

J.D. Nutting

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Wonderful Story  
of the  
Wonderful Book

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No. 4 OF U. G. M. SERIES.

J. D. Nutting

THE

# Wonderful Story

OF THE

# Wonderful Book.



What the Bible Is,  
 The Miracle of its Making,  
 The Miracle of its Keeping,  
 The Miracle of its Contents,  
 Its Wonderful Power To-Day,  
 Why We Should Believe It,  
 How We Should Use It,  
 Correct Ready References,  
 Scriptures Often Wrongfully Applied.  
 About 500 Bible Verses Printed out  
 and Classified for Easy Reference.

Περὶ ὧν λέγει ὁ κύριος, ἰδοὺ ἐγὼ ἀποστέλλω ἀπὸ τοῦ οὐρανοῦ ἄγγελόν μου, καὶ ἔσται ἡ μαθηταὶ σου περὶ αὐτοῦ ὡς περὶ τῆς ἀδελφῆς σου  
 πρὸς τὸν κύριον, οὐ γὰρ ἔτι σφοδρὰ τὰ ἔσχατα

Greek manuscript. See page 8 within.

THIRD EDITION.

1908

THE UTAH GOSPEL MISSION,  
CLEVELAND, O.

Further inquiries on this or similar subjects will receive reply if addressed as above. They should enclose stamp for return postage. Price of this booklet, ten cents, postpaid.

1 How pre-cious is the book di-vine, By in-spi-ra-tion given!  
Bright as a lamp its doc-trines shine, To guide our sons to heaven.

2 Its light descending from above,  
Our gloomy world to cheer,  
Displays a Saviour's boundless love,  
And brings His glories near.

3 It shows to man his wandering ways,  
And where his feet have trod;  
And brings to view the matchless grace  
Of a forgiving God.

4 O'er all the strait and narrow way  
Its radiant beams are cast;  
A light whose never weary ray  
Grows brightest at the last.

5 It sweetly cheers our fainting hearts  
In this dark vale of tears;  
Life, light, and comfort it imparts,  
And calms our anxious fears.

6 This lamp through all the dreary night  
Of life shall guide our way,  
Till we behold the clearer light  
Of an eternal day.

John Fawcett.

167

1 The Spirit breathes upon the word,  
And brings the truth to sight;  
Precepts and promises afford  
A sanctifying light.

2 A glory gilds the sacred page,  
Majestic, like the sun;  
It gives a light to every age;—  
It gives, but borrows none,

3 The hand, that gave it, still supplies  
The gracious light and heat;  
Its truths upon the nations rise,—  
They rise, but never set.

4 Let everlasting thanks be Thine,  
For such a bright display,  
As makes a world of darkness shine  
With beams of heavenly day.

6 My soul rejoices to pursue  
The steps of Him I love,  
Till glory breaks upon my view,  
In brighter worlds above.

William Cowper.

168

1 Father of mercies! in Thy word  
What endless glory shines!  
For ever be Thy name adored,  
For these celestial lines.

2 Here, the fair tree of knowledge grows,  
And yields a free repast;  
Sublimar sweets than nature knows  
Invite the longing taste.

3 Here, the Redeemer's welcome voice  
Spreads heavenly peace around;  
And life and everlasting joys  
Attend the blissful sound.

4 Oh, may these heavenly pages be  
My ever dear delight;  
And still new beauties may I see,  
And still increasing light.

Anne Stebbins

Rom. 15:4; For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope.

I Cor. 10:11; Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. (The Bible is thus not an outgrown book, but fits our needs to-day, completely; because it was inspired by God for this very purpose.)

Eph. 6:17; And take the helmet of salvation, and the sword of the Spirit, which is the word of God. (The divine weapon by which the Holy Spirit does the most of his work in the hearts of men.)

Deut. 6:6: These words, which I command thee this day, shall be upon thy heart; 7. and thou shalt teach them diligently unto thy children.

# The Wonderful Story

OF THE

# Wonderful Book.

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## FOREWORDS.

Multitudes of people, even in professedly Christian lands, know almost nothing of the facts which lie behind our faith in the Bible, and far too little of the blessed Word itself. It would seem that no one could know the wonderful history of this most wonderful Book without being impelled to know more of the Bible itself. The Word of God deserves a hundred times its present amount of study, for it easily ranks as the greatest volume of truth known to man, and is his guide and strength through life and into heaven; God's very Message to him for this purpose.

This booklet is prepared especially for use by the missionaries of the Utah Gospel Mission, in Utah and surrounding regions. But while it is designed to be of the utmost possible help to those who believe in other books besides the Bible as likewise sacred, and who are thus especially liable to undervalue the Word, it is believed that much of the booklet will be of hardly less value to others. It lays no claim to other merit than that of being a plain, earnest setting forth of the greater facts about and of the Word, and of those principles of Bible study which are held in common by all thoughtful Christians. Competent friends belonging to several different denominations have been kind enough to examine the manuscript or proofs carefully, so that the work is believed to be fairly representative of the general Christian view on the chief matters presented, and should be so taken. That the booklet may be of the greatest possible help to the cause of Christ everywhere is the writer's earnest wish and prayer.

*Cleveland, Ohio, March, 1906.*

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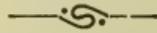
## I. WHAT THE BIBLE IS.

The fundamental statements in the Word of God about itself are like these: "Ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe." (I. Thess. 2:13.) And Paul again says, in I. Cor. 14:37, "Let him take knowledge of the things which I write unto you, that they are the commandment of the Lord." In I. Peter 1:23-5 the Word is spoken of as "The word of God, which liveth and abideth . . . the Word of the Lord abideth forever. And this is the word of good tidings which was preached unto you." Christ Himself says in Matt. 5:18, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." While none of these statements were made of the Bible in its present completed form, they referred to portions of it and must be essentially true of it as a whole, because of its real unity; and thus we here have God himself affirming that the Bible is essentially His word to man, is consequently true, is a living instead of a dead Word, and that thus it "abideth" forever or until all is accomplished. Other passages tell us more about how the Bible was given and its wonderful effects; these will be considered later in our study about the Word.

Even those who believe in other books as from God are constrained to admit that the Bible is the best book in the world. In reality there is no other which can begin to compare with it. If all modern good literature were lost and its writers had passed away, under the powerful impulse of this wonderful Book it would in time be replaced, as good as before. No book so stimulates thought or action as this. The world could better afford to lose all other books than this. It stands alone, as God's One Book of his revealed will, and always will so stand; it "abideth forever," and nothing can replace it, either in the hearts of men or the purposes of God.

## I. THE MIRACLE OF MAKING THE BIBLE.

Where did this wonderful book of God come from, and how? These are exceedingly important questions. We must know that the true history of any book proves its divine origin before we have any right to accept it as from God. Otherwise we might be imposed upon by any number of pretended revelations, and led into all sorts of error and sin.



### **The Books of the Bible, and their Human Authors.**

The Bible is not one Book, and yet it is one Book. The volume is made up of sixty-six different parts, called "books," written by about forty different authors, during a period of about 1,600 years; yet it is really one, as we shall see later. The careful student of these different writers will perceive that, while each was inspired by the Holy Spirit to write and give essentially the divine message, he still preserved his own individuality of style and thought; showing that the writers of the Word were not mere machines to record words suggested to them by the Holy Spirit. The essential thought of the message was inspired, and the writers were kept by the same sacred Power from making essential errors in conveying that thought by the language used. God never works a miracle unless it is necessary, and this is all that was necessary to carry His thoughts to the readers of the original written copies. But, as the readers of these originals and their copies were only the smallest fraction of those whom God wished to reach with his Word, we must suppose that the careful, painstaking translation of these copies into the languages which should become necessary has also been aided and protected by God, so that the proper translations are also substantially correct. Otherwise the great mass of mankind could never have any Book of revelation from God at all.

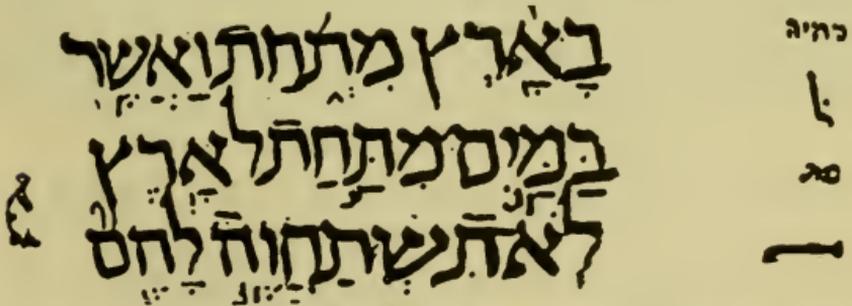
Although so many writers were used during so many ages to write the books of the Bible, their work is so clearly a unit in thought, purpose, doctrine and morality, and each book so fits in as a part of the whole, that they really form only one

Book—the blessed Book of Books, the Word of God. This unity out of diversity can be accounted for only by the direct supervision of God upon each writer, so that he should write just his part of the great Whole—often if not always without knowing that it was to be a part at all. The result is truly miraculous. If forty men of to-day and in one place should set themselves to write each an agreed section of a book upon a certain subject, they would certainly express views which were different, if not contradictory. If we distribute the forty men into different regions and through 1,600 years of time, and have them write without any agreement whatever and mostly without any knowledge of any plan or resulting book at all, a resulting unity could come only by some miracle of supervising Power like that which produced the Word of God. And especially would this be true of writers upon a subject where such infinite disagreement of view existed as upon that of religion before revelation came. Truly, it must be as 2 Peter 1:21 says: “No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit.”



### The Language of the Bible.

The 39 books of the Old Testament were all written in Hebrew, the language of God's ancient



Hebrew; from the oldest Mss. now known, about 875 A. D. 3 columns to page.

chosen people, the Jews, through whom the revelations were given. The 27 books of the New Testament were written in Greek, which had at that time become a very common speech of the Jewish people and was also the language of the world's highest culture and philosophy elsewhere. These two were the best languages for the purpose which had ever existed, up to that time.

### The Manuscripts now Known.

The history of some of the early written copies of the New Testament reads like a novel, so strange is it. The one named the Codex Sinaiticus, of which a few lines are here shown, is especially interesting.

Ἄ  
 Γ  
 ΕΝΑΡΧΗ ΗΝ Ο ΛΟΓΟΣ  
 ΚΑΙ Ο ΛΟΓΟΣ ΗΝ  
 ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ  
 ΘΕΟΣ ΗΝ Ο ΛΟΓΟΣ ΤΟΥ  
 ΤΟΣ ΗΝ ΕΝΑΡΧΗ

Codex Sinaiticus, about 350 A. D. N. T. is 4 cols. to page.  
This cut gives John 1:1.

In 1844 Count Tischendorff, then a young scholar of about thirty, was making researches for old manuscripts of various kinds, and reached the convent at the foot of Mt. Sinai, in Arabia. Observing an ignorant monk kindling a fire with some old papers, etc., one chilly evening, he interfered just in time to save what later proved to be a part of this copy of the whole Bible. But the remainder could not be secured until he went back the third time, with authority from the Czar of Russia, in 1859. The whole is on vellum made of antelope skins, of which 195 were necessary for this one volume. This Codex is now in the Imperial Library at St. Petersburg. The second manuscript in point of value is called

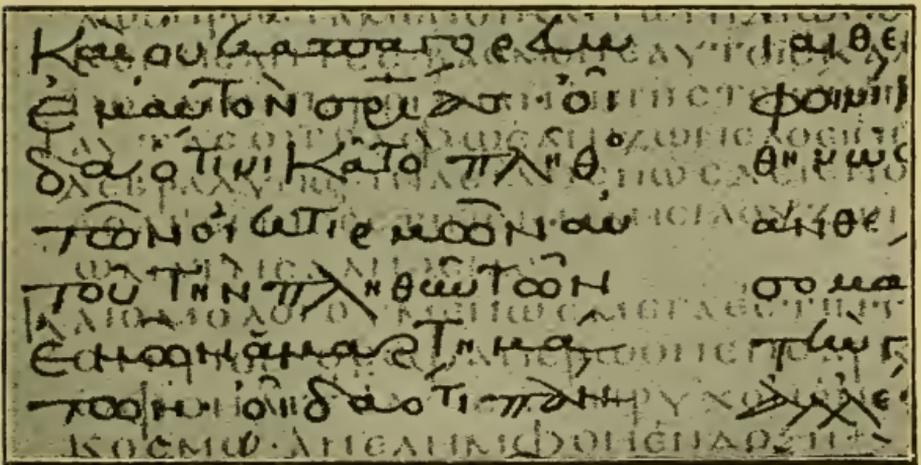
ΣΙΝΕΤΩΝ ΕΒΔΟΜΗ Κ  
 Δ Ρ ΤΑ ΒΑΣΙΛΕΥΟΝ ΤΟΣ ΚΥΡΥ  
 ΠΕΡΣΩΝ ΕΤΟΥ ΣΠΡΩ  
 ΤΟΥ ΕΙΣ ΣΥΝ ΤΕΛΕΙΑΝ  
 ΡΗΜΑ ΤΟΣ ΚΥ ΕΝ ΣΤΟΜΑ  
 ΤΙ ΤΕΡΕΜΙΟΥ Η ΓΕΙΡΕΙ  
 Κ ΣΤΟ ΠΝΕΥΜΑ ΚΥ ΤΟΥ  
 ΒΑΣΙΛΕΥΟΣ ΠΕΡΣΩΝ ΚΑΙ

Codex Vaticanus. Date about A. D. 330-350. 3 columns on each page of N. T.

the Codex Vaticanus, which is similar in appearance, and is kept in the great library of the Vatican, at Rome. The Codex Sinaiticus is supposed by some

to be one of the fifty beautiful copies which the Emperor Constantine ordered made with the greatest care in A. D. 331; it certainly dates from about that time, as also does the Vaticanus. The Sinaiticus is entire; some portions of the Vaticanus are missing. These two are the most important copies known. Next in value is probably the Codex Alexandrinus, dating from about 450 A. D., now in the British Museum.

The great cost of the skins prepared for writing sometimes led to scraping off the Bible characters from the vellum, so that the material could be used over again for some other book. The value of these in regard to the Bible lies in what can yet be read of the first writing, under the later; and by the use of chemicals sometimes nearly the whole can be made out. These manuscripts are called the palimpsests; the most important of them is the Codex Ephraemi, dating from about the same time as the



Codex Ephraemi, a "Palimpsest," dating from about 450 A. D.

Alexandrinus; it is now kept in the National Library at Paris.

The early Greek copies were written wholly in capitals, as shown in the foregoing cuts; the small or "lower case" letters, as a printer would call them now, being unknown in any language till hundreds of years later than these early Mss. There were no spaces between words, and no punctuation; words being run together like this: INTHEBEGINNINGWASTHEWORDANDTHEWORDWAS WITHGODANDTHEWORDWASGOD. These capital-letter copies are called "uncial" manuscripts.

Those with capitals and small letters together began to be made about 800 A. D., and continued till

Περὸ ῥηχονται αἰπῶι φαρισαῖοι καὶ γραμματεῖς  
 ἀπὸ ἱεροσολύμοις ἐλθόντες. Ἐπιτίθηται  
 ταῖς σου περὶ αἰμαίνεσι τῆς πόλεως σου  
 πρὸς τὸν ἄνθρωπον· οὐ γὰρ ἔστι σοφία τὰ σχίσματα

Codex Basilensis, a "cursive" Mss. dating from about 750 A. D.  
 The oldest cursive.

superseded by printing. The early printed copies were in heavy letters, on large pages, very different from the beautiful and convenient Bibles which every one can have now, and should faithfully use.

The New Testament was very early translated from the Greek into the languages of other peoples who did not have the gospel, and manuscript copies of these are among our very important sources of knowledge about the Word. The most important of these is the Peshito, a Syriac translation, made

ܦܫܝܬܐ ܕܥܘܢܝܢ ܕܩܘܪܕܝܢܐ  
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
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 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

Syriac Bible (Peshito version). Oldest Syriac, dated A. D. 464.

probably about a hundred years after Christ. The Old Latin, the Gothic and the Coptic or Egyptian translations were all made within the next century or so after the Peshito—showing the rapid spread of the gospel and the high value placed on the Scripture.

The total number of manuscripts of the New Testament in Greek now known—not counting the translations at all—is about 3,700; of which about 100 are uncials, and a very large proportion, (probably half) have been discovered during the last half-century. New discoveries are of course possible at any time in the progress of Eastern research. But there is no probability that any such discovery will do more than confirm the best manuscripts now in hand. By an increasing miracle of the ages God has given us his Word, and His future disclosures will doubtless only confirm those of the past, unless in minor detail.

## Selecting the Books to Make up the Bible.

What books belong in the Bible, and what do not? How were those now in the Word selected; and how can we know that they all belong there and that none have been left out? These are very important questions, and are often asked; and volumes have been written in reply. The gist of the facts, however, may be put very briefly as follows:

I. *God, who gave the Bible, led his people to understand what books belonged in it.* This he did by his Spirit, acting largely through natural means, as God generally does in anything. Take the Epistles of Paul, as an illustration of how this was done. In his missionary journeys the Apostle spent some time in each of many places, preaching and talking with the people about Christ. In a number of these enough persons were converted from paganism or Judaism to enable him to found a little church, holding the same doctrines which are held to-day by all Christian churches and found clearly in the New Testament. But these converts were young and inexperienced; their neighbors were all either idolaters or Jews; their knowledge and grasp of Christian doctrine was largely limited to what the Apostle had told them while he could remain in their midst; they had few and perhaps often no Scriptures, unless it be portions of or perhaps the whole Old Testament. Important questions of doctrine, duty, daily life and church management were constantly arising. Nothing was more natural than that St. Paul, hearing in other fields of their need, should write letters of fatherly counsel and instruction to these his spiritual children, and that the Holy Spirit should so guide him in this that many of his letters would have great permanent value for the church of Christ through the ages. This was the case. Such a letter, being sent by a special messenger known to the church addressed, written or signed in the familiar handwriting of the great Apostle (see II Thess. 3:17), and containing other marks of his authorship in its literary style, local allusions and familiar doctrine, the church addressed could not be deceived about it. It would be accepted at once, read in public frequently, acted upon promptly, preserved carefully and probably replied to affec-

tionately; in which case, if need there were, a second epistle would be written; which would be likewise treated by the church if of similar importance. Soon the church nearest this one would learn of the letter from Paul the beloved, and would wish to hear it read, so that a copy would be sent them; while if they had one too, theirs would be sent to the other church. Thus in a few years all the important epistles to churches in a great region would become common property, under the guidance of the Holy Spirit, known and treasured in all; and gradually their acceptance would extend to all the churches in the known world. This is exactly what took place with the Epistles. Not all were thus preserved; for some, perhaps very many, letters were written which were not of sufficient general or permanent importance; and these the Spirit did not, of course, bring into either general use or permanent preservation. In a similar manner the first three Gospels had already obtained general acceptance during about the same period; and likewise the Gospel of John later.

The early churches having this knowledge as to which writings were authentic, and the conviction of the inspired character and permanent importance of most of them being gradually wrought in their consciousness, we see what the only remaining step in settling the make-up of the New Testament must be. No council could possibly vote in a book which was not already in by the operations of the divine Spirit as above outlined. No council could vote out any book which was thus already in. No council has ever attempted to do either of these. All that could be done was simply to declare publicly the results already reached by the Divine method; and this is all that ever has been done by any organization whatever. \* All the stories about men or councils deciding what books they wanted, in the Bible, casting out some and putting in others, etc., are either pure fraud or ignorance, or both com-

\*The Council of Carthage, A. D. 357, first made a formal declaration of the books which were already accepted by the churches, practically the same as we now have them.

"No council ever ventured to introduce an unknown book into any community and say That is Scripture."—Rev. F. H. Foster, formerly Professor of Church History in Oberlin Theological Seminary. [See also note in center of page 103.]

bined. They probably originated with infidels, and have been spread abroad chiefly by those who hated the Bible and would tear the Word of God out from the hearts of men forever. One of the painful facts in this connection is that such untruths have been circulated so widely among the Mormon people, and are so often innocently believed. But the facts are as here stated; as can be ascertained from any Christian scholar or any standard work on such subjects.

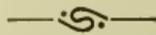
It is worthy of note in this connection that the severe persecutions which were intended to destroy the written Word would inevitably tend sharply to distinguish between the true Scripture and all other writings; as no one would risk his life in persecution to retain anything else. After passing through this fiery ordeal, at least, the church may be supposed to have reached very definite ideas as to what was really Scripture.

The question as to what books belonged in the Old Testament had been settled long before Christ's day; probably by a similar process and guidance. The fact that Christ quotes from so many of them as Scripture is very conclusive proof that they are all the Word of God.

2. *But it is frequently asserted*, especially by Mormon writers, that many books have been omitted on purpose, while some have been lost out; and the Book of Mormon says (1 Nephi xiii:26-29) that "they have taken away from the gospel of the Lamb many parts which are plain and most precious" . . . "that they might blind the eyes of the children of men . . ." It is often said that "the ministers" have done this "taking away:" and yet in the next breath the objector will very likely say that "there are 600 different denominations, each teaching different doctrines and all fighting one another," or something of this kind. But it should be remembered that whatever difference of view has existed (the above statements are the grossest exaggerations) has tended to keep the Word of God free from change. If one denomination had attempted to change the Word, the others which differed from it would instantly have advertised the fact and would thus have prevented it. And

the real truth is that all denominations of Christians are united in believing and upholding the entire Word of God, as it is, and that nothing would raise a greater storm of indignation throughout Christendom than any attempt whatever to alter the Bible. The Word is loved by the Christian world in a way which can hardly be understood by others; and any such statement like the above quotation is preposterously untrue. Not a fragment has knowingly been omitted.

The fact that other books are referred to in the Bible does not imply in the least that they ever were a part of it, any more than the mention of court records in a private letter would make them a part of it. The writings which are mentioned but not included in the Bible are usually public records. The facts already given in the preceding pages show conclusively that neither books or parts of the Bible have been omitted. What sort of a being would God be if he gave a revelation to the world and then permitted wicked men to mutilate it or others to lose it? We challenge any one anywhere to bring one iota of proof to show that even one single sentence has been either taken or lost from the Bible. One is sometimes tempted to fear that such baseless statements were made for the purpose of weakening faith in the Bible, so as to make room for other books of supposed revelation. Rev. 22:18 would in spirit apply fully to any one guilty of such an attempt.



### III. THE MIRACLE OF PRESERVING AND TRANSMITTING THE BIBLE.

No book has had so many enemies, whether human or superhuman, as the Bible. It was given for the purpose of delivering men from evil, and every power of evil has always been against it. Efforts to blot it out of existence, to lessen or destroy esteem for it so that it would be lost out of practical human life, and to so misconstrue it as to destroy or pervert its power, have characterized its whole history, even to our day. Emperors have hurled anathemas and waged persecutions of blood and fire against it. Pagan and infidel have sought so to cov-

er it with calumny as to blot it from the respect of men. Biased, illogical, and sometimes even wilfully false interpreters have made it seem contrary to reason and hence not from the God of truth. Neglect has covered it with dust in the very houses of its friends, until the resulting ignorance has perverted its truth into apparently discrediting errors, although these existed only in the minds of their advocates. Every modern system of priest-craft, and every jangling counterfeit of Christianity, now attempts to fasten itself like a barnacle upon the true Body of Christ, by the statement that "the Bible sustains our teaching." Amid all this awful combination of hostile forces, is it too strong to speak of the preservation of the Word through them all as a miracle of divine power?

#### PERSECUTIONS AGAINST THE WORD.

In several of the early persecutions by Pagan Rome against the Christian church, especial enmity was directed against the wonderful Book which was the evident earthly source of her power then, as now. But in the persecution which raged under the emperor Diocletian, about A. D. 303, this was especially true; and the possession of even a fragment of the sacred writings was sufficient to condemn the individual to death by cruel torture if he would not surrender it. Many Christians thus went to martyrdom; many others gave up their Scripture, and were excluded from Christian fellowship therefor. The number of copies of the sacred Book was of course much reduced by this attempt to destroy at once Christianity and her Book of God. But the effort failed, after deluging the Empire with the blood of its best citizens, and God still preserved His Word among men, held in higher esteem than ever before.

Many natural causes operate against the preservation of any perishable object. Wear from use, injury by accidents, destruction by fire in the burning of homes and libraries, carelessness by ignorant persons, the natural decay of the more perishable classes of manuscripts—such causes are always operating; and they might have destroyed every ancient manuscript of the Bible but for the special care of God. As the precious relics of antiquity

are being discovered one by one, we are impressed anew with the wonderful care which has preserved them to our day.



