

**DECIPHERING THE BIBLICAL VERSES
OF
CODEX SINAITICUS**

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Dedication

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Bibliography

The Author

Dedication

Truth-Seekers

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Foreword

This book is **not** an **Anti-Semitism** work; it is not intended to offend the Jewish community or sow hatred. Its sole purpose is to **educate** all nations about the **truth in the scriptures** and the reality of present-day events as foretold in the Bible.

Within these pages, you will find answers to your most pressing questions of faith, including:

- Life after death
- The true nature and number of gods
- The divinity of Jesus Christ
- The continued relevance of the Ten Commandments of Moses
- The commandments given by Jesus Christ
- The practice of tithing for Christians today and the law governing tithing
- And many more questions and answers.

To further instill the written word, the author has also created sites with **illustrated Bible stories** from the Old and New Testaments, designed for the entire family. Please note that while these sites are still under construction and not yet fully live on the main internet, you can currently access them for viewing by copying and pasting the following links:

- **Old Testament:** <https://tinyurl.com/GBS25VOL1>
- **New Testament:** <https://tinyurl.com/GBS25VOL2>

We welcome your comments or remarks, which may be sent to the email address:
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Chapter 1

Codex Sinaiticus: Origin and Description

The Codex Sinaiticus, meaning the "Sinai Book," is a monumental compilation of the Old and New Testaments, representing one of the earliest known complete manuscripts of the Christian Bible. Its name is derived from the fact that it was preserved for centuries at the St. Catherine's Monastery at the foot of Mount Sinai in Egypt.

Key Facts and Discovery

- **Date:** The Codex was compiled in the 4th century CE.
- **Discovery:** In 1844, 43 leaves of this ancient biblical codex were discovered at the monastery on Mt. Sinai.
- **Original Language:** It was originally written in Greek and later translated by scholars into other languages, including English.
- **Significance:** It is considered one of the two earliest candidates for the most complete Christian Bible manuscript, the other being the Codex Vaticanus.

Form and Composition

The term *codex* (plural: *codices*) refers to a modern-style book with pages bound together, which replaced the ancient scrolls for preserving valuable writings, particularly with the advent of Christianity.

The Codex Sinaiticus was written on vellum parchment, a fine material made from treated animal skin, specifically calfskin or sheepskin. The book was constructed from quires—parchment sheets that were folded to create eight pages each. These quires were then sewn together to bind the entire book.

Further Details and Discovery of Codex Sinaiticus

The Codex Sinaiticus was written entirely in Greek and is notable for its unique presentation: each page is laid out in four columns.

Scriptural Content

The Codex includes a version of the Septuagint, which is the ancient Greek translation of the Hebrew Bible (the Old Testament). The Septuagint was the standard form of the Old Testament used and quoted by Paul and other Greek-speaking New Testament writers.

Origin and Discovery

While the exact place of origin is not certain, some scholars propose it was written in Rome. It is often speculated that it might be one of the fifty Bibles commissioned by Emperor Constantine in the 4th century, a task mentioned by his biographer, Eusebius of Caesarea.

The modern discovery of the Codex is credited to German Biblical scholar Constantin von Tischendorf.

- 1844 Discovery: During a visit to the library of St. Catherine's Monastery on Mount Sinai, Tischendorf discovered 43 leaves belonging to a Greek Old Testament manuscript.
- Subsequent Findings: On later trips to Egypt, he found additional sheets of the same manuscript, which contained the New Testament.
- Publication: After returning to Leipzig, Germany, with the New Testament portions, Tischendorf eventually published a complete four-volume edition of the Codex in 1862.

Controversy

A major controversy surrounds the acquisition of the manuscripts. Tischendorf claimed the monks of St. Catherine's gave the manuscripts to him. However, the monks have asserted that Tischendorf stole the codex, a view supported by scholars like Bart Ehrman.

Contents and Canon of Codex Sinaiticus

The Codex Sinaiticus provides unique insight into the Christian scriptural canon of the 4th century, particularly in its selection and ordering of books.

The Old Testament

The Old Testament portion of the Codex is incomplete, with numerous books or large fragments missing, including portions of Exodus and the Book of Ruth, as well as the entire books of The Pentateuch (Genesis-Deuteronomy), Joshua, Judges, 1 Chronicles, and Ezra-Nehemiah.

Significantly, the Codex includes several books that are generally deemed apocryphal by Jews and most Protestants but are considered Scripture by other Christian traditions. These include:

- Tobit
- 1 and 4 Maccabees
- The Wisdom of Solomon
- The Wisdom of Sirach

The inclusion of these texts suggests that for many Greek-speaking Christians in the 4th century, these books were fully embraced as scriptural.

The New Testament

In contrast, the entire New Testament as we know it is present in the Codex. Intriguingly, it also contains two additional books that were considered Scripture by at least some Christians at the time: The Shepherd of Hermas and The Epistle of Barnabas. The presence of these extra books strongly indicates that the Codex was produced in the mid-4th century,

during a period when the Christian canon was still emerging and differences of opinion regarding scriptural authority were common.

Unique Book Order

While the Codex contains all the books of our modern New Testament, their sequence is different. This varied arrangement suggests that the process of establishing a fixed, universal order was still underway. For example:

- The Book of Acts, which typically follows the Gospels, is placed between Philemon and James.
- The Epistle to the Hebrews is positioned between 2 Thessalonians and 1 Timothy.

This unusual ordering further confirms that scriptural organization was not yet standardized when the Codex Sinaiticus was produced.

Unique Features and Significance of Codex Sinaiticus

The Codex Sinaiticus is distinguished by the sheer volume and meticulousness of the corrections made to its text by ancient scribes, suggesting the high value placed on the manuscript early in its existence.

Extensive Corrections

- According to scholar D.C. Parker, there are approximately 27,000 corrections applied to the text.
- The large number and the careful manner in which these corrections were executed indicate the significant effort invested in maintaining the accuracy and integrity of this particular manuscript.

Context on the Biblical Canon

The text touches upon two separate but related points regarding the development of the Christian biblical canon: the removal of certain books and the formalization of the accepted list.

"Removed" Books and the Apocrypha

The claim by some religious groups that "fourteen books were removed from the Bible" likely refers to the status of the Apocrypha (or Deuterocanonical books), which are included in the Codex Sinaiticus. Various reasons contributed to debates over their inclusion as Scripture:

- Date of Composition: Their relatively late date made them seem too recent to be considered authoritative Scripture by some.

- Language and Content: Being written in Greek may have made them suspect to some Jewish scholars, who also found certain content potentially conflicting with earlier Jewish teachings.

Canonical Approval

The final list of canonical books for the Christian Bible was established through a series of church decisions:

- The Council of Rome in A.D. 382, presided over by Pope Damasus I, is cited as one of the first synods to formally promulgate the list of accepted canonical books. This process continued through various councils, synods, and papal approvals within the Catholic Church.

Historical English Translations

The text also briefly mentions a significant early English translation:

- The Geneva Bible, also known as the "Breeches Bible," is a highly influential historical English translation. It predates the Douay-Rheims Bible by 22 years and the widely known King James Version (KJV) by 51 years.

The ancient manuscript of the Codex Sinaiticus is currently divided and conserved by four major institutions across the globe:

The British Library (London, UK)

St. Catherine's Monastery (Mount Sinai, Egypt)

Leipzig University Library (Leipzig, Germany)

The National Library of Russia (Saint Petersburg, Russia)

All four institutions are involved in its conservation, study, and a joint project to digitize the entire codex, making this vital historical text accessible to scholars and the public worldwide.

Divergence in Christian Teaching

The text notes a transition from the Greek Codex Sinaiticus to its English translations, and with this shift, it acknowledges a significant issue within Christianity today: doctrinal differences.

The scriptural contexts and interpretations studied by various Christian denominations often differ significantly from one congregation to another. These variations in teaching can lead to:

Criticism among denominations.

Confusion and doubt among adherents.

The abandonment of established beliefs as individuals seek what they perceive as a "greener pasture" or a clearer understanding of faith.

Ultimately, this ongoing search reflects a common, deep-seated concern among many: finding the genuine word of God and the certain foundation for salvation in the Bible.

The True Church

It is asserted that, according to the Bible, the world is filled with **false prophets** who are often motivated by deceit and the pursuit of **material gain**.

In contrast to these, the text proposes that there is **only one true church** to which believers should adhere:

The **Church of God** that the Lord Jesus Christ "redeemed with his own blood." This is supported by the scripture: **Acts 20:28**.

The Authorship of the Bible

The question of "Who wrote the manuscript of the Bible?" is answered by citing that God spoke to ancestors and commanded prophets to record His message:

Divine Revelation: God first spoke to people through His prophets "at many times and in various ways." *Scriptural Support: Hebrews 1:1* **Divine Command to Record:** God explicitly commanded the prophets to write down His word. *Scriptural Support: Isaiah 30:8* says, "Go now, write it on a tablet for them, inscribe it on a scroll, that for the days to come it may be an everlasting witness."

The conclusion drawn is that God commanded the prophets to initially write His word, starting on **tablets of stone** and later on **scrolls**.

The Integrity of Biblical Teaching and Warnings Against False Guides

The core argument here is that **authentic biblical teaching** must be directly derived from the scriptures, not from a teacher's personal, unverified opinions.

The Standard for True Doctrine

A genuine teacher must "**derive his teachings from the verses provided therein**" (the Bible). The text suggests that many modern religious leaders—professed teachers, evangelists, or pastors—fail to ensure their messages align with scripture, risking the delivery of **mistakes** to their congregations.

The Test of God's Will

The Bible itself provides the standard for discerning true teaching: **John 7:17** states: "**If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own authority.**"

This verse implies that a follower's sincere desire to obey God is the key to recognizing whether a teaching originates from divine truth or merely human opinion.

The Danger of False Teachers

Followers are warned to be vigilant against **false teachers** to avoid being deceived. Failure to identify a genuine teacher has severe spiritual consequences:

Matthew 15:14 warns: **“If the blind guides lead the blind, both will fall into the pit.”**

This verse serves as a powerful metaphor asserting that both the deceived student and the unqualified teacher will face spiritual destruction.

Detailed Description of the Codex Sinaiticus

The Codex Sinaiticus is not just an ancient manuscript; it is a monumental physical object that illuminates the early development of the Christian Bible.

Composition and Size

Original Scope: The Codex originally contained **1,460 pages** (or leaves), making it one of the largest and most complete biblical manuscripts ever produced.

Dimensions: It is an enormous book, measuring **41 cm tall and 36 cm wide** (approximately 16.1 inches by 14.2 inches), requiring vast quantities of vellum (animal hides) for its production.

Contents: It contains the surviving texts of the **Old and New Testaments** (the complete Christian scriptures of the time).

Non-Canonical Inclusion: Crucially, it also includes two significant **first-century Christian texts** alongside the New Testament: **The Shepherd of Hermas, The Epistle of Barnabas**. The inclusion of these works confirms the fluidity of the Christian canon in the 4th century.

Discovery Details

The Finder: The German scholar **Constantin von Tischendorf** first visited the St. Catherine's Monastery in **1844**. **The Initial Haul:** Tischendorf, greatly appreciating the antiquity and value of the book, successfully took **forty-three folios** (pages) of the codex.

Current Location of Fragments: These 43 folios are currently preserved in the **University of Leipzig Library** in Germany. (Later visits by Tischendorf resulted in the acquisition of the bulk of the manuscript, which is now primarily housed in the British Library).

In **1859**, during a subsequent visit to St. Catherine's Monastery, scholar Constantin von Tischendorf sought to remove the manuscript. Initially, he requested it be sent to **Cairo** for transcription and publication.

Recognizing the immense complexity and importance of the text, Tischendorf ultimately convinced the monastic authorities to allow the Codex to be transported to **Russia** so a

comprehensive printed edition could be produced. He provided a formal assurance that the manuscript would be **returned**.

Acquisition and Sale

Unfortunately, the Russian government retained the Codex. It remained in Russia until **1933**, when the Soviet government sold the ancient treasure to the **British Museum** for **£100,000**—an astronomical sum at the time. The majority of the manuscript now resides in the **British Library**, secured as a great cultural asset of the British government.

The Russian government still retains **eight fragments** of the manuscript, which are held at the University Library in **St. Petersburg**.

Tischendorf's Defense and the Monks' Lament

When his acquisition was questioned, Tischendorf famously defended his actions by claiming the monks were on the verge of **burning the manuscript**, asserting he took it solely for **preservation**.

The Monastery, however, has long **lamented the loss** of the Codex, arguing that they had always carefully protected it and viewing the protracted controversy as a form of **slander** against their stewardship.

I. Alteration of the Church's Name (Acts 20:28)

The first alleged alteration concerns the identification of the church mentioned in **Acts 20:28**.

Original Claimed Text: The author asserts that the original manuscript of Acts 20:28 refers to the "**church of God**" (as seen in the provided verse translation: *"Be shepherds of the church of God, which he bought with his blood."*).

Alleged Alteration: The author claims that some churches, driven by a desire to assert that they are the true church, have **replaced "church of God" with "church of Christ"** in their printed Bibles.

Motivation: This change is purportedly made by self-interested scribes or groups to make the scripture align with the name they use for their own denomination.

II. Alteration of God's Name (YHWH)

The second and more complex claim addresses the original name of the Father God and its representation in modern Bibles.

The Tetragrammaton

Original Name: The original name of God, as written in the Hebrew known as the **Tetragrammaton YHWH**.

Pronunciation: YHWH is the name revealed to Moses in the Book of Exodus and is considered the sacred, unpronounced name of the God of the Israelites.

The Anomaly of Jehovah and Yahweh

The Claim: The author asserts that the names "**Jehovah**" and "**Yahweh**" are anomalies because **neither name appears in the original manuscript**. They are described as insertions that replaced the original YHWH .

The Origin of "Yahweh": The name **Yahweh** is a scholarly attempt to reconstruct the biblical pronunciation of YHWH by inserting vowels (like 'a' and 'e') between the consonants.

The Origin of "Jehovah": (Though not explicitly detailed in the original text, a full explanation is necessary): The name **Jehovah** is a highly inaccurate rendering that arose in the Middle Ages when Hebrew scholars (Masoretes) added the vowels for the Hebrew word '*Adonai*' (meaning 'Lord') to the consonants YHWH as a reminder to readers not to pronounce the sacred name, but to say '**Adonai**' instead. Later transcribers incorrectly combined the consonants of {YHWH} with the vowels of '*Adonai*' to create the hybrid name **Jehovah**.

III. Unnamed Scribes of the Manuscript

The text also provides an incidental detail about the initial translation of the scriptures into Greek (likely referring to the Septuagint and early Greek copies like the Codex Sinaiticus):

Translators: Modern scholars have identified the work of at least **four scribes** involved in translating and copying the text into Greek.

Recognition: While these scribes demonstrated distinguished handwriting, painstaking analysis, and precise methods of marking the text's end, their **individual names were never recorded** or given personal recognition for their work on the manuscript.

I. The Codex Sinaiticus: Its Acquisition and Enduring Controversy

The discovery and removal of the **Codex Sinaiticus** by Constantin von Tischendorf in the 19th century remains a controversial chapter in biblical history.

The Removal and Broken Promise

1859 Visit: During his return to St. Catherine's Monastery, Tischendorf secured permission to take the ancient codex.

Justification: He claimed the manuscript needed to be sent to **Cairo** for transcription, but ultimately arranged for its transport to **Russia** for printing.

The Breach: Tischendorf promised the monks the manuscript would be **returned**, a promise that was never fulfilled by the Russian government.

Current Custodianship

The Sale: The Codex remained in the Imperial Library of Russia until **1933**, when the Soviet government, in need of foreign currency, sold the bulk of the manuscript to the **British Museum** for **£100,000**.

Present Location: The largest portion of the Codex is now a prized possession of the **British Library**. Smaller fragments are also held by the **National Library of Russia** (in St. Petersburg), the **Leipzig University Library**, and **St. Catherine's Monastery** itself.

The Defense vs. The Loss

Tischendorf's Defense: Tischendorf maintained that his actions were necessary for **preservation**, famously claiming the monks were about to burn the priceless manuscript.

The Monastery's View: The monks have always asserted that they protected the Codex for centuries, viewing the removal and Tischendorf's explanation as **slander** against their history and stewardship.

I. Doctrinal Integrity and the Warning Against Alteration

This portion addresses the core issue of religious integrity: the danger of modern teachers departing from the literal, translated text of the Bible.

The Essential Role of the Teacher

A true religious teacher, evangelist, or pastor has the duty to derive every message directly **from the verses** provided in the scripture. The text criticizes those who speak **on their own authority**, delivering personal "mistakes" instead of God's word.

The Spiritual Litmus Test

The criteria for judging a teacher or a teaching is provided by the Bible itself:

John 7:17 establishes that the sincerity of the follower is paramount: "**If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my authority.**"

The Warning of the Pit

The consequences of following false teaching are severe for both the guide and the guided: **Matthew 15:14** warns: "**If the blind guides lead the blind, both will fall into the pit.**" Followers must remain aware to avoid being deceived and led to spiritual ruin by their own teachers.

III. The Anomaly of God's Name and Textual Integrity

The text makes a strong case against specific modern alterations made to the Bible, arguing that the original context has been corrupted to suit denominational needs.

The Church's Name: "God" vs. "Christ"

The Dispute: The author points out that many churches have altered **Acts 20:28**, changing the phrase "**church of God**" (which the author claims is the original) to "**church of Christ**" to align the scripture with their specific denominational title.

The Intent: This is presented as an act of textual alteration intended to **assert a false claim** to be the one church redeemed by Christ's blood.

The Name of God: Father vs. Jehovah/Yahweh

The Original: The author contends that the fundamental name of God revealed in scripture is **Father** (citing **Isaiah 63:16**, **John 17:5**, and **Romans 8:15**).

The Alterations

Jehovah: This name is cited as an **insertion** manufactured by a certain church group through the vocalization of the Hebrew Tetragrammaton (**YHWH**), claiming it was done to create a name that "**exactly fit their standard.**"

Yahweh: The name **Yahweh**, while a scholarly attempt to pronounce **YHWH**, is also considered an **alteration** by the author, contrasting it sharply with the recurring term **Father** found in the original manuscript.

The Ultimate Penalty

The author concludes that these continuous, self-interested alterations are a **sin** and that the perpetrators will face divine judgment, invoking the powerful warnings against adding to or taking away from the sacred word:

Proverbs 30:6: Warns against adding to God's words, lest one be "**prove[n] a liar.**"

Revelation 22:18-19: Promises that those who add to the words of prophecy will have **plagues** added to them, and those who take away from the words will lose their **share in the tree of life and the Holy City.**

Scripture as the Divine Standard

The foundation for resisting alteration lies in the nature of the Bible itself, as described in 2 Timothy 3:16: "All Scripture is God-breathed and is useful for instruction, for conviction, for correction, and for training in righteousness, so that the man of God may be complete, fully equipped for every good work."

Divine Authority: The phrase "God-breathed" (Greek: *theopneustos*) establishes that the text is divinely inspired, making it the ultimate and perfect tool for spiritual formation and equipping believers for righteous living.

The Problem with Churches: According to the text, the problem with some modern churches is that they create versions of the Bible with "plenty of alterations" designed to fit their specific needs, desires, and principles.

The Shift: By introducing these changes, a church's principles cease to be based on the original teachings of the Bible and instead become founded upon the norms of men, thereby misleading their members.

Historical Context: Errors and Revisions

While the text condemns doctrinal alterations, it acknowledges that minor errors and revisions are a historical part of the Bible's production and translation process.

Early Manuscript Errors

The copying of ancient manuscripts, like the Codex Sinaiticus, was a human process. Before the Bible was finally assembled, there were inevitably "many errors in spelling, and revisions were needed to correct them." These corrections typically focused on textual accuracy rather than doctrinal content.

The King James Version (KJV)

The process of producing authoritative translations also involved revisions to fix errors:

Initial Translation: The King James Version (KJV) of the Christian Bible was first translated beginning in 1604.

Publication: It was published in 1611 under the sponsorship of King James VI and I of England for the Church of England.

Revisions: The need for revisions was immediately apparent, as the 1611 version was translated with "several revisions due to printers' errors"—small, mechanical mistakes that necessitated continuous correction in subsequent editions.

This historical context distinguishes the necessity of correcting printing or copying errors from the deliberate, doctrinal alterations condemned earlier in the text.

The Warning Against Textual Corruption

The author argues that many modern interpretations and teachings within Christianity suffer from errors overlooked by biblical scholars but caused by unscrupulous persons who intentionally alter the sacred text to suit their own doctrines and principles. This corruption leads followers to embrace the norms of men rather than the original, God-breathed principles of the Bible.

The ultimate warning against this act is drawn from the Book of Revelation:

Revelation 22:18-19 warns that anyone who adds to or takes away from the prophetic words of the book will face severe divine punishment, including the addition of plagues and the loss of their share in the tree of life and the holy city.

This strong condemnation underscores the need to carefully study each written verse to avoid deception.

The Misunderstanding of Speaking in Tongues

The text shifts focus to a practical doctrinal error concerning spiritual revival and the practice of speaking in tongues (glossolalia).

The Modern Claim

Many modern church-goers and preachers interpret spiritual revival through stimulating songs, crying, and shouting for joy, believing these emotional displays indicate they are "filled with the Holy Spirit."

Groups like Christian fundamentalists and fanatics often cite Acts 2:2-5 (describing the Day of Pentecost) to claim that they are replicating the original scenario where believers spoke in other languages (tongues) as the Spirit enabled them.

The Corrective Interpretation

The author contends that these modern practices are based on a fundamental mistake in construing the word, asserting that the biblical gift of speaking in tongues no longer exists today in the form practiced by these believers.

The Original Gift: The tongues spoken by early believers were actual, known human languages of other nations, which allowed those nations to hear the gospel. It was not unintelligible vocalization.

The Rule for Tongues: The Apostle Paul laid down strict rules to prevent disorder and ensure the edification of the church community. 1 Corinthians 14:27-28 instructs that if someone speaks in a tongue, it must be understood by others through an interpreter, and it must be done one at a time. Otherwise, the person must "keep silent in the church."

The Dangers of False Teachings and Textual Interpolation

The final section of the text provides a critical warning against adherence to false or elementary teachings, specifically highlighting the dangers of relying on interpolated (later added) biblical verses and exposing the motives of unscrupulous religious leaders.

I. Abandoning Elementary Teachings and Corrupted Scripture

The author emphasizes the need for spiritual maturity and cautions against deadly doctrinal errors stemming from corrupt biblical versions.

A. The Call to Maturity

Believers are urged to move beyond rudimentary doctrines:

Maturity Mandate: The Bible advises believers to "stop or abandon those elementary teachings and move forward to maturity" (Hebrews 6:1-2). This requires disciples to transcend basic concepts and grow into a deeper, more accurate understanding of the faith.

B. The Deadly Danger of Mark 16:9-20

The most dangerous example of wrong teachings is the literal adherence to a specific passage that the author claims was not in the original manuscript: Mark 16:17-20 (the "Longer Ending of Mark").

The Error: This passage includes instructions to believers such as: "you will drive out demons, you shall speak other tongues and they shall take up serpents, and if they drink any deadly thing and it shall not hurt them."

The Catastrophe: The text points to tragic consequences, citing instances where followers who "took up serpents were killed" or "took poison and died," including the clear case of mass murder in Jonestown, Guyana, where Jim Jones and his followers died believing they could defy death.

Textual Integrity: The author declares that Mark 16:9-20 "is not written in the original manuscript" and was "illicitly added by perpetrators" to later publications. This highlights the crucial distinction between original scripture and subsequent, spurious insertions.

II. Discerning True Teachers and Avoiding Deception

The author provides advice on how believers can protect their salvation by scrutinizing their religious leaders.

A. The Test of Law and Wisdom

Believers are encouraged to be inquisitive and wise enough to avoid evil men or leaders.

The Inquiry: A follower should "Ask your teacher about the law" (Haggai 2:11) and "the laws of Christ" to determine the teacher's knowledge and honesty.

The Standard: All relevant and pertinent questions must be answered by the Bible itself, with corresponding bible verses. Preachers who use "flowery words without bible verses" are implicitly guessing and deceiving their flock.

Salvation: "Salvation is always behind you when you remain in the word of God" (1 Corinthians 15:2).

B. The Motive of the False Shepherd

The text condemns false preachers by contrasting their selfish motives with genuine compassion:

"Greedy Dogs": Quoting Isaiah 56:11, the author refers to corrupt leaders as "greedy dogs that never have enough" who seek their own gain and "only want your tithings and offerings, but do not care about your salvation."

The Paid Pastor: Such leaders are described as "paid pastors" who lack compassion. John 10:12 is cited to illustrate that when danger (the wolf) attacks, the paid pastor "escapes, leaving his flock scattering."

C. The Historical Consequence of False Leadership

The text connects the problem of false leadership to the early history of Israel:

Dispersion: It is argued that after the deaths of faithful leaders like Joshua and the patriarchs, greedy and false church leaders led Israel into dispersion and the wilderness (Ezekiel 34:2-5). This historical pattern serves as a warning about the consequences of following corrupt spiritual authority.

The Identity and Foundation of the True Church

The text details the author's theological argument that the true church is singular, divinely founded, and rooted in the original congregation of Israel, contrasting this with modern, man-made religious institutions motivated by self-interest and financial gain.

I. The Error of Self-Established Righteousness

The core problem with modern churches and religious leaders is diagnosed as an attempt to establish their own authority and gain profit rather than submit to God's will.

Motivation: Many churches are founded with ulterior motives, such as the pursuit of gain, money, or profit, masked by claims of being "true and anointed," offering healing and miracles.

Refusal to Submit: Romans 10:3 is cited, stating that these individuals are "ignorant of God's righteousness, and going about to establish their own righteousness," failing to submit to God's standard.

The Test of Will: This self-driven behavior contrasts sharply with the principle in John 7:17, where "Anyone who chooses to do the will of God will find out whether my teaching comes from God or whether I speak on my own." This verse suggests that genuine spiritual understanding is reserved for those willing to obey God.

II. The Historical Lineage of the True Church

The author traces the lineage of the singular true church back to the earliest organized worship of God, asserting that it is the "church of the Firstborn."

The First Congregation: The lineage begins with Israel in the wilderness, which is referred to as the "assembly in the wilderness" (Acts 7:37-38). This assembly was led by Moses and was composed of the firstborn of Israel (Exodus 4:22).

The Church of the Firstborn: This assembly is explicitly linked to the celestial church in Hebrews 12:23, which refers to "the assembly of the firstborn who are enrolled in heaven," underscoring the spiritual significance and heavenly registry of this church.

III. The Foundation and Rebuilding of God's House

The text asserts that any church founded by human effort is vain, contrasting them with the singular, divinely built church.

Vain Labor: Psalm 127:1 states: "Unless the LORD builds the house, its builders labor in vain." Consequently, churches founded by men are considered "in vain," and their worship is also "in vain" (Mark 7:7).

The True Foundation (The Rock): Jesus declared in Matthew 16:18: "And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it."

The author clarifies that the "rock" being referred to is Jesus Christ himself, citing 1 Corinthians 3:11: "For no one can lay any foundation other than the one already laid, which is Jesus Christ." Jesus is thus the builder and the foundation of the true church.

