

Q. What did these people mean by "gods whose dwelling is not with flesh"?

A. They believed in a higher power. They knew there was great and mighty power but they thought there was more than one such power and called them "gods."

Verses 12-16:

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:

He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

Here we see that Daniel's faith in God was so great that he undertook to tell the king the dream, although the king had forgotten it entirely. He had greater faith than any other of the old testament saints, for we see how God revealed to him what He would do in the end of the Messianic dispensation and in the millennium.

Verses 17, 18:

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions;

That they would desire mercies of the God of heaven concerning this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

Q. Why did these four unite in prayer to God?

A. Because they knew God had promised to answer their prayer as we read in 1 Kings 8:46:49. "If they sin against thee, for there is no man that sinneth not, and thou be angry with them and deliver them to the enemy so that they carry them away captives unto the land of the enemy far or near, yet if they shall bethink themselves in the land whither they were carried captives, and repent and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive and pray unto thee towards their land, which thou gavest unto their fathers, the city which thou hast chosen and the house which I have built for thy name. Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause."

Verses 19-23:

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are his:

And he changeth the times and the season: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding.

He revealeth the deep and secret things, he knoweth what is in the darkness, and the light dwelleth with him.

I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

Q. Does God reveal unto His children His secrets at this time?

A. Yes, He will reveal them to any who will prayerfully study His word. "The secrets of the Lord are with them that fear Him." What He has written in His word, He will reveal to His servants. We should love God for everything He does, and we should fear Him to the point where we will in no manner disobey Him.

Q. Was this dream revealed to all four of them?

A. No, it was revealed to Daniel for he had the most faith.

Verses 24-30:

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him, Destroy not the wise men of Babylon: bring me in before the king and I will shew unto the king the interpretation.

Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

The king answered, and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

Daniel answered in the presence of the king, and said, The secret which the king hath demanded, cannot the wise men, the astrologers, and the magicians, the soothsayers, shew unto the king: But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass.

But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpre-

tation to the king, and that thou mightest know the thoughts of thy heart.

Here Daniel did not take any credit to himself but gave all honour to God. He shows us by this act how to remain humble and keep God's favour. This gave Daniel a chance to make His God known unto those people and the power of God was made manifest through him.

Verses 31-35:

Thou, O king, sawest, and, behold, a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon the feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

- Q. What is this stone that will crush this image?
A. The stone that was cut without hands is Christ Jesus.
Q. What does the iron, clay, brass, silver and gold represent?
A. These kingdoms are the five great heathen religions that are fallen, Confucianism, Buddhism, Pantheism, Brahmanism, and Mohammedanism.

Verses 36-38:

This is the dream; and we will tell the interpretation thereof before the king.

Thou, O king, art a king of kings for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

Here we see the great power Nebuchadnezzar had.

God had made him a king of kings, but he had turned away from God unto the worshipping of idols and for that reason, God was to punish him.

Verses 39-44:

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And as the toes of the feet were part of iron and part of miry clay, so the kingdom shall be partly strong and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

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.

Here we see that all these materials of the image represents certain different heathen religions. The strongest was the idol-worshippers at the time of Nebuchadnezzar, when they worshipped the golden image. The other inferior kingdoms were such as Confucianism, Buddhism, Pantheism, Brahmanism, and Mohammedanism. These different religions are asserting themselves, but will be completely crushed and destroyed in the end of the dispensation of the Messiah.

Q. When will the final destruction of these take place?

A. This will be during the great tribulation after the saints have been taken away. This is at the end of the dispensation of the Messiah, or the third dispensation.

Q. What kingdom is referred to in verse 44?

A. The kingdom that God of heaven will set up shall be that of the millennium which shall continue up to the time of the new heaven and new earth.

Verses 45-49:

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake to pieces the iron, the brass, the clay, the silver, and the gold; The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of Gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon; and the chief of the governors over all the wise men of Babylon.

Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

The dream of the king had been revealed to Daniel in a night vision and the king was made to recognize the power of Daniel's God. God is a revealer of secrets and He will reveal His secrets to those who will seek His best gifts. When we covet earnestly the best gifts, we will give ourselves into God's hands for His complete use. It is useless to ask that He send workers into the harvest if we are not ready to go ourselves.

Q. Does God answer the prayers of sinners?

A. He will answer the prayer of a sinner providing it be for repentance but that is the only prayer that a sinner has. The first thing for a disobedient child to do is to get right with its parents by asking forgiveness. Every sinner is a disobedient person, so he must get right with God through repentance before he can have any right to ask for other privileges.

Q. Was it wrong for Daniel to receive the gifts and the honour which the king bestowed upon him?

A. He took these things as wages since he was laboring for the king. He did not take honour unto himself but gave all the glory to God.

DANIEL 3.

Verses 1-5:

Nebuchadnezzar, the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

Then Nebuchadnezzar, the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood up before the image that Nebuchadnezzar had set up. Then an herald cried, aloud, To you, it is commanded, O people, nations, and languages,

That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up.

Q. Why did Nebuchadnezzar make use of so much music?

A. This was done to create great enthusiasm among the people and to induce them to worship the image. It was an effort by which every means was used to get every one to join the idol-worship without having them realize just what they were doing. The music charmed them and attracted their attention in order that they would the more readily obey the harsh command of the king.

This shows the deceptive method which the world uses to entice the people into sin. It also shows how the secret orders use flatteries and persuasion to get people to join them.

Verse 6:

And whoso falleth not down and worshipping, shall the same hour be cast into the midst of a burning fiery furnace.

Q. Why did the king prepare this fiery furnace?

A. To make every one worship the image he had made. When he could not win them by flatteries, he did so by threatening them with being burned alive. He was king of kings of the whole earth and had complete control. The same as the ten evil kings will have during the tribulation.

Verses 7-18:

Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near and accused the Jews.

They spake and said to the king, Nebuchadnezzar, O king live for ever.

Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: And whoso falleth not down and worshipping, that he should be cast into the midst of a burning fiery furnace.

There are certain Jews, whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego: these men, O king, have not regarded thee; they serve not thy Gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury, commanded to bring Shadrach, Meshach, and Abednego.

Then they brought these men before the king.

Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?

Now if ye be ready, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and

dulcimer, and all kinds of music, ye fall down and worship the image which I had made, well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace, and who is that God that shall deliver you out of my hands?

Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king.

But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Here we see the great faith that these men had. They knew God would take care of them and deliver them out of the hands of the king if they would remain faithful to him and refuse to worship the image. These verses show that Nebuchadnezzar had forgotten what kind of a God Daniel had. It is the same with people to-day, they forget God because the lust of the flesh and the lust of the eyes and the pride of life lure them away after they have seen the power of God manifested, and after they have been under conviction.

Verses 19-27:

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego; therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the King's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.

And these three men, Shadrach, Meshach, and Abed-

nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished and rose up in haste, and spake, and said unto his counsellors. Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake and said. Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Mesrach, and Abednego, came forth of the midst of the fire.

And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

- Q. Was it Christ Himself who was with these men?
A. Yes, such faith as theirs would bring forth Christ Himself to protect them, so that not even a hair of their head should be harmed. He will protect us in the same manner at this time, if our faith is strong enough.

During the great revival the two olive trees will be put to just as hard a test as this and until their great work is done, will be just as miraculously delivered. The disciples their helpers, will be severely tried but no harm can come to them until they have completed their work of the harvest.

Verses 28-30:

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel and delivered his servants that trusted in him and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god except their own.

Therefore I make a decree, That every people, nation, and language, which speak anything amiss

against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort.

Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

Q. In what way did they change the king's word?

A. The king's command was that they should worship the golden image but when he saw the deliverance of those three men, he changed his word and made a decree that anyone who spoke a word against their God should be killed.

Q. What was the purpose of God in having all this happen?

A. One purpose was to show His great power unto these idol-worshippers and turn their hearts to the worship of God. Another purpose was to try the faith of his three servants for "he whom he loveth he chasteneth." Also it is an example to all disciples during the saints' tribulation when no man will be able to buy or sell unless they receive the mark of the beast and his name and number. If we have faith in God, He will take care of us in a miraculous way when necessary.

DANIEL 7.

Verses 1-8:

In the first year of Belshazzar king of Babylon, Daniel had a dream, and vision of his head upon his bed: then he wrote the dream, and told the sum of matters.

Daniel spake and said, I saw in my vision by night, and, behold the four winds of the heaven strove upon the great sea.

And the four great beasts came up from the sea, diverse one from another.

The first was like a lion, and had eagle's wings: I beheld thereof till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it behind the teeth of it: and they said thus unto it, Arise, devour much flesh.

After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

After this I saw in the night of visions, and, behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots. and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

These four beasts in Daniel's vision are four denominations. Daniel describes them as coming up from the sea and the sea which here means the breadth of the earth. The four denominations are Mohammedanism, Buddhism, Confucianism, and Christianity. The last and most powerful beast is Christianity, which has spread over the earth.

Verses 9-14:

I beheld till the thrones were cast down, and the ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

As concerning the rest of the beasts, they had their domination taken away; yet their lives were prolonged for a season and time.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and

came to the Ancient of days, and they brought him near before him,

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

This refers to the time of the great tribulation after the saints have been taken away.

Q. Who are all those who minister to Him?

A. They are all the saints which compose the bride, and Christ comes with them on white horses, to destroy those that destroy the earth. Thus, all the denominations and the remaining population on the earth after the reign of the beast and the false prophet will be no more.

Q. What is the great kingdom mentioned in verse 14?

A. This is the kingdom of Christ which will be established during the millennium and will continue forever.

Verses 17-22:

These great beasts, which are four, are four kings, which shall arise out of the earth.

But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet;

And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

I beheld, and the same horn made war with the saints, and prevailed against them;

Until the Ancient of days came, and judgment was given to the saints of the most High: and the time came that the saints possessed the kingdom.

Q. Who are the ten horns spoken of here?

A. They are the ten kings which the orders shall appoint

to rule the earth together with the beast. They will unite with the idol-worshippers in destroying the money power.

Verses 23-28:

Thus he said, the fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them: and he shall be diverse from the first, and he shall subdue three kings.

And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time.

But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

- Q. What does it mean by "he" in verses 24 and 25?
 A. These are the violators of the commandments of Jesus
 Q. When are those ten kings inaugurated?
 A. At the beginning of the great tribulation.
 Q. For what purpose are they crowned as kings?
 A. To join with the beast to destroy the money power.
 Q. Who is the other that shall rise after them?
 A. It means those that violate the commandments of Jesus, and is the one that shall subdue the three kings. They shall subdue them because they are those three forces left on the earth at that time the saints having been taken away.
 Q. Of whom are the three kings?
 A. They are of the false doctrines of the Christian deno-

minations, the idol-worshippers, and the Jewish doctrine.

Q. What does it mean by the everlasting kingdom?

A. The millenium—a thousand years.

This is the same as that given in Rev. 13:5-7:

And there was given to him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

And it was given unto him to make war with the saints, and to overcome them; and power was given unto him over all kindreds, and tongues, and nations.

At the time of verses 5 and 6 the whole company of the bride are with Jesus after the marriage supper.

DANIEL 8.

Verses 1, 2:

In the third year of the reign of king Belshazzer a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan, in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

The dream which Daniel had in chapter 7 repeats itself to him in this vision and is further explained in this chapter.

Verse 3:

Then I lifted up mine eyes and saw, and behold, there stood before the river a ram, which had two horns, and the two horns were high; but one was higher than the other, and the higher came up last.

Q. What do the two horns of this ram represent?

A. They represent the Greek and Roman nations as they exerted their power in the world, the Roman nation becoming the greater.

Verse 4:

I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand: but he did according to his will, and became great.

Q. What does this show?

A. This shows the great effort they made to spread their power and influence over the whole earth.

Verses 5-8:

And as I was considering, behold, an he goat came from the west, on the face of the whole earth, and touched not the ground: and the he goat had a notable horn between his eyes.

And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken, and for it came up four notable ones, toward the four winds of heaven.

Q. What does this he goat and the horn represent?

A. This he goat and the notable horn are the idol-worshippers which overcame and broke down the power of the Greek and Roman Catholics and became so strong that no denominations could stand up against them.

Q. What does the breaking of the notable horn mean?

A. It means that one class of idol-worshippers was separated into four classes of denominations—Mohammedanism, Buddhism, Confucianism, and Christianity and which have spread over the whole earth.

Verse 9:

And out of one of them came forth a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

Q. What is this little horn?

A. This little horn is the secret orders that came out of one of the four notable ones and this one is Christianity, since we all know that the secret orders spring from Christianity.

Q. What is meant by "pleasant land"?

A. The promised land of Abraham which the Jews settled and builded.

Verses 10, 11:

And it waxed great, even to the host of heaven: and it cast down some of the host and of the stars to the ground, and stamped upon them.

Yea, he magnified himself even to the prince of the host, and by him the daily sacrifices was taken away, and the place of his sanctuary was cast down.

Q. What do we understand by this?

A. This means that secret orders which is the image of the beast who had their beginning in Jericho have set themselves against Christ Jesus. By making their own laws and commandments; giving them first place in their hearts and dealings. This condition extends into all circles of social and business affairs, governing even to official positions—of President and kings. "waxed even to the host of heaven," shows how highly esteemed by men are the secret orders. It also shows that the greatest destruction comes to holy people for by the secret orders the daily sacrifices are taken away, which means the prayers and labors of the saints for the kingdom of God, and "they cast down some of the host and of the stars to the ground and stamped upon them." They also assert themselves the prince of the host who is Jesus Christ, by making their own commandments which are against the commandments of Jesus.

Verses 12-14:

And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake: How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed.

These verses show to what extent the secret orders will prevail against the truth, and this will take place during the time of the end. The cleansing of the sanctuary means the preparation of the earth for the millennium. During this "cleansing" the wicked people shall all be destroyed and every mountain shall be leveled and the desert places made fertile.

Verses 15-17:

And it came to pass, when I, even I, Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

So he came near where I stood; and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, Oh Son of man; for at the time of the end shall be the vision.

Q. Who was this man in Daniel's dream?

A. This was the Arch Angel, Gabriel.

Verses 18, 19:

Now, as he was speaking with me, I was in a deep sleep on my face towards the ground; but he touched me and set me upright.

And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

Q. What do we understand by the indignation which shall be in the end?

A. The great tribulation.

Verse 20:

The ram which thou sawest having two horns are the kings of Media and Persia.

Q. What do the horns of the ram mean?

A. These two horns of the ram which are the kings of Media and Persia represent the Greek and Roman nations and by their power the true doctrines of Jesus held by the disciples of the Lord were destroyed.

Verses 21, 22:

And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king. Nor that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

Q. What does the rough goat represent?

A. It is the first king which represents the idol-worshippers who became very strong and broke the power of the ram and prospered and became great. But becoming separated there came forth four great kingdoms

which are denominations. These are Mohammedanism, Buddhism, Confucianism, and Christianity.

Verse 23:

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

Q. Who is the king of fierce countenance?

A. This is the image of the beast, which are the secret orders mentioned in Rev. 13:1-8:

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

And I saw one of his heads, as it were wounded to death: and his deadly wound was healed: and all the world wondered after the beast.

And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Verse 24:

And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people.

Q. In what period of time is this?

A. This is during the seventy days of the saints' tribulation when all those who do not take the mark of the beast shall be persecuted and killed. Rev. 13:15-17:

And he had power to give life unto the image of the beast that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

And that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name.

Verse 25:

And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand.

Q. How shall he cause craft to prosper?

A. That means that merchandise and commercialism shall be influenced and controlled by the image of the beast and shall prosper through him. We see this plainly in these days. See Rev. 13:17:

Verses 26, 27:

And the vision of the evening and the morning which was told is true; therefore shut thou up the vision; for it shall be for many days.

And, I Daniel fainted and was sick certain days, afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

Q. Who is Gabriel?

A. He is the Arch Angel whom together with Michael, Christ has appointed to go on important missions and bring messages from God to man.

Q. Why was this vision repeated to Daniel?

A. Jesus said that in the mouth of two or three witnesses every word shall be established. For this very purpose many things are repeated in the Bible.

DANIEL 9.

Verses 1, 2:

In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

In the first year of his reign. I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

Q. When was this?

A. This was when Jerusalem was destroyed. But its streets and walls shall be built during the troublous times.

Verse 3:

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth and ashes;

This verse is the index to the prayer of Daniel.

Q. Does Daniel's prayer reach unto the end of spiritual time or just at the time when he prayed?

A. His prayer was that many should be saved of his own nation and it also reaches forth until the time that the mercy is cut off from humanity.

Q. Will this prayer be heard during the harvest of the great revival?

A. Yes; according to Revelation, for we are told that 144,000 of the Jewish peoples are to be saved.

Verses 4-14:

And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and keep his commandments:

We have sinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments. Neither have we harkened unto thy servants the prophets, which spake in thy name to our kings, and princes, and our fathers, and to all the people of the land.

O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day: to the men of

Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are afar off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him:

Neither have we obeyed the voice of the Lord our God to walk in his laws, which he set before us by his servants the prophets.

Yea, all Israel have transgressed the law, even by departing that they might obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done in Jerusalem.

As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God that we might turn from our iniquities and understand thy truth.

Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.

Q. What does this teach us?

A. It shows that intercessory prayer and confession will be necessary for the repentance of those who are given up to idol-worship during the great revival.

Q. What is the meaning of "holy mountain of my God"?

A. It means Zion, the holy people of His nation. In Rev. 14:1 we read of the Lamb that stood on Mount Zion.

Verses 15-19:

And now, O Lord our God, thou hast brought thy people forth out of the land of Egypt with a mighty

hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

Now, therefore, O Lord our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

O my God, incline thine ear, and hear, open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies.

O Lord, hear; O Lord forgive; O Lord hearken, and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name.

This entire prayer is wholly confession and intercession, and teaches the nature of the prayer of the disciples during the revival.

Verses 20-24:

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;

Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved; therefore understand the matter, and consider the vision.

Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation

for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Q. What does this seventy weeks refer to?

A. It is typical of the seventy years and the seventy days and the time up to the crowning of Christ as King over all nations.

The 24th verse is also a wonderful summary of the prophetic events regarding the close of Christ's dispensation and that of the millennium. In the order of their importance, this verse covers events that will take more than a thousand years to finish. A careful study of this verse shows us, (1), the end both of Satan's dominion and the atonement for man's transgression; (2), the avenging of innocent blood, when, during the great tribulation, all the innocent blood shed from Abel to the end of the saints' tribulation, will be required of those then living on earth; (3), the bringing in of everlasting righteousness, when the glorious period of the millennium will be ushered in; (4), the fulfillment of all things written on the prophetic page; and (5), most glorious of all, the crowning of Christ, when at the marriage supper of the Lamb, He will take unto Himself His redeemed ones, to be forever with Him.

Verse 25:

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall: even in troublous times.

Seven weeks and three score and two weeks make sixty-nine weeks, and the anointing week mentioned in verse 24 makes the seventy weeks.

Q. What is the meaning of troublous times? Does it mean the tribulation of the saints?

A. During the time of the preparation for and during the revival.

Verses 26, 27:

And after three score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the

sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Q. What is the meaning of "Messiah shall be cut off"?

A. That means that those people who have worked for Jesus and have preached His doctrine, have finished their work and shall be taken away.

Q. What is this covenant?

A. This covenant is the promise He has given His people in all the dispensations, and it will be the constitution for the people of the millennium which are of the second fruit.

Q. What is the meaning of sacrifice here?

A. It means those who sacrifice their lives for the doctrine of Jesus.

Q. Where are the people reserved with whom He makes the covenant?

A. In the prepared place where the virgins will be nourished by the Lord Himself.

Q. When will the abomination of desolation take place?

A. During the great tribulation which will begin at the end of the revival.

Q. Who are the desolate?

A. Those who are left without hope when the mercy of God has been taken from the earth.

DANIEL 10.

Verses 1-6:

In the third year of Cyrus king of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

In those days I Daniel was mourning three full weeks.

I ate no pleasant bread, neither came flesh nor wine

in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel:

Then I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphas:

His body was also like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.

Q. Why was Daniel placed under such a condition?

A. The Lord was preparing him so as to reveal these wonderful things to him. It also shows the great preparation that will be necessary for those who will be helpers in the great harvest and preach the things concerning the kingdom: and the two olive trees especially will need the same consecration in preparation for their work as Daniel had.

Q. Who was this person he saw?

A. It was the Son of God.

Verses 7-12:

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

Yet I heard the voice of his words: and when I heard the voice of his words, then I was in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands: And he said unto me, O Daniel, a man greatly beloved, understand the words that I spake unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

Then said he unto me, fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

We see by these verses that the preparations that Daniel made was acceptable to God. Here is shewn the blessed privilege of those who consecrate themselves for the work of God during the revival.

Verse 13:

But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Q. What period of time was this?

A. It was during the reign of Cyrus king of Persia. Their prince was Satan's agent who was a great ruling power, and set himself against Daniel. It also shows how Michael helped him.

Q. Who was Michael?

A. Michael was one of the chief agents of God who watched over the body of Moses, and the one who will make war with Satan and his angels, with an army of the saints, Michael will put Satan down out of the air, as we read in Rev. 12:7-9:

And there was war in heaven. Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Verses 14-21:

Now I come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

And when he had spoken such words unto me, I set my face towards the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth and spake, and said unto him that stood before me, O my

Lord, by the vision my sorrows are turned upon me, and I have retained no strength.

For how can the servant of this my lord talk with this my lord? for as for me, straightway there remaineth no strength in me, neither is there breath left in me.

Then there came again and touched me one like the appearance of a man, and he strengthened me.

And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my Lord speak; for thou hast strengthened me.

Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the princes of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

But I will shew that thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

Q. What does this teach us?

A. This shows us the power the two olive trees will have when they go forth to do the work of God. They will have power to stand up against all the agencies of Satan.

Q. What is meant by the scripture of truth?

A. The scripture of truth is the unfolding of the vision which was given to Daniel, and shows that it would be revealed to one whom God would choose when the time was at hand.

DANIEL 11.

Verses 1, 2:

Also I, in the first year of Darius the Mede, even I, stood to conform and to strengthen him.

And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

Q. Who are those three kings?

A. These are the three kings, set up by the secret orders, who are to reign after the reign of one year by the ten kings.

Verses 3-31:

And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

And in the end of years they shall join themselves together for the king's daughter of the south shall come to the king of the north to make an agreement; but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail;

And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and gold; and he shall continue more years than the king of the north.

So the king of the south shall come into his kingdom, and shall return into his own land.

But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it. For the king of the north shall return, and shall set

forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision: but they shall fall.

So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

After this shall he turn his face unto the isles, and shall take many; but the prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within a few days he shall be destroyed, neither in anger, nor in battle. And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flattery.

And with the arms of a flood shall they be overthrown from before him, and shall be broken; yea, also the prince of the covenant.

And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people.

He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his father's fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his device against the strong holds, even for a time.

And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall forecast devices against him.

Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain.

And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet at the end shall be at the time appointed.

Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

Q. What do these verses set forth?

A. These verses set forth the nature of the tribulation as revealed to Daniel, showing the terrible conflict between the population which will be composed of the different qualities and classes of the whole earth, under the three great divisions of the race—Caucasian, Mongolian, Ethiopian.

Verse 32:

And such as do wickedly against the covenant shall be corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

Q. What is the meaning of "he shall corrupt by flatteries"?

A. The secret orders shall use every available means to get people to join their orders. They have a religious system as well as all manner of worldly attractions by which to draw and persuade people to come into their orders.

Q. Who are the people that do exploits?

A. They are the saints who during the revival are the workers, and will have the faith and power to bring to God the one hundred and forty-four thousand Jews and the great multitude that no man can number.

Verse 33:

And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

This has reference to the saints' tribulation, after they have been giving out the knowledge of the kingdom. Many will be killed, for we read in Rev. 13:15, "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

Verse 34:

Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

This shows that many will see the awful blasphemy of the secret orders and will want to leave them, and will get some help from the saints. But because of the entreaties and inducements of the orders many will not come out of them.

Verse 35:

And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, because it is yet for a time appointed.

Here we see that many of understanding such as ministers and lawyers, will through the orders fall, and do all in their power to persuade people to remain in the orders. The time appointed means the great tribulation which will come upon the whole earth.

Verses 36-39:

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Neither shall he regard the God of his fathers, nor the desire for women, nor regard any god: for he shall magnify himself above all.

But in his estate shall he honour the God of forces; and a god whom his fathers knew not shall he honour with gold and silver and with precious stones and pleasant things.

This shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

Q. Who is their king?

A. Their king is the great ruler of the idol-worshippers and the image of the beast or the secret orders and here is shown the extent of his power during the great tribulation.

Verses 40-45:

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.

But he shall have power over the treasures of gold

and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.

But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

These verses continue to show exactly how the population will continue in their confusion under the full power of Satan controlling the whole world.

DANIEL 12.

Verse 1:

And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Q. What period of time is this?

A. This is when Michael will make war with Satan. And the saints will cast him down into the earth. This will take place just before the virgins go to the prepared place.

Verse 2:

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Q. Who are these that shall awake?

A. They are the saints that shall arise to join Christ when He comes in the clouds of heaven. And all those who have been murderers of innocent blood will come forth to everlasting contempt. They are the locusts which come out of the bottomless pit to whom power is given to torment men five months. See in Rev. 9:1-5:

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great fur-

nace; and the sun and the air were darkened by reason of the smoke of the pit.

And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

Q. Who dressed these beings as locusts?

A. The devil was the author and designer of their dress the same as Christ dresses or robes His bride for His glory.

Verse 3:

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

Here we see the great reward and the glory that the servants and workers for God will have.

Verses 4-6:

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.

Then I Daniel, looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

Q. Why was Daniel commanded to seal up the book?

A. For the reason that these things were not to be fulfilled until the end of this dispensation. Here we also see that the things that were coming to pass were called wonders, which are the same wonders referred to in Acts 2:19, 20: "And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke; The sun shall be turned into

darkness, and the moon into blood, before that great and notable day of the Lord come."

Verse 7:

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven and swear by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Q. What do we understand by "time, times, and a half"?

A. It means three years and a half or the period of the great revival. The saints' tribulation will come immediately upon the close of the revival.

Verses 8, 9:

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end.

Here we see what an impression was made on Daniel when he saw what great things were to come upon the earth, and which were not to be revealed until now, the end of this dispensation.

Verse 10:

Many shall be purified, and made white, and tried: but the wicked shall do wickedly: and none of the wicked shall understand: but the wise shall understand.

Q. What is the meaning of this verse?

A. It shows that many people will be saved during the great revival and shall be greatly tried because of the wickedness and iniquity that shall prevail everywhere.

Q. What is meant by "the wise shall understand"?

A. I Thess. 5: 4, 5 gives the answer. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the light, nor of darkness."

Q. Why will not the wicked understand?

A. Because "the day of the Lord so cometh as a thief

in the night.” Because of their wickedness their hearts become hardened and their eyes blinded.

Verse 11.

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Q. What period of time is this?

A. This is the time of the great tribulation, when the saints have been taken away and there is no more mercy. It will last forty-two months, as we read in Rev. 11:2. “And the holy city shall they tread under foot forty and two months.” The holy city stands for the holy people.

Verse 12:

Blessed is he that waiteth, and cometh to the thousand and three hundred and five and thirty days.

Q. What time does this refer to?

A. This is the period of time during which the revival continues, and is the blessed invitation given as the last call to repentance to all those who will accept the true doctrines of Jesus. During this time there will be a countless number saved beside the one hundred and forty-four thousand of the living Jews who will receive Christ as the Son of the living God though they have denied Him from His birth. Rev. 7: 4-10:

And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Asar were sealed twelve thousand.

Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands:

And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

This one thousand three hundred and thirty-five days which is fifty-eight days more than three and a half years, shows that the shortening of the days of the tribulation spoken of by Jesus, will be fulfilled in this time. A complete explanation of this is given under the third division of this book under Matt. 24: 21. See Page 331.