### The Translation of the Bible.

A Word given to the whole world for its salvation must necessarily be translated, so that people of many different languages can have it, alike. And great souls who have felt its wonder-working power in their own hearts will surely have a yearning to give the good tidings to others, which no difference of language can repress; and some will feel called of God to translate the Bible into other tongues. This is God's method in spiritual things. His blessings are first given to the few who are prepared to receive them. Then He makes them channels of the same blessings to others. And it would be just as reasonable to suppose that God would give an essentially faulty revelation in the first place as to suppose that He would not guard his faithful servants in putting it into different languages, so that they should not make essential error. To suppose otherwise is to deprive the most of the world of having any Revelation whatever; because so few can read the original Greek and Hebrew.

As already stated, the Bible was very early translated into many languages. Other translations were made through the ages as need required. The rise and importance of the English language, and a burning desire for the spread of the gospel among the masses, led Wycliffe in 1380 to issue a translation of the New Testament into English, made from the Latin Vulgate; and in 1525 Tyndale issued the New Testament in English from the original Greek. This was proscribed by the Romish hierarchy and ordered destroyed, but nevertheless did great good. Being forbidden in England, a company of persecuted Christians took refuge in Geneva, Switzerland, and published there the "Geneva" edition in 1560, and succeeded in circulating it largely in England. The circulation of these editions having been used by God to produce the great Reformation in England, and King James having authorized a great commission of learned men to do the work, what is now known as the King James version appeared

in 1611, and from its great excellence soon superseded all others. It was translated from the original Greek, and has continued to be the standard Bible of the English-speaking world until practically the present time. Aside from changes in the meaning of a few English words in the three hundred years since it was made, and a few other points, it remains practically accurate to-day, and no one need hesitate to guide his life by its precepts. But the great increase in the number of copies of the original Greek (as already noted), the change of meaning in a few English words, and some other considerations of accuracy in detail, etc., under the guidance of the Spirit of God, as we believe, led a large company of Christian scholars in England and America to undertake the very laborious task of making a new translation from the originals; and in 1885 what is known as the English Revised Version was issued at Oxford. In 1901 the American part of this committee, after great intervening study, issued what is known as the American Standard edition of this latter work, with some improvements adapting it more closely to the American use of language, etc. This may probably be called the climax, thus far, of rendering the thought of the originals into English; and it is recommended to every reader of these words. The quotations from the Bible in this work are from that edition. If this edition of the Bible cannot be had near at hand, Thomas Nelson & Sons, New York City, will mail a copy about the size of this page for 45 cents; or better styles in proportion.

The most striking fact, perhaps, which will be noted in comparing the King James and the latest translation, will be the fewness of the changes made. Though the number of manuscripts now known is probably three or four times as many as the translators of the 1611 version possessed, and though neither of the three earliest and best copies, (Sinaiticus, Vaticanus and Alexandrinus) had then been discovered at all, the "King James' version was made so correct that not a single important doctrine is changed by the revisions! Indeed, if one is not quite familiar with the older version he will hardly notice any changes at all, without great care. Such

accuracy in 1611, amid all the difficulties suggested, would seem impossible without special Divine aid.

The character of the changes made by the Revisions should perhaps be noted briefly here:

1. Changing English words whose meaning has altered since the translation of 1611 was made. For instance, "let" (see II. Thess. 2-7, etc.) in 1611 meant to "hinder," but now means to "permit"; hence the revision rightly changes it to "restraineth." Likewise "prevent" in various passages (see Ps. 88:13, etc.,) formerly meant and is now given as "come before"; "carriages" (Acts 21:15, etc.,) meant and is changed to "baggage"; and so on.

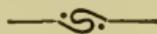
2. Replacing words like "wot," "wist," "hale," etc., which have passed out of use, by their present equivalents; as "know," "drag," etc. (Acts 3:17, Mk. 9:6, Luke 12:58, etc.) "Which" is often replaced by "who" or "that," as more correct modern usage.

3. The progress of Bible study and knowledge of Hebrew and Greek has led to distinctions between the words which refer to the intermediate state of souls between death and the Judgment, as "Sheol" and "Hades," and those meaning the final "hell," which word is often used for both in the earlier version; also between the demons with which people were possessed and the one Devil.

It is perfectly clear to any one who knows the Hebrew or Greek in which the Bible was written, that the utmost possible pains have been taken to carry the thought of the originals over into the English with absolute exactness. Every person who knows more than one language also understands that it is not possible to carry over all the delicate shades of meaning from any language into another; language is not omnipotent. Practical accuracy is all that we expect in other attempts, or should look for in this; and this is enough for any honest soul. The other shades of meaning can be found by students in the original tongues, or by others in the various commentaries and other works for the purpose. It may safely be said that no other book in existence has had the hundredth part of the conscientious, prayerful effort put upon it for an exact translation that has been expended upon the

Bible. No one need hesitate to accept either the common "King James'" version or the Revised as the guide of his life from earth to heaven. It is God's Word in English, in either case; though the latter is a little more accurate, in some points.

The very great harm which may be done by such expressions as that in the Mormon "Articles of Faith," which avers belief in the Bible as the Word of God only "so far as it is translated correctly," is evident. This clearly intimates that the Word of God is *not* translated correctly, and thus implies that it is *not* to be believed fully; and after very wide acquaintance among the Mormon people we find this to be the general attitude towards the Word, though with numbers of exceptions. We have seen that there is absolutely *no* foundation for such an implication; and its effect is to weaken faith in the Bible, and no doubt in many cases to practically destroy it. Instead of doing this, we certainly should guard most carefully and seek by every true means to increase faith in the Word. It is most truly the WORD OF GOD, as we have it in English; and God holds every soul responsible, not only for accepting it as such, but for studying it carefully, keeping in close touch with it, and making it the "man of his counsel" through life! Let us beware of detracting in the least from the true estimate in which it should be held in every soul!



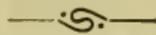
#### IV. THE DUTY AND PRIVILEGE OF USING THE BIBLE.

The whole plan of God in sending his written Word is blocked for us if we do not use it carefully. All the miracle of 3,400 years by which it has come to us is rendered nearly void to such a soul. He gets some good from the Word because he cannot help it, through its influence upon his neighbors and the world, of course; but as an umbrella will keep off most of the rain from his body, so his unwillingness to use the Bible will keep the most of God's blessings through it from his parched and perhaps rebellious soul. There is no substitute for the Word. No other book, no other aid of any kind whatever, can do for the soul what

God gave this Book to do. Even the Holy Spirit is spoken of in the Word as if even He limited himself in his work for men chiefly to communication through this Book; as in Eph. 6:17, "the sword of the Spirit, which is the word of God;" and Heb. 4:12 "For the word of God is living, and active, and sharper than any two-edged sword." Also Rev. 2:16, 17, and 19:15. Hence the man who refuses or even fails to read this Word refuses or fails to receive the chief means through which the Holy Spirit can reach him, and need expect but little if any spiritual blessing from Him. Such a person is grieving the Blessed One, as well as shutting the light out of his own soul, and also from those who might in turn be helped by him. The Bible is the source of practically all the light and truth we have on religious subjects. It brings to man his highest stimulus of intellect and soul, the highest and noblest thoughts, the greatest and purest motives, and spurs him to the very best action of which he is capable. It instructs him in every department of life—home, business, state and church alike; and, more than all else, in the relations of his own soul to God and the future world to which he is hastening. Nowhere else can he find the correct standard of morality; nowhere else will he learn of the power to live up to that standard; and only through embracing these truths will he be likely to care much whether he is moral or not, beyond the requirements of common public decency.

All these blessings and more will come to any soul who faithfully and honestly and prayerfully uses this wonderful Word of God. And no other person can possibly get these things, except in lesser measure and at second hand through those who do get them from the Word. The Bible is thus, under God, at once the foundation and keystone of all that is highest and best in human character and achievement. He who ignores it throws away his best chance for time and eternity. He who despises it despises at once his own future, the welfare of his kind, and the God who made both these and his Revelation. Not only the inspired Psalmist of old, but the great and good of all ages unite in saying "Thy Word is a lamp unto my feet,

and a light unto my path (Ps. 119:105), and that when "men spake from God, being moved by the Holy Spirit" their words are worthy of the most profound attention, and are essential to the welfare of every human soul.

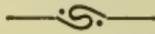


### How to Use the Word of God.

There are many ways to use the Bible, of which some are good, some indifferent, some bad, and some positively wicked. In the last two classes we must place the too-frequent use of the Bible as merely a hunting-ground for seeming proof-texts in support of doctrines clearly opposed to the general teaching of the Word, and the ignorant or malicious twisting of passages for a similar purpose; of which the Bible itself speaks in 2 Peter 3:16,—“Which the ignorant and unsteadfast wrest, as they do also the other Scriptures, unto their own destruction.” Many a soul has been wrecked eternally upon such a twisting of the Word, and many another has ruined itself by so treating the Truth. The greatest religious errors of all time in Christian lands have always been backed by thus wresting the Word of God, till it seemingly taught the very opposite of what every Christian student knew was really in it. Sometimes the remark is made, in either derision or doubt, “O, you can prove anything from the Bible.” Not at all by any *fair, honest* use of it. By twisting its holy statements, yes; just as can be done with any other book of equal size and scope. By fair use, not one error can be proved from the Book of truth; to believe otherwise is to make God a liar. The use which one makes of his Bible, as of everything else which is good, determines whether it shall be a blessing or curse to him. As a bad stomach may make poison out of the best food, so a bad heart or perverted or even uninformed mind may make God’s word seem to teach that which is most poisonous to his whole spiritual nature. The question to which we are now come is of exceeding importance; *How can we be sure to get the truth instead of error from the sacred Word?* Are there rules to guide us safely?

The experience of all the ages during which the Spirit of God has been leading his people into all

truth through the Word answers an emphatic YES!! to both of these questions. The following rules will be found very effective, if properly used:



### I. As to the Spirit in which the Word must be Studied.

(1) *Always use the Bible in the spirit of absolute fairness* and readiness to receive every truth which is found—with determination beforehand to do this as soon as the truth is clearly seen. Sometimes this is very difficult; but it is essential. Prejudice, or unwillingness to receive any message whatever which God may send through the Word, makes it impossible for the reader to get a clear view of the truth which God would present to him; just as looking through a twisted, dirty or colored pane of glass distorts the beauties of nature outside, perhaps even into repulsiveness; thus many a soul has rejected a mighty truth of God in the Word just because he had been saturated with distorting prejudice against it beforehand, which he failed to throw off when he came to study the Message for himself. Many an error is adhered to with a stubborn determination to believe nothing else—a spirit which is really rebellion against God, and is as fatal to any true use of the Bible as to any real growth of soul and grasp of Truth. Such a spirit will reject without real investigation anything which seems contrary to his present beliefs, no matter how much weight of scholarship or piety or Scripture it may carry. Stubbornness draws shutters over the windows of the soul, so that little light can enter. It also drives away the Holy Spirit. Such a course is not only rebellion against God and his Word, but mental and moral suicide as well. If we keep the windows of the soul open towards heaven, God can speak to us through his Word; otherwise his Revelation is largely shut out.

(2) *One must also use the Bible in the spirit of humble prayerfulness*, asking God to help him see and understand the truth which He has placed therein. We have no right to expect Him to give us truth otherwise which we can get from the Word ourselves with proper effort; to pray such a prayer is but to invite Satan to reply, since God will not

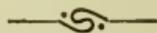
help laziness, and is thus to run the awful risk of having minds misled into fatal error instead of reaching the truth. There is no test of what is true or false like the Word of the God of Truth, properly studied, with a clear mind and with the Spirit's aid. But we do need such aid; in keeping the mind clear, in helping one to find all the various phases of the truth so as to have a full, rounded view of it, in preserving from the blinding, distorting influences of the Evil One, in keeping one persistent and fair in seeking to know His will, and in every other way which may be necessary in order to get at the real message of God to the individual's soul. He who thinks to get the truth in a spirit of self-sufficiency will find his pride used of the Evil One to lead him blindly into error, where prayerful humility would have revealed glorious truth. The Holy Spirit is promised to guide God's true, saved children "into all the truth" (John 16:13); and He will surely open the way if we are ready faithfully to follow His leading.

(3) *We must use the Bible with absolute honesty.* We must not dodge the truth when it hits our own beliefs or practices, no matter how severely. Rather let us welcome its hardest blows, and instantly take sides with God against the errors He has thus shown us. Since no one is perfect, Bible study which does not show a person at least some errors in his belief or life is not likely to be true study, but is at fault in some way. We must be absolutely seekers after the truth of God, for the very purpose of putting it in practice.

Nor must we study the Bible for the mere purpose of finding proof-texts for a doctrine, except as we shall find the whole Scriptures supporting that view. Still less can any one knowingly twist its passages to make them seem to prove his point. This is absolute, unquestionable, wicked falsification, in one of the worst forms which it can possibly take.

(4) *We must use it in a broad instead of a narrow spirit.* All the truth is not in any one man's mind; there is plenty more for everybody. Especially is it true that persons who have not had opportunities for investigating more than one view

of a given subject, and who know that the honest, Christian people of the world in general hold a different view, should be very careful to maintain this breadth of feeling and study. Otherwise prejudice will be blinding them to real truth and keeping them in error. It is not for the interest of any soul to hold to any error, no matter how strongly he may have been trained to believe it. If millions of people, the equal of others, to say the least, in scholarship, ability, piety and everything else which enables one to judge of truth, hold to a certain belief as clearly taught in the Bible and reason, the probabilities are a thousand to one that their view is the real truth of the Word. If the same view has been held for hundreds or thousands of years, by people in all conditions and circumstances which are helpful in determining the truth, the probability that their view is the right one passes almost beyond the possibility of doubt. This is the case with all the fundamentals of Christian truth. The chief views set forth in this booklet are those which have thus stood the test of time and experience and the most intense and scholarly study of the Bible among God's children. If one finds himself at variance with such views, he should remember that the probabilities are exceedingly strong that he has himself not yet found the real truth upon these points, however sincerely he may hold his present views. With broad, humble and prayerful spirit he should most carefully investigate the whole subject. God himself will never force a soul to see the truth in his Word. If he is open-hearted, and will investigate honestly and earnestly, he will find all essential truth in time; but there is little light for the man who keeps his eyes shut.



## II. As to the Methods Necessary in Using the Word.

(I) READ IT DAILY. Nine-tenths of the troubles people have with the Bible arise from their actual ignorance of the Word itself. A thorough knowledge of this wonderful book enables it to explain itself remarkably, if the reader has reasonable common-sense and education. One cannot get into the atmosphere of the Bible, so that he really catches its spirit and meaning, unless he makes it his com-

panion day by day. David said in Ps. 119.97, "Oh, how love I thy law! It is my meditation all the day." Intimate acquaintance is necessary before we can understand a friend or a school-book; how much more the mighty Word of God! Yet many who have hardly even dabbled in it presume to think that they understand the deepest things of God, and to try to instruct others. A boy who should expect to understand his arithmetic by dabbling in it a little once a week or month would not be permitted even to stay in school. If after a few months of such make-believe "study" he should begin to suggest improvements in the text-books, he would closely resemble most critics of the Bible. He who gets at the thought of the Word closely and thoroughly in the spirit already noted, will find that, instead of being a book full of difficulties, the words of the old hymn by the poet Cowper about it are wonderfully and sweetly true:

The Spirit breathes upon the Word,  
 And brings the truth to sight;  
 Precepts and promises afford  
 A sanctifying light.  
 A glory gilds the sacred page  
 Majestic, like the sun;  
 It gives a light to every age,  
 It gives, but borrows none.

Every human being needs this aid every day of life, in some form or other. The soul needs food as well as the body; and the Truth of God in the Word is his chief supply, together with personal communion with God in prayer. Christ said, "I am the Bread of life." (John 6:35, 47, 48.) The soul that studies the life and words of the blessed Master in the Word, with the true spirit of absolute surrender and love to Him, will find himself growing into relations with Christ which will enable Him to dwell in the student's soul, and to be more of strength and life to him than ever food was to his body. The very heart of real Christianity is here—not in any mere outward deeds, but in securing this inner life. Christ came, not merely to show us certain facts or doctrines composing an outward form of religion or of religiousness. He came to create true spiritual life within. The genuine religion is this inner life, not the mere outward form or deeds. These will follow if the life be within;

but Christ alone can create that, or sustain it, through the Word. And daily food from Him, through reading at least some of the Word every day and communion in prayer, are necessary to keeping this life at its proper state.

People often object to this, saying, "I have not time to read the Bible every day." But it does not seem probable to the writer that one soul will dare to make that excuse to God in the Day of Judgment. He has given us twenty-four hours in every day, chiefly for the purpose of getting ready for the life beyond; and any well person can get at least some chance to read his Word every day, if he will. Is there time for everything else, and none to read that blessed Letter which he has given by one miracle of grace and has preserved by another for these 3,400 years? If the husband absent from home should not read the good wife's loving letters, on whatever plea short of incapacitating illness, how justly grieved would she feel? And is God less jealous of the love and respect due to Him, the "High and lofty One that inhabiteth eternity," (Isa. 57:15) and is he not very jealous also for the welfare of our souls, to which his Book is necessary? The writer has heard of the busy housewife bracing her Testament up at the back of her kitchen table to catch a verse now and then as she washed her dishes or made the bread. He knows a devoted missionary who was converted while working on a farm; getting up at perhaps four in the morning and working till nine at night, with no time his own between. So he carried a little Testament in his hip pocket, and as he walked behind the plow would hold it on the plow-handle so as to catch a verse now and then. His circumstances were very unfortunate for Christian growth and life; but by thus feeding on the Word and on Christ he grew in grace, and has now for years been a faithful worker in saving other souls. Many a Christian has dwindled into ineffectiveness instead of growing into a strong character, just because he neglected the daily use of the Word. Hence, on whatever other plan we may study the Bible, let the fact of its daily use be settled at once beyond recall. Even ten minutes at some regular time, settled so that it will

not be forgotten, will be vastly better than nothing. Reader, will you not decide to do this, by the help of God?

(2) READ IT DEVOTIONALLY. The greatest purpose of God in giving us his Word is to draw us nearer Himself. No one who reads in a merely intellectual or argumentative way will secure this result. A Bible which is chiefly a hunting-ground for proof-texts will yield little spiritual food or blessing; that is not what the hunter is looking for. He may accumulate a whole armory of text weapons, twisted or otherwise, with which to defend his pet theory; but he may also kill his own soul of starvation amongst them. The very verses which he uses as weapons might be the richest and sweetest spiritual food, if he would let them be so; but no, his quest is for weapons, not for soul-food. And so his spiritual life dwindles and perhaps dies in his very armory.

How differently the Psalmist used the small portion of the Word which he possessed! He says in the 119th Psalm,

O, how love I thy law! It is my meditation all the day—(verse 97.)

How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

Through thy precepts I get understanding; therefore I hate every false way.

Thy word is a lamp unto my feet, and light unto my path.  
(verses 103-105, etc.)

Such God's true, spiritually-minded children have always found the Bible to be, if they used it properly.

As to method in the devotional reading of the Word, one should seek to get at the real, inner meaning of each sentence; to grasp each spiritual truth, thinking it out as clearly as he can and applying it to himself faithfully. He should read with the earnest desire that God would give him something for his soul, and with grateful love to Him for the Word. Reading must be done slowly enough to let it make its due impression; mere skimming over the surface cannot bless the soul with the truth which lies beneath; the cream of the Word generally lies near the bottom. Often it is a great blessing to take a chapter and read till one finds a verse or more which seems just to fit into his present need; then stop and think—turn it over and over so as to get all the thought and blessing which it has to convey at that time by the Spirit; then have a season

of prayer all alone with God, or read on to another like passage if that seems best. Even that same verse, if taken up another day, will perhaps yield more sweets of truth and life; the Bible is the most wonderful book in the world in this respect. And years afterwards it may have still another message of good—the same verse, but in a new light from experience and the Spirit. The person who keeps up this habit of devotional reading in the Bible is the one who finds it most precious, and who will grow in grace the most rapidly and thoroughly.

(3) READ IT BROADLY—THE WHOLE WORD. Especially, one should not take a little of the Bible here or there on a subject and treat it as if it was the whole of the teaching on that subject. The selected passages further on in this booklet will be a great aid to this thorough study. And the meaning of most passages in any volume depends largely on the general thought which is being expressed in the whole chapter or book, and especially in the portions near the one in hand—such neighboring passages being called the “context.” Thus under this head of studying broadly the most important suggestion, which should always be borne in mind, is that one should

(a) *Study the Bible by context.* This means studying not only the particular verse which one may have before him, but those near by or elsewhere which throw light upon it. Sometimes one needs to read a whole chapter, or even more, to get the line of thought affecting the meaning of the one verse. Often the reader should look up the marginal references to similar passages elsewhere in the Word—and will find it of greatest interest to do so.\* The utmost mischief is sometimes done by disregarding this most important,

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\**How to use Marginal References.* In a reference Bible one will notice very small letters before certain words as he reads; and in the margin (either at the edge or in the center of the page) the same letters will be found, each about opposite to the corresponding ones in the large type reading. Following these marginal letters references will be found, giving chapter and verse of other places in the Bible where about the same point is spoken of; and when these other passages are found there will sometimes be still other references from them, so that by following these out a large number of passages on similar subjects may be discovered. This is one of the most profitable ways to find out what the Bible really teaches. Reference Bibles may be had in plain bindings for about fifty cents at many stores; or in better bindings up to several dollars.

simple rule of studying the context. To illustrate: in I. Corinthians 8: if we should take all but the first two words of verse 5, without reference to the verse before or after, or to the teaching of all the rest of the Bible on the same point, we might perhaps honestly understand it as teaching that there are many true Gods. But when we read the verse before, we find Paul giving the most definite and emphatic statement possible to the contrary of this supposed teaching of verse 5, in the statement that "THERE IS NO GOD BUT ONE;" and in the very next verse following the fifth he states that to the Christians to whom he wrote and whom he had formerly instructed in the Christian faith, there was only one God. Then as we read the verses beginning the chapter we see that Paul is talking about the worship of the idols of which that pagan city was full, and it becomes as clear as possible that St. Paul in verse 5 *refers entirely to these false gods, or idols*, including the sun and stars which they also worshipped, and to their human rulers. If then we examine the teaching of the rest of the Bible about God, we find it most emphatic throughout in declaring that there is ONLY ONE GOD in the whole universe. Thus verse 5 is seen to be only a *part of the teaching that there is only one God*, instead of the opposite. Thus in many cases. The use of a single verse, without its context or the rest of the Bible, may lead us into the grossest and most harmful errors. Almost every false doctrine ever held in Christian lands has either begun or has been supported by just such false and entirely unjust use of the Word, making God teach just the *opposite* of what He really does teach in the Bible. The chief safety against such mistakes lies in thus getting all the light possible on every passage regarded as important. This leads us to another consideration:

(b) *Study it by subject.* This is one of the most helpful ways of using the Bible, and also one of the most interesting. It is the only way in which one can get the whole truth on any subject from the Book. In doing it some helps to study are almost indispensable; if possible such as give the chief passages on each important subject printed out together in full. There are several very good helps of this class, which are described under the topic of "Helps in Using the Bible," on page 47. But if one cannot secure anything but a

reference Bible, its careful use as already described in the foot-note will be of intense interest and great value. These Bibles can be had at many book stores, very cheap if desired, or in expensive bindings. Pages 47 to 86 this booklet will also be found to contain the most helpful and important texts on the subjects which are deemed of greatest importance in this connection. The careful and prayerful study of these passages with their context in the Bible, is most earnestly recommended.

This study by subjects, properly followed up, will give a competent person knowledge of all the great teachings of the Bible. Perhaps the best way is to take up some subject which may occur in daily conversation or reading and study it through; and then take another. It would be a good practice to note down the results in a book kept for the purpose.

(c) *Study by Books.* Taking up a single book of the Bible and reading it through as if it were a story—if possible at one sitting—is sometimes a very helpful and interesting way to do. It enables one to catch the spirit and thought of the book as a whole, as no other method is likely to do. Detailed study of it may well follow, using such helps as may be at hand.

(d) *How to Get the Meaning of Difficult Passages.*

Any book dealing thoroughly with deep subjects will naturally have passages difficult to understand. Some rules may be helpful in understanding the difficult passages of the Bible.

(a) Be sure that the meaning of the important words is correctly in mind. Many a difficulty arises here. Often a dictionary will settle a difficulty. It is also well to compare the use of words in other passages of the Bible, by means of the references.

(b) Remember that God never contradicts Himself, or says things which are not reasonable; and that thus any difficulty must really be in the reader himself; and that prayerful and wise study and inquiry to find out God's real meaning is all that is necessary.