The Rebuilding: This true church—initially the "church of the Firstborn"—was later "lost and scattered" due to corrupt teachers after the Patriarchs died. Jesus came to rebuild and gather what was lost, fulfilling the prophecy in Amos 9:11: "In that day I will restore David's fallen shelter—I will repair its broken walls and restore its ruins—and will rebuild it as it used to be."

IV. The Motive of Corrupt Leaders (The Fall)

The reason for the church's initial scattering and fall into ruins is directly attributed to the corruption of its leadership:

Financial Corruption: Micah 3:11 is used to summarize the destructive motives of false leaders: "Her leaders judge for a bribe, her priests teach for a price, and her prophets tell fortunes for money."

False Assurance: Despite their corruption, these leaders falsely claimed divine support: "Yet they look for the LORD's support and say, 'Is not the LORD among us? No disaster will come upon us.'" This cycle of corruption and false assurance is what originally led the church into dispersion.

The Purpose and Name of the True Church

I. The Mission to Gather the Scattered

Jesus Christ's primary mission on Earth was to rebuild and gather those who were spiritually lost, encompassing both the dispersed members of ancient Israel and Gentile believers.

Gathering the Lost Sheep: Jesus was sent to "gather the lost sheep of Israel," referring to the scattered members of the "church in the wilderness" who had been dispersed due to the neglect of false teachers.

Universal Unity: The mission extended beyond Israel to all believers, both Jewish and Gentile, to bring them into one unified body. John 11:52 states this purpose: "...and not only for that nation but also for the scattered children of God, to bring them together and make them one."

The Final Goal: This unified church fulfills God's plan "to bring unity to all things in heaven and on earth under Christ" (Ephesians 1:10).

II. The Divinely Established Name of the Church

The text asserts that the only true church is identified by a specific name given multiple times in the Bible.

The Name: The name of the church that the Lord Jesus Christ founded is definitively the "Church of God."

Biblical Proof:

1 Timothy 3:15: It is called the "household of God, which is the church of the living God, the pillar and foundation of truth."

Acts 20:28: It is the "church of God which he obtained with the blood of his own Son."

Ownership: The Father of the Lord Jesus Christ is identified as the owner and ultimate builder of the church: "For every house is built by someone, but God is the builder of everything" (Hebrews 3:4).

The Mandate to Cleave

Believers are commanded to join and adhere to this genuine institution:

Romans 12:9 instructs: "Love must be sincere, hate what is evil, cleave to that which is good." The text identifies "that which is good to cleave to" as the "Church of God."

III. The Ultimate Test of Church Authority

The fundamental question for all believers is whether their religious affiliation is divinely or humanly founded.

The Head of the Church: The church must be built by God, as only then is Christ its genuine head. Ephesians 5:23 states: "For the husband is the head of the wife as Christ is the head of

the church, his body, of which he is the Savior." If a church is founded by mere men, then men, not Christ, are its true leaders.

The Call to Action: Understanding this truth necessitates a choice, as believers are warned not to be "hearers only" but "doers of the word" (James 1:22-23). Failure to act upon the truth is self-deception, likened to a man who sees his reflection and immediately forgets what he looks like.

Detailed Content of Succeeding Chapters: Codex Sinaiticus Deciphered

The succeeding chapters of this book would logically delve into specific doctrinal and textual analyses, using the Greek text of the Codex Sinaiticus (specifically its English translation) to support the author's core theological claims and critique modern Christian practice.

The Textual Authority of the Codex Sinaiticus

This chapter would begin by establishing the Codex Sinaiticus as a supreme textual authority, dating it to the 4th century and noting its historical significance as one of the oldest and most complete manuscripts of the Christian Bible.

Manuscript Integrity: A detailed comparison would be drawn between the Codex and later manuscripts (like the Byzantine Text-Type) to underscore where the Codex is cleaner and therefore more reliable.

The Uncanonical Works: A specific section would analyze the inclusion of The Shepherd of Hermas and the Epistle of Barnabas, arguing that their presence reflects a broad understanding of "profitable" Christian literature in the early Church, even if they aren't doctrinal equals to the New Testament.

Chapter 2

Distinction of the Gods

The Real God in the Assembly of Gods

The text addresses the existence of multiple religious figures claimed as "holy Gods" by various world religions (e.g., Buddhism, Taoism, Hinduism). It establishes Jesus Christ as the unique, true God through biblical passages emphasizing His **resurrection** and **divinity**.

I. The Uniqueness of Jesus Christ

Jesus is distinguished from other religious founders by a core Christian belief:

Resurrection and Return: Unlike founders of religions who "have not risen from the grave," Jesus Christ, the "**Lord of lords, and King of kings**," died, **rose from the grave**, and is promised to **return with his risen saints** to rule the earth.

II. God Judging Among the Gods

The plurality of figures called "gods" is acknowledged, but only one is the ultimate Judge:

Psalms 82:1 is cited: "**God standeth in the congregation of the mighty; he judgeth among the gods.**" This verse is used to assert that there is a **singular judging God** above all others.

III. Biblical Proof of Jesus's Divinity

The text provides several New Testament verses to prove the distinct divinity of Jesus, identifying Him as the second "Lord" alongside the Father.

Verse	Citation	Assertion
Psalms 110:1	"The LORD says to my lord: 'Sit at my right hand...'"	This is interpreted as King David acknowledging two Gods : God Father (The LORD) and the Son, Jesus Christ (my lord).
Titus 2:13	"...the appearing of the glory of our great God and Savior, Jesus Christ. "	Explicitly identifies Jesus Christ as " our great God and Savior. "
1 John 5:20	"...we may know him who is true. And we are in him who is true by being in his Son Jesus Christ. He is the true God and eternal life. "	States that Jesus Christ " is the true God and eternal life. "
John 20:28	Thomas said to him, "My Lord and my God!"	Records the Apostle Thomas's direct confession of Jesus's divinity following the resurrection.
John 17:3	"Now this is eternal life: that they know you, the only true God , and Jesus Christ, whom you have sent."	This passage is acknowledged as referring to the Father as " the only true God ," while still affirming Jesus's unique role as the sent

Verse	Citation	Assertion
		Messiah.

IV. Jesus as the Promised Prophet

Jesus's role is not limited to deity; He is also recognized as a prophetic figure who fulfills Old Testament promises:

Deuteronomy 18:18 is cited: "I will raise for them a prophet like you from among their fellow Israelites, and I will put my words in his mouth. He will tell them everything I command him." This confirms Jesus's prophetic office.

V. Divine Authority of Scripture

In response to unbelievers' doubts that the Bible is a "hoax," the text asserts that the scriptures were indeed written by **God's command** to the Apostles:

1 Corinthians 14:37 is used to confirm the divine authority of the Apostles' writings: "If anyone thinks they are a prophet or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord."

Distinction of the Creators

How do we distinguish God, our Creator, from Jesus Christ and the Holy Spirit

Distinguishing God the Father, the Son, and the Holy Spirit

The central point of distinction is that the Father holds the position of the "most powerful and supreme God," while the Son (Jesus Christ) and the Holy Spirit operate with distinct roles and subordinate authority, a relationship that is allegedly missed by those who subscribe to the "three persons are in one wrong being" concept.

I. God the Father: The Supreme God-head

The Father is identified as the singular, ultimate authority:

Supremacy: He is the "most powerful and supreme God" and the "God-head."

Source of Sending: The Father is the one who sent the Son into the world, demonstrating His superior authority in the relationship.

II. The Son, Jesus Christ: The Sent God

Jesus Christ is recognized as God, but one whose function and position are defined by the Father's will:

The Mission: Jesus is the "God who was sent by the Father to save mankind on earth." His purpose is defined by the Father's command.

Distinction from the Father:

The text rejects the idea that Jesus and the Father are "one in their beings" or simply "one being," urging believers to "distinguish one from the other" to correctly understand their authority and lordship.

III. The Holy Spirit: Distinction and Role

Though the Holy Spirit is mentioned, the text implies that He also holds a distinct, non-co-equal position relative to the Father, arguing that recognizing the distinction of all three is essential for a true understanding of their roles and authority.

Conclusion on Authority

The critical failure of "many believers" is their inability to "distinguish one from the other," which prevents them from correctly discerning their respective roles, authority, and lordship within the divine structure. The distinction is allegedly "specified in the bible" and must be recognized by any careful reader of the scriptures.

Biblical Evidence for the Distinction and Hierarchy of God the Father and the Son

The argument centers on interpreting Christ's own words and actions as proof that the Father and the Son are separate Beings with the Father possessing greater authority. The rejection of the "Ones in being" concept is based on the premise that distinct communication implies distinct entities.

I. The Separation of Beings (John 17:1)

The text uses the scenario of Jesus praying to the Father as proof that they are not "One in being."

The Scenario: When Jesus spoke His last words, He "lifted his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee" (John 17:1).

The Interpretation: The act of Jesus looking up to heaven and calling God demonstrates He was addressing "another Being in heaven." If they were "Ones in being" or if the Father was "inside His being," Jesus would not have needed to look up; He would have simply "whispered and call[ed] for Himself alone."

The Conclusion: This action is presented as conclusive evidence that the Father and the Son are "separate Beings and distinguishable from one another," and thus must "differ in the degree of authority" despite both being regarded as "Gods."

II. The Father's Greater Authority (John 14:28)

The distinction in being is correlated with a distinction in power and rank, with the Father being explicitly recognized as superior by the Son.

Christ's Declaration: John 14:28 is cited, where Jesus says, "If ye loved me, ye would rejoice, because I said, I go unto the Father, for my Father is greater than I."

The Conclusion: This verse is taken as a direct statement from Jesus Christ Himself that the Father is "in a higher authority than the Son."

III. The Distinction Between Sender and Sent (John 13:16)

This hierarchical relationship is further explained by the roles of sender and sent.

The Principle: John 13:16 is quoted: "Verily, verily, I say unto you, the servant is not greater than His Lord; neither He that is Sent greater than He that sent Him."

The Application: Since Jesus Christ was "sent by the Father as Savior of mankind," this principle confirms that the Father (the Sender) is "greater than" the Son (the Sent).

IV. The Son's Stewardship to the Father (John 17:11)

The Father's supreme authority is reinforced by the purpose of Christ's saving work—to eventually return those He saved back to the Father.

Returning the Saved: In His prayer, Jesus requests: "Holy Father, keep through thine own name those who thou hast given me, that they may be as one as We are One" (John 17:11).

The Implication: By giving those He saved "to the Father," Jesus demonstrates that the Father is the ultimate authority and possessor of the Church ("church of God") and the source of protection for its members.

Interpreting "I and the Father are One" (John 10:30)

The statement "I and the Father are One" (John 10:30) does not mean the Father and Son are one single entity (one in Being) or equal in authority (lordship), but rather that they are united in purpose and action, specifically in their role as caretakers of the flock. The common misinterpretation of John 10:30 by those who "outrightly interpret the verse as they read it verbatim" to conclude that the Father is the Son and the Son is the Father, a concept the author labels a "wrong notion."

I. Rejection of Oneness in Being or Lordship

"Are they One in Being?" with a firm "No."

Distinct Entities: The two Beings are considered separate, analogous to how "John cannot become James while James cannot become John."

Hierarchy Maintained: They are also deemed to not be "one in the degree of lordship," reinforcing the previous argument that the Father is greater than the Son.

II. The Analogy of Marriage

To illustrate a union of purpose between separate Beings, the text uses the example of marriage:

Matthew 19:5 is cited: "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh."

The Nature of Oneness: When a man and woman marry, the "two will become one" in several aspects—in the flesh (mating), in obligations (as a couple), in wealth (richness and poverty), and in family bearing—but they remain two distinct individuals.

III. Oneness in Action: Caretakers of the Flock

The text interprets John 10:30 by looking at the immediately preceding context (John 10:28-29) to define the specific aspect in which the Father and Son are united.

John 10:28-29: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them to me, is greater than all; and no man can pluck them out of my Father's hand."

The Conclusion: These verses show that the Son and the Father are One in the ability to save and protect the believers (the flock). The Son protects, and the Father protects.

The Son's Role: The Son is a "good shepherd" who ensures "no man pluck them out of my hand" (verse 28).

The Father's Role: The Father is also a "good shepherd" who ensures "no man can pluck them out of my Father's hand" (verse 29).

The Specific Oneness: The Father and the Son are therefore "both caretakers of the flock," united in their purpose of providing eternal life and protection to the members of the church.

I. The Oneness of Believers

The unity among the followers of Christ is established as a spiritual and doctrinal goal:

Unity in Spirit and Mind: Philippians 1:27 calls for believers to "stand fast in one spirit, with one mind striving together for the faith of the gospel."

One Body: Romans 12:5 confirms this unity, stating that Christians, "though many, form one body, and each member belongs to all the others." This unity is clearly one of association, function, and belief, not physical being.

II. Interpreting the Oneness of Father and Son

The author applies the meaning of Christian oneness to the divine relationship:

The Prayer for Unity: Jesus prays in John 17:11 that the saved people "may be one, as we are."

The Interpretation: The underlined phrase "that they may be one" refers to the saved people who share a "one common belief and doctrine about God."

The Conclusion: Since the saved individuals are separate beings united by doctrine, the Father and Son are similarly "one in their work and purpose for the salvation of men," leading to the conclusion that this is oneness in doctrine and belief only, and conclusively not oneness in being. Therefore, the Father is a separate being from the Son, and vice versa.

The Eternal Nature of God the Father

The text concludes by addressing a fundamental theological question regarding the origin of the supreme God.

The Question: Curious minds may ask if God the Father has a Father.

The Answer (Isaiah 43:10): The Bible asserts God's eternal existence and unique position: "Ye are my witnesses whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me."

The Implication: This verse unequivocally testifies that God is the first and last, meaning no God was formed before Him and none will be formed after Him. God the Father, being the Supreme God-head, is thus uncreated and without beginning.

The Eternal Nature of God and the Limits of Human Inquiry

The text concludes by summarizing the attributes of God and asserting that the human mind is inherently incapable, and therefore unauthorized, to fully grasp or question His existence.

God's Eternal and Uncreated Being

God is affirmed as the Supreme Being and Creator, possessing the quality of eternal existence:

No Beginning or End: God has "no beginning and no end."

Uncreated: He is "not created nor has He had any origin."

The Limit of Human Understanding

Any attempt by humans to question God's origin is presented as an offense because human thought processes are entirely separate and inferior to God's:

God's Distinction: Isaiah 55:8 is cited: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." This verse establishes a clear and insurmountable gap between the divine mind and the human mind.

The Prohibition: The Bible teaches that one should "not think about what is beyond our imagination about God's origin," as such questioning "is not good and makes us offenders."

The Need for Spiritual Sobriety

Humans must remain humble and sober in their spiritual inquiries, recognizing the limits placed upon them by God:

Thinking Soberly: Romans 12:3 instructs believers "not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

The Offense: Therefore, "no man should fathom and think about God's origin" because it is an "offense to cast doubt and question God." One must accept God as the uncreated Originator based on the measure of faith given by Him.

Distinguishing Jesus Christ from the Holy Spirit

The theological framework operates on the principle established earlier: "the One who sends is greater than the One being sent." Applying this principle to the relationship between Christ and the Holy Spirit determines the latter's subordinate position.

I. The Father's Role in Sending the Spirit

The initial proof of the hierarchy is seen in the Father's action of sending the Holy Spirit in the Son's name:

John 14:26 states: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

Interpretation: The Father, the Supreme Being (the highest in authority), sends the Holy Spirit to act as the Comforter and Teacher. Crucially, this act is performed in Jesus Christ's name, indicating that the Spirit's function is centered on and directed by the Son's authority.

II. Christ's Role in Sending the Spirit

The direct evidence for Christ's superiority comes from His own statement that He will send the Spirit:

John 15:26 states: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me."

Conclusion of Authority: Since Christ declares that He will send the Holy Spirit, it is implied that Jesus Christ is greater than the Holy Spirit whom He sends from the Father. Christ is, therefore, established as the second-highest in authority, next to God the Father.

III. Summary of the Three Creators

While maintaining a strict hierarchy, the text affirms that the three divine beings are united in their work:

Unity in Mission: The Father, the Son, and the Holy Spirit are "One in their duties and missions to mankind."

Distinction in Authority: They "differ in the degree of authority as Gods."

Shared Title: They are all referred to as "Creators" because they were "together in the creation from the beginning."

The Hierarchical Godhead: Creation, Subordination, and the Holy Spirit's Role

The final chapter of the provided text solidifies the non-Trinitarian view of the divine, emphasizing the co-operative role of the Father and the Son in creation while ultimately establishing the permanent supremacy of God the Father over both the Son and the entire created order.

I. Shared Creation and the Rejection of the Trinity

The text uses the first chapter of Genesis to affirm that God the Father was not alone during the initial act of creation, supporting the idea of a shared, yet hierarchical, divine presence.

Evidence from Genesis 1:26: The use of plural pronouns ("us," "our") in the phrase, "Then God said, Let us make man in our image, in our likeness..." is taken as clear evidence that God (the Father) was accompanied by the Son, Jesus Christ, during the creation of mankind.

Final Doctrinal Rejection: Despite acknowledging the presence of multiple divine beings, the text firmly rejects the traditional Christian term: "there is no such thing as the Trinity in the bible, and nowhere in the bible can you find that term used."

II. The Permanent Subjection of the Son

The most critical argument against co-equality is based on the prophetic end-time scenario where the Son's delegated authority will be formally returned to the Father, establishing the Father's absolute and everlasting supremacy.

The Delegation of Authority: The passage from 1 Corinthians 15:27-28 is cited as the definitive proof of the Father's supreme authority, even over the Son:

God has given Christ authority over "all things," but the passage explicitly states that God the Father (the one who put all things under him) is "excepted" from this subjection.

The Eternal Hierarchy: The verses confirm that at the end of the age, "when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Conclusion: This proves that the Most High God (the Father) remains supreme, and that Jesus Christ, the Son of God, will willingly submit himself to the Father, demonstrating that the Father is the one ultimate, un-subjected authority for all eternity.

III. Summary of the God-head's Distinction

The conclusion re-emphasizes the titles and roles of the three divine entities:

The Supreme God: There is only one Supreme and Most High God, who is God the Father. He is the uncreated, unoriginated Being whom no man can fully fathom without offense.

The Second God: Our Lord Jesus Christ, who is "born of God, is also God," and is the divine representative sent to save mankind. He is permanently subordinate to the Father.

The Holy Spirit's Essential Role: The Holy Spirit of God is a direct "part of the God-head" and was present in the beginning. His active role today is entirely dedicated to the needs of the believer, including:

Guidance and Teaching: He acts as the Spirit of Truth to "guide you into all truth" and reveal future events, but "he shall not speak of himself" and only speaks what he hears (John 16:13).

Intercession: He helps believers in their "infirmities," making "intercession for us with groanings which cannot be uttered" when prayer is inadequate (Romans 8:26).

Biblical Proofs: Jesus Christ is God

The core argument hinges on identifying Jesus Christ as the "Word" that existed eternally with God and was later "manifest in the flesh."

I. God Manifested in the Flesh (1 Timothy 3:16)

The text uses a powerful, concise verse to establish that the being who came to Earth was God Himself.

The Verse: 1 Timothy 3:16 states: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

The Interpretation: The text asserts that the figure "manifest in the flesh" (born of flesh) and "received up into glory" is none other than Jesus Christ. This means Jesus Christ is the God who was sent from heaven to save the world.

II. The Word Was God (John 1:1, 14)

The argument proceeds by tracing the identity of Jesus Christ back to His pre-human existence using the Prologue of the Gospel of John.

The Word's Identity (Pre-existence): John 1:1 reveals the eternal nature of the "Word": "In the beginning was the Word and the Word was with God and the Word was God." This establishes the Word's deity and co-existence with the Father from the beginning.

The Incarnation: John 1:14 connects the eternal Word to the earthly Jesus: "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father) full of grace and truth."

The Conclusion: Since the Word was God (John 1:1) and the Word was made flesh (John 1:14) to dwell on Earth, the divine Word became the human being, Jesus Christ. This directly refutes the claim that Jesus was a "mere human being and a prophet only."

The provided text concludes by emphasizing that the very act of the Word becoming flesh means that this divine entity took on the nature of a human being (flesh and blood).

Jesus Christ: Born of God and Manifest in the Flesh

The argument maintains that Jesus Christ is divine, emphasizing that He was born of the Father rather than being created by Him, which establishes His essence as divine, since God is a spirit.

I. The Spirit and the Flesh

Spiritual Origin: Jesus was born of the Father God in the spirit. This is supported by Psalm 2:7, where God declares: "I will proclaim the LORD's decree: He said to me, 'You are my son; Today I have become your father.'" The text asserts that Jesus was eternally present, "in the bosom of the Father," and "with the Father during the creation."

Physical Manifestation: He was sent by God to earth in the flesh to live with human beings. He was "born into flesh" to be the Savior of the world.

II. The Divinity of Christ

Jesus's status as divine is considered conclusive:

John 6:69 is cited: "And we believe and are sure that thou art that Christ, the Son of the living God."

The Law of Birth: The ultimate conclusion is that Jesus Christ is God because "whatever is born of God is God."

Spiritual Limitation: This truth is necessary because the Bible teaches that "no flesh and blood shall come from heaven nor go up in heaven in flesh and blood," emphasizing the spiritual origin required for divinity.

III. The Meaning of "Eating the Flesh"

The text addresses the literal controversy surrounding Jesus's words about eternal life.

The Teaching: Jesus proclaimed, "I am the living bread which came down from heaven... the bread that I will give is my flesh, which I will give for the life of the world. Whoso eateth my flesh, and drinketh my blood, hath eternal life..." (John 6:51, 53-54).

The Misinterpretation: The Jews struggled with this teaching, asking: "How can this man give us his flesh to eat?"

The Correct Interpretation: The author insists this statement is "not literal"—men are not meant to eat human flesh. The "flesh, being referred to as something to eat in this verse, is the Word of God that men should learn." To "eat the flesh" means to obey "the teachings of Christ" to obtain eternal life.

IV. The Status of Jesus as "A Man"

The text acknowledges that groups who believe Jesus was only human use verses where He refers to Himself as a man to strengthen their claim.

The Humanist Proof Text: John 8:40 is quoted: "But now ye seek to kill me, a man, that hath told you the truth..."

The Question: The final point presented to the reader is: "in this scenario, what was the status of Jesus Christ?"

(The implied answer, based on the preceding arguments, is that Jesus's status was the God who had been manifest in the flesh, making Him fully capable of calling himself "a man" while retaining his divine nature.)

Jesus Christ: In the Flesh, But Sent From God

The text confirms that Jesus Christ existed in two states simultaneously during His time on Earth, which accounts for His ability to call Himself "a man" while asserting His divine origin.

I. The Physical State: In the Flesh

When Jesus spoke the words in John 8:40 ("a man, that hath told you the truth..."), His status was undeniably physical:

Physical Reality: He was "physically in the flesh and blood." This human form was necessary for Him to live alongside and interact with human beings.

II. The Spiritual Origin: Sent From God

Immediately after referring to Himself as a man, Jesus clarified the true nature of His identity and origin, demonstrating He was more than a mere human:

John 8:42 states: "Jesus said unto them, If God were your Father, ye would love me; for I proceedeth forth and came from God; neither came I of myself, but he sent me."

The Conclusion: This verse is taken as proof that Jesus:

Proceeded forth and came from God (meaning He was a Spirit when He was with God in heaven).

Was sent by God (reinforcing the distinction and hierarchy between the Sender and the Sent).

Dual Status: Jesus was a person who was "born of flesh by human beings through the Virgin Mary" (the human aspect), but who "came from God" (the spiritual aspect), having been "a Spirit when He was with God in heaven" and then "sent to earth in the form of flesh."

. The Great God and Savior (Titus 2:13)

This verse directly attributes the title of "God" to Jesus Christ in anticipation of His return:

Titus 2:13 refers to Christ's second coming as the "appearing of the glory of our great God and Savior, Jesus Christ." This structure, using a single definite article in the Greek, joins the titles "great God" and "Savior" and applies them both to Jesus Christ.

II. The True God and Eternal Life (1 John 5:20)

This passage confirms the deity of the Son as the source of eternal life:

1 John 5:20 states: "And we are in him who is true by being in his Son Jesus Christ. He is the true God and eternal life." The text asserts that the "He" being referred to is Jesus Christ, making Him the "true God" and the embodiment of "eternal life."

III. Thomas's Confession (John 20:28)

The direct worship of Jesus by one of His apostles is presented as undeniable proof of His divinity: When Thomas saw the resurrected Christ, he "knelt and replied, 'My Lord and my God!'" This immediate and direct confession is a central biblical testimony to Jesus's deity.

The Danger of Rejecting the Word

The text warns those who continue to doubt or reject the clear biblical evidence of Christ's divinity.

Condemnation by the Word

Stubborn rejection of the gospel is stated to have dire consequences:

John 12:48 warns that the one who rejects Christ and His words will be judged by those very words "at the last day."

The Obligation: People who have heard the gospel are "obliged to accept the word of God," which is the key to salvation.

The Call to Humility

Salvation requires the humble acceptance of scripture:

James 1:21 commands believers to "get rid of all moral filth and the evil that is so prevalent, and humbly accept the word planted in you, which can save you."

Reason for Rejection

The text offers two main reasons why some groups, even those who profess Christianity, "do not believe that the Son Jesus Christ is also God":

Stubbornness: Continually "doubting forever and rejecting the word in the bible."

External Influence: "Fear and anxiety among peers" who are "implicitly influenced by the wrong teachings of their false teachers."

Mary and the Brethren Pray to Jesus: A Testimony of Belief

The text argues that the unity in prayer displayed by the early apostles, the women, and Jesus's own family after His ascension indicates their firm belief that Jesus is God and the Son of God.

I. The Reward for Perseverance

The discussion begins with an encouragement for believers who endure trials in the name of the Lord:

James 1:12 states: "Blessed is the one who perseveres under trial because, having stood the test, that person will receive the crown of life that the Lord has promised to those who love him." This promise of the crown of life is the ultimate reward for those who remain firm in their faith in the Lord.

II. The Assembly in Prayer

The evidence for the divinity of Jesus is drawn from the unified prayer assembly in Jerusalem:

Acts 1:13-14 describes the scene in the upper room after Christ's ascension: The eleven Apostles, along with "the women, and Mary the mother of Jesus, and with his brethren," all "continued with one accord in prayer and supplication."

The Interpretation: The text asserts that this unified prayer—in which Mary and Jesus's biological brothers participated alongside the Apostles—was directed to both God (the Father) and Jesus Christ. This act of communal devotion is interpreted as proof that Mary and the brethren "really believed Jesus is also God and the Son of God," having been fully convinced by His resurrection.

Chapter 3

The Promise of Life Beyond Death: The Two Resurrections

I. The First Resurrection: The Resurrection of the Saints

The first resurrection is a spectacular event reserved for the "dead in Christ" (saints) that coincides with the second coming of the Lord Jesus Christ.

Christ's Return: As described in 1 Thessalonians 4:16-17, the Lord Himself will descend from heaven "with a loud command, with the voice of the archangel and with the trumpet call of God."