Verse 13:

But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

Q. What does it mean by saying that Daniel was to stand in his lot at the end of the days?

A. It means that the fulfillment of the prophecy shall be complete and understood, and at the end of this dispensation every word shall be brought into fulfillment.

REVELATION 10.

Verses 1-3:

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

And he cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

Q. In what period of time does this take place?

A. At the beginning of the great revival.

Q. Who is this angel?

A. It is Jesus Christ.

Q. What is the little book mentioned here?

A. It is the book of Revelation.

Q. And the seven thunders are what?

A. They are the seven angels of the seven churches.

Verse 4:

And when the seven thunders uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

Q. Why was John ordered to seal up the things which the seven thunders uttered and to write them not?

A. Because they had already been written and there was no need to rewrite them.

Q. Where were they written?

A. They were written in the four gospels, and means the gospel of salvation which has been preached through the dispensation of the Messiah.

Q. Are these seven angels that utter these seven thunders the same seven angels that pour out the seven vials in chapter 16?

A. Yes.

Verses 5, 6:

And the angel which I saw stand upon the sea and upon the earth lifted up his head to heaven.

And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

Q. In what period of time does this take place?

A. In the time of the end of this dispensation.

Verse 7:

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

Q. When does the seventh angel sound?

A. In the time of the great revival.

Q. What is meant by the mystery of God?

A. It means His purpose of redemption which has been declared and made known to His servants the prophets, shall be finished.

Verses 8-11:

And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

And I went unto the angel, and said unto him, Give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

And I took the little book out of the angel's hand, and ate it up: and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

And he said unto me, Thou must prophesy again before many peoples, nations, and tongues, and kings.

Q. What is the meaning of verse 9 where John is told to take the little book and eat it up, and that it would be as sweet as honey in his mouth and bitter in his belly.

A. It means that when we understand the Revelation, it shall be very sweet to us, but when we begin to give it out, it shall be bitter.

Q. Why is it going to be bitter?

A. Because the message of God is going forth against the secret orders and traditions of the denominations.

Q. What is the meaning of verse 11 where it says that he must prophesy again before many peoples, nations, tongues, and kings?

A. It has the same meaning as we find in Ezekial 33: 6, 7, and has reference to the watchmen or the prophet to whom understanding of God's word is given. He is the one who is commanded to prophesy before many peoples, nations, tongues, and kings. He will be responsible for the people if he fails to warn them and they are taken away in their iniquity. For he has the knowledge that must be given unto the world, showing that the preaching of the gospel of the kingdom is the prophecy spoken of here.

REVELATION 11.

Verses 1, 2:

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple

of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

Q. What is the temple of God?

A. The true church. Jesus called it "My church."

Q. What is the altar of God?

A. The altar of Christ and embraces all those who have given up their lives to the service of the Lord. A man cannot put himself on the altar without putting all his riches and belongings there. He must give up everything he possesses to the service of the Lord.

Q. Can anyone love God above all things who does not do this?

A. He certainly cannot.

Q. Who are the ones in the court?

A. These are all the innocent children and all those who had not the light of the law or the gospel and have not sinned against the law of their conscience, regardless of what dispensation they lived in. What they have not received, they will not be held responsible for.

Q. Who is it that is to tread the holy city under foot?

A. Those who have rejected the word of God or the enemies of God, which include the idol-worshippers and those who worship the image of the beast during the great tribulation which is forty-two months.

Q. What is meant by to tread the holy city under foot?

A. To tread the holy city under foot is an expression to show the Satanic loathing and hatred with which the enemies of God will treat the very memory of His people, His precious word, and all things sacred and holy.

Verses 3, 4:

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth.

These are the two olive trees, and the two candlesticks standing before the gods of the earth.

Q. Who are these two witnesses and olive trees?

A. They are the ones who must complete the fulfillment of the word of God revealed in Zechariah 4:

“And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

And the two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

So I answered and spake to the angel that talked with me, saying, What are these, my Lord?

Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord.

Then he answered and spake unto me, saying, This is the word of the Lord unto Zerrubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.

Who art thou, O great mountain? before Zerrubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it.

Moreover the word of the Lord came unto me, saying,

The hands of Zerrubbabel have laid the foundation of this house; his hands shall finish it; and thou shalt know that the Lord of hosts hath sent me unto you.

For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.

Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

And I answered again and said unto him, What be these two olive branches which through the two

golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then he said, These are the two anointed ones, that stand by the Lord of the whole earth."

Q. Are these two olive trees or two witnesses to come from heaven?

A. No. They are people born on this earth, baptized with the Holy Ghost and imbued with Holy power from above, to restore the full doctrine of Jesus.

Q. Who are these two candlesticks?

A. They are the helpers of the two olive trees that stand before the rulers of the earth, and of the same quality.

Q. What does the sackcloth mean?

A. It means that they were dressed in plain garments.

Verse 5:

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

Here we are told of the great power that is to be given to the two olive trees and candlesticks. These are the chosen ones who will preach the word of God to all people, every nation, tongue and kind. This will take place during the three and one half years of the revival.

Verse 6.

These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

Q. Why will these two olive trees shut up the heavens, that it will not rain, during the days of their prophecy?

A. There are several reasons for this. In the first place this miracle will be a sign unto all who are living on earth. It is to convince those who are disposed to listen to the truth that the prophecy of the olive trees is of God. Moreover it will be an impelling force by means of which they may be led to turn from their evil ways, come out from secret orders and accept the doctrine of Jesus. And lastly it is to be a means of punishment to

the stubborn rejecters of the truth for awful famine will come of the drought.

Q. Why will they smite the earth?

A. They are fulfilling God's commandment when they do this. They are compelled to do it because of the disobedience and wicked deeds of man.

Verses 7, 8:

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Q. When do these witnesses finish their testimony?

A. At the very last of the revival and the seventy days of the saints' tribulation, just at the time of the resurrection of the saints.

Q. Who is meant by the beast that will kill them?

A. The secret orders who have been condemned from the very foundations of the earth have descended to the bottomless pit and because they have taken the oath to be loyal and obedient to the laws of man and have thereby blasphemed against the Holy Ghost.

Q. What is meant by Sodom and Egypt where also our Lord was crucified?

A. It means that the olive trees shall be killed at the same place where Christ was crucified. Sodom and Egypt were places of condemnation without repentance. Those who kill the olive trees will also be without forgiveness, hence it is in its spiritual application Sodom and Egypt.

Verses 9-12:

And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

And after three days and a half, the spirit of life

from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

Q. What period of time is this?

A. At the closing of the seventy days of the saints' tribulation.

Verse 13:

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted and gave glory unto the God of heaven.

Those that "gave glory unto the God of heaven" are the last ones who are saved of the population of the earth. Everyone who will call upon the name of the Lord shall be saved. This will be before the fourth sounding of the angel in Chapter 8, verse 12, and the opening of the sixth seal.

Verse 14:

The second woe is past; And, behold, the third woe cometh quickly.

Q. What are the three woes?

A. The first is the five month torment inflicted by the locusts upon those who had not the seal of God in their foreheads. The second is the calamity caused by the great earthquake in which the tenth part of the people of the earth will be slain. The third woe is the judgment of the wicked when the wrath of the Almighty will be revealed for at this time He will destroy them "that destroy the earth."

Verses 15-18:

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.

And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

Saying, We give thee thanks, O Lord God Almighty,

which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Q. Who are these dead?

A. They are the spiritually dead still in their bodies and under condemnation.

Verse 19:

And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Q. In what period of time does this take place?

A. At the end of the revival or harvest time. The 18th verse refers to the beginning of the great tribulation when God rewards all His faithful ones at the marriage. Then His wrath will be poured out upon sinners and ungodly men. He shall at this time destroy the entire population.

Q. What is this testament mentioned in this last verse?

A. This is the will of God for His saints who will not be brought into judgment. It gives them their occupation during the millennium kingdom. The last part shows how He will completely clear the entire wicked population of the earth.

REVELATION 12.

Verses 1, 2:

And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried travailling in birth, and pained to be delivered.

Q. Who is this woman?

A. This woman is Mary, the mother of Jesus.

Q. What sun is it that she is clothed with?

A. The very light of God that will be the light of the saints in the new Jerusalem.

Q. What do we understand by the moon under her feet?

A. The moon here represents the earth.

Q. What does the crown of twelve stars represent?

A. They represent the twelve tribes of Israel to whom she brings forth the Redeemer.

Verses 3, 4:

And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and the seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it were born.

Q. Why did this second wonder in heaven appear?

A. It was the opposition to the Redeemer and which was personified in the ruling power on the earth at that time. It consists of the works of such enemies of Christ, as Herod, who lived at the time Christ was born and who killed all children of two years and under, thereby attempting the death of the infant Jesus. This wonder, the violent opposition to Christ and His disciples, will continue unabated to the end of this dispensation.

Q. What does the third part of the stars of heaven indicate?

A. This has reference to the fruit of God's creation and to the murdering of unborn infants. This great dragon is reaping an immense harvest in the destruction of God's creation.

Verse 5:

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God and to his throne.

Q. Who is the child that is caught up to the throne of God?

A. This is Christ Jesus who was caught up to the throne of God and is sitting there until God the Father shall put His enemies under His feet.

Verse 6:

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed

her there a thousand two hundred and threescore days.

Q. Is this the same woman spoken of in the first verse?

A. No, for there are two thousand years between the time the child was caught up unto God and His throne and the time the woman fled into the wilderness. So it could not have been the same woman, or Mary, but it is the same quality of woman, and here means those virgins who shall go into the prepared place.

Q. What were these qualities that Mary possessed?

A. She possessed the qualities of true loyalty and perfect obedience to all of God's commandments. When the angel appeared to Mary announcing that she should be the mother of Jesus, who was to be the Saviour of the world, she said, "Be it unto thine Handmaid according to thy word." These virgins who are to be taken to the prepared place are of the same quality as Mary was.

Q. When was this place prepared?

A. When God formulated the plan for Man's redemption, and all things connected with it, this prepared place was a part of the plan. When Adam was driven from the garden of Eden, the first step in carrying out this plan was taken. Although the word of God does not definitely say so, yet it is in harmony with the scripture in reference to God's plan, to believe that the prepared place was once the site of the Garden of Eden and has been lying waste, waiting for the final fulfillment.

Q. How are these virgins to be kept there?

A. This is explained in Isaiah 4:5, 6:

And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies a cloud of smoke by day and the shining of a flaming fire by night for upon all the glory shall be a defence.

And there shall be a tabernacle for a shadow in the daytime, from the heat, and for a place of refuge, and for a covert from storm and from rain.

Verses 7-9:

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.

Q. When will this war take place?

A. At the end of the three and one-half years revival.

Q. What is the purpose of this war?

A. To cast down the devil and Satan and all the unclean spirits from the air unto the earth so that they cannot navigate the air any more. The privileges of the air which Satan has had during these six thousand years will be removed. And instead, he shall navigate as a frog. This is foretold in the 16th chapter and 13th verse where John saw in his vision, three unclean spirits coming out of the mouth of the false prophet. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophets."

Q. Why was he cast down at this time?

A. Because the time had come for the virgins to go to the prepared place and as they had to go through the air, it was necessary for Satan to be removed from the air in order that he might not be able to prevent their flight.

Q. Who are the angels that fight with Michael?

A. The angels who fight with Michael are the saints that are still in the flesh. They gain the victory over the devil and his angels by the blood of the Lamb and by the word of their testimony and "they loved not their lives unto the death." These are the "greater works" which Christ promised that His disciples should do.

Q. Why do these angels fight in the flesh?

A. Because the dragon is using the material man in the flesh for his work. All the unclean spirits which are of the devil are united with Satan in this war. All that are fully obedient to the doctrine of Jesus Christ will help to put down Satan. This is done in the name of Father, Son and Holy Ghost, and they gain the victory by the blood of Christ Jesus and their testimony which they bear for they loved not their lives unto the death.

Q. What is meant here by heaven?

A. It means the air, that space from the earth to the

Heavenly paradise in which Satan has been given privilege to dwell.

Verse 10:

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.

Q. Whose was the voice in heaven that was heard to say, "Now is come salvation"?

A. That is the voice of all the saints who arose with Christ and remained in the heavenly paradise. They are the ones who were translated into spiritual bodies. These are the ones who were sending forth this voice and giving glory.

Q. Were the elders and the four beasts included in this number that send forth this voice?

A. No. Their time has not yet come.

Verses 11, 12:

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Q. Who is commanded to rejoice in the 12th verse when it says, "Rejoice, ye heavens"?

A. These people who are already in heaven having arisen with Christ.

Q. Are there more of those who rejoice in heaven and are witnesses than those who dwell on the earth?

A. No; there are more of the saints of the earth who take part in the war than those already in heaven. All those who dwell on the earth who are obedient to the true doctrines of Jesus Christ and who love not their life unto the death, outnumber those who are in heaven. From the scripture regarding the work of the two olive trees we know that means of navigation will be provided.

Q. How long a time has Satan to continue after he is cast on the earth?

A. The time spoken of by Daniel is one thousand two hundred and ninety days, or forty and two months, or time, times, and half a time, which is the time given to Satan to rule during the great tribulation. According to Daniel's vision, Satan also rules during the thirty days of the last part of the seventy days of the saints' tribulation, which is the shortening time of the great tribulation.

Verse 13.

And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

Q. Who is this woman?

A. By this woman is meant the virgins. All these women have the qualities of the virgin Mary, the mother of Christ. They are selected for the prepared place.

Q. What were the qualities that distinguished Mary?

A. Perfect loyalty and obedience to the commandments of God.

Q. Why were these women to be of the same quality as the mother of Jesus?

A. Because they are of the remaining seed that are to multiply the earth during the millennium. They are the virgins that are to be protected in the prepared place during the great tribulation.

Q. What is meant by "remaining seed"?

A. The only ones in the flesh that remain on earth at the close of the dispensation of the Messiah. These "virgins" are the selected ones who will become the seed of the nations that will populate the earth during the millennium.

Q. Why was this place prepared?

A. Because the virgins are to be kept and nourished during the time of the great tribulation, and they are to be in this place where no worldly men and women or unclean spirits will disturb them. After the three and one-half years, the whole earth will become as the Garden of Eden so as to be a desirable habitation for the children of the millennium.

Q. What will be the nature of the millennium?

A. They will build houses and plant vineyards and the earth shall bring forth. Barren and desert places shall

be tilled. At the end of the great tribulation, the virgins will go to the camp of the saints which is Jerusalem, and shall spread out over all the earth to populate it. Isaiah 65, 66.

The qualities of the people of the millennium are these: They must absolutely obey the commandments of Jesus, because He is the Governor and the Lord of Lords and King of Kings and His name one.

Q. Who are those that shall belong to the priesthood?

A. Every person has a chance to take part in the great priesthood if he so wishes, that is, every person of this generation. This statement does not apply to the people of the millennium but to the people of all previous dispensations. They are the ones who are to be the priests and teachers to the growing nation of the millennium. All those who wish to be in this priesthood must have perfect obedience and loyalty to the doctrines of Jesus. The choice is left absolutely to the individual and everyone has the same invitation and the same chance. No one is selected by God any more than others, but we are to make the selection ourselves.

Verses 14-17:

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood.

And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Q. What are these wings that are given to these virgins?

A. It signifies the same power to navigate the air that the olive trees will have. They were not able to navigate the air during the time that the devil and his angels were there. After Michael and his angels cast Satan

and his angels down into the earth, these virgins will be able to go to the prepared place where they will be nourished for a time, and times, and a half a time, from the face of the serpent. The serpent will cast water out of his mouth when he sees that the virgins are ready to start for the prepared place. The dragon who will have power over men will pour them out as a flood after the virgins that they may be carried away. But the earth will help the virgins and will open her mouth and swallow up the flood of men. This will make the dragon very wroth for when he sees that he cannot destroy the virgins, he will return to make war with the remnant of her seed which are the true disciples of Jesus who are still on earth, who are to be persecuted and killed as we are told in Rev. 13:5-7:

And there were given unto him a mouth speaking great things and blasphemies; and the power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

This war of Satan will usher in the tribulation of the saints, for by his power he will overcome the saints and kill them.

REVELATION 13.

Verses 1, 2:

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.

Q. Who is this beast?

A. The beast is the entire number of idol-worshippers over the whole face of the globe.

Q. What are the heads?

A. The heads are Mohammedanism, Buddhism, Confucianism, Paganism, Pantheism, Brahmanism, and Christianity. Christianity as seen here includes only that part of Christianity which worship idols and at the same time claim to be worshippers of Christ Jesus.

Q. What do the seven heads and the ten horns indicate?

A. The seven heads are the population of the earth and the ten horns are kings that will be crowned at the beginning of the tribulation, for they are to give their power and strength to the idol-worshippers.

Q. Will there only be ten kings in the time of the tribulation?

A. That is the number that the secret orders will crown. The ten horns are ten kings that have no kingdom now but shall have a kingdom one hour with the beast. This one hour means one year.

Q. What is the nature of their blasphemy and to what does it refer?

A. The blasphemy as used here has reference to the secret orders who have disobeyed the commandments of God and have taken an oath to be loyal and obedient to the commandments of man.

Q. What do we understand by the description of the wild beast.

A. It sets forth the qualities of and shows the activity of the idol-worshippers: strength, cruelty, activity, and shrewdness.

Verses 3, 4:

And I saw one of his heads, as it were wounded to death: and his deadly wound was healed. and all the world wondered after the beast.

And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

Q. What do we understand by the head that was wounded to death and healed?

A. This head was wounded in the time of the children of Israel under the reign of Abijah when Jeroboam set up the golden calves and turned the people to idol-worship. But God, through Abijah and Judah, brought defeat to Jeroboam's army by slaying five hundred

thousand. The rest of them were wounded and Jeroboam was struck by the Lord and died. But the healing of the head took place through the secret orders when they organized, and by initiation, (riding the goat across Jericho) and all similar acts, re-established idol-worship. Every order whereby men take oaths to be loyal and obedient to them are of the image of the beast. When the number of secret orders reaches a number of six hundred and sixty-six, the healing of the head will be fully accomplished as is shown in the 18th verse of this chapter. All secret orders and societies have been under condemnation from the foundation of the world for this blaspheming of Holy Ghost and worshipping the Grand Masters and commandments made by man. II Chron. 13:1-20:

Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

He reigned three years in Jerusalem. His mother's name also was Michaian the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.

And Abijah stood upon Mount Zemeraim, which is in Mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel.

Ought ye not to know that the Lord God of Israel gave the kingdom of Israel to David for ever, even to him and to his sons by a covenant of salt?

Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against the Lord.

And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.

And now ye think to withstand the kingdom of the Lord in the hand of the sons of David: and ye be a

great multitude, and there are with you golden calves, which Jeroboam made you for gods.

Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are gods.

But as for us, the Lord is our God, and we have not forsaken him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business:

And they burn unto the Lord every morning and every evening burnt sacrifices and sweet incense: the shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God; but ye have forsaken him.

And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper.

But Jeroboam caused an ambushment to come about behind them, so they were before Judah, and the ambushment was behind them.

And when Judah looked back, behold, the battle was before and behind: and they cried unto the Lord, and the priests sounded with the trumpets.

Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah: and God delivered them into their hands.

And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

Thus the children of Israel were brought under at the time, and the children of Judah prevailed, because they relied upon the Lord God of their fathers.

And Abijah pursued after Jeroboam, and took cities from him, Bethel with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died.

Q. What do we understand by those who worship the image of the beast?

A. It means that they are more taken up with the secret orders and iodges than with the gospel of Jesus Christ. These orders have become so strong that all the world wondered after them, (the beast), and said, "Who is like unto the beast? who is able to make war with him?"

Verse 5:

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

Q. When will this great blasphemy have full sway?

A. When they reach the full number of six hundred and sixty-six they will come into full power, which will be in the midst of the seventy days of the saints' tribulation and will continue forty and two months in the great tribulation.

Verses 6, 7:

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

Q. What does the blasphemy against God mean?

A. It means that they have taken His name to establish idol-worship, bringing them into that condition where they have no part in the Redeemer's blood. Anyone who rejects the Redeemer's blood forfeits his hope and possibility of heaven. He also blasphemes the Holy Spirit by taking oaths, thereby violating the Redeemer's commandments which is "Love one another."

Q. Blaspheming the tabernacle means what?

A. It means that those individuals joining the secret

orders are blaspheming the temple of their body which should be the dwelling place of the Holy Spirit. We read in I Cor. 3:16, 17, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

They also blaspheme the place where the saints who have been servants of God on earth are now dwelling, the paradise of God.

Q. What does verse 7 mean?

A. It shows that the beast which is composed of the idol-worshippers, and the image of the beast which is the secret orders, will have power over the saints, and will exercise full authority over all kindreds, and tongues, and nations.

Verses 8, 9:

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

If any man have an ear, let him hear.

Q. What does it mean by such whose names are not written in the book of life?

A. It means all idol-worshippers, including the Grand Masters of all secret orders and their followers. "All that dwell upon the earth," for the saints have been taken away.

Verse 10.

He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints.

This has reference to the character and quality of such as Napoleon and men of his type who have been great murderers, and instilled the spirit of murder and revenge in the lives of their children and the generations following. In this very day, multitudes of people and nations are killing and murdering one another, clearly confirming what Jesus says in Matt. 24:10, "And then shall many be offended, and shall betray one another, and shall hate one another."

Verses 11, 12:

And I beheld another beast, coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Q. Who is this beast that comes up out of the earth?

A. This has reference to the secret orders in the Greek and Roman Catholic churches who pretend to be meek and innocent like a lamb but speak like a dragon, exercising the power of the first beast whose head was wounded by the sword, but which is now healed by the establishment of secret orders, who have also taken the oath of blasphemy, and come under the same condemnation. These belong to the same number as is mentioned in verse 18 of this chapter, thereby becoming one with the idol-worshippers.

Verses 13, 14:

And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men.

And deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live.

Q. What is the purpose of the great wonder or the performing of these miracles?

A. It was to deceive them that dwell on the earth so that they should make an image to the beast. In other words to persuade them to continue to establish secret orders until they had reached their full power which was the number six hundred and sixty-six.

Verses 15, 16:

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

And he causeth all, both small and great, rich and

poor, free and bond, to receive a mark on their right hand, or in their foreheads:

Q. What is the mark of the beast?

A. The different signs of the secret orders, such as the pass word, and by-word, signal word, grip of hand, etc., by which members of the orders recognize each other. This mark of the beast is the sign that they are under the condemnation. This is done for gain and to court the favour of their fellow-brothers. But Jesus said, "Let your yea be yea, and your nay nay, for whatsoever is more than this cometh of evil." Matt. 5:37, and James 5:12, "Let your yea be yea and your nay nay, lest ye fall into condemnation."

Q. What is the difference between the beast and the image of the beast?

A. The full and complete idol-worshippers which are the beast, do not believe in Christ; but the image of the beast, or the secret orders do not necessarily deny Christ as the Redeemer of the world. Those who are of the image of the beast have been born and raised in Christian nations and may believe that God is the creator of the world and has sent His Son to save the world. Anyone who believes in Christ and will yet take an oath to be loyal and obedient to the commandments made by man and are loyal to the signs and by-words of the orders are of the image of the beast. This does not necessarily mean all who belong to the different denominations because in the different denominations we find such who have not taken the oaths of man-made commandments. It means only that quality of people who have defiled themselves by taking the oaths of the secret orders.

Q. To what extent will the people be compelled to worship the image of the beast?

A. The 16th verse is a complete answer.

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in his right hand or in their foreheads.

Q. What will happen to those who do not worship the image of the beast?

A. They will not be able to buy or sell their labor or the

proceeds of their labor or anything they possess under penalty of death.

Verse 17:

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Q. What is Christ's promise to the disciples in this case?

A. He has promised to shorten the days at the beginning of the tribulation for those who will not worship the image so they will not suffer more than ten days, according to Rev. 2:10.

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.

Verse 18:

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.

Q. What is the meaning of the "number of a man"?

A. That will be the number of the secret orders made by man that will be in existence at the time of the whole world. This is a commandment made by man that offsets the two commandments of Jesus—Thou shalt love the Lord thy God above all things and thy neighbour as thyself. That the beast is not an individual as stated by some, but is a number of units in bundles or clusters, is proved by this verse. Those who have wisdom are to "count the number" of the beast. It would be ridiculous to "count" if only one individual were meant.

REVELATION 14.

Verse 1:

And I looked, and lo, a Lamb stood on Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

Q. Who are this saved number?

A. These are the saved 144,000 of the living Jews that are mentioned in the 7th chapter as being sealed.

Q. What is the meaning of Mount Sion?

A. Mount Sion is the body of the saved, who have the full doctrine of Jesus.

Verses 2-5:

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

And they sung as it were a new song before the throne, and before the four beasts, and the elders: no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.

And in their mouth was found no guile: for they are without fault before the throne of God.

Q. Why is there always a distinction made between the elders and the four beasts?

A. Because the elders are the writers of the word of God and have acquired more distinction than the four beasts or angels.

Q. Who are these four beasts?

A. They are the four angels who have power to smite the earth and the sea and are of that number of saints which have come from the four quarters of the earth.

Q. What is the meaning of "They which are not defiled with women"?

A. Women as here used symbolizes the attraction of worldly things such as money or goods or worldly things, or anything which a person might worship or strive for more than the things of God's kingdom.

Q. Why could no man learn that song by the 144,000 and why do they sing before the four beasts and the twenty-four elders?

A. This voice singing the new song is that of the great multitude that no man can count which has been saved of every nation, kindred, tongue and people. The reason that the 144,000 had to learn it is because they are of

the Jewish faith and were so slow in learning and receiving the true doctrine of Jesus. They are the only ones who can learn it, because they are the very last saved and the only ones who do not already know the song. They sing it before the four beasts and the twenty-four elders because they have received the full and complete salvation and are made to be partakers in the marriage.

Q. Who are the first fruit?

A. All who have part in the first resurrection. The first fruit of God are those who shall have the privilege of being God's preachers to the growing nations of the millennium and shall reign with Him for a thousand years.

Q. Who are those that have part in the first resurrection and belong to the priesthood?

A. They consist of four bodies. First,—All the saints who arose with Christ at His resurrection. Second,—The four beasts and twenty-four elders. The beasts represent all the saints who died in Christ from the time Jesus ascended to heaven, to the great revival. The twenty-four elders are the writers or stewards of the word of God. Third,—The great multitude saved in the great revival that no man can number, from every nation, kindred, tongue, and people; and Fourth,—The 144,000 saved from among the living Jews, which are the remaining ones of the twelve tribes of Israel. This number is the first of the three parts into which the population of the earth shall be divided. Rev. 16:19. See Page 463.

Verse 6:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Q. At what time is this?

A. This is during the great revival and the seventy days of the saints' tribulation. This gospel of the kingdom shall be preached as the last call to repentance in the whole world.

Q. How will this preaching be done?

A. This is the preaching of the Gospel of the kingdom and will be done by the two olive trees and candlesticks

which are the true disciples who will preach the doctrine of Jesus. It will be preached on the earth, in the air, and on the water, for 1335 days to the time when the saints will be taken away from the earth.

Verses 7, 8:

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and the earth, and the sea, and the fountains of the waters.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Q. What judgment is this?

A. It is the judgment of the great tribulation.

Q. Who is this Babylon that is fallen?

A. The cities of the nations with all their abominations and evil workings, who are made to drink of the wine of the wrath of her fornication.

Verses 9:12:

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand.

The same shall drink of the wine of the wrath of God, which is poured without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Holy angels, and in the presence of the Lamb.

And the smoke of their torment ascendeth up for ever and ever: and they have no rest day and night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Q. Who are the three angels that carry these messages?

A. The two olive trees and the candlesticks.

Q. Who are they spoken of as three messages?

A. In order to emphasize the threefold nature of the wrath pronounced upon the unfaithful population. The first angel carried the message of the everlasting

gospel of salvation, calling upon all to fear God and give Him glory for the hour of His judgment is come. The second angel had a message of the awful impending judgment upon the wicked cities of the earth. The third angel carried a message of warning to those who worship the beast and his image who shall be tormented with fire and brimstone in the presence of the Holy angels.