(c) Remember that the Bible often speaks in imagery or figure rather than in bald statements of fact, such as are common with us. It was first addressed to Oriental people, who usually speak in a figurative rather than a literal style. Hence many of its passages were meant to be taken as *illustrations* of a truth

rather than literal statements of the truth itself. People often speak of "taking the Bible just as it reads," meaning literally, and implying that any other way of using it is twisting it for a purpose. This position may be itself the worst kind of misuse of the Word. Nearly all spiritual things must be presented by material figures. Sometimes it is difficult to tell whether a passage is literal or illustrative. There is no set rule to decide by; but broad common-sense, with God's blessing and a wide view of the facts, will be quite likely to set one right. A few suggestions may be helpful, however.

*Definite, point-blank statements*, in harmony with the general teaching of the Word, *must be taken literally*. The great bulk of the Bible at least approaches this character; as its historical statements, the teachings of Christ aside from His parables, the most of the doctrinal teachings of Paul, etc. For instance, when our Savior says that "God is a Spirit," (John 4:24) there is absolutely no escape from this as a literal statement of fact as to the real, essential nature of God, to the entire exclusion of all material conceptions of Him as having a body, etc. There are no limitations, either in Scripture or reason, which can be considered as applying to this statement. We must take it literally. On the contrary, when the Scripture speaks of God in Heb. 12:29 as a "consuming fire," we know that fire is not a *nature*, hence this must be a figurative expression for some awful characteristic of God; and the preceding verse and other references (as Deut. 4:24) show that it is an illustrative statement of God's *just wrath against sin*. These examples may serve to show how we should study every other passage about which any question may arise. If we should find a passage in any other book besides the Bible of which the meaning was not clear, any sensible person would try to find from the other statements of the book what must be meant in this. If we give the Word of God the same fair treatment, its difficulties will largely vanish. The proper study of text and context and a fair view of the facts connected will settle almost any difficulty, with God's help.

In studying about any truth one should first find the most *definite*, positive statements about it, which sum up the whole teaching; let these become the fixed, settled facts, treated as beyond question. Then take up the

less definite passages, and then the difficult ones, if such there are. Remember that these last must be really other statements of the same truth, since God cannot contradict Himself; and sooner or later the true interpretation will appear. A good commentary will frequently throw much light on obscure passages. But the greatest thing is to remember that *the plain passages must interpret the difficult ones*, not these the plain ones; and that we *must not* first assume a meaning for the obscure verse and then try to make the plain ones agree with this assumption. To do this is to violate every principle of correct interpretation, and to open up endless and terrible chances of error. If a passage does not become clear by using the correct principles here laid down, the student should lay it aside and wait. It may not be God's time for him to know that yet; or, perhaps, he has not reached that point in his own development where he can understand it. And let no one be misled by persons who bring seemingly clear interpretations which are in violation of these principles. Such are *always false*, and always involve us in inextricable difficulties otherwise. God is TRUE, and His truth will vindicate itself in His Own time, *if we hold to true principles and keep on studying the Word.*

But none the less true is it that

*Figurative passages should be taken figuratively*—as word-illustrations of the fact or truth rather than literal statements of it. For instance, when we say "The sun rises," or "the sun sets," everybody knows that the sun does not do either, and that what we mean is that it apparently does so, because the earth has revolved so as to cause that appearance. When the Bible speaks of the same thing it is to be taken likewise, though the statements may seem as literal as possible. This leads to a very important principle in understanding the Word; that *the Bible speaks after the manner of the men to whom it was first addressed*. Otherwise it could not have been understood or appreciated by them, and would not have been preserved and handed down to us at all. Hence we see the need of some understanding of how men thought and talked in Bible times, that we may know the sense in which God meant us to take his Word. When Christ is spoken of as the "Sun of righteousness" who should "arise with healing in his wings," (Mal. 4:2 with references) for instance, the

thought is not that he was to be a literal sun which should rise up in the sky with wings like a bird, containing healing medicine or influence. Taken literally it could mean *only* this; and all manner of false doctrines would be implied in it. It would really make the whole mission and character of our Lord physical instead of chiefly spiritual, and would thus leave the million-fold greater soul-needs of man still unsupplied, and humanity still hopelessly on the road to perdition. The passage must be interpreted as figurative, and then the difficulty is removed. So of the passages in which God is spoken of as a *sun*, a *shield* (Ps. 84:11, etc.), a *shepherd* (Ps. 80:1, 23-1) a *house*, (Ps. 91:9,) a *cave*, (Ps. 71:3), a *rock*, (Ps. 62:6,7), a *tower* (Ps. 62:6), a *bird*, (Ps.91:4), and others. Although such passages are worded as if they stated a naked fact. the thoughtful reader at once recognizes that they are figures of speech, or *comparisons* of God to these things in some aspects of his work for us, to help us understand from natural things what he is to us in spiritual ones. The real thought may be made clear in many passages by thinking the word "as" in before the descriptive noun— *as* a shield, for protection, etc. To take any such figurative statement literally leads into a maze of absurd falsities, and will make the Bible a mass of contradictions.

How then can we tell what is figurative and what literal in the Bible? If one will follow the rules already laid down he will not be likely to go far astray. And perhaps this general rule will be helpful in addition:

*Definite statements which harmonize with the Bible as a whole must be taken literally; those which do not so harmonize must be taken as figurative or illustrative statements. Test passages by this rule.*



## V. WHY SHOULD WE BELIEVE THE BIBLE TO BE THE WORD OF GOD.

The world is full of books. The bad and the indifferent are of course not from God; their very character rules them out of our question. No book which does not average far above ordinary human ones can be conceived of as having more than a human source. Of all earth's millions of books only a very few even claim to

be more than human, or even to give teachings which did not originate with man. Some human books may of course in part approach nearly to the level of the Divine one, and some portions of the Bible may seem less supernatural than others. But each book must be judged upon its merits and evidence as a whole; and if not thus shown to be from God it must be rejected, so far as any claim to be a revelation is concerned. What then are the principles which should guide us in this very important matter? To answer fully would of course require a volume; but we can give a few points briefly:

The reasons may be divided into two classes; the *external*, comprising the facts outside of the Bible itself, and the *internal*, including those facts within the Word which show its divine origin and character.

(I.) THE EXTERNAL EVIDENCES PROVING THAT THE BIBLE IS FROM GOD.

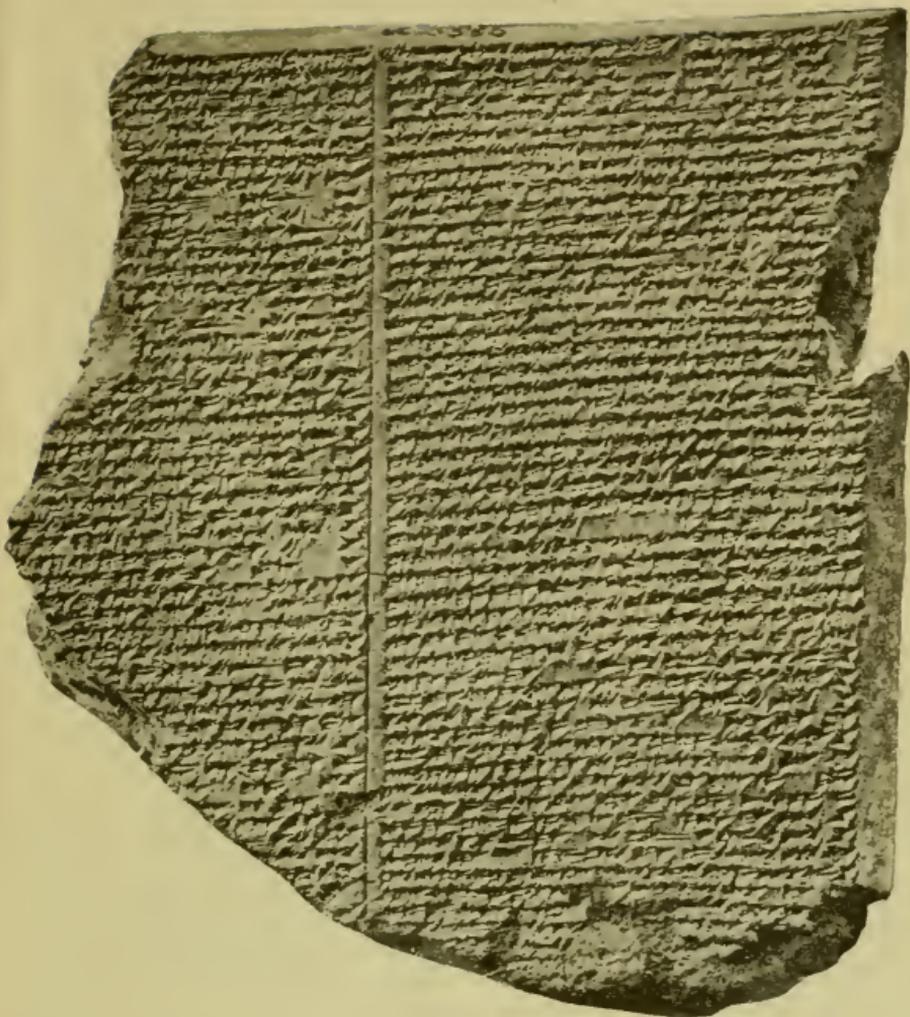
*Its history of 3,400 years, showing its miraculous origin and preservation.* Much of this has already been given, in chapters I., II. and III. of this booklet; the rest can be found in larger works devoted to the subject.

*Geology and Creation.* The Biblical record of Creation in Genesis is very largely confirmed by geology and astronomy. Nearly all the "days" or periods given are thus confirmed, if not all; as are other points. Such agreement proves not only that the Bible account is true, but that its truth must have come from a supernatural source, as geology was unknown when it was written.\*

*The account of the Flood as given in Genesis, (chap. 6:12 and on) is confirmed by fragmentary records of other nations* referring to such a calamity; The Chaldean account is the most notable of these, and is recorded on clay tablets, of one of which the following is a cut. Other tablets also give confirmatory accounts of the Creation.

These tablets give many details which the Bible reader will recognize at once, and they form a remarkable though fragmentary confirmatory evidence of the truth of the Bible. (See "*Chaldean Account of Genesis.*")

\*Prof. A. Guyot's volume, "Creation," places the Biblical and scientific accounts side by side, though in the opinion of some emphasizing the agreement rather too strongly in detail.



One of the tablets giving an account of the Flood, discovered by digging in the ruins of Nineveh. The Tel-el-Amarna tablets have the same kind of writing.

*Historical and geographical allusions in the Bible.* A writer dealing with a country where he has never lived is always likely to make mistakes in stating various details about the land, people, customs, history, etc. The Bible is full of opportunities for such mistakes, but not one has ever been proved against it. Infidel writers before Bible lands were well known, used to assert that there were such errors; but the progress of Biblical research has proven the Scriptural record correct in every case, and is constantly adding new confirmations and illuminations of the divine narrative.

*Archaeological research.* The science of archaeology, or investigations of ancient peoples and history, largely made by digging out ruins of old cities, etc., has brought a vast multitude of proofs of the

Bible to light in the past few decades. The Chaldean tablets already mentioned belong to this class, of course; but a very few others may be specified here:

(a) *Confirmations of the Bible account of the Hebrew sojourn in Egypt, etc.*

The excavations at "Tel-el-Amarna" and other places in Egypt have given a wealth of material in proof of the Bible account of the story of Joseph and the Hebrews in Egypt, the Exodus, etc. This place was the royal city, and the discoveries are remains of the royal libraries and records, which are inscribed on clay cylinders and tablets in great numbers. Letters from Babylon, accounts of officers, etc., give many facts confirmatory of the Scripture history and form a fascinating chapter in modern research. Discoveries on monuments, in tombs, and even papyrus fragments which have lain buried in

Hieroglyphic and Demotic script from the Rosetta Stone.



Mummy of Ramesis II, the Pharaoh of the Oppression in Egypt. About 1500 B. C.

Portion from center of "Rosetta Stone," showing both kinds of Egyptian writing. Hieroglyphic at the top; demotic in center; Greek at the bottom.

Ἰ Π Α Ρ Α Μ Β Ο Ν Τ Ο Σ Τ Η Β Α Σ Ι Λ Ε Ι Α Η Η Π Α Ρ Α Τ Ο Υ Π Α Τ Ρ Ο Σ Κ Υ Ρ Ι Ο Υ Β Α Σ Ι  
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Η Μ Α Τ Ε Ρ Ε Ι Κ Ε Μ Ε Ξ Τ Α Ι Α Ρ Ρ Υ Ρ Η Α Ε Τ Ε Ξ Η Α Ψ Τ Ο Α Ε Π Ρ Ο Θ Ο Ο Υ Ε Ρ Α Ι Ο Α Π Α Ν Δ Ε Ι

the dry sand of that land for nearly 2,000 years, have thus many times borne their mute testimony to the truth of the sacred narrative in the Bible. From his tomb the very mummified body of the Pharaoh of the Exodus has been recovered, and now lies in a glass case in the royal museum at Cairo, Egypt.

(b) *Researches in Babylonia, etc.*

As in Egypt, so in the region of Babylon, records were kept on clay cylinders, or tablets, inscribed when soft and generally baked into bricks afterwards. Multitudes of these have been dug from ruins at great expense, (about 23,000 from Nippur [Babylon] alone) bringing to our knowledge many facts explanatory of and confirming the Bible narrative. As in Egypt, they contain names of places and kings mentioned in the Word; dates and events are mentioned which confirm the sacred accounts. The Black Obelisk and the Moab-



Panel from the Black Obelisk of Shalmaneser, dating from about 840 B. C. This panel represents "Jehu, Son of Omri," King of Israel, paying tribute.

ite Stone are monuments which give confirmatory records, dating back to about 850 B. C., the days of Shalmaneser and Mesha, some of which are mentioned in the Bible.

(c) *The character of the early manuscripts of the Bible* shows beyond question the extreme age of the Word; the differences in style of writing and material used show that these were written by various men at different very early periods and places, without collusion to make a fraud.\*

\* The most admirable small work on this subject known to the writer is that by Rev. H. L. Hastings, entitled *Who Made the New Testament?* which may be had at the Scriptural Tract Repository, Tremont St., Boston, for five cents. A great variety of most telling presentations of fact along lines calculated to meet infidel positions is also published by the same institution. Send to them for catalogue.

## 2. SOME INTERNAL EVIDENCES OF THE TRUTH OF THE BIBLE.

While the external evidences of the truth of the Bible are strong enough to convince any candid mind, those which come from the inner facts about this wonderful Book are even stronger. A few of these are as follows:

(a) *The general character of the Bible in respect to the simple majesty and sublimity of its thought, style and teachings* places it in advance of any other book in existence. As examples, note the account of Creation in Gen. 1; the conception of the true Jehovah in contrast with idol gods in Isa. 40:12 to end, Isa. 45. and Ps. 139; the teachings of Christ in the Sermon on the Mount, Matt. 5 to 7, and in his last hours with his disciples before the Crucifixion, John 13 to 17; Paul's wonderful theological discourses in Romans 1 to 8, 12 to 14, I Cor. 15, etc.; the inner life of Christ as portrayed by John, and the wonderful visions of Revelation; with other passages almost beyond number throughout the Wonderful Book. Its historical portions are actual accounts of events instead of inventions, as proven by the facts of which the merest glimpse has already been given. Its didactic portions contain teachings utterly impossible for unaided man to imagine before, unapproached by any other book whatever, and proven true to the needs of man by from 1,900 to 3,400 years of actual, working test in the lives of God's children from Moses down to the present. Its poetical books are unapproached by earth's greatest authors, not excepting even Milton, whose sublimest conceptions were borrowed from the sacred Book, as have been those of others of the greatest human poets. Its code of morals in the Ten Commandments and teachings of Christ have been at once the wonder of every age which has known it, the basis of every civil code in Christendom, and the despair of any who would cavil against or supersede it. Earth's greatest jurists and statesmen have spoken loudest in its praise, and the greatest infidel objectors to the Word stand silent before it or break forth into praise of this perfect law. Of its prophecies, so many have been strikingly fulfilled as to place their divine origin beyond question and make the fulfillment of the others only a question of time. Surely such a book as this can be none other than the Book of God, as it claims to be!

(b) *It contains multitudes of actual revelations of truth and future events*—a fact which is not true of any other book. Nothing which is already known can be considered a “revelation;” it must be something new, at least to the person or people in question. Supernatural aid might of course be given in searching out, selecting and properly recording known facts of history, etc., for the Divine purposes in the Book; or God could put Moses, for instance, in direct and instantaneous possession of all the facts of the Creation. No man witnessed those stupendous events; hence the wonderful account we have in Genesis must have been given to some one from God—a revelation—at the first; and the other and later accounts which we have mentioned must be corrupted traditions of this early revelation. Probably not one man on earth would of himself have written the marvelously impressive first four words of it alone, “IN THE BEGINNING GOD;” but it was the only fit beginning of a book intended in part to sweep polytheistic idolatry from the world which it was ruining, and so the One God put Himself at the beginning of His Revelation of Himself. No one would have ventured the prophecy of Christ, in Gen. 3:15; but God gave it to Moses as the first step in preparing the way for the Savior who was to come. No mere man ever wrote the majestic though partial revelations of God and his dealings with men in Job; no man could have given the Psalms of David, the Proverbs of Solomon, or a single one of the prophecies of Isaiah, Jeremiah or others. Still less could any mere man have opened the windows of heaven and revealed the wonderful truths of the Sermon on the Mount, at which the greatest Rabbis marvelled and before which all the world has continued to stand in reverence. They were a direct revelation from God to man; before unknown and for the most part unapproached in human thought. So were the marvellous unfoldings of Divinity in the Perfect Character of earth, our blessed Savior. Himself being the Revelation of God, before He came no man, even in the sublimest flights of imagination, could have conceived such a Perfect Character as He. And still less could any one put his own imaginings into real, consecutive and consistent form such as is seen in the life-portrait of Him in the Gospels. Either He lived and died as there related, or some man invented

that marvellous Character with all His sayings and works, related them in all the variety of individuality and coloring as given in the four gospels, and deduced from them the record of doctrine and deed found in the Acts and Epistles; and likewise invented all the evidences following in the changed lives and ideas of men, which we find from that point onward, making a continuous chain of fact from then down 1,900 years. Likewise he must have been able to blot out the whole Jewish economy at the time of Christ and the Apostles without any cause; for it certainly was in existence before then and ceased soon after. Then he must himself have passed into oblivion, totally unknown, leaving not a trace! Such a thing is totally unthinkable; preposterous; ten times as much of a tax on belief as the real facts related in the Word. If we knew nothing of a Christ at all, and knew the facts of secular and Christian history which have come into being since, as President Fairchild used to say, *we should be compelled to place such a being at that point in order to account for what we absolutely know as facts even of secular history!* There is no reason for not accepting the Scripture account of Him as we have it. There is every reason for accepting it. The only reasonable explanation for Him as He thus appears in history is that given by Himself, I CAME FORTH FROM THE FATHER." (John 16:27, 17:8, etc.) And as He gave His divine authority to the Old Testament Scriptures by referring to twenty-one of their books in His recorded talks, as God's Word, while His own life and teachings and their results compose the New Testament, if He is true the whole Bible must be truly a revelation from God. Christ is Himself the crowning proof of the Divine Word.

(c) *The wonderful matching of truth to truth* in different parts of the Bible, though written by about forty different men and during about 1,600 years of time, proves a supervision which cannot have been less than Divine. Take the doctrine of the oneness and eternity and spirituality of God, for instance, which is announced in the first four words of Genesis, "In the beginning God." No pagan nation of Moses' time believed that, nor ever has since; even many of the Hebrews were then only being brought out of the opposite conception of God, and they were continually

falling back from this idea into the plural and materialistic conceptions of Him which were held by the heathen around them. Yet this wonderful Book starts out with it, makes it prominent and emphatic, and every single writer in the whole Book holds the same, in spite of pagan surroundings and differences of time and locality. The Old Testament might almost be called a history of God's efforts to rid his people of the pagan doctrine of many gods, who were male and female, had fleshly bodies and family relations in the other world, and sent their children back to this to materialize and propagate. Likewise the Bible ideas of woman, marriage, the home, childhood, government, the future life, and of right and wrong in general, are essentially the same all through, and essentially *different* from those of the pagan nations around God's chosen people, as a rule. Whence came these strange new truths, if the Bible is not from God; whence this strange unity of differing and separated men in views unknown outside of this one people, and imperfectly known by them? When Frederick the Great asked one of his learned men for a proof of the truth of the Bible, in four words, he replied, "The Jews, your majesty"—the people made so separate by these teachings for generations that they still continue like themselves alone—preserved for that purpose, too, it may be.

(d) *The unapproached purity of morals in the Bible* is a strong proof of its divine origin. The pagan conceptions of their gods have generally been similar to those outlined above—human beings grown large, with sins and frailties still a part of their nature. The very worship of some of them, as of Bacchus the god of drink and of Venus the goddess of sex, even prescribed the grossest immorality as a part of their worship! Nearly every pagan system has similar ideas, in some degree. The images sometimes seen in India are revolting to Christian sense, and the writer has seen actual idols of this day from Africa which were hideous in their viciousness. In fact almost every false religion, in leaving the true idea of God (Rom. 1:21-23), has made the sex idea its real center, with more or less immorality as an unavoidable result. And the same is true of the other sinful qualities in these idols. Whatever a people worships it will invariably imitate; their idea of God is their strongest elevating or degrading

force, as the case may be. Contrast now the Bible idea of the true GOD with these false pagan conceptions. Even the very angels in heaven are described as covering their faces and falling down before Him and crying, "Holy, holy, holy, is Jehovah of hosts; the whole earth is full of his glory!" (Isa. 6:1-7; see Rev. 4:8.) There is not one taint of sin in His blessed Being. From unnumbered ages of eternity He has been the Perfectly Holy One. His throne is represented as white, His angels and saints clothed in white, Himself "dwelling in light unapproachable"—all symbols of absolute purity. The merely human idea of gods is always groveling and base. Whence came this idea of perfect purity as existing in God and to be the object of our life-struggle, if not from God Himself?

Likewise the chiefest pagan nations of antiquity debased woman into an object of lust, to be married, bought and sold, or kept, at will; the Bible makes her man's beloved companion, and says "they twain," (not "they twenty") shall be one flesh in holy wedlock. Paganism legalized the killing of unwelcome babes by throwing them out on the rocks or into the street, and the father could slay even his grown-up son or daughter or sell them into slavery or vice. The Bible, on the contrary, limits even parental authority, and says to all "Thou shalt not kill," and teaches that even inherited slaves are to be treated as Christian brothers in the Lord. Paganism has required drunkenness as worship; the Bible condemns the use of intoxicants. Paganism bred tyranny in government; the Bible teaches patriotic loyalty, but limits the powers of government by the welfare of the governed and the law of God. (Rom 13:1-7.) Paganism idolized wealth and used it with shameless extravagance; the Bible teaches most careful stewardship of all we have, as belonging really to God instead of to us. Thus through the whole range of human relations and activities runs a complete contrast between the teaching of the Bible and the practice of paganism. Outside of the Book of God the moral standard is that of chaotic selfishness; in the Word it is holy, just and good. Only God could have made it so.

(e.) *The devotional value of the Word* is an im-

portant fact. God made the human soul, with all its need of spiritual nourishment. It is the experience of his children everywhere and in all ages that this wonderful Word supplies this need thoroughly, in connection with prayer. Some other books are useful also, but their thought is almost always based on the Bible, if not taken directly from it. The need in the soul and the supply in the Word must have come from the same source.



## VI. WHY WE SHOULD NOT BELIEVE THAT ANY OTHER BOOK IS FROM GOD

The mere claim that a book is from God should never be enough to cause any one to accept it as such. Nor are those to whom it is first brought compelled to prove that it is not from God. The new must always prove itself, as the condition of acceptance; and in such an important matter the proof must be of the most convincing kind. Otherwise any plausible book, even if from Satan himself, would have to be accepted as from God. There is no safety in any other position whatsoever.

There are perhaps six other books and sets of writings besides the Bible which, in some sense, take the place to their adherents which the Bible does to the Christian; the works of Confucius to Chinese, the Zend-Avesta to the Persians, the books of the Hindoos and Buddhists to those classes in India, the Koran to the Mohammedans, and the Book of Mormon, Doctrine and Covenants and Pearl of Great Price among the Mormon people. These words will be read by many who believe in the last-named books as from God. The writer finds himself entirely unable to accept these any more than the others named, for good and sufficient reasons. As our whole religious life depends on what we accept as the voice of God to us, and many of the teachings of the Mormon books are contrary to those of the real Word of which we have been studying, he feels it his duty to speak briefly and kindly about this part of our subject, yet plainly, as upon all its other phases. He trusts that all will give this the same careful consideration as the balance of this booklet, judging for their own sakes

most carefully of what is to be said. The simple truth is what each one should seek, no matter if it does sometimes require changes in previous views.