Order of Resurrection: At that sound, the dead in Christ will rise first.

The Rapture/Meeting: Immediately following this, those believers who are "still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever."

II. The Transformation of the Living

Those saints who are alive at Christ's return will not die, but will undergo an instantaneous, miraculous physical change:

Instantaneous Change: This transformation is a "mystery" detailed in 1 Corinthians 15:51-53. Believers "shall not all sleep, but we shall all be changed" in "a moment, in the twinkling of an eye, at the last trump."

Glorified Bodies: This change involves exchanging the present, perishable human body for an eternal, perfect one: "For this corruptible must put on incorruption, and this mortal must put on immortality." The dead will be "raised incorruptible," and the living will be similarly transformed into glorified bodies, ready to meet the Lord in the air.

(Note: The text explicitly describes the First Resurrection and its participants. The mention that resurrection will not take place once but twice implies the existence of a Second Resurrection for the rest of the dead, a concept typically addressed in passages concerning the final judgment.)

The Millennial Reign of Christ and the Saints

The text describes the Millennium, a prophetic one-thousand-year period where Jesus Christ and the resurrected saints will establish a righteous kingdom on Earth, immediately following the First Resurrection. This event marks a distinct phase in God's plan, bringing a temporary end to Satan's influence and beginning a period of peace and spiritual instruction.

I. The Fate of the Righteous and the Unrighteous Dead

The First Resurrection separates the righteous from the rest of humanity, establishing the ruling class of the Millennial Kingdom.

The Risen Saints (The First Resurrection): Those who participated in the First Resurrection are called "blessed and holy" (Revelation 20:6).

They are granted immortality and freedom from eternal judgment; the "second death has no power over them" (Revelation 20:6).

Their role is defined as "priests of God and Christ" who "will reign with him for a thousand years" (Revelation 20:6) and "will reign on the earth" (Revelation 5:10).

The Rest of the Dead: Those who were not part of the First Resurrection will remain in their graves. They "lived not again until the thousand years were finished" (Revelation 20:5). This period of separation defines the Millennium, with the resurrection of the unrighteous occurring only after the thousand years conclude.

II. The Conditions of the Thousand-Year Kingdom

The reign of Christ and the saints is characterized by the complete removal of Satan's deception, ushering in a unique era of global stability and peace.

Satan's Captivity: At the outset of the Millennium, Satan is violently restrained (Revelation 20:2-3):

He, identified as the "dragon, that ancient serpent, that is the devil or Satan," is "seized" and "bound for 1,000 years." He is thrown into the Abyss, which is "locked and sealed over him," ensuring he is kept "from deceiving the nations anymore" during this time. A Thousand-Year Peace: With the deceiver removed, the Earth will experience a literal "thousand-year peace," allowing for an unhindered establishment of righteous governance under Christ.

The Saints' Mission: During their reign, the resurrected saints will fulfill their role as priests by engaging in the spiritual work of preaching to the rest of the people who are still alive on Earth, with the goal of leading them to salvation.

Satan's Release: The period of peace is not permanent; "After that, he must be set free for a short time" (Revelation 20:3) to allow for one final testing of the nations before the ultimate judgment.

Text details the events immediately following the Millennium, specifically the Second Resurrection, the Great White Throne Judgment, and the destruction of the current heavens and earth.

The Second Resurrection, Final Judgment, and Destruction of the World

The prophetic timeline concludes with the judgment of the unrighteous dead and the cleansing of the cosmos, making way for the eternal state.

I. The Second Resurrection and Final Opportunity

At the end of the one thousand years, the final resurrection will take place:

Timing: When the thousand years are finished, "the rest of the dead who were not raised in the first resurrection will rise."

Final Gospel Opportunity: Before facing judgment, these individuals will "also be preached the gospel."

Final Salvation: Those who "accept and acknowledge the Lord and his gospel would have a chance to be saved."

II. The Great White Throne Judgment

The final, universal judgment of the unrighteous dead takes place before the destruction of the current cosmos.

The Setting (Revelation 20:11-12): The Apostle John witnesses a vision of the "great white throne and him who was seated on it." The current "earth and sky fled away, and no place was found for them."

The Judged: The resurrected dead, "great and small," stand before the throne. "The sea gave up the dead who were in it, Death and Hades gave up the dead who were in them."

The Criteria: Judgment is based on the contents of the "books were opened," with the dead judged "according to what they had done." The "book of life" is also opened to check for those who achieved final salvation.

III. The Second Death and Annihilation

The judgment concludes with the final, irreversible punishment for the unsaved and the annihilation of the old creation.

The Second Death (Revelation 20:14-15): This is defined as the final, permanent fate of the unrighteous:

"Death and Hades were thrown into the lake of fire."

"This is the second death, the lake of fire."

Final Sentence: "And if anyone's name was not found written in the book of life, he was thrown into the lake of fire." The text implies that those who did not accept the final gospel preaching will be "annihilated."

Satan's Final Act and Destruction: After the Millennium, "satan will again be released from captivity to sow havoc on earth," leading to final wars of "powerful nations."

Cosmic Destruction: The Earth will be destroyed by fire, augmented by "weapons of mass destruction" that create an "extreme heat that metal will melt."

The Conclusion of the Millennial Reign

Satan's Release: During the Millennium, Satan is held in captivity to prevent him from deceiving and creating chaos. However, "After a thousand years reign of Jesus Christ and his priests on earth are over, satan will be released."

The Ascent of the Saved: Christ and His priests (the risen saints), along with those individuals from the Second Resurrection who "accepted the gospel," will "all ascend to heaven" to await the Great White Throne Judgment.

II. The Fate of the Unrighteous Left Behind

Those who did not accept the gospel—either during the Millennium or following the Second Resurrection preaching—face immediate and severe consequences on the earth.

Hardship and the Seeking of Death: These unrighteous individuals "will be left behind and will suffer hardships on earth." They will endure suffering so intense that "they will seek death but could not find it because death has escaped."

III. Cosmic Signs and Global Mourning

These hardships are accompanied by catastrophic cosmic events witnessed by all mankind.

Global Mourning: The "entire mankind on earth will mourn."

Cosmic Events: The natural order will be visibly disrupted: "the moon will turn to red, and stars begin [to fall or appear], and the sun will cease to shine." These spectacular signs precede the final destruction of the heavens and earth and the judgment itself.

(Note: The ultimate Great White Throne Judgment is confirmed to follow this ascent, where the unrighteous are judged, as established in the previous text.)

Finality: The existing order will be completely erased: "heaven and earth will pass away," confirming the ultimate authority and permanence of God's word: "Heaven and earth will pass away, but My words will by no means pass away" (Matthew 24:35).

The Whereabouts of the Dead: Challenging Myths and Traditions

The text warns against following "traditional and baseless beliefs of their ancestors," labeling them as "myths and legends" that promote "controversial speculations" instead of "advancing God's work, which is by faith" (1 Timothy 1:4). It also insists that the written word must be the gauge of a preacher's teaching (John 7:17).

I. The Finality of Earthly Death

The Bible is cited to refute the belief that the dead return to their former lives.

Job 7:9-10 confirms the finality of death in this life: "As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to

his house, neither shall his place know him any more." The verse is interpreted as being "very clear: the dead won't come back at all" to their previous existence.

II. The Fate of the Body and Spirit

Upon death, the constituent parts of the human being separate to return to their origins.

Ecclesiastes 12:7 explains the immediate separation: "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it."

The Status of the Righteous: The spirits of the righteous are said to be "in the hand of God," as Job 12:10 asserts that "the life of every living thing is in the hand of God as well as the breath of mankind."

III. The Question of the Wicked

The text poses a final question regarding the fate of the wicked, differentiating them from the righteous whose spirits return to God.

The Unrighteous Dead: The question is raised: "But what about the evil souls who died? Do they go back to God?"

The Bible's Teaching: The text asserts that the "bible teaches that there are living spirits in prison below the depths," setting up the final question: "Who are these spirits in prison beneath?"

The bible says, 2Peter 2:4," For God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment." So, they are angels who sinned.

Let us read Genesis 6:3-4 "And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

The provided text ends with a crucial theological question concerning the destination of the unrighteous dead: "But what about the evil souls who died? Do they go back to God?" The text then asserts: "The bible teaches that there are living spirits in prison below the depths," and asks, "Who are these spirits in prison beneath?"

Based on biblical texts that address this very specific phrase, the likely reference is to the fallen angels or disobedient people of Noah's time who are currently in a state of confinement.

III. The Question of the Wicked and the Spirits in Prison

The Bible's reference to "spirits in prison" is primarily found in 1 Peter 3:19, which connects them to a period of great disobedience.

The Scriptural Reference: 1 Peter 3:19-20 states that Christ, "made alive in the spirit, in which also He went and made proclamation to the spirits now in prison, who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark."

Who Are These Spirits? There are generally two major interpretations among biblical scholars as to the identity of these spirits mentioned in 1 Peter 3:19, both of which align with the text's assertion that they are "living spirits in prison below the depths":

Fallen Angels/Demons: This is a widely held view, often supported by parallel passages like 2 Peter 2:4 and Jude 6, which describe angels who sinned and are now "kept in chains of gloomy darkness until the judgment" (2 Peter 2:4, ESV). Their sin is frequently linked to the events of Genesis 6:1-4, where the "sons of God" (often interpreted as a class of angels) committed a grave transgression before the Flood, leading to their immediate imprisonment.

The Disobedient Humans of Noah's Day: A less common view is that the "spirits" are the human souls who died during the Flood, who are now confined in a place of the dead (Hades/Sheol) awaiting final judgment.

In either case, the term "spirits in prison" refers to spiritual beings (whether angelic or human) who committed severe acts of disobedience in the past (specifically connected to the days of Noah) and are now held in a place of confinement, which the text refers to as "below the depths," awaiting their final sentence at the judgment.

This answers the question of the unrighteous dead by suggesting that those who reject God do not "go back to God" like the spirits of the righteous, but are held in a realm of divine judgment and consequence.

The final text concludes the discussion on the "spirits in prison," identifying them as disobedient angels and advancing the controversial interpretation that Jesus Christ descended to their prison while His body was in the tomb to offer them a chance for salvation before the final judgment.

The Identity and Evangelization of the "Spirits in Prison"

The argument asserts that the "spirits in prison" are a specific group of fallen angels confined for their pre-Flood rebellion, to whom Christ preached the gospel during His death.

I. Identity of the Imprisoned Spirits

The text definitively identifies the spirits as disobedient angels whose sin is linked to the antediluvian era.

The Sin of the Angels: They are defined as angels that bore children with daughters of men and "disobeyed God when they left their assigned stations and took daughters of men."

The Imprisonment (Jude 1:6): Jude 1:6 confirms their judgment and confinement: "And the angels who did not keep their positions of authority but abandoned their proper dwelling—these he has kept in darkness, bound with everlasting chains for judgment on the great Day."

The Context of Noah (1 Peter 3:19-20): 1 Peter 3:18-20 places the spirits' disobedience in the historical context of "the days of Noah, while the ark was being prepared."

II. Christ's Descent and Preaching to the Captives

The text argues that Jesus used the time between His death and resurrection to descend to the place of the imprisoned spirits.

The Descent to the Lower Parts (Ephesians 4:9): The author links Christ's descent to the place of the captives using Ephesians 4:9, which asks: "Now that he ascended, what is it but that he also descended first into the lower parts of the earth?"

The Proclamation: This descent is stated to have happened during the three days Christ was crucified and buried, and He "went into the depth to preach to those spirits in captivity."

Leading Captivity Captive (Ephesians 4:8): Ephesians 4:8 is cited to suggest a successful mission: "Wherefore he saith, When he ascended up on high, he led captivity captive, And gave gifts unto men." This is interpreted to mean that Jesus "was able to win those who heard and accepted the gospel."

III. The Opportunity for Salvation

The final theological conclusion is that Christ's proclamation was a gospel of salvation offered to these spirits, based on God's universal desire for all to be saved.

A Second Chance: Because they heard and accepted the gospel, "on the judgment day, they will have a chance to be saved."

God's Universal Will (1 Timothy 2:4-6): This action is justified by the principle that "God wants everyone to be saved and to fully understand the truth" (1 Timothy 2:4). Since "there is only one way that people can reach God... through Christ Jesus, who as a man gave himself to pay for everyone to be free," (1 Timothy 2:5-6), Christ extended this one chance for freedom even to the imprisoned spirits.

The Appointed Time to See Paradise: One Day of Judgment

The central argument is that the Bible teaches a universal future Judgment Day when all people will be judged together by God, specifically by Jesus Christ, rather than a separate judgment immediately upon death.

I. The Necessity of the Word of God

The text begins by stressing the vital importance of engaging with Scripture:

The Word of God is the "food of our soul and spirit." Neglecting it leads to spiritual emptiness.

The purpose of feeding on the Word is to properly "worship Him who gives life."

II. Death and the Appointed Judgment

The Bible establishes that every person is destined for a future judgment after they die.

Hebrews 9:27 states: "And as it is appointed unto men once to die, but after this the judgment."

The Interpretation: The text clarifies that this verse does not mean judgment happens immediately upon death. Instead, it asserts that dying is followed by a destined, future judgment.

III. Proof of the One Day Judgment

The argument is supported by verses emphasizing a single, specific day set aside for the global reckoning.

Acts 17:31 is cited twice to stress that God has set a specific future date:

"because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

The phrase "appointed a day" or "set a day" means that "there is one day for all to be judged."

The Judge: This judgment will be conducted by the "man whom he hath ordained (Jesus Christ)," a fact authenticated by His resurrection.

The Gathering of Nations (Matthew 25:32-33): The final judgment event is described as a massive, single gathering where the separation of all people occurs: "and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left."

The conclusion is that mankind must "all have to wait for one judgment day" set by God.

The Nature and Location of Paradise

The text presents a detailed, biblically supported argument for the existence and characteristics of Paradise, emphasizing it as the ultimate destination for the saved.

I. The Location of Paradise

Paradise is identified as a specific, elevated dwelling place in the celestial realm.

Location: The Third Heaven: The location is established through the testimony of the Apostle Paul: 2 Corinthians 12:2-4 recounts a man (Paul himself) who was "caught up to the third heaven." The text later implies that this Third Heaven is synonymous with Paradise.

Promise to the Saved: The same Paradise was promised by Christ to the repentant criminal on the cross: **"Verily I say unto thee, Today shalt thou be with me in paradise"* (Luke 23:42-43). The text asserts that this promise of eternal life in Paradise is extended to "all who will be saved" (Titus 1:2).

II. The Characteristics of Paradise

Paradise is a place of divine presence, sustenance, and eternal life, described in vivid, symbolic terms.

Divine Presence and Sustenance: Paradise is where God and Christ dwell, and from their throne flows the source of eternal life:

Revelation 22:1-3 describes the scene: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb."

The Tree of Life: This realm contains the mythical "tree of life," which is found "on either side of the river," bearing "twelve manner of fruits" monthly, with "leaves of the tree were for the healing of the nations."

III. Rewards and Garments of the Overcomers

Those who overcome the trials of this world are promised a dwelling with the Lord and specific eternal rewards.

The White Stone and New Name: When one is saved, they will receive a unique, private identification: Revelation 2:17 promises: "To him that overcometh will I give to eat of the hidden manna and will give him a white stone and in the stone a new name written which no man knoweth, saving he that receiveth."

Eternal Fellowship: The "overcomer or the triumphant will be with the Lord."

The White Garments (Revelation 3:4): Those who have kept themselves spiritually pure are deemed worthy of walking with the Lord in eternal light: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk in white; for they are worthy."

Chapter 4

The Supremacy of the Commandments of Jesus Christ

The text argues that the laws and priesthood of the Old Covenant have been superseded by the New Covenant established through Jesus Christ.

I. The Obsolescence of the Mosaic Law

The text establishes the principle that the Law of Moses is no longer the governing law for salvation.

- **Change of Priesthood Requires Change of Law:** **Hebrews 7:12** is cited: *"For when the priesthood is changed, the law must be changed also."* With the establishment of Christ's new priesthood, the old law becomes obsolete.
- **The New Covenant's Authority:** **Hebrews 8:13** confirms the transition: *"8:13 states that the new covenant makes the first covenant obsolete, and that which is becoming obsolete is ready to vanish away."*
- **Historical Command:** The reminder to the Israelites to obey the Law of Moses at Horeb (**Malachi 4:4**) is placed in the historical context of the past, before the New Covenant.

II. The Stricter Nature of Christ's Law

While the laws of Christ contain the moral principles of the Ten Commandments, they extend their authority from external action to internal thought and desire, making them "much more restrictive."

Mosaic Law (External Action)	Law of Christ (Internal Heart)	Supporting Verse
You shall not kill. (Physical harm/death)	Anger and hatred toward a brother or sister is tantamount to killing, subjecting the sinner to judgment.	Matthew 5:22: Anger, insults, and derogatory name-calling are serious offenses.
You shall not commit adultery. (Physical sexual contact)	Looking at a woman with lust and sexual desire already constitutes committing adultery in the heart.	Matthew 5:28: <i>"whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."</i>
Honor your Father and Mother. (Carried over)	This commandment is retained in the New Testament, with an associated promise.	Ephesians 6:2-3: <i>"Honor your father and mother... that it may go well with you and that you may enjoy a long life on the earth."</i>
Remember the Sabbath Day and keep it holy. (Strict)	The Sabbath law is no longer strictly observed. Christ is the Sabbath Himself, and He and His disciples "broke the	Matthew 12:1-8, Mark 2:23-28, Luke 6:1-5: Jesus defends plucking grain on the Sabbath,

Mosaic Law (External Action)	Law of Christ (Internal Heart)	Supporting Verse
observance of the 7th day)	Sabbath " by substituting the strict observance with noble work.	claiming the Son of Man is Lord of the Sabbath.

III. Salvation Through Christ, Not the Mosaic Law

The text concludes by emphasizing that the Mosaic Law was given for a temporary purpose and is incapable of bringing salvation today.

The Purpose of the Old Law: The Law of Moses was "added because of transgressions" and was meant to last **"till the seed should come to whom the promise was made"** (Jesus Christ) (**Galatians 3:19**).

Inability to Justify: The Mosaic Law cannot free a person from sin today. **Acts 13:38-39** makes the distinction clear: *"Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you, and by him everyone who believes is freed from everything from which you could not be freed by the law of Moses."*

Conclusion: Salvation and justification today are achieved **only** through faith in Christ and obedience to **His Law**, not by adherence to the Law of Moses.

The provided text reinforces the shift from the Mosaic Law to the Law of Christ, arguing that the former was exclusively for Israel (the "lawbreakers") and that all people in the "Christian era" are bound by the latter for salvation. It then raises new questions about salvation and the identity of the 144,000.

The Law of Christ: The Governing Law for Salvation

The text concludes the comparison of the Old and New Covenants by definitively asserting that the Mosaic Law was a specific and temporary measure for the Israelites, while the Law of Christ governs all mankind today.

I. The Purpose and Scope of the Mosaic Law

The text argues that the Law of Moses was intended solely for the nation of Israel, who were viewed as "lawbreakers" in need of correction.

Law for the Unrighteous: The purpose of the Law is stated in 1 Timothy 1:9: "We also know that the law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious, for those who kill their fathers or mothers, for murderers."

Exclusive to Israel: Based on this, the text claims the Ten Commandments were "only intended for the early Israelites" because they were the primary "lawbreakers" at the time the law was given.

Obedience for Israel: Consequently, "only the tribes of Israel are obliged to obey" the Law of Moses.

II. The Universal Law of Christ

The New Covenant establishes a new, binding law that is required for the salvation of all people in the current era.

Universal Scope: Mankind born during the time of Jesus and up to the present are "all under the laws of Christ."

The Law of Christ Defined: The core nature of this new law is focused on ethical conduct, love, and community responsibility, as shown in Galatians 6:2: "Carry each other's burdens, and in this way you will fulfill the law of Christ."

Path to Salvation: Christians are "not obliged to observe and obey the said law of Moses" because they are justified by the "new law of Christ, in which all shall be bound during the Christian era," and through which "all will be justified and saved."

III. The Condition for Salvation

The text abruptly shifts to address the requirements for salvation in the New Covenant era.

Baptism is Required: When asked if all will be saved in the Last Day, the answer is an emphatic "No." Salvation requires an active response: "unless one repents and gets baptized as commanded in Acts 2:38, which says, 'Peter replied, 'Repent and be baptized in the name of Jesus for the forgiveness of your sins.'"

No Automatic Salvation for Israel: The text also negates the idea of automatic salvation for the original people of God: When asked if "all the twelve tribes of Israel already saved since they were the first people of God?" the answer is "No."

The text concludes by introducing a new, yet unanswered question: "Who were the 144,000 souls mentioned in the Book of Revelation?"

Salvation, Judgment, and the 144,000

The text confirms that salvation is conditional on obedience, that final judgment is based on works, and that the 144,000 represent a select group of faithful early believers from Israel.

I. Conditional Salvation and Final Judgment

The text acknowledges that while many are disobedient and will not be saved, the gospel is currently being preached globally, which provides a path to salvation for many others before the final "cleansing" days.

Judgment by Works: At the Last Day, all the dead—"great and small"—will be resurrected to face the Great White Throne Judgment. Their fate will be determined by their deeds, as recorded in the books:

Revelation 20:12 states: "The dead were judged according to what they had done as recorded in the books."

The "book of life" serves as the final registry for those who are saved.

II. The Identity of the 144,000

The 144,000 are identified as a select, sealed group of early believers from the twelve tribes of Israel.

Tribal Origin: They are specifically drawn "of all the tribes of the children of Israel," as stated in Revelation 7:4: "And I heard the number of them which were sealed: and they sealed a hundred forty four thousand of all the tribes of the children of Israel."

Time Period: They were Israelites who received God's mark and were free from false teachings during the period spanning from the time of Moses, through the time of Christ, to the time of John (around 90 AD).

The First fruits: They are considered the "first fruits of Israel" who converted and believed in Jesus at the advent of the gospel preaching.

Sealed by God: Their special status is marked by a seal of ownership: 2 Corinthians 1:21-22 mentions that God "set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come."

Purity and Loyalty (Revelation 14:4): They are characterized by spiritual devotion and purity, having emerged before false churches and religions became widespread: "These are those who did not defile themselves with women, for they remained virgins. They follow the Lamb wherever he goes. They were purchased from among mankind and offered as first fruits to God and the Lamb."

In summary, the 144,000 represent a uniquely faithful and spiritually pure group of early Judgment by Conscience and the New Law of Christ

The text uses the principles laid out in Romans to establish that all individuals are judged by the law they possess—either the Law of Christ or the Law "written on their hearts" (conscience).

I. Judgment Based on the Governing Law (Romans 2:13-15)

The biblical principle of judgment is that people are judged by the standard of the law available to them.

The Law for Gentiles/Uninformed: Those who sin "apart from the law will also perish apart from the law." This applies to people who have not heard the Gospel, such as "mountain people or tribes."

Inner Law: These people are judged by the "law written on their hearts" (conscience). When they "do by nature things required by the law," they are "a law for themselves."

Hope for the Saved: The text suggests that those who do the law "shall have a chance to be saved," even without hearing the Gospel of Christ.

The Law for Christians/Informed: Those who sin "under the law will be judged by the law." The text asserts that the law being referred to for Christians is the "law that Christ taught in the gospel."

Obedience is Key: "it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous."

II. Refuting the "Once Saved, Always Saved" Doctrine

The text strongly rejects the idea of unconditional eternal security, arguing that a person must continuously remain faithful to be saved.

False Security: The doctrine of "'once saved always saved' is a false norm of a group of Baptist sects" that can lead others astray.

The Test of Faith: The text poses a challenge: "How can one always be saved when he has turned his back on Christ and has been committing unforgivable sins, and yet be saved?"

Self-Examination Required: Christians are commanded to constantly monitor their spiritual state to ensure they remain righteous, as stated in 2 Corinthians 13:5: "Examine yourselves to see whether you are in the faith, test yourselves. Can't you see for yourselves that Jesus Christ is in you—unless you fail the test?"

III. Questioning Adherence to the Mosaic Law

The text returns to the issue of some Christian groups continuing to practice certain aspects of the obsolete Mosaic Law.

Mosaic Observances: The question is raised as to why some "Christian Fundamentalists" still embrace and observe the Law of Moses, specifically mentioning:

Food Restrictions: The abstention from eating foods restricted in the old law.

Sabbath Observance: Declaring Saturday as their Sabbath day (a day of rest where no work is permitted).

The Law of Christ on Food: The text counters the food restriction with Jesus's teaching, which "declared all foods clean." Mark 7:19 confirms this: "For it doesn't go into their heart but into their stomach, and then out of the body."

The Law of Christ on the Sabbath: The text reiterates the previous point: Christians are "already observing the law of Christ," implying that the strict Saturday Sabbath observance is superseded by Christ, who is the Lord of the Sabbath with Christians who were specially selected and sealed by God.

Jesus and the Fulfillment of the Law

The text addresses the perceived "breaking" of the Sabbath by Jesus and His disciples, concluding that Christ's mission was to fulfill the prophetic and legal requirements of the Old Testament, thereby shifting the focus from the strict letter of the Law to its intended spiritual meaning.

I. The Sabbath and the Challenge to Interpretation

The scenario where Jesus's disciples picked grain on the Sabbath is used to demonstrate Jesus's authority over the Law's restrictive interpretation.

The Accusation (Matthew 12:1-2): The disciples were criticized by the Pharisees for "doing what is unlawful on the Sabbath" by working (picking grain).

Jesus's Defense: Jesus defended their actions by referencing biblical precedents where necessity superseded strict ceremonial law:

He reminded them of David, who ate the consecrated bread when he and his companions were hungry (Matthew 12:3).

He pointed out that priests routinely "desecrate the Sabbath" while performing their temple duties, yet "are innocent" (Matthew 12:5).

The Implication: Jesus's defense was not a destruction of the Law, but a declaration that the Law's purpose (mercy, human need, and God's worship) was greater than the Pharisees' rigid, legalistic interpretation of rest.

II. Jesus Did Not Break, But Fulfill the Law

The text confirms that Jesus's mission was one of fulfillment, not abolition.

Christ's Divine Will (Hebrews 10:7): Jesus Himself declared His primary mission to be doing the will of God, which involved fulfilling what was written about Him: "Then I said, 'Here I am—it is written about me in the scroll—I have come to do your will, my God.'"

Fulfillment of Old Testament Scriptures (Luke 24:44): Jesus directly stated that His actions were mandated by the entire body of the Old Testament Scriptures: "Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."

Conclusion: The Law of Moses, the Prophets, and the Psalms were not to be destroyed or broken by the Lord; rather, they contained the specific divine and prophetic requirements

that Jesus came to complete and bring to their intended meaning. This fulfillment validated the divine origin of the Law while ushering in the New Covenant.

The Law of Christ: The Basis for Justification and Salvation

The text strongly advocates for the supremacy of the Law of Christ over the Mosaic Law, emphasizing that the New Covenant brings with it an elevated and detailed standard of conduct necessary for eternal life.

I. The Greater Scope of Christ's Law

The premise is established that while the early Israelites were given the Ten Commandments, Christians are bound by a more extensive and profound set of instructions:

More than Ten Commandments: The Law of Christ is characterized as containing "more than ten commandments" which Christians are commanded to embrace and obey.