Verses 13-16:

And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

And I looked, and behold, a cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle,

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth and the earth was reaped.

Q. Who is this angel that came out of the temple and cried with a loud voice to him that sat on the cloud?

A. This angel is the Father which sits on the throne of heaven. The Father has given to the Son all power in heaven and upon earth. This is the time that Jesus calls the saints to Himself and Jesus is sent forth to reap the earth. The golden crown which rests upon Christ's head is the power given unto Him by the Father.

Q. If this is God, the Father, speaking, why is He called an angel?

A. He is called an angel because His voice only was heard. John could not see Him and therefore called Him an angel. We know that it must be the Father since none other could have given Christ authority to reap the earth.

Verses 17-20.

And another angel came out of the temple which is in heaven, he also having a sharp sickle.

And another angel came out from the altar, which

had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth: for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

And the winepress was trodden without the city, and blood came out of the winepress, even unto horses bridles, by the space of a thousand and six hundred furlongs.

This angel in verse 17 is Christ Jesus, and this is at the time that Christ is to sweep the remaining population from the face of the globe and includes the whole period of the great tribulation. The angel having the sharp sickle is Christ Jesus. The angel from the altar is the Father who directs that the clusters of the vine of the earth shall be gathered together.

Q. What does the treading of the winepress mean?

A. This shows the complete destruction of all the wicked population during the great tribulation, which will take place under three periods. This is foretold in Ezekial 5:12:

A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

The first destruction will be under the opening of the fourth seal, when one fourth shall be killed. The second slaughter will be in the great battle of Armageddon when the three spirits of devils work through the kings of the earth to gather the nations together to the battle of the great day of God Almighty, in the mad rush to obtain the wealth from the Jews centered at Jerusalem.

Q. Why is the winepress trodden without the city?

A. "Without the city" is an expression to show that this awful slaughter is to take place without the help of the people. It will be caused by the nations crowding the people toward Jerusalem in such numbers, the living

climbing over the dead, while at the same time there will fall upon them a great hail from heaven on account of which men will blaspheme God. The hail stones will be so large and the slaughter so great that the blood will run for miles and the carnage will reach to the bridles of the horses.

REVELATION 15.

Verse 1:

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up, the wrath of God.

Q. Who are these seven angels?

A. They are seven of the saints.

Q. Are they the same angels to whom are given the seven golden vials?

A. These are the same angels who in chapter seven are commanded not to hurt the earth until the servants of God are sealed in their foreheads. The work of sealing is now completed. They have the full doctrine of Jesus and are the servants of God to whom it is given to pour out the seven last plagues.

Verse 2:

And I saw as it were a sea of glass; mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of gold.

These who stand on the sea of glass are the ones who were saved in the great revival and in the seventy days of the saints' tribulation. They include the great multitude which no man can count, and the 144,000 of the saved of the living Jews.

Verses 3, 4:

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints.

Who shall not fear thee, Oh Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee: for thy judgments are made manifest.

Q. Who is singing this song?

A. All those who stand on the sea of glass and have the victory over the beast and his image and the marks and number of his name.

Q. In what period of time is it when it says that all nations shall glorify God?

A. This means in the millennium.

Q. What is the meaning of "Thou only art holy"?

A. It means that Christ is the only one who came from the flesh who is already holy and the others had to be made holy through His Holiness.

Verses 5, 6:

And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

Q. What are the seven angels about to do?

A. They are now appearing again to serve God in a different capacity. Heretofore, they have served God by bringing people to repentance and salvation. Now they are coming out to fulfill His word by pouring out the seven plagues upon the earth to torment the ungodly who would not come into the kingdom.

Q. Are these angels of the four beasts?

A. Yes; they are a part of the four beasts but are called the seven angels because the seven spirits of God were given to them.

Verses 7, 8:

And one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

And the temple was filled with the smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Q. What is this temple?

A. It is the temple of salvation.

Q. What is the smoke that ascended up?

A. It is the same smoke mentioned in the 4th verse of the 8th chapter. It is the glory given to the Father

through the works done through the power in the name of the Lord Jesus. It is the same power through which all these things are accomplished on this earth and is glorifying to God.

Q. Why was it that no man could enter the temple until the seven plagues of the seven angels were fulfilled?

A. Because they are all under the condemnation for having failed in seeking repentance. Now the temple in heaven is closed which shows no one can enter the spiritual life during this period of the pouring out of the seven vials, which will be for the avenging of all the innocent blood that was shed upon the earth. There will be silence in heaven during the time these vials are being poured out; and since there is no chance for salvation at this time for any one on the earth, the only people who could enter the temple are the seven angels which are special servants of God who are pouring out the seven vials. They cannot enter until their mission has been fulfilled. While they are thus pouring out these vials, the temple of God is closed against the wicked population.

REVELATION 16.

Verses 1, 2:

And I heard a great voice out of the temple saying to the seven angels, Go thy ways, and pour out the vials of the wrath of God upon the earth.

And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

This takes place during the great tribulation. Salvation will then have been preached to the world and the time for repentance taken away. This is the torment in the flesh that is to come to those who did not repent during the time given them for repentance.

Q. Will this noisome and grievous sore come upon the antichrist people the same as upon those who are of the beast and his image?

A. Yes; because they deny Christ. Some of these antichrist people are also of the beast because they have entered the orders and have taken an oath to be loyal

and obedient to the laws and commandments made by man and are under the same condemnation. Then they are serving the devil in a double capacity. These are the ones that are to be cast alive into the lake of fire before the holy angels and the Lamb.

Verse 3:

And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.

Q. Is this scripture rightly translated when it says that every living soul died in the sea?

A. No; because there will not be any living souls in the sea. It does not mean that the fish have souls but it has reference to all forms of sea life. It means that every living creature in the sea, died.

Verses 4-7:

And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

For they have shed the blood of saints and prophets, and thou has given them blood to drink; for they are worthy.

And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

Q. Who is this angel of the waters?

A. This is the angel Gabriel who has charge over the waters.

Q. What is the meaning of verse 6?

A. This is the fulfillment of the word of God wherein He states that He will require of this generation all the innocent blood shed from the time of Abel until the end of the saints' tribulation. Christ has given all who have shed innocent blood a chance to repent, and they have not repented.

Q. Will this water remain blood only until the fourth angel pours out his vial or will it last until the end of the tribulation?

A. It will last until the end of the tribulation. So will

all the other plagues that are poured out. It is well along in the tribulation because first comes the locusts which are to torment men five months. This comes between the fifth and sixth soundings and under the third woe.

Q. What was it that was true and righteous?

A. The commandments of God were true and righteous because He gave blood to drink unto those who had shed blood. The angels are saying that this judgment is true and righteous.

Verses 8, 9:

And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not, to give him glory.

Q. Why do they blaspheme the name of God?

A. Because that was their constant habit before coming into the great tribulation, and when they were scorched with the sun, they just continue to blaspheme.

Q. Is this blasphemy the same as that against the Holy Ghost?

A. Yes; and more so, for it not only includes the taking of oaths to be loyal to man-made commandments, but the taking of God's name in vain and all kinds of cursing and blaspheming.

Verses 10, 11:

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they knawed their tongues for pain.

And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

Q. In what way does this darkness bring pain to them?

A. It adds to the pain of the grievous sores which were put upon them during the pouring out of the first vial.

Q. Is this bodily affliction?

A. Yes; they have a knawing and grievous sore on their body.

Q. What is meant by the seat of the beast?

A. It means the headquarters of the idol-worshippers including the beast and his image.

Verse 12:

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

Q. Is this considered a plague?

A. Yes: because the way of the kings must be cleared in order that the great multitude might be driven to the great battle of Armageddon. Here they will be slaughtered by the hailstones and the blood and carnage will reach to the bridle of the horses. The whole population at the time of the tribulation is going to be destroyed in three different parts. The first part is one-fourth, the second one-third, and the last is the remainder of all on the earth, except the virgins in the prepared place. The first one-fourth comes under the seals, and the one-third comes under the soundings, and the complete destruction comes under the vials.

Verses 13, 14:

I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

This shows how Satan is compelled to navigate after he has been cast down upon the earth after the battle with Michael and his angels and the saints.

Q. Who has power over the whole earth at this time?

A. The beast and the antichrist people, for this is during the forty-two months' time in which they have full power. For that reason the three unclean spirits are seen coming out of the mouth of the dragon, and the beast, and the false prophet.

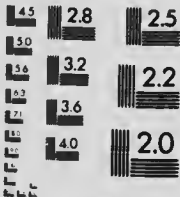
Q. Who is the beast that comes up out of the earth?

A. The idol-worshippers. The greatest murderer ever known as Judas. It is the men of his type who go into perdition and come up from the bottomless pit to arise to shame and everlasting contempt. Judas leads them



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the same as Christ leads His followers of the first fruit. Their shame and everlasting contempt will continue on the earth for a thousand years. The great cities of the nations where the foulest deeds have been committed "became the habitation of devils, and the hole of every foul spirit, and a cage for every unclean and hateful bird."

Verse 14:

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty.

At this time, all the rulers and kings are completely destroyed except the appointed ten kings who give their power unto the beast for one hour. When this time comes, they reorganize themselves under three kings. These three kings are the Grand Masters of the three greatest orders which are the image of the beast and have gained the victory over the balance of the kings, and will rule until the great sacrifice of God, which is the battle of Armageddon.

Verse 15:

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

Q. Why is this verse put in here?

A. It is put in as a warning, and pertains to the revival and tribulation of the saints, to persuade them to repent.

Verse 16:

And he gathered them together into a place called in the Hebrew tongue Armageddon.

Until this time the events in this chapter are under the first six soundings, and now comes the seventh sounding under which Satan is made to navigate as a frog and gather together the nations of the earth unto the great battle of Armageddon. Here they are killed by hailstones sent upon them by the Lord God, and the carnage will extend for two hundred miles, reaching up to the bridles of the horses.

Verses 17-19:

And the seventh angel poured out his vial into the

air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

And there were voices, and thunders, and lightnings; and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great.

And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of wine of the fierceness of his wrath.

The dividing of the city into three parts takes place when the bride is called to the marriage. The city consists of three classes: (1), all the saints who are with Christ; (2), the beast and the false prophet who go into shame and everlasting contempt; (3), the dead who lived not again until the thousand years were finished. See Page 452.

Verse 20:

And every island fled away, and the mountains were not found.

This verse shows the preparation that is taking place on the earth to get ready for the second fruit which is to inhabit it during the millennium.

Verse 21:

And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

This refers again to the great battle of that great day of God Almighty which will take place at Armageddon when the winepress of the wrath of God will be trodden without the city, when the blood will come out of the winepress even unto the horses' bridles, and when the king of fierce countenance spoken of in the 8th chapter of Daniel, shall stand up against the Prince of princes, but shall be broken without hand.

REVELATION 17.

Verse 1:

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me,

Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters.

Q. Who is this great whore?

A. The great whore that sits upon many waters are the money powers who tie themselves together into trusts, combines, and monopolies. In order to defend themselves against the money powers, the laboring classes likewise tie themselves into bundles and clusters, which are the labor organizations and unions.

Q. What is the meaning of "many waters"?

A. They are the peoples, multitudes, nations, and tongues, who are oppressed by the money powers.

Verse 2:

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Q. What is the meaning of fornication?

A. Fornication means ungodly dealings.

Q. Does it mean unlawful dealings?

A. No; not altogether unlawful dealings, but ungodly. There are dealings which are ungodly but are not unlawful according to the man-made laws.

Verse 3:

So he carried me away into the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of blasphemy, having seven heads and ten horns.

Q. What is meant by wilderness?

A. This has reference to a state or condition of wildness.

Q. What does the "scarlet coloured beast mean"?

A. It means that the laboring classes are under the condemnation of the orders to which they have promised to be loyal and obedient. They are under oath to protect themselves from the woman who sits upon them. They cannot protect themselves because she holds the golden cup in her hand full of abomination and filthiness.

Q. What does this cup mean?

A. This cup which she holds are the artificial laws made by nations to keep the multitude under her feet or in subjection to their will and demand.

Verse 4:

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abomination and filthiness of her fornication.

Q. What is meant by the woman being arrayed in purple and scarlet colour?

A. Purple and scarlet colour represents the greatest sins upon which God has pronounced the greatest condemnation. This colour of purple and scarlet only signify the additional sin which the great money powers and combines are guilty of when, not satisfied with their own selfish greed, they are by unjust demands forcing others, the laboring classes, into the same condemnation for self protection.

Verse 5:

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

Q. What does "Babylon" represent?

A. Babylon means all the great cities of the world where the worst evil has been committed and where wicked deeds of all descriptions have been performed.

Verse 6:

And I saw the woman drunken with the blood of saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

This means that these money powers are guilty of bloodshed, even to the murdering of saints and killing of those who give testimony for Jesus.

Verses 7, 8:

And the angel said unto me, Wherefore didst marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life

from the foundations of the world, when they behold the beast that was, and is not, and yet is.

The beast that was and is not and yet is are the idol-worshippers that we find in the churches today. They do not think themselves idol-worshippers, neither do they appear as such but they are, since they take an oath to be loyal and obedient to the by-laws and commandments of man.

Q. How shall they ascend out of the bottomless pit?

A. They descended to the bottomless pit at the beginning, at the very foundation of the world. They may not be there yet, but they will be there, for they have been condemned to that place. For example, to illustrate this, if I send you to the post-office, you will eventually go there, although you may have some other business to attend to first. It is the same with the idol-worshippers. That quality of people have been condemned to the bottomless pit from the foundation of the world and by taking the oath anyone takes on that quality and the same condemnation rests upon them.

Q. Why will those who dwell on the earth wonder?

A. Even those who belong to the orders shall wonder why the ministers who stand in the pulpit and preach the rod of God have not their names written in the book of life. It is because they are members of the orders themselves and are under condemnation from the foundation of the world.

Verses 9, 10:

And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth.

- And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

Q. What do we understand by the seven mountains?

A. These seven mountains are seven divisions of people which are classed as Mohammedanism, Buddhism, Confucianism, Pantheism, Paganism, Brahamanism, and Christianity. They are the seven kings mentioned in verse 10, which says, "Five are fallen and the others are yet to fall." "And one is," refers to nominal Christianity as it exists to-day apart from all true dis-

principles. The one that is yet to come and must continue a short space will come in the great revival, and the short space in which it must continue is 1335 days, or to the end of the saints' tribulation. This that comes in the great revival is the complete doctrine of Jesus Christ as it shall be preached to the whole world.

Q. Does this woman or money power sit upon the one that is yet to come?

A. Yes, she sits upon or oppresses the one that is to come, that is, the great revival of the true doctrine of Jesus. But they are not defiled by the woman and she has no influence over them.

Verses 11, 12:

And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings which have received no kingdom as yet, but receive power as kings one hour with the beast.

Q. Whom do these ten kings represent?

A. They are the idol-worshippers. They have no kingdom as yet, but the eighth kingdom which comes out of the seven heads, is going to crown these kings which join themselves together to fulfill the will of God. The eighth is the one that received the power at the beginning of the tribulation. And that is the time when they will crown the ten kings to unite to destroy the money power that sits upon the scarlet colored beast which is the laboring class. They have power with the beast as kings, for one hour, which is one year. The laboring class which has protected itself by joining together in bundles and clusters will unite in oppressing and wiping out the money power. These three kings are three Grand Masters selected from the orders which are the three kings which Daniel saw in his vision. Dan. 7:24, 25.

And the ten horns out of this kingdom are ten kings, that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings.

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they

shall be given into his hand, until a time and times and the dividing of time.

Verses 13, 14:

These have one mind, and shall give their power and strength to the beast.

These shall make war with the Lamb and the Lamb shall overcome them for he is Lord of lords and King of kings and they that are with him are called, and chosen, and faithful.

Q. For what reason does this verse appear here?

A. This is to show the quality of the people that will be left in the time of the great tribulation and will unite to make war with the land. These who oppose the Lamb are those that destroy the earth. They are to be destroyed by the Lamb but not until they have first destroyed the great whore, which is the money power.

Q. Who is the Lamb and those that are with him?

A. And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire and on his head were many crowns; and he had a name written that no man knew but he himself.

And he was clothed with a vesture dipped in blood; and his name is called the Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

Verses 15-17:

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

And the ten horns which thou sawest upon the beast, those shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

For God hath put into their hearts to fulfill his will and to agree and to give their kingdom unto the beast until the words of God shall be fulfilled.

These people and multitudes, and nations, and tongues that crown the ten kings, after which they des-

troy the great whore as the sixteenth verse says, making her "desolate and naked, and shall eat her flesh and burn her with fire." After this they make war with the Lamb and are overcome by Him, the Lord of lords and King of kings.

By verse seventeen we see that they are workers for God, although not servants of God and give their strength unto the beast in order that the will of God might be fulfilled. This is just what the socialists are trying to do to-day.

Verse 18:

And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

The great city is the money power or the woman which sits upon the laboring class. The laboring class is much greater than the wealthy class and for that reason they are described as the horse upon which the woman rides.

REVELATION 18.

Verse 1:

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Q. Who is this angel?

A. It is Jesus who shall be conqueror over all His enemies, "For he must reign till he put all his enemies under his feet." I Cor. 15:25, also Heb. 1:13. "Sit thou at my right hand till I make thine enemies thy footstool."

Verse 2:

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Q. What does this "habitation" indicate?

A. This means that those places and cities where the most sin and wickedness has been committed will be utterly desolate. Moreover the cities of the nations are condemned. These will remain the habitation of devils and the hold of every foul spirit and cage of every unclean and hateful bird during the entire time of the

millennium. All these hills and mountains of the earth will be leveled off and the barren places will be tilled and become productive and fruitful for as Isaiah says, "The desert shall rejoice and blossom as the rose."

Verse 3:

For all her nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

These are exactly the things the merchants are charged with in the message given to the angel of the church of Laodiceans who say "I am rich and increased with goods and have need of nothing." These are the merchants who have waxed rich through the abundance of her delicacies and of which we are told in James 5:1-6:

Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

Your riches are corrupted, and your garments are moth eaten.

Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

Ye have condemned and killed the just; and he doth not resist you.

Verses 4, 5:

And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities.

This is given as a warning to those that are in these orders and worldly denominations as is also seen in II. Cor. 6: 17, 18:

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

And will be a Father unto you, and ye shall be my sons and daughters, said the Lord Almighty.

This call will come to the members of the orders and traditions especially during the three and one-half years of the revival before the great tribulation.

Q. Will they hear the call and be saved from the orders?

A. Yes; a great many will hear and turn to God. For John saw them that had gotten the victory over the beast and over his image and over his mark and over the number of his name stand on the sea of glass having the harps of God. Anyone who will call upon the name of the Lord during that time will be saved. The Holy Spirit will be received more freely and more fully than at any other time.

Verse 6:

Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

This expresses the complete punishment of the great whore or money power in verse sixteen of the preceding chapter:

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

Verse 7:

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart I sit a queen, and am no widow, and shall see no sorrow.

This is the judgment upon the woman or the money power which has been ruling the people. Her punishment shall correspond to her sins, for now her repentance is past.

Verse 8:

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: so strong is the Lord God who judgeth her.

This shows how terrible will be the great torment of the tribulation that is coming on the money powers in so brief a time.

Verses 9-19:

And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

Standing afar off for the fear of her torment, saying, Alas, alas, that great city, Babylon, that mighty city! for in one hour is thy judgment come.

And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more;

The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep and horses, and chariots, and slaves, and souls of men.

And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

The merchants of these things, which were made rich by her, shall stand afar off for fear of her torment, weeping and wailing.

And saying, Alas, alas, that great city, that was clothed in fine linen, and purple and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships,

and sailors, and as many as trade by sea, stood afar off.

And cried when they saw the smoke of her burning, saying, What city is like unto this great city?

And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness: for in one hour is she made desolate.

Q. What is the measurement of her punishment?

A. This is shown in Rev. 19:17, 18:

And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come an! gather yourselves together unto the supper of the great God;

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. Also Ezekial 39: 17-19:

And, thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

Verse 20:

Rejoice over her, thou heaven, and be ye holy apostles and prophets; for God hath avenged you on her.

Q. Who are those who are rejoicing here?

A. They are those mentioned in Chapter 6:9-11:

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they would rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

Verses 21-24:

And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

And the voice of harpers, and of musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee:

And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

This was spoken to John to show the complete destruction of the money powers and combines which are intertwined with the present powers and governments and denominations and orders and commercialism. These shall never again interfere or molest men in their affairs.

REVELATION 19.

Verses 1-3:

And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honour and power, unto the Lord our God:

For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

And again they said, Alleluia: And her smoke rose up for ever and ever.

Q. What do the first six verses set forth?

A. Here we have the four bodies of the saved people which constitute the bride of Christ which is praising Him after He has taken them to the marriage feast.

Q. Is this during the tribulation?

A. He has taken up the bride at the end of the seventy days of the saints' tribulation just as the great tribulation of the wicked begins.

Q. Who are the bride?

A. The bride of Christ is composed of all those who arose with Jesus, the elders and the four beasts which are the saints from the four quarters of the earth and the great multitude which no man can count and the 144,000 of the sealed Jews.

The first body of the bride are all those who arose with Jesus and are in heaven.

Verse 4:

And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

The second body of the bride are the twenty-four elders, who are the writers of the word of God and the four beasts which are the saints from the four quarters of the earth, from the time Jesus ascended to heaven to the time of the great revival.

Verse 5:

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

This is the third body which are the 144,000 Jewish people who were saved during the great revival.

Q. Why does this voice come out from the throne?

A. They were not only of God's chosen people but were of the same type as the sheep that was lost over whose tardy return the shepherd rejoiced so exceedingly.

Verse 6:

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings saying, Alleluia: for the Lord God omnipotent reigneth.

This fourth body of the bride is the great multitude no man can count, of every nation, tongue and people saved during the great revival.

Q. What song are the 144,000 sealed ones singing?

A. They are singing the song which none other could learn, but those of the 144,000.

Q. Where are they singing it?

A. Before the throne of God and before the twenty-four elders and the four beasts.

Verses 7-9:

Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God.

In the seventh verse the whole company of the saved unite in praising God. In this company are the twenty-four elders, the four beasts, the 144,000 saved Jews, and the great multitude which no man can number.

Verse 10:

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus, Worship God, for the testimony of Jesus is the spirit of prophecy.

Q. Who is this angel before whom John fell down?

A. This angel is one of the saints that had been taken into paradise when Jesus arose from the dead. It might have been Joel, Ezekial, Jeremiah, or some other. But it was likely one of the twenty-four elders because he said to John, "I am one of thy fellow servants," showing that he was one of the twenty-four elders.

Verse 11:

And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

Q. Who is this on the white horse?

A. This is Christ Jesus, the captain of our Salvation.

Q. In what period of time will this take place?

A. At the beginning of the great tribulation, after the marriage. This is also shown in the 11th chapter, verses 18, 19:

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged and that thou shouldst give reward unto thy servants the prophets, and to the saints and them that fear thy name, small and great and shouldst destroy them which destroy the earth.

And the temple of God was opened in heaven and there was seen in his temple the ark of his testament, and there was lightnings and voices and thunderings and an earthquake, and great hail.

Verses 12-16:

His eyes were as a flame of fire and on his head were many crowns, and he had a name written, that no man knew but he himself.

And he was clothed in a vesture dipped in blood: and his name is called the word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath in his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Q. What work is being done here?

A. After the crowning takes place, the time comes for Him to clean up the earth. This is the final work which He Himself does. This is also spoken of in the fourteenth Chapter, Verses 18-20. This is after the marriage when Jesus comes upon a white horse and the armies of heaven with Him, which is the bride of the church.

Verses 17, 18:

And I saw an angel standing in the sun; and he cried, with a loud voice, saying to all the fowls that

fly in the midst of heaven, come and gather yourselves together unto the supper of the Great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

Q. Who is this angel?

A. It is Christ Jesus, who has subdued all his enemies and has slain the remnant of all the population on the face of the globe and it is the great sacrifice or supper of God. It shows what comes to the evil population and the penalty that sin demands. Rev. 17:14:

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of Kings: and they that are with him are called, and chosen, and faithful.

And Rev. 14: 19, 20:

And the angel thrust in his sickle in the earth and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses' bridles, by the space of a thousand and six hundred furlongs.

Q. For what reason have the seven angels poured out their vials upon the earth at this time?

A. This is now being done because of the innocent blood that has been shed on the earth from the time of Abel and which has never been avenged.

Verse 19:

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the throne, and against his army.

See comment on Rev. 17:14. Page 468.

Verse 20:

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Q. Who are the false prophets?

A. The false prophets are the ones who do not recognize Christ to be the Son of God.

Q. Who is the wild beast?

A. The idol-worshippers.

Q. Who is the image of the wild beast?

A. All the secret orders which have the complete number as given in the 13th chapter and 18th verse of Revelation: "Here is wisdom: Let him that hath understanding count the number of the beast; for it is the number made by man; and his number is six hundred threescore and six."

Verse 21:

And the remnant was slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth; and all the fowls were filled with their flesh.

Q. What is meant by "the remnant"?

A. They are the balance of the unsaved people who are slain with the sword and yet are not of the beast or the false prophet.

Q. Where is this remnant when the city is divided?

A. This remnant is classed with the third part which are the wicked dead who live not again until the thousand years have expired.

EZEKIEL 2.

Verses 1-3:

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.

Q. Who was this that spoke to Ezekiel?

A. It was Jesus, who was then the word.

Q. What spirit was it that entered into Ezekiel?

A. It was the spirit of prophecy which moved upon the people in those days. We read in Peter, "Holy men of God spake as they were moved by the Holy Ghost."

This was God's way of speaking to the people in those days and making known to them that which He would have them do and say. This is the same spirit which moves upon us now as the Holy Spirit and Spirit of truth, but He was not given to the people at that time as He is now, unless they were to prophesy.

Q. Did the Spirit of God ever leave the world?

A. Yes; it left the world at the time Abel was slain for the reason that Abel was the only godly person on the earth at that time. Adam and Eve had sinned, and Cain had the murdering spirit of the devil; and when Abel was slain, the Spirit of God left the world until the birth of Seth who was the gift of the Spirit of God. Satan knew that if he could kill Abel through Cain, he would be in possession of the world, but when Seth was born, the Spirit of God was here again to strive with the devil.

Q. Where did Seth get his wife?

A. He took unto himself the wife of Abel, and this is how the births became single. All the births had been double or twins, male and female, but Seth was the first child of single birth. After the death of Abel, God's plan was frustrated and He provided different means to fulfill His plans.

Q. Why were not Abel and Seth sinful when they were brought forth by sinful parents?

A. They were in the flesh and were subject to sin, but they had received the holy conscience and knew the good from the evil and did the good instead of evil. All men are born with the Spirit of God which is the holy conscience, and gives unto them the knowledge to discern between good and evil, but when they rebel and give up their will to evil, they release their power to Satan and this spirit departs. For that reason we must be born again of the spirit or we cannot enter the kingdom of God.

Verses 4, 5:

For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God.

And they, whether they will hear, or whether they

will forbear, (for they are a rebellious house), yet shall know that there hath been a prophet among them.

This shows exactly the same spirit with which God is to send us forth into the harvest field in the last days. We are to preach and teach those who are rebellious whether they will hear or forbear. If they hear, and repent, their souls are saved, and if they do not hear, we have at least delivered our own souls. If they remain in their sinful condition, they must go through the great tribulation when the wrath of God will be poured upon the wicked and wipe them completely off the earth.

Verse 6:

And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

This assurance that he was to be kept was to give Ezekiel courage to face the rebellious house of the children of Israel. The same assurance is given to those of us to-day who are to be His servants during the last days.

Verses 7-10:

And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

But thou, son of man, hear what I say unto thee: Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

And when I looked, behold, an hand was sent unto me; and lo, a roll of a book was therein:

And he spread it before me; and it was written within and without: and there was written therein lamentations, and mournings, and woe.