As to external evidence for any of these six classes of books, careful study will reveal the fact that not one of them has any such reason, in any direction, either in kind or amount, for being considered a sacred book, as has the Bible. Indeed, the works of Confucius do not even teach the existence of a God, and cannot therefore be from Him in their own estimation. They are a sort of moral philosophy for this world only. Nor has any of the books mentioned any sort of history, definite and real, as the Bible has. Some of them date back in some form to prehistoric times; others to very recent ones, as the Mormon books, which all came into being during about twenty years and in close connection, at least, with one man, in whom there was every natural possibility of self-deception or imposition. Let the reader study up the facts about the history of these books and compare it with that of the Bible as already given, and satisfy himself as to the external evidence.\*

And the internal evidence presented by them is no better. None of these books contain true history to any valuable extent. Some of them may contain small fragments of history, but nearly all of what even purports to be true narrative of fact is evidently fiction or myth, and almost entirely unreliable when measured by the known facts on the subject from other sources. Archaeology, for instance, speaking through the tablets and monuments already alluded to, proclaims the Bible true in every instance in which they speak about the same facts at all, and in the same way often dis-

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\*A friend suggests the following addition to the statements above, which we also endorse: The Book of Mormon, while claiming to be a Divine revelation, does not reveal anything—not one item of moral or religious truth. While claiming to have been sealed up and hid away in the “hill Cumorah” at about the close of the fourth century, A. D., nevertheless it quotes chapter after chapter from the King James’ English version of the Bible, which did not come into existence until 1200 years later. Not less than eleven witnesses testify that they heard the substance of the book read as a novel in 1815, fifteen years before Joseph Smith issued it as a “revelation.” Such facts as these compel non-Mormons to believe that this is both a modern and human book, instead of the ancient and divine one which it is claimed to be.

proves the other books. But any reader who doubts this statement or wishes to know more about this great subject is invited to investigate carefully for himself. President Fairchild well says, in his *Elements of Theology*, page 57:

“The other books, in comparison, are not historical to any considerable extent, and are not weighty in their contents. It matters little what their origin may be. We will accept them for what they are worth; and this seems to be very little. The highest compliment that can be offered to any of these books is to find some faint resemblance, in some minute portion, to a passage of our sacred Scriptures. If we have any books that come with divine authority, and are worth the attention of the world, they are the books of the Christian Scriptures.”

Nor will the religious doctrines of these other books bear scrutiny, any further than they are taken from or based upon the Bible. Thus the Koran holds correctly to the Bible doctrine of One God, but makes Christ only a man like Moses and Mohammed, and replaces the Bible by itself. The story which Mohammed tells of the origin of the Koran reminds one of the account of the origin of the Book of Mormon by Joseph Smith. The Book of Mormon is said to take about 10,000 verses, including whole chapters, bodily from the King James' version of the Bible, mostly without change and always without acknowledgment; and while the doctrines of this book and of the earlier portion of the Doctrine and Covenants are not radically in opposition to the Bible, those of the later portions of the Mormon books are often thoroughly so. The Zend-Avesta of the Parsees contains much truth, and would perhaps rank highest among the non-Biblical “sacred” books. Confucius gave a negative statement of the Golden Rule, and is believed by some to have reached even the positive conception of it, as stated by Christ; but he teaches little if anything about any God, and inculcates the worship of ancestors, while he does not even claim his work to be inspired.\* The Buddhist and Hindoo books are chiefly mythical legends, with practically no foun-

\* Religions of China, Legge, p. 260.

dation of fact, though dating back several hundred years before Christ. Of these the famous scholar Max Mueller said that one might find an occasional gem of truth by sifting through a mountain of chaff, and Professor Rhys Davids said that "the views of life as set forth in the Pali Pitakas" (the Buddhist sacred books) are "fundamentally opposed to those set forth in the New Testament."\*

There is but one sacred Book of Truth. The others are all books characterized by error, more or less mischievous, though often mixed with some truth. The lack of sufficient evidence to prove a book genuine is fatal to its claims, for any book must prove itself to be from God before we have any right to accept it as such. There is not one real revelation of truth in all these books, aside from the Bible; but the Word of God is full of such. This one Book contains all that any soul needs from God, or can get through any such channel; it is sufficient, self-proved, indestructible; as the great Wm. E. Gladstone called it, "the Impregnable Rock of Holy Scripture;" as the Bible itself calls itself, "The word of God, which liveth and abideth.....forever." (1 Peter 1:23-25.)



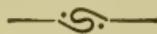
## VII. HELPS IN UNDERSTANDING AND USING THE BIBLE.

The first help is the Bible itself, of course. It should be a reference edition, if possible—which can be had very cheaply if necessary; best of all a "Teachers'" edition of the American Standard Revised Bible, which has the references, with many other helps bound in the back part. These may be had at large bookstores (several in Salt Lake) or may be ordered by mail from the publishers, Thos. Nelson & Sons, New York City.

Next to the Bible itself, a good Cruden's Complete Concordance, which is really an index to all the chief words in the Bible, will be valuable. The smaller Concordance in the Teachers' Bible is good for the more common passages, but is very far from being complete. Next to the Cruden some good and fairly complete list of Bible passages printed

\* Light of Asia and the Light of the World, p. XIII.

out more or less fully under the proper subject-headings will be very valuable indeed. The writer has used for this purpose "The Bible Text Cyclo-pedia," by Inglis, for twenty years or so, and considers it the best of the kind which he has seen. It contains 524 pages of close print, and gives nearly all the Bible passages on any subject likely to be thought of; as, for instance, it has forty-nine pages on the subject of "God"; under "Christ," thirty-nine; "faith," nearly ten; "church," ten; "prayer," about nine; and so on. It will be found invaluable to those who can afford it. The price is \$1.75. Bible Truths, by Rev. R. A. Torrey, is a smaller book of similar kind, not printing passages out in full; price 60c. These may be ordered of the Moody Colportage Association, Institute Place, Chicago. "Supplemental Bible Studies," giving the main doctrines of and facts about the Bible (50c), and the one-volume edition of Smith's Bible Dictionary, telling about Bible places, customs, etc. (\$1.50), may be ordered of F. H. Revell Co., Chicago. Inquiries addressed to either of the above or to E. J. Goodrich, Oberlin, O., will bring information about Commentaries, etc. Of these Cowles' is perhaps as brief and good as any for the ordinary student. The author will be pleased to give any further information in this line possible, if inquiries are sent to the address on the first page of the cover of this booklet.



## VIII. HELPFUL AND CORRECT READY REFERENCES.

As both a help and a stimulus in finding the real teachings of the Bible and familiarizing oneself with them, the following classified list of Scripture passages is given. It has been prepared at great cost of time and effort. The selections are quoted from the American Revised version, which will account for some differences from the usual wordings. Our effort has been to print out in full the most important statements of the Bible on each of the subjects deemed most important for this purpose; sometimes adding references to still others, which our limited space will not permit of giving in full. The passages are chosen according to the principles

of correct interpretation already given. It is possible to greatly mislead by quoting a passage as teaching one thing when it belongs under another subject altogether, and we have been conscientiously careful to give each verse under its correct subject, that no single error might occur. It is strongly urged that the reader study each of these passages in his own Bible, also considering carefully the context when it is important, and our explanatory remarks under the different headings. Also we would suggest the use by those who can do so of the Subject Index and Concordance in a good Teachers' Bible, and of some of the books already suggested as helps, to find still more Bible passages on these subjects. This will often be found a great delight to the earnest student of God's Word.

Another suggestion also. The Bible is not a book of abstract rules for life and belief—as a formulated creed might be; it is rather a book of such principles *in action*—word photographs, as it were, of actual human lives as they have been lived by people like us, showing the results produced by right or wrong principles; from which we must usually deduce our own abstract principles and creed. Hence it shows the bad points of good men faithfully, as a camera does a face; and hence we must expect to find some truths to be arrived at by deductive thought, and not that every point of genuine religious truth will be found set forth bodily by texts; though nearly all are made sufficiently clear thus. Occasionally we need to study many passages on a subject together, and to think and pray for light till we get the real truth from them all. And if we reason correctly the result will be just as true as if put into texts directly. To guard against error in such cases it is always wise to learn what conclusions have been reached by other students, who may know more of the facts.

In arranging the texts we have sought to place them in their logical order of doctrine, beginning with that which is at the foundation of all religious belief, the doctrine of God.

Before beginning this study, may we not suggest that the reader find it in his heart, if possible, to pray this prayer, or a similar one, from the heart, that God will help in understanding His Word?

## PRAYER.

“O God, my Heavenly Father, Thou hast said, “If any man lack wisdom, let him ask of God...and it shall be given him.” I do lack wisdom; in a world and with Thy Word full of truth about Thee and duty I have grasped only a little. I hunger for more of Thy blessed Truth; and for more of Thee who art the living Truth, O God! As now I seek to study the blessed Word, wilt Thou not enlighten my mind and help me to see and understand. that I may “behold wondrous things out of Thy law,” with the Psalmist of old? Wilt Thou not help me to be perfectly willing by Thy grace to receive all that Thou dost thus show me as Thy Truth? Wilt Thou not give me the special aid of thy Holy Spirit, as I thus study, that He may lead my willing mind into all truth as I become able to understand it, and that I may be diligent in searching Thy Word as for hid treasures? For Thy Name’s sake, through Jesus Christ, Amen!”

 The passages are quoted from the American Revised Bible.

Explanations. In the Bible quotations, especially, brackets [ ] are used to denote that the words enclosed within them do not belong to the passage which is being quoted, but are explanations by the author of this booklet. When the whole of a Bible verse is not quoted, as is often the case when several words can be omitted to save space without altering the sense at all, small dots are put in to indicate that there is such an omission, thus: . . .



### What the Bible Teaches About God.

#### (a) AS TO HIS NATURE.

I. HE IS A PERSONAL GOD—a thinking, intelligent Being, as opposed to a mere thing, or even an animal. The real personality of a human being is his spirit, not the body; no one would speak of an animal as a person, though it has a body of the same materials as man’s. This essential, spiritual personality of God is implied in every Bible text about God. The following are especially in point:

Gen. 1:1; In the beginning God created the heavens and the earth.

2 Cor. 6:17, 18; Wherefore come ye out from among them [idolaters] and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty.

Rev. 21:3, 4, 7; And He shall dwell with them, they shall be his peoples, and God Himself shall be with them, and be their God: and he shall wipe away every tear from their eyes.....  
7 and I will be his God, and he shall be my son.

Rev. 22:20; He who testifieth these things saith, Yea; I come quickly. Amen: come, Lord Jesus.

2. HE IS ONE GOD, and there is no other.

Gen. 1:1; "In the beginning God" (not many *gods*.)

Deut. 6:4; Jehovah our God is one Jehovah.

Isa. 43:10, 11; Before Me there was no God formed, neither shall there be after me. I, even I, am Jehovah; and besides Me there is no savior.

Ps. 96:5; For all the gods of the peoples are idols; but Jehovah made the heavens.

Isa. 44:6; I am the first, and I am the last; and besides me there is no God. (v. 8; also.)

Isa. 45:5; I am Jehovah, and there is none else; besides me there is no God. (See also verses 6, 14, 18, 21 and 22 of this chapter, making *ten emphatic statements of the same kind* in this one chapter.)

Mark 12:29; (words of Christ Himself) Hear, O Israel; the Lord our God, the Lord is one. (See verses 32, 34.)

I Cor. 8:4; We know that no idol is anything in the world, and that there is no God but one.

Gal. 3:20; But God is one.

1 Tim. 1:17; Now unto the King eternal, immortal, invisible, the only God.

1 Tim. 2:5; For there is one God, one mediator also between God and men.

That there is only one God is the universal teaching of the Bible, and not one passage is contrary to it.

3. GOD IS A TRINITY—a three-in-one Being. Trinity means three in one, —(Dictionary.) This does not mean three separate Gods in one. The trinity of God is a mystery which cannot yet be *understood* by us, but it can be *believed*, upon the testimony of the Bible and of our own nature. Every human being is in a sense a trinity, of intellect, sensibilities and will; and it was perhaps largely in regard to this fact that God said that he "created man in His own image."

Matt. 3:16;17; (Baptism of Christ) And lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased. (Christ being set apart or ordained thus to His great work as at once Priest and Offering for the sins of the world, God the Father and God the Holy Spirit both give their testimony to both His divinity and their unity with Him as God. Unity is a matter of essence, not of mere form.)

Matt. 28:19; Baptizing them into the name of the Father and of the Son and of the Holy Spirit.

2 Cor. 13:14; The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

There are very many other passages where each of the single members of the blessed Trinity speaks or is spoken of as being himself God, thus implying that the members of the Trinity, as they are thus spoken of, are equal. But the greatest teaching about God is that He is One; hence these passages teaching or implying Trinity compel us to believe that God is *both one and three* at the same time. See John 1: 28 to 33; John 5: 21 to 37; John 6: 32 to 59, and 68-69; John 8: 21 to 29, 38 to 42 and 52 to 59; John 14: 10, 11, 16-20, 23, 27; John 15: 26; John 17: 3, 5. See also references under "God the Father," "God the Son," and "God the Holy Spirit," on pages 52 and on.

4. GOD IS A SPIRIT—"The term spirit properly denotes a being without a [material] body."—(Dictionary).

Deut. 4:15; For ye saw no manner of form on the day that Jehovah spake unto you in Horeb out of the midst of the fire.

Job. 9:11; Lo, he goeth by me, and I see him not. He passeth on also, but I perceive him not.

John 4:24; God is a spirit. (The Greek here is *pneuma o Theos*; Robinson's Greek Lexicon says *pneuma* is used "of God in reference to His immateriality"; excluding all thought of any physical body as being any part of Him; and so Christ Himself says, "A spirit hath not flesh and bones," (Luke 24:39.)

2 Cor. 3:17; Now the Lord is the Spirit.

We also know that God is a spirit without material body from multitudes of passages which do not directly state the fact; as "In the beginning God created the heavens and the earth," and "I am the first and the last," which state that He existed before there was anything else, (hence before there was any matter even for a body for Himself,) and that He will be after matter has ceased to be. Also by every passage stating that God is invisible, omnipresent, omniscient, omnipotent, unchangeable, etc; and by the descriptions of heaven as a spiritual place, in which "flesh and blood" cannot enter, (this being the usual term for the ordinary fleshly body.)

5. GOD IS ETERNAL—"Eternal" means without beginning on the one hand, without end on the other, and without change between. See any good dictionary. God is the uncaused, great *First Cause* of *all else* which is created. He was always Perfect, and hence for him to change would be to become imperfect, or less than God—to throw away his very Divinity!

Gen. 1:1; In the beginning God—(before anything else was.)

Deut. 33:27; The eternal God is thy dwelling place, and underneath are the everlasting arms.

Ps. 90:2; Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Ps. 93:2; Thou art from everlasting.

Is. 44:6; I am the first, and I am the last.

Isa. 57:15; The high and lofty One that inhabiteth eternity.

Mal. 3:6; For I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed.

Rom. 16:26; The-eternal God.

## 6. GOD IS UNCHANGEABLE.

James 1:17; The Father of lights, with whom can be no variation, neither shadow that is cast by turning.

Rev. 22:13; I am the Alpha and the Omega, the first and the last, the beginning and the end.

See also Ps. 145:13; Isa 40:28-31; Rom. 1:20.

## (b) THE ATTRIBUTES OR CHARACTERISTICS OF GOD.

1. GOD IS INVISIBLE TO FLESHLY EYES—He cannot be seen by us with these bodies, because He is pure spirit, as we have seen that the Bible teaches emphatically.

Ex. 33:20; Thou canst not see my face; for man shall not see me and live. ("Face" in Hebrew very often means immediate "presence".)

John 1:18; No man hath seen God at any time.

John 6:46; Not that any man hath seen the Father, save he that is from God, he hath seen the Father.

Col. 1:15; The image of the invisible God.

I Tim. 1:17; Now unto the King eternal, immortal, invisible, the only God.

I Tim. 6:16; Whom no man hath seen, nor can see.

I John 4:12; No man hath beheld God at any time.

See also Deut. 4:15; Job 9:11 and 23:8,9; Rom. 1:20.

2. GOD IS OMNIPRESENT—"Present everywhere at the same time."—(Dictionary). This refers to God's personal presence, not to the presence of his angels, or any one but Himself.

I Kings 8:27; Behold, the heaven of heavens cannot contain thee.

Ps. 139:7-10; Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there; if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me.

Isa. 57:15; I dwell in the high and holy place; with him also that is of a contrite and humble spirit.

Jer. 23:24; Do not I fill heaven and earth? saith Jehovah. (Also v. 23.)

Eph. 1:23; Him that filleth all in all.

See also Isa. 66:1; Acts 17:24; I Cor. 12:6; Prov. 15:3.

### 3. GOD IS OMNISCIENT—knows everything.

I Kings 8:39; Thou, even thou only, knowest the hearts of all the children of men.

Job 26:6; Sheol [the abode of the dead] is naked before God, and Abaddon [destruction] hath no covering.

Job. 37:16; Him who is perfect in knowledge.

Ps. 147:5; His understanding is infinite.

Ps. 139:2; Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. 3. Thou searchest out my path and my lying down, and art acquainted with all my ways. 4. For there is not a word in my tongue, but lo, O Jehovah, thou knowest it altogether. 5. Thou hast beset me behind and before, and laid thy hand upon me. 6. Such knowledge is too wonderful for me; it is high, I cannot attain to it. (Read the whole Psalm.)

Prov. 15:33; The eyes of Jehovah are in every place, keeping watch upon the evil and the good.

Matt. 6:6; Thy Father who seeth in secret.....8. Your Father knoweth what things ye have need of, before ye ask him.

Heb. 4:13; All things are naked and laid open before the eyes of him with whom we have to do.

### 4. GOD IS OMNIPOTENT—all powerful, Almighty.

Gen. 1:1; God created the heavens and the earth. (This means everything in the whole universe, matter included. Nothing but Himself existed before.)

Gen. 17:1; I am God Almighty.

I Chr. 29:11; Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty.

Job. 26:14; The thunder of His power who can understand?

Ps. 77:18; The voice of Thy thunder was in the whirlwind; the lightnings lightened the world; the earth trembled and shook.

Isa. 40:12; Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? (Read the whole sublime chapter.)

Eph. 3:20; Him that is able to do exceeding abundantly above all that we ask or think.

### 5. GOD IS HOLY—absolutely free from all taint of sin, past or present.

Levit. 19:2; I Jehovah your God am holy.

Deut. 32:4; His work is perfect; for all his ways are justice; a God of faithfulness and without iniquity, just and right is he.

Ps. 92:15; To show that Jehovah is upright; he is my rock, and there is no unrighteousness in him.

Isa. 5:16; Jehovah of hosts is exalted in justice, and God the Holy One is sanctified in righteousness.

Isa. 6:3; (the seraphim) And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts; the whole earth is full of his glory. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke.

Isa. 57:15; The high and lofty One that inhabiteth eternity, whose name is Holy.

Matt. 5:48; As your heavenly Father is perfect.

Heb. 12:29; For our God is a consuming fire. (Against sin.)

See also Ex. 3:5; Ps. 11:7, 99:3, 5, 9.

6. GOD IS INCOMPREHENSIBLE—He is so infinitely above us human beings that we can never fully understand Him, though we can learn enough of Him from His word and works to lead us to love and worship and faithfully serve Him, if we will be led. This is the chief purpose of the Bible.

Job. 11:7; Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? 8. It is high as heaven; what canst thou do? Deeper than Sheol; what canst thou know?

Job. 36:26; Behold, God is great, and we know him not.

Job. 37:5; God thundereth marvellously with his voice; Great things doeth he, which we cannot comprehend. 23. Touching the Almighty, we cannot find him out.

Rom. 11:33; O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past tracing out. 34. For who hath known the mind of the Lord? or who hath been his counsellor?

See also Ecc. 8:17; Ps. 145:3.

## (c) AS TO THE MEMBERS OF THE TRINITY.

1. GOD THE FATHER.—As the preceding passages chiefly refer to and describe God the Father with the Son and Spirit as One, it is unnecessary to quote further Scripture. It should perhaps be noted, however, that the terms Father and Son as applied to God do not convey in the remotest possible degree any idea of physical parentage, such as is a part of Mormon teaching. It is clearly untrue to imply physical relationships of beings who have no physical natures, but are purely spiritual, as we have already found the Bible to teach clearly.

2. GOD THE SON—*Jesus Christ.*

(a) *The Son was eternal, without beginning, as the Word.*

John 1:1; In the beginning was the Word, [meaning Christ] and the Word was with God, and the Word was God.

Col. 1:17; And he is before all things, and in him all things consist.

Col. 2:9; For in him dwelleth all the fullness of the God-head bodily.

I Peter 1:20; Who was foreknown indeed before the foundation of the world, but was manifested at the end of times for your sake.

(b) *He was born on earth*—as a human babe, taking on himself temporarily a human body, and thus became the God-Man, the Incarnation, for our salvation from sin.

Luke 1:35; And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also the holy thing which is begotten shall be called the Son of God. (See also Matt. 1:20.)

John 1:14; And the Word became flesh, and dwelt among us, (and we beheld His glory, glory as of the only begotten from the Father.)

Phil. 2:6,7; Who, existing in the form of God, [in eternity] counted not the being on an equality with God as a thing to be grasped, but emptied himself, [of his glory] taking the form of a servant, being made in the likeness of men.

(c) *The purpose of His coming to earth.*

Matt. 1:21; And thou shall call His name Jesus, for it is he that shall save his people from their sins.

John 1:29; Behold, the Lamb of God, that taketh away the sin of the world!

John 3:16; For God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have eternal life.....17. That the world should be saved through him.

Col 1:14; In whom we have our redemption, the forgiveness of our sins.

2 Tim. 1:10; ...Christ Jesus, who abolished death, and brought life and immortality to light through the gospel.

Since God is a being of pure spirit, it was necessary for Christ thus to take upon himself a fleshly body in order to make it possible for men to become acquainted with Him and His truth here, and that He might be the closing sacrifice for sin on the cross. If God had already been a being of fleshly body, as is taught in Mormonism, this would not have been either necessary, or even possible. One cannot take upon himself what he already has on.

(d) THE ATONEMENT OF CHRIST.

(1) *Christ was both the final Priest and Offering for sin (except as in Rev. 20:6, etc.)*

Hebrews 5:1-10; For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both offerings and sacrifices for sins....10. Named of God a high priest after the order of Melchizedek.

Heb. 7:26, 27; For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people; for this he did once for all, when he offered up himself.

(2) *Christ died for our personal sins, not for those of Adam.* (Read John 18th and 19th chapters, and Matt. 27, for the great History of this event.)

Isa. 53:4-6; Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid upon him the iniquity of us all.

Rom. 4:25; Who was delivered up for our trespasses, and was raised for our justification. (Not to provide for a fleshly resurrection of our bodies, but for the eternal life of our souls with God.)

I Cor. 15:3; Christ died for our sins according to the scriptures.

Gal. 3:13; Christ redeemed us from the curse of the law, having become a curse for us.

Eph. 1:7; In whom we have our redemption through His blood, the forgiveness of our trespasses.

Titus 2:14; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

I Peter 2:24; Who his own self bare our sins in his body on the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.

I John 1:7; The blood of Jesus his Son cleanseth us from all sin.

I John 2:2; And he is the propitiation for our sins; and not for ours only, but also for the whole world.

Rev. 1:5; Unto him that loveth us, and loosed us from our sins by His blood.

(See also I Cor. 6:11; Heb. 9:14, and references.)

(3) *The Resurrection of Christ.* (Read Matt. 28 and John 20 for the wonderful story.)

Acts 2:24; Whom God raised up, having loosed the pangs of death; because it was not possible that he should be holden of it.

Acts 3:15; And killed the Prince of life; whom God raised from the dead; whereof we are witnesses.

I Cor. 15:3; That Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared unto Cephas;.....(see verses on to the 8th.)

I Peter 1:3; Begat us again unto a living hope by the resurrection of Jesus Christ from the dead...21. Who through him are believers in God, that raised him from the dead, and gave him glory; so that your faith and hope might be in God.

Rev. 1:17,18 (a message from Christ in eternity)—I am the first and the last, 18. and the Living one; I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

### 3. GOD THE HOLY SPIRIT AND HIS WORK.

(a) *He is as truly a person, divine, and eternal, as is God the Father, or God the Son; and is no more truly a spirit than they are; because He is one with them, as we have seen already under the heading of the Trinity. The pronouns denoting personality, as He instead of it, are generally if not always applied to Him in the Word. He is in every way spoken of and treated as a Person, and as very God; and nearly everything that is said of God the Father or God the Son is also*

said of Him. Never is He spoken of as a mere substance, or influence. Let us be careful not to dishonor Him in this way, as is often done.

(b) *The Holy Spirit helped create the world.*

Gen. 1:2; The Spirit of God moved upon the face of the waters.