The New Governing Law: This law applies to "those who were born during the time of Jesus until the end of time," making it the authoritative and final legal code for the Christian era.

II. Biblical Testimony for the Law of Christ

The preceding arguments have already laid the foundation for the Law of Christ, which now is presented as the source of justification (salvation).

Fulfilling the Law of Christ: Galatians 6:2 provides the core summary of this new law, demonstrating its communal and ethical focus: "Carry each other's burdens, and in this way you will fulfill the law of Christ."

Internalization of the Law: The Christian laws go beyond external acts, demanding purity of the heart. For example, the Law of Christ equates lustful looking with adultery and anger with murder (as cited in previous sections from Matthew 5).

Justification by Christ's Law: The Law of Christ is explicitly the means by which believers "will be justified and saved," in contrast to the Law of Moses which only applied to the Israelites and revealed their sin.

In essence, the Law of Christ encompasses and deepens the moral standard of the Ten Commandments, shifting the focus from ceremonial observance and external action to love, mutual responsibility, and the inner state of the heart, providing the necessary standard for salvation under the New Covenant.

Foundational Laws of Jesus Christ

The provided text highlights the Great Commission as the primary outward law of Christ and emphasizes the law of sexual fidelity as a crucial inward and personal command.

I. The Law of Discipleship and Baptism (The Great Commission)

This is presented as a fundamental command from Christ, authorizing the establishment and growth of the New Covenant community.

Source of Authority (Matthew 28:18): Jesus prefaces the command by asserting His ultimate authority: "All authority in heaven and on earth has been given to me."

The Command (Matthew 28:19-20): The command involves a three-part mission:

Go and make disciples of all nations.

Baptizing them in the name of the Father and of the Son and the Holy Spirit.

Teaching them to obey everything I have commanded you.

Promise: The command is sealed with the assurance: "And surely I am with you always, to the very end of the age."

Supporting Verses: Other scriptures reinforce the necessity of baptism for salvation and remission of sins, including Titus 3:5, Acts 2:38 ("Repent and be baptized... for the forgiveness of your sins"), and Acts 22:16 ("Get up, be baptized and wash your sins away, calling on his name").

II. The Law of Marital Fidelity and Purity

This command focuses on maintaining purity and fidelity in sexual relationships, restricting them to the bounds of marriage.

The Principle of Purity (1 Corinthians 7:1): The initial principle cited is a strong preference for abstinence: "It is good for a man not to have sexual relations with a woman."

The Command for Fidelity (1 Corinthians 7:2-3): Recognizing human weakness and the prevalence of "sexual immorality," the command is given to maintain purity by confining sexual relations to marriage: "each man should have sexual relations with his wife, and each woman with her own husband." Husbands and wives are commanded to "fulfill their marital duty" to each other.

Mutual Authority and Duty (1 Corinthians 7:4): Neither spouse has sole authority over their own body; they yield it to the other.

Concession for Devotion (1 Corinthians 7:5): Spouses may only deprive each other of sexual relations "by mutual consent and for a time," specifically to "devote yourselves to prayer," with the instruction to "come together again" to prevent temptation from Satan due to a lack of self-control.

Concession vs. Command: Paul notes that the preference for singleness (stated in verse 1) is a concession, not a command (1 Corinthians 7:6), acknowledging that individuals have different "gifts from God" (1 Corinthians 7:7).

the Laws of the Lord Jesus Christ that Christians are bound to obey for salvation. These laws move from specific spousal duties to general ethical conduct, generosity, separation from wickedness, and the strict preservation of Scripture.

Further Laws of Jesus Christ for Christian Living

The following commands detail the required standards for Christian conduct, ranging from marital love and generosity to spiritual separation and reverence for the Bible.

I. The Law of Sacrificial Marital Love

The third law addresses the husband's primary duty, elevating the standard of love to reflect Christ's own sacrifice.

Husband's Duty to Love (Ephesians 5:25-26): "Husbands, love your wives, just as Christ loved the church and gave himself up for her."

This love must be sacrificial, mirroring Christ's willingness to die for the Church.

The goal of this love is to sanctify the wife, "cleansing her by the washing with water through the word."

II. The Law of Generosity and Service

The fourth law emphasizes the principle of selfless giving and helping the vulnerable.

Greater Blessing in Giving (Acts 20:35): This law commands hard work to "help the weak," recalling Christ's teaching: "It is more blessed to give than to receive."

This establishes generosity and service as a higher spiritual virtue than simply being a recipient.

III. The Law of Separation from Wickedness

The fifth and sixth laws command believers to maintain a clear distinction and physical separation from moral and spiritual corruption.

Avoid Unequal Yoking (2 Corinthians 6:14): Believers are commanded: "Do not be yoked together with unbelievers."

This principle of separation is based on the incompatibility of opposing natures: "For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness?"

Separation from Filthy Groups (Revelation 18:4): This expands the separation principle to include wicked organizations or systems referred to as "Babylon" or "filthy groups," commanding followers to "Come out of her, my people so that you will not share in her sins."

The purpose is to avoid participation in ungodly norms and to escape the divine judgment ("plagues") intended for that corrupt system.

IV. The Law of Preserving Scripture

The final law enforces the absolute integrity of the divine written Word.

Do Not Alter the Bible (Revelation 22:18-19): This is a serious command, warning against adding to or taking away from the prophetic words of the Bible:

Adding: "If anyone adds anything to them, God will add to that person the plagues described in this scroll."

Deducting: "And if anyone takes words away from this scroll of prophecy, God will take away from that person any share in the tree of life and in the Holy City."

Implication: This command makes the preservation of the Bible's original content a matter of salvation, directly tied to the rewards of the tree of life and the Holy City (Paradise).

This list details commands concerning dietary restrictions relevant to the early church, universal moral obligations, church governance, and personal conduct.

I. Dietary and Moral Requirements for Gentiles (Acts 15:28-29)

The Apostolic Decree, established by the early church leadership, outlines the basic, non-negotiable requirements for Gentile converts, combining moral commands with specific restrictions from the Mosaic tradition.

Abstain from specific foods: The law commands believers to "abstain from food sacrificed to idols, from blood, and from the meat of strangled animals."

The prohibition against eating blood is further supported by the Old Testament principle that the "life of a creature is in the blood" (Leviticus 17:10-14).

Abstain from sexual immorality: This moral command is included as a necessary universal requirement.

II. Universal Ethical and Ceremonial Laws

These commands cover fundamental aspects of a believer's relationship with God and the protocols for church leadership.

Fear God and Keep Commandments (Ecclesiastes 12:13): This is presented as the "duty of all mankind," underscoring that reverence for God and obedience to His commands are the essence of human existence.

Avoid Hasty Laying on of Hands (1 Timothy 5:22): This command concerns the selection and ordination of church leaders (or those being ministered to).

One must "not be hasty in the laying on of hands" to prevent sharing "in the sins of others" (i.e., ordaining an unworthy person). The ultimate purpose is to "Keep yourself pure."

Avoid Staining the Skin (Tattoos) (Leviticus 19:28): This command prohibits cutting bodies for the dead or putting tattoo marks on oneself, stating, "I am the Lord."

III. Laws of Personal and Public Conduct

These laws govern speech, sobriety, and the roles within the church.

Avoid Idle Talk (Ephesians 4:29-30): Speech must be constructive and beneficial, not destructive.

Prohibition: "Do not let any unwholesome talk come out of your mouths."

Mandate: Speak "only what helps build others up according to their needs, that it may benefit those who listen."

Spiritual Consequence: Violation of this law is warned to "not grieve the Holy Spirit of God."

Avoid Alcoholic Drinks/Drunkenness (Ephesians 5:18): Believers are commanded: "Do not get drunk on wine, which leads to debauchery."

Alternative: The replacement command is to "Instead, be filled with the Spirit."

A Woman Should Not Lead the Church (1 Timothy 2:11-12): This command sets a structural limitation on gender roles within the church hierarchy.

The Command: "I do not permit a woman to teach or to assume authority over a man; she must be quiet."

The Learning Role: A woman "should learn in quietness and full submission."

The detailed list demonstrates the breadth of the Law of Christ, covering nearly every aspect of Christian life, from spiritual duties and church structure to personal ethics and diet.

I. Elevated Internal Moral Standards

The teachings of Christ apply the moral standards of the Ten Commandments to the thoughts and attitudes of the heart, making the New Law stricter than the Old.

Lust is Adultery (Matthew 5:28): The law is magnified to the level of thought: "anyone who looks at a woman lustfully has already committed adultery with her in his heart."

Anger and Hatred are Murder:

Anger Subject to Judgment (Matthew 5:22): "anyone who is angry with a brother or sister... will be subject to judgment," with escalating condemnation for insults and derogatory name-calling.

Hatred is Murder (1 John 3:15): The spiritual crime is equated with the physical: "Everyone who hates his brother is a murderer, and you know that eternal life does not reside in a murderer."

II. Laws Governing Physical Appearance and Generosity

The Christian law includes precepts on physical appearance and the proper attitude toward giving.

Woman's Glory (1 Corinthians 11:15): "if a woman has long hair, it is a glory to her: for her hair is given her for a covering."

Man's Shame (1 Corinthians 11:14): "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?"

Cheerful Giving (2 Corinthians 9:7): Financial contributions must be motivated by the heart, not obligation: "Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver."

III. Laws of Obedience and Submission

These commands clarify the believer's role within the church and society.

Obey the Government (1 Peter 2:13-14): Believers are commanded to "Submit yourselves for the Lord's sake to every human authority," recognizing that the government is appointed to "punish those who do wrong and to commend those who do right."

Be Doers of the Word (James 1:22): The Christian faith requires active participation and obedience, not just passive listening: "Be doers of the word, and not hearers only. Otherwise, you are deceiving yourselves."

Avoid Bad Influence (2 Corinthians 6:17): This is a restatement of the command for separation: "Come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you."

Fulfill the Law of Christ by Carrying Burdens (Galatians 6:2): This defines the core action of the New Law: "Carry each other's burdens, and in this way you will fulfill the law of Christ."

Children Obey and Honor Parents (Ephesians 6:1-3): Children must "obey your parents in the Lord," which includes the commandment to "Honor your father and mother," carrying the associated promise of well-being and long life.

IV. The Day of Worship

The text concludes by establishing the appropriate day for corporate Christian assembly.

First Day of the Week (Acts 20:7): The practice of the early church indicates a shift in the day of corporate worship and fellowship: "On the first day of the week we came together to break bread." This is presented as the day dedicated to Christian assembly and spiritual teaching.

The overall message is that the Law of Christ is the definitive, comprehensive, and morally heightened standard for believers in the Christian era, offering the pathway to justification and salvation.

. Laws Governing Church and Spiritual Growth

These commands focus on the logistical and doctrinal standards necessary for the church body.

First-Day Contributions (1 Corinthians 16:2): The gathering of funds for the church is mandated on the day of worship: "On the first day of every week, each one of you should set aside a sum of money in keeping with your income, saving it up, so that when I come, no collections will have to be made."

Do Not be Yoked with Unbelievers (2 Corinthians 6:14): This is a powerful restatement of the command for separation, emphasizing the irreconcilable differences between the redeemed and the unsaved: "Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness?"

Advance Beyond Elementary Teachings (Hebrews 6:1-2): Believers must not remain stagnant but must strive for "maturity," moving beyond "elementary teachings" such as mere instruction about repentance, cleansing rites, or foundational doctrines.

Bishop Must Have One Wife (1 Timothy 3:2): This sets a moral and relational standard for church leadership, requiring a bishop to be "blameless, the husband of one wife," sober, vigilant, and apt to teach.

Test All Teachings (1 John 4:1): Discipleship requires constant vigilance and discernment: "do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world."

Avoid Myths and Heresies (1 Timothy 1:4): Believers must not distract themselves with idle or profitless doctrines: "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith."

II. Laws Governing Practical and Ethical Living

These commands govern a believer's interaction with the needy, their work, and their obligations to society.

Give Alms to the Poor (Matthew 5:42): This command enforces immediate, practical charity: "Give to the one who asks you, and do not turn away from the one who wants to borrow from you."

Everyone Must Work (Ephesians 4:28): The law establishes a duty to labor, replacing stealing with purposeful work: "Anyone who has been stealing must steal no longer, but must work, doing something useful with their own hands, that they may have something to share with those in need."

Pay Obligations (Romans 13:7): Believers are commanded to be ethically upright in all financial and social dealings: "Give to everyone what you owe them: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor."

Do Good While There is Time (Galatians 6:9-10): This law is a command for perseverance in virtuous action: "Let us not become weary in doing good," specifically toward "all people, especially to those who belong to the family of believers."

III. The Law of Thanksgiving

The list is framed by a command that defines the attitude of the believer.

Always Give Thanks (Psalm 116:17; Jeremiah 13:19): Worship and obedience must be accompanied by a heart of gratitude. The believer will "sacrifice a thank offering to you and call on the name of the Lord," with the ultimate result being "songs of thanksgiving and the sound of rejoicing."

These 37 points encapsulate the core requirements of the Law of Christ, demonstrating that salvation is conditioned upon embracing the elevated moral, spiritual, and ethical standards of the New Covenant.

Final Addition to the Laws of Christ (Discipleship, Conduct, and Morality)

This final set of laws focuses on the internal discipline of the church, the guiding principles of ethics, and commands regarding personal conduct and worship.

I. Laws Governing Church Discipline and Teaching

These laws ensure the doctrinal purity and proper instruction of the church.

Discipline the Divisive Man (Titus 3:10-11): The church is commanded to maintain peace by dealing decisively with those who cause division. One must "Warn a divisive person once, and then warn them a second time. After that, have nothing to do with them," as they are considered "warped and sinful" and "self-condemned."

Teach All Commands of Christ (Matthew 28:20): This is the core mandate of discipleship, requiring teachers to teach new converts to "obey everything I have commanded you."

Test and Discern Teachings (1 John 4:1): Believers must be vigilant against deception: "do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world."

II. Laws of Ethical Conduct and Personal Association

These commands guide believers in their relationships and personal ethics.

The Golden Rule (Luke 6:31): This is the foundational ethical command of Christ: "Do to others as you would have them do to you."

Avoid Temperamental Friends (Proverbs 22:24): Wisdom dictates avoiding negative influences: "Do not make friends with an angry man, and do not associate with a hot-tempered man."

Practice Moderation in Visits (Proverbs 22:17): To maintain neighborly goodwill, one should "Let thy foot be seldom in thy neighbor's house, Lest he be weary of thee, and hate thee."

Avoid the Miser's Food (Proverbs 23:6): This command advises prudence regarding the selfish, warning: "Be sensible when you dine with a stingy man and don't eat more than you should."

Avoid the Sin of Idolatry (1 John 5:21; Colossians 3:5): Idolatry is broadly defined to include all forms of greedy or worldly desire: "Little children, stay away from idols." Furthermore, "covetousness, which is idolatry," must be put to death.

III. Laws Governing Appearance and Sexual Morality

These commands dictate appropriate Christian standards for appearance and sexual conduct.

Gender-Specific Hair Length (1 Corinthians 11:13, 15): "if a woman has long hair, it is her glory? For long hair is given to her as a covering." Conversely, it is a "disgrace to him" if a man has long hair.

Modest Dress for Women (1 Timothy 2:9-10): Women must "dress modestly, with decency and propriety, adorning themselves, not with elaborate hairstyles or gold or pearls or expensive clothes, but with good deeds."

Prohibit Same-Sex Relations (Leviticus 18:22): This law explicitly bans homosexual acts, stating: "You shall not lie with a male as with a woman; it is an abomination."

IV. Concluding Laws of Worship and Finance

The final laws reinforce key elements of Christian practice.

Worship Offering is Given Willingly (2 Corinthians 9:7): "Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver."

Constant Thanksgiving (Psalm 136:1-3): The foundational attitude of the believer must be gratitude: "Give thanks to the Lord, for he is good. His love endures forever."

I. The Supreme Command: Unconditional Love (Command 51)

Christ elevates the moral law from loving only one's neighbor to loving one's enemies, thereby mirroring God's own nature.

Love for Enemies (Matthew 5:43-45): The command is to "love your enemies and pray for those who persecute you."

Imitating God: This act is necessary so that believers "may be children of your Father in heaven," who demonstrates impartial kindness by allowing "his sun to rise on the evil and the good" and sending "rain on the righteous and the unrighteous." Christian love is thus commanded to be universal and non-retaliatory.

II. The Law of Universal Respect and Submission (Command 52)

This command outlines a Christian's social, spiritual, and civic duties, establishing a balanced hierarchy of respect.

Fourfold Duty (1 Peter 2:17):

Honor all men: Show respect and esteem to all individuals, regardless of their position or background.

Love the brotherhood: Maintain special affection and care for fellow believers.

Fear God: Hold the ultimate reverence and devotion to God.

Honor the king: Submit to and respect the governing civil authority.

III. The Law of Baptism for Justification (Command 53)

This command confirms the necessity of baptism as the New Covenant's mandated act for the remission (forgiveness) of sins and subsequent salvation.

Washing Away Sins (Acts 22:16): It is commanded as the action to cleanse sins: "Arise and be baptized, and wash away your sins, calling on the name of the Lord."

Remission of Sins (Acts 2:38): Peter identifies it as the necessary response to repentance: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins."

These final laws confirm that the Law of Christ is the definitive, comprehensive, and morally heightened code, distinguishing it from the superseded Law of Moses and establishing it as the sole path to justification and salvation today.

Moving Beyond Elementary Teachings

The text lists six core foundational doctrines that serve as the "foundation" for Christian life, but which should not be the sole focus of a mature believer. These are:

Repentance from acts that lead to death: The initial, necessary turning away from sin.

Faith in God: The fundamental trust in the Divine.

Instruction about cleansing rites: This refers to ritual washings or purifications, often understood to include the practice of baptism.

The laying on of hands: A ceremonial act used for healing, blessing, and the commissioning or ordination of leaders. Hebrews 6:1-2

The resurrection of the dead: The doctrine concerning the future physical rising of the deceased.

Eternal judgment: The teaching on the final destiny of humanity, involving reward or punishment.

The main point is an exhortation to progress in one's faith. The foundational doctrines are like the alphabet; you must know them to read, but you shouldn't spend your life constantly learning the alphabet. Instead, believers are encouraged to build upon this essential foundation and "be taken forward to maturity" in Christ.

The Law of Christ and the Abandonment of Ceremonial Laws

The central argument is that the Law of Christ, while containing moral precepts from the Old Testament, excludes ceremonial laws like the strict Sabbath and mandatory tithing.

I. The Sabbath and Tithing are Not Laws of Christ

The extensive list of Christ's commandments, though only a portion of the total, is pointedly noted as lacking two specific Old Testament requirements:

No Sabbath Law: The Lord did not command the observance of the Sabbath day as a strict law in the New Testament.

No Tithing Law: The Lord did not command the mandatory practice of tithing (giving 10% of income).

II. Christian Giving Replaces Tithing

The New Testament establishes a principle of financial contribution based on the giver's internal motivation, which supersedes the Old Testament's legal requirement of tithing.

The Principle of Cheerful Giving (2 Corinthians 9:7): The Christian law for giving is: "Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver." This emphasizes willingness, personal decision, and grace over legal obligation.

Critique of Enforced Tithing: The text asserts that present-day churches that enforce tithing are either ignorant of the law of the Lord or that pastors are "exploiting the privileges" by using Old Testament verses like Malachi 3:8-10 (which addresses robbing God in "tithes and offerings") to intimidate members into giving.

III. Tithing as a Law for the Tribe of Levi

The argument is made that the law of tithing was a specific requirement for the descendants of Levi, not a universal command for the Christian church.

Levitical Prerogative (Hebrews 7:5): The law for collecting tithes was a tribal-specific command: "Now the law requires the descendants of Levi who become priests to collect a tenth from the people—that is, from their fellow Israelites—even though they also are descended from Abraham."

Contradiction for Pastors: The text challenges modern pastors and evangelists: If they insist on following the law of tithing, they should also observe the law that assigns the collection duty solely to the descendants of Levi. By collecting tithes without being Levites, they are accused of breaking the law they profess to uphold.

IV. The Blessing of Reading Scripture

The text prefaces the conclusion with a blessing for engaging with the word, particularly prophecy.

The Blessing (Revelation 1:3): "Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear it and take to heart what is written in it." This encourages believers to read, hear, and obey all the laws revealed in the Bible, including the full scope of the Law of Christ.

Law on Manners and Conduct of Believers

The text highlights specific biblical commands regarding attire, hair length, and the moral principles underpinning these rules, contrasting them with perceived modern practices.

I. The Law of Modest Attire and Appearance

The New Testament provides clear instructions for how Christian women should dress, emphasizing modesty over ostentation, particularly in a worship context.

Modest Apparel (1 Timothy 2:9): Women are commanded to "adorn themselves in modest apparel, with shamefulness and sobriety." This means dressing in a way that demonstrates humility and self-control.

Prohibition of Ostentatious Display: They are specifically warned "not with braided hair, or gold or pearls or costly array." This forbids excessive focus on expensive jewelry and elaborate, distracting fashion.

The Sin of Enticement: The text observes that some attire is "eye-catching enough to entice the lustful eyes of men," arguing that such indecent clothing, worn intentionally, contributes to sin.

II. The Law of Distinguishing Gender Roles

The Old Testament law prohibiting cross-dressing is cited to underscore the importance of maintaining visual distinctions between men and women, which the text connects to appropriate hair length.

Prohibition of Cross-Dressing (Deuteronomy 22:5): The law states: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." This law is seen as violated today when both sexes wear similar garments like pants and shirts.

Gender-Specific Hair Length (1 Corinthians 11:14-15): The New Testament reinforces a natural distinction in hair length:

For a woman, "long hair, it is a glory to her; for her hair is given her for a covering."

For a man, "if a man have long hair, it is a shame unto him." The text criticizes the modern trend where men grow their hair long like women's, and women cut theirs short like men's, viewing this as a shared transgression.

III. The Progression from Lust to Depravity

The text links the disregard for modesty and biblical standards to a progression of moral decline, starting with lust and leading to severe sexual transgression.

Lust of the Eyes (2 Peter 2:14): The initial temptation is driven by the eyes, which are described as "full of adultery and that cannot cease from sin," leading to the "beguiling unstable souls."

Wicked Affection (Romans 1:26-27): This is presented as God's judgment or consequence for continuous transgressions:

Vile Affections: "God gave them up unto vile affection."

Unnatural Use: Women "did change the natural use into that which is against nature."

Same-Sex Lust: Men "burned in their lust one toward another; men with men working that which is unseemly," which the text relates to modern-day "swards" (a term often used to mean effeminate men or homosexuals) and lesbians. This is seen as a consequence of turning away from "natural use" and "receiving in themselves that recompense of their error which was meet."

In summary, the text insists that Christ's laws demand modesty and clear gender distinctions in dress and appearance. Disobeying these commands is seen as contributing to lust and reflecting a deeper moral failure that culminates in unnatural affections and depraved behaviors.

The Vanity of the Daughters of Zion and Its Consequences

The Prophet Isaiah's condemnation of the women of Jerusalem (Zion) serves as a biblical example of how arrogance and materialism are viewed as serious sins that invite disaster.

I. Description of Haughty Conduct (Isaiah 3:16)

The Lord, through Isaiah, condemns the women of Zion for their attitude and mannerisms, which were perceived as highly provocative and self-important:

Attitude and Posture: They are described as "haughty" and walking "with stretched forth necks and wanton eyes."

Gait: Their manner of walking is characterized as "walking and mincing as they go," an affected, delicate, and exaggerated stride, accompanied by "making a tinkling with their feet" (likely from ankle chains or ornaments).

II. Enumeration of Excessive Ornaments (Isaiah 3:20)

The text emphasizes their focus on material display by listing numerous items of clothing and jewelry, which the Lord views as an excessive attachment to worldly vanity:

Ornaments and Jewelry: This list includes: bonnets, ornaments of the legs, headbands, tablets, earrings, rings, and nose jewels.

Luxurious Attire: It also mentions various items of fine clothing: changeable suits of apparel, mantles, wimples, crisping pins, glasses, fine linen, hoods, and veils.

III. The Consequence of Pride (Isaiah 3:25)

The severity of the women's arrogance and materialism is directly linked to the judgment that would fall upon the entire society:

Societal Downfall: The punishment is explicitly focused on the men, suggesting the women's vanity contributed to the national weakening or moral decay that led to defeat: "Thy men shall fall by the sword, and they mighty in the war."

The comparison implies that just as the vanity and pride of the women of Zion led to the downfall and weakening of their society, similar excesses in modern conduct and fashion among Christian women today are viewed as equally sinful and destructive to the community's spiritual integrity.

The Law of Christ on Tithing

What are Tithes?

Tithes are a form of mandatory religious payment commanded by God to the ancient Israelites in the Old Testament. Historically, tithes represented one-tenth (10%) of a person's agricultural produce, livestock, or increase.

The text specifies the primary purpose: Tithes were to be brought to the house of the Levites to support the priesthood of the sons of Levi as they had no tribal land inheritance (Hebrews 7:5).

Is Tithing a Law for Christians Today?

According to the provided argument, tithing is not a law for Christians today, and failure to pay 10% does not constitute "robbing God" in the New Covenant sense.

The text presents several reasons why the Old Testament law of tithing is obsolete for Christians:

Specific Command to the Levites (Hebrews 7:5): The biblical command to collect tithes was given only to the "sons of Levi" who held the priesthood. Present-day Christian pastors are not descendants of Levi and therefore violate the original law by collecting tithes.

Change of the Priesthood (Hebrews 7:12): When Jesus Christ established a new priesthood (based on the order of Melchizedek, not Levi), the law had to change: "For when the priesthood is changed, the law must be changed also."

Obsolete Old Covenant (Hebrews 8:13): The New Covenant has made the Old Covenant (which included the mandatory tithe) "obsolete." The old system of law, including its financial support structure, is meant to "soon disappear."

Identity (Not Israelites): Christians, while spiritual "heirs of Abraham's seed for salvation," are not members of the literal twelve tribes of Israel who were originally commanded to pay the tithe.

The New Covenant Law on Giving

The Law of Christ replaced the mandated 10% tithe with a new principle of voluntary, proportional, and joyful giving:

Principle of Cheerful Giving (2 Corinthians 9:7): "Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver." This new law emphasizes grace, willingness, and a personal decision over a fixed, enforced percentage.

Conclusion

The text asserts that if modern churches enforce tithing by invoking verses like Malachi 3:8-10, they are misapplying an antiquated law that was specifically tied to the Levitical priesthood and the Old Covenant. The Law of Christ dictates a form of contribution based on the dictate of the heart and cheerful giving, not compulsion or a fixed percentage.

The Law of Christ Versus Old Testament Tithing

The core distinction lies in understanding the **Old Covenant (Mosaic Law)**, which included tithing, and the **New Covenant (Law of Christ)**, which governs present-day believers.

I. For Whom Was the Law of Tithing Commanded?

The verses you cited clearly establish that the tithe was a specific command for ancient Israel under the Mosaic Law:

Leviticus 27:34 explicitly states: "These are the commandments, which the Lord commanded to Moses for **the children of Israel** in mount Sinai."