Q. What was the meaning of eating the book?

A. This has the same meaning as was told to John. It means to thoroughly understand and digest and become saturated with the word of God. When we have done so, we are not satisfied unless we are giving it out unto others as we are commanded to do.

EZEKIEL 3.

Verses 1-4:

Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

So I opened my mouth, and he caused me to eat that roll.

And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; And it was in my mouth as honey for sweetness.

And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

These verses show us that we should avail ourselves of every opportunity to increase our knowledge of God's word and spread it to every nation. It is sweet when we are learning God's word but bitter when we give it out.

Q. What was he to speak to them about?

A. He was to speak to them about having faith in God and faith in the prophecy that the Messiah was to come as their Redeemer at a certain time. It will be a similar work that the olive trees will do. They will also declare to the people what will soon come to pass upon this earth.

Verses 5-11:

For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; Not to many people of a strange speech and of an hard language whose words thou canst not understand. Surely had I sent thee to them, they would have hearkened unto thee.

But the house of Israel will not hearken unto thee; for they will not harken unto me: for π 'l the house of Israel are impudent and hardhearted.

Behold, I have made thy face strong against their faces, and thy forehead strong against their forehead.

As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thy heart, and hear with thine ears.

And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear.

This describes the rebellious state of the children of Israel. We see that the people are just as rebellious at this time as they were then. We may stand up against them so that their hard looks will not dismay us and their hard words will not frighten us, for our strength will be much greater than theirs.

Verses 12-14:

Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place.

I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.

- Q. What is meant by "in bitterness"?
- A. It is the same state we will be in when we have the full doctrine of Jesus and know that we must give out the gospel of the kingdom into every nation, tongue, and people. It is in our mouth sweet as honey, when we are learning it, but we become very anxious in our spirit when we are giving out our knowledge unto others.

Verses 15-21:

Then I came to them of the captivity of Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

And it came to pass at the end of the seven days, that the word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

When I say unto the wicked, Thou shalt surely die;

and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

Q. Why did he remain in astonishment seven days?

A. We are now in that period of astonishment. We know we are commissioned by God to send forth His gospel of the kingdom, throughout the world for which we shall receive power. We are looking on the awful condition of the world with astonishment. We are waiting for the spirit of God to help us do the great work of taking the gospel of the kingdom, as Ezekiel waited. He was not prepared to go forth unto the children of Israel until the spirit of the Lord came upon him and gave him strength. So everyone of us must have the strength of the Holy Spirit before we can stand before the world and preach this gospel of the kingdom.

Verses 22-27:

And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

Then I arose, and went forth into the plain: and behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

But thou, O son of man, Behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover, for they are a rebellious house. But when I speak with thee, I will open my mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth let him hear, and he that forbeareth, let him forbear; for they are a rebellious house.

Here He is speaking to all watchmen. We are commanded to warn our fellowmen of their evil ways, and if we fail to do so, and they die in their sins, their blood will be required at our hands. He also tells us that there is a time to keep still, when the wicked will not hear us, but to always be ready to speak when He puts the words in our mouth.

EZEKIEL 4.

Verse 1:

Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem:

Q. What is meant by pourtraying the city?

A. This has reference to the laying out of the streets and walls of the city of Jerusalem which shall be built during troublous times. This will be done before and during the great revival.

Verses 2, 3:

And lay siege against it, and build a fort against it; and cast a mount against it; set the camp also against it, and set battering rams against it round about.

Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

This is the great slaughter that is to take place during the great battle of Armageddon. When the fortifications are built up and the city besieged, it will be

a sign unto the people that a great slaughter is soon to take place. This is the preparation which is made against the kings of the east who are coming to the great battle of Armageddon.

Verses 4, 5:

Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity.

For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

This is the revival which is to come. God has put upon His children the iniquities of the house of Israel. In this revival they will do as much work in these three hundred and ninety days as they otherwise could in three hundred and ninety years.

Verses 6, 7:

And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

This is the very last part of the tribulation of the saints and extends into the beginning of the great tribulation.

Q. Why is he told to lie on one side and not turn over?

A. Because He does not want His servants to be workers for Him and then turn back again unto a condition where they will come under condemnation. When He tells them to lie on the left side, He means that they are to hold fast to the doctrine and preach it during the revival. They must remain faithful unto the end and not turn away from it and come into condemnation.

Verse 8:

And, behold, I will lay hands upon thee, and thou shalt not turn thee from one side to another, till thou has ended the days of thy siege.

Q. Why are the bands to be put upon the servants of God?

A. So they will not turn away or compromise and come into condemnation and go into the great tribulation. He does not want any of His servants to turn back when they have once started in with the work of the revival, and will not allow them to turn from one side to another.

Verse 9:

Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

Q. What do all these things represent?

A. They represent pure foods.

Verses 10, 11:

And thy meat which thou shalt eat shall be thy weight twenty shekels a day: from time to time shalt thou eat it.

Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

This has reference to the time of the olive trees when the heavens shall be shut up and it will not rain during the time of their prophecy, and the saints will be taken care of as shown in Rev. 6:5, 6:

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

Verses 12, 13:

And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of a man, in their sight.

And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

This shows the awful condition that will come upon the people of the great tribulation and what will be the lot of those who came under this condemnation.

Verses 14-17:

Then said I, Ah, Lord God! Behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

This is another description given of the awful condition that will prevail among the people during the great tribulation.

EZEKIAL 5.

Verse 1:

And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard; then take thee balances to weigh, and divide the hair.

Q. In what period of time will this take place?

A. In the time of the revival and the tribulation of the saints and also in the great tribulation of the whole world.

Q. What does the head and hair have reference to?

A. The head represents the world, and the hair represents the population of the world. When he tells him to cut off the hair, it shows how God will gather up the saints and cut off the wicked from the earth.

Verse 2:

Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it

with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

Q. What do these parts represent?

A. The first third part mentioned here has reference to that portion of the population which will be destroyed under the fourth seal, when one-fourth will be killed with the sword and hunger and by death and the beasts of the earth. The reason one-fourth is killed is because a part of this third is spared, which are the saints who got the victory over the beast and over the image and mark and number of his name. This leaves one-fourth which are the wicked that are to be destroyed. The second third which is smitten with the knife, has reference to those who will be slain in the great battle of Armageddon. The third part which is to be scattered into the wind, is that part which constitutes the remnant over whose head the revival passes without avail, for their understanding and hearts are closed to the words of God and they are the very last to be destroyed.

Verse 3:

Thou shalt also take thereof a few in number, and bind them in thy skirts.

Q. Who are those that are bound in the skirts?

A. This has reference to the virgins which are to bring forth the growing nation of the millennium.

Verse 4:

Then take of them again, and cast them into the midst of the fire; and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.

This has reference to the saints which are purified and are the greatest workers in the revival, such as the two olive trees and other powerful servants of God. These two parts are that part which was taken from the first third, which left one fourth to be destroyed.

Verses 5-10:

Thus saith the Lord God; This is Jerusalem: I have set it in the midst of nations and countries that are round about her.

And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her; for

they have refused my judgments and my statutes, they have not walked in them.

Therefore thus saith the Lord God; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you;

Therefore thus saith the Lord God; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.

And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

This shows that God will pour out His wrath upon Israel in greater measure even than upon the nations round about her, for the reason that the Jewish people have turned His laws and judgments into traditions and obey their own commandments instead of the commandments of God.

Verses 11, 12:

Wherefore, as I live, saith the Lord God; Surely, because thou hast defiled my sanctuary with all thy detestable things and with all thine abominations, therefore will I also diminish thee; neither shall mine eyes spare, neither will I have any pity.

A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

This is the complete explanation of how God is to destroy the three parts of the population of the wicked which is fully shown in Revelation.

Q. What is meant by "defiling the sanctuary"?

A. The sanctuaries of the Lord are defiled by the secret orders and unions which are in the denominations

to-day. These are great abominations in the sight of the Lord.

Verses 13-17:

Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord, have spoken it in my zeal, when I have accomplished my fury in them.

Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.

So it shall be a reproach and a taunt, and instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and fury and in furious rebukes. I the Lord have spoken it.

When I shall send upon them the evil arrows of famine which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread:

So will I send upon you famine and evil, beasts, and they shall bereave thee; and pestilence and blood shall pass through thee: and I will bring the sword upon thee. I the Lord have spoken it.

These verses portray the great tribulation perfectly. There shall be famines and pestilences. The great Armageddon shall take place where Christ was crucified for the reason that when they reject the Holy Spirit, they are crucifying Christ anew, and must be destroyed for their wickedness. This full condemnation that comes from the wicked is the result of their tying themselves into bundles and clusters.

EZEKIEL 6.

Verses 1-6:

And the word of the Lord came unto me, saying, Son of man, set thy face toward the mountains of Israel, and prophesy against them.

And say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to

the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places. And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before you idols.

And I will lay the dead carcasses of the children of Israel before their idols, and I will scatter your bones round about your altars.

In all your dwelling places the cities shall be laid waste, and the highways shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

Here are repeated the things that are to happen in the tribulation during the time the wrath of God is poured out upon the wicked population. These things must be pointed out to the wicked and they must be repeatedly warned against them.

Verse 7:

And the slain shall fall in the midst of you, and ye shall know that I am the Lord.

Q. Will the wicked know at that time that it is God who is doing these things?

A. Yes; they will know it is God, for the saints are given the power to put plagues upon them if they do not repent and they will recognize that it is God's power which is doing these things?

Verse 8:

Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.

Q. Who is this remnant?

A. These are the virgins which are going to the prepared place.

Verse 9:

And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and

they shall loathe themselves for the evils which they have committed in all their abomination.

Q. Who are the ones that escape?

A. This has reference to the wicked who escape from the siege when the saints are putting plagues upon them for not repenting. These who are scattered through the countries are the saints to whom the power is given to put plagues upon the people during the revival.

Verses 10, 11:

And they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them.

Thus saith the Lord; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

These verses show that those wicked people who escape from the gnawing and grieving sore which the saints have power to put upon them, will be overtaken with the sword and pestilence. They shall not escape the punishment which the Lord has pronounced upon them.

Verses 12-14:

He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: Thus will I accomplish my fury upon them.

Then shall ye know that I am the Lord, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations; and they shall know that I am the Lord.

This is largely a repetition of the awful judgments that will fall upon the wicked during the great tribulation. They shall die of the pestilence and famine and the sword, even in the very midst of the places where they carried on their idol-worship.

EZEKIEL 7.

Verses 1-6:

Moreover the word of the Lord came unto me, saying,

Also, thou son of man, thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land.

Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the Lord.

Thus saith the Lord God; An evil, an only evil, behold, is come.

An end is come, the end is come: it watcheth for thee; behold, it is come.

This shows that the end is near and nothing shall be left but evil. At this time mercy shall be taken away. This is a warning of what He will do to these people who refuse redemption. We clearly see the repeated warnings to the wicked admonishing them to turn from their wicked ways.

Verses 7-10:

The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains. Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge according to thy ways, and will recompense thee for all thine abominations.

And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the Lord that smiteth. Behold the day, behold, it is come; the morning is gone forth: the rod hath blossomed, pride hath budded.

Those verses show that God's mercy will be completely taken away and His wrath be poured out on all

the wicked remaining on the earth. None shall be spared.

Verse 11:

Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of theirs: neither shall there be wailing for them.

Q. Of whom is He speaking here?

A. He is speaking of those who have a part in the great tribulation.

Q. What is meant by "neither shall there be wailing for them"?

A. This means that none shall pity them for they are getting their full deserts.

Verse 12:

The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is come upon all the multitude thereof.

This is what He is speaking to those who belong to the denominations or that quality of people set forth in the message of the Laodiceans. He tells them because they are neither cold nor hot, He will spew them out of His mouth. They are such who depend upon their craftiness in business and their worldly goods to get them into the kingdom.

Q. In what period of time does this occur?

A. This is during the great tribulation when the wrath of God is poured out upon them. They are being destroyed for the time of mercy has lapsed and destruction is upon the whole multitude thereof.

Verse 13:

For the seller shall not return to that which is sold, although they were yet alive; for the vision is touching the whole thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life.

They cannot return to their business because it will be destroyed and will not continue upon the earth any more, as we read in Rev. 18:22, "And no craftsman of whatsoever craft he be shall be found any more in thee and the sound of the millstone shall be heard no more

in thee." They shall still be alive, but they shall never do any more business for the tribulation shall be too great. None shall do their work as before but shall be tormented by different plagues at certain different times. This has special reference to the merchants and all those who are tied to secret orders who depend on their earthly business for salvation, and whose acts of charity if any, are for men's approbation or for worldly gain.

Verses 14, 15:

They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.

The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city famine and pestilence shall devour him.

They have blown the trumpet to prepare for battle. Those in the field will kill each other with the sword and in the cities they shall be killed with pestilence and famine. These are the plagues that the seven angels are now permitted to be put upon them when Christ comes down with His bride on the white horses with awful destruction.

Verse 16:

But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

These are those who escape from the sword and pestilence and famine. Everyone will be mourning for his own iniquity.

Verses 17, 18:

All hands shall be feeble, and all knees shall be weak as water.

They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.

Q. Are the women included in this plague?

A. Certainly. All the wicked of both sexes go through the tribulation and through the same plagues.

Verse 19:

They shall cast their silver in the streets, and their gold shall be removed: and their silver and their

gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.

This shows what will be done by the Lord unto the money powers and to those that have depended upon their possessions to get them into the kingdom; instead of a help it will be a stumblingblock to them.

Verses 20, 21:

As for the beauty of his ornament, he sat on it in majesty: but they made the image of their abominations and of their detestable things therein: therefore have I set it far from them.

And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

These verses tell us that the wealth and splendor of the temples of worship of those who have not taught the true doctrine of Christ will be thrown down and given to those who shall destroy and corrupt them.

Verses 22-24:

My face will I turn also from them, and they shall pollute my secret places: for the robbers shall enter into it, and defile it.

Make a chain: for the land is full of bloody crimes, and the city is full of violence.

Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease and their holy places shall be defiled.

Here we see what Christ does when He comes with His bride. There will be no one to turn to when the saints are taken away from the earth. All will be wicked and there will be no one left to go to for advice and comfort. Desolation will cover the land and many bloody crimes will take place and the churches and places of worship will be destroyed.

Verses 25-27:

Destruction cometh: and they shall seek peace, and there shall be none.

Mischief shall come upon mischief, and rumour shall be upon rumour: then shall they seek a vision

of the prophet; but the law shall perish from the priest, and counsel from the ancients.

The king shall mourn, and the princes shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord.

Q. What is meant by "the law shall perish from the priest"?

A. Here we see that the priest is still with the people and both in the great tribulation. The people appeal to the priest as usual for pardon of their sins, but he is just as helpless as ever and they learn too late, that God is the only one who has power to forgive.

EZEKIEL 8.

Verses 1-5:

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the earth; where was the seat of the image of jealousy, which provoketh to jealousy.

And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north and behold northward at the gate of the altar this image of jealousy in the entry.

Q. To what people does this vision apply?

A. To all people of the dispensation of the Messiah.

Q. What is meant by "the image of jealousy, which provoketh to jealousy"?

A. The image of jealousy is the body of idol-worshippers as they held sway under Cæsar at the time of Herod. They were jealous of the true doctrines of Jesus, the promised Redeemer. This image or body of idol-worshippers is represented as standing in the entry to the gate of the altar, meaning by that, the very beginning of the dispensation of the Messiah. Here they are not only refusing to enter in themselves but are trying to prevent others from doing so. By this we see what an awful judgment is awaiting them because of their destructive influence.

Verses 6-10:

He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. And he brought me to the door of the court; and when I looked, behold a hole in the wall.

Then said he unto me, Son of man, dig now in the wall, and when I had digged in the wall, behold a door.

And he said unto me, Go in, and behold the wicked abominations that they do here.

So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

Q. What walls was He talking of?

A. The walls of jealousy and hypocrisy. These walls prevent the people from getting the doctrines of Jesus. Still more wicked abominations come upon the people of Israel after the coming of Christ. The tenth verse means that they are mixing up the doctrines of Jesus with their own commandments and idol-worshipping.

The people of the third dispensation were guilty of even greater abominations and corruption than the children of Israel were, and when Ezekiel saw inside of their hypocrisy, he discovered the things that are present in

the secret orders which in verse nine are called wicked abominations.

Verses 11, 12:

And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan with every man his censer in his hand; and a thick cloud of incense went up.

Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth.

These seventy men are the seventy who were appointed by Moses to be leaders and teachers unto the people of Israel but have followed the wrong doctrine by substituting their traditions for the commandments of Moses and living after their own imaginations as is shown in the 12th verse.

Verses 13-15:

He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

Then he brought me to the door of the gate of the Lord's house, which was toward the north; and behold, there sat women weeping for Tammuz.

Then he said unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

This shows that idol-worship is the worst of all abominations and the beast in Revelation will come under such great condemnation and destruction since this beast represents idol-worshipping people, as a whole.

Verses 16-18:

And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah

that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

These verses have reference to the twenty-five men that Moses appointed to be teachers and who turned their backs upon the Lord's house and became worshippers of idols. This applies to that period from the time this vision was given to Ezekiel up until the time that Christ takes up His saints and through the great tribulation. They are the same class and quality as those that represent the head that was wounded to death. It is the same condition that prevails to-day since this head was healed through the secret orders. They are the ones who are now turning their backs towards the temple of the Lord. God calls them Judah which means His own people but because of their abominations He will deal with them in fury without pity and deaf to their cry.

EZEKIEL 9.

Verses 1-6:

He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

And, behold, six men came from the way of the higher gate which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar.

And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side:

And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set

a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eyes spare, neither have ye pity:

Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark: and begin at my sanctuary. Then they began at the ancient men which were before the house.

Q. Who was it that gave this command?

A. Christ gave the command. The person who was clothed in linen and had an inkhorn in his hand has reference to the olive trees and the great workers in the harvest who will put the plagues upon the people. These who are not to be touched are the ones who have the mark and seal of God in their foreheads.

Verses 7-11:

And he said unto them, Defile the house, and fill the courts with the slain; go ye forth, And they went forth, and slew in the city.

And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah, Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord has forsaken the earth, and the Lord seeth not.

And as for me also, mine eyes shall not spare, neither will I have pity, but I will recompense their way upon their head.

And behold the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

This is what the olive trees will report when they have finished their work. They are being prepared for their work in silence now, but when it is time for the

revival, they will receive full power with which to face the world.

EZEKIEL 10

Verses 1-5:

Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight.

Now the cherubims stood at the right side of the house when the man went in: and the clouds filled the inner court.

Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory.

And the sound of the cherubim's wings was heard, even to the outer court, as the voice of the Almighty God when he speaketh.

Q. Who was this man clothed in linen?

A. This man clothed in linen represents righteousness and are those who will be willing to come out from the denominations and the work of the harvest in the great revival.

Q. Who are these cherubims?

A. They represent the work and the manner in which the work is to be done, in bringing out the gospel of the kingdom which will be preached to every nation, kindred, tongue and people.

These cherubims are the ones that carry the virgins to the prepared place. They are those who are to be with Michael and help put Satan down out of the air, as we read in Rev. 12:7-9.

Q. What is the meaning of "fill thine hand with the coals of fire from between the cherubims and scatter them over the city"?

A. This is the light of the full doctrine of Jesus that

will be scattered over all the nations during the great revival.

Q. What is meant by "the glory over the threshold"?

A. This shows how God honored the work done by the disciples when they presented the true doctrine of Jesus.

Verses 6, 7:

And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, and from between the cherubims; then he went in, and stood beside the wheels. And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen, who took it, and went out.

Q. Who was this man clothed in linen?

A. This is one of the great workers in the revival and it shows that his work is with the cherubims.

Q. Who are the cherubs?

A. Those who also do their principle work in the air, for we must not forget that the time has come when the everlasting gospel is preached from the air, as we read in Rev. 14:6, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people."

Verses 8, 9:

And there appeared in the cherubims the form of a man's hand under their wings.

And when I looked, behold the four wheels by the cherubims, one wheel by each cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone.

Q. Why did this hand appear?

A. This shows what was done by a living man who controlled the wings. This prophecy is to be fulfilled in the material as well as in the spiritual.

Q. What do the cherubims represent?

A. They are men filled with the Holy Spirit who bring forth the full doctrine of Jesus. It takes four to do the preaching and run the airship which is what this whole machine which is described here will be.

Q. Are any women to take part in this ministry of the gospel in the air?

A. Yes; for wherever man is mentioned, both men and women are included.

Verses 10, 11:

And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

When they went they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

These verses represent the full power brought out by the cherubs running the airship. The wings spoken of are the air-propellers and a wheel must be in the midst of a wheel in order to get the machine to do the work. It appears that this power will be used in the millennium. The knowledge of such things as this will be given to the people of the millennium through the preaching of the holy priesthood.

Q. Will there be any cold weather in the millennium?

A. It will be as it was in the beginning. Nothing will be destroyed and it will be the same as the Garden of Eden. It will be the same Adam's flesh, and for that reason there is a provision made by God in His word that those who do not obey the commandments of Jesus, shall be cursed after he is a hundred years old. This is because the flesh is always subject to sin and the flesh then will be the same as the flesh of this generation. If the flesh is not rebuked, they will sin and be cursed and wither away and be consumed, as the fig tree did when it was cursed by Jesus.

Q. What is meant by "the wheels turned not as they went"?

A. This means that they always turn in the same direction, whether going backward or forward.

Verse 12:

And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.

Q. What are the eyes mentioned here?

A. These eyes are the cogs in the wheels.

Verses 13, 14:

As for the wheels, it was cried unto them in my hearing, O wheel.

And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

Q. What do these four faces mean?

A. The four faces are the four distinct divisions on the surface of the wheels which are kept in place by the flange and groove in the wheels, and consist of the two rows of cogs and smooth surface which is a distinctive feature in the entire machine.

The 14th verse shows the qualities the machine will possess. The first face, which is the face of a cherub, denoted heavenly qualities, showing that this machine is God-given, and the spirit of God puts it forth for a great purpose, to accomplish the work of God. The second face, which is the face of a man, denoted intelligence of the highest order, for a man is the most intelligent of all God's creation. This shows that God uses man to accomplish His purpose until the very end of this dispensation. The third face, which is the face of a lion, denoted great strength and leadership, showing that the machine will provide wonderful power and aid in the accomplishment of the work of God in carrying the gospel of the kingdom to all the world. The fourth face, which is the face of an eagle, symbolizes the power of navigation which the machine will have. This is equal to that of an eagle, showing that the machine has the faculty to go anywhere an eagle can go. All of this is distinctly the fulfillment of God's word, when the everlasting gospel will be preached from the midst of the heaven.

Verse 15:

And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.

It is called a living creature because it needed the living spirit of God and of living creatures to make it go. When it says he saw it by the river Chebar, it means among the people of the nations.

Verses 16, 17:

And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

When they stood, these stood; and when they lifted up, these lifted up themselves also: for the spirit of the living creature was in them.

Q. What does it mean when it says that "the spirit of the living creature was in them"?

A. It means the same as in the 8th verse where a man's hand governs and controls the machine. Therefore it takes the spirit of a living creature to make it go. They had the power in the wheels to lift themselves up.

Verse 18:

Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims.

Q. What does this mean?

A. It means that the Spirit did not remain fixed in the churches. Christ is here establishing a new order of things and the gospel is now to be preached in the air, therefore the spirit of the Lord stood over the cherubims. A very few people can hear in a church, and so many people never get to hear the word. But when the preaching is done in the air, the whole city to whom it is preached will hear the gospel.

Verse 19:

And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them and every one stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above.

This is where the olive trees will start from and where they will end their testimony, as we read in Rev. 11:7, 8, "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt; where also our Lord was crucified."

Verses 20-22:

This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.

Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

Here it is shown again that the God of Israel was over the machine, which proves conclusively that God is bringing it forth. He tells us that it goes straight forward and no one will be able to interfere with the work.

EZEKIEL 11.

Verses 1-4.

Moreover the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

Then he said unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city:

Which say, It is not near; let us build houses: this city is the caldron, and we be the flesh.

Therefore prophesy against them, prophesy, O son of man.

These twenty-five men are the elders of the devil, the same as the twenty-four elders are the servants of Christ.

Q. What is meant by the city being the "caldron"?

A. They considered their city the seat of all activity and enjoyment. They were those who would get the pleasure thereof, and they refused to even consider Christ's coming but proceeded with all their worldliness and frivolity to make their city a centre of attraction. "Ye have lived in pleasure on the earth, and been

wanton; ye have nourished your hearts, as in a day of slaughter.”—James 5:5.

Verses 5-7:

And the spirit of the Lord fell upon me, and said unto me, Speak: Thus saith the Lord; Thus have ye said, O house Israel: for I know the things that come into your mind, every one of them.

Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

Therefore thus saith the Lord God; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it.

This shows that He will bring His people out of the midst of the tribulation that is to fall as punishment upon the wicked.

Verse 8:

Ye have feared the sword; and I will bring a sword upon you, said the Lord God.

This verse shows that they are being pursued by the sword of the Lord.

Verses 9-12:

And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the Lord.

This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel:

And ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manner of the heathen that are round about you.

In these verses He is speaking to the saints. He tells them that He will bring them out of the city, which means that He will not let them be destroyed until their mission is finished, although many may have to be killed. He will judge them in the border of Israel. In the last verse He is speaking to the wicked.

Verses 13-20:

And it came to pass, when I prophesied, that Pelatiah the son of Banaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel?

Again the word of the Lord came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all of the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: Unto us is this land given in possession.

Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have scattered, and I will give you the land of Israel.

And they shall come hither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give them an heart of flesh;

That they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God.

Q. Why did God scatter the Jewish people all over the world?

A. He first loved the children of Israel. They were His chosen people. When He found them to be completely rebellious, He had to scatter them through the other countries and among other nations, for had He not done so, He would have had to destroy them as He did Sodom and Gomorrha. In that case there would none have been left by which the promise given to Abraham could be carried out. God promised Abraham that his seed should populate the earth as the sands of the sea,

and if He had not scattered them among the nations, they would not have been preserved until the time when He will bring out from among the one hundred and forty-four thousand and the seed for the growing nation of the millennium. For this reason they are scattered though He did not destroy them as He did the people of Sodom. Thus His word to Abraham shall be fulfilled as we read in Rev. 20:8, "the number of whom is as the sand of the sea."

When He says He will be to them as a little sanctuary, He means that He will be a protection to them when He shall take the virgins into the prepared place where He shall feed them for one thousand two hundred and ninety days.

Verse 21:

But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.

This is the punishment which God will mete out to those who are to go through the tribulation.

Verses 22, 23:

Then did the cherubims lift up their wings, and the wheels beside them: and the glory of the Lord of Israel was over them above.

And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

This again refers to the virgins. Here it shows that the order of God is again changed, the work of the churches is finished, and the glory is changed to where the virgins are in the prepared place. This is to show how God will protect the virgins when they are taken to the prepared place. The glory of the Lord will be over and around them, "And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Isaiah 4:5, 6.

Verses 24, 25:

Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity, So the vision that I had seen went up from me.

Then I spake unto them of the captivity all the things that the Lord had showed me.

EZEKIEL 12.

Verses 1-16:

The word of the Lord came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

Therefore thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house.

Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they go forth into captivity. Dig thou through the wall in their sight, and carry out thereby.

In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel.

And I did as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

And in the morning came the word of the Lord unto me, saying,

Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

Say thou unto them, Thus saith the Lord God: This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.

Say, I am your sign: like as I have done, so shall

it be done unto them: they shall remove and go into captivity.

And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes.

My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.

And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out a sword after them.

And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries.

But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the Lord.

Q. What do we understand by these verses?

A. They have reference to the time that the Jewish people would be scattered through the nations, and they are now found among all the different classes of people. They are driven out of one country into another, and are without a home. This is what Ezekiel prophesied to them. We all know how they are compelled to move from one place to another in order to escape persecution.