(c) *He inspired the Bible.*

2 Peter 1:21; Men spake from God, being moved by the Holy Spirit. (Also Acts 28:25, I Cor. 2:13.)

(d) *He convicts and regenerates the sinner.* His influence in this respect is given to all, and all can yield (surrender) to Him if they will. Upon this their destiny depends.

John 3:5; Except one be born of water and the Spirit, he cannot enter into the kingdom of God. (Read with this verses 6 to 18.)

John 16:8; And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment.

(e) *He witnesses with the spirits of God's saved children.*

Rom. 8:15; But ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirits, that we are children of God.

(f) *He establishes and keeps the Christian.*

Eph. 1:13, 14; (Christ)...in whom, having also believed, ye were sealed with the Holy Spirit of promise, 14. which is an earnest of our inheritance, unto the redemption of God's own possession.

(g) *He dwells in and daily leads the Christian.*

John 14:16; And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth; whom the world [the unsaved] cannot receive; for it beholdeth him not, neither knoweth him; ye know him, for he abideth with you, and shall be in you.

John 15:26; He shall bear witness of me.

John 16:13; When he, the Spirit of truth, is come, He shall guide you into all the truth. (Using chiefly the Bible, Eph. 3:17.)

Rom. 8:14; For as many as are led by the Spirit of God, these are the sons of God.

(h) *He comforts and satisfies the Christian.*

John 7:38, 39; He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive.

Rom. 15:13; Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.

(See John 14:18; Rom. 5:5; 8:26; 14:17, etc.)

(i) *He gives power for Christian service.*

Zech. 4:6; Not by might, nor by power, but by my Spirit, saith Jehovah of hosts.

Acts 1:8; But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses...unto the

uttermost parts of the earth. (See the previous promise of Christ, in Luke 24:49; and the fulfillment of both on the day of Pentecost, Acts 2; the Spirit being the power which gave birth to the Christian church on that day.)

I Cor. 12:4; Now there are diversities of gifts, but the same Spirit.

(j) *How the Holy Spirit may be obtained.*

Luke 11:13; (by simple asking, with the life fully surrendered to God.) How much more shall your heavenly Father give the Holy Spirit to them that ask him?

It is a great mistake to suppose that the Spirit is only given through some ordinance, or that His presence is usually evidenced by miraculous signs or wonderful feelings. Such is far from the case. We must carefully distinguish between the special bestowment of the Spirit for miraculous ends, which existed in the very early church, and the measure of his presence which is promised to every true Christian now. The former often enabled the person to do miraculous things for the furtherance of the gospel; the other was and still is manifested in the quiet graces of the Christian character and service as set forth in such passages as the following, in addition to those already quoted under headings (e) to (h) above:

Gal. 5:18; But if ye are led by the Spirit, ye are not under the law. . . . 22. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, 23. meekness, self-control; against such there is no law.

There is also a special "endowment of power from on high" in the Spirit, which is sometimes given now to enable God's servants to meet extraordinary needs for Christian service, which somewhat corresponds to the early gifts. But it is manifested in spiritual power over the souls of men, and in extraordinary grasp of and ability to present saving truth, instead of in physical manifestations, of which Paul himself thought lightly in comparison with higher things:

I Cor. 14:18, 19; I thank God, I speak with tongues more than you all; howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.

It seems probable that even in the Apostolic church the usual gift of the Holy Spirit was the same as now, of the quiet, spiritual character and evidence; as His regular work now is that which is generally mentioned in the New Testament, and

St. Paul clearly implies that all in the church did not have the extraordinary gifts, (I. Cor. 12: 29, 30) though all had the Spirit, (verses 4, 7, 13.) It is doubtless this measure of the Spirit which is referred to when it is said, (John 20:22) that Christ breathed on the disciples, and said, "Receive ye the Holy Spirit," thus communicating Him to them; and of which the promise in Luke 11: 13 was made to all who should ask God, (of course with proper conditions of character, etc. ;) while other passages, as Acts 2:38 and the references to the various Christians being filled with the Spirit, Luke 1:41, 67; Acts 4:31, 6:3, 5; 7:55; 11:24; doubtless are of mixed application.

There is no ordinance by which the Spirit is especially received; the ordinary measure of his presence, implied in the passages above, is never even spoken of in connection with any ceremony whatever. And in only three cases is the more special measure of the Spirit received in connection with any ceremony, (Acts 8:15-17, 9-17, and 19-6;) while the most pronounced instances of all are without any observance whatever. These are the cases at the centurion's house, when the Spirit "fell" on the people when Peter had only begun to preach, before any one of the people there had even been baptized, (Acts 10:44 and 11:15;) and the great outpouring on the day of Pentecost, when the hundred and twenty disciples, at least, received the greatest gift of the Spirit ever given, without the possibility of any ordinance. To say that the Holy Spirit is "conferred" only by men through laying on of hands, and cannot be secured in any other way, is to make God less than His creatures, and to go contrary to the whole genius of the Scriptures. God does not deal with us in that way. If such had been the rule, He would so have stated in the Word, instead of giving His mightiest blessings of that kind otherwise. A careful study of the subject of

#### LAYING ON OF HANDS

will show that such a custom existed even in the Old Testament times, indicating blessing or benediction, or even confessing of sin; (Lev. 16: 21-24; Gen. 48: 14) that Christ so blessed little children (Mark 10:16;) and his disciples at the Ascension, (Luke 24:50) and in his early ministry often worked

miracles likewise; (Mark 6: 5; 8: 23; Luke 13:13;) that Paul did the same (Acts 28:8); that ordination with laying on of hands is mentioned five times (Acts 6:6, 13:3, I. Tim. 4:14, 5:22, 2 Tim. 1:6); with three instances where it is used in connection with the Holy Spirit, (already noted.) It is also mentioned once abstractly as a teaching of the church, (Heb. 6:2.) If the practice of the early church had been uniform, even that might not have constituted a real rule for us; but it was evidently not uniform, though laying on of hands was common in the time of the Apostles in this connection. The case seems then, to be this: That the simple facts of need, the required preparation of heart, and genuine asking, will always bring the gift of the Spirit in such measure as the individual requires; and no other but the Christian can possibly have the Spirit within at all. His only work for the sinner is to convict him of sin, righteousness and judgment, (John 16:8.)

## WHAT THE BIBLE TEACHES ABOUT MAN

(By "man" is meant the whole human race.)

I. HIS CREATION AND FALL. (Create means "to bring into being; originate."—Dictionary.)

(a) *He was created by God Himself, on this earth, his body before his soul.*

Gen. 1:27; And God created man in his own image, in the image of God created he him; male and female created he them. (As God is pure spirit, the likeness to him must be in man's spiritual nature, and not physical; as already stated.)

Gen. 2:7; (second, detailed account) And Jehovah God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (Note that both body and soul were created on this earth, and the body first; and that it was after the breath was breathed into the body that the man "became" a living soul; implying again that this was the beginning of his entire existence. One cannot become what he is already.)

(b) *He was created pure and innocent.*

Gen. 1:27; In the image of God (in holiness as well as in his spiritual nature.)

Eccles. 7:29; God made man upright.

(c) *He yielded to Satan and became sinful by wilful transgression.*

Gen. 2:17; (God's command) But of the tree of the knowledge of good and evil, thou shalt not eat of it.

Gen. 3:6; She took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

Gen. 2:17; (the penalty.) In the day that thou eatest thereof thou shalt surely die. (Also see Gen. 3:1 to 21, giving the

physical aspects of the penalty in more detail. Even if Adam's sin planted the seeds of physical death in the human race, as may be the case, the fact is insignificant compared with the awful fact of SIN which thus came into the world, and the spiritual separation from God (spiritual death) which was its great and instantaneous effect. The word "death" in the Bible is used in three senses; (1) Physical death; (2) Spiritual separation from God by sin here; and (3) Separation from God forever as penalty hereafter. In Josh. 1:1 the word clearly means death of the body; in I. John 3:14, "We know that we have passed out of death into life....He that loveth not abideth in death" the word as clearly means spiritual death, which is separation from God by sin, while yet alive in the body—out of which spiritual death regeneration takes us; Col. 2:13, "And you, being dead through your trespasses.....did He make alive together with him, having forgiven us all our trespasses," and Rev. 20:14; "This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire," clearly refer to the final and eternal separation in perdition.

2. HIS DESTINY. If he continues in this sinful state, his future can only be that which belongs to sin and rebellion—suffering, being shut away from God and all good spirits and things, and shut in with Satan and all other wicked beings—the "second death" which comes after the death of the body, as spoken of above. For Scripture passages, see under "Hades" and "Hell" on pages 77, 83. If he is saved from this sinful state, by the gospel plan as given below, his future life will be with God and all the good, in joy beyond our present power of conception. See references under "Heaven", page 82

3. HOW CAN MAN BE SAVED FROM SIN AND ITS PUNISHMENT? (To "save" a soul means to rescue from sin and its results. See page 66 also.)

(a) *What Sin is, How it Comes, and its Penalty.*

(I) SIN A WILFUL REBELLION AGAINST DUTY AND GOD.

Gen. 3:6; And when the woman saw that the tree was good, she took of the fruit thereof, and did eat; and she gave also to her husband with her, and he did eat. (Both knowing God's command and that they were disobeying it. This was about 4,000 years before Christ, according to the marginal dates.)

Gen. 6:12; And God saw the earth, and behold it was corrupt; for all flesh had corrupted their way upon the earth. (3,000 years before Christ.)

Gen. 8:21; For that the imagination of man's heart is evil from his youth. (About 600 years later, 2,350 before Christ.)

Ps. 14:2; Jehovah looked down from heaven upon the children of men, to see if there were any that did understand, that did seek after God. 3. They are all gone aside; they are together

become filthy; there is none that doth good, no, not one. (About 1,300 years later, 1,050 B. C.)

Rom. 3:10-12; (1,100 years later, Paul's time) quotes this last as true then, with a detailed picture of the awful sin of the world. Read verses 9 to 18.

## (2) HOW SIN COMES INTO HUMAN LIFE.

By each soul choosing for himself to do known wrong. See above passages, and also

James 1:14; But each man is tempted, when he is drawn away of his own lust [wrong desire] and enticed. 15. Then the lust, when it hath conceived, beareth sin.

## (3) HOW GOD VIEWS SIN AND HOW ALL MEN SHOULD VIEW IT—WITH ABHORRENCE.

Gen. 6:5, 6; And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jehovah that he had made man on the earth, and it grieved him at his heart.

Deut. 25:16; For all that do such things, even all that do unrighteously, are an abomination unto Jehovah thy God.

Deut. 32:19; (speaking of idolatry) And Jehovah saw it, and abhorred them, because of the provocation of his sons and daughters. (Likewise in Ps. 78:59;) When God heard this, he was wroth, and greatly abhorred Israel.

Prov. 15:9; The way of the wicked is an abomination to Jehovah; but He loveth him that followeth after righteousness.

Luke 16:15; But God knoweth your hearts; for that which is exalted among men is an abomination in the sight of God.

Rom. 7:24; (Paul speaking of his struggles with sin;) Wretched man that I am, who shall deliver me out of the body of this death?

## (4) THE INEVITABLE RESULTS OF SIN, both natural and as imposed penalty.

Gen. 2:17; In the day that thou eatest thereof, thou shalt surely die. (Separation of soul from God, who is holy, the inevitable, awful result of sin; perhaps physical death, also, though this is of slight comparative importance.)

Gen. 3:17; Cursed is the ground for thy sake; 19. In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it was thou taken; for dust thou art, and unto dust shalt thou return.

Deut. 31:29; And evil will befall you in the latter days; because ye will do that which is evil in the sight of Jehovah, to provoke him to anger through the work of your hands.

Isa. 57:20,21; But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

Matt. 7:23; And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. (Word of Christ.)

Matt. 23:33; Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? (Words of Christ to Scribes and Pharisees, who were among the best people, outwardly.)

Matt. 25:41; (Words of Christ at the Judgment.) Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. (Read the whole passage, verses 31 to 46.)

Gal. 6:7; Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. 8. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

Rev. 20:14; This is the second death, even the lake of fire. 15. And if any was not found written in the book of life, he was cast into the lake of fire. (The final punishment forever of those who do not yield to Christ.)

(b) *God's Part in Saving a Soul.*

(1) TO PROVIDE AN ATONEMENT, which shall enlighten and constrain the sinner to repentance, and whereby God can pardon his sin without destroying His moral government in the world. (See for passages under Atonement, pages 53 and 54.)

2. TO CONVICT THE SOUL OF ITS TERRIBLE GUILT. Millions are blindly going the downward road, not realizing their awful condition before God. The sick man will not send for the doctor till he realizes his need; so the soul will not cry for pardon till it is convinced—convicted—of its own sinful condition in the sight of God. This is the first work of the Holy Spirit in the sinner's soul—to so reveal his condition by the Word, that he may be led to fly to Christ for pardon and salvation.

John 16:8; And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment; 9. of sin, because they believe not on me (do not surrender to God in Christ, so far as they know the truth.)

Ps. 51:3; (David convicted) For I know my transgressions, and my sin is ever before me. Against thee, and thee only, have I sinned, and done that which is evil in thy sight. (Read whole Psalm.)

Isaiah 58:1; Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins. (Read the whole chapter.)

Luke 15:17; (Effect of the Spirit's work when He is accepted in the sinner's soul;) But when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: 19. I am no more worthy to be called thy son: make me as one of thy hired servants. (Read the whole parable—verses 11 to 32.)

(3) TO REGENERATE, OR GIVE THE NEW BIRTH TO THE SOUL. This is purely the work of God in the heart of his wayward child. When the sinner does his part (see next section), so that he is ready for God to do His, the mighty change is wrought in the soul by the Spirit of God, which is compared to being born over again from heaven. This makes the per-

son henceforth a child of God spiritually, loving Him and seeking His will, instead of loving self and Satan and following them. No ordinance or good works whatever can produce this change; it is God's own, direct work in the soul, and nothing else is salvation.

Ezek. 36:26; A new heart also will I 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. 27. And I will put my spirit within you, and cause you to walk in my statutes: . . . 29. And I will save you from all your uncleannesses.

John 3:3; Jesus answered and said unto him, [to Nicodemus, a very good Jew, and one of their church rulers] Verily, verily, I say unto thee, Except one be born anew (margin "from above") he cannot see the kingdom of God. 5. . . . Except one be born of water and the Spirit he cannot enter into the kingdom of God. 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Rom. 8:2; For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death..... 6. For the mind of the flesh is death; but the mind of the Spirit is life and peace. . . . 15. But ye received the spirit of adoption, whereby we cry, Abba, Father. 16. The Spirit himself beareth witness with our spirit, that we are the children of God.

(4) TO KEEP THE SOUL THUS SAVED FROM WANDERING BACK AGAIN. If the soul were left alone after regeneration, Satan being the stronger, every soul would soon be lost again in sin. But God takes care of those who have committed themselves to Him, and while they yet could go away, he protects them from final loss.

Ps. 138:7; Though I walk in the midst of trouble, thou wilt revive me; . . . and thy right hand will save me. 8. Jehovah will perfect that which concerneth me.

Ps. 37:24; Though he fall, he shall not be utterly cast down; for Jehovah upholdeth him with his hand. 28. For Jehovah loveth justice, and forsaketh not his saints; they are preserved forever.

2 Tim. 1:12; For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.

2 Tim. 4:18; The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom.

(c) *Man's Part in Saving Himself.*

While no soul can do any good deeds whatever by which to earn or merit salvation, there is one all-important condition which he must fulfill in his own heart, without which all God's work for his salvation will be of no avail. He must respond in his heart to the work of the Holy Spirit, which

we have already studied. (See above.) As a rebellious child in the home must "give up" to the authority of the parent before the father or mother can treat him as other than a rebellious and naughty child, because till then he will continue to be such, so it is with us towards God. This submitting or surrendering to God is the one thing which we can and must do before God will forgive our sins and thus save us. The sinner's will is rebellious; he can thus give it up and choose God's way for the rest of his life, whenever the Spirit shows him his duty. The Bible puts this point in various practical ways, but *always insists upon it, and never upon anything else*, as our part in getting salvation. Even a good life here, in God's sight, is impossible without it. This absolute SURRENDER TO GOD and acceptance of Christ as our Savior is the heart at once of both repentance and faith for salvation. God cannot wisely *compel* us to surrender, since he has given each one free control over his own acts; but the Holy Spirit strives to *lead* and *persuade* us to do it, and we can yield to Him if we will to do so. Refusing to do this is refusing God and the sacrifice of Christ, as if they were unworthy of notice, and is perhaps man's most wicked sin, which if persisted in will become unpardonable and finally drive away the Spirit of God.

Ezek. 18:31; Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? [We "make a new heart" by "giving up" to God, as above.] Wherefore turn yourselves [exactly the thought of the New Testament word "repent," and involving this surrender,] and live.

The writer some time ago collected all the important passages which he found in the whole Bible bearing directly on the question which we are now considering, stated as "What must I do to be saved?" Some others have since been added to the list, making 83 in all, of which the most important, about half, are all for which we have room here. These are given below, and should be most carefully studied; comprising, as it is believed that they do, all the most weighty utterances of God to men on the most important subject pertaining to human souls.

## WHAT MUST I DO TO BE SAVED? CLASSIFIED PASSAGES.

### I. THE MOST IMPORTANT OF THOSE MAKING REPENTANCE PROMINENT.

Ezek. 18:31; See last passage quoted above.

Matt. 18:3; Verily I say unto you, Except ye *turn*, [repent] and become as little children, ye shall in no wise enter into the kingdom of heaven.

Luke 15:7; Even so, I say unto you, there is joy in heaven over one sinner that *repenteth*.

Luke 15:11 to 31;—read the whole parable of the Prodigal Son, which is intended to illustrate both sin and salvation; and in which the fate of the younger son turns for good on his *repentance*.

Luke 24:47; That *repentance* and remission of sins should be preached in his name unto all the nations.

Acts 2:38; *Repent* ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins.

Acts 3:19; *Repent* ye therefore, and turn again, that your sins may be blotted out.

Acts 11:18; Then to the Gentiles also hath God granted *repentance* unto life.

### 2. PASSAGES MAKING BELIEVING (THE SAME AS FAITH, SURRENDER, ETC.,) PROMINENT.

Mark 16:16; He that *believeth* and is baptized shall be saved; but he that disbelieveth shall be condemned.

Luke 14:27; Whosoever doth not bear his own cross, [surrender] and come after me, cannot be my disciple.

John 3:15; That whosoever *believeth* may in him have eternal life.

John 3:16; That whosoever *believeth* on him should not perish but have eternal life.

John 3:18; He that *believeth* on him is not judged; he that believeth not hath been judged already, because he hath not believed on the only-begotten Son of God.

John 3:36; He that *believeth* on the Son hath eternal life.

John 5:24; He that heareth my word, and *believeth* him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.

John 6:29; This is the work of God, that ye *believe* on him whom he hath sent.

John 6:40; For this is the will of my Father, that every one that beholdeth the Son and *believeth* on him, should have eternal life; and I will raise him up at the last day.

John 6:47; Verily Verily, I say unto you, He that *believeth* hath eternal life.

John 11:25; I am the resurrection, and the life; he that *believeth* on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die.

Acts 10:43; To him bear all the prophets witness, that through his name every one that *believeth* on him shall receive remission of sins. 44. While Peter yet spake these words, the Holy Spirit fell on all them that heard the word.

Acts 13:38-39; (words of Paul) Through this man is proclaimed unto you remission of sins, and by him every one that

*believeth* is justified from all things, from which ye could not be justified by the law of Moses.

Acts 16:31; Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

Rom. 1:16; I am not ashamed of the gospel; for it is the power of God unto salvation unto every one that *believeth*.

Rom. 3:28; A man is justified by *faith*, [believing] apart from the works of the law.

Rom. 5:1; Being therefore justified by *faith*, we have peace with God through our Lord Jesus Christ.

Rom. 10:9; Because if thou shalt confess with thy mouth Jesus as Lord, and shalt *believe* in thy heart that God raised him from the dead, thou shalt be saved.

Gal. 2:16; Yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we *believed* on Christ Jesus, that we might be justified by *faith* in Christ, and not by the works of the law; because by the works of the law shall no flesh be justified.

Eph. 2:8,9; For by grace have ye been saved through *faith*; and that not of yourselves, it is the gift of God; *not of works*, that no man should glory.

### 3. PASSAGES EMPHASIZING CHRIST, THE BLOOD OF CHRIST, ETC.

Matt. 26: 28; For this is my *blood* of the covenant, which is poured out for many, unto the remission of sins.

Eph. 1:7; In whom we have our redemption through his *blood*, the forgiveness of our trespasses, according to the riches of his grace.

Heb. 7:25; Wherefore also he is able to save to the uttermost them that draw near unto God through him.

Heb. 9:14; How much more shall the *blood* of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?

I Pet. 1:18, 19; Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; 19. but with precious *blood*, as of a lamb without blemish and without spot, even the *blood of Christ*.

I Peter 2:24; Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.

I John 1:7; And the *blood* of Jesus his Son cleanseth us from all sin.

### 4. ALL PASSAGES IN THE NEW TESTAMENT IN WHICH BAPTISM IS MENTIONED IN CONNECTION WITH THE MEANS OF SALVATION.

Mark 16:16; He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

Acts 2:38; Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

Acts 22:16; (Ananias to Paul) Arise, and be baptized, and wash away thy sins, calling on his name.

(See other account in Acts 9, especially verses 17 and 18.)

Some would also include John 3:5 here. See our last chapter under 3.

The following classification of the entire list of passages selected, (numbering 83) is very instructive:

Repentance is mentioned prominently as bringing salvation .....	29	times.
Faith, or believing, (the same thing).....	43	"
Surrender is made prominent (or terms equivalent).....	14	"
Christ, His Blood, or Sacrifice, are made prominent .....	44	"
The New Birth is mentioned.....	4	"
Grace is mentioned.....	5	"
Confessing Christ is mentioned.....	1	"
Baptism is mentioned in connection, but not as a condition.....	3	"
That salvation is not by works is stated....	11	"

Since the key alike to true repentance, genuine faith for salvation and the New Birth is the absolute surrender to Christ for salvation and service forever, we may add these numbers together to get the number of statements which teach surrender as the underlying condition of salvation, and the number will be 90. If now we recall that this surrender is also the condition on which the blood and grace of Christ became effective for us, and likewise that it must precede any genuine confession of Christ, we may add 50 more, making 140 times in the 83 passages in which surrender is really made the condition on our part of salvation—all the times there are, for these are all the conditions named at all. Thus Scripture, reason and the experience of saved souls join in this conclusion.

#### WHAT THE BIBLE MEANS BY "SAVED, SALVATION," ETC.

These words are used in two senses; the sense of all such passages as those just given, and of almost all others, is the *present rescue from sinning and the guilt of sin*, so that the person is no longer one who is characterized by sin, but by the righteousness of Christ given in his pardon and justification; so that if he should die at once he would go to be with Christ in happiness forever. The other sense, which is comparatively rare, refers chiefly to the final outcome of life when this first saved condition has continued on to death; as in Matt. 10:22 and 24:13. There are only about nine cases where the

word has this last sense, against 83 where it has the former one. In all ordinary use it must be taken in the sense of the *present* salvation from which, through the keeping grace of God, the final salvation of entering heaven will come.

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In the light of the Scripture facts which are shown above, no one need be in any doubt as to what he must himself do to be saved from sin and its punishment forever. The Scripture states the one essential fact in several ways, so as to meet the different points of view of different human souls; but they all have at bottom the one chief fact of utter submission of the entire heart and life to God in Christ, for pardon and service. Is not this clear? Is it not the plainest possible duty of every soul? Has anyone any right to put it off for another moment after the duty thus becomes plain? May we not, then, ask every reader to stop here a moment and ask himself the one question, most seriously and in the sight of God, *Have I really and truly met this condition, for my own salvation?* Have I ever fully surrendered my whole being to Christ, in sincere repentance and godly sorrow for sin and consecration to his service forever? It is a blessed experience to pass through, and to have continue as a present fact through life; and one may have it so continue. Salvation is not a thing of some indefinite future, but is a **PRESENT FACT** in human experience, as present as breathing, or as happiness, or faithfulness, right along day by day through life. It is a consciousness in the soul that one's own sins are forgiven through the mercy of God and the shed blood of Christ—not a mere theory that such will be the case sometime. "He shall **KNOW** of the doctrine" experimentally; that all is right between him and God—nothing but love, harmony, loving service gladly rendered by us to God as the least possible return for his Infinite love and sacrifice for us! If a person will truly make this full surrender to God as above, taking Christ at his blessed word (as in John 3:16, for instance,) he will soon know the blessedness of sins forgiven in his own heart and not for another. If you do not know this by such an experience, dear reader, will you not

settle the matter just now with God? Eternity may depend for many upon the answer they make to this question. There is no better time than just *now* to settle the matter forever, if it is yet unsettled. Salvation is a question simply and only of the relation of the soul to God; and as that is settled our eternal destiny will be decided. The writer would gladly talk of this matter with every reader of these words, but that is not possible, nor necessary. If only this one point is settled, the great thing will be settled, and the rest of the Christian life will naturally follow. That this may be the case is the most earnest desire and prayer of the writer, a fellow-pilgrim to eternity who has known for over thirty-five years the blessedness of sins forgiven. If after careful study of what is written here and of the Word, with action accordingly, any reader is still in need of help on any point, a letter addressed as on the front cover of this booklet will reach the writer and bring reply. But as "the fear of the Lord is the beginning of wisdom," let each settle matters with God earnestly to the best of his light first. That will often clear up difficulties and open up the Word wonderfully. It is then, and not before, that the Holy Spirit can come into the heart and begin to fulfil the Savior's promise that He should guide us into all truth (John 16: 7 to 14.) The saved sinner lives in a new world, in many respects; having gotten right with God he is at a different view-point, and can see many things in their true relations to which he was blind before. As Paul said in 2 Cor. 5:17; "If any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new."