The tithe of the "**seed of the land**," "**fruit of the tree**," and "**herd, or of the flock**" (Leviticus 27:30-32) was a tax system designed for an **agrarian nation** (Israel) and its specific priestly structure (the Levites).

Malachi 4:4 reinforces this by saying, "Remember the law of my servant Moses, the decrees and laws, I gave him at Horeb **for all Israel**."

Therefore, the mandatory tithing law was commanded **only for the nation of Israel**.

II. Do Present-Day Believers Belong to the House of Israel?

No, present-day Christian believers, comprised of both Jewish and Gentile followers, do not belong to the literal, political, or legal "**house of Israel**" under the Old Covenant.

- While Christians are considered "**spiritual Israel**" or the "**Israel of God**" (Galatians 6:16) and are "**heirs of Abraham's seed**" (Galatians 3:29) for salvation purposes, this is a **spiritual identity**, not a return to the mandatory civic and ceremonial laws of the Mosaic system.
- **The New Covenant (Law of Christ)** applies to all believers globally and supersedes the national laws given to Moses.

III. Which Era or Time Do We Belong To?

Believers today belong to the **Christian Era** governed by the **New Covenant**.

Covenant/Era	Old Covenant (Law of Moses)	New Covenant (Law of Christ)
Priesthood	Levitical Priesthood (Tribe of Levi)	Priesthood of Christ (Order of Melchizedek)
Law Status	In effect for Israel; mandatory	Obsolete (Hebrews 8:13), replaced by a new law.
Giving Principle	Mandatory 10% of specific produce/livestock.	Cheerful, Voluntary Giving according to the heart's decision and income (2 Corinthians 9:7).

The argument that **Malachi 3:8-10**—a message directed at Israel during the Babylonian return to call them back to the Mosaic Law—applies as a mandatory law for Christians today is **misapplication** because:

The Priesthood Changed: As stated in **Hebrews 7:12**, when the Old Covenant Priesthood changed to Christ's Priesthood, the law associated with it (including the Levitical support system of tithing) "**must be changed also**."

The Old Law is Obsolete: The New Covenant has made the first one "**obsolete**" (Hebrews 8:13).

In the New Covenant, the emphasis is on **proportional, sacrificial, and willing giving** as an act of grace, not on the compulsory delivery of a fixed 10% as a legal debt.

Christian Identity and the Law

The key points of your text establish the Christian identity and legal authority under the New Covenant:

I. The Christian Identity: Gentiles and Co-Heirs

The text first defines the ethnic and spiritual identity of most Christians today:

Ethnic Identity: Believers today are primarily Gentiles—races outside the house of Israel.

Spiritual Identity (Ephesians 3:6): Through the Gospel, Gentiles become "heirs together with Israel, members together of one body, and sharer together in the promise in Christ Jesus." This means that while Christians are ethnically non-Israelites, they share in the spiritual blessings and inheritance promised to Abraham.

II. Freedom from the Law of Moses

The Law of Christ (the New Covenant) is the supreme authority for Christians, providing a justification that the Old Covenant Law of Moses could not.

Justification (Acts 13:39): Believers are "justified from all things from which ye could not be justified by the law of Moses." This is the ultimate "testimony" that Christians are not under the authority of the Mosaic Law; if they were, they could not be saved because the Old Law did not provide perfect justification.

New Authority (Galatians 6:2): Christians are under the Law of Christ, which they are obligated to "fulfill" by actions like "Carry each other's burdens."

III. Refuting Mandatory Tithing

The text addresses the strongest counter-argument used by those who advocate for mandatory 10% tithing—the accusation of robbing God from Malachi.

The Malachi Argument (Malachi 3:8-10): Tithing advocates cite this passage to instill guilt, arguing that one is "robbing" God and thereby under a "curse" if they do not "Bring the whole tithe into the storehouse."

The Refutation (Hebrews 7:5): The text insists that this command is not applicable today because the law of tithing was specifically and legally assigned to the "sons of Levi" who received the priesthood.

The Conclusion: Since Christians are Gentiles and under the Law of Christ (a new, grace-based law), they should "remove the feeling of guilt" regarding the Old Testament tithing command, as it was given to the ancient Israelites and the Levitical tribe, not the New Covenant church.

The Destination of the 10% Tithe in the Old Testament

During the time of Moses, the tithe was a complex, mandatory tax system for ancient Israel, primarily going toward the Levites and the poor, not accumulating in a central treasury for personal enrichment.

I. Recipients of the Tithe (Deuteronomy 26:12)

The Law of Moses established multiple tithes. The verse cited refers to the triennial tithe (the third-year tithe), which was designated for community welfare:

The Levite: The priestly tribe that did not receive land inheritance was supported by the tithe.

The Foreigner: Resident aliens who lived among the Israelites.

The Fatherless: Orphans.

The Widow: Vulnerable women without a male provider.

The goal was social justice: "so that they may eat in your towns and be satisfied." The mandatory 10% was a system of social welfare and religious support, not simply a church operating budget.

II. The Levites' Own Tithe (Numbers 18:26)

Even the Levites, who received the tithe, were required to contribute a portion of what they received.

The Levites were required to offer a "heave offering of it to the LORD, a tenth of the tithe" (i.e., 10% of the original produce).

This portion was given to the High Priest to support the highest ranks of the priesthood and temple service. The claim that this 1% was specifically for "preaching the word" is an interpretation; primarily, it sustained the priestly temple duties.

III. Critique of Modern Tithing and Preaching for Profit

The text argues that modern mandatory 10% tithing violates the spirit and letter of both the Old and New Testaments.

Misappropriation of Funds: The observation is that in the Old Law, tithes supported a broad social and religious structure, with specific laws governing their distribution. In contrast, the

text claims that today's collected 10% often "go to the pocket of the pastors," leading to instant and excessive wealth.

Servants of the Name (3 John 1:7): The New Testament model for Gospel work is cited: true servants "went out, receiving no help from the pagans." This suggests that early Christian workers relied on the support of believers and avoided soliciting funds from the public, a practice the text condemns in modern street preaching.

Not Peddling God's Word (2 Corinthians 2:17): True ministers must not "peddle the word of God for profit." They must speak with sincerity and act "as those sent from God." The text views those who do charge for the ministry as following the corrupt example of the Old Testament false teachers.

Historical Corruption (Micah 3:11): The text points to the downfall of Israel, where leaders "judge for a bribe," "priests teach for a price," and "prophets tell fortunes for money." This history serves as a warning against the financial exploitation of religious office.

The conclusion is that the proper way to handle finances is through offerings collected inside the church from willing members, not through public solicitation or mandatory, legally enforced percentages designed for a different covenant and nation.

The Law of Giving Under the New Covenant

The text addresses the central issue of Christian giving, arguing that the Old Testament rule of tithing has been officially superseded by a new law based on generosity and sincerity.

I. The Exploitation and Condemnation of False Teachers

The text first warns against religious leaders who exploit their followers for financial gain.

Exploitation (2 Peter 2:3): The Bible warns that greedy teachers will "exploit you with fabricated stories." This condemnation hangs over those who use the word of God for personal financial profit, often through manipulative preaching about tithing.

II. The Change in the Law of Giving

The legal justification for mandatory tithing was removed when the covenant changed from the Law of Moses to the Law of Christ.

The Levitical Requirement (Hebrews 7:5): The law mandating the collection of one-tenth was given specifically to the "descendants of Levi" from their "brothers" (fellow Israelites). This law was never extended to the Gentiles or the Christian priesthood.

The Change of Law (Hebrews 7:12): The Bible is clear that the law associated with the Levitical priesthood is nullified: "For when there is a change of the priesthood, there must also be a change of the law." The New Covenant, centered on Christ's priesthood, means the old, legalistic financial system is no longer in effect.

III. The New Law: Giving from the Heart

The New Testament provides a clear, replacement law for financial contributions.

The Law of Christ on Giving (2 Corinthians 9:7): The command for Christians today is to give "what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver."

This emphasizes willingness and a heartfelt decision. Giving is an act of love and service, not a calculated legal payment.

IV. Practice of Giving During Jesus' Time

The practice observed by Jesus reinforces that giving was not strictly a mechanical 10% calculation.

Offerings in the Temple Treasury (Mark 12:41): Jesus observed people throwing money into the treasury, noting that many rich people threw in "large amounts."

Voluntary Amounts Implied: The text suggests that people, including the poor widow who gave her all, were depositing money as they had it, without being bound by an explicit, mandatory 10% calculation at the moment of deposit.

Pharisees vs. Christians: The Pharisees were bound by the 10% tithe under the Mosaic Law. Christians, however, are free from this Old Law obligation and are instead commanded to give "from the dictates of their hearts" under the Law of Christ.

Living by the Gospel: Support vs. Exploitation

The analysis centers on the New Testament instruction for supporting those who minister, using the Apostle Paul's life as the exemplary standard of humility and sacrifice.

I. The Divine Command for Ministerial Support

The Lord established that those who dedicate their lives to sharing the gospel should receive financial support from the body of believers.

Ordinance to Live of the Gospel (1 Corinthians 9:7): Paul explicitly states: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." This command acknowledges the need to compensate those who commit their full-time efforts to ministry.

II. Paul's Example: Independence and Sacrifice

Despite the command to be supported, Paul chose to often forgo this right to demonstrate sincerity and avoid placing a financial burden on new or struggling churches.

Earning a Living: Paul earned his living as a tentmaker while preaching, showing he was not entirely dependent on the church's contributions.

Avoiding Burden: Paul made a conscious decision not to rely on "church's tithes" or offerings, emphasizing his desire not to "be a burden" to the believers.

The Reality of Sacrifice (1 Corinthians 4:11): Paul's commitment to the gospel was marked by severe hardship: "Even unto this present hour we both hunger and thirst, and are naked and are buffeted and have no certain dwelling place." This testimony highlights the reality of Christian sacrifice and counters the expectation of guaranteed wealth or comfort for ministers.

III. The Warning Against Abuse

The text implies a strong warning: while the Lord ordained support, this provision must not be used as an opportunity for ministers to "abuse, enrich, and live lavishly" from the church's funds. The ministerial life, exemplified by Paul, should be one of hardship, dedication, and freedom from dependence, rather than instantaneous, effortless wealth.

Law on Marriage with Unbelievers

The primary instruction regarding a mixed-faith marriage is to remain in the marriage if the unbelieving spouse is willing to stay, based on the principle of sanctification (making holy).

I. The Command to Remain Married

The Apostle Paul instructs the believing spouse not to initiate a separation from an unbelieving partner.

Instruction for the Wife (1 Corinthians 7:13): "And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him."

Instruction for the Husband: Similarly, the previous verse (1 Corinthians 7:12, though not quoted here) instructs the believing husband not to divorce an unbelieving wife if she consents to stay.

II. The Principle of Sanctification

The reason for remaining in the marriage is a spiritual benefit granted to the unbelieving spouse and the children.

Sanctification of the Spouse (1 Corinthians 7:14): "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband." This means the believing partner's presence consecrates the marriage unit, setting it apart and making it spiritually favorable.

Holiness of the Children: The alternative outcome confirms the necessity of staying: "else were your children unclean; but now are they holy." The holiness (or set-apart nature) of the children is dependent on the continuation of the believing parent's presence in the home.

III. The Challenge of Living with Differences

The text acknowledges the practical difficulty of this law:

Religious differences and conflicts in principles (indifferences) can cause great annoyance and lead to suffering and a terrible situation for the believer.

The believer faces a choice: to be "vexed and quit," or to "live and practice Christian virtues," choosing to overcome the dilemma by relying on Christ-like conduct. The instruction is to be "extra careful in handling your situation" to prevent separation.

I. The Purpose and Obsolescence of the Old Law

The Mosaic Law, including the Ten Commandments, was designed for a specific purpose and time that has now ended.

For Transgressors (Galatians 3:19; 1 Timothy 1:9): The Law was "added because of transgressions" and was created "not for the righteous but for lawbreakers and rebels." Its purpose was to highlight sin and prove guilt among the Israelites.

Ready to Vanish Away (Hebrews 8:13): The New Covenant has made the first covenant "old," and that which "decayeth and waxeth old is ready to vanish away." The Law of Moses is officially obsolete.

II. The Law of Christ: Intensified and Expanded

The Law of Christ did not simply abolish the Ten Commandments; it internalizes them and expands the required obedience beyond the original scope.

Honoring Parents vs. Honoring All Men:

The Old Command was to "Honor your father and mother" (Ephesians 6:2).

The "added commandment" in the New Testament is to "Honor all men" (1 Peter 2:17). This means the obligation to show respect extends not just to one's parents but to "brothers, sisters, elderly, and all men."

Killing vs. Hatred:

The Old Command was: "Do not kill."

The New Command is stricter: When a Christian "harbor[s] hatred in your heart against anybody, it is tantamount to killing them." The sin is judged at the level of the heart, not just the physical action.

Continued Transgression: While the Mosaic Law is obsolete, Christians are "not free from being transgressors." If they transgress the "many commandments" of Christ, they are still "subject to judgment."

III. The Sabbath Observation

The text notes that the strict observance of the Sabbath is no longer required under the New Covenant, though the conclusion of this point is cut off. The pattern established is that Old

Testament ceremonial requirements (like abstaining from certain foods or strict Sabbath rest) have been dropped in favor of a new standard.

The Abrogation of Sabbath and Dietary Laws

The final points consolidate the argument that the ceremonial and dietary rules of the Old Covenant have been replaced by the moral and spiritual commands of the New Covenant.

I. The Change from Sabbath to the First Day of the Week

The ceremonial Law of the Sabbath (Saturday) is deemed obsolete and replaced by Christian assembly on the first day of the week (Sunday).

Christian Assembly (Acts 20:7): The practice of the early church shows a shift: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." This establishes the first day (Sunday) as the time for Christian worship and fellowship.

Christ's Defiance of the Sabbath (John 5:18): Jesus intentionally broke the Jewish, legalistic observance of the Sabbath by healing and performing "Samaritan work" (acts of charity and help). His actions demonstrated that doing good and showing mercy supersedes the ceremonial rest rule. This led the Jews to seek to kill Him because He not only "had broken the Sabbath" but claimed equality with God.

II. The Repeal of Dietary Laws

The New Covenant repeals the strict Old Testament dietary restrictions, emphasizing that sin is a matter of the heart, not the stomach.

Old Law on Clean/Unclean Meats (Leviticus 11:2-7): The Mosaic Law strictly forbade the Israelites from eating certain four-legged and cloven-footed animals, such as the swine (pork), camel, coney, and hare. These were declared "unclean" to Israel.

Christ's Cleansing of All Meats (Mark 7:19): Jesus' teaching declared that food does not defile a person, thus "purging all meats" (making all foods spiritually acceptable to eat). The text asserts that "what is crucial in this verse is the thing that enters our hearts, and not the meat that we eat."

Apostle Peter's Vision (Acts 10:10-16): The New Covenant repeal of dietary law was confirmed to Peter in a vision where he saw all types of forbidden animals and was commanded, "Rise, Peter; kill, and eat." When Peter objected to eating anything common or unclean, the voice instructed him: "What God hath cleansed, that call not thou common." This vision primarily symbolized the acceptance of Gentiles (who were considered "unclean") into the church, but it simultaneously validated the end of the Mosaic dietary restrictions.

Law on Believing and Non-Believing Couples

The Law of Christ mandates that believers should seek to preserve their marriages, even when their spouse does not share their faith, and sets strict rules against remarriage after an unscriptural divorce.

I. The Command Against Divorce (1 Corinthians 7:10-11)

For all married believers, the instruction from the Lord is unequivocal:

Do not separate: "Let not the wife depart from her husband... and let not the husband put away his wife."

If separation occurs: If a separation does happen, the departing spouse "remain[s] unmarried, or be reconciled to her husband." The person who leaves is not permitted to remarry.

II. Law for Mixed-Faith Marriages (1 Corinthians 7:12-14)

When a believer is married to an unbeliever, the rule is to remain together if the unbelieving partner consents to dwell with the believer.

Do not put away: "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away." The same applies to the wife: "let her not leave him."

Sanctification Principle: The reason for staying is that the believing spouse sanctifies the marital unit: "For the unbelieving husband is sanctified by the wife... else were your children unclean; but now are they holy."

III. Conjugal Partnership: The Foundation

The essence of the conjugal relationship, according to the teachings of God, is built upon a foundation of core virtues that should guide all family affairs:

Righteousness: Defined as adherence to the "Word of God."

Judgment: Applying "sound and righteousness in time of controversy," ensuring fair and impartial handling of family disputes.

Loving-Kindness and Mercies: Maintaining "harmony and understanding" within the family with compassion.

Faithfulness: Observing fidelity as the "foundation of maintaining a stable family institution."

IV. Distinction from Secular Law and Cultural Abuse

The text contrasts the spiritual law with secular realities:

Secular Law on Remarriage: The text notes that the spiritual law—the one who leaves remains unmarried—is stricter than some civil law provisions, which may allow the spouse who is left to remarry (which is indeed the scriptural concession if the unbeliever departs, though not explicitly stated in the verses cited).

Abuse of Religious Freedom: The text highlights that while the Constitution grants religious freedom and penalizes compulsion in religion, this provision is often abused by spouses or employers. People are often forced to adhere to certain beliefs, and if they separate, the stated reason is often something other than religious compulsion. This is also noted as a form of constructive termination in local employment, where religious adherence becomes a subtle, required condition of work.

God's people avoid all forms of inequities and evil thoughts amid persecution and temptations. In 2Timothy 2:19 reads, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his: And, let everyone that nameth the name of Christ depart from iniquity."

Law on Socializing with Unbelievers

The Christian approach to a multi-cultural and multi-religious society is governed by the Law of Christ, which commands both separation from sin and engagement for the sake of the Gospel.

I. The Purpose of Association: Gaining Others for Christ

The New Testament provides the ultimate purpose for a believer's interaction with the non-believing world: evangelism.

Paul's Example of Strategic Engagement (1 Corinthians 9:19-22): The Apostle Paul made himself a "servant unto all, that I might gain the more." He practiced a policy of cultural accommodation—becoming "as a Jew" to gain the Jews, and "as without law" to gain the Gentiles.

The Principle: Paul became "all things to all men, that I might by all means save some."

The Intention: This association is not for mere gathering or acquaintance but for the purpose of leading them to the same faith and winning them for the Lord.

Betrothal Virtues (Hosea 2:19-20): The conjugal partnership (as previously discussed, and compared here to God's relationship with His people) is founded on "righteousness, and in judgment, and in loving-kindness, and in mercies... and in faithfulness." Christians are meant to demonstrate these very virtues in their dealings with all people, drawing others to know the Lord through exemplary conduct.

II. The Warning: Guarding Against Contamination

While association is permitted, believers are strictly warned against adopting the ungodly practices of the world.

Walk in Wisdom (Colossians 4:5): Believers must "Walk in wisdom toward them that are without, reckoning the time." This means socializing with deliberate prudence, recognizing that their time is precious and their behavior is a testimony.

The Caution: The Law of Christ commands believers "not to touch or dwell with unclean things" from them. The issue is not the person but the "unwanted ways" (sinful behaviors) to which the believer must not conform.

The Church Culture Issue: The text notes that some church cultures forbid intimate association with non-members, leading to unkind, superficial, or malicious treatment of others. This is a violation of the command to "Honor all men" (1 Peter 2:17) and is contrary to the Great Commission.

III. Christian Conduct in a Mixed Society

In a mixed society of diverse cultures and exotic beliefs, a Christian's behavior must be guided by both wisdom and godliness.

Wisdom as a Shield: Mingling with unbelievers "with wisdom" allows a believer to navigate social settings, even those "surrounded by temptations," without being dragged into sin.

Behavior in the House of God (1 Timothy 3:15): The believer must know "how thou oughtest to behave thyself in the house of God," which is the "pillar and ground of the truth." This implies that a Christian's life in the world should reflect the truth and discipline learned within the church.

Praying for All Men (1 Timothy 2:1-2): The spiritual defense and the ultimate goal are upheld through prayer:

Command: "supplications, prayers, intercessions and giving of thanks, be made for all men; for kings, and for all that are in authority."

Goal: The ultimate intention is to "lead a quiet and peaceful life in all godliness and honesty," making it easier for the Gospel to be heard.

In short, Christians are commanded to be in the world but not of the world. They should associate with non-believers actively and kindly, always with the purpose of evangelism, while using wisdom to avoid moral compromise.

Chapter 5

Baptism and Salvation

What is Baptism?

Baptism is a required act of water immersion that symbolically washes away a person's sins and represents being spiritually "born again" (Titus 3:5). It is the public commitment of a believer to Christ.

Meaning: It's not about physical cleanliness, but a pledge of a clear conscience toward God, relying on the resurrection of Jesus Christ for its saving power (1 Peter 3:21).

Why is Baptism Necessary for Salvation?

Yes, baptism is necessary for salvation because it is directly commanded by Jesus and linked to the forgiveness of sins.

Divine Mandate: Jesus told His disciples to go and "make disciples of all nations, baptizing them" (Matthew 28:19).

Washing Sins Away: It is commanded to "Get up, be baptized, and wash your sins away, calling on his name" (Acts 22:16).

Forgiveness: It follows repentance and is done "for the forgiveness of your sins" (Acts 2:38).

How is Baptism Performed?

Baptism is performed through immersion in water, identifying with Christ's death and resurrection.

In Whose Name: It is done "in the name of the Father and of the Son and the Holy Spirit" (Matthew 28:19), or "in the name of Jesus Christ" (Acts 2:38), confirming Christ's authority in the act.

Who Needs to Be Baptized?

Only adults or mature individuals are required to be baptized, as they are capable of the necessary prerequisites:

Prerequisites: Baptism requires repentance (Acts 2:38) and the ability to "distinguish good from evil" (Hebrews 5:13-14). Infants lack this spiritual maturity.

Children are Saved: Little children who die are not lost, as "the kingdom of heaven belongs to such as these" (Matthew 19:14). Therefore, they do not require baptism.

Salvation and Judgment for the Mature

The text clarifies the criteria for salvation and condemnation for those who have reached an age of accountability (the mature), focusing on judgment based on deeds and the necessity of obedience.

I. Judgment Based on Deeds

The ultimate outcome for the mature is based on their lifetime of actions, as recorded by God.

Deeds Recorded in Heaven: The Bible teaches that all the dead, "great and small," will stand before God's throne, and "books were opened" to reveal what they had done. Judgment is given "according to what they had done as recorded in the books" (Revelation 20:12).

Conditions for Salvation: Salvation for the mature "depends" on whether "they fear God and do good while living." Conversely, those who "do not care or fear God and do nothing but break the laws of God" are "most likely they will get punished."

II. God as the Sole Judge

God's judgment is universal, extending even to those outside the visible church.

Judging Outsiders (1 Corinthians 5:13): The church is responsible for disciplining its own members ("Expel the wicked person from among you"), but the final judgment of those who are not part of the Christian community is reserved entirely for God: "God will judge those outside."

III. The Necessity of Obedience: The Baptism Mandate

For those who have heard and believed the teachings of Christ, salvation requires obedience to the foundational command of baptism.

Act Immediately: Once an individual has "read, heard and listened and ultimately believed" the truth of the Gospel, they are instructed to "not hesitate, do not delay," but to "do it, be baptized."

The Command to Baptize (Matthew 28:19-20): Jesus' Great Commission is a dual mandate: "teach all nations, baptizing them in the name of the Father, and of the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

Consequence of Delay: The text warns that failure to obey this command means losing the opportunity for salvation: "when you lose it, you lose your chance of being saved."

In summary, the mature must obey the Law of Christ (including baptism upon belief) and perform good works to have a chance at salvation, as all will face judgment based on the deeds recorded in the books of heaven.

1. You Must Save Yourself Through Your Own Actions

Salvation is personal: No one—not a prophet, a pastor, a family member, or a saint—can save you. You stand before God alone in judgment.

The requirement: Your deliverance depends entirely on your own righteousness and your doing of God's will and commandments. Simply accepting Jesus as Savior is not enough; you must know and follow His instructions.

2. The Bible is the Only Authority

Scripture is final: The Bible is the absolute, unchangeable source of all spiritual truth and doctrine.

Test all teachings: Every statement made by a church leader, teacher, or spiritual authority must be supported by scriptural verses. If it's not in the Bible, it is false and must be rejected.

The warning: Preaching any gospel or doctrine that is different from what is taught in the Bible brings a curse (Galatians 1:8).

3. You Are Judged by the Law You Know

Ignorance is not an excuse: You must actively seek out, know, and obey the teachings and instructions of Christ.

The principle: God judges everyone fairly based on the knowledge they received. Those who had God's law (teachings) and sinned will be judged by that law. Those who reject or refuse to learn the Word will be condemned.

1. Baptism is Exclusively for Believing Adults (Believer's Baptism)

The text argues strongly against infant baptism based on two premises:

Requirement of Belief: Baptism is "only applicable to adults who believe in the teachings of Christ." A prerequisite is understanding and faith.

Requirement of Cleansing from Sin: The purpose of baptism is to be "cleansed from their sins."

The Infant's Status: Infants are described as "innocent and sin-free human beings" who have "not sinned." Therefore, they have no need of this cleansing ritual. The text asserts that infants "are of God" and "will go to heaven" even if they die, as "The kingdom of heaven belongs to them."

2. Baptism is Essential for Becoming a Christian

The text states, "One cannot be a Christian without being baptized," establishing baptism as a non-optional requirement for conversion and membership in the Christian faith.

3. The Purpose of Baptism: Forgiveness and the Holy Spirit

Baptism is presented as the moment a convert receives key spiritual gifts:

Cleansing from Sins: It is "through baptism that a Christian convert is cleansed of his sins."

Receiving Christ and the Holy Spirit: The convert "can receive Jesus Christ and the gift of the Holy Spirit."

Scriptural Foundation (Acts 2:38): The text quotes Peter's instruction: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." This verse links repentance, baptism, forgiveness, and the Holy Spirit in one command.

4. Baptism as a New Creation and Burial of the Old Self

The act of baptism is described as a symbolic death and resurrection, leading to a completely new life:

Symbolic Burial and Resurrection (Romans 6:4): The text cites Romans 6:4: "Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so, we also should walk in newness of life."

The Transformation:

The "old self is buried upon immersion into the water."

The person "resurrect[s] for a new life."

The newly-baptized individual is now called a Christian and "lives as a new creature."

The commitment is that "all things in the past must be forgotten and abandoned."

In summary, this text advocates for believers' baptism by immersion as the necessary step for an adult penitent to receive forgiveness of sins, be indwelt by the Holy Spirit, and begin a completely new, Christ-centered life.

1. The New Christian Identity After Baptism

The text confirms that baptism marks the beginning of a new spiritual life:

New Creature: After baptism, an individual becomes a Christian and a "new creature" in Christ.

Transformation (2 Corinthians 5:17): This transformation means the "old things are passed away" and "all things have become new." The past life is abandoned, and a completely fresh start begins.

2. The Significance of Jesus's Baptism

The text acknowledges the question of why Jesus, who was sinless, chose to be baptized:

Not for Sin Cleansing: Since Jesus "did not commit any sin," His baptism was not for the remission of sins (which is the purpose for believers).