We also see here that it is only for the sake of the few which are to be gathered out of the nations that God spares the whole nation until the end of this dispensation.

Q. Who are these few which are saved?

A. They are the one hundred and forty-four thousand and the virgins, which will confess their abominations before all people.

Q. What is the wall that they digged through?

A. It is the wall of jealousy built up by the Gentiles against the Jewish nation. They are a shrewd and clever nation and other nations are jealous of them since

they are able to accumulate so much wealth and get possession of the most money.

Q. What is this famine and pestilence spoken of in the 16th verse?

A. This has reference to those things which will take place under the third seal, as we read in Rev. 6: 5, 6. It shows how the Lord will care for the saints during this time.

Q. Will the virgins be of these few?

A. The promise of God to Abraham must yet be fulfilled. This shows how God does it. The people of the millennium, which the virgins will bring forth, are the ones who will multiply as the sands of the sea and fulfill God's promise to Abraham.

Verses 17-20:

Moreover the word of the Lord came to me, saying, Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness: And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the Lord.

Q. In what period of time does this occur?

A. This has reference to the time of the great tribulation, and shows the condition of things that will take place during the battle of Armageddon, when they shall eat their bread with carefulness. Some of them will be killed by the sword, others by the hail-stones, and the remnant will be scattered into all the winds. God will draw out a sword after them.

Verses 21-28:

And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

Tell them therefore, Thus saith the Lord God:

I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

Again the word of the Lord came unto me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.

Q. What is the meaning of "every vision faileth"?

A. God had spoken to the children of Israel through the vision of the prophets but they have taken no heed. The prophets of Israel made light of the visions given to them by saying that the fulfilling of those visions were afar off. Instead of taking these visions as a warning, they continued in their sins and traditions.

God has been speaking to the world through His word, and by reading it we can understand about the mysteries of God. But the people to-day are no better than the people of Israel for they have established themselves in their traditions, and have rejected the doctrines and commandments of Christ.

EZEKIEL 13.

Verses 1-5:

And the word of the Lord came unto me, saying, Son of man prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord;

Thus saith the Lord God; Woe unto the foolish pro-

phets that follow their own spirit, and have seen nothing!

O Israel, thy prophets are like the foxes in the deserts.

Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord.

Q. Who are the false prophets mentioned here?

A. They are the prophets who deceive the Jewish people with traditions and who change the commandments, the laws of Moses and the doctrines of Jesus. They are such who follow their own spirit instead of the Holy Spirit. They speak from their own imaginations and not from God-given visions.

Q. Why are they likened unto foxes?

A. Because they are cunning thieves and steal away the true doctrines from the people. Their purpose is to destroy not only the doctrine of Moses, but also as much of the true doctrine of Jesus as they know, and all they have put in its place is tradition. They have not made up the hedges nor stood in the gaps of destruction made by the traditions. They are of the same class as the false prophets, and are here called foolish prophets. Any one who teaches other than the true doctrine of Jesus is a false and foolish prophet.

Verses 6-8:

They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word.

Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?

Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God.

Here we are told that they deceive the people with dreams which they claim God had given them. This is prophesied mostly against the children of Israel, and it continues all through this dispensation of the Messiah.

Verse 9:

And mine hand shall be upon the prophets that see

vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.

Here He is speaking to the false prophets and those who follow their teachings. He separates His people from this class of false prophets. All those are the ones who come into that great destruction and tribulation of the wicked, whose names are not written in the book of life.

EZEKIEL 14.

Verses 1-5:

Then came certain of the elders of Israel unto me, and sat before me.

And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them?

Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols;

That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

Q. Who are these elders?

A. They are the twenty-five elders mentioned in the previous chapter who have violated the commandments of God and made them of none effect by their traditions.

Q. What are these idols in their hearts?

A. They are material idols upon which they had set their hearts and traditions which had taken the place of the commandments of God.

Verses 6-8:

Therefore say unto the house of Israel, Thus saith the Lord God, Repent, and turn yourselves from

your idols; and turn away your faces from all your abominations.

For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself.

And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord.

Q. How does He cut them off in the midst of the people?

A. This has reference to the very time when the children of Israel set up the golden calves. It also refers to the time when the head was wounded to death but those were saved who remained faithful and obedient to His commandments.

Verses 9, 10:

And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet; and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

Here he shows how God will deal with those who deceive the people with false doctrines. They will be among the locusts that will come forth from the bottomless pit.

Verse 11:

That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

This has reference to the millennium when they all will be His children and render perfect obedience to His commandments and He shall be their God. Those

who disobey shall be accursed after they are a hundred years old.

Verses 12, 13:

The word of the Lord came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it;

These verses have reference to the time of the great revival, the saint's tribulation and the great tribulation.

Verse 14:

Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God.

Here we see that no man can be redeemed through the righteousness of another person no matter how much godliness they have. Each person must be responsible for his own soul.

Verses 15-20:

If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man or beast:

Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

Q. Why did He use these three men as special examples?

A. Since these men were living a time when the devil had full sway and he tried his utmost to make them sin, so God uses this to show us that if these could not save anyone through their righteousness neither can we who are less faithful. These verses also show how that they cannot bring their sons and daughters into the millennium, even though they were three of God's most faithful servants.

Verses 21-23:

For thus saith the Lord God, How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to be cut off from it man and beast?

Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters; behold they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

And they shall comfort you when ye see their ways and their doing: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

These verses show that the remnant are the virgins that go into the prepared place. We see that both sons and daughters will be among them. God had to scatter the children of Israel among the other nations that He might have them protected in order to bring out a little remnant whose seed shall inherit the kingdom of the millennium. They shall be His people, and He shall be their God. At that time His promise to Abraham, that his seed should be as the sands of the sea, will be completely fulfilled.

EZEKIEL 15.

Verses 1-8:

And the word of the Lord came unto me, saying, Son of man, What is the vine tree more than any

tree, or than a branch which is among the trees of the forest?

Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work?

Behold, when it was whole it was meet for no work; how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned? Therefore thus saith the Lord God, As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord, when I set my face against them.

And I will make the land desolate, because they have committed a trespass, saith the Lord God.

Q. What is the meaning of the vine tree?

A. The vine tree is used here to show God's purpose in scattering the children of Israel among the nations and yet sparing them. When the bare vine tree is whole, it is not good for any work. But when it is cut and dried, it becomes usefu^l as fuel and can be utilized for valuable purposes.

It is the same with the children of Israel. As a whole, they are not good for anything but to multiply. But their posterity is not the kind of fruit that God wants because they deny Christ to be the Son of God. So they have been put into different kinds of tribulation which is the fire in which they are the fuel and they go from one fire to another. After they have been burned by the fire of tribulation, they will bring forth a few who will be God's people. When Christ puts the beast and the anti-Christ people into the fire, the children of Israel who were rebellious will be there also. They will go from that fire into the fire in which the second death takes place. God cannot use the children of Israel as a whole, but when He cuts them up and purifies them,

He will find a remnant who will inhabit the earth during the millennium.

In the following eighteen chapters, we find the manner and doings of the children of Israel. It shows how wicked and rebellious they were. It also sets forth how they turned the commandments of God into traditions and how God permitted them to be scattered among the people of all nations. God always had a purpose in their wanderings because of the remnant that will be brought forth from them as a fulfillment of His promises which never fail. We now pass over this portion of the scriptures and show how completely His purpose is fulfilled in the last part of Ezekiel.

EZEKIEL 34.

Verse 7:

Therefore ye shepherds, hear the word of the Lord;

Q. Whom does He call shepherds?

A. The watchmen to whom He has given a command that they warn the people and care for the flock.

Verses 8-10:

As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

Therefore, O ye shepherds, hear the word of the Lord;

Thus saith the Lord God, Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock: neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

Here God is speaking to the ministers of the gospel. He calls them shepherds and tells them that they have allowed His people to be carried away by the beasts, which are the idol-worshippers. Besides the ministers of the gospel, He also speaks to all who know anything about the gospel and do not warn the people. He tells

the ministers that their flock shall be taken away from them and they shall be left without a flock.

Verses 11, 12:

For thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out.

As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of places where they have been scattered in the cloudy and dark day.

Q. When is the day that is dark and cloudy?

A. That is right now in this present time. There is no happiness where there is no godliness and there is no godliness among the chosen people who deny the Son of God. God's own saints are among the worldly people and He will seek them out and gather them together when He calls them unto Himself.

Verses 13-16:

And I will bring them out from the people and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

I will feed them in a good pasture, and upon the high mountains of Israel shall there hold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

I will feed my flock, and I will cause them to lie down, saith the Lord God.

I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong, I will feed them with judgment.

Here God is again giving great promises to those who will inhabit the millennial kingdom. Many of the virgins which bring forth the second fruit will be broken with the testings through which they must go. But He will bind up that which is broken and strengthen that which is weak.

Verses 17-21:

And as for you, O my flock, thus saith the Lord God,

Behold, I judge between cattle and cattle, between the rams and the he-goats.

Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet.

And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

Therefore, thus saith the Lord God unto them, Behold I, even I, will judge between the fat cattle and between the lean cattle.

Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

In the seventeenth verse, God assures His flock that He will single them out and reward them as they deserve. The others, He will punish for their wickedness. He upbraids them here for their treatment of His people, in that they have taken the best for themselves and crushed the Godly people down.

Verses 22-31:

Therefore will I save my flock, and they shall no more be a prey, and I will judge between cattle and cattle.

And I will set up one shepherd over them, even my servant David; he shall feed them, and he shall be their shepherd.

And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it.

And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.

And I will make them and the places round about my hill a blessing, and I will cause the shower to come down in his season: there shall be showers of blessing.

And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be

safe in their land, and shall know that I am the Lord, when I have broken the bands of thy yoke, and delivered them out of the hand of those that served themselves of them.

And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, none shall make them afraid.

And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.

And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

This all shows the state and condition of the growing nation during the millennium.

EZEKIEL 35.

Verses 1-6:

Moreover the word of the Lord came unto me, saying,

Son of man, set thy face against Mount Seir, and prophesy against it.

And say unto it, Thus saith the Lord God, Behold, O Mount Seir, I am against thee, and I will stretch out mine hand against them and I will make thee most desolate.

I will lay thy cities waste, and thou shalt be desolate; and thou shalt know that I am the Lord.

Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end:

Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee; since thou hast not hated blood, even blood shall pursue thee.

This is in the great tribulation and shows that the

innocent blood shed from Abel is being required of this generation.

Verses 7-10:

Thus will I make Mount Seir most desolate, and cut off from it him that passeth out, and him that returneth.

And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

I will make thee perpetual desolations, and thy cities shall not return, and ye shall know that I am the Lord.

Because thou hast said, These two nations, and these two countries shall be mine, and we will possess it; whereas the Lord was there:

Here God shows that the people of this place had perpetual hatred for the doctrine of Jesus Christ. For that reason there shall be perpetual desolation there.

Verses 11-15:

Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy, which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them.

Thus saith the Lord God, when the whole earth rejoiceth, I will make thee desolate.

As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee; thou shalt be desolate, O Mount Seir, and all Idumea, even all of it, and they shall know that I am the Lord.

Those spoken of here as blasphemers are the secret orders. They are to be in perpetual desolation and all

on the earth are to be destroyed, except the virgins who will be in the prepared place, where they are taken care of and protected from all evil.

EZEKIEL 36.

Verses 1-7:

Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel hear the word of the Lord.

Thus saith the Lord God, Because the enemy hath said against you, Aha, even the ancient high places are our's in possession;

Therefore prophesy and say, Thus saith the Lord God, Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people:

Therefore, ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about: Therefore thus saith the Lord God, Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey.

Prophesy, therefore, concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the valleys, Thus saith the Lord God, Behold, I have spoken in my jealousy and my fury, because ye have borne the shame of the heathen. Therefore, thus saith the Lord God, I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

These verses show the judgments of God upon the wickedness of the people that are rebellious. They will not be left unpunished.

For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. Mal. 4:1.

Verses 8-15:

But ye, O mountains of Israel, shall shoot forth your branches, and yield your fruit to my people Israel; for they are at hand to come.

For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown.

And I will multiply men upon you, like the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:

And I will multiply upon you man as the least; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord.

Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

Thus saith the Lord God, Because they say unto you, Thou land devourest up men, and hast bereaved thy nations.

Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. Neither will I cause men to hear in thee the shame of the heathen any more, neither shall thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

These verses point again to a remnant that will multiply and be made fruitful. They shall again inhabit the land, they will render perfect obedience to God's commandments. And every one shall sit under his own vine and fig tree and shall long enjoy the labour of their hands, for God says, "I will do better unto you than at your beginnings." -

Verses 17-23:

Son of man, when the house of Israel dwelt in their

own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanness of a removed woman.

Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:

And I scattered them among the heathen, and they were dispersed through the countries: according to their way, and according to their doings, I judged them.

And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land.

But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

These verses show that regardless of the disobedience of Israel, and though they were scattered unto the ends of the earth, yet He spared them for the sake of His Holy name and His promises concerning them.

Verses 25-38:

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart will I also give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

And ye shall dwell in the land that I gave to your

fathers; and ye shall be my people, and I will be your God.

I will also save you from all your uncleanness; and I will call for the corn, and will increase it, and lay no famine upon you.

And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations.

Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will cause you to dwell in the cities, and the wastes shall be builded.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

And they shall say, This land that was desolate is become like the Garden of Eden; and the waste, and desolate, and ruined cities, are become fenced, and are inhabited.

Then the heathen, that are left round about you, shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it.

Thus saith the Lord God, I will yet for this be inquired of by them; I will increase them with men like a flock.

As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men; and they shall know that I am the Lord.

This portion clearly defines the purpose God has concerning the "remnant" which are the virgins. Their obedience to God's commandments during the millennium is emphasized. The productiveness of the earth is also spoken of as the Garden of Eden, showing that everything is to be as it was in the beginning.

EZEKIEL 37.

Verses 1-14:

The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones.

And he caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live:

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

So I prophesied as I was commanded: and as I prophesied there was a noise, and, behold, a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them about; but there was no breath in them.

Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live.

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 for our parts.

Therefore prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

And shall put my Spirit in you, and ye shall live; and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

Q. What lesson is there in these dry bones?

A. These are the people who were once dead in sins and traditions. But the breath of God, which is the life of Jesus Christ the Son of God came into them and they come forth out of their graves in the resurrection and take part in the holy priesthood to be the preachers (in the spirit) to the growing nation that will populate the earth in the millennium, when the promise that God made to Abraham, that his seed should be as the sand of the sea, will be fulfilled.

Verses 15-28:

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand.

And when the children of my people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah and make them one stick, and they shall be one in mine hand.

And the sticks whereon thou writest shall be in thine hand before their eyes.

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 detestable things, nor with any of 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.

And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever; and my servant David shall be their prince for ever.

Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for ever more. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people.

And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Q. What are these sticks in this prophesy?

A. These two sticks are the two divisions of the twelve tribes of Israel as they became separated. When this prophecy was written they were divided, but at some future time they are again to be united, and become one kingdom, and they remain so forever. So when they are thus united, one king shall be king over them all. This clearly shows that the virgins who are selected from the Jews and Israel, will be the seed that are taken to the prepared place, and from them will come the new nation who will populate the earth in the millennium.

Q. Are there other promises for the remnant of Judah

and Israel showing that the virgins will be the seed of the millennium?

Isaiah 10:20-22:

And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.

The remnant shall return even the remnant of Jacob, unto the mighty God.

For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

Lev. 26:42:

Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember: and I will remember the land.

Isaiah 54:13-17:

And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

Behold, they shall surely gather together, but not by me: whosoever shall gather together, against thee shall fall for thy sake.

Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in my judgment thou shall condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord.

EZEKIEL 38.

Verses 1-9:

And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of

Magog, the chief prince of Meshech and Tubal, and prophesy against them.

And say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company, with bucklers and shields, all of them handling swords.

Persia, Ethiopia, and Libys, with them; all of them with shield and helmet;

Gomer, and all his bands; and many people with thee.

Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard with them.

After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm: thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.

Q. What does "after many days" indicate?

A. Here it is again declared that they shall yet obtain great possession, inheriting and establishing the desolate places of the earth and dwell safely, all of which has reference to the millennium.

Verses 10-12:

Thus saith the Lord God, it shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:

And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates.

To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of

the nations, which have gotten cattle and goods, that dwell in the midst of the land.

Q. To what period of time does this refer?

A. This is when the Jews will take possession of the land of Palestine, with an evil thought in their mind, to re-establish themselves, and become a nation as in former times. They will bring their wealth together and with great purpose endeavor to set up the former kingdom.

Verses 13-16:

Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God, In that day when my people of Israel dwelleth safely, shalt thou not know it.

And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

This again shows the siege that will be set up against Jerusalem when the nations shall be gathered together for the battle of the Armageddon.

Verses 17-23:

Thus saith the Lord God, Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath, have I spoken, Surely in that day there shall be a

great shaking in the land of Israel;
 So that the fishes of the sea, and the fowls of the
 heaven, and the beasts of the field, and all creeping
 things that creep upon the earth, and all the men
 that are upon the face of the earth, shall shake at
 my presence, and the mountains shall be thrown
 down, and the steep places shall fall, and every
 wall shall fall to the ground.

And I will call for a sword against him throughout
 all my mountains, saith the Lord God; every man's
 sword shall be against his brother.

And I will plead against him with pestilence and
 with blood; and I will rain upon him, and upon his
 bands, and upon the many people that are with him,
 an overflowing rain, and great hail-stones, fire and
 brimstone.

Thus will I magnify myself, and sanctify myself;
 and I will be known in the eyes of many nations:
 and they shall know that I am the Lord.

These verses give us a vivid description of the de-
 struction during the great tribulation which will come
 upon the idol-worshippers, even upon man and beast, the
 earth itself undergoing a mighty revolution. This is
 when the wrath of God will be poured out.

EZEKIEL 39.

Verse 1:

Therefore, thou son of man, prophesy against Gog,
 and say, thus saith the Lord God, Behold, I am
 against thee, O Gog, the chief prince of Meshech and
 Tubal:

Q. What is meant by "Gog"?

A. Gog stands for the anti-Christ, the Jewish Christ
 rejecters.

Verse 2:

And I will turn thee back, and leave but the sixth
 part of thee, and will cause thee to come up from the
 north parts and will bring thee upon the mountains
 of Israel:

Q. What is the "sixth part of thee"?

A. This is the sixth part that is mentioned in the fifth
 chapter of Ezekiel, where the prophet is told to take a
 razor and shave his head, which represents the earth.

The hair which represents the population of the earth was to be divided into three parts. From the three divisions he was to take a few and bind them in his skirts. This sixth part spoken of here represents the virgins who go into the prepared place.

Verses 3-5:

And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, Thou, and all thy bands, and the people that is with thee; I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured.

Thou shalt fall upon the open field; for I have spoken it, saith the Lord God.

Q. In what period of time is this?

A. This pertains to the battle of the Armageddon which comes under the pouring out of the vials and the opening of the sixth and seventh seals.

Verse 6:

And I will send a fire on Magog, and among them that dwell carelessly in the isles; and they shall know that I am the Lord.

Gog and Magog stand for the anti-Christ and the beast and his image. They are those that dwell carelessly in the isles.

Verses 7, 8:

So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen shall know that I am the Lord, the Holy One in Israel.

Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.

The secret orders use the name of God in their ceremonies, thereby profaning it and violating His commandments. Anyone may become chaplain of an order and read their prayers regardless of his character. All such are all under condemnation and have not part in the first resurrection.

Verses 9, 10:

And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons,

both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:

So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

Q. In what time is this seven years?

A. It includes both the revival and the great tribulation. This is the fulfillment of the prophecy in material things. No one will use any wood or coal for heat or light, but will use electricity instead which will cost practically nothing. The last part of the tenth verse refers to the conflict between capital and labor which is to take place in the great tribulation. The laboring class will overcome the capitalists who are crushing them down, which is spoiling those that spoiled them and robbing those that have robbed them. This is referred to in Rev. 17: 3, 4:

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy having seven heads and ten horns.

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

The woman mentioned in these verses stands for the money power, trust and combines. The beast upon which she sits is the laboring class. Both these qualities have tied themselves into bundles and clusters both by secret orders and unions. The laboring class will overcome and crush the money powers in the great conflict that will follow.

Verses 11-16:

And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers; and there shall they bury Gog, and all his multitude; and they shall call it the valley of Hamon-gog.

And seven months shall the house of Israel be burying of them, that they may cleanse the land.

Yea, all the people of the land shall bury them; and it shall be to them a renown, the day that I shall be glorified, saith the Lord God.

And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it; after the end of seven months shall they search.

And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

This is under the opening of the fourth seal when the pale horse comes forth, and one fourth of the population will be destroyed, "with the sword and hunger and with death and with the beasts of the earth." This great slaughter will be over all the earth when capital and labor will be in a mighty conflict.

Verses 17-24:

And, thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of the fatlings of Bashan.

And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

And I will set my glory among the heathen, and all

the heathen shall see my judgment, that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward.

And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the sword.

According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them.

These verses plainly describe the great sacrifice of God which is referred to in Rev. 19:17, 18:

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God: That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

Verses 25-29:

Therefore, thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

After that they have borne their shame, and all their trespasses, whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

When I have brought them again from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of many nations; Then shall they know that I am the Lord, their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

Neither will I hide my face any more from them:

for I have poured out my spirit upon the house of Israel, saith the Lord God.

These verses have reference to the few virgins who are to be the remaining seed of Israel and who shall bring forth the growing nations of the millennium which will populate the earth for one thousand years.

FOURTH DIVISION.

The Priesthood.

We now enter upon the most interesting and deepest truth of God's finished mystery. This is the spiritual priesthood of the saints. It is that which was typified in the Mosaical order and is to be realized by the saints in the spiritual kingdom of Jesus Christ. "Seeing then that we have a great high priest, that is passed into the heaven, Jesus the Son of God, let us hold fast our profession."—Heb. 4:14:

Under the law, the anointing was the ceremony by which the priests were dedicated to God's service. They were anointed to this office with a peculiar ointment called the "Holy Anointing Oil" used upon none but the priests and unlawful for anyone else to have or to make. This oil typifies the Holy Spirit of adoption, whereby we are sealed to the royal priesthood. Aaron, the typical high priest represented Jesus, our high priest. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."—Heb. 2:17.

The priest under the law was a person consecrated and ordained of God, not only to teach the people and pray for them but also to offer up sacrifices for his own sins and those of the people. Every true believer who is enabled to offer up spiritual sacrifices, himself, of prayer and praise to God, through Jesus Christ, belongs to the spiritual priesthood. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—I Peter 2:5.

"Blessed and holy is he that hath part in the first resurrection; on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6.

JAMES 1.

Verse 1:

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

Q. Were the twelve tribes scattered before this letter was written?

A. Yes; because he says so here.

Verse 2:

My brethren count it all joy when ye fall into divers temptations:

Q. To whom is he speaking here?

A. He is speaking to the spiritual brethren because they are the ones who fall into many temptations. They are to rejoice because they do not fall by the temptations.

Q. Does James speak only of the saints of the twelve tribes, or to all?

A. He is talking to the twelve whole tribes of the children of Israel. He speaks to the different qualities of people at different times. Later, he speaks to the saints who have obtained the full and complete wisdom of His kingdom, as we see in verse 3.

Verses 3, 4:

Knowing this, that the trying of your faith worketh patience.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Q. What is meant by the trying of our faith?

A. The scriptures everywhere show that the people of God are a tried people. The testing of our faith is absolutely necessary, for sometimes we pray for a thing and receive the assurance from God that we shall have our prayers answered, and then we get impatient and cannot wait. This is the trying of our patience and of our faith.

Verse 5:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

Q. What kind of wisdom is meant in this verse?

A. It means spiritual wisdom; wisdom concerning

spiritual things. This verse shows that God will give this wisdom to those who seek for it.

Q. What is the difference between the wisdom of this world and the wisdom from above?

A. We read in I Cor. 3:19, 20, "For the wisdom of this world is foolishness with God. The Lord knoweth the thoughts of the wise, that they are vain."

Verses 6, 7:

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed.

For let not that man think that he shall receive anything of the Lord.

Here we see that a wavering faith is a dangerous thing. It does not accomplish anything and exposes us to the attacks of evil spirits who will confuse us with false doctrines and we will depend upon traditions for our salvation. A wavering faith does not get anything from the Lord. When we are praying and desire anything from the Lord, we must believe that Christ is the same yesterday, to-day, and forever, and that He has the same power to-day that He had when He was on earth healing all manner of diseases. When we get the assurance that a person for whom we have prayed will be healed, and his condition does not improve or even grows worse, and our faith begins to waver because of this, is just what is meant by wavering faith. This is the kind of faith that is rebuked here.

Q. How can we have an unwavering faith for healing?

A. We must have an absolute belief and solid faith within us and know that the one who is being prayed for will be healed. Christ promises that when two unite in prayer and in faith, what they ask shall be granted. We cannot come closer to the divine than this. The agreement of two people on earth must be in Him and their faith absolutely solid and perfect, and then they can ask anything and it shall be granted unto them.

Verse 8:

A double minded man is unstable in all his ways.

Q. What do we understand by a double minded man?

A. One who is trying to serve two masters, and Christ has said this cannot be done. This is what makes a man

unstable and wavering. If we as believers waver in regard to things which concern the doctrines of Christ, it will tend to make us serve two masters. For all things that are not of Christ are of the devil.

Verses 9-11:

Let the brother of low degree rejoice in that he is exalted:

But the rich, in that he is made low: because as the flower of the grass he shall pass away.

For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

Q. What does this teach us?

A. The estimate that the world puts upon a person does not amount to anything. It is the value which God puts upon us that counts. The rich man is exalted in the sight of men but not in the sight of God, for God puts a low estimate on earthly possessions. The rich man is here compared to the flower of the grass. For a short time he makes a grand appearance and is lauded by the world, but he soon withers away and is remembered no more.

Verse 12:

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Q. What is meant by enduring temptation?

A. There are three avenues through which Satan tempts us. They are pride, passion, and covetiousness. These are the lust of the eye, lust of the flesh, and the pride of life. If we withstand these temptations we shall receive a crown of life which God has promised to all who love Him and keep His commandments. This crown of life means the eternal life which will be ours in the new heaven and the new earth. It consists, first, in having a part in the first resurrection; and second, in escaping the judgment and the second death. These temptations especially apply to the tribulation of the saints at which time the temptations will be the strongest.

Verses 13-15:

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

But every man is tempted, when he is drawn away of his own lust and enticed.

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Q. Why is the rebuke given here?

A. The rebuke is for saying that a man is tempted of God since God tempts no man.

Q. What is the cause of temptation?

A. Lust is at the bottom of every temptation. We read in I John 2:16, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Q. Can we get to a place where we will not be tempted?

A. No; we are always subject to temptation while we are in the flesh but by remaining in the hollow of God's hand, we allow the temptations to pass over us and pay no attention to them. We have an example of this in Job's experience. God said that Job was a perfect and upright man, fearing God and hating evil. Satan said, "Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land."—Job 1:10. This shows that we can be hedged in by God so that Satan cannot get at us. We must keep our eyes always on the divine and when we are in the hollow of God's hand, the devil cannot reach us, for Christ said to His disciples, "No man is able to pluck you out of the Father's hand." God has provided a shield for everyone of us, and we are commanded to take the shield of faith whereby we may be able to quench all the fiery darts of the wicked one.

Verses 16, 17:

Do not err, my beloved brethren.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

This shows us clearly that repentance as well as all other good gifts come from the Father and can only come to the person who has accepted Christ Jesus, and will do His commandments.

Verse 18:

Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.

Here James tries to persuade us to be among those who come into the priesthood with the first fruits to be preachers to the growing nation during the millennium. We cannot be begotten by the word of God until we have heard it, and then when we have repented, we are adopted into the family of God through the blood of Jesus Christ.

Verses 19, 20:

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

For the wrath of man worketh not the righteousness of God.