The little printed form of surrender to God on the last page may be helpful in this connection; though any form which is genuine is all that is necessary.

### FAITH AND WORKS IN SALVATION.

In the entire list of passages referred to above, salvation is promised on condition of having faith, or believing (both being the same thing) 43 times directly and more indirectly. This is the greatest and most emphatic message of the whole Word of

God about getting salvation—that it is by *faith*. There is not one passage to the contrary; and in the same list God says eleven times over that *works cannot* save the soul; while whole pages more of passages to that effect might be given. (See Gal. 2:16; and Eph. 2: 8, 9, quoted before.) The fact is that true faith, (of which surrender is the chief element) is the starting point of all good works, as God sees them, and instead of works being the cause of salvation, they are the result of it. Faith produces deeds, not deeds faith (surrender). No deed is really good in God's sight which does not come from a right (surrendered) heart; and as Christ said that the deeds came forth from the heart (Luke 6:45.) that must be changed before the deeds could be right; and this change of heart is what we are talking about—salvation. What does James mean, then, when he says that "by works a man is justified, and not only by faith?" (Jas. 2:24) and "Even so faith, if it have not works, is dead in itself," (verse 17)? Just this; that mere head-belief, such as the demons have of whom he speaks, understanding certain facts, but entirely lacking the element of surrender of which we have spoken so much, is dead as a corpse so far as power to change a man's life is concerned; and that thus the real test of whether one has the true (surrender) faith or not is found in the *results* which come into the life from it. Just as a body which is alive will *do something*, so the faith which is real will be *active* in all good deeds, towards both God and man—as naturally as breathing is natural to a living body. But a man may believe the whole of theology with his head and still be only a very demon in character, because he simply *will not surrender* to the truth he knows and intellectually believes, nor to God its Author. That is the trouble with the demons in hell, exactly. They know, and believe in that sense, even so thoroughly as to make them shudder at the facts which they believe; but that is all. They would not surrender themselves to the truth when they had a chance, similar perhaps to what we are having now on earth. Shall we do as they did and become what they are in moral character, or do what they ought to have done and

have a different destiny? If we get the heart right by this genuine, living faith, which, through the life of God which it brings into the soul, will shape the whole life, outwardly as well as inwardly, we shall be right before God and man. If we look merely to certain outward deeds and neglect the absolute surrender, we may be pleasing to men, as were the Pharisees of old, (See Matt. 23: 25 to 30.) but we shall never be pleasing to God who "looketh on the heart" and sees the same rebellious spirit and the same sins and uncleanness ruling there still. In this case our destiny in eternity will be with the demons who knew the facts but would not surrender to them, and so must shudder and experience the punishments of God. Deeds which are good in God's sight are always the result of this genuine faith of surrender, and they constitute the divinely suggested test of the faith; but they NEVER SAVE A SINGLE SOUL! So both the Word and reason say. Let us look well to our faith in God, and not to our own outward doings, of whatever kind.

Isa. 64:6; For we are all become as one that is unclean, and all our righteousnesses are as a polluted garment; . . . and our iniquities, like the wind, take us away. (God's view of human deeds, before the heart is changed through surrender to God.)

Luke 17:10; Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do. (Impossible to do more, with which to pay the debt of past sin; as one must do if he is to be saved by good works.)

Rom. 3:20; By the works of the law [good deeds] shall *no flesh be justified* in his sight; for through the law cometh the knowledge of sin.

Rom. 3:28; We reckon therefore that a man is justified by *faith, apart from the works of the law.*

Rom. 9:31; But Israel, [the Jews] following after a law of righteousness, did not arrive at that law. 32. Wherefore? Because they sought it not by faith, but as it were by works. (Looking at the outward deeds and ceremonies instead of the inward state of love and faith towards Christ. Matt. 23:23.)

Gal. 3:10; For as many as are of the works of the law are under a curse; for it is written, Cursed is every one who continueth not in all things that are written in the book of the law, to do them. 11. Now that no man is justified (saved) by the law before God, is evident; for, The righteous shall live by faith; and the law is not of faith; but, He that doeth them shall live in them. (And no one keeps the law perfectly.)

Gal. 5:6; For in Christ Jesus neither circumcision availeth anything, nor uncircumcision [ordinances, works]; but *faith* working through love.

Phil. 3:8, 9; That I may gain Christ, and be found in him, not having a righteousness of mine own [by his own works] even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith. (As already explained, this is the only real righteousness which is possible to any one.)

Titus 3:5; Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit. . . . 7. Being justified by his grace.

James 2:10; For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all.

SALVATION IS POSSIBLE IN THIS LIFE ONLY, NOT HEREAFTER. All possible emphasis is placed in Scripture upon the extreme importance of getting saved in this life, here and now. This would hardly be honest if another chance awaited the sinner hereafter. The laws of habit and fixity of character would make repentance practically impossible after resisting God's grace through this life, even if there should be any opportunity given. And many passages of the Word are emphatically against any hope of future salvation, also.

Prov. 29:1; He that being often reprov'd hardeneth his neck shall suddenly be destroyed, and that without remedy.

Luke 16:26; (From Christ's picture of Hades) Between us and you [the saved and lost] there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. (The state of all is thus finally fixed at death.)

2 Cor. 6:2; Behold, *now* is the acceptable time; behold, *now* is the day of salvation.

Heb. 3:7, 8; To-day if ye shall hear his voice, harden not your hearts, as in the provocation. . . . 13. But exhort one another day by day, . . . lest any one of you be hardened by the deceitfulness of sin.

Heb. 9:27; And inasmuch as it is appointed unto men once to die, and after this cometh judgment.

Heb. 10:26; For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, 27. but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.

Heb. 12:15; Looking carefully lest there be any man that falleth short of the grace of God; . . . 17. [speaking of Esau] For ye know that even when he afterward desired to inherit the blessing, he was rejected.

Rev. 22:11; (Speaking of souls just before the beginning of eternity) He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still.

#### SANCTIFICATION.

After regeneration or justification, which saves a soul up to that time, a great work of ripening and

perfecting Christian character and knowledge is still needed in most cases, which is what is referred to in the well-known and often misapplied verse, "Work out your own salvation with fear and trembling." (Phil. 2:12,13.) This is not spoken to sinners at all, but only to those who are already saved in the sense of being forgiven, justified and regenerated, but before whom is still the remaining process of sanctification in the sense of ripening the Christian character, maturing Christian graces, and winning victories over temptation and for Christ in the world. As we have already seen, no soul can work out his own salvation in the sense of regenerating himself. But after the new birth is given him by God through Christ, he must continue being a Christian as long as life shall last, by the help of God. And this is just what St. Paul is emphasizing here; for he says, "*For it is God who worketh in you both to will and to work, for His good pleasure.*" God's working in us is the source of even our working, to which the Apostle exhorts us. We cannot work anything out which God has not first put in. Our working is not the source of our first salvation, or even of our sanctification. This last half of the verse is not often quoted by those who would prove salvation by works; for it effectually overthrows any such interpretation. (Note what has already been said upon Faith and Works, page 68.)

## WHAT THE BIBLE TEACHES ABOUT REVELATION.

### I. GOD DOES REVEAL HIMSELF TO MAN.

(a) *By the natural world.* Rom. 1:20.)

(b) *By His special providence in daily life:*

Matt. 16:2, 3; . . . Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times.

Rom. 8:28; To them that love God all things work together for good.

Phil. 1:12; The things which happened to me have fallen out rather unto the progress of the gospel.

(c) *By the Holy Spirit's leadings to saved souls—*see passages under that head, already given, page 54

(d) *Most of all through the Bible,* which contains God's record of Christ and of His dealings with men for ages, and is full of passages which the Spirit can bring to our remembrance in time of

need, if we are only familiar enough with the Word so that He can recall them to us. He never gives passages outright, so far as we know; but limits His revealing work to the range of the knowledge of the Bible in ourselves, our friends, books, etc. Hence arises one great need for faithful study, such as this booklet is designed to help.

John 14:26; But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.

2. THIS REVELATION IS CONTINUOUS in each of these channels. God has not stopped communicating with His saved ones through any channel which they need. He Himself has said, "I will not leave you orphans," (marginal reading and literal Greek in John 14:18); we still need and have God's blessed guidance and light through all these channels, in answer to prayer. There is yet room for ceaseless learning from God's revelations in Nature, in Providence, by the Spirit's special influences, and most of all through His blessed Book of Truth.

3. BUT REVELATION IS NOT CONTINUOUS in the sense that God ever has or ever will reveal any more Bible than that contained in the wonderful and unapproachable Book; or in the sense that He gives new revelations to one person which are binding on another. The blessed Word is the universal and sufficient storehouse of revealed truth; and the Spirit daily applies these wonderful truths according to the needs of men, if they will live so as to let Him. Nothing more is necessary or would be a blessing, and anything more claiming to come from God is spurious, no matter how sincerely people may believe in it. (See also under Revelation Continuous, page 99.) Some of the chief Bible passages about Revelation are as follows:

Ps. 19:7, 8; The law of Jehovah is perfect, restoring the soul; the testimony of Jehovah is sure, making wise the simple. 8. The precepts of Jehovah are right, rejoicing the heart; the commandment of Jehovah is pure, enlightening the eyes.

Ps. 119:9; Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.

Ps. 119:18; Open thou mine eyes, that I may behold wondrous things out of thy law.

Ps. 119:99,100; I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the aged, because I have kept thy precepts.

Ps. 119:129, 130; Thy testimonies are wonderful; therefore

doth my soul keep them. The opening of thy words giveth light; it giveth understanding to the simple.

Deut. 4:8; And what great nation is there, that hath statutes and ordinances so righteous as all this law, which I set before you this day?

Deut. 6:6; These words, which I command thee this day, shall be upon thy heart; 7. and thou shalt teach them diligently unto thy children.

Ps. 12:6; The words of Jehovah are pure words; as silver tried in a furnace on the earth, purified seven times.

Isa. 40:8; The word of our God shall stand forever.

Jer. 23:29; Is not my word like fire, saith Jehovah; and like a hammer that breaketh the rock in pieces?

Jer. 23:32; Behold, I am against them that prophesy lying dreams, saith Jehovah, and do tell them, and cause my people to err by their lies, and by their vain boasting; yet I sent them not, nor commanded them; neither do they profit this people at all, saith Jehovah.

Mk. 12:24; Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God?

John 5:39; Ye search the scriptures, because ye think that in them ye have eternal life; and these are they that bear witness of me.

Rom. 10:17; So belief cometh of hearing, and hearing by the word of Christ.

Rom. 15:4; For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope.

I Cor. 10:11; Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. (The Bible is thus not an outgrown book, but fits our needs to-day, completely; because it was inspired by God for this very purpose.)

Eph. 6:17; And take the helmet of salvation, and the sword of the Spirit, which is the word of God. (The divine weapon by which the Holy Spirit does the most of his work in the hearts of men.)

James 1:21; Receive with meekness the implanted word, which is able to save your souls.

2 Peter 1:21; For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit.

2 Tim. 3:16; Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; 17. that the man of God may be complete, furnished completely unto every good work. (Note that the Bible "furnishes completely;" no additional revelation is needed.)

Rev. 22:18, 19; For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which 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 from the tree of life, and out of the holy city, which are written in this book. (This refers primarily to the book of Revelation, but logically also to all the rest of the Bible.)

## WHAT THE BIBLE TEACHES ABOUT THE CHURCH OF CHRIST.

The Church of Christ in a locality, as we find it in the New Testament, was the regular assembly of those who, in that place, were the followers of Christ, holding to the doctrine and practice of Christianity as we now find them in the Bible. This church was the successor of the Jewish church in the divine plan for the salvation of the world, but it was in most respects very different; and its existence began on the Day of Pentecost. It was not established by Christ while he was in the flesh. Its organization was not given by Him in person; He ordained His disciples to establish the churches in their missionary work after He should have begun the church at Pentecost; and its formal organization seems to have been a gradual growth, as the need of each office became apparent; under the same guidance of the Holy Spirit which Christians have enjoyed ever since, and which has beyond doubt led to modifications in the early details of organization in many cases, as the needs changed. The church is not a cast-iron machine 1,800 years old, but a living organism, of which the living Christ is the Head and indwelling Life, as the human soul is the life and controlling power in a human body. The church exists for the purpose of carrying out the will of her Lord, as our bodies exist for the work we wish to do; her work is the completion of that which Christ came to earth to do—the salvation of sinners and the perfection of the characters of saints.

Acts 2:1 to 5; (the descent of the Holy Spirit at Pentecost. Verse 41 notes the birth of the Church, after Peter's sermon;) 41. Then they that received his word were baptized; and there were added to them in that day about three thousand souls. . . . 47. And the Lord added to them day by day those that were saved. (Note this one condition of membership; that they were saved souls—those who had given their lives to Christ and had been pardoned, receiving the sign of that fact in baptism.)

Acts 6:1 to 8; (The choice of deacons made, when the need arose.)

Acts 13:1 to 3; Now there were at Antioch, in the church that was there, prophets and teachers; . . . And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and

laid their hands on them, they sent them away. (Note that "prophets" and "teachers" are the same—see whole chapter, and the life of Paul afterwards.)

Acts 14:23; And when they [Barnabas and Saul] had appointed for them elders [or, presbyters, the older men, I Tim. 5:1] in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. (These churches were at Lystra, Iconium, and Antioch in Asia Minor.)

Acts 15:1 to 35; Judaizing teachers having come to Antioch (in Syria) teaching that circumcision was necessary to salvation, contrary to the doctrine of Paul and Barnabas, the church at Antioch appointed Paul and Barnabas to go to Jerusalem to the apostles and elders about the matter. They met and counseled together, and the council sent others back with them, upholding the true doctrine, that the Jewish ordinances were not necessary. Read the whole chapter, showing how difficulties were settled by mutual discussion and advice, and how the early missionary work was done.

Acts 20:17-38; (Paul's farewell instructions to the church at Ephesus); And from Miletus he sent to Ephesus and called to him the elders [margin "presbyters"] of the church. . . . 28. (gives the duty of these officers) Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops (margin "overseers," referring to all the elders), to feed the church of the Lord which he purchased with his own blood. (Read whole chapter; see also I Peter 5:1-4.)

I Cor. 12:—the unity of the Spirit in diversity of gifts and duties in the early church. Read the whole, carefully. Verses 27-28 note the order of importance of the gifts; 27. "Now ye are the body of Christ, and severally members thereof. 28. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." Some of these were only needed for the first establishment of the church, or its infancy, and then ceased to be.

I Cor. 12:27;—the church is the body of Christ, his present incarnation, to do his will and carry on his work.

Eph. 1:22; And gave to him to be head over all things to the church, 23. Which is his body, the fulness of him that filleth all in all.

I Tim. 3:2 to 14 gives the qualifications for the office of bishop, deacon, elder, etc.\*

I Tim. 3:15; Which is the church of the living God, the pillar and ground of the truth.

The church is to hold up the truth. I. Tim. 3:15 and I Cor. 12 are spoken of the whole church universal on earth, often called the invisible church; including all saved souls, who are also sometimes

\* Robinson's Lexicon of New Testament Greek (p. 284), says of the Greek word *episcopos*, translated "overseer" or "bishop": "In N. T. spoken of officers in the primitive churches, an overseer, superintendent. . . . This was originally simply the common Greek name of office, equivalent to *presbuteros* [elder, presbyter], which latter was a Jewish term. . . . In later ecclesiastical usage, a bishop." See likewise Smith's Bible Dictionary, Vol. 1, p. 310; Schaff-Herzog Enc., Vol. 1, p. 298, Thayer's Lexicon, etc.

called the kingdom of God on earth. Who can belong rightly and really to any visible church? Only those who have been received into the church invisible by God; which means those who have really been "born from above" through Christ, so that they are "new creatures in Christ Jesus," spiritually in His likeness.

## WHAT THE BIBLE TEACHES ABOUT THE FUTURE LIFE.

1. **THERE IS SUCH A LIFE.** See the Bible throughout; as Job. 14:14,15; Ps. 16:11; Eccl. 12:7,14; Luke 20:37, 38; and all statements about rewards and punishments hereafter, etc.

2. **HADES, OR THE INTERMEDIATE STATE BETWEEN DEATH AND THE JUDGMENT.** Hades is a Greek word, which is often translated "hell" in the King James' version, though not in the Revised. It means strictly the state into which all souls enter at death, lasting until the Judgment; and the word itself does not discriminate between the good and bad conditions in that state. The same idea is expressed in the Old Testament by the Hebrew word Sheol.

Matt. 16:18; Upon this rock I will build my church; and the gates of Hades shall not prevail against it.

Luke 16:23; And in Hades he lifted up his eyes, being in torments.

Rev. 1:18; And I have the keys of death and of Hades.

Rev. 6:8; A pale horse; and he that sat upon him, his name was Death; and Hades followed with him.

Rev. 20:14; And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire.

(a) *Hades consists of two divisions; one for the good, called Paradise, and the other for the bad, called Gehenna. The Jews held that the evil part was the lower one; and they named the upper portion Paradise, or "Abraham's bosom."*

Luke 16:23-25. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now he is comforted, and thou art in anguish.

Luke 23:43; (Words of Christ to the thief on the cross) Verily, I say unto thee, To-day thou shalt be with me in Paradise.

2 Cor. 12:4; (Words of Paul about himself;) How that he was caught up into Paradise, and heard unspeakable words.

(b) *There is no crossing over from one division to the other.* The state of every soul is fixed at death or before, in this world, as already shown.

Luke 16:26; Between us and you there is a great gulf [chasm] fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us.

There seems to be no other way to understand this passage than that the moral condition of each class of souls is fixed beyond recall or change as soon as they enter the next world, if indeed, not perhaps long before, in this world. The utter uselessness of any attempt to change their condition is thus evident; if Abraham could not give the lost rich man the help of even one drop of water to lessen his sufferings, his condition must have been hopeless indeed. And all the Word is in line with this fact; see the rest of this same statement by Christ, in which the rich man next asks that Lazarus may be sent back to his brethren, who are sinning as he used to do—merely going the way of worldly men—and is answered:

Luke 16:31; If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

This life is the only time to repent; the next world will be too late. This fact should have strongest emphasis, lest souls throw away their only chance in this world, by trusting to another which can never come.

Prov. 14:32; The wicked is thrust down in his evil-doing; but the righteous hath a refuge in his death.

I Cor. 11:31, 32; But when we are judged, we are chastened of the Lord, that we may not be condemned with the world. ("The apostle is speaking of sickness and death brought upon wayward believers, to save them from final ruin with the worldly".—*Pres. J. H. Fairchild, Theology.*)

2 Cor. 5:10; For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.

Heb. 9:27; It is appointed unto men once to die, and after this cometh judgment.

3. THE RESURRECTION. The Scriptures teach that all human beings who have died before that time comes will experience the resurrection. This and similar expressions are often used in the sense merely of having a future life, instead of our existence ending with death, as outward appearance would seem to indicate that it did. (See I Cor. 15:32; I Thess.

4:13,14). In this view death is spoken of as an enemy, which has seemingly crushed life and all its hopes in the grave; and the resurrection as a triumph in bringing the life out to a better sphere in heaven. (Acts 24:15; John 5:25-29; 6:39). Much of the Scripture language referring to this subject is illustrative, having reference to the common mode of burial in graves or sepulchres, as "raise up," "the grave," "coming forth," etc.;—for the resurrection will most certainly apply as much to those whose bodies were buried in the sea, cremated, burned alive, or otherwise disposed of in ways to which such language could not truly be applied, as to others. The great truth to be remembered is that God will make another life result from this one, for every soul, good or bad. For the resurrection will be to some "to life" in the fullest sense of happiness with God in heaven, and to others it will be to "shame and everlasting contempt." (Daniel 12:2).

Ps. 49:15; But God will redeem my soul from the power of Sheol; for he will receive me.

Ps. 17:15; As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake, with beholding thy form.

Hosea 13:14; I will ransom them from the power of Sheol; I will redeem them from death; O death, where are thy plagues? O Sheol, where is thy destruction?

Luke 20:35; They that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36. For neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. 37 But that the dead are raised, even Moses showed, in the place concerning the Bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living; for all live unto him.

John 11:25; I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live; 26. and whosoever liveth and believeth on me shall never die [the spiritual death].

Acts 24:15; That there shall be a resurrection both of the just and unjust.

Rom. 4:17; God, who giveth life to the dead.

Rom. 8:11; But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.

I Cor. 6:14; God both raised the Lord, and will raise up us through his power.

2 Tim. 1:10; Who abolished death, and brought life and immortality to light through the gospel.

*The Resurrection Body.* The same questions

which are asked to-day about the resurrection body were also asked in Paul's time; the cavils of infidelity are all of them about nineteen hundred years old, and the questions of the trembling Christian's faith likewise. Paul answers them all in 1 Cor. 15—the wonderful Resurrection Chapter of the Word of God—verses 35 to 53; and every one should study this whole chapter most carefully, especially if he is troubled in this respect. Paul here insists that the essential *identity* of this fleshly body will be in the resurrection body. Nothing else could make it ours, in any such sense as is evidently meant. But he as strongly teaches, so far as can be seen, that the actual, physical, material particles of these earthly bodies will *not* enter into the resurrection body. The identity is in something besides the actual particles of "flesh and blood" which make up these bodies. This world is material; the other spiritual; these bodies are often the greatest clog and hindrance to the soul; those will always be a help. As President James H. Fairchild admirably says in his *Elements of Theology*, page 316; "Paul nowhere intimates that the gross material of which our bodies here are composed, will constitute the body of the Resurrection; the contrary is implied: Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. . . . . What the connection between our present bodies and the future may be, we have no further light, and no Scripture basis for a theory; and every theory on this subject is a mere human fancy." The one thing certain is that these present, material bodies *cannot* enter heaven, which is a place for spirit only. It makes no difference to us now what the spiritual body may be; it is enough to know that it will not hinder the soul, and will meet all our needs.

In this connection it is often asked, What became, then, of Christ's flesh and blood body? Did He not take it into heaven with Him? Did not Stephen see Him there with it? Note passages under "God is a Spirit," page 49. There are many questions which a child can ask which the wisest man on earth cannot answer. But one thing we do know about this; the Word of God says that "flesh and blood cannot inherit the Kingdom of God." (1 Cor. 15:50).

Paul was speaking of this very point in this verse; and there can be no possible doubt that his expression "flesh and blood" is the very one which means the earthly, physical human body; for this was the current expression and was used by Christ in the same sense (Matt. 16:17.) We are therefore shut up to the fact of the exclusion of material forms from the spiritual realm. But instead of suffering any loss from that fact, we shall be gainers by it, beyond our power at present to conceive. The manner in which God Himself exists is beyond measure superior to any mere earthly mode. The probability as to the body of Christ seems to the writer to be this; that it passed through the same change which we are told will come to the bodies (which are just the same in character and are destined for the same heavenly home) of the saints at the end of the world who shall not suffer death at all; they will "be changed" (I Cor. 15:51), in the "twinkling of an eye" being caught up to be "forever with the Lord." (I Thess. 4:17.) But this is only opinion; we have no positive Scripture on the question.

4. THE DAY OF JUDGMENT. Not only saints and sinners alike from the earth life and Hades, but also some angels, will finally be gathered to stand before God together in the last great Judgment, at which the final results of life in character will be proclaimed to the assembled universe; appropriate rewards and punishments following.

Matt. 7:22, 23; Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name do many mighty works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

Matt. 12:41; The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

Matt. 13:24-30 and 36-42; (the parable of the sower, representing the end of the world) 40. So shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth.

See the parables of the Ten Virgins, and of the Talents, in Matt. 25; of the Husbandman, Matt. 21:33-46; Isaiah 5:1-6.