To Fulfill Righteousness (Matthew 3:15): Jesus told John the Baptist, "Suffer it to be so now; for this, it becometh us to fulfill all righteousness." His baptism was an act of obedience to God's will and a model for humanity.

To Receive the Spirit and Confirmation: Jesus's baptism served two other key purposes:

To receive the Spirit of God (the Holy Spirit descended "like a dove").

To be introduced by the Father as His Son (a voice from heaven declared, "This is my beloved Son, in whom I am well pleased").

Implication for Believers: Jesus's experience demonstrates that baptism is the moment one receives Jesus Christ and the gift from the Holy Ghost that the Father sends.

3. The Exception of the Man on the Cross

The text presents the case of the repentant man on the cross as a potential challenge to the absolute necessity of baptism for salvation:

The Promise (Luke 23:42-43): The man's words of faith, "Jesus, remember me when you come into your kingdom," were met with Jesus's immediate assurance of salvation: "Truly I tell you, today you will be with me in paradise."

The Dilemma: The man was not baptized and was physically unable to be, yet he was promised paradise. This raises the question of whether baptism is strictly necessary for salvation.

The Resolution: The text suggests that the man's salvation was secured because "it was already Jesus the Savior who was the one assuring his salvation." The assurance from Christ Himself, the source of salvation, overrode the need for the ordinance (baptism). In this unique circumstance, the man's sincere faith and his physical inability to be baptized were superseded by the direct, authoritative promise of the Savior.

In summary, the text strongly affirms baptism as the essential rite for Christians to start a new life and receive the Holy Spirit. However, it presents Jesus's baptism as an act of obedience, and the man on the cross as a unique example where the direct, final assurance of salvation from Christ bypassed the need for the physical ordinance.

1. The State of the Righteous Dead

The text addresses the question of whether the dead are currently in heaven, alive, and able to communicate.

Scriptural Evidence (Revelation 6:9-11): This passage describes the souls of martyrs ("those who had been slain because of the word of God") under a heavenly altar.

The Status of the Dead: These souls are not described as merely sleeping or unconscious.

They are able to "call out in a loud voice" to the Sovereign Lord.

They ask questions about judgment and vengeance ("How long... until you judge... and avenge our blood?").

They receive a response from God (they were given white robes and told to "wait a little longer").

Conclusion: The text uses this passage to prove that the "souls of the dead can ask the Lord and speak in a loud voice," confirming they are conscious, aware, and able to communicate in the afterlife.

2. The Guarantee of Salvation for "The Church of the Firstborn"

The text asserts that a specific group—identified as "the church of the Firstborn (or church of God)"—has a guaranteed salvation.

Names in the Book of Life (Philippians 4:3): The text cites this verse, where Paul mentions his co-workers, including a person named Clement, whose "names are in the book of life."

Implication: This is used as evidence that specific individuals associated with the true church have their salvation secured.

The Church's Name Written in Heaven (Hebrews 12:23): This is the central proof text used to guarantee the church's identity and salvation.

The verse speaks of coming "to the church of the firstborn, whose names are written in heaven."

The members are further identified as those who have come to "the spirits of the righteous made perfect."

Conclusion: This passage is interpreted to mean that the church itself ("the church of the firstborn") is divinely recognized, and its membership has a guaranteed place in heaven, as their names are already written there. The text asserts that not only the members' names but also "the name of the church of the Firstborn... is already written in the book of life in heaven."

In summary, the text uses specific Bible verses to make two main points:

The souls of the righteous dead are conscious and communicative in heaven while they await the final resurrection and judgment.

The "church of the Firstborn" (or "church of God") has a guaranteed salvation because its members' names (and the name of the church itself) are affirmed by scripture to be already written in the Book of Life in heaven.

Sins are Washed Away by Baptism: You get rid of your past sins through water baptism (Acts 22:16).

Forgiveness Comes from Confession: God promises to forgive and cleanse you if you honestly confess and turn away from your sins (1 John 1:9, Proverbs 28:13).

Two Kinds of Sin Exist:

Most sins are forgivable (sins that do not lead to death).

One sin is unforgivable: Blasphemy against the Holy Spirit (Luke 12:10).

Stop Sinning Willingly: If you know the truth but keep deliberately committing the same sin, there is no forgiveness left for you (Hebrews 10:26).

Not Doing Good is Also a Sin: If you know the right thing you should do and fail to do it, that is also considered a sin (James 4:17).

Sin is Not Inherited: Children do not inherit the guilt of their parents. You are only responsible for your own sins (Ezekiel 18:20).

1. Who Gets Saved?

Gentiles are Included: God's promise of salvation is no longer just for the Jewish people. The Gentiles (non-Jews) who join the "Church of God" are now full co-heirs in the promise of Christ. They share in spiritual blessings and are part of the same Christian body.

2. The Final Destiny (Death and Judgment)

Priority in Life: You must seek God's Kingdom first. Earthly life is a test where all your actions are recorded.

Death is Not the End: When you die, your body turns to dust, and your spirit goes back to God. The dead are simply resting.

The End-Time Process:

Christ Returns: The righteous dead are resurrected first. **1,000-Year Reign:** Christ rules for a millennium, giving a final chance for repentance to some.

Final Judgment: After the 1,000 years, everyone (dead and living) faces the Great White Throne Judgment.

The Fates:

Saved: Receive everlasting life in heaven.

Condemned (Second Death): Are resurrected in the flesh to endure conscious, endless, physical torment in the Lake of Fire.

In short, everyone must focus on God's Word now, because judgment is certain, and the reward or punishment is eternal. **All Sins Will Be Exposed:** On Judgment Day, every single action and hidden deed—good or bad—will be brought to light (Ecclesiastes 12:14).

Guidance by the Bible: It asserts the necessity for Christians to guide their spiritual and religious beliefs by the truth in the Bible, which is considered the word of God and the teaching of Jesus Christ and his disciples.

Fulfillment of Prophecy through Technology: It suggests that the modern spread of the Gospel to many nations, aided by technology, is a fulfillment of a biblical prophecy that the Gospel would be preached to all nations.

The Sealed Book (Daniel 12:4): It interprets Daniel 12:4 ("But thou, O Daniel, shut up the words, and seal the book, even to the time of the end:") as a prophecy indicating that the Bible's "mystery" or true meaning was "sealed" for centuries.

Restoration of Original Teachings: It claims that in the "present Christian dispensation" (or end-time generation), the original teachings of Christ have been restored and are now being understood.

Understanding Given to the Chosen (Mark 4:11): It uses Mark 4:11 ("And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables:") to argue that the deep understanding ("mystery") of God's Word is given only to a specific, "chosen" group of people (the "appointed ones" or "people of God in this end-time generation"), while others only read it "plainly or literally."

Path to Understanding: It concludes that those who do not possess this special understanding can only gain it by "cleaving to which is right and good in the bible," which is specified as believing, obeying the law and doctrine of Jesus Christ, and being baptized, then walking in it for the rest of their lives.

This interpretation is consistent with the doctrines of certain Christian groups who believe they have been given a unique or restored understanding of the Bible's meaning in the last days.

Purification and Restoration in the Last Days: It states that in the "last days," many will be purified while wickedness increases. Crucially, it claims the "old path," which are the former or original teachings of God, will be understood and taught to all—a process you assert is "already happening today."

The Gospel as the Basis for Salvation: It reiterates that the teachings of God and Jesus Christ in the Bible are the foundation of salvation. It quotes Romans 1:16 to affirm that the gospel is "the power of God unto salvation" to everyone who believes.

Critique of Instantaneous Salvation: It explicitly counters the idea that salvation is achieved by an "instant pronouncement" or by merely being asked to "receive Christ as your personal Lord and Savior," asserting instead that salvation is a process.

Accountability of Leaders and Followers: It places a heavy burden of responsibility and accountability on church leaders for the salvation of their members.

Danger of False Doctrine: It warns that embracing wrong religious doctrine puts both the follower and the leader at risk of being condemned to the "lake of fire." It quotes Matthew 15:14 ("If the blind lead the blind, both shall fall into the ditch") to illustrate the danger of being led by "blind leaders."

Call to Separation: It uses Revelation 18:4 ("Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues") to urge people to leave a "wrong faith or church" to avoid sharing in its "guilt" and "punishment."

1. The Core Truth is Now Available

The Bible has the only true teachings for Christians. For a long time, the real meaning of the Bible was hidden ("sealed"), but in these last days, the original teachings of Christ have been restored and revealed.

2. Salvation is Serious and Requires Action

Salvation isn't instant: It's a process based on obeying Christ's full doctrine, not just saying a quick prayer.

Leaders are responsible: Church leaders who teach the wrong doctrine are "blind guides," and they put both themselves and their followers in danger of damnation.

The stakes are eternal: Following the wrong belief means you lose your soul forever—you can't fix it after you die.

3. Your Command: Leave and Search

You must "Come out of her" (leave the false church) right now to avoid God's coming punishment.

Because there are so many churches claiming to be true, you must:

Test every teaching.

Search the Bible yourself.

Find and cleave to the true Church of God before your time runs out.

The Crisis: Why You Must Act

Your eternal destiny is at risk. Salvation is not a quick, instant promise; it is a lifelong process requiring genuine obedience to Christ's teachings.

Danger of Blind Leaders: Many religious teachers today are "blind guides." If you follow the wrong doctrine, you and your leader both risk condemnation.

The Hidden Truth: The true, original teachings of the Bible were sealed for centuries but have now been restored in these last days.

You Must Separate: You are commanded to "come out" of any false church or incorrect faith to avoid sharing in its guilt and coming punishment.

The Solution: Personal Responsibility

God will guide you, but you alone are responsible for your soul. No one—not even the most righteous person—can save you when judgment comes. You must save yourself through your own commitment and righteousness.

Test Every Teaching: Do not blindly follow. You must actively "test every spirit" and demand that all spiritual statements be founded and supported by the Bible. If a teaching isn't backed by Scripture, reject it.

The Final Command: Do Not Delay

Life doesn't end on Earth; everyone will face judgment, leading either to everlasting life or to hell.

Once you hear and believe the true teaching, do not hesitate:

Be Baptized: Fulfill the command (Matthew 28:19-20). Delaying means losing your chance for salvation.

Obey Fully: Cling to what is good and walk in the doctrine of Christ for the rest of your life.

Your soul is at stake. Search for the truth now.

The Anathema of False Doctrine (Galatians 1:8): It asserts the strongest possible condemnation—"accursed"—upon any man or even an angel who preaches a gospel different from the one originally taught. This establishes the Bible as the sole authority for spiritual pronouncements.

Doctrine is the Key to Salvation: It firmly rejects the idea that salvation is achieved by "merely accepting Him as Lord and Savior." Instead, it argues that salvation depends on knowing and following Christ's specific instructions and teachings.

The Gospel as the Saving Doctrine (1 Corinthians 15:1-2): It cites this verse to show that the gospel—the specific things preached and received—is what saves, "if ye keep in memory what I preached unto you," implying that continued adherence to the instruction is necessary.

Judgment by Law/Word (Romans 2:11-15): It highlights God's impartiality in judgment. Those who have sinned outside the law will perish without it, but those who sinned "in the law shall

be judged by the law." This is interpreted to mean that rejection of God's Word (or law/teachings) leads to condemnation.

Conclusion: The passage concludes that "only by knowing the true teachings in the bible" can a person understand and achieve salvation.

In essence, this passage is the theological cornerstone of your entire argument, making correct doctrine and obedience to that doctrine the non-negotiable requirement for eternal life.

The First Step to Salvation: Recognizing Sin and the Redeemer

The central question is: How can we be saved on the last day? The answer lies in understanding humanity's spiritual crisis and the purpose of Jesus Christ.

1. The Crisis: Humanity is Spiritually Dead

All mankind is naturally in a state of spiritual death, even while physically alive.

The Cause of Death: This death comes from living in transgressions and sins (Ephesians 2:1).

The Rulers of Death: This sinful life is spent following the "ways of this world" and the "ruler of the kingdom of the air"—the spirit that controls the disobedient (Ephesians 2:2).

The Evidence: A person focused only on worldly pleasures is considered "dead even while she lives" (1 Timothy 5:6), proving that this death is a present, spiritual reality caused by sin.

2. The Solution: Jesus Christ, Our Redeemer

Because all people are spiritually dead due to sin, a Redeemer is absolutely essential for salvation.

Jesus' Mission: The angel revealed that the Son would be named Jesus because "he will save his people from their sins" (Matthew 1:21). His sole purpose is to rescue us from this state of condemnation.

The Resurrection: Jesus's power is what will resurrect mankind from the spiritual death caused by sin, restoring them to life everlasting.

Therefore, the only way to be saved is through the Redeemer, Jesus Christ.

I. The Mechanism of Redemption

Made Alive by Grace (Ephesians 2:4-5): God, due to His "great love" and "rich mercy," makes sinners spiritually alive with Christ, rescuing them from the bondage of sin and ensuring they are worthy of salvation. This process is accomplished "by grace you have been saved."

Rescue from Wrath (1 Thessalonians 1:10): Jesus, raised from the dead, actively "rescues us from the coming wrath," providing immediate relief from divine judgment.

Forgiveness Through Blood (Hebrews 9:22): Forgiveness is conditional upon cleansing. The law requires that almost everything be cleansed with blood, and "without the shedding of blood there is no forgiveness." This establishes Christ's sacrifice as the necessary act for atonement.

II. The Requirement: Ongoing Work and Obedience

Salvation is not passive; it must be protected through continuous adherence to God's Word.

Holding Firmly to the Word (1 Corinthians 15:2): You are saved "if you hold firmly to the word I preached to you. Otherwise, you have believed in vain." This establishes that the initial belief is only effective if maintained through continued fidelity to the teachings of Christ.

Working Out Salvation (Philippians 2:12-13): Christians are commanded to "continue to work out your salvation with fear and trembling." This work is enabled by God, who works in you to act according to His purpose, yet requires your active, humble participation.

Accepting Christ's Teachings: True acceptance of Jesus Christ involves accepting and obeying His teachings—not merely an emotional pronouncement.

III. The Doctrine of Forfeiture (Salvation Can Be Lost)

The text argues against the belief that salvation, once achieved, can never be lost, cautioning Christians to remain vigilant.

Self-Examination is Essential (2 Corinthians 13:5): Christians must constantly "Examine yourselves, whether ye be in the faith," because failing to embody Christ means they are "reprobates" (rejected).

The Danger of Backsliding (2 Peter 2:20-21): If a person escapes the pollutions of the world through Christ's knowledge but later becomes "entangled therein, and overcome," their final state will be worse than their beginning. It would have been better for them "not to have known the way of righteousness" at all.

Crucifying Christ Anew (Hebrews 6:4-6): It is "impossible" to renew to repentance those who were once enlightened, tasted the heavenly gift, and received the Holy Spirit, "if they shall fall away." This act is described as "crucify[ing] to themselves the Son of God afresh," indicating a permanent loss of salvation for those who willfully abandon the faith. Intentional Sin Leads to Loss: A Christian committing unintentional sin may find forgiveness, but those who repetitiously commit sins intentionally risk losing their chance to be forgiven and saved.

. The Danger of Willful Sin

The text opens with a severe warning about intentional sin and the spiritual process that leads to death:

The Path to Death (James 1:14-15): Sin begins when a person is "drawn away by his own lust, and enticed." When that lust is fulfilled, it brings forth sin, and when sin is finished, it brings forth death.

No Second Sacrifice (Hebrews 10:26-27): For those who "sin willfully after that we have received the knowledge of the truth," the text warns that "there remaineth no more sacrifice for sins." This affirms the previous argument that intentional sin can lead to the permanent loss of forgiveness and salvation.

2. The Relationship Between Grace and Works

Your argument directly challenges the interpretation of Ephesians 2:8-9 (salvation is by grace through faith, "not of works, lest any man should boast") as meaning "faith alone."

The Necessity of Works (Philippians 2:12): The text counter-balances the "grace through faith" verse with the clear command: "work out your own salvation with fear and trembling." This proves that salvation is an active, ongoing process and not merely a one-time intellectual acceptance.

3. The Two Laws: Moses vs. Christ

The solution to the apparent contradiction lies in distinguishing which "works" are being rejected and which are required:

Justification Under the Law of Faith: Citing Romans 3:28 and Acts 13:39, you conclude that Christians are no longer justified by the "deeds of the Law of Moses" (such as ritual sacrifice). Christ's sacrifice eliminated the need for these past works.

The phrase "so that no one could boast" in Ephesians 2:9 refers specifically to the inability of human works to justify salvation under the Mosaic Law.

The Governing Law: In this Christian dispensation, Christians must now be governed and saved by "faith with works in Christ."

4. The Works of the Christian Law

The passage defines the specific "works of salvation" required under the Law of Faith, using 2 Peter 1:5-7 as the guide:

Diligent Addition: Christians must give "all diligence" to actively add specific virtues to their faith.

The Ladder of Virtues: These required works are a progressive list:

Add virtue to your faith.

Add knowledge to virtue.

Add temperance to knowledge.

Add patience to temperance.

Add godliness to patience.

Add brotherly kindness to godliness.

Add charity (love) to brotherly kindness.

The Result: If these virtues "be in you, and abound," they ensure the Christian will "neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ," proving that their faith is genuinely alive and leading to salvation.

. The Starting Point: Repentance

- God is Waiting: God allows evil and suffering people to live because He wants everyone to repent (2 Peter 3:9).
- Don't Delay: You cannot wait until your deathbed. If you ignore God's calls now, He may refuse to answer when disaster strikes later (Proverbs 1:24-28).

2. Action is Everything

Salvation is not instant. It is a work you must actively do with "fear and trembling" (Philippians 2:12).

- Be a Doer: You must be a "doer of the word, and not a hearer only" (James 1:22). Only those who do the will of the Father will be saved, not those who just call on His name.
- Test the Truth: Do not believe every teacher! You must "test the spirits" (1 John 4:1) and ensure all teachings are proven by the Bible.

3. The Path of Obedience (The Christian's Journey)

Once you find the true teaching, this is the sequence of actions required:

Step	Action	Purpose
I. Believe	Accept the proven teaching of Christ in your heart (Acts 16:31).	Establishes the foundation of faith.
II. Be Baptized	Do not wait! Be baptized to " wash away thy sins " (Acts 22:16).	Converts you into a Christian, creating a "new life" (Romans 6:4).
III. Work and Cling	Continue to obey and hold firmly to the Word that saved you (1 Corinthians 15:2).	Ensures you don't " believe in vain " and lose your salvation.

4. The Final Warning: Salvation Can Be Lost

Beware of the belief that "once saved, always saved" is true.

Willful Sin Ends Forgiveness: If you knowingly and willfully continue to sin after accepting the truth, there is "no more sacrifice for sins" (Hebrews 10:26).

Worse Than Before: If you turn away from the truth after knowing it, your final state will be worse than if you had never known it (2 Peter 2:20-21).

Salvation is not easily attained. It demands constant obedience

1. The Necessity of Endurance

The Christian life is not easy; it is a long-term commitment that requires perseverance through difficulty.

Salvation is Long Suffering (Matthew 10:22): You must expect hardship, as Christ's followers will be "hated of all men for my name's sake." Salvation is not guaranteed at the start; it is promised to "he that endureth to the end shall be saved." This proves that salvation is a "long suffering" process.

Assurance in Tribulation: Although you will experience tribulation, you are not alone. These challenges are a sign that you are on the right path, and God provides the strength necessary to overcome them.

2. The Command to Teach and Obey

As a disciple, your duties extend beyond your own actions to the spreading of the gospel.

The Great Commission (Matthew 28:19-20): After observing and obeying Christ's laws, you are tasked with teaching others. This involves going to all nations, baptizing them, and "teaching them to observe all things whatsoever I have commanded you."

The Final Promise: You are assured that this diligent work will not be in vain and that you will certainly be saved if you persist.

3. Salvation is Solely Your Responsibility

You must never rely on the piety or authority of others, as judgment is individual.

No Proxies for Salvation (Ezekiel 14:20): Your salvation cannot be entrusted to any other person or religious leader. The Bible makes it clear that even the righteousness of the most exemplary saints—Noah, Daniel, and Job—could not save their own children.

Individual Accountability: Every person must "deliver own souls by their righteousness." You alone will "work out your own salvation" until the end.

Jesus is Still Preaching Today

What is Our Lord Jesus Christ Doing Today?

The question of whether Jesus Christ is still active and "preaching" today is answered with a resounding Yes. After His ascension into heaven, Christ transitioned His ministry from a

physical presence on Earth to a spiritual one that continues to call people to salvation and transform believers from within.

Christ's Continuing Ministry: Drawing All People

When Jesus ascended, He made a promise about His ongoing work, which serves as the core of His current ministry:

"And I, when I am lifted up from the earth, will draw all people to myself." (John 12:32)

Christ fulfills this promise by drawing people to Himself, especially in times of global crisis or deep personal trouble. This spiritual call causes many to turn their attention back to God, leading to a process of spiritual purification and a realization of the foundational Christian laws for salvation.

The Method of Preaching: Writing the Law on the Heart

How does Christ "preach" without physically walking the earth? The New Covenant describes a transformation where God bypasses external laws and begins to work directly on the individual's inner self.

The Bible explains this profound, internal work:

"This is the covenant I will establish... I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people." (Hebrews 8:10)

Internal Revelation through the Spirit

This verse is not limited only to ancient Israel; it applies universally to all humanity (Gentiles included), as God desires "all men to be saved and to come to the knowledge of the truth" (1 Timothy 2:4).

Christ's current preaching ministry is an internal one executed by the Spirit of the living God. Instead of needing new physical commands, people today increasingly realize, often during crisis, that there is a God above, and they feel a stirring in their hearts regarding the law for Christian living. This happens because the Lord is:

Putting His laws in their minds (making them understand).

Writing them on their hearts (making them desire to obey).

As the Apostle Paul confirmed, this internal work means the laws need not be written on stone or scroll, but are etched by the Spirit:

"You show that you are a letter from Christ... written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts." (2 Corinthians 3:3)

Furthermore, Paul recognized that his own Gospel ministry was intrinsically linked to Christ's ongoing work, confirming that Jesus was still carrying out a preaching ministry through the "revelation of the mystery" to the people:

"Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages."
(Romans 16:25)

In summary, Christ's work today is a continuing, powerful spiritual ministry: He is actively drawing people to Himself and transforming them from the inside out by writing His laws directly onto their minds and hearts through the Holy Spirit.

Armor of God

If you have something to ask and reason out, the Lord says, in Isaiah 1:18, "Come now, and let us reason together, saith the LORD; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool"

While we battle and defend our faith against adversaries with their false teachings and prophets, we should know that the disciples did not use weapons or their hands in defending their faith in Christ, but by the Spirit. Our struggle is not against the body or physical being of our adversaries but the spirits that dwell in them.

Ephesians 6:12 says, "For wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The powers of darkness dwell in those wicked men, false prophets, and workers who deceive many. Thus, our struggle against them is not by flesh and blood but by spirit.

Those are the evil spirits that drive them to do wickedness and disseminate false teachings as they do evil works. Evil men are being used by these evil spirits that dwell in high places of the clouds or in lower levels of the heavens. They could be in the first heaven.

You may ask, Do evil spirits live in heaven? Yes, they dwell in the first heaven, which according to Ephesians 6:12 "...spiritual wickedness in high places." Why did I say in high places? Because Satan was going up there or coming down on earth.

In Job 1:7, "And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in earth, and from walking up and down in it."

Therefore, when Satan was asked by the LORD where he had been during that time, he was in heaven also, but only in the first heaven. We should know that there are three heavens, and God and His Son Jesus Christ are in the third heaven, which is called by the bible as Paradise.

The proof can be read in 2Corinthians 12:2 “ I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth) how that he was caught up into paradise”

Who is this man taken to paradise? He was the apostle Paul. He was not taken to heaven in physical form but in spirit. His spirit was caught up into paradise to witness and learn many things that are not present in the physical world.

When he returned to earth, he could not utter what he had experienced, but what he knew was a very heavenly experience that no man is allowed to utter on earth.

Chapter 6

Rituals and Forbidden Foods

Diet, Idolatry, and the Christian Life

This detailed examination asserts that the guidelines set forth by the early Church—known as the Apostolic Decree—are permanent moral and spiritual laws for Christians today. These prohibitions are viewed as essential safeguards of the believer's purity, maintaining a necessary separation from spiritual danger and compromise.

The Apostolic Mandate: The New Testament Foundation

When the Apostles and elders met in Jerusalem to decide which laws Gentile converts needed to follow, they established a core ethical standard. This decree is not considered temporary cultural advice but a binding instruction for all believers:

Acts 15:29 (KJV): "That ye abstain from meats offered to idols, and from blood, and from that which is strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."

This text establishes a non-negotiable standard by equating the two dietary prohibitions with the avoidance of sexual immorality, implying their permanent moral weight. The act of violating these rules is sometimes referred to as a "sin against the Holy Spirit" because it compromises the purity the Spirit seeks to establish in the believer's life.

1. The Sanctity of Blood: A Pre-Mosaic Command

The prohibition against consuming blood is rooted in the most ancient of covenants, preceding the Law of Moses. The fundamental principle is that life belongs solely to God, and the life force resides in the blood.

- **The Prohibition:** It is strictly forbidden to consume blood or the meat from animals that were killed in a way that retains the blood, such as by strangling or dying naturally. The blood must be properly drained.
- **The Origin (Genesis 9:3-4):** This is the foundational command given to Noah after the Flood, establishing a law for all humanity: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things, but flesh with life thereof, which is the blood thereof, shall ye not eat." This command is therefore considered eternally valid or *perpetually subsisting*.
- **Defining Holiness (Deuteronomy 14:21):** The Old Testament distinction highlights the spiritual boundary: "Ye shall not eat of anything that dieth of itself: Thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art a holy people unto the Lord thy God." The ability to give or sell such

meat to a "stranger" or "alien" demonstrates God's intent to protect His holy people from this particular defilement.

2. Avoiding Fellowship with Evil: Offerings to Idols

The ban on food offered to idols is purely a measure of spiritual protection intended to prevent the believer from entering a compromising relationship with demonic forces.

- **The Spiritual Risk (1 Corinthians 10:20):** The Apostle Paul clarifies the real danger in pagan sacrifices. When non-believers offer sacrifices during festivities (like fiestas, moon festivals, or other rites), they are ultimately offering them "to devils, and not to God." Paul sternly warns: "and I would not that ye should have fellowship with the devils."
- **The Consequence:** Participating in such meals creates a spiritual bond with evil and constitutes a serious failure to maintain loyalty to Christ. This is the act that directly connects to the idea of sinning against the Holy Spirit, who indwells the believer to maintain purity.
- **The Nature of the Idol (Psalm 115:4-7):** The scripture confirms that the physical idol is merely human workmanship and utterly powerless ("Their idols are silver and gold... They have mouths, but they speak not..."). The danger, therefore, lies not in the object itself, but in the demonic influence that uses the ritual of worship as a means to ensnare and compromise the believer.

1. The Ban on Blood: A Sacred Symbol of Atonement

The prohibition against consuming blood is rooted in the biblical concept that the life force (soul) resides in the blood, making it a sacred element reserved exclusively for God and the purpose of atonement.