Here we are admonished to be careful of our speech. Jesus warns us against anger for He said, "Let not the sun go down on your wrath," meaning that it is wrong for us to nourish our ill will and let it go on from day to day. We should be slow to speak in anger and unrighteousness or to say harsh or unkind words to our fellowmen.

Verse 21:

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Q. What does James mean by filthiness and naughtiness?

A. He means those things which defile both the soul and body and make us filthy before God. We also read in II Cor. 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

He also shows that we must be meek to receive the word of God, which is the only thing that can save our souls.

Verses 22-24:

But be ye doers of the word, and not hearers only, deceiving your own selves.

For if any be a hearer of the word, and not a doer, he is like to a man beholding his natural face in a glass:

For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Q. What is the meaning of these verses?

A. They mean that to hear the word of God only is of little benefit. After having heard and understood the word, we must put it into practice in our daily life; thus bringing forth fruit and multiplying the talent which has been given us.

Verse 25:

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Q. What is the perfect law of liberty?

A. A. The law of Moses could not make anyone perfect because no one was able to keep it, but the perfect law of liberty is the doctrine of Christ Jesus which liberates from sin.

Verse 26:

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

This speaks of those who have a show of religion and who control not their tongue. It also shows how worthless is the religion of many people. All who serve traditions and man-made commandments have a vain religion as well as those who do not bridle their tongues.

Verse 27:

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 here defines the twofold nature of the religion of Jesus Christ. The first clause is related to the outward life which is manifested in acts of love and

mercy to the needy. The other applies to the character or inward life which cannot be clean if the world is allowed to enter.

JAMES 2.

Verses 1-4:

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment:

And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou here, or sit here under my footstool:

Are ye not then partial in yourselves, and are become judges of evil thoughts?

Q. What does this teach us here?

A. Here we are rebuked for our partiality when we respect or favor certain people with reference to their apparel or situation in life. When we come before God, we are all equal, for one is just as good in the sight of God as another, and we are not to make any distinction between the rich and the poor. When we are right in God's sight, we will treat the rich and the poor alike. If we show partiality and favor to those in better circumstances, it shows that we have become judges or possessors of evil thoughts.

Verse 5:

Hearken, my beloved brethren, Hath God not chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

Q. What kingdom does it refer to here?

A. To the coming kingdom of Christ Jesus and those who are partakers of the priesthood.

Verses 6, 7:

But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?

Q. How do they blaspheme?

A. This again has reference to the secret orders who have taken an oath to be loyal and obedient to the man-made laws and have become tied up in bundles and clusters. They oppress those who do not belong to them and thereby blaspheme that worthy name by which they are called.

Verses 8, 9:

If ye fulfill the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

Here we clearly see the full meaning of verse 8. The whole scripture rests upon two commandments, namely, Thou shalt love the Lord thy God above all things, and thy neighbor as thyself. Here James tells us if we have respect to persons, we do not love our neighbor as ourselves and commit sin.

Verses 10-12:

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

So speak ye, and so do, as they that shall be judged by the law of liberty.

No matter how good we may be, if we have not charity and do not love our neighbors as ourselves, we break the whole law. This is where we so much need the mercy of God, for if we sin in one point we become guilty of all and must plead the cleansing blood. We have no right to transgress the law but when we follow the doctrines of Jesus, they release us from the law and set us free.

Verse 13:

For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

This judgment without mercy comes during the great tribulation when those will be destroyed who destroy the earth.

Verses 14-16:

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

If a brother or a sister be naked, and destitute of daily food,

And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

Here the same warning is given again that we must love our neighbors as ourselves, otherwise all our good works count for naught.

Verse 17:

Even so faith, if it hath not works, is dead, being alone.

Q. What is a dead faith?

A. The faith of nearly the whole population of the world is dead, for though they may have faith, they have no works. There is a little living faith here and there throughout the world. When we see no works, faith is dead, for works are the fruits of real faith.

Q. Can anyone have faith if he is not a child of God?

A. Yes; even a faith that can produce works. If a faith is great enough to remove mountains and love is lacking, it availeth us nothing. Even a sinful man can have faith in the power of Christ and perform works through that name, but not for himself. Before he can perform works for himself, he must repent and receive forgiveness from above.

Verse 18:

Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.

This shows us how to distinguish between a living faith and dead faith. If we have the true doctrines of Jesus Christ, we will do those things which Christ has commanded and this will be clearly seen by our works.

Verse 19:

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

Q. Why does the devil tremble?

A. He trembles for the reason that he knows that he is condemned for he has already been judged. His time is short and his end soon to come. That is the reason that he goes about as a roaring lion, seeking those whom he may destroy. He also knows that he is to be put down into the earth and will not be able to navigate the air any more. This will take place after the battle with Michael and his angels.

Verses 20-24:

But wilt thou know, O vain man, that faith without works is dead?

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

Seest thou how faith wrought with his works, and by works was faith made perfect?

And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Ye see then how that by works a man is justified, and not by faith only.

Here we have another strong example of faith. He refers to Abraham who took his son at the command of God and put him on the altar as a sacrifice. He was ready to slay him, when an angel spoke to him and stayed his hand. Abraham looked around and saw a ram caught in a thicket by his horns and offered this ram as a burnt offering in place of his son. Then God said to him, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Here we see the greatest example of faith in the word of God. This is the kind of faith we need to-day. We should not withhold anything from the Lord or allow anything to get in the way of our faith.

Verses 25, 26:

Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

For as the body without the spirit is dead, so faith without works is dead also.

Rahab was a great sinner, yet she possessed the faith which made her righteous later on. If we have faith and do not use it, it becomes dead. This woman received justification from God for her faith, regardless of what her past life had been.

JAMES 3.

Verses 1, 2:

My brethren, be not many masters, knowing that we shall receive the greater condemnation.

For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Q. What do we understand by "be not many masters"?

A. It means that we shall not teach or preach or master many things. It does not mean many masters, but masters of many things. We shall stay by the doctrine of Jesus as the only thing and not take up the teachings or traditions of denominations. These sects clothe themselves in man-made ceremonies and invite people to accept those things instead of the doctrine of Christ Jesus.

There cannot be too many preachers and workers in Christ's harvest; that is, there cannot be too many real true workers and teachers of the doctrine, but they should not be masters of many things. If we take up some other doctrine than the true doctrine of Jesus, we will be offending in that and in all. If we stand by the doctrine of Jesus Christ, we will then be able to bridle the whole body of the congregation by our steadfastness in the doctrine of Jesus.

Verse 3:

Behold, we put bits in the horse's mouths, that they may obey us; and we turn about their whole body.

This verse shows what we can do if we stand steadfast in the doctrines of Jesus.

Verses 4-6:

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

We see here how much evil can be done by a few words. None of our members can cause so much trouble as the tongue. If we are living where the Holy Spirit can control our hearts, the tongue will then be a blessing in speech.

Verses 7, 8:

For every kind of beasts, and of birds, and of serpents, and of the things of the sea, is tamed, and hath been tamed of mankind:

But the tongue can no man tame: it is an unruly evil, full of deadly poison.

No man can control the tongue without God's help. The tongue of the wicked will continue its deadly poison until the day of harvest, when every idle word they speak shall be accounted for.

Verses 9-12:

Therewith bless we God even the Father: and therewith curse we men, which are made after the multitude of God.

Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

Doth a fountain send forth at the same place sweet water and bitter?

Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

Q. Can the same tongue bless God and then curse men?

A. These verses tell us that this should not be but that is what some people of the world do. Blessings amount to nothing when coming from those who curse their fellowmen who are made after the likeness of God. This has reference to the saints because those who are saints never curse their fellowmen for they are commanded to love them.



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



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1.56

1.63

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Verse 13:

Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom.

Here he means those who have been indued with knowledge of spiritual things. He tells such to make it known by their good conversation and meekness. This is the best evidence of the true wisdom that comes to us from above. Good conversation here means right living.

Verses 14-18:

But if ye have bitter envying and strife in your hearts, glory not: and lie not against the truth.

This wisdom descendeth not from above, but is earthly, sensual, devilish.

For where envying and strife is, there is confusion and every evil work.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

And the fruit of righteousness is sown in peace of them that make peace.

Here we are shown again the true religion and spiritual knowledge that a person will have who shows it by his goods works. James defines clearly the difference between the wisdom from above and that which is earthly. Earthly wisdom is sensual and devilish, while that from above is pure, peaceable, full of mercy and good fruits. This shows clearly the difference between those that have the evil spirit and those that have the Spirit of God.

JAMES 4.

Verse 1:

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

Q. To what members does this refer?

A. It has reference to the members of our body and means lusts and sensuality, that is, the sinful nature of which every human is possessed since the fall, such as the lust of the eyes, the lust of the flesh, and the pride of life. These make war with the godliness which

a man has within him. The two laws are directly opposite and in conflict in every man. If we yield to evil once, it may be easy to repent and be forgiven, but by yielding often the Holy Spirit is grieved and the unclean spirit takes possession.

Verses 2, 3:

Ye lust, and have not: ye kill and desire to have and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

Here James refers to the motives that many have in their hearts when they are asking for things from God. Improper motives explain why they do not receive them. When we pray for things that are not according to God's promises He will not give them to us. If the things which we pray for are to be consumed on our lusts, receiving them would only encourage us in sin. This is the reason we do not get some things we ask for. They will not be given us of God so long as this sin is in our hearts or so long as we want them to satisfy the lust of the eye, the lust of the flesh, or the pride of life. Some people ask to be healed of a disease from a selfish motive or for some worldly benefit, and therefore they are not healed. When they pray they do not have patience and faith and wait for God to perform the work. We should always wait on God when our prayer is for something that will add to our godliness. In Jer. 17:5, we read, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." And again, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

Verse 4:

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.

Q. In what sense are these people adulterers and adulteresses?

A. They are such when they seek and turn to man-made commandments and traditions, after they have once espoused Christ. When they keep up these tradi-

tions and laws of man, they become friends of the world and enemies of God. The perversions of God's commandments are complete in the traditions and secret orders. God's commandments are forgotten entirely by those who are the friends of the world and of worldly things. When James wrote this letter, the orders had been started and the head that had been wounded to death was just beginning to be healed.

Verse 5:

Do you think that the scripture saith in vain, the spirit that dwelleth in us lusteth to envy?

Q. What spirit is it "that dwelleth in us"?

A. It is the unclean spirit which worldly people have in them and which must be crucified in their hearts and lives before we can become the followers of Christ Jesus.

Verse 6:

But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

Here we see the very opposite quality to that of the adulterers and the adulteresses. Those who are humble, shall receive repentance from the Father above.

Verse 7:

Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Q. How do people submit to God?

A. By obedience to the commandments of Jesus. Thereby is received this power with which to resist and overcome the devil.

Q. Why does the devi' flee from us?

A. Because he fears the power that is given us in the name of the Lord Jesus. Through this power, Jesus told His disciples, they should cast out devils. He said, "Whatsoever ye bind on earth shall be bound in heaven," and if we command such unclean spirits to leave us, they must depart through the power that is given in the name of the Lord Jesus. God will give us power from heaven to resist the unclean spirits and keep them away from us. For that reason, when we are joined to Christ through keeping His commandments, we

receive power over all the powers of the enemy and can resist and overcome the evil spirits.

Verse 8:

Draw nigh to God, and he will draw nigh to you.

Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

Q. How can we draw nigh to God?

A. By submitting ourselves to the commandments of God. We might walk with God and yet not draw nigh unto Him. We may walk with a friend and yet not be very confidential with him concerning the interests of our own heart and mind. Christ left His commandments and doctrines with His people, yet many of them have turned away from them to traditions.

Q. When are we double minded?

A. We are double minded when we try to be Christ's disciples, while at the same time we are clinging to worldly traditions and worldly things. People who are double minded allow worldliness to sway them and they become of many minds. If we want clean hands and pure hearts we must fully obey the commandments of Jesus, and use the power given us to overcome evil spirits.

Verse 9:

Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

Q. In what way should we be afflicted?

A. We should see the falseness, wickedness, and unworthiness that is within us and mourn and weep that we may receive repentance from heaven.

Verse 10:

Humble yourselves in the sight of the Lord, and he shall lift you up.

Q. To whom does he refer here?

A. To all those who have not the power to resist the devil and have not submitted themselves to His commandments. It does not mean the ungodly here but those who have not the power to bring forth fruit or good works as God has commanded. This class of people should hasten to repentance or else they may be lost. If we wish to be complete servants and friends of God,

we must humble ourselves in order to draw nigh unto Him.

Verse 11:

Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law but a judge.

Q. Does this have reference to our civil laws?

A. No. It means the law of Moses and the law of Jesus which set forth the love that we should have one for another.

Q. In what sense should we not speak evil of our brethren?

A. We should not speak evil suspiciously of each other, for we are told that if we see our brother trespass in sin, and do not warn him, his blood shall be required of our hands. This verse teaches us not to accuse each other of things of which we are not certain.

Verse 12:

There is one lawgiver, who is able to save and to destroy: who art thou that judge another?

This gives us the clear understanding that none have the right to judge except Christ, who is also able to destroy. When we speak evil of our brother, we are trying to judge him.

Verses 13-15:

Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that.

Here we see the full and complete purpose of God in us; when He tells us to submit ourselves to the will of the Lord, it shows that man has no time of his own to set aside and plan for himself. We should always take God into our plans and purposes and add, "The Lord willing" to our plans.

Q. In making plans, can we always know God's will?

A. Yes; for He says, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."
--Ps. 37:5.

We may not always possess all we desire but we will get what is best for us. We can ask wisdom and knowledge concerning His will and we will receive direction.

Q. If we fail in our plans, does it mean that it was not God's will?

A. Sometimes it does; but we ought to know before we undertake anything whether or not it is God's plan. If we do the things He has told us not to do, we get farther away from Him, and the things He has appointed us to do for Him might be taken away from us. We should endeavor to do His will at all times whatever the cost.

Verse 16:

But now ye rejoice in your boastings: all such rejoicing is evil.

Q. What do we understand by this boasting?

A. It all depends upon that in which we boast. We read in Psalms 34:2, "My soul shall make her boast in the Lord," and again, "In God we boast all day long." Again, we read, how God rebukes the idol-worshippers when He says, "Confounded be they that boast of idols." We see all around us those who are boasting of their traditions and idol-worship and esteeming the secret orders above all things. It is by our meekness and our good works that we shall be known as the children of God.

Verse 17:

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

JAMES: 5.

Verse 1:

Go to now ye rich men, weep and howl for your miseries that shall come upon you.

Q. Who does he rebuke in such a way?

A. He is speaking to the rich men and trusts and orders. These are the "woman" spoken of in Revelation 17:3, who is arrayed in purple and scarlet color,

and is sitting upon a scarlet colored beast. They are the ones who have taken an oath to be loyal and obedient to the commandments of men. They have disregarded the laws of God, and have tied themselves together to oppress the laboring class.

Verses 2, 3:

Your riches are corrupted, and your garments are moth eaten.

Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days.

This is said to those who compose the woman who is sitting upon the scarlet colored beast and holding in her hand the golden cup full of abominations and filthiness of her fornication.

Q. Is he speaking only to the rich here?

A. He speaks to those who lust after gold and worldly things as much as to those who have them. Although some people do not possess riches, they lust after them and join themselves together in bundles and clusters for worldly advantage and to increase their goods.

Verse 4:

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped have entered into the ears of the Lord of sabaoth.

Q. Who are these laborers?

A. They are those who are called the beast spoken of in Rev. 17:3, upon which the woman or money power rides. They are the laboring class which the money trusts or monopolies are crushing down. They in return have bound themselves into bundles and clusters in order to crush the money power. We see this to-day in the great varieties of unions and lodges.

Verses 5, 6:

Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts as in a day of slaughter.

Ye have condemned and killed the just; and he doth not resist you.

Here he is again speaking to those who have lived deliciously with the money of the world and have nourished their hearts to the day of slaughter and will continue to the end of the great tribulation. When he says that they have killed the just and the just did not resist them, it shows that all through the third dispensation the just and righteous people have been condemned by the world. There will yet be many killed and martyred in the saints' tribulation because they will not take the oath or the mark of the beast in their hand or their forehead or the number of his name. If they do not receive his marks and the number of his name, they will be killed during the saints' tribulation.

Q. Why is it that they will not take the name and number of the beast?

A. Because the taking of that oath by which they consent to be loyal and obedient to the commandments of men, is the blasphemy against the Holy Spirit, and their condemnation. They would rather be killed than join themselves to the beast and commit such blasphemy.

Verses 7, 8:

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh.

Q. Who is this husbandman mentioned here?

A. This has reference to God, the Father.

Q. What is the precious fruit of the earth?

A. This fruit consists of the righteous people of God or the saints on the earth.

Q. What is meant by "stablish your hearts"?

A. It means to make your hearts ready. Prepare them for the occupation which is necessary for the priesthood.

Q. What is meant by the early and latter rain?

A. The fruit of the early rain are all those who will take part in the first resurrection or the first fruits. The latter rain are all those who are saved during the millennium or the second fruit. God the Father is waiting with long patience for both. The fruits of the early

and latter rain shall inhabit the new heaven and new earth after the close of the millennium.

Here the apostle James also reminds the saints of the coming of the Lord. He makes use of this truth as an encouragement to patience and steadfastness. It is the great object of their salvation to be an heir of the holy priesthood.

Verse 9:

Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

This means that we should not grieve each other for fear of condemnation. The saints do not come into judgment but are to be prepared for the royal priesthood.

Verse 10:

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

Here he refers to the prophets who were persecuted and suffered afflictions and yet were patient, and we are told to take them as an example for our lives even though it should lead to affliction and death.

Verse 11:

Behold, we count them happy, which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy.

Q. If the Lord is so pitiful and of tender mercy, why will such a great multitude be destroyed?

A. Because they have followed their own lusts and wicked ways rejecting the doctrines and commandments of Jesus. They have not taken warning and established their hearts for the coming of the Lord. If the Lord were not merciful, none would be saved. But through His great mercy, He offers pardon and gives a chance to become worthy of the priesthood.

Verse 12:

But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay, nay: lest ye fall into condemnation.

Q. What is the meaning of "swear not"?

A. This has reference to those who blaspheme the name of the Lord which is done by taking the oaths of the secret orders. Those who take the marks in their forehead and hands and the number and name of the secret orders are under condemnation.

Q. Does this mean that we should not take the oath of allegiance to our country?

A. No; because in taking that oath we do not receive any mark in our foreheads or hands or the number or mark of any order. Moreover it is not a secret oath nor is it taken to protect some to the exclusion of others.

Verse 13:

Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

Q. What is the nature of this affliction?

A. Any affliction that would bring sorrow or grief. It might be disease, injury to the material body, bruises, or anything that causes sorrow. James tells us here that anyone in this condition should pray and if he does pray, he shall be relieved from this affliction.

Q. What do we understand by being merry?

A. That is the very opposite from being sorrowful. When we are merry, we are told to sing psalms. This means to sing love and praise to God. This mode of praising God is as acceptable to Him as prayer. If done in the right spirit it becomes sweet incense offered in the name of our Lord Jesus.

Verse 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;

Q. To whom does James refer when he says "among you"?

A. He means the brothers and sisters of the Church of God.

Q. Shall we pray for the healing of unsaved people?

A. Yes; but we should pray that their sins be forgiven and then they may be healed.

When it says "elders of the church," it means the ministers and those who are strongest in the faith, for in choosing men who are to be elders, the church

should choose those who have the strongest faith, and who are the best workers for Christ's kingdom.

Q. Who is to call the elders?

A. The sick and afflicted person is to call them. The cause of our failure in these days is that the sick do not call for the prayer of the elders and do not care to have the elders pray over them or anoint them with oil in the name of the Lord.

Q. Is it really necessary to anoint them with oil?

A. Yes; it is necessary but there may be a time when we may not have the oil to use for this purpose. Jesus commanded the disciples to lay hands on the sick and they should recover. We must follow the word of God as nearly as possible.

And the first condition of the prayers for the sick should be for the cleansing of their souls; that they may receive repentance and forgiveness for no one can be healed unless their sins are forgiven first.

Verse 15:

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Q. Shall the sick be raised up immediately?

A. Sometimes it will require patience before they are completely healed but their healing will begin at once and the pain or fever will leave. If this is not the case, it shows that they will not receive repentance and forgiveness for they are not worthy of it.

Q. Is it right to pray for the healing of a member of a secret order?

A. Yes; if he desires and requests it. First we should pray that he be given a desire to repent, then we should pray for his relief from suffering so that he may be able to repent. Repentance is about impossible while one is suffering from pain.

Verse 16:

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Q. What is meant by "confess your faults one to another"?

A. This means that when a person who is crippled or

afflicted in some way becomes humble and requests us to pray for him, he should state his faults to us so that we may intelligently pray for his forgiveness. Since these sins stand in the way of his healing, we must know what they are in order to pray for them.

If one has sinned against another person, he should go to him and confess and ask forgiveness. But if he has sinned against God only, he should tell it to the one who is to pray for him, so that he may know and pray intelligently.

The prayers of the righteous man will be heard, for we read, "The eyes of the Lord are over the righteous, and his ears are open unto their prayers." There is a greater promise that where two are united they will pray more effectually. In some cases one person is not able to command the evil spirits to depart from the sick and afflicted ones.

Q. How can two unite to cast out the unclean spirits?

A. If two of the disciples of strong faith are united that they will command the unclean spirits to depart from a gathering of worshippers, these unclean spirits must depart or else the one possessed will leave the assembly. They must do one or the other. Either the evil spirit departs and leaves the person or else the evil spirit takes the person out with him. The devil and his angels will never stay long in the presence of disciples if they command him to depart. We see examples of this in many places in the time of the twelve disciples. When Christ came near to the man who had a legion of devils, the devils cried out, "Hast thou come to torment us before our time?" We see by this that the unclean spirits even at that time, two thousand years ago, had a knowledge that they were condemned to the bottomless pit.

Q. Do the unclean spirits of which a person may be possessed have anything to do with the disease or affliction which is put upon them?

A. They certainly do. All through the writings of the scriptures, this fact is clearly shown by precept and example. In Deut. 28:15, 22, we see what the Lord has said about it: "But it shall come to pass if thou wilt not hearken unto the voice of the Lord thy God, to

observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee; The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew: and they shall pursue thee until thou perish." So we see that the diseases as well as the other misfortunes are put upon us as a punishment for some violation of the laws of God. It may be that some of them are hereditary and have been handed down from the third and fourth generation. God said that He would visit the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Him. Then we have many examples of diseases that the devil through evil spirits has put upon people, as was the case of Job. Thus we see the power the devil has over humanity. A noted instance of this is the case of the woman in Luke 13:16, whom Satan had bound for eighteen years. Another that of the son who had a foul spirit in Mark 9:25. When hereditary diseases are healed and have ceased to annoy the body through the prayer of the saints, they can no longer exist as a hereditary condition.

Q. Is fasting necessary as a condition to receive power to heal?

A. Fasting has been commanded by the Lord for obtaining certain ends yet Jesus said that if two unite in asking whatsoever they shall agree upon shall be done.

Q. What is the object or benefit of fasting?

A. It is to deny the flesh and become stronger in our spirit and faith.

Q. Is sickness a violation of the physical laws also?

A. Yes; it is sometimes a violation of the physical laws, but as soon as we violate the commandments and the laws of God the devil take advantage of our disobedience and puts sickness and disease upon us. The prevalence of disease is a proof that this generation has not obeyed the commandments which God has given. We must have the power of the Holy Spirit to cast out the unclean spirit before the healing of the body for this unclean spirit is the seat and cause of the sickness.

Before we can have power to do this we must have the full and complete doctrine of Christ and must do exactly as Jesus has commanded, if we expect to accomplish the work. For this reason, Christ said that when two unite they would have more power over unclean spirits. The effectual fervent prayer of a righteous man must be fashioned according to the word of God. He may possess many virtues but he must be a man who presents himself ready to do the will of God and to keep His commandments.

Verse 17:

Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.

Q. What is meant by "subject to like passions as we are"?

A. That means that he was just the same as we are. His body was subject to the same sins and weaknesses. He became discouraged even unto death. But still God had heard his prayer and had given him power to bring a famine and withhold the rain just as the two olive trees will have power in the time of their prophecy. Elijah prayed earnestly that it might not rain and God answered his prayer.

Verse 18:

And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

After there had been a famine for three and one-half years, Elijah called together the people including the idol-worshippers and their prophets to show them that this famine was because of their sins. Then he prayed again and the heavens opened and it rained and the earth brought forth her fruit. When the two olive trees or candlesticks shall shut the heavens, it will not rain for three and one-half years, the days of their prophecy. Because the two olive trees are killed and there is no one to open the heavens, this drought will continue during the time of the great tribulation. The rain will not be sent again except by Christ Jesus when the whole world has been made ready for the millennium. It will then be as the paradise or the Garden

of Eden when it will rain according to the rulings of Christ. The extent of this famine is shown in Ezekiel 5:10: "Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds."

Verses 19, 20:

Brethren, if any of you do err from the truth, and one convert him;

Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

These verses show us what a great thing it is to save a soul from the second death. A person who saves a soul is making use of the talent which Christ has given to him, and thereby saving his own soul as well as that of another.

Q. Shall we warn everyone we meet?

A. It is our duty to conduct our lives so that whoever sees us will know that we are living the right life. We should make our lives an example to all about us and reprove sinners of their wicked ways. That is what Jesus meant when He said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

I PETER 1.

We now take up the words of Peter and select from them such truths as will aid us to show forth what is required of those who belong to the coming kingdom and the spiritual priesthood, for in many of his writings he clearly sets forth the purpose of God towards this end.

Verses 1-6:

Peter, and apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappodocia, Asia and Bithynia,

Elect according to the foreknowledge of God, the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; grace unto you, and peace, be multiplied.

Blessed be the God and the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

Here we see the promises made to the elect of God. The 6th verse has reference especially to the seventy days of the extended mercies during the tribulation of the saints between the revival and the great tribulation.

Verses 7-9:

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

Receiving the end of your faith, even the salvation of your souls.

Here we see how precious is the faith of those who have not seen Christ in the flesh. By receiving Him we are made to share even greater blessings. The very purpose of such a faith is the salvation of our soul.

Verses 10-13:

Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost

sent down from heaven: which things the angels desire to look into.

Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

Q. What is the "revelation of Jesus Christ"?

A. The revelation of Jesus Christ is the revelation of all things that are to take place in the latter part of this dispensation such as the great revival, the saints' tribulation, and the millennial kingdom. These things all belong to Christ's plan and they are His revelation.

Verses 14-25:

As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

But as he which has called you is holy, so be ye holy in all manner of conversation.

Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear;

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

But with the precious blood of Christ, as of a Lamb without blemish and without spot:

Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Q. Are the things spoken of here to be revealed in the last days?

A. They will be revealed during the revival for they belong to the time of the Messiah.

Q. Are any of these things for His kingdom?

A. When it speaks of time, it refers to the time of the Messiah. In the millennium it is not so counted. In the great revival all things will be revealed concerning the purpose and plan of His kingdom. The power of salvation and the full power of faith will be seen in the revival and the saints' tribulation.

Q. Do we understand that during the revival God will pour out the Holy Spirit as in the days of Pentecost?

A. This shall be done during the revival and the seventy days.

Q. Will the two witnesses who will be here during the revival continue through the seventy days of the saints' tribulation?

A. Yes; they will remain here for they are the very last ones to be taken away. They will be killed in the city where Christ was crucified. They will not be put into graves but will lie in the streets of the city for three and one-half days. Then life will come into them from God and they will be called up to heaven to join the saints. In the same hour that they ascend the great earthquake will take place, and the cities of the nations will fall, and the whole population will be divided into three parts. The first part will be composed of the saints which are called to the marriage; the second are the antichrist and the beast and his image; and the third part are those innocent dead who belong in the court (Rev. 11:2) and the ignorant who will not live again until the thousand years are expired. The virgins are in the prepared place at this time, but they are not counted with the population because they are protected there and do not have part in the great tribulation.