Matt. 25:31; But when the Son of Man shall come in his glory, and all the angels with him, then shall he sit on the

throne of his glory; 32. and before him shall be gathered all the nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats. (Read through.)

Acts 17:31; Inasmuch as he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained. [Christ.]

Rom. 14:10; For we shall all stand before the judgment seat of God. . . . 12. So then each one of us shall give account of himself to God. Also 2 Cor. 5:10; 2 Thess. 1:7; Heb. 10:27; 2 Peter 2:4, 9.

Heb. 9:27; It is appointed unto men once to die, and after this cometh judgment.

Rev. 20:11-15; And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books, according to their works. (Read on to the end.)

Judgment will be according to light. See Rom. 2:12; Gal. 6:7,8.

At the close of the Judgment the bad are sent to their final punishment in hell, and the good to their final reward in heaven.

5. HEAVEN. Heaven is the place of final rewards for all saved souls, into which they are ushered at the close of the Judgment, as their everlasting home. It is the abode of God and all the holy, and none can come in who are not like Him in character.

Matt. 5:8; Blessed are the pure in heart, for they shall see God.

Matt. 6:20; But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: 21. For where thy treasure is, there will thy heart be also.

Matt. 8:11; And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; 12. but the sons of the kingdom shall be cast forth into the outer darkness; there shall be the weeping and the gnashing of teeth.

Matt. 25:34; 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.

2 Cor. 4:17, 18; For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; 18. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

I John 3:2; Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, when he shall be manifested, we shall be like him; for we shall see him even as he is.

Rev. 7:9 to 17; read the whole.

Rev. 21: whole chapter, and 22. first five verses—read the whole, for a word-picture of heaven.

6. HELL. This is the place of final punishment for those who refuse to yield to Christ in this life; into which they “go away” of their own will as well as by command, (Matt. 25:46) as the appropriate place for all characters such as they. People often try to cast the idea of hell out of the Bible, though such a process is not often an honest one. All good persons would be glad if no such place were necessary. But for the same reason that prisons are necessary for the bad in this world, and that the hopelessly bad are sent there for life, we may suppose that there is need of a place in the next world for those who reject all efforts to make them what they ought to be. They are sent there because their own character, which has become finally fixed in evil by their own act and in spite of all that God could do rightly for them, necessarily excludes them from the abode of the righteous. It would be the height of injustice for God to let them remain with the righteous and still pester them and set snares for their downfall throughout all eternity, as they have been doing here on earth. Every instinct of justice towards his faithful ones must lead God to make a separation of the evil from the good; and as there can be no separation of the good together for happiness without leaving the bad together by themselves, and as a company of the bad anywhere, left to themselves, would make a place which would be full of evil and suffering, such a place seems inevitable, and a proof of God’s love for His children. And no doubt He will make even hell itself serve as somewhat of a moral motive for righteousness in the universe of the future, as it has in the past, even with those who are already righteous. Even the saints in heaven may be preserved from temptations, which seem to have assailed heavenly beings in past cycles, by the knowledge of the judgments of God still in process of execution.

Matt. 10:28; But rather fear him who is able to destroy both soul and body in hell.

Matt. 13:40-42; So shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of

fire; there shall be the weeping and the gnashing of teeth.

Matt. 22:12, 13; And he said unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said unto the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth.

Matt. 25:41, 46; Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. . . . 46. And these shall go away into eternal punishment; but the righteous into eternal life.

Mark 9:47; And if thine eye cause thee to stumble, cast it out; it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; 48. where their worm dieth not, and the fire is not quenched.

2 Thess. 1:9; Who shall suffer punishment, even everlasting destruction from the face of the Lord and from the glory of his might.

Rev. 19:20; And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image; they two were cast alive into the lake of fire that burneth with brimstone.

Rev. 20:10, 14, 15; And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever. . . . 14. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. 15. And if any was not found written in the book of life, he was cast into the lake of fire.

When one undertakes to do away with "forever and ever," repeatedly used by Christ Himself to describe the duration of the state of the lost, he would best be very careful how he deals with God Himself in seeking to destroy any part of His Word. All the most terrible statements of the Word on this point are from the lips of Christ Himself, either before His ascension, or after it, in the Revelation; as if to make it impossible to doubt them. And even if the Bible did not say so there seems to be no logical escape from supposing the lost to remain in suffering eternally, except in some thought that they would bye-and bye, after perhaps ages, be totally annihilated,—taken out of existence. But there is not the least glimpse of such a doctrine in the Word; and "forever and ever," repeated again and again, looks the farthest possible from it. Let us take the awful fact as the Bible teaches it; and both shun for ourselves and teach others to shun the awful fate. No soul will ever go to the awful place unless by his own choice of sin against whatever light he has, and in spite of what God tries to do for him.

## TRUE RELIGION.

True religion is not a matter of outward forms, but of inward life from God, evidenced by changed outward life toward both God and man. A rebellious child who really "gives up," as we say, to the good parent, thereby enables the parent to treat him differently, and soon becomes conscious of the change both within and without. So with genuine repentance and surrender to God. The change is most real, both in him towards God and in the relation of God to him. After the change he is a spiritual Child of God by the new birth; before that, he was a child of sin and Satan by his choice of evil instead of good, and by his habitual surrendering to Satan instead of to the good and to God, as his conscience and the Bible told him he should do. In this condition he was a rebel against God and goodness; now he is the very opposite. The greatest of all possible experiences has come into his life, and it is new; as the Word itself describes the change in 2 Cor. 5:17, "Wherefore if any man is in Christ, he is a new creature: the old things are passed away, behold, they are become new. 18. But all things are of God, who reconciled us to Himself through Christ." The great facts of pardon, peace with God, the new birth, getting right with God and with man, and the indwelling of the Holy Spirit, are too radical and real to be overlooked. No ceremonies produce these effects; they take place when the heart itself gives God the right of way in the soul where He belongs. Before the change he was a sinner, "dead through your trespasses and sins" (Eph. 2:1); now he has been "made alive" (same verse) by the power of God; he has the new life within—his will changed, his life started heavenward, the Spirit of God dwelling in his soul—saved!

Rom. 8:9; But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness.

Rom. 8:14-16; For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God.

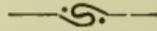
I Cor. 15:45; The last Adam [Christ] became a life-giving spirit.

2 Cor. 3:6; For the letter killeth, but the spirit giveth life.

James 1:27; Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world. (This was spoken to souls who had already experienced the great change—see verse 1—and refers to the external duties which will rightly proceed from the true internal life.)

I John 4:16; God is love, and he that abideth in love abideth in God, and God abideth in him.

I John 5:4; This is the victory that hath overcome the world, even our faith.



## IX. BIBLE PASSAGES WRONGLY INTERPRETED.

This booklet is intended first of all for circulation among our friends who believe the teachings of Mormonism. We have no doubt at all that many hold to these views just as sincerely as we do to different ones, and that many do this because they think these doctrines are really taught in the Bible. It seems important therefore to consider a few passages which are supposed to uphold these views, and to see if they are correctly interpreted. This we do in no spirit of antagonism, but because it seems exceedingly important to the welfare of the Mormon people themselves, and a duty laid upon us of God. Radically mistaken use of the Bible is more harmful in its effects, perhaps, than no use at all; and it has many times been shown possible in this world for people to believe most sincerely that certain things were taught in the Bible when they were not really there at all, but their very opposites. The passages taken up are mostly such as are given in the three publications of ready references which are familiar to all Mormons; except that, as hitherto in this booklet, they are quoted from the American Revised edition of the Bible.

### PASSAGES ABOUT GOD.

I. PASSAGES SUPPOSED TO TEACH THAT GOD HAS A FLESH AND BONES BODY, instead of being pure spirit.

In Hebrews 1:3 Christ is said to be

“The effulgence of his [God’s] glory, and the very image of his substance;” King James’ version “the express image of his person.”

If it could possibly be thought that such an expression as “the effulgence of His glory” were

spoken of the bodily appearance of Christ, then there might be a bare possibility of the latter half of the expression having a like reference. But we do not read in the Bible of anything glorious about the outward appearance of the Saviour; on the contrary we are told in Isaiah 53:2 that

“He hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. 3. He was despised, and rejected of men; a man of sorrows, and acquainted with grief; and as one from whom men hide their face he was despised; and we esteemed him not.”

With this description in the Word, how can any one think that the blessed Saviour was of a glorious physical appearance? The passage directly states the opposite; he was a man of unassuming appearance, and so worn with the burdens of His mission to earth as to be unattractive except to those who got a real glimpse of His inner character—his soul-life. Here He was glorious; here we find the passage fulfilled to the letter. Hence it must refer to His spiritual likeness to the Father, shown in His love and sacrifice for men, His teachings, His willingness to endure insult, etc. In this He was the very image (margin “impression”) of the Father’s substance, as the gold coin bears the image or impression or likeness of the individual it represents. This is the only possible meaning of the passage.

Gen. 1:27; God created man in his own image.

By a totally unwarranted process of reasoning backwards and from a false assumption, this verse is made to teach that God must have a fleshly body because man, made in His image, has such. But what does “image” or “likeness” mean? The dictionary idea is that of resemblance in *appearance*, not at all in material; as when one might say, for instance, that the statue of Brigham Young in Salt Lake City was a “perfect image” or “likeness” of the person it represented; he would not ever be taken as meaning that Brigham Young had a body either as large or made of the same material as that composing the statue. The language does not carry that idea, in either this case or the passages in Genesis. In the statue the likeness is simply one of outward form; but we also say of a person, that he “is so much like his father,” when the likeness meant is in disposition, ways of action, etc. So in this

case; the likeness is in the *spiritual* nature, not in the physical, because God has no such; but there is a very marked likeness in spiritual nature.

Another class of passages is supposed to teach the same fact that God has a physical body, because they speak of Him as having appeared to men in form as a man; (as Gen. 18:16, 17,18;) as having hands, feet, eyes, ears, etc.; as Ps. 33:18, 11:34; 17:15; Deut. 9:10; Ps. 18:6; 34:15, 16; Isa 48:13; etc.

But when the Bible says repeatedly and most emphatically that no man has seen God, or can see Him (see references under Invisible, page 50, we may be sure that no man ever has seen the real being or personality of God. We cannot safely look at even the earthly sun with naked eyes; how much less at the Infinite Glory of God, if He should ever will to manifest himself in such a material way. The sight would smite any mortal dead, no doubt. And as God is pure spirit, our eyes could not see His very self, even if he should dull this dazzling glory; He must take some material form to be visible at all to fleshly eyes, or else change our vision. And what form more suitable than that of His highest creation on earth, man? Hence he has appeared most often in this way; though in Num. 23:19 He says He "is not a man," and He has also appeared as pillars of cloud and fire, the burning bush, the dove, etc. And whatever form he may take as a manifestation, for our sakes, **MUST** be consistent with the foundation statement of Himself, "GOD IS A SPIRIT." No one of these manifestations of God really implies anything whatever as to His actual, heavenly form.

## 2. PASSAGES SUPPOSED TO PROVE THAT THERE ARE MANY GODS.

I Cor. 8:4-6; Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one. 5. For though there be that are called gods, whether in heaven or on earth; as there are gods many and lords many; 6. yet to us there is one God, the Father. . . .

This passage would seem clear enough *against* any doctrine of many gods, instead of for it. But the Catechism published by the Deseret News, (page 13) takes verse 5 entirely out of its connection, cuts off the first two words, and prints it as teaching

that there are many real Gods! Paul is writing about idolatry; the very line before this verse says THERE IS NO OTHER GOD BUT ONE; the very next line after it says the same thing a little differently, TO US THERE IS ONE GOD; all the rest of the Bible teaches this same truth (see under "God," page 48), and the very word "called" in this verse shows that Paul was not talking about real Gods; yet the passage is made to do duty in teaching that there are many true Gods! It refers only to the false gods, idols and stars, etc., worshipped by the Corinthian pagans, and to their earthly rulers. The word "gods" occurs nearly 200 times in the Bible, and always refers to idols except in two places, where it refers to evil men; (Ps. 82:6, 7; quoted again in John 10:34,35.) There could hardly be a worse use of Scripture than to make it teach just the opposite of its plain meaning on a great fundamental doctrine, as such a use of this verse certainly does.

### 3. BAPTISM NECESSARY TO SALVATION AND TO REMIT SINS.

The expression in Acts 2:38 "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of sins," is taught as meaning that without water baptism sins cannot be forgiven and hence no soul can be saved. This view is certainly wrong, for Christ and the Apostles preached to the exact contrary many times, and there is no reason in such a view. And the passage itself will not bear any such interpretation. Two things are named as "unto the remission of sins;" which one is the condition of remitting, or is both? Let us take the Bible and see. The words "repent" and "repentance" occur in similar sense 55 times in the New Testament, of which 52 refer to salvation. Of these 52 only *six* cases have any mention of baptism in connection, or of anything else but repentance which could possibly be considered a condition of salvation at all, and in five of these repentance is beyond question made the important thing, of which the baptism is only a sign. This makes 51 cases in which the repentance is given as the one essential condition of salvation, which shows that we must regard this one passage of Peter's in the same light;

it is the repentance here as elsewhere which brings the sinner into right relations with God. This repentance is the genuine "surrender" kind, of course, of which we have already spoken under its appropriate subject. John's message was Repent! Christ's first message was Repent; Peter's was Repent; Paul's was the same, Repent! and when Christ came back in Revelation His message was still the same, Repent!

Matt. 3:2; (John) Repent ye, for the kingdom of heaven is at hand.

Matt. 4:17; (Christ) Repent ye, for the Kingdom of heaven is at hand.

Acts 3:19; (Peter) Repent ye, therefore, and turn again, that your sins may be blotted out.

Acts 20:21; (Paul) Testifying both to Jews and Greeks repentance toward God, and faith toward our Lord Jesus Christ. (See Acts 26:20.)

Rev. 2:5; (Christ returned) Repent and do the first works. 16. Repent therefore. 21. Time that she should repent . . . and she willeth not to repent. 3:3; Remember . . . and repent.

The passage of Acts 2:38 stands thus absolutely *alone* in mentioning baptism in any such way as could be thought to make it a condition of salvation. And it is very important as throwing light on Peter's own meaning in this passage, to notice his very next preaching on this same point; given to the same class of people, in the same place, and recorded in the very next chapter; see Acts 3:19; "Repent ye therefore, and turn again, that your sins may be blotted out." That is enough. Peter said what all the others and his Master said; and this was not that baptism was a saving ordinance. It is an exceedingly important one, as an act of obedience, a confession of sin and both a confession and symbol of that cleansing of the heart from sin by the Holy Spirit, which cleansing is itself salvation. It is also the sign of entrance into the visible church. Every soul which has been truly born again (saved) should receive baptism if possible, and no soul which rebelliously refuses it can be regarded as having been born again and thus either fit for baptism or saved without it. But baptism in itself has no power either to cleanse from sin or otherwise fit the soul for God's presence.

The passage in Acts 22:16, Arise, and be baptized, and wash away thy sins, calling on the name of the Lord," is often supposed to teach this same doctrine

of the necessity of baptism to salvation. But it is likewise a mistake to suppose so. Paul was already a saved, forgiven, regenerated soul, before he went to Damascus; he was not told to go there for salvation, but to learn what the Lord would have him to do. Being assured by God that Paul had become a Christian, Ananias advises him to do the next proper thing in the circumstances, and be baptised as the outward sign of the work which had been done in him, and of joining the number of the church at Damascus. We must interpret this Scripture in harmony with the general truth, as this view does. (Note the other account in Acts 9, especially verses 17 and 18.)

John 3:5; "Except one be born of the water and the Spirit, he cannot enter the kingdom of God" is also often taken as teaching that water baptism is essential to salvation. But in the view of the writer, (with such commentators as Calvin, Charles Hodge, Cowles, etc.)\* this has no reference to baptism at all; Christian baptism, which Mormonism holds it to mean, had not been established and did not yet exist. Christ certainly would not refer thus to a thing which Nicodemus did not know about. He knew of the Jewish washings and sprinklings, and doubtless of John's baptism unto repentance; but neither of these was Christian baptism, to which it is now claimed that the passage refers. Only two explanations of the passage seem possible, to the writer. Either the words "born of water" are a material parallelism to the really efficacious being "born of the Spirit," or the word "water" here refers to the Word of God, the Truth, which is the means by which the Spirit cleanses the soul of sin; or both may perhaps be true. For instances of the very common parallel or double-form of statement in the Bible, among hundreds of others see John 1:1 and 2, 3, 7 and 8, 20; John 3:11; Ps. 51:2, 3, 4 (containing a double parallel) 5, 6, 7, 9, 10, 11, 12, 13,—and so on,

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\*The other views are that "water" here refers either (1) to John's baptism, as a duty which Nicodemus had not yet accepted (which is not possible to us); (2) to Christian baptism as the entrance to the visible church, though not conveying salvation. (3) to Christian baptism as essential and conveying salvation. This last view is held only by Roman Catholics and Mormons, so far as the writer is aware. The majority of commentators probably hold (1) or (2).

each verse a double statement of the same idea, slightly different—a very common form of Oriental speech. So this verse in John may be a double statement of the great fact of regeneration; the first half under figure of water as a physical cleansing agent, the last half the literal statement of the Agent by which the actual cleansing of the soul from sin is accomplished—the Holy Spirit. The fact that the water is not mentioned in the next verse, while the Spirit is, or in verses 3, 7, 8, 15, 16, 17, 18 or 36, adds force to this view. There are eight positive statements of what we must do to be saved, in this one chapter, with others implied; water is mentioned in only *one*. The *Spirit* is clearly the only essential agent in the matter. And in other passages “water” is figuratively used to denote the “Word” of God, through which the Spirit works in cleansing the soul from sin; as in Eph. 5:26; “That he might sanctify it, having cleansed it by the washing of water with the word”—the Word is the water with which the Spirit cleanses the souls of sinners; and also John 15:3; “Already ye are clean because of the word which I have spoken unto you;” and John 17:17; “Sanctify them in the truth; thy word is truth;” James 1:18, “Of His own will He brought us forth by the word of truth” 21, “The implanted word, which is able to save your souls:” and other passages show clearly that the cleansing agency by which the Spirit works is the Word of God (see John 6:63, 8:32, 15:3, 17:17; Acts 15:7, 9; 2 Tim. 3:16; 1 Peter 1:22, 2:2) and that this is sometimes spoken of as washing by the Word. Titus 3:5 is another passage; “According to his mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit, which he poured out upon us richly.” And as Nicodemus was familiar with the great passage in Ezekiel 36:25, 26, 27, the Savior doubtless had reference to this in His own statement; which probably brought this passage instantly to the mind of Nicodemus:

And I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. 26. A new heart also will I give you, 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. 27. And I will put my Spirit within you.

No doubt Nicodemus understood clearly that Christ used the word "water" just as this passage does, with which he was so familiar, simply as a symbol of the real cleansing agent, the Spirit, through the Truth. And if this had been meant as really a reference to Christian baptism,—the first in the Word and hence not easily understood—one would think the Lord would have said plainly just what he meant—"Except one be born of *baptism* and of the Spirit;" which he did not at all do, because it would have been untrue and contrary to the rest of the Word. With reference to this whole matter of whether baptism or any other ordinance is essential to salvation (in the sense that a soul is not fully pardoned, cleansed, regenerated, saved, until he receives it) the Bible is very plain. In Heb. 10:4 we are told that even the blood of bulls and goats offered in sacrifice can never take away sins; how much less can mere water do so? It is never by mere "works which we do ourselves" (Titus 3:5) that we are saved, though the good works will result from any salvation that is genuine; but we are saved, if at all, by our simple surrender in faith and repentance to God in Christ, enabling Him to work regeneration in us. (See other passages under "Faith and Works in Salvation," page 68).

#### 4. THE EVERLASTING GOSPEL.

Rev. 14:6; And I saw another angel flying in mid-heaven, having eternal good-tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; 7. and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come; and worship him that made the heaven and the earth and sea and fountains of waters.

This angel is the first of six in rapid succession in this chapter; two of whom have sickles to reap the earth. One of them proclaims that "the hour to reap is come, for the harvest of the earth is ripe;" and the harvest was cast "into the winepress, the great winepress of the wrath of God." The "good-tidings" which the first angel proclaimed seem to be simply that the hour of the judgments of God on sin had come, and righteousness was to have its final triumph by the perishing of her enemies, typified by Babylon, in the judgments of God. There seems to be no reference whatever to the everlast-

ing gospel which Christ brought for the salvation of men; and still less can it possibly mean that the gospel was being brought back to earth after having been taken away. For the Gospel of Christ has never been taken away at all. Every word of it is contained in the Bible, which has been with us all the time, and never will be removed while man endures. The interpretation which makes this passage refer to something said to have happened in the last generation in connection with Joseph Smith is still further beyond the region of possibility; for in addition to the facts just given, the passage evidently portrays events relative to something which is to take place at or close to the *end of the world*, and not a long time before that event, while there is yet a world to be saved by preaching the gospel. Any such interpretation must be utterly dismissed from the mind by one who will get the truth from the Word; for it has not the slightest foundation of truth in it.

#### 5. THE FOUNDATION OF THE CHURCH.

Matt. 16:17, 18; For flesh and blood hath not revealed it unto thee, but my Father who is in heaven. 18. And I also say unto thee, that thou art Peter, [the Greek word is *Petros*, a stone, piece of rock] and upon this rock [Greek *petra*, a great ledge of underlying rock,] I will build my church; and the gates of Hades shall not prevail against it.

Roman Catholicism says that this means that the church was to be founded upon Peter, he being the *petra* of which Christ spoke, as the chief Apostle. But there was no chief apostle; and neither will the Greek admit of such a rendering; the difference of meaning and gender forbids it. The "ledge of rock" of which Christ spoke was not the "piece of stone" which Peter was; it must refer to something further back in the passage and more substantial than any mere man; to some great truth or principle, indeed. We do not build great edifices on a little stone, but if possible, on a great ledge of the earth's foundations. What great principle is there in this context, with which Peter is so closely identified as to make him really a piece from it? There is only one great principle here; Peter has just spoken it forth with all his impetuous power, as expressing the feeling of all the disciples in one utterance, and it is backed by all the rest of the Scriptures on the subject. What

is it? The mighty foundation-rock of the whole Christian fabric, the fact that CHRIST WAS THE SON OF GOD,—THE DIVINE ONE! That, and that ONLY, is the “rock-ledge” upon which He was to found His church so that no power of earth or hell could shake it from its foundation! The mere *method* of how Peter reached this conclusion is of little importance—a side light, perhaps, thrown in to make the main thought stand out more. *The church is and always has been founded on the divinity and work of Christ.* This has been the one thing to which she has held most closely and has never given up; He has been the creative force which has brought all true churches of Christ into being and kept them alive. Brought freshly to view in every recurrence of her great Sacrament of His Death; preached as her most vital doctrine from the first; believed distinctively by her members and held tenaciously in all her creeds, however they have differed on lesser points,—history proves this interpretation of the passage to be the correct one. This truth as holding up her Personal Foundation, Christ Himself, *has* been her foundation through all the ages from then until now, and always will be. And the Word is no less clear elsewhere.

Isa. 28:16; Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation; he that believeth shall not be in haste. (Referring to Christ and the church; quoted thus by Peter himself in 1 Peter 2:5 to 7.)

Eph. 2:20; Jesus Christ himself being the chief corner stone.

I Cor. 3:11; Other foundation can no man lay than that which is laid, which is Jesus Christ.

## 6. BAPTISM FOR THE DEAD.

The one verse in the whole Bible which has even a seeming reference to any such practice is the following:

I Cor. 15:29; Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?

And even this verse has no reference to such a practice as being a part of the Christian belief or custom; indeed, its very language shows that it was *not* such. Let us examine the passage. The date was probably early in A. D. 57. The church at Corinth had been gathered, chiefly out of sheer paganism, by Paul’s missionary work three or four years before, when he had labored there for about eighteen

months. They could not have become very thoroughly grounded in Christian doctrine in that time; and they had little if any Scripture besides the Old Testament, and possibly not even that, to help them after he went away. Their pagan neighbors had little belief in any future life, and these weak Christians themselves had become clouded in their belief by the doubts of their outside friends, although Paul must have made it one of his chief points of doctrine while there, as he always did. Hence he writes them this mighty chapter of argument for the resurrection, to reconvince such as were weak in the faith; and as his second argument he asks them "else what shall *they* do that are baptized for the dead.....why then are *they* baptized for them?" We do not know much in detail about the custom which Paul referred to. But two things are certain beyond question in regard to it. First, Paul's very language puts the practice referred to *outside* the Christian belief and practice; for he says **THEY** twice when he would have said **YOU** if he meant those to whom he was writing. When we write to friends about something which they themselves are doing, we do not say "Why do *they* do so?" but "Why do *you* do so?"—the second personal pronoun is the one always used in direct address. But Paul uses the pronoun of the *third* person, showing conclusively that he meant some practice which *outsiders* were using, though the members were acquainted with it. At the utmost he could only have referred to a few within the church who might have used such a rite, as distinguished from the real Christian church and doctrine, which he clearly indicates as separate from and opposed to whatever practice he refers to. Probably the reference is to some pagan rite, in which possibly a very few weak members may have joined. But whatever may have been the exact practice, St. Paul does not approve of it by merely referring to it; it is as such outside and not inside the Christian belief and practice; and Paul thus condemns instead of approving it. There is no trace in all Christian history of any such belief or practice except among two very heretical sects, known as the Cerinthians and Marcionites. And the Bible is entirely opposed to the possibility of any ceremony

saving, even the person who receives it, and states that no one can save another, even from physical death. (See Ps. 49:7.) Performing ordinances for another would be only a piece of acting, at best. Real adult baptism is a sign of what has already been done by the Spirit in the soul of the one baptized; never of work to be done in the future or for another.