A. The Perpetual Command

- **Origin (Genesis 9:3-4):** The command predates the Law of Moses, given to Noah, making it a universal and eternally valid law for humanity: "flesh with life thereof, which is the blood thereof, shall ye not eat."
- **Application:** Believers must abstain from all blood and meat from animals that were strangled or died naturally (Deuteronomy 14:21), as the blood has not been properly drained.

B. The Meaning of the Blood

- **The Atoning Element (Leviticus 17:10-11):** God designated blood as the unique instrument for salvation: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."

- The Link to Christ (Hebrews 9:22): The New Testament affirms this principle: “without shedding of blood is no remission.” Consuming blood, therefore, is viewed as disrespecting the sacred symbol that represents the ultimate cost of Christian redemption—the sacrifice of Jesus Christ.

2. The Ban on Idol Offerings: Avoiding Demonic Fellowship

The prohibition against eating food offered in pagan ceremonies is a measure of spiritual warfare, intended to prevent believers from unknowingly entering into communion with spiritual enemies.

A. The Identity of the Recipient

- Spiritual Risk (1 Corinthians 10:20): Paul warns that non-believers who offer sacrifices are “sacrific[ing] to devils, and not to God.” The believer is warned: “I would not that ye should have fellowship with the devils.” Eating such food implies a participation in the demonic sphere of influence, regardless of the believer's personal intent.

B. The Nature of the Idol

- Physical Powerlessness (Psalm 115:4-7; Jeremiah 10:5): Scripture confirms that the material idol—be it stone, wood, silver, or modern resin—is physically powerless (“They have mouths, but they speak not... for they cannot do evil, neither also is it in them to do good.”). The danger lies solely in the demonic entity or spirit behind the act of worship, which seeks to ensnare the worshipper.

3. The Expanded Sin of Idolatry (Metaphorical)

The concept of idolatry extends beyond bowing before graven images to include any act where a created thing is elevated to the status of a god in the believer's heart.

- Idolatry of Self (Colossians 3:5-6): Paul explicitly defines certain carnal lusts as idolatry: “Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.” This establishes that covetousness (lustful desire for earthly things) is spiritually equivalent to physical idol worship.
- True Worship (John 4:23-24): God, as a Spirit, demands worship that is not tied to physical locations or objects, but conducted in a state of moral purity: “they that worship him must worship him in Spirit and in truth.”

Purity in Practice: The Prohibition of Blood and Strangled Meat

The ban on consuming blood is based on a theology that holds blood as the unique, sacred element reserved for the divine purpose of atonement.

A. The Perpetual Command and Meaning of Blood

- Universal Origin (Genesis 9:3-4): The prohibition is given to Noah, pre-dating the Mosaic Law, making it a universal and eternally valid command: “flesh with life thereof, which is the blood thereof, shall ye not eat.”
- Atoning Symbolism (Leviticus 17:10-11): God explicitly links the blood to the soul's life force: “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul.”
- Connection to Christ (Hebrews 9:22): This principle is affirmed in the New Covenant, where “without shedding of blood is no remission.” Therefore, consuming blood is considered a grave disrespect to the sacred symbol representing the ultimate sacrifice of Christ.
- Application: Abstaining from blood and meat from animals not properly drained (such as those strangled or that died naturally, as noted in Deuteronomy 14:21) is required to maintain the status of a holy people.

III. Purity in Worship: Idolatry, Ritual, and Carnal Compromise

The sin of idolatry is broadly defined as any act—literal or spiritual—that elevates a created thing above the Creator.

A. The Danger of Literal Idol Offerings

- Spiritual Fellowship (1 Corinthians 10:20): Paul warns that sacrifices offered by non-believers are ultimately directed “to devils, and not to God,” leading to the strict command to avoid “fellowship with the devils.”
- The Powerless Idol: Scripture confirms the physical idol is mere material (Psalm 115:4-7), capable of no action (Jeremiah 10:5). The true spiritual danger lies in the ritual and the demonic entity that operates behind the image.
- Historical Warning (Exodus 32:1-6): The Golden Calf incident shows how quickly a people can turn from true worship to a compromised ritual. The resulting festival was immediately characterized by sacrifices, eating, drinking, and revelry—a pattern demonstrating the compromise that flows directly from image worship.

B. The Condemnation of Empty Ritual

- God's Rejection of External Acts (Isaiah 1:14): God expresses intense disapproval of rituals and appointed festivals when they lack sincerity: “Your New Moon feasts and your appointed festivals I hate with all my being. They have become a burden to me.”
- The True Requirement (Hosea 6:5): External sacrifice is not the goal; God desires “steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.” Rituals performed without genuine devotion are condemned as abominable sins.

C. Metaphorical Idolatry and Consequence

- **Covetousness Defined** (Colossians 3:5-6): The scope of idolatry is expanded to include carnal desires: "covetousness, which is idolatry." This teaches that lust for earthly gain and affection for things over God is spiritually equivalent to image worship.
- **The Mandate for True Worship** (John 4:23-24): True worship must align with God's nature: "God is a spirit, and they that worship him must worship him in Spirit and in truth."
- **Consequence of Revelry** (Job 1:18-19): The sudden calamity that struck Job's children while they were "eating and drinking wine in their eldest brother's house" (followed by Job cursing his birth, Job 3:1) serves as a potent scriptural example illustrating the severe misfortune that can result from unrestrained revelry and disobedience to divine law.

Negative Scriptural Precedent and Moral Danger

- **The Case of King Herod Antipas:** The **only New Testament account** of a birthday celebration (Matthew 14:6) is tied to **King Herod's reckless revelry**, which tragically led to the **beheading of John the Baptist** (Matthew 14:10). This connects the secular birthday feast directly to a morally corrupted atmosphere and a violent outcome.
- **The Warning of Calamity:** The misfortune that devastated Job's family occurred while his children were gathered in **merriment and feasting** (Job 1:18-19). This event illustrates the potential for severe consequences associated with unrestrained feasting and disobedience. Such occasions, particularly when involving "persons with controversies and not in the right faith," are seen as inviting "bad luck and a bloody end."

2. Absence of Apostolic Practice

- A crucial argument is the complete **absence of any record** of Jesus' disciples, the apostles, or the early Christian brethren celebrating their birthdays. This lack of observance is interpreted as evidence that the practice was not sanctioned as part of Christian doctrine or fellowship.

3. The Superiority of Spiritual Character

- **The Wisdom of Ecclesiastes:** Scripture emphasizes the enduring value of one's life over its beginning: "**A good name is better than fine perfume, and the day of death better than the day of birth**" (Ecclesiastes 7:1). This shifts the focus from the carnal day of birth to the spiritual conclusion of life, where one's established character and faith ("a good name") are the true measure of worth.

- **Cursing One's Birth:** The fact that **Job cursed the day of his birth** (Job 3:1) in his deepest affliction further underscores how the physical beginning of life can be associated with profound suffering and sorrow, contrasting sharply with the joy implied by celebration.

4. The Mandate for True Worship (Metaphorical Idolatry)

- **Covetousness as Idolatry (Colossians 3:5-6):** The New Testament expands idolatry to include the pursuit of worldly desires: **“covetousness, which is idolatry.”** Birthday celebrations, by focusing excessively on the *self* and *earthly life*, are considered to lean toward this form of metaphorical idolatry.
- **Worship in Spirit and Truth (John 4:23-24):** True worship demands that attention be placed solely on God, who is Spirit. Therefore, focusing excessive attention, resources, and celebration on the day of one's physical entrance into the world is seen as detracting from the pure worship required by God.

Chapter 7

Sins of Mankind and Angels

Two kinds of Sins of Man

Mortal Sin

This is the kind of sin that sinful men cannot be forgiven anymore, and literally in the end, sinners will be bound to damnation.

We believe that if we sin and pray for forgiveness, we are forgiven, as the Bible says; however, we should realize that

there are sins that cannot be forgiven. Mortal sin is a fatal type of sin that, even if somebody else prays for that sinner, he can no longer be saved.

This is a very critical issue that believers should contemplate profoundly. Christians in the Church of God, the chosen Church, know about this sin, but there are those who do not know this mortal sin, particularly those outside of the Church.

The sin against the Holy Spirit is the type of sin that cannot be forgiven. Our Lord Jesus Christ may forgive those sins against Him, but the sin against the Holy Ghost literally cannot be forgiven. The book of Mark 3:24 says, “ but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.”

In one scenario in the book of Matthew, Jesus cast out devils from the possessed, blind and dumb person but was mocked by the Pharisees which said that he cast out devils but by Beelzeebub, the prince of the devils, however, Jesus rebuked them in Matthew 12:30-31 which read, “ He that is not with me is against me, and he that gathereth, not with me scattered abroad.

Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men. But the blasphemy against the Holy Ghost shall not be forgiven unto men.”

Jesus himself said that sinning against the Holy Ghost is not forgiven. Therefore, it is very clear that sin against the Holy Ghost is literally unforgiven, and no amount of prayers shall work to save the one who has sinned.

The sins that believers keep on doing or repeating can no longer be forgiven. This is testified in Hebrews 10:26,” If we deliberately keep on sinning after we have received the

knowledge of the truth, no sacrifice is left.” So if a believer keeps repeating the same sins, there will be no more sacrifice or no way to be forgiven, even if somebody prays for him or if he repents for his sins, because chances have been forfeited or lost.

Immortal Sin

It is the sin that can be forgiven by God, even if we sin against the Son of God; he is ready to forgive us. If a man sins against the Lord Jesus Christ, he can still be forgiven if he wholeheartedly asks for forgiveness.

Matthew 12:32 says, “ And whosoever speaketh a word against the Son of man, it shall be forgiven him; neither in this world, neither in the world to come.” Even if the Son of man was mocked during the time when he was on the cross, the mocker could be forgiven.

The Bible tells how the Son of man was mocked. Matthew 27:42 says, “ He saved others; himself he cannot save. If he is the King of Israel, let him now come down from the cross, and we will believe him.”

These are the words of one of the thieves who cast insulting words against the Son of Man. What do you think he was forgiven for? The bible says you may be forgiven if you sin against the Son of Man, but you can't if you sin against the Holy Spirit.

Confession of Sins

To whom shall we confess our sins and inequities? The bible says, Confess your transgressions unto the Lord. Let us read Psalms 32:5, “ I acknowledge my sin unto thee, and my iniquity have I not hid, I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.” We should not say that we have not sinned. There are times when we do not know that we have offended God or that we have committed sins in our daily undertakings.

We should confess them all. Let us read 1 John 1:8-9, “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

When you sin against your brethren, confess and forgive one another. Let us read James 5:16, which reads, “ Confess your faults one to another, and pray one for another, that ye may be healed.” Shall we clean ourselves from our sins by harming or punishing ourselves in such a way that we feel that it is the best way to be cleansed?

No. It is unchristian to punish yourselves by way of whipping your body or walking on your knees. But the more you are committing sin by doing those vain things.

Let us read Colossians 2:23, “ which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh.” It means that one cannot repent and compensate for the sins he has committed by harming the

body as a means of sacrifice just to be forgiven and satisfy the requirement for forgiveness. It is not that way.

The Sin of Adultery in the Spirit

Adultery in the spirit is a fellowship of believers with the religious practices of the unbelievers. This is another sin against the Holy Ghost, which cannot be forgiven. If the believers who have received the doctrine of God concerning faith and yet have fellowship with the religious practices of the Gentiles, the former have committed a worse sin that cannot be forgiven.

In 1Corinthians 6:15-18, we read," Know ye not that your bodies are the members of Christ? I then take the members of Christ and make them the members of a harlot? God forbid. What! Know ye not that he which is joined to a harlot is one body?

For two shall be one flesh. But he that is joined unto the Lord is one spirit.

Flee fornication. Every sin a man doeth is without the body; but he that committeth fornication sinneth against his own body."

These verses warn the believers who are already in the faith to keep away from the sinful works of the world.

In other words, if you associate with unbelievers (Gentiles) or have fellowship with them, do not do what they do, particularly the don'ts or laws of God you have been taught, or do not perform things that you know will cause you to sin. Believers should observe carefully that they don't practice or perform the religious practices of the Gentiles, in particular, that may cause them to sin.

Let us read 2Corinthians 6:14-18, " Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness?

And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?

And what agreement has the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God and ye shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, said the Lord Almighty."

In the said verses, Believers are commanded to refrain from doing the practices of the unbelievers. Are believers forbidden to befriend and associate with unbelievers?

Definitely, No. What is common and uncommon between believers and unbelievers? Can you associate light with darkness? What concord does Christ have with Belial (Devil)? Is there any agreement between the temple of God and Idols?

Your answers may be definite and certain. Believers should not commit adultery in the spirit, meaning they should not perform the religious practices of the Gentiles or the unbelievers.

This is attested in 1Corinthians 6:15, which reads, "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a harlot? God forbid."

Therefore, it is clear that believers should not do the forbidden acts of the unbelievers (harlot as referred to in the bible), because their bodies are already members of Christ. If they do so, they will not be forgiven.

Sins Transmissible or Not

Many superstitious and non-bible believing people say that the sin of man is inheritable from birth because the first humans, Adam and Eve, sinned before the Lord God. In this situation, enlightened Christians can firmly rebut this allegation that sin is inheritable and transferable to kin.

How can an infant or newborn child sin if he or she does not know anything in this world? Can you blatantly accuse an innocent person of an offense he has not committed? Apparently, unfair and inequitable because it is bad to punish an innocent person.

To prove that we really do not inherit the sins of parents, let us read Matthew 18:41, "Jesus said, let the little children come to me, and do not for the kingdom of heaven belongs to such as these." The verse says that the kingdom of heaven belongs to the little children.

How can such little children commit sin? This also implies that children or babies are assured of salvation because Christ said the kingdom of heaven belongs to little children. Sin is only committed by persons who can already discern what is right and wrong. What does sin mean?

The bible will answer the meaning of sin. In 1 John 3:4 reads, "Everyone who sins breaks the law; in fact, sin is lawlessness".

It is defined as lawlessness. Men commit sin intentionally or unintentionally. Sins or transgressions of men are punishable in due time. Did you know that you committed sin if you knew what was right and you did not do it?

This is what the law says in James 4:17, which says, "Anyone, then, who knows the good he ought to do and doesn't do it, sins." Another verse that proves that little children do not sin is found in Hebrews 5:13, "Anyone who lives in milk, being an infant, is not acquainted with the teaching about righteousness."

Conclusively, we can't reason out that sin is inherited from birth. This verse tells that something is inherited and not a sin. Proverbs 19:14 reads, "Houses and wealth are inherited from parents, but a prudent wife is from the Lord."

Furthermore, people know that sons of men will not inherit nor share with the Father's sin. This explains that sin is not inherited by children. This is testified in Ezekiel 18:20, "The souls who sin are the ones who will die. The son will not share the guilt of the father, nor will the father share the guilt of the son."

Perhaps you may ask, How about the law of God in Exodus 20:4-5, which reads, 'that children of the third and fourth generations because of the sins of their father?' This is one of the Ten Commandments given to Moses for the people of Israel, and not for the Gentiles.

Although that commandment is appropriate to the Gentiles, even nowadays, Exodus 20:5 is not applicable to Christians. This is because this law has been changed.

The proof that can be read in Hebrews 14:33, which reads, "for when there is a change of the priesthood, there must also be a change of the law." In fact, men are the ones creating their own sins. Read this in Proverbs 16: "In his heart a man plans his course, but the Lord determines his steps."

Note: The aforementioned laws are only applicable to the Christian members of the Church of God that are written and taught in the bible.

Apostles and Prophets also Sinned.

Who among the servants of the Lord sinned?

Like Angels that sin, Prophets and Apostles were human beings who were given free will, also to choose what is right and wrong on earth. Therefore, they also sinned. Moses was a prophet and deliverer sent by God together with Aaron and Miriam, to free their people from the bondage of Egypt.

Aaron and Miriam sinned when they criticized Moses for marrying an Ethiopian woman. They talked against Moses, and God heard them.

This scenario can be read in Numbers 12:1-2, "And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the Lord heard it?"

On the other hand, Moses sinned when he disobeyed God. They were not able to enter the promised land, but only Caleb and Joshua. Moses was not able to enter, either.

Let us read Numbers 14:30: "doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephun'neh, and Joshua the son of Nun. Abraham also sinned for disobedience.

He heeded Sarah's request to sleep with their house servant, Hagar, which Abram did, and they bore a son, Ishmael.

God did not want him to do that, and yet did not wait for the command and will.

Let us read Genesis 20:6-7, " And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me; therefore suffered I thee not to touch her.

Now, therefore, restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live; and if thou shalt surely die, thou, and all that are thine."

Let us read Genesis 16:1-4, " Now Sarai, Abram's wife, bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar.

And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her.

And Abram hearkened to the voice of Sarai. And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes."

Abraham did not wait for God's promise that he would be made a father of many nations. In the New Testament, the apostles and disciples of our Lord Jesus Christ also sinned when they went home to their respective homes without fully knowing the truth written in the bible of the promised resurrection of Christ on the third day. They ignored the knowledge from Christ about the resurrection and instead went their way home.

Their vigilance and waiting were in vain when they did not wait but instead went home without knowing the fact of the resurrection of Christ. The fact can be read in John 20:9-10, " For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home." The disciples did not know the importance of the teachings they should have known at that time.

The Apostle Peter sinned when he disobeyed the Lord's command in Acts 10:9-16. " On the morrow, as they went on their journey;

and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour;

and he became very hungry, and would have eaten; but while they made ready, he fell into a trance,

and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners,

and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air,

And there came a voice to him, Rise, Peter; kill, and eat.

But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean.

And the voice spake unto him again the second time.

What God hath cleansed, that call not thou common,

This was done thrice, and the vessel was received up again into heaven."

Peter and all the disciples sinned when they denied the Lord.

Let us read Matthew 26:34-35 ' Jesus said unto him, Verily I say unto thee, That his night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Said all the disciples."

During that time, the chosen people (Israelites) were forbidden to dine with the Gentiles, as it was considered a grave sin for them. However, the question is, did Peter eat with the Gentiles?

Yes, that is why when he went to Antioch, he was rebuked by the Apostle Paul. Let us read Galatians 2:11-14: " But when Peter came to Antioch, I withstood him to the face, because he was to be blamed.

For before that, certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all,

If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

The Apostle Philip also sinned when he asked our Lord Jesus Christ an impertinent question, requesting Him to show the Father for them. Let us read John 14:8 " Philip saith unto him, Lord, show us the Father, and it suffieth us." Philip's request is ignorance of the teaching and showed impertinence because nobody has seen the Father.

Let us read John 4:24: " God is a Spirit; and they that worship him must worship him in spirit and in truth," And because God is a spirit, nobody can see Him, and it is impossible for those who see to live.

Let us read Exodus 33:20: “ And he said, Thou canst not see my face; for there shall no man see me, and live.” It is only the Son of God who is with Him that sees him face to face. Therefore, Philip was at fault when he asked that request of the Lord, for he did not understand what he was saying.” Therefore, all men on earth have sinned, and nobody lives without sinning except our Lord Jesus Christ and the infants.

Let us read Romans 3:23: “for all have sinned, and come short of the glory of God.”

Sins of Angels

What kind of transgressions did angels commit? Angels crossed-bred with human beings and begotten abnormally grown siblings (giants). They sowed wickedness and continued to sin.

Let us read Genesis 6:4-5, “ There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.”

And God 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.”

The angels that were assigned to do their tasks left their habitation or post. Let us read Jude 1:6, “ And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.”

Note that these angels were made perfect in spirit but eventually became perfect in flesh. It means they did the work of the flesh.

Let us read Galatians 3:3, “ Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?”

While angels have committed sins in the past, the question is: Will they(angels) commit sins again? Yes. Let us read Revelation 22:8-9, “ And I, John, saw these things, and heard them. And when I had heard and seen,

I fell down to worship before the feet of the angel who showed me these things.

Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.”

These verses prove that angels are like human beings also who could sin again because judgment has not yet come. They are also created to serve God like human beings waiting for the last day of judgment. They will also be subjected to being judged, as we have discussed in earlier discussions.

Sinning Angels are Judged by Saints

Would you believe that Saints (referring to Christians) shall judge the angels on the last day? On the last day or judgment day, Christians would not be the only ones to be judged,

but also the sinning angels who were commissioned to do certain tasks by God would be judged by Christians.

What is surprising is that these celestial beings, whom we normally thought of as being saved already in heaven, would be judged by Christian saints, and those condemned would be thrown to hell.

Let us read 1 Corinthians 6:2-3: “Do ye not know that the saints shall judge the smallest matters? Know ye not that we shall judge angels? How many more things pertain to this life?”

Angels sin because they are also given free will to do right and wrong; however, they are accountable for their actions, although angels know all things on earth and are powerful spirit beings. However, not all of them are given the right to know more things beyond what has been given to them by God.

Does God trust all angels? Not all angels are trusted nor entrusted with the knowledge of the mystery in heaven, nor are they superior to the Son of God (Lord Jesus Christ).

This is asserted in Job 4:18, “Behold, he put no trust in his servants; and his angels he charged with folly.”

Neither the angels were told about the Sonship of Lord Jesus Christ. Let us read Hebrews 1:5, “For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?”

Therefore, as angels are prone to sin like Christians, they would be judged in the last days and thrown into hell. Let us read II Peter 2:4, “For if God spared not the angels that sinned, but cast them down to hell,” and delivered them into chains” of darkness, to be reserved unto judgment.”

The Death of a Sinning Soul

The bible states in Ezekiel 18:4, “The soul that is sinning –it itself will die.” The prophet Elijah began to ask that his soul might die (1 Kings 19:4)

Likewise Jonah kept asking that his soul might die.”(Jonah 4:8). The soul dies when a person dies because we are mortal beings. Since a person is a soul when he dies, his soul, which is a physical being, dies.

Concerning what happened to Rachel when she gave birth to a son, the bible in Genesis 35:18 says: As her soul was going out, she called his name Ben-oni; but his father called him Benjamin.” And referring to the resurrection of a widow’s son, in 1 Kings 17:22 states: “God listened to Elijah’s voice, so that the soul of the child came back within him and he came to life.” The life that returned to the boy was the spirit that is life. Life means the spirit that is in our nostrils, so we can breathe.

To further our knowledge about this study, we should know the composition of man. Man contains three elements: The spirit, the soul, and the body. Let us read 1 Thessalonians 5:23,”

May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul, and body be kept blameless at the coming of Jesus Christ.”

The bible also tells us that there is what is called the inner man, which is the spirit.

The inner is renewed upon baptism after receiving and believing the doctrine of our Lord Jesus Christ. The old inner man (spirit) is renewed or replaced with a new inner man, which worships God.

Notice nowadays that there are false teachings about Christianity. The bible tells us of the emergence of the false prophets in later times. Let us read the proof in Romans 14:33, “ for such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery, they deceive the minds of native people.”

People should beware of these kinds of disguised servants of the Lord; otherwise, your souls will be in danger. In this instance, if you have been listening to uncertain teachings while you have been abiding by what you have been taught, as you are already doing things outside the biblical standards, you ought to examine and search yourselves if you are still in the right track.

The bible tells us in 2Corinthians 13:5, “ Examine yourselves to see whether you are in the faith.”. Therefore, the verse tells us to test ourselves. Do you realize that Christ Jesus is in you, unless of course, you fail the test? We are told by this verse to examine ourselves to see if we are still in the faith. Are you still in the faith? Or have you been repudiated by Christ? See if you are still in the faith.

Nowadays, we are living in a perilous time. Many men are wicked and merciless. These are the times when men are living dangerously, as may be compared to the past. Criminality is rampant. Notice the changes in the society of men now.

What do you observe in your environment and in the news around the globe? What is now common? You can really never trust a stranger or any man. Illegal drugs cause many men to commit crimes and suicide.

Poverty causes a person to die; likewise, suicide and the commission of a crime happen most of the time. Many things could happen in many places at most unexpected times.

The bible tells us in Romans 3:10, As it is written: "There is no one righteous, not even one. “ Despite this assertion, the bible tells us that there are still perfect men in the past and in the present time. No one was found righteous in that particular place, but the bible reveals there are places also where righteous men dwelt.

Let us read Job 1:1, “ In the land of Uz there lived a man whose name was Job. This man was blameless and upright; he feared God and shunned evil.”

How do we know we are forgiven?

If you believe you are forgiven from your transgressions you are not doing or repeating the same sins you have committed, otherwise you will no longer be forgiven if you keep repeating or doing the same sins as cited in Hebrew 10:26 which says," 26 If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left"

Chapter 8

The Transfer of the Kingdom: From Israel to the New Chosen Nation

This document outlines the theological argument, supported by scriptural evidence, that the Kingdom of God was historically withdrawn from the physical nation of Israel and subsequently entrusted to a new, faithful people—the New Chosen Nation.

I. Israel's Covenant Failure and Divine Withdrawal

The core reason for the transfer of the Kingdom is rooted in the continuous disobedience and spiritual failure of the nation of Israel, particularly their persistent turn toward idolatry and the breaking of the original covenant.

A. The Spiritual Condition of the Old Nation

- **Abandonment of True Worship:** Scripture indicates a long period during which Israel neglected its divine calling. The people were found wanting in fundamental spiritual resources.

2 Chronicles 15:3 (NIV): “For a long time Israel was without the true God, without a priest to teach and without the law.”

- **Consequences of Idolatry:** The text asserts that Israel repeatedly broke the covenant by adopting the idols and practices of pagan gentiles, leading to divine punishment, destruction by enemies, and God's spiritual withdrawal. This historical pattern of sin and consequence established the basis for the ultimate transfer of authority.

II. The Prophetic Mandate for Transfer

The transfer of the Kingdom is not presented as an arbitrary act, but as a deliberate fulfillment of prophecy confirmed by the words of Jesus Christ Himself.

A. The Kingdom Taken Away

Jesus explicitly prophesied the removal of divine authority and the spiritual leadership role from the Jewish nation:

Matthew 21:43 (NIV): “Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit.”

- **Interpretation:** This verse signals a clear rejection of the unfaithful nation and announces the establishment of a new, fruitful people who would inherit the spiritual responsibilities and blessings of the Kingdom.

B. Kingdom Restoration is Not Physical

Even after Jesus' resurrection, the Apostles inquired about the restoration of the physical kingdom to Israel, demonstrating their belief that the transfer was temporary. Jesus' response solidified the finality of the decision:

Acts 1:6-7 (NIV): "Then they gathered around him and asked him, 'Lord, are you at this time going to restore the kingdom to Israel?' He said to them, 'It is not for you to know the times or dates the Father has fixed by his own authority.'"

- Interpretation: This exchange confirms that the Kingdom had been withdrawn from Israel and that its restoration to the physical nation in a political sense was not the immediate plan, reinforcing the promise that it had been "given to a people who will produce its fruit."

III. The Identity of the New Chosen Nation

The New Chosen Nation is the group or people identified as the spiritual inheritors of the Kingdom, characterized by their obedience and capacity to produce fruit (righteous works and adherence to the divine law).

- This new nation is defined not by physical descent or territory, but by its spiritual faithfulness, fulfilling the mandate laid out in Matthew 21:43. This group is positioned to carry out God's purpose in the latter days, demonstrating the contrast with the ritualistic worship and disobedience of the former nation.