The virgins will go to the prepared place as soon as Michael and his angels make war with the devil and his

angels which are cast down into the earth. Immediately the virgins go, but Satan tries to stop them by pouring out of his mouth a great flood after them. This flood stands for men or people who will try to stop the virgins from going to the prepared place, but now the earth opens up her mouth and swallows them, by means of an earthquake. When the dragon sees this, he becomes wroth with the virgins and goes to make war with the remnant of her seed which keep the commandments of God and the testimony of Jesus Christ. This brings on the tribulation of the saints which continues seventy days although none of the saints will be persecuted more than ten days.

Q. Will these saints have great faith?

A. Yes; because those who are saved have seen the wonderful power of God during the revival. They will also see how the beast is trying to persuade everyone to join the secret orders. No one can buy or sell except he has the mark of the beast in his forehead or in his hand. After withstanding all the persecution, their faith will become perfect as tried by fire. It is not "martyrs' faith" unless it has been tried by fire and whoever has the faith of Jesus can stand these trials. There are two kinds of faith. We may have great faith and yet not possess salvation unless we also have love. This is the faith that worketh by love fulfilling the new commandment of Jesus, "Love one another."

Q. What mysteries did the angels desire to look into?

A. They desired to look into both the mysteries of salvation and the mysteries of the gospel of the kingdom.

Q. Are we in the last days?

A. Yes; we are in the time of the end. The great revival has not yet started though we are preparing for it. When it comes, it will continue for three and one-half years and there will be seventy days more of the extended mercies before the coming of Christ.

Q. Will we see the greater faith and greater wonders during the last days?

A. Yes; because the two olive trees will be given power over the earth to withstand every opposition and to deliver their testimony. Whosoever shall not yield shall have plagues put upon them. These two olive trees

shall have great power and will bring many things to pass. Many shall be born into the kingdom through their faith that will come from the testimony given by the olive trees.

Q. Will many be brought into salvation out of the secret orders?

A. There certainly will be many saved from the secret orders for we read in Rev. 15:2, "And I saw as it were a sea of glass mingled with fire and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." These include the idol-worshippers and the members of the secret orders.

Q: To what class do people belong who are neither members of secret orders nor idol-worshippers yet do not believe in Christ?

A. Every person has within himself a conviction of right and wrong and some idea of the creation of man and the creation of all things. All those that deny Christ is the Son of the living God, believe in some other false doctrine, and therefore come under the class of idol-worshippers which belong with the beast and the false prophets.

Q. What is the difference between antichrist and the image of the beast?

A. Jesus said that whosoever denieth the Son denieth also the Father. This is exactly what the antichrist people do. The Jews believe in God, yet deny Christ, so they belong to the antichrist people. The image of the beast are such as may believe in Christ and acknowledge that He is the Redeemer of the world, yet they have taken the oath to be loyal and obedient to the commandments made by man and have set these man-made laws up before the commandments of Christ. Both these classes of people are under condemnation, for no one can obey the commandments which are man-made and also those which Christ gave. He either rejects the one or the other. No man can serve God and mammon.

Q. Will the antichrist people be here during the millennium?

A. No. The antichrist people and those who belong

to the beast and his image are cast alive into the burning sea of fire in the presence of the Lamb and the holy angels.

I PETER 2.

Verses 5, 6:

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded.

Q. What is the meaning of "lively stones"?

A. This means regenerated souls, faithful believers in Christ Jesus,—Disciples.

Q. What is the meaning of "cornerstone"?

A. A cornerstone is the principal stone in a building and all the other stones depend upon it for support. Here it means Christ. He is the one upon whom the other lively stones must rest for support for without Him they would fall.

Q. Is the priesthood for those who have part in the first resurrection?

A. Yes; in the millennium, those who have part in the first resurrection will be the priests in the spirit unto the growing nation which is to populate the earth during the millennium. In that nation "they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."—Heb. 8:11.

Q. Are the prayers which are offered for sinners spiritual sacrifices?

A. Yes; for in Rev. 5:8, we are told that "the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints."

Verse 9:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

Q. Why are the saints called a royal priesthood?

A. The priest under the law was a person consecrated and ordained of God, not only to teach the people and pray for them, but also to offer up sacrifices for his own sins and those of the people. So the word is applied to every true believer who is enabled to offer up for himself spiritual sacrifices of prayer and of praise to God through Jesus Christ.

Q. Why are the saints called "peculiar people"?

A. They are peculiar to worldly people because they do not seek their own rights and benefits more than the rights of their neighbors, and they seek not the worldly goods but eternal life.

Verses 24, 25:

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye are healed. For ye were as the sheep going astray; but are now returned unto the Shepherd and the Bishop of your souls.

These verses show us that Christ bore our sins and our infirmities on the cross and through Him, we receive healing for our bodies as well as salvation and cleansing for our souls.

Q. Can we obtain to a place by prayer where all sickness will be removed from us?

A. Yes; but first we must make a complete examination of ourselves to see if there is anything upon our souls that stands in God's way. We should remember David's prayer as he said, "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."—Psalms 139:23, 24.

If a man seeks healing from the Lord and fails, it indicates that some condition prevents the Lord from healing him. In a special case Christ told His disciples that the power to cast our devils would be obtained by fasting and prayer. And also that where two unite in prayer, whatsoever they agree upon shall be given them. When we fail, it is because we are not in the right condition with God. Every provision has been made by

Christ for our soul and body. When we are right with God and fully obey the commandments of Christ, we shall be delivered from our sins and infirmities.

I PETER 3.

Verses 16-22:

Having a good conscience: that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison:

Which sometimes 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, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Q. Who were these spirits in prison to whom Christ preached?

A. They were those saints who died during the ages before Christ came. They had faith in the promise of a Savior who would come to redeem them and they would be given everlasting life. They had the promise that a Redeemer would be sent and their faith was made manifest through their sacrifices of animals. Christ did not come during their lifetime, but they died in the hope of the redemption. From the very beginning of the fall, a Redeemer was promised and they died in that hope. Noah and others had preached to them but they did not have the Holy Spirit for He was not given until after Christ's resurrection. These spirits were not delivered

until Christ went and declared His finished work of redemption to them and released them from prison.

Q. When did Christ preach to the spirits in prison?

A. While His body lay in the tomb.

Q. Why was it done at this time?

A. For the reason that they had to receive the message from Him that their redemption was complete and they were to rise with Him. We read in Matthew 27:52, 53:

And the graves were opened; and many bodies of the saints which slept, arose.

And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Q. What became of these saints that arose?

A. They went to the same place as the thief on the cross, to whom Christ said, "This day shalt thou be with me in paradise."

Q. Were the people resurrected in a material body?

A. No; in a spiritual body and were taken direct to the heavenly paradise where they have remained during all the dispensation of the Messiah.

Q. Could they have come out of the graves if Christ hadn't died and descended and preached?

A. He had to redeem them and complete His work for them as well as for those that are living.

Q. Why did Christ preach to them?

A. To make known to them that the hope of their salvation and complete redemption was now realized and they were set at liberty.

Q. What do we understand by Daniel 12:2? "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."

A. This verse refers to the time when the saints will be called from their graves to the marriage. It also shows that these wicked dead who will be raised, are the locusts that come out of the bottomless pit. Rev. 9:5. There can be no resurrection without a purpose. It must be either for service or condemnation. The saints are resurrected for service in the priesthood and the locusts for shame and everlasting contempt.

I PETER 4.

Verses 1, 2:

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for that hath suffered in the flesh hath ceased from sin:

That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

Q. What is meant by living "to the will of God"?

A. To be led and controlled entirely by the Lord and to completely follow His doctrine and commandments, even to the extent of suffering with Him.

Verses 5-7:

Who shall give account to him that is ready to judge the quick and the dead.

For this cause was the gospel preached also to them that are dead, that they shall be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is at hand; be ye therefore sober and watch unto prayer.

Q. What is the meaning of "the quick" here?

A. "The quick" are those who have been spiritually dead but have received the life of Christ Jesus, as Paul said, "And you hath he quickened who were dead in trespasses and sins." And "He that hath the Son hath life; and he that hath not the Son of God hath not life."

Q. Was the gospel preached to the wicked dead?

A. No. It could not be preached to the wicked dead because there is no salvation beyond the grave. Those who were resurrected with Jesus are the ones who lived a good life and died in the hope of the coming Redeemer.

Q. "The end of all things is at hand," refers to what time?

A. This is just before and during the revival and before the coming of the Lord.

Q. What is meant by "all things"?

A. All that is included in the promises of the Lord, as well as the events that will bring about the fulfillment of the prophecy spoken of by Daniel, which will take place in the time of the end, and shown by the Lord Jesus in the twenty-fourth chapter of Matthew, per-

taining to the marriage and the priesthood of the saints, as well as the millennium.

Verse 13:

But rejoice inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

Q. When shall His glory be revealed?

A. When the suffering of the saints will be over, and Christ has called His bride to reveal Himself to them at the marriage, then in great wrath to destroy them that destroy the earth, followed by the armies of heaven on white horses, will He come again in great power and the earth will be lighted with His glory. Rev. 1:7:

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Verse 17:

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

Q. What does it mean when it says the "judgment must begin at the house of God"?

A. This is during the seventy days of the saints' tribulation. As Daniel says, "Many shall be purified, and made white, and tried."—Daniel 12:10. And again he says, "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time, thy people shall be delivered, every one that shall be found written in the book."—Dan. 12:1. Although Peter says that judgment shall begin at the house of God, we see that they will be delivered if their names are written in the book of life. They know there is danger of them falling before the end come, but if they refuse to take the mark of the beast in their hands and in their forehead, they are safe.

This verse also puts the question, What shall be the end of those who obey not the gospel of God? meaning that if so much is required of the saints, what will happen to those who reject the doctrine and commandments of Christ.

Verse 18:

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Q. Where will the ungodly appear?

A. They will appear in the presence of the Lamb whom they have pierced when He comes with His bride. After this they will go into everlasting shame and contempt until the judgment, then be condemned to the second death.

I PETER 5.

Verses 1, 2:

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind:

Q. What does Peter mean by "elders"?

A. He shows that he is one of the twenty-four elders who are the writers of the word of God and shall take part in the glory which shall be revealed as is clearly shown in Revelation 4:4, "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." Also in Rev. 11:16, 17, "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned."

Q. What does he mean in the second verse?

A. He is speaking to the teachers and ministers of the gospel, exhorting them to preach the whole gospel, holding back nothing. They are to do it willingly and not for money but for the salvation of souls and God's kingdom.

Verses 3, 4:

Neither as being lords over God's heritage, but being examples to the flock.

And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Here the writer shows that they are laboring under the direction and appointment of the Chief Shepherd and not under Pope, Bishop, or an ecclesiastical power. Wherefore He will give them a crown of glory that fadeth not away.

Verses 5, 6:

Likewise, ye younger, submit yourselves unto the elder, Yea, all of you be subject one to another; and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

Q. What advice is given to the younger people?

A. They are admonished to be ready to learn by submitting themselves to the elders or preachers of the word of God. He instructs all to resist the proud and pompous and to be clothed with humility for it is to this quality that God gives grace.

Q. How can we humble ourselves?

A. By acknowledging our unworthiness to receive God's great blessings, knowing that it is not through ourselves or anything that we can do but through Jesus we will be given everlasting life and grace from the Father.

Verse 8:

Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour:

Q. Does it mean that the devil is omnipotent?

A. No; God only is omnipotent. Satan has a multitude of workers which are called demons and it is through them that he does his work. The devil is the prince of the powers of the air. He is called the prince of the world.

Q. What methods does Satan use to destroy souls?

A. He has many different methods. One of them is by false doctrines. Daniel says that in the last days, "they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days."

Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

And some of them of understanding, shall fall, to try them, and to purge, and to make white, even to the time of the end: because it is yet for a time appointed.”—Dan. 11:33-35.

This has reference to the secret orders who are gaining members by flatteries so that even many of great understanding are drawn into them.

In I Timothy 4:1, it says, “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.”

The lusts of the flesh, evil passions and sensuality, as well as the lust of the eyes and the pride of life, furnish Satan further means for destroying souls.

Q. Can the devil inject evil thoughts into the mind?

A. He can if we allow it but we are commanded to watch and be sober and not harbor evil thoughts which he tries to put into our minds.

II PETER 1.

Verses 3, 4:

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, have escaped the corruption that is in the world through lust.

Q. What qualities must we possess before we can be partakers of the priesthood?

A. We must possess precious faith, which is inwrought by the Holy Spirit, and brings a knowledge of God to our hearts. Jesus said, “This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.”—John 17:3.

Verses 5-9:

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

And to knowledge temperance; and to temperance patience; and to patience godliness;

And to godliness brotherly kindness; and to brotherly kindness charity.

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Here Peter shows what must follow when we are made partakers of the divine nature. We clearly see that these conditions reveal the workings of the divine life in us, making us meet for the inheritance with the saints in light,, which is the holy priesthood.

Verses 10, 11:

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall;

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Here we see the necessity of making sure of our salvation.

Q. What is meant by the everlasting kingdom of our Lord?

A. It means Christ's kingdom during the millennium.

Verses 16-19:

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

And this voice which came from heaven we heard, when we were with him in the holy mount.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Q. What is the meaning of "day star"?

A. The "day star" which is the doctrine of Jesus is the light given to us when we have been redeemed from sin and believe the word of prophecy. We are the temples wherein the Spirit dwells, and when this Spirit comes into us and dwells with us, it is the day star, lighting our pathway, and directing us aright.

II PETER 2.

Verse 1:

But there were false prophets, also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

Q. To whom is he speaking here?

A. He is speaking to the saints, and warning them of false teachers who shall deny the Lord and the efficacy of the atoning blood. We see examples of this everywhere. Creeds and denominations are calling themselves followers of Christ, yet denying the salvation in the blood of Calvary. Any attempt to deny the divinity of Christ Jesus or the inspiration of the word of God is but a false system and not the religion of our blessed Redeemer.

Q. What is the meaning of "damnable heresies"?

A. Damnable heresies are false doctrines. Any belief that is not the true religion of Jesus Christ is a damnable heresy, many of which exist to-day. Anything which consists of a denial of the atoning blood of Jesus Christ is a damnable heresy.

Q. What is meant by swift destruction?

A. This is the condemnation which will come upon the false prophets who shall be cast alive into a lake of fire, burning with brimstone.

Verse 2:

And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

Q. What is the meaning of "pernicious ways"?

A. It means the destructive results that will follow the evil teaching of false doctrines. We read in

Dan. 11:32, "And such as do wickedly against the covenant shall be corrupt by flatteries;" also in verse 34, "but many shall cleave to them with flatteries." The pernicious ways of false teachers are easily seen in their methods by the way they have of flattering the people and persuading them to join the orders for material advantages.

Verse 3:

And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

This verse brings us very close to the great tribulation because it says their judgment lingereth not, which means that their perdition is sure, and their damnation is near at hand.

Verse 4:

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment:

Q. What do we understand by "chains of darkness"?

A. This means the darkness of the bottomless pit into which these false teachers and false prophets are to be cast.

Q. What is meant by "reserved unto judgment"?

A. That means that they are to be kept there until the great judgment. They will remain in the chains of darkness of the bottomless pit for one thousand years or all during the millennium. They will not be judged at this time, but they are reserved unto judgment in this pit.

Verses 5-8:

And spared not the whole world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly:

And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly:

And delivered just Lot, vexed with the filthy conversation of the wicked:

For that righteous man dwelling among them, in

seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;

Q. What was the terrible sin that caused the overthrow of Sodom and Gomorrha?

A. The answer to this is given in Romans 1:26, 27.

Verse 9:

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

This means that He will deliver the godly during the dispensation of the Messiah but especially during the saints' tribulation.

Q. Unto what period of time does He reserve the unjust to be judged?

A. Until the end of the millennium at the great judgment day.

Verses 10, 11:

But chiefly them that walk after the flesh in the lust of uncleanness, and despite government. Presumptuous are they, selfwilled; they are not afraid to speak evil of dignities.

Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

Q. What angels are these?

A. They are God's ministering angels and have great power. But even they do not bring accusations against these wicked people before God. God does not accuse anyone. He condemns the wicked and ungodly who will not repent.

Verse 12:

But those, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

Q. What is the meaning of this verse?

A. This tells us that this class of the ungodly have been condemned from the foundation of the world; made to be taken and destroyed. They rejected all light and have lived in their own corruption like brute beasts without any conscience for wrong doing.

They speak evil of the things of God, although they

were made after God's image and were created for a high and holy purpose. They chose to degrade and debase themselves by lust and corruption and will utterly perish in the loathsomeness of their deeds.

Verse 13:

And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots there are and blemishes, sporting themselves with their own deceivings while they feast with you;

Q. How shall these people "utterly perish"? And what shall be the reward of unrighteousness?

A. To "utterly perish" means to be utterly destroyed and not be remembered any more. That will take place in the second death as we see in Rev. 20: 10-15.

Q. What is the meaning of "riot in the day time"?

A. That means rioting or sinning with open eyes, conscious of what they do. They make life a continual round of sinful, sensual doings.

Verse 14:

Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children;

"Unstable souls" are those who have not become firm and established in the truth. Mothers who sell their own daughters for wickedness and those who entice young people to ruin come under this class, as do also false teachers who lead unstable souls from the worship of Christ.

Verses 15, 16:

Which have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness; But he was rebuked for his iniquity; the dumb ass speaking with man's voice forbad the madness of the prophet.

Q. Why did God speak to Balaam through the dumb animal?

A. Balaam was given the power to prophesy. A Gentile king offered him gold and a high position if he would go and curse the children of Israel for him. God forbid

Balaam to do this. Nevertheless, he saddled his donkey and proceeded on his way. When in a narrow passage, he met an angel with a drawn sword. The donkey on which Balaam was riding became frightened and refused to proceed. When Balaam mistreated the donkey, God opened its mouth in protest, rebuking Balaam for his iniquity. The reason Balaam wanted to curse the children of Israel was because he loved the wages of unrighteousness.

This story of Balaam is here used to show us how God tries in every way to prevent us from committing sin.

Verse 17:

These wells are without water, clouds that are carried with a tempest; to whom the midst of darkness is reserved for ever.

This is the condition in which these people are to remain in the bottomless pit during the time they are reserved unto judgment.

Verses 18, 19:

For when they speak great swelling words of vanity, they allure through the lust of the flesh, through such wantonness, those that were clean escaped from them who live in error.

While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage.

These are the secret orders who promise material relief and liberty while there is great corruption in their doctrines and man-made commandments.

Verses 20, 21:

For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

Here we are told that if we become entangled with the secret orders after we have once escaped them it

will be worse for us. This shows the result of our turning away from God's holy commandments.

Verse 22:

But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire.

II PETER 3.

Verses 1-3:

This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance;

That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour;

Knowing this first, that their shall come in the last days, scoffers, walking after their own lusts.

Q. What does this teach us?

A. We know this is another sign that the last days are near because there are scoffers and unbelievers in vast numbers who ridicule the religion of Jesus Christ and His doctrine. Many of them curse God for the condition they are in, not realizing that it is the result of their wickedness and ungodliness.

Verse 8:

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day.

This has reference to the different periods of time or days of God. There are to be seven days of God, six in which to work and the seventh day to rest. God's day will be the millennium. We are now in what we would call the evening of the sixth day or close to the millennium, the day of rest. The six days represent the six thousand years of the three dispensations. The one day of a thousand years will be the day of rest and plenty.

Q. Why do we observe Sunday as the day of worship?

A. This is done in honor of the resurrection of Jesus. We are following the example of the disciples and

believers of the Bible. After the resurrection when John was on the isle of Patmos in exile, he said he was in the spirit on the Lord's day, which was the first day of the week. The Jewish Sabbath is observed on the seventh day but the Christian Sabbath on the first day. The first day became the Lord's day when He arose from the dead. Jesus said to the Jews, "The Son of man is Lord even to the sabbath," meaning thereby that He had the power and authority to select and appoint His own day.

Verse 10:

But the day of the Lord will come as the thief in the night; in 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.

Q. Will the day of the Lord come as the thief in the night?

A. Yes; in the great tribulation when He comes on the white horses with His armies, which is His bride, to destroy those who destroy the earth. This coming will be as a thief, since they will not expect Him, and He will destroy them as in the days of Noah.

Q. What is meant by heavens and earth shall pass away?

A. We have the answer in Rev. 20:11, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away: and there was found no place for them."

Q. What is meant by "elements shall melt with fervent heat"?

A. After the saints have been taken from the earth then the works that are therein shall be burned up and melted with fervent heat. This is the fire that comes down after the millennium when for a short space Satan has been loosed out of his prison and for the second time defiles and makes this earth corrupt by his deeds and presence.

Verses 17, 18:

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with

the error of the wicked, fall from your own steadfastness.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

Here he is encouraging and warning the saints to avoid all wickedness and hold to the doctrines and commandments of Jesus unto the end.

HABAKKUK 1.

Verses 1, 2:

The burden which Habakkuk the prophet did see.
O Lord, how long shall I cry, and thou wilt not hear!
even cry out unto thee of violence, and thou wilt not save!

Q. What is the purpose of his cry?

A. He is of the same quality as those who cry unto the Lord to know how long they must wait until He will avenge their blood upon those which dwell on the earth. He is of the same quality. This is during the revival and before the saints' tribulation.

Verses 3, 4:

Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention.

Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth. This represents those who are praying for relief.

This is during the saints' tribulation.

Verses 5-7:

Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you.

For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs.

They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.

This is a complete picture of the secret orders. Their judgment and their dignity bring them into prominence before the world and they are becoming powerful throughout the earth.

Q. What do we understand by "Chaldeans"?

A. They are spoken of here to show the quality of the people of the orders. The time is right at the door. It shows that the tribulation of the saints is sure to come. But the saints have a full promise that they will not need to join the orders because God has made a divine provision for them and none of them will have to suffer more than ten days.

Verses 8-10:

Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasten to eat.

They shall come all for violence: their faces shall be as the east wind, and they shall gather the captivity as the sand.

And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every stronghold; for they shall heap dust and take it.

This is the same people that God speaks of in the 17th chapter of Revelation, where He says, "For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast."

Verses 11-13:

Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god. Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?

Q. What is meant by "we shall not die"?

A. This refers to the disciples at the time of the saints' tribulation when all their needs will be supplied.

Q. What is meant by establishing them for correction?

A. This means that He gets the wicked ready for the judgment which is sure to come to them. This is the tribulation which they are to go through.

Verses 14-17:

And makest men as the fishes of the sea, as the creeping things, that have no ruler over them.

They take up all of them with the angle, they catch them with their net, and gather them in their drag; therefore they rejoice and are glad.

Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat is plenteous.

Shall they therefore empty their net, and not spare continually to slay the nations?

He shows here that the wicked catch the righteous as the fisherman catches the fish. They draw them right into their net. This describes the secret orders and the unions and their method of operating. They first coax people into their nets and then if they do not get them that way, they drive them by force. Therefore everyone who calls himself a disciple and proposes to be true to the doctrines of Jesus, must expect to be persecuted by this class of people. We read in Rev. 13:17, "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

HABAKKUK 2.

Verse 1:

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd.

Q. Does this mean that all are to watch?

A. Yes; we are to be on the lookout for all that is going to happen in the near future. In Luke 21-28 Jesus says, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." It is necessary for us to do this so that we may know how the Lord would have us prepare for His coming. If we do this, His Spirit will teach us

concerning the work that we are to do for Him at that time.

Verses 2, 3:

And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

This shows how sure the time is that God has appointed the things concerning the end and we are told to make it plain to the people. By "he may run that readeth it," is meant that those who understand it shall make haste to repent and explain it to others, thus saving as many souls for the Lord as possible.

Verse 4:

Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

This means that those who have faith in man cannot be righteous but those who believe and have faith in God are saved.

Verse 5:

Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

This has reference again to the secret orders. It means that they do things at the places where they assemble that they would not do at home. They gather unto themselves all nations and all people to join them, and finally none will be left but the saints who get the victory over the beast and his image.

Verse 6:

Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!

This has reference to the Grand Masters and those who have charge over the unions and orders.

Verses 7, 8:

Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be booties unto them.

Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because a man's blood, and for the violence of the land, of the city, and of all that dwell therein.

Those that shall awake and rise up are the locusts that shall vex the people who have spoiled the nations, together with the people of the secret orders which are the remnant spoken of in the 8th verse. This is completely set forth in Rev. 9:1-11, and 17:7, 16-18.

Verses 9-13:

Woe to him that coveteth an evil covetousness to his house that he may set his nest on high, that he may be delivered from the power of evil!

Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

Woe to him that buildeth a town with blood, and establisheth a city by iniquity!

Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

This has reference to the great tribulation of the wicked and also the tribulation of the saints which precedes it.

Verse 14:

For the earth shall be filled with the knowledge and glory of the Lord, as the waters cover the sea.

This 14th verse has special reference to the time of the millennium when "they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord, for all shall know me from the least to the greatest."—Heb. 8:11.

Verses 15-17:

Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!

Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory.

For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

These verses have reference to those who drag people into the secret orders where they lose all their spiritual light. "The violence of Lebanon shall cover thee," means that class of people who shall go into the tribulation and shall call upon the mountains and rocks to fall upon them and hide them from the wrath of the Lamb.

Verse 18:

What profiteth the graven image that the maker thereof hath graven it: the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

The graven image is that which has been set up by the idol-worshippers, and the molten image stands for the secret orders in which men trust. The people who enter the orders are made dumb, partaking of the qualities of the idols they worship. There is no spiritual life in a man who has become a worshipper of a dumb idol.

Verses 19, 20:

Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.

But the Lord is in his holy temple: let all the earth keep in silence before him.

Here we are shown the great gulf that exists between idol-worshippers and the true disciples of Jesus. The dumb stone though it may be overlaid with gold is a mere mockery when compared to Him before whom the whole earth should keep silence. Rituals and ceremonies of secret orders can never save—they have no breath at all in them. They are as dead as the dumb stone idol, though disguised with the gold and silver of worldly display. Would that those who are following

these traditions and man-made commandments might repent and turn from their idols and flee to one who is mighty to save, even the Lord who is in His holy temple.

HABAKKUK 3.

Verses 1, 2:

A prayer of Habakkuk the prophet upon Shigionoth.
 O Lord, I have heard thy speech, and was afraid:
 O Lord, revive thy work in the midst of the years,
 in the midst of the years make known: in wrath
 remember mercy.

This verse looks into the future and pertains to the great revival when the Holy Spirit will be poured out in mighty power in preparation for the day of wrath shortly to come. In this time the servants of God will receive His seal in their foreheads and thus through mercy escape the day of wrath.

Verses 3, 4:

God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

The horns coming out of His hand indicate His authority and power.

Verses 5-19:

Before him went the pestilence, and burning coals went forth at his feet.

He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting.

I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.

Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thy horses and thy chariots of salvation?

Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers.

The mountain saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.

The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear.

Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah. Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

Thou didst walk through the sea with thine horses, through the heap of great waters.

When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls.

Yet I will rejoice in the Lord, I will joy in the God of my salvation.

The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

These verses show how Christ comes to clear off the earth for those who will inhabit it during the millennium. This is the time when the crooked will be made straight, the mountains leveled, and the islands flee away. After the great judgment day, the sun and moon will stand still remaining in the same place, but the sun will be dark and the moon turned to blood. These verses also show the final destruction after the millennium when

man and beast will be cut off from the earth, and when the earth will flee away from the throne of God and remain in total darkness forever. This is the outer darkness that Jesus referred to.

JEREMIAH 30.

Verses 1-3:

The word that came to Jeremiah from the Lord, saying,

Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I will give to their fathers, and they shall possess it.

Q. In what period of time is this?

A. This is in the millennium. This time is approaching rapidly. Israel and Judah have the promise that their seed shall be the heirs of the coming kingdom, so we see that there will be mixed blood in the people of the millennium. When God took Abraham to the river, He told him that his seed should spread out from the river toward the north, south, east, and west, and cover the whole earth. This will be done in the millennial kingdom.