#### 7. SALVATION FOR THE DEAD.

In connection with the doctrine of baptism for the dead, and really as its foundation, is the belief that souls who have passed through this life without salvation, and even wilfully rejecting it, can have another chance and be saved, if they will, in the next life. Two passages are relied on to prove this position, which are as follows:

I Peter 3:18-20; (Christ) . . . being put to death in the flesh, but made alive in the spirit; 19, in which also he went and preached unto the spirits in prison, 20. that aforesaid were disobedient, when the long suffering of God waited in the days of Noah, while the ark was preparing. . . .

I Peter 4:5, 6; Who shall give account to him that is ready to judge the living and the dead. 6. For unto this end was the gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the spirit.

These are the only passages in the whole Bible which speak of what can be thought to be preaching to the dead. If the general teaching of the Bible was that men could be saved after death, these might be taken as falling in with that view. But as the teaching is just the opposite of this, and as God knew what he was saying here as well as elsewhere in the Word, and He cannot lie, we cannot believe that such is the meaning here. What then is it? is a fair question. And it seems very strange, too, that the only souls of all earth's millions who are specially singled out to receive another chance after death, if the above interpretation is correct, should be those old sinners who listened for 120 years to the preaching of righteousness by good Noah (2 Pet. 2:5) and then were swallowed up in their wickedness by the Flood! Besides, this passage expressly states, if this interpretation of it be true, that these wicked spirits who were to be given this extra chance were "in prison," an expression which cannot possibly mean less than that they were in the bad part of Hades, where all the wicked go at death

to wait for the Judgment, and from which Christ himself expressly states (Luke 16:26) that there is *no escape!* to a better one. These circumstances are very remarkable, and of themselves would almost forbid the interpretation which is sought to be placed upon these verses. Surely Christ did not contradict Himself by going to preach the gospel to men whom He had said could not be rescued!

The fact is that the Greek of these passages does not require any such interpretation, but almost certainly shows the preaching to be that done by Christ (probably through Noah himself) "while the long-suffering of God waited in the days of Noah;" to those of that age who, in Christ's time, were in the hopeless, prison-part of Hades, condemned forever. (See comments by Cowles on this point, and others.) The other verse refers to the same period and preaching. But whatever may be the best explanation, the fundamental principle of Scripture interpretation must be adhered to here as elsewhere, namely, that Scripture must be interpreted by itself, and that thus it cannot contradict itself. Difficult passages must not be made to teach what is contrary to the plain, general doctrine of the Word, as would be the case if this were made to refer to salvation after death. And, it may be added, that it is never safe to found a doctrine upon an obscure passage of Scripture, even if it does not seem to conflict with the rest of the Word, as this one certainly does. Let every human being rest with the opportunity of salvation offered in this world, accept it utterly for himself, and then do his best to get others to do the same; leaving the future to God.

#### 8. PRE-EXISTENCE OF SPIRITS.

Job 38:4; Where wast thou when I laid the foundations of the earth?

This is made to teach that man was somewhere when the earth was founded; and if so, of course in the other world. But note a few facts about the passage: The question is one of a series asked by Jehovah of Job. This same question continues till verse 11, and another begins in verse 12, in v. 16 another, 19 another, and others in verses 25, 31, 34, 39, and so through chapters 39, nearly all of 40 and 41—a series designed by God to bring before

Job the great fact of his (Job's) insignificance and the brevity of his life. These are all what are called "rhetorical" questions, not intended for answer except in the impression made in the individual's own mind. If we make Job answer the first as Mormonism does, by saying that he had been in existence from unknown ages before the earth was created, we produce exactly the opposite effect from what is clearly intended by the series of questions. If Job was watching God "lay the foundations of the earth," he knew pretty much all about it, and would naturally be puffed up by the thought of his great age and knowledge instead of being humbled by the thought of his utter insignificance compared with God, as Jehovah evidently intends by asking these tremendous questions. Job really understood it this way, and was exceedingly humbled, as we see in chapter 40: 4 and 5. If now we turn to God's own account of when man began to exist, in Gen. 2:7, we find that his body was made before his soul, and that both were created on this earth, after all the rest of the creation was finished by God and earth ready for man's habitation. The passage in Job has no possible reference to any previous existence; nor has any other passage in the Word, for there was no such previous existence. Man began here.

#### 9. REVELATION CONTINUOUS.

Amos 3:6, 7; Shall evil befall a city, and Jehovah hath not done it? Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets.

This is made to mean that, as God will do nothing without first telling it to His prophets on the earth, He must be continually revealing new things or stop divine activity; and that there must consequently always be a body of prophets (the "priesthood") through which he speaks, with people to believe and follow them. These are pretty large consequences to follow such a text. Let us see if they really do follow.

In an age when there was practically no Bible, (about 800 before Christ) Jehovah is announcing through the prophet Amos the impending doom of the wicked Samaria and all Israel, as the context shows. The word "nothing" refers simply to this

—and to nothing more—to these impending judgments; and it simply states that before executing His judgments God in mercy tells His prophet Amos, that those of the people who will do so may yet repent and avoid His wrath. God is not a babbling child, to tell all that He is going to do, even to beings like worms of the dust beneath Him and when it does not concern them. His majestic plans, covering all the ages, are known only to Himself; we are told that “of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.” (Matt. 24:36.) And Christ Himself told even the Apostles, in Acts 1:7; “It is not for you to know times or seasons, which the Father hath set within His own authority.” The interpretation given to the passage is clearly without warrant in it, and is contrary to the rest of the Word. If God should see it necessary to the carrying out of His plans to reveal future events, He will do so, giving His messages to men of godly character always. But such revelations will be exceedingly rare, if they come at all, except as the Word enables us to understand something of the future.

Ps. 85:11; Truth springeth out of the earth, [in King James' version rendered “shall spring,] and righteousness hath looked down from heaven.

This is not a prophecy, but something already accomplished in David's time. The context shows a beautiful picture of God's children at peace with Him, at least partly accomplished. And even if the text were to be regarded as still in the future, it would not have any clue giving the slightest reference to anything like the coming forth of a book of revelation, as it is made to have by the use of it in Utah. The ruins of ancient cities, even of Jerusalem itself; geology revealing about God,—many possible meanings would be true most beautifully and emphatically and naturally, rather than such an unnatural, strained interpretation as the one suggested.

Ezekiel 37:16 to end—the prophet joining the two sticks labeled “For Judah” and “For Joseph”—is made to be a prophecy of the coming forth of the Book of Mormon. “Sticks” is made to mean “book” in order to get this interpretation out of the passage. But there is not the shadow of an excuse for saying

that this word means any such thing; for it does not, not once in the whole Bible; it is the Hebrew word *ets*, and means simply "wood," "tree," "stick;" the word for book is *sepher* in several forms, or four times *dabat*—no similiarity, even, between the words. And since God Himself in this very passage tells what the sticks represent, (see verses 21 to 23, please read) it is a peculiarly aggravated misuse of God's Word to attempt to thrust into this passage any other meaning. It is simply a parable object-lesson which the prophet Ezekiel was to give to the people, illustrating the fact that the then divided kingdom of Israel should be united spiritually in future ages under the one headship of Christ—which is now being fulfilled. It is hard to see how any one could really think he found any reference to the Book of Mormon or any other book in this passage. There is no allusion to any such book, or to any other book of new revelation, in the whole Word of God. The fact that the name "Joseph" occurs in this passage, of course, does not connect it any more with Joseph Smith than with Joseph Jones or any other Joseph.

#### 10. THE "FOUR FIRST PRINCIPLES OF THE GOSPEL."

Heb. 6:1, 2; Wherefore leaving the doctrine of the first principles (margin "*Gr. the word of the beginning*") of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms (margin *washings*,) and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

The use of this passage as teaching that there are four "first principles and ordinances of the gospel," and that these are faith, repentance, baptism by immersion and "laying on of hands for the gift of the Holy Ghost," is universal in Mormonism. This use of the passage seems very peculiar, at least. If the passage is really intended as a list of the real, fundamental doctrines of Christianity, as Mormonism would seem to make it, the whole *six* items mentioned must be taken, and should be used in the order as given. But Mormonism picks out four from the six, dropping the last two, and changes the order of the first two, and announces the result as the "four first principles of the Gospel." Repentance, in the sense of seeing and being sincerely sorry for

one's sins, logically comes before faith in the sense of surrender; and the doctrines of the resurrection and future judgment are vastly more fundamental principles than any "teaching of baptisms" (or washings) and "laying on of hands." (Note that nothing is said as to the purpose of laying on of hands—Mormonism adds that, which was not at all the only purpose of the ceremony, as we have seen.) The fact seems to be that this passage was never intended as a statement of the fundamental truths of the gospel, at all. "The word of the beginning" would rather indicate those points of both doctrine and practice which chiefly characterized the rudimentary or earliest Christian life of the people, and the whole point of the passage is that they should *go on* from these, and not be continually dealing with them—the alphabet of Christian experience,—because if they do not progress into greater truths and experiences there is danger of their going back into even a hopeless state of sin. ("That ye be not sluggish," v. 12.) We should first be sure that we do utterly repent and surrender to Christ, and know for ourselves that our sins are washed away in His blood. Then we must go on—study and grow and experience constantly more of truth and of God, through His blessed Word in the Bible. We should make this the "man of our counsel," with earnest prayer that God would help us see just what it means, and to grasp by faith all the experiences of the Christian life, as we realize that they are taught in the blessed Word! (For some statements of what the gospel really is, see Acts 13:32-39; Rom. 1:16-20; and especially I Cor. 15: 1-12.)



## CONCLUSION.

We have thus endeavored to set forth the more important facts about the Bible, as to its origin, character and value to humanity; with such help as limited space will permit in studying its greater truths and avoiding some errors. We trust that God has blessed the message of this little book to every sincere reader, so that he has understood and appreciated the Wonderful Book as never before. But this alone is not enough. Many a soul

has been really converted and has backslidden again into great sin, though he believed fully in the Bible, *just because he did not use it as he ought*. Ought we not to read at least some in the Word every day, carefully and thoughtfully, at some regular hour, as a message from God? Will not every reader of these words resolve so to do, by the help of God? That such may be the case is the writer's earnest desire and prayer; and he believes that heaven will rejoice over every such decision.

It is suggested that this booklet be preserved carefully for reference upon points of Scripture or doctrine which may come up. It will be found a storehouse of Scripture, at least.

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(The following note should be added to those at the bottom of page 10:)

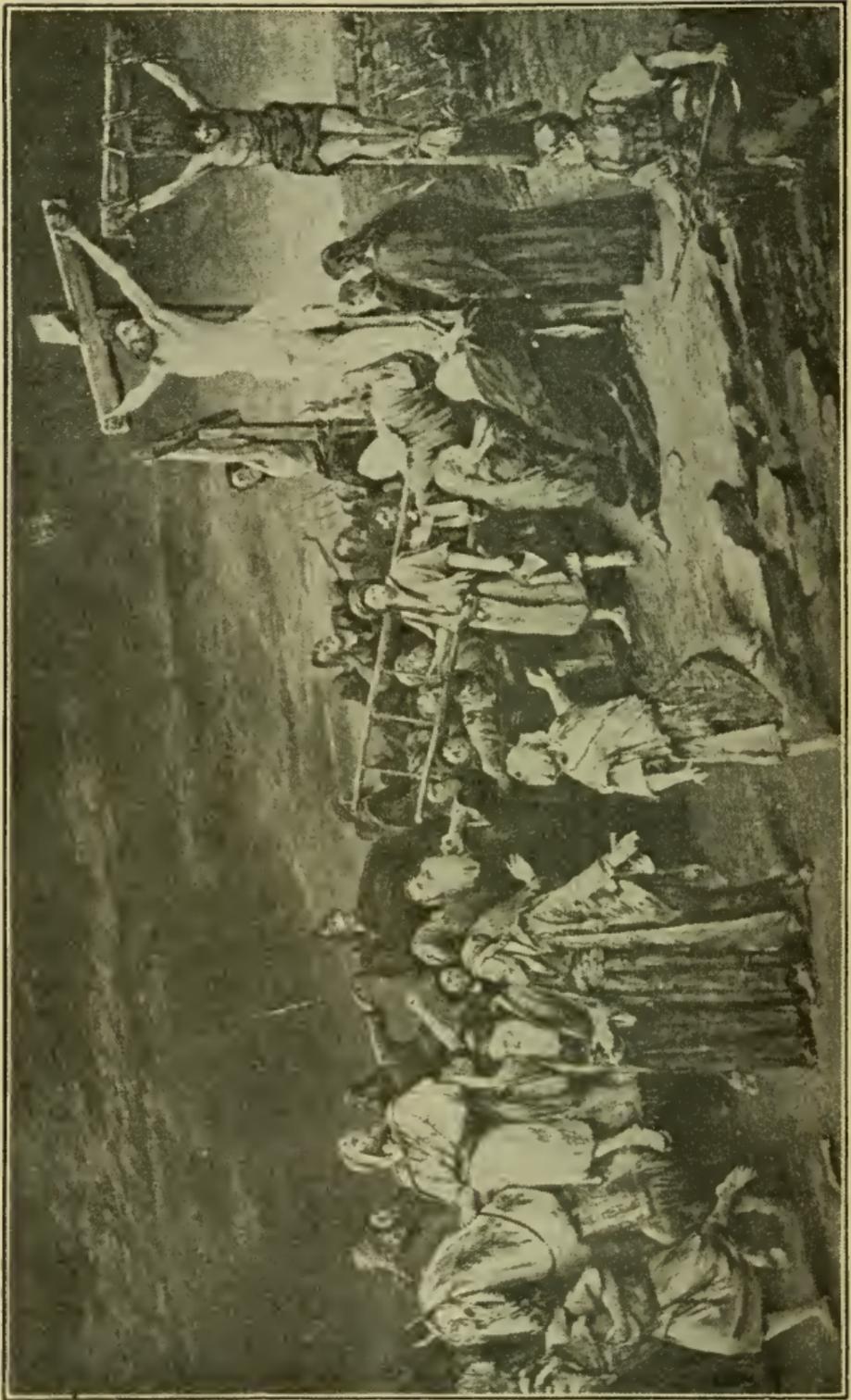
\* "The agreement of so many justly-honored church teachers, and the power of custom, finally decided forever the canonicity of the sacred books. The legal confirmation of this decision by the councils is of no importance for the history except that the first attempt at closing the canon in the Greek Church can be connected with a definite date. . . . In the same way, and only a few years later, the Latin Church arrived at the final establishment of its canon. . . .—Reuss' History of the New Testament, pp. 326-327.

### A FORM OF SURRENDER TO GOD.

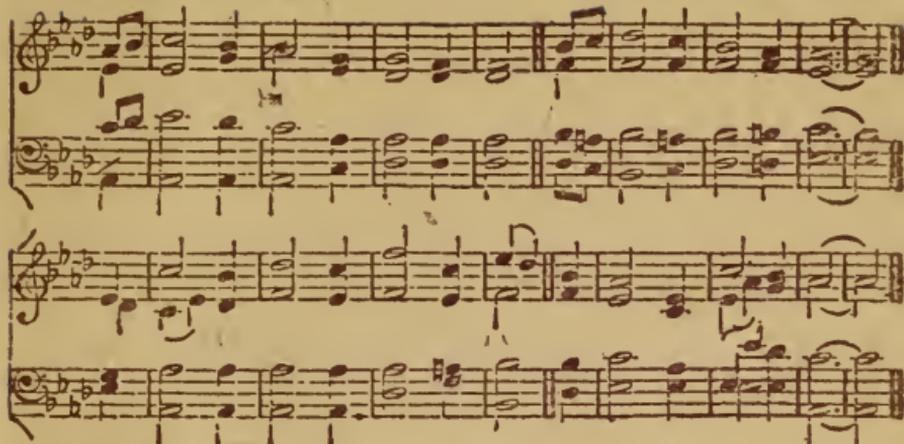
*I hereby surrender and consecrate myself, and all that belongs or pertains to me, forever to the service of God, as He shall help me to understand his will. I confess my sinfulness hitherto. With sincere repentance I trust wholly in Christ for the pardon of my sin, for cleansing from its guilt, and for help to know and daily strength to do his will. I will sincerely try to get some message of truth from Him every day through the Bible, unless providentially prevented.*

Signed .....

Date.....190.....



This picture is one of the most striking portrayals of the Crucifixion ever made. The reader is urged to study it carefully in detail, together with the passages under (2) on pages 53 and 54, and the hymn opposite this picture.



254.

*"Him ye have crucified."*

NEWTON.

- I** SAW One hanging on a tree,  
 In agony and blood,  
 Who fixed his languid eyes on me,  
 As near the cross I stood.
- 2 Sure, never, till my latest breath,  
 Can I forget that look :  
 It seemed to charge me with his death,  
 Though not a word he spoke.
- 3 My conscience felt and owned the guilt,  
 And plunged me in despair ;  
 I saw my sins his blood had spilt,  
 And helped to nail him there.
- 4 Alas ! I knew not what I did,  
 But now my tears are vain ;  
 Where shall my trembling soul be hid ?  
 For I the Lord have slain.
- 5 A second look he gave that said,  
 " I freely all forgive :  
 This blood is for thy ransom paid ;  
 I die that thou may'st live."
- 6 Thus while his death my sin displays,  
 In all its blackest hue,  
 Such is the mystery of grace,  
 It seals my pardon too.

Matt. 1:21; And thou shall call His name Jesus, for it is he that shall save his people from their sins.

John 1:29; Behold, the Lamb of God, that taketh away the sin of the world!

Isa. 53:4-6; Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid upon him the iniquity of us all.

1 God, in the gospel of His Son, Makes His e - ter - nal coun - sels known:  
Where love in all its glo - ry shines, And truth is drawn in fair - est lines.

2 Here sinners, of an humble frame,  
May taste His grace, and learn His name;  
May read, in characters of blood,  
Thy wisdom, power, and grace of God.

3 The prisoner here may break his chains; I  
The weary rest from all his pains;  
The captive feel his bondage cease,  
The mourner find the way of peace.

4 Here faith reveals to mortal eyes  
A brighter world beyond the skies;  
Here shines the light which guides our way  
From earth to realms of endless day.

5 Oh, grant us grace, Almighty Lord,  
To read and mark Thy holy word;  
Its truth with meekness to receive,  
And by its holy precepts live.

*Benjamin Beddome.*

164

1 I love the sacred Book of God!  
No other can its place supply;  
It points me to His own abode;  
It gives me wings and bids me fly.

2 Sweet Book! in thee my eyes discern  
The very image of my Lord;  
From thine instructive page I learn  
The joys His presence will afford,

3 In thee I read my title clear  
To mansions that will ne'er decay;—

Dear Lord, oh, when wilt Thou appear,  
And bear Thy prisoner away?

4 While I am here, these leaves supply  
His place, and tell me of His love;  
I read with faith's discerning eye,  
And gain a glimpse of joys above.

5 I know in them the Spirit breathes  
To animate His people here;  
Oh, may these truths prove life to all,  
Till in His presence we appear!

*Thomas Kelly.*

165

1 Upon the Gospel's sacred page  
The gathered beams of ages shine;  
And, as it hastens, every age  
But makes its brightness more divine.

2 On mightier wing, in loftier flight,  
From year to year does knowledge soar;  
And, as it soars, the Gospel light  
Becomes effulgent more and more.

3 More glorious still, as centuries roll,  
New regions blest, new powers unfurled,  
Expanding with the expanding soul,  
Its radiance shall o'erflow the world,—

4 Flow to restore, but not destroy;  
As when the cloudless lamp of day  
Pours out its floods of light and joy,  
And sweeps the lingering mist away.

*John Bowring*

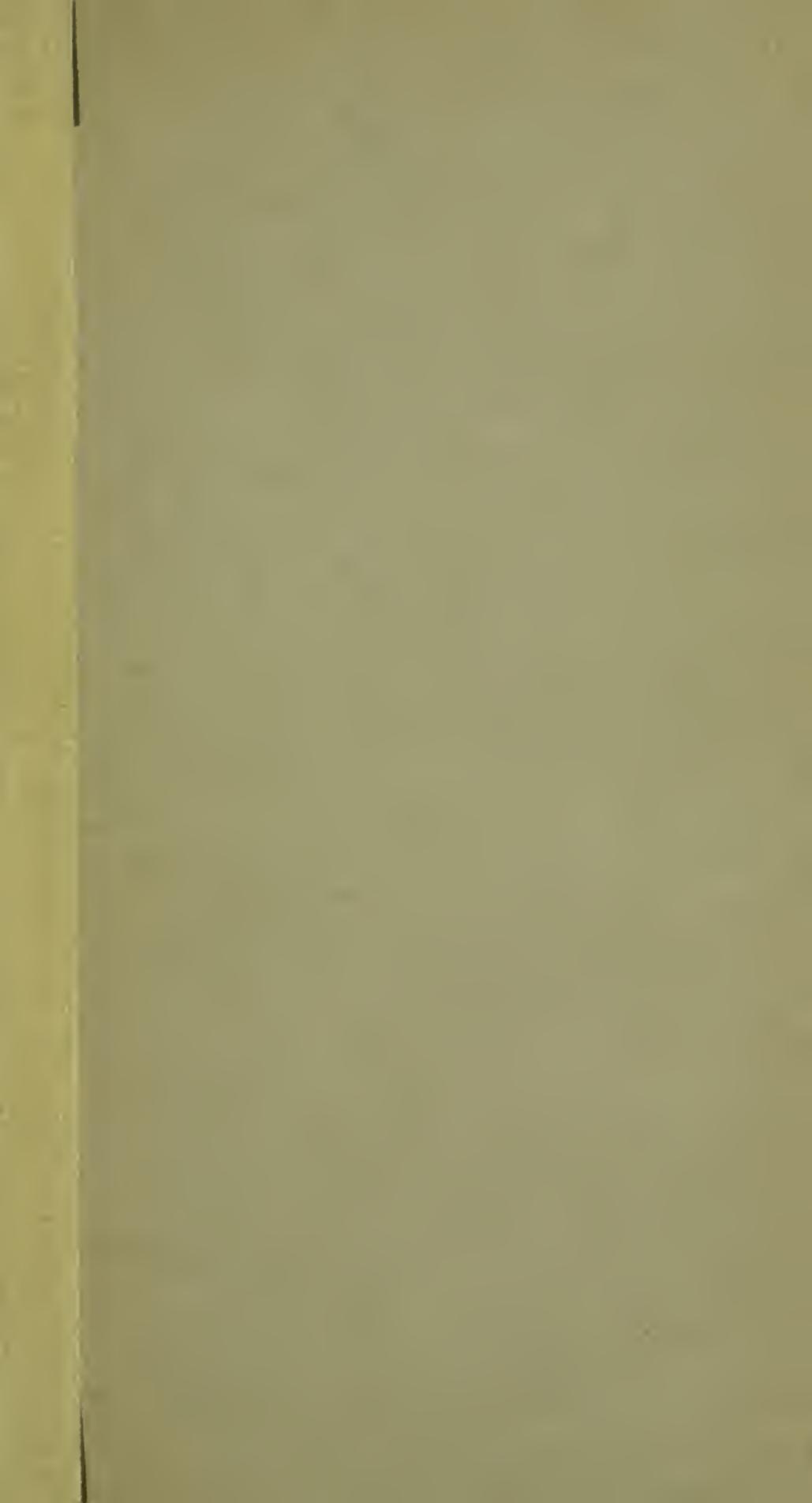
Mk. 12:24; Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God?

Jer. 23:32; Behold, I am against them that prophesy lying dreams, saith Jehovah, and do tell them, and cause my people to err by their lies, and by their vain boasting; yet I sent them not, nor commanded them; neither do they profit this people at all, saith Jehovah.

Rev. 22:18, 19; I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which 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 from the tree of life, and out of the holy city, which are written in this book. (This refers primarily to the book of Revelation, but logically also to all the rest of the Bible.)







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