Verses 4-6:

And those are the words that the Lord spake concerning Israel and concerning Judah.

For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace.

Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

This will be in the tribulation of the saints and will continue through the great tribulation. Even at this time every man seems to be filled with fear of what is to come.

Verse 7:

Alas! for that day is great, so that none is like it:

it is even the time of Jacob's trouble; but he shall be saved out of it.

When it says that Jacob shall be saved out of this day, it means that all who have a faith like Jacob will be saved. They will not have to go through this great tribulation.

Verses 8, 9:

For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

But they shall serve the Lord their God, and David their king, whom I will raise up unto them.

When it says that He will raise David up unto them, it has reference to Christ who is the seed of David. Christ had the promise that He would come and take the kingdom which belonged to David. This will be during the millennium after all the destruction is past. Christ will reign as king longer than any other king ever ruled for He shall rule for a thousand years among the people of the second fruit. Israel was the only nation that God attempted to make for Himself. There shall be no other until in the millennium.

Verses 10, 11:

Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

For I am with thee, saith the Lord, to save thee: though I make an end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in a measure, and will not leave thee altogether unpunished.

These verses show that He will save the seed of Jacob from the great tribulation by bringing them into the prepared place where they shall rest. Finally they will come into the millennium when their hearts will know no fear.

He sets forth here the fact that He will destroy all the nations that are round about Israel, but He will

preserve their seed, that His promise to Abraham might be fulfilled. When He says He will correct them in a measure, He means that it will not be without difficulties that they will get to the prepared place.

Verses 12-15:

For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous.

There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.

Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.

He tells them that their wound is incurable, because they cannot be made perfect and be completely free of all their transgressions until they have done their work in bringing forth the growing nation and have been translated into the spiritual body. They then become the bride of Christ and are cured from all that afflicted them. When He says that their sins were increased, He means that they sinned before Christ came to save them. They sinned much more after He came because they crucified Him.

Verses 16, 17:

Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying, This is Zion, whom no man seeketh after.

Q. What class of people is Zion?

A. Mount Zion stands for all those who have been redeemed through accepting the sacrifice and obeying the doctrine of Jesus. This is the Zion upon which

Christ stands with the one hundred and forty-four thousand. "And I looked, and, lo, a Lamb stood on Mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads."—Rev. 14:1.

Verses 18-22:

Thus saith the Lord: Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord.

And ye shall be my people, and I will be your God.

This 18th verse has reference again to the virgins. Jacob's tent is the name for the place where they will be sheltered during the great tribulation. "Her own heap" has reference to the places where the great slaughter has taken place and which will be cleared off by the flood. Here they will rebuild their cities and multiply as the sand of the sea. We see also the conditions that will prevail during the millennium when God restores all former blessings.

Verses 23, 24:

Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

This is during the great tribulation.

JEREMIAH 31.

Verses 1, 2:

At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

Thus saith the Lord, The people which are left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

This has reference to the virgins who escaped from the sword and found grace in the wilderness or prepared place. There they shall find rest and protection from the great tribulation.

Verses 3-5:

The Lord hath appeared of old to me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.

Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common things.

Here we have an account of the way the people of the millennium shall live. This applies also to the virgins during the three and one-half years while they are waiting for the great tribulation to pass and for the renewal of the earth that their seed is to possess.

Verses 6-9:

For there shall be a day, that the watchman upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord, our God.

For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.

Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

They shall come with weeping and with supplica-

tions will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephriam is my firstborn.

These are the virgins who are going into the prepared place. They shall come from the north country and from the coasts of the earth. Those who are blind and lame among them, are the ones who were blind to the word of God, and lame, because they did not know the way. They come with weeping because they consider themselves unworthy to be taken from the awful tribulation. They shed tears of joy and thanksgiving unto God for having escaped its awful sufferings.

When He speaks of Ephriam being His first born, He has reference to all those who prepared themselves for the prepared place, and are the first to enter the millennial kingdom.

Verses 10-14:

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock.

For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their souls shall be as a watered garden: and they shall not sorrow any more at all.

Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

And I will satiate the souls of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

Though the virgins are weak in a natural way, they are rescued from those that are stronger than they. In these verses the oil, the wheat, and the wine are mentioned, as in Revelations. Plenty of food will be supplied to the saints and to the virgins during the time

when the whole world will be in famine. They will be so thoroughly satisfied, that they will rejoice, and sing and dance for happiness.

Verses 15-20:

Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.

Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy.

And there is hope in thine end, saith the Lord, that thy children shall come again to their own border. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord, my God.

Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did hear the reproach on my youth.

Is Ephraim a dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.

These verses all have reference to the virgins whose children are to inhabit the growing nation. This is before the time when they go to the prepared place. They seem to be weeping for the trouble and tribulations they are in. God here promises them that they shall be taken care of and their children shall come again into that which is their own.

Verses 21-25:

Set thee up waymarks, make thee high leaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these my cities.

How long wilt thou go about, O thou backsliding

daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man.

Thus saith the Lord of hosts, the God of Israel, As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The Lord bless thee, O habitation of justice, and mountain of holiness.

And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.

For I have satiated the weary soul, and I have replenished every sorrowful soul.

Here is where God tells the virgins that they must continue in the same way, both in the spiritual and the material. They must come back from the prepared place to Jerusalem in order to fulfill the doctrines of Jesus. They must remain faithful and possess the same qualities continuously in order that they might fulfill God's work and bring forth the growing and obedient nation as His disciples.

Verses 26-30:

Upon this I awaked, and beheld; and my sleep was sweet upon me.

Behold the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of men, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to plant, saith the Lord.

In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

But every one shall die for his own iniquity: for every man that eateth the sour grape, his teeth shall be set on edge.

Jeremiah here sets forth what he saw for the people of the millennium under the new covenant. The earth shall be inhabited with the seed of man and beast. God shall watch over them very carefully so that no harm shall come to them. There will be no more the inheritance of sin or sickness and each man will be cursed for his own sin when his time comes, and will be withered

if he has sinned, but not before reaching the age of one hundred years.

Verses 31-34:

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.

Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord;

But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

Here God sets forth unto Jeremiah the conditions upon which the millennial kingdom will be established. All shall know Him from the least unto the greatest and their former sin and iniquity shall not be remembered. The saints of the priesthood will be the teachers to the growing nation.

Verses 35-37:

Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name:

If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.

Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.

Here God promised the people that, if they will

become an obedient nation, His pledge to them will be as the laws that hold the moon and the stars in their course. In the millennium they shall do His bidding and shall not cease to be a nation before Him.

Verses 38-40:

Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner.

And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever.

These verses show how the building shall be done in Jerusalem during the millennium.

REVELATION 20.

Verses 1-3:

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

And cast him into the bottomless pit and shut him up, and set a seal upon him, that he should deceive the nations no more, til the thousand years should be fulfilled: and after that he must be loosed a little season.

Q. When is he cast into the bottomless pit?

A. This will happen at the very end of the great tribulation.

Q. Why is it that the devil is to be bound for a thousand years?

A. He will be sealed up until the one thousand years have expired so that he cannot tempt the growing nations who will populate the earth during the millennium.

Q. What does this emphasize?

A. This shows the complete power given to Christ

over Satan and over all the powers of heaven and earth. In chapters 18, verses 1 and 2, we read:

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Q. Do these cities or Babylon when fallen become what is spoken of as the bottomless pit?

A. Yes; the inhabitants of the great cities have descended to the bottomless pit because of their violation of God's commandments. These cities now in the bottomless pit shall be the abode of the devil and his angels. The places on the earth where these places once stood will become the only desert spots on earth during the millennium.

Q. How will the large cities of the nations be destroyed?

A. By the earthquakes during the great tribulation.

Verse 4:

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received the mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Q. Who are these sitting upon thrones?

A. They are the bride of Christ and shall reign with Him a thousand years. They are the first fruits unto God and the Lamb. Those who have part in the first resurrection are worthy to be in the priesthood.

Q. Why does it especially mention those who were beheaded for the witness of Jesus?

A. To show the great reward given to those who overcome the beast and his image. They are the ones who have the clearest title to the throne of God. This distinction is made because they loved not their lives unto the death. They are the ones who have refused to worship the beast and his image and have not received

his mark in their hands or in their foreheads. They overcame him by the blood of the Lamb and by the word of their testimony.

Q. Why will so many not be able to overcome the beast?

A. Because no one will be able to buy or sell without the mark of the beast, and so many will be afraid of losing their daily bread, since they are dependent, directly or indirectly upon the secret orders. Even many of the ministers in the denominations are dependent upon them for their living. Moreover they fear to say anything against the secret orders, though they are the enemies of Jesus Christ. By so doing, they would be injuring their worldly interest. Yet they are terribly endangering their souls, and as watchmen become guilty of the blood of their people.

Verse 5:

But the rest of the dead lived not again until the one thousand years were finished. This is the first resurrection.

Q. What is the state and condition of these dead?

A. All the innocent and ignorant dead will remain so for a thousand years. These will have no consciousness until they are resurrected. Where there is no life, there is no consciousness. And all life comes through Jesus. "For he that hath the Son hath life; and he that hath not the Son of God hath not life."

Q. What do we understand by a thousand years?

A. God created heaven and earth in six days. These six days are work days or six thousand years, and a thousand years are with the Lord as a day. The first six days makes up the three dispensations. The seventh day or God's rest day, which is spoken of in the fourth chapter of Hebrews, is the millennium. The first dispensation was from creation to the time of Moses. The second dispensation was during the time of the Mosaic law, which was under the law. The third dispensation is the time of the Messiah, ending with the great tribulation. The day that the Lord set aside for our Sabbath is to remind us of that rest day of a thousand years which is the millennium.

Q. What becomes of innocent children? Do they have a part in the first resurrection and in the priesthood?

A. Jesus said, "Except ye become as little children, ye shall not enter into the kingdom of heaven"; and again, "Suffer little children to come unto me,—for of such is the kingdom of heaven." Little children are willing and obedient to their parents and do that which is expected of them, and they will have just as much a part in the priesthood and first resurrection as a redeemed man who has reached maturity. When Jesus said, "Except ye become as little children, ye shall not enter into the kingdom of heaven." He showed that we must have a condition of mind and heart where we will have no will of our own, except to serve and obey God as He shall direct us. We must do His will and keep His commandments willingly.

Verse 6:

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Q. Why are they to have part in the first resurrection, blessed and holy?

A. They are blessed because the second death has no power over them and they are holy because they were made so through the precious blood of the Lamb.

Q. In what way shall they be priests of God and of Christ?

A. They are the preachers of God and of Christ in the spirit unto the growing nations during the millennium, in order that the growing nations will know Christ. No brother shall ask another, Do you know Christ? for He is already known unto him.

1 Thess. 4: 14-17:

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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.

Q. Will there be some people alive when the Lord comes?

A. Certainly; and they will be changed to the spiritual body in the twinkling of an eye, that is, if they are disciples. That is why He tells those who are on the housetops that they are not to go down into the house for their clothes, for they will not need anything. This will be in the last part of the saints' tribulation when the bride is taken.

Q. What is the difference between those who are asleep in Christ and those who are caught up?

A. The only difference is that the souls of those who are asleep in Christ are in the care of God at the present time. They are both of the same quality for they are both servants of God.

Verses 7, 8:

And when the thousand years are expired, Satan shall be loosed out of his prison.

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle: the number of whom is as the sand of the sea.

Q. Why is Satan loosed?

A. There is no full redemption on the face of the globe until the people have stood their full test. Those who are growing up in the millennium, which are the second fruit, have had no tempter. The second fruit shall be tested in order to prove whether they are fit for the kingdom of God. For this reason, Satan is loosed. Christ has set aside a thousand years in which to bring forth the second fruit.

Q. Will there be no other way in which they will be tested during the millennium?

A. They will be tested in their obedience; all those who will not go up to Jerusalem once a year to worship the King, the Lord of Hosts, upon them shall come no rain. Zach. 14:17:

And it shall be, that whoso will not come up of all

the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain.

Q. What is meant by Gog and Magog?

A. The beast and his image and the false prophets who were the greatest enemies of Christ before the millennium.

Q. Will they again form secret orders when Satan is loosened?

A. Yes; and they will keep pressing on to the camp of the saints which is in Jerusalem.

Verse 9:

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Q. What is meant by the breadth of the earth?

A. That means the entire earth.

Q. Will this whole earth be changed into a paradise for the growing population of the millennium?

A. The whole earth will be so changed that every part will be tilled except the site of those cities of the nations which will be wiped out and become the habitation of devils and the hold of every foul spirit and a cage for every unclean and hateful bird. After the mountains have been leveled by the earthquakes and the great cities have been destroyed, the earth will then become fertile and bring forth of itself, and the growing nations will inhabit it. This growing nation will build houses and inhabit them, plant vineyards and eat the fruit thereof. "They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."—Isa. 65: 22, 23.

Q. Will any people die during the millennium?

A. No person shall die before he is an hundred years old and if he has sinned, he shall then be accursed. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child

shall die an hundred years old; but the sinner being an hundred years old shall be accursed.”—Isa. 65:20.

Q. Whence will those come from who are to populate the earth, or the growing nation?

A. The virgins that went into the place prepared of God, where they are nourished three and one-half years, during the tribulation, will multiply and populate the whole earth, and the children will be brought forth without pain.

Q. Will there be any kings and priests then?

A. Christ will reign as King of Kings and Lord of Lords. Zach. 14:9:

And the Lord shall be king over all the earth in that day shall there be one Lord, and his name one.

The saints will be the priests in the spiritual body unto those of the growing nations. “They shall be priests of God and of Christ, and shall reign with him a thousand years.”

Q. Will there be any other people living on the earth besides the offspring of the virgins that went into the prepared place?

A. There will be no others during the millennium. The virgins who are brought into the prepared place are the ones that are called the “living of Jerusalem,” and no other provision is made but the seed of the virgins, who will populate the earth during the millennium. They are the living ones that are the “blessed of the Lord.”

Verse 10:

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.

Q. Is this the final judgment of Satan?

A. Yes. The punishment will continue throughout eternity or forever and ever, for the devil and all his angels.

Verse 11:

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away and there was found no place for them.

Q. What does this teach us?

A. This is the great judgment throne of God. From Him this earth and heaven pass away into a dark space for it had been condemned because of all the evil deeds of the devil and his angels. The earth was given to the human race when Adam was created. By sin man forfeited and delivered to Satan, his right to the earth. Since that time Satan has possessed it, being as Jesus said, "The prince of this world." Throughout eternity his ownership will endure and for this reason the earth is condemned and flees away from God's face. On this earth there was no place found for the saints either for the first or second fruit.

Verse 12:

And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Q. Who are those that shall be judged?

A. They are all the wicked dead from the creation on the left hand and the saints of the second fruit on the right. In the first fruit all the followers of Christ are called saints. In the judgment the saints of the first fruit will assist Christ on His throne. The saved of the millennium are the sheep which will be on His right hand and the goats on His left. All the wicked on the left hand shall receive according to their works, both from the former rain and the latter rain.

Verse 13:

And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to his works.

Q. What do we understand by every man being judged according to his works?

A. These are the wicked of every age reserved for the judgment. Those who have the most light and greatest intelligence will receive the greatest condemnation.

Verse 14:

And death and hell were cast into the lake of fire. This is the second death.

Q. What does it mean by death and hell being cast into the lake of fire?

A. Death and hell is the end of this earthly life for the wicked. There will be no death nor grave after the judgment.

Q. What punishment is put upon the wicked dead?

A. They know that they are forever cut off from Christ and are hopeless. This is the torment that is put upon them until after the thousand years when they are sent to the second death. The soul which is the personal being of the wicked shall be destroyed in the burning sea of fire. Their bodies shall be resurrected but will die and go back to earth but their spirits went back to God when they sinned for they were given of God. After the second death they will be remembered no more.

Q. What is the second death?

A. The dust shall return unto the earth as it was. The spirit shall return to God who gave it and the soul will be remembered no more.

Q. Where is the lake of fire wherein they will die?

A. This lake of fire wherein they will die is in the earth and is the place where the devil and his angels will be, and where the beast and the false prophets were cast.

Q. Why must they die the second death?

A. Because in their resurrected bodies they are under the same condemnation as they were in the physical bodies, therefore they are condemned to the second death.

REVELATION 21.

Verses 1, 2:

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Q. What time do these things happen?

A. After the last judgment has been pronounced upon this earth and all things of earth are ended. The saints or the bride are now with Christ on the sea of glass.

Q. What happens when the new Jerusalem comes down?

A. After the earth has fled away, and has gone into darkness away from the throne of God, the new heaven and earth which is the new Jerusalem, is given to the saints.

Q. Where does the New Jerusalem come down from?

A. It comes down from the throne of God where Christ had gathered the saints on His right hand during the great judgment when He judged the wicked and the second fruit. The new heaven and the new earth will be a place for the great bloodwashed throng which Christ has redeemed from the earth. After the New Jerusalem comes down, all things are done, for as Paul said in I Cor. 15: 24, 25, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet." The saints of the first fruit never come into the judgment but they shall sit with Christ when He judges the wicked and second fruit.

Q. What will be the condition of the kingdom of God at the beginning of the New Jerusalem?

A. Verses 3-7:

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Q. What will be the nature of things in the New Jerusalem?

A. There will be a new condition and new relations. Nothing to cause sorrow or bring tears, nor any pain will exist, for the former things are passed away. All the saints will then possess the new earth. The holy people of God from Abel to the last martyr under the antichrist and the whole company of saints of the second fruit, will live forever with God, for "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Verse 8:

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 Limestone: which is the second death.

Q. Why do we have this verse here again?

A. To show the qualities of the class of people condemned to the second death, and to impress us with their awful end.

Verses 9-11:

And there came unto me one of the seven angels which had the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

Q. In what period of time is this?

A. This is the time when the Lamb's wife takes possession of the New Jerusalem.

Q. Was this angel who was speaking to John one of the resurrected saints?

A. Yes; he was one of the saints who arose when Jesus arose and showed John the Lamb's wife. He did this in the same manner that the saints will preach in the spirit

to the growing nation during the millennium. He said to John, "I am thy fellow-servant, and of them that keep the sayings of this book." He showed John the New Jerusalem descending from the throne of God. In this New Jerusalem the saints will reign with God through all eternity. This new heaven and new earth descend from the very throne of God.

Verses 12, 13:

And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

Here it shows us the material of which the New Jerusalem is composed, giving us a description of the walls and gates as well as the dimensions of the city. It also shows that the twelve gates have the names of the twelve tribes in honor of the children of Israel. This New Jerusalem will be the very dwellingplace of God with His saints. This whole city has been established for the glory of the nations that are saved.

Verse 14:

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

The twelve foundations represent the doctrine of Jesus upon which the New Jerusalem is built.

Q. Will the name of Judas be written in the foundation of the holy city.

A. No. After Judas fell, God chose for Himself another apostle to fill the vacancy caused by the fall of Judas. God told Ananias concerning Paul, "for he is a chosen vessel unto me," and Paul in all his epistles introduces himself as the Apostle of Jesus Christ.

Verses 15, 16:

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

And the city lieth foursquare, and the length is as large as the breadth: and he measured the city

with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

Q. What do we understand by the height of the city?

A. It shows that there will be no sun or stars needed for light. They will have the light and the love of Jesus within themselves.

Verses 17, 18:

And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

And the building of the wall of it was of jasper, and the city was pure gold like unto clear glass.

This city will be the Father's Kingdom and the eternal home for the saints.

Q. Is this the same Jerusalem to which the people of the millennium will go once a year to worship?

A. No; that is the earthly Jerusalem whose streets and walls are to be built up in the troublous times. The temple will not be built because of the great slaughter that takes place during the great tribulation when the blood will flow to the bridles of the horses. Then the great hailstorm comes with great destruction and the dead are washed away by the flood. The mountains and hills are leveled off and the valleys filled up; therefore the temple cannot be built until after this slaughter has been cleared away.

Verses 19-21:

And the foundations of the wall of the city are garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; and the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a cyrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

Q. What purpose have these different kinds of precious stones?

A. They represent a high grade of material which God has used in building a dwellingplace for His saints.

They show the valuable work that was done by the apostles in gathering the redeemed into His kingdom. These things are made by God Himself to glorify the people who have come to salvation through Jesus Christ and who are partakers in the kingdom.

Verses 22-25:

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

And the gates of it shall not be shut at all by day: for there shall be no night there.

Q. Will there be any material light there?

A. The Lamb is the light thereof and all the saints of the first and second fruit are of Christ and have that light.

Q. Will the sun and moon still be in existence at this time?

A. Yes; but the city will have no need of either, for the glory of God will lighten it and the Lamb will be the light thereof.

Q. Who are the kings of the earth mentioned in these verses?

A. They are those who have been kings in the times of the Messiah in this dispensation, who have ruled according to the laws and commandments of Jesus. They are the only kings who will get into the kingdom. Most of the kings of this time, are ruling by bloodshed and are agents of the devil, but those who are ruling according to the doctrines of Christ will take their glory and honor in to the New Jerusalem.

Q. Will the saints be kings and priests then?

A. The saints are kings and priests in this dispensation and during the millennium they will be preachers and teachers to the growing nation. In the new heaven and new earth, His servants shall serve Him and they shall reign with Christ forever and ever.

Verses 26, 27:

And they shall bring the glory and honour of the nations into it.

And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

This verse is put in here as a warning to use so that we may live the right kind of a life and produce the right kind of a faith. We must be of those trees that bring forth the good fruit or we cannot enter it.

Q. Why will there be no night there?

A. Because Christ is the light and He is with them always. Time shall be no longer for days and nights have ceased to exist and eternity shall have begun. Days and nights are the marking of time, but in eternity time ceases.

Q. Will there be any difference in the people as to nationality?

A. No; when they get into the kingdom, they are all the children of God and all are treated alike.

Q. Is there any difference in those of the first and second fruit?

A. Those of the first fruit are made priests unto God and Christ and are called saints. At the judgment those of the second fruit are separated from the goats and placed on the right hand and are called sheep. Their honor is not so great, for they have been taught all their life to know, honor, and glorify Christ.

Q. Are the people of the millennium in danger of sinning?

A. The devil is chained up all through the millennium and is not allowed to tempt anyone or cause them to sin. But the people of the millennium are of the same flesh that we are and therefore subject to sin. We know that there will be some who will sin because there is a provision made for the punishment of those who do not go to Jerusalem once a year to worship. If there was no danger of sinning, this provision need never have been made.

After Satan has been turned loose, he will rush through the earth and try his utmost to bring them

into a pre-millennium condition. His followers are called Gog and Magog, meaning the same as the beast and his image and the antichrist. He will try to force his way even to the camp of the saints because he has such a short space of time. He knows this, therefore he works much harded to gather them to battle as we read in Rev. 20: 7, 8:

And when the thousand years are expired, Satan shall be loosed out of his prison,

And he shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

REVELATION 22.

Verses 1-3:

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

In the millennium the people are cursed when they are a hundred years old, if they have sinned, but in the new heaven and new earth they shall be no more curse and no more sin. There will be perfect obedience in every heart and all shall dwell with God and with Christ.

Q. Why are the leaves of the trees for the healing of the nations?

A. These have been for the healing of the nations during these previous dispensations, but there will be no need of healing at the time the new heaven and earth are inhabited. The twelve fruits of the tree are the twelve fruits of the spirit which will be the spiritual fruit for the saints.

Verses 4, 5:

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light: and they shall reign for ever and ever.

Q. Is it only the bride of Christ that takes His name?

A. Yes; it is only the saints of the first fruit because those of the second fruit have not the same honor.

Q. Why will any be cursed in the millennium?

A. Because they will not bring forth fruit for which they will be cursed in the same manner as Jesus cursed the fig tree. This tree was cursed because it was of age and had borne no fruit. It then withered away and so shall those sinners of the millennium wither when they are cursed.

Verse 6:

And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must be shortly done.

Q. Is this the same angel that showed John the New Jerusalem?

A. Yes; Christ sent this angel to reveal to John these things that he might reveal them to the people who wish to be the workers for Christ in this dispensation.

Q. Will the people of the millennium have to plead and rely on the cleansing blood of Jesus as we do in this dispensation?

A. Yes; there will be the same atonement at that time.

Q. Are there any names written in the book of life of persons who will backslide and finally be lost?

A. No; because the heavenly recorder is wise and he will not write the names of anyone who will backslide and be lost. If we are not determined to get into the kingdom, our names are never written in the book of life.

Q. How do we account for Peter's name being written in the book of life?

A. Jesus told Peter that He had prayed for him. When the disciples returned unto Jesus after their

tour of preaching and they rejoiced because the devils were subject unto them, Jesus said unto them, "Rejoice not that the devils are subject unto you, but rather rejoice because your names are written in the book of life," and Peter was among this number. It is true that Peter denied Christ which was a sin, but he repented immediately for his name was written in the book of life which again shows the wonderful mercy of God. Peter thought he was strong, yet when the test came, he did not have the martyr's faith. God did not punish him for this weakness which he showed, for he immediately repented of it. His spirit was willing but his flesh was weak.

Verse 7:

Behold, I come quickly: blessed is he that keepeth the saying of the prophecy of this book.

This is the message which Christ sent by His angel unto John in order that he might warn the people. After this revelation is unsealed, it will not be long before Christ will come. For He said, "Behold, I come quickly."

Verses 8, 9:

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

Here we plainly see that this angel was one of the resurrected prophets and an elder as was John, and is here called an angel. This was one of the angels appointed to reveal to the living the things that are to take place in the last days. When it speaks of this book, it has reference to the book of Revelation.

Verse 10:

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. Daniel was told that his writings were closed up and sealed until the time of the end, that is, the end of the dispensation of the Messiah, when he shall stand

in his lot; and for that reason it was sealed up. What John had written was to be revealed to the people that they might understand.

Q. Is this angel which was speaking to John one of those who will reveal things to us in these times?

A. Yes; he is of the same quality and perhaps at this very time revealing them to us.

Q. What was the reason that John was to seal up the things which the seven thunders uttered and not to write them?

A. Because these things had been written in the old and new testament, and for that reason John did not need to write them. That which the seven thunders uttered was the salvation of Jesus Christ which is the mystery of God.

Verse 11:

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

Q. What difference is there between those who are righteous and those who are holy?

A. A man who is righteous is also holy. He is righteous in his deeds and holy in his character, just the same as the man who is unjust in his deeds is also filthy in his character. A person must become righteous through Christ, for righteousness is a state of being right with God and this means being made holy through the blood of Christ.

Verse 12:

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

This verse speaks of the occupation of the saints in the kingdom to come. To each man will be given power and strength according to the work he will have to do. Those who are the best servants here will have the most work there and will be given the most power. This verse shows us that we ought to be concerned over our future occupation in the millennium and be as spiritual and as great workers as possible

here that we may receive the greater strength and power there.

Verses 13, 14:

I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Q. What is meant by "enter in through the gates"?

A. That means enter in through the doctrines of Jesus.

Verse 15:

For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Q. What period of time does this refer to?

A. This is after the great judgment when all these classes will be sent into the second death and be remembered no more.

Verse 16:

I Jesus have sent my angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

Q. What is meant by "the churches"?

A. This has reference to the seven churches or seven qualities to which Christ speaks in the first three chapters of Revelation.

There is only one true church which is composed of the true workers of Christ Jesus which will be gathered out of every nation, kindred, tongue, and people. They are the ones that have the true doctrines of Jesus and keep His commandments, and they compose the body of Christ, and will receive the morning star which is Christ Himself.

Verses 18, 19:

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.

We can see by these verses how many people shall lose their part in the book of life, for we see all around us those who are taking from and adding to this book.

Q. Should we then study Revelation?

A. Yes; for in the first chapter it says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."—Rev. 1:3.

Verses 20, 21:

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

The grace of our Lord Jesus Christ be with you all. Amen.

Here He gives the warning that He is coming quickly. All through the scripture, the apostles urge this truth upon the people that they may become children of light and that the day of judgment may not overtake them as a thief in the night.

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