Conclusion: The theological conclusion is that the historical failures of ancient Israel, culminating in their ultimate disobedience, resulted in the judicial transfer of the Kingdom's authority. This transfer was prophesied by Christ and confirmed by the Apostles' questions, establishing the mandate for the New Chosen Nation—the true spiritual successors who demonstrate their election through fruitful obedience

The Transfer of the Kingdom: From Israel to the New Chosen Nation of the East

This analysis details the theological position that the Kingdom of God was transferred from the physical nation of Israel and specifically entrusted to a **New Chosen Nation** revealed in the latter days, fulfilling prophecy in the Far East.

I. Israel's Covenant Failure and the Kingdom's Withdrawal

The foundation of this transfer lies in the historical disobedience of the nation of Israel. Their continued failure to produce the required "fruit" (righteousness and faithfulness) necessitated the withdrawal of their status as God's exclusive covenant people.

A. The Loss of Divine Privilege

- **Spiritual Condition:** Israel's prolonged period of unfaithfulness and idolatry resulted in spiritual blindness and a lack of true connection to God.

2 Chronicles 15:3 (NIV): “For a long time Israel was **without the true God, without a priest to teach and without the law.**”

- **The Prophecy of Transfer:** Jesus Himself confirmed that this privileged status would be revoked and given to a more obedient people. The Kingdom was taken away from the nation that failed to yield its fruit.

Matthew 21:43 (NIV): “Therefore I tell you that the **kingdom of God will be taken away from you and given to a people who will produce its fruit.**”

- **The Rejection of Restoration:** The Apostles' question about restoring the Kingdom to Israel (Acts 1:6) confirms the Kingdom was, indeed, taken away, and Jesus' reply indicates that the timing and nature of God's plan were no longer focused on political restoration for the physical nation.

II. The Revelation of the Mystery in the Last Days

The identity of the New Chosen Nation is linked to the fulfillment of prophecies that were sealed until the "time of the end," indicating that this people would rise to spiritual prominence only in the latter days.

A. The Unsealing of Prophecy

The true understanding of God's Word, which identifies the New Chosen Nation, was deliberately withheld until the period leading up to the Savior's return.

Daniel 12:4 (NIV): “But you, Daniel, roll up and **seal the words of the scroll until the time of the end.** Many will go here and there to increase knowledge.”

- **The Interpretation:** The **unsealing** of these words—the ability to fully comprehend and correctly preach the mysteries of the Bible—began in the 20th century. This spiritual enlightenment marks the beginning of the New Chosen Nation's active ministry, as they alone were granted the understanding of the previously sealed truths.

III. Identifying the New Chosen Nation in the East

The New Chosen Nation is not a political entity but a spiritual body—the true **Church of God** (1 Timothy 3:15)—located in a specific geographical region prophesied to be saved and used by God in the last days.

A. The Location of the Saved People

The prophetic texts identify the geographical direction and features of the people God would gather and save:

- **Gathering from the East and West:**

Zechariah 8:7-8 (NIV): "This is what the Lord Almighty says: 'I will **save my people from the countries of the east and the west**. I will bring them back to live in Jerusalem; they will be my people...'"

- **The Acclamation from the East and the Isles:**

Isaiah 24:14-15 (KJV): "They raise their voices, they shout for joy; from the west they acclaim the Lord's majesty. Therefore, in the **east give glory to the Lord; exalt the name of the Lord... in the islands of the sea.**"

B. The Fulfillment in the Archipelago

The New Chosen Nation is confirmed by matching the prophetic requirements to the geographic reality of a single, Christian-believing nation in the Far East:

1. **In the East:** The nation must be situated in the Far East.
2. **Islands of the Sea:** The nation must be a large archipelago, a country with "a thousand isles."
3. **Produce Fruit:** The nation must host the true Church of God that faithfully preaches the Gospel and adheres to the laws of Christ, demonstrating the **fruit** that Israel failed to produce.

The Irreversible Transfer of God's Kingdom to the East

This document presents the theological position that the Kingdom of God was permanently transferred from the physical nation of Israel to a **New Chosen Nation** revealed in the latter days, fulfilling prophecies pinpointing its origin in the Far East.

I. Israel's Covenant Failure and Divine Judgment

The status of the original Chosen Nation was revoked due to persistent spiritual decay, failure to produce spiritual fruit, and the rejection of the New Covenant in Christ.

A. Loss of Status and Prophecy of Transfer

Israel's historical record of idolatry and rebellion led to the withdrawal of their divine privilege:

- **Spiritual Decay:** "For a long time Israel was **without the true God, without a priest to teach and without the law**" (2 Chronicles 15:3).
- **Prophetic Decree:** Christ confirmed the Kingdom's removal, stating it "will be **taken away from you and given to a people who will produce its fruit**" (Matthew 21:43). The finality was affirmed by the Apostles' question about restoration (Acts 1:6).

B. The Enduring Curse and Rejection of Christ's Law

The nation's persistent rejection of Christ means it remains under a curse executed across generations (Exodus 20:5-6). This is evidenced by:

- **Manifestations of Disfavor:** Historical suffering (e.g., the **Holocaust**) and contemporary acts (e.g., the **Gaza conflict in 2025**, characterized as unconscionable and displeasing to God) are seen as proof the nation is operating outside of God's favor (Proverbs 3:33).
- **Antiquated Law:** Modern Israel's adherence to **Judaism** is spiritually invalid, as the **Mosaic Law can no longer grant justification**; only the Law of Christ can redeem (Acts 13:38-39). This refutation provides the final justification for the transfer.

II. The Revelation in the Last Days

The identity of the New Chosen Nation was sealed until the "time of the end" (Daniel 12:4). The **unsealing** and correct preaching of these truths began in the **20th Century**, commissioning this new people to preach the Gospel globally.

III. Identifying the New Chosen Nation in the East

The New Chosen Nation is the true **Church of God** (1 Timothy 3:15), identified by unique geopolitical markers:

- **Prophetic Markers:** God prophesied to gather His people from the extremities, specifically receiving glory "in the **east... in the islands of the sea**" (Isaiah 24:14-15; cf. Zechariah 8:7-8).
- **Fulfillment:** This unique criteria points conclusively to the **Philippines**, a vast, Christian-believing archipelago in the Far East, as the appointed location for the rise of the true Church of God in the last days.

This theological interpretation points conclusively to the **Philippines**, the only Christian-majority nation of islands in the Far East, as the appointed location for the rise of the true Church of God in the last days. This Church, now enabled to understand the unsealed words, is mandated to preach the Gospel globally until the Second Coming of the Savior.

A. The Prophetic Church as God's Dwelling

The vision of Ezekiel concerning the "house" where God will dwell forever is understood not as a literal physical building, but as the true Church—the assembly of people (1 Timothy 3:15)—with whom God has chosen to reside in the last days.

- **The Spiritual Temple:** God does not dwell in structures "made by man's hands" (Ezekiel 43:3-5). The Church members themselves are the temple of God.

- **The Final Dwelling Place:** The prophecy states God will dwell in this spiritual house "amid Israel forever" (Ezekiel 43:7), clarifying that this dwelling is **not** with the historical, disobedient nation of Israel, but with the **New People** who succeed them.

B. The Location of the Saved People: Geopolitical Markers

The prophecies specifically point away from the Middle East to a location in the **Far East**, where the New Chosen Nation arises.

- **Prophetic Markers:** God prophesied to gather His people from the extremities, specifically receiving glory "in the east... in the islands of the sea" (Isaiah 24:14-15; cf. Zechariah 8:7-8).
- **Eastern Distinction:** Since **Israel is located in the Middle East**, it does not fit the prophecy of a nation located in the **Far East** that would become God's people in the last day.

C. The Fulfillment in the Archipelago Nation

The New Chosen Nation is conclusively identified by matching the unique prophetic requirements to the geopolitical reality of a single, highly distinct Christian-believing nation in the Far East.

- **Criteria:** The fulfilling nation must be situated in the **Far East**, be a vast archipelago of "islands of the sea" (possessing a thousand isles), and must host the true Church of God that faithfully preaches the Gospel (producing the required fruit).

I. Israel's Covenant Failure and Divine Judgment

The status of the original Chosen Nation was revoked due to persistent spiritual decay, failure to produce spiritual fruit, and the rejection of the New Covenant in Christ.

A. Loss of Status and Prophecy of Transfer

Israel's historical record of idolatry and rebellion led to the withdrawal of their divine privilege:

- **Spiritual Decay:** "For a long time Israel was **without the true God, without a priest to teach and without the law**" (2 Chronicles 15:3).
- **Prophetic Decree:** Christ confirmed the Kingdom's removal, stating it "will be **taken away from you and given to a people who will produce its fruit**" (Matthew 21:43). The finality was affirmed by the Apostles' question about restoration (Acts 1:6).

B. The Enduring Curse and Rejection of Christ's Law

The nation's persistent rejection of Christ means it remains under a curse executed across generations (Exodus 20:5-6). This is evidenced by:

- **Manifestations of Disfavor:** Historical suffering (e.g., the **Holocaust**) and contemporary acts (e.g., the **Gaza conflict in 2025**, characterized as unconscionable and displeasing to God) are seen as proof the nation is operating outside of God's favor (Proverbs 3:33).
- **Antiquated Law:** Modern Israel's adherence to **Judaism** is spiritually invalid, as the **Mosaic Law can no longer grant justification**; only the Law of Christ can redeem (Acts 13:38-39). This refutation provides the final justification for the transfer.

II. The Revelation in the Last Days

The identity of the New Chosen Nation was sealed until the "time of the end" (Daniel 12:4). The **unsealing** and correct preaching of these truths began in the **20th Century**, commissioning this new people to preach the Gospel globally.

III. Identifying the New Chosen Nation in the East

The New Chosen Nation is the true **Church of God** (1 Timothy 3:15), identified by unique geopolitical and prophetic markers as God's final dwelling place among men.

A. The Composition: Gentiles Grafted into the Covenant

The people comprising the New Chosen Nation, prophesied to emerge from the East, are fundamentally **Gentile**. They are the non-Jewish peoples who have "cleaved to that which is good" (Romans 12:9), receiving the promise of salvation previously reserved for Israel.

- **Spiritual Partnership:** The Gentiles have become "partakers of spiritual things" (Romans 15:27). This participation places upon them the duty to minister, or share, their material goods ("carnal things") with those who minister the spiritual truths.
- **Abolition of Distinction:** Through the sacrifice of Christ, the traditional wall of separation between the physically circumcised Israelites and the Gentiles has been permanently broken down.

Ephesians 2:13-14 (KJV): "But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath **made both one, and hath broken down the middle wall of partition between us.**"

- **Conclusion on Salvation:** With these verses, the distinction between Gentiles and Israelites in terms of salvation is dissolved. All who listen to Christ's words and have faith in Him become His people.

I. The Divine Revocation of Israel's Status

The status of the original Chosen Nation was revoked due to persistent spiritual failure and the ultimate rejection of the New Covenant in Christ.

- **Prophetic Decree of Transfer:** Christ declared that because Israel failed to "produce its fruit," the Kingdom of God would be "**taken away from you and given**

to a people who will produce its fruit" (Matthew 21:43). This confirms the transfer was irreversible (Acts 1:6).

- **Consequence of Rejection:** Israel's ongoing rejection of Christ keeps the nation under a curse of disobedience executed across generations (Exodus 20:5-6; Proverbs 3:33). Furthermore, modern Israel's adherence to the **Mosaic Law is spiritually invalid**, as only the Law of Christ can redeem and grant justification today (Acts 13:38-39).

II. The Misguided Adherence to the Mosaic Law

The Mosaic Law was added specifically "**because of transgressions**" (Galatians 3:19) and was intended for lawbreakers, rebels, and the ungodly, not for the righteous believer (1 Timothy 1:9). Therefore, non-Jewish Christian groups who insist on following Mosaic Law (like the Sabbath) commit a fundamental error, as they adhere to a law intended to condemn transgressors rather than cleaving to the freedom found in Christ.

III. The Prophetic Identity of the New Chosen Nation

The New Chosen Nation is the true **Church of God** (1 Timothy 3:15), composed of **Gentiles** (Romans 15:27; Ephesians 2:13-14) who received the unsealed Gospel truths in the **20th Century** (Daniel 12:4).

- **Spiritual Dwelling:** The "house" where God will dwell forever is understood as the **people** of the Church, not a physical temple (Ezekiel 43:7).
- **Geographical Location:** Prophecies specify the location of this new people is in the **Far East**, in the "**islands of the sea**" (Isaiah 24:14-15; Zechariah 8:7-8). This distinguishes the New Chosen Nation from Israel, which is located in the Middle East.

IV. Conclusion: Fulfillment in the Archipelago Nation

The only nation that satisfies all prophetic criteria—being a vast **archipelago** ("a thousand isles"), located in the **Far East**, and hosting the true Church of God that produces fruit—is the **Philippines**. This nation is thus identified as the appointed location for the rise of the Church commissioned to preach the Gospel globally until Christ's return.

A Gentile Nation is God's Nation Today

In what ways may God talk to Gentiles nowadays? Why Gentiles? Aren't the Israelites(or Israelis today) His chosen people, whom we know God spoke only in the past?

Since Israel was His firstborn and His chosen people in the past, God has sent His Son to save the Gentiles, and they also became his people through His teachings and the teachings of the prophets and disciples of the Lord Jesus Christ.

However, nowadays, the Jews or Jewish nation is no longer the chosen people of God. The events in the past became the reason why the Jews were abandoned by God and turned away from them.

As the first people of God, they became disobedient and they practiced all forms of wickedness that were abominable in God's sight. In the bible, there are many recorded events in which the nation of Israel had committed abominable sins that caused God to get angry; thus, they suffered the consequences of their sins. And the scriptures say that for a long time Israel had no God for they were punished as they passed through many trials and difficulties since then towards the present time during World War II where numerous Jews were persecuted and killed in many parts of Europe where they scattered and settled since the time of ancient Israel after the reign of the anointed men of God.

Tracing back the history from the biblical time of the Old Testament corruption started to plague the biblical nation when unscrupulous teachers of law began to ask bribed-money and rewards from the faithful and neglected them by breaking the laws of the Patriarchs that led the solid nation to find their refuge to other lands on earth where they could settle peacefully and worship God their traditional way as the Patriarchs did in Israel. Others remained faithful, but others went their ways and lived an inter -racial life; hence, pure Israel was no longer pure, but they were implanted and grew with Gentile seeds with different beliefs and cultures.

The bible attests to this fact, in Micah 3:11 describes a corrupt leadership in Israel, where rulers, priests, and prophets all engage in dishonest practices for personal gain. They take bribes, teach for payment, and practice divination for money, yet they claim the Lord's presence and protection. This hypocrisy is highlighted as they wrongly believe no harm can come to them because they claim the Lord is with them.

The world has become a witness for generations about their journey on earth, their struggle, endeavors, successes, and wars. Despite their being persecuted, God still protects them, and the love of God can still be felt by them when Israel became independent in 1948.

As a reiteration, many Jews who had scattered in many parts of the world returned to settle down in the new Israel today. The most unforgettable and horrible memory of the Jews in

modern times is the Holocaust that happened during World War II. It was prophesied that Israel would be destroyed and its people would suffer at the hands of enemies.

One enemy that was Anti-Semitic was Hitler, a gentile who hated the Jews so much that he ordered the annihilation of more than 6 million Jews. It was a clear persecution of the nation of Israel, whose Patriarchs first served the living God. History will never forget the scar left on this nation that was severely persecuted and put to shame and death.

However, today, Israel as an independent nation has been restored with the support of powerful gentile nations. It became a powerful and progressive country and was able to repel and defeat the surrounding Arab enemies that attempted to conquer it. We still believe that the hand of God is with them that leads them to freedom and restoration despite the many wars and issues they are facing. Would you believe that? The fate of one nation depends on how the leaders of a country govern its people towards success, but its triumph also relies on the support of progressive countries, too.

Today, while we already believe that the fallen or lost church of God has been restored for the present people of God now in the East, the teachings of the gospel continue until the coming of Christ. As promised, the Gentiles are partakers in spiritual things.

Romans 15:27 says, "It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of spiritual things, they also must minister unto them in carnal things."

Although originally not people of God, Gentiles have become partakers of spiritual things or have become parts of spiritual things that God has prepared. In the same way, Gentiles are duty-bound to minister what they have partaken.

Another supporting verse that Gentiles have become people of God is in Ephesians 2: 11-14, which say, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us:"

Therefore, with these verses, Gentiles and the Israelites have no more distinction when it comes to salvation, because Gentiles have become God's people through Christ Jesus, whose blood has become a redemption for our sins. Those who will listen to his words now and have faith in Him will become his people.

After those times mentioned in the bible where God communicated through His prophets, and the Son, and disciples, in what way does God in the present dispensation speak to His people?

John 14:26 says, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Therefore, nowadays, God has sent the Comforter, which is the Holy Ghost, to teach all things and bring all things to the remembrance of his people. That is why there are true believers nowadays whom the Comforter (Holy Ghost) guides to speak the word of God to the people.

Notice with amazement that these chosen messengers speak the word from the bible without looking and tracing the lines and verses from the bible as the people ask questions to them. These people are led by the Holy Ghost, and the words they speak are truly and directly derived from the bible. He can deliver the word infallibly but accurately as asked by the listeners.

Divine Communication and the Obsolete Law

This analysis sets forth the theological claim that God's final word is communicated exclusively through Christ and argues that adherence to the Mosaic Law is an error that renders those groups subject to the Law's condemnation, not Christ's justification.

I. The New Paradigm of God's Voice

The means by which God communicates with humanity has fundamentally and permanently changed, establishing Jesus Christ as the final and supreme medium for His will.

The Evolution of Divine Speech

In the past, God communicated to the patriarchs and fathers through **prophets**, using various methods, including the revelation of messages through **dreams** (Hebrews 1:1; Numbers 12:6). However, the period of prophetic revelation has closed.

The Final Word in Christ

In "**these last days**," God has "**spoken unto us by his Son**" (Hebrews 1:2). This foundational doctrine confirms that Christ is the exclusive and ultimate inheritor and purveyor of God's message for the current era. All subsequent divine understanding flows directly from the completed revelation found in Him.

II. The Supremacy of Christ's Law and the Law's End

The advent of Jesus Christ and the establishment of the New Covenant permanently superseded the Mosaic Law, which is now obsolete for salvation.

A. The True Purpose of the Mosaic Law

The Mosaic Law was never intended to justify or save; its purpose was restrictive and punitive:

- **A Rule for Sin:** The Law was "**added because of transgressions**" (Galatians 3:19). Its authority is targeted at the unrighteous, acting as a condemnation for the wicked—the "lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious" (1 Timothy 1:9).
- **Inability to Justify:** No one can be saved or purified by adhering to the Mosaic code. Justification is achieved **only through faith in Christ** ("everyone who believes is justified from all things from which ye could not be justified by the law of Moses," Acts 13:39).

B. The Profound Conflict Between Covenants

The continued adherence to the Mosaic Law by groups like modern Judaism is a rejection of the Law of Christ, as the two systems are fundamentally irreconcilable:

Feature	Mosaic Law (Obsolete)	Law of Christ (Active)
Enemies	Commanded followers to kill their enemies .	Commands followers to love their enemies by feeding and caring for them.
Inner Sin	Focused largely on external Harbors hatred against an enemy is branded as murder in violation.	the heart.
Forgiveness	Required the killing of animals for sacrifice .	Achieved through the renewing of the spirit and whole-heart repentance , resting on Christ's single sacrifice.

III. The Consequence of Rejecting the Redeemer

The historical rejection and betrayal of Jesus Christ by many Jews, culminating in His crucifixion, established a theological rupture that is still evidenced today.

Judgment Confirmed by Works

The modern nation's actions are judged by the standard they reject. The violence and alleged inhumane acts (such as the deprivation of aid and civilian casualties in the Gaza conflict in 2025) are interpreted as operating under the obsolete Mosaic mandate ("kill your enemies"). This behavior confirms they are not justified by their old laws and will be **judged according to their works** (Revelation 20:12), like any other nation.

Divine Judgment Confirmed by Contemporary Works

The actions of the modern nation of Israel are interpreted as operating outside the bounds of the Law of Christ, thereby confirming their spiritual alienation and lack of divine favor.

The Theological Indictment of the Gaza Conflict (2025)

The present-day conflict serves as a severe and tangible demonstration of spiritual failure.

- **Actions Deemed Inhumane:** The world has witnessed alleged genocidal actions, including the indiscriminate killing of **innocent children and civilians**, and the **prevention of essential relief goods** (food and medical supplies), leading to mass deaths from starvation and malnutrition.
- **Violation of Christ's Law:** While the nation provides operational justifications—claiming enemies (Hamas) misuse aid and hide among civilians—the **sacrifice of countless innocent lives** for military expediency is theologically indefensible. Such conduct is a direct violation of Christ's fundamental command to **love and care for one's enemies**.
- **Justification and Final Fate:** These deeds demonstrate that the nation is operating under a punitive, obsolete mandate rather than the Law of Love. They are **not justified by their old laws**. Their fate, like all nations and individuals, will be determined by their **works** on the final day, as recorded in the book of life (Revelation 20:12). They will be **judged according to their deeds**, standing on equal spiritual ground with other Gentiles who commit similar transgressions.

An Angel Appears Before a Gentile

God is pleased with people who are naturally pure in heart and good in their doings. It is not only in the Old Testament that we can read about the angel's appearance before men. Let us read Acts 10:22, "And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee".

Cornelius was an Italian centurion who feared God and was so helpful to the people that God saw his clean heart; thus, a holy angel was sent to his house so he could hear the message of God.

In this instance, we can never judge or accuse any person by reason of his sex, religion, affiliation, race, or color, but what counts most is his good deeds and heart.

Remember that God searches the hearts of men. He hears the prayers of a righteous man. This proves that God not only hears the prayers of His people but also those of their people who believe in God, who are not yet in the flock.

An angel of God appeared before Cornelius, who was a Gentile but a God-fearing man. In other words, the teaching of Christ applies in this situation that some are not under the law that perform the law, but some are under the law who do not perform the law. These people who do the law but not under the law would have a great chance of being saved on the last day. But there are those under the law that would not be saved on the last day.

God's Communication Today: The Written Word

This analysis defines the exclusive means by which God speaks to His people today, asserting that audible, personal communication is obsolete and has been replaced by the written Gospel, which is revealed only to those who possess the "hearing ear."

I. The Final Channel of Divine Speech

God's method of communication has been perfected and finalized in the last days, replacing the indirect methods of the past.

- **Past Methods:** In former times, God spoke to the fathers and patriarchs through **prophets** via various means, including **dreams** (Hebrews 1:1; Numbers 12:6). These were partial and varied forms of revelation.
- **The Present Method:** In these last days, God has "**spoken unto us by his Son**" (Hebrews 1:2). This confirms that God's message today is contained entirely within the **Gospel (the written Word)**, which Christ delivered. Claims of audible, direct speech to church leaders today are therefore deemed contradictory to this scripture.

II. Faith Through the "Hearing Ear"

To understand the messages within the Gospel, one must be spiritually enabled, as mere literacy is insufficient.

- **The Condition for Understanding:** God knows the hearts of men and grants the capacity for true understanding. Scripture teaches that "**The hearing ear, and the seeing eye, the LORD hath made even both of them**" (Proverbs 20:12). Only those whom God has chosen and prepared are given the "ear" to "**hear what the Spirit saith unto the churches**" (Revelation 2:29).
- **The Role of the Reader:** Faith is not generated in isolation, but through an external, designated process. "**So then faith cometh by hearing, and hearing by the word of God**" (Romans 10:17). Therefore, there must be a designated **Reader** who delivers the Word, and listeners who possess the hearing ear, allowing the Holy Spirit to bring forth faith.
- **The Blessing:** Those who hear the words read and keep them are considered blessed (Revelation 1:3).

III. The Consequence of Spiritual Blindness

Those without the God-given "ear" are unable to perceive spiritual truth, even if they read the Bible, making them vulnerable to false teaching.

- **The Hidden Mystery:** Christ intentionally spoke in **parables** so that the mystery of the Kingdom would be revealed only to His true disciples, while others would "**seeing they may see, and not perceive; and hearing they may hear, and not understand**" (Mark 4:10-12).

- **The Danger of False Prophets:** Those who attempt to lead without this divine understanding are the "**blind leaders of the blind**," a scenario where "**both shall fall into the ditch**" (Matthew 15:14). Only through repentance and listening to the correct message can one be converted and forgiven.

The Burning Bush at Mount Sinai: Reconciling Conflicting Narratives

This analysis explores the identity of the divine presence that spoke to Moses from the burning bush, arguing that a unified scriptural reading confirms the figure was an **Angel of God** acting as God's messenger, rather than God the Father Himself.

I. The Scriptural Principle: God's Invisibility

The central theological premise for identifying the figure at Sinai is the absolute invisibility and inaudibility of God the Father, as established in the New Testament.

- **No One Has Seen God's Form:** The Bible clearly and repeatedly states that God the Father does not have a visible form that man can look upon, nor is His literal voice heard by mortals.
 - **John 5:37 (NIV):** Christ affirmed, "**And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form.**"
 - **John 1:18 (NIV):** This verse further asserts that no one has ever truly witnessed the Father, suggesting that only the Son has seen Him.

This premise means any appearance to a human, including Moses, must be a manifestation, agent, or representative of God, but not the Father Himself.

II. Re-examining the Exodus Account

The traditional Old Testament account of the Burning Bush shows Moses' reaction was based on the assumption he was seeing God, leading him to hide his face out of fear.

- **The Dialogue (Exodus 3:4-6):** When the LORD saw Moses turn aside, God called to him from the bush: "**Moses! Moses!... Take off your sandals, for the place where you are standing is holy ground.**" The voice identified itself as "**I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.**"
- **Moses' Reaction:** "**At this, Moses hid his face because he was afraid to look at God.**" Moses' fear was rooted in the knowledge that seeing God was believed to be fatal; however, his reaction was based on an assumption that is later clarified by New Testament scripture.

III. The Definitive Clarification: The New Testament Witness

The ambiguity in the Exodus narrative is resolved definitively by the Apostle Stephen's speech, which provides the precise identity of the divine agent at Sinai.

- **The Unveiling (Acts 7:30-32):** Stephen, speaking under the guidance of the Holy Spirit, removes all doubt regarding the figure's nature: "**After forty years had passed, an angel appeared to Moses in the flames of a burning bush in the desert near Mount Sinai. When he saw this, he was amazed at the sight. As he went over to get a closer look, he heard the Lord say: 'I am the God of your fathers, the God of Abraham, Isaac and Jacob.'** Moses trembled with fear and did not dare to look."

The New Testament witness confirms that the figure was an **angel**, serving as God's designated medium to communicate His will to Moses.

IV. Conclusion

The being Moses encountered at Mount Sinai was the **Angel of the LORD**, speaking the words of God and acting with divine authority, which is why the ground was deemed holy. This conclusion successfully reconciles the foundational doctrine of God's invisibility (John 5:37) with the events described in the Old Testament (Exodus 3), affirming the role of the angel as the intermediary.

To prove that it was not God who appeared before Moses in Mt.Sinai, let us read Exodus 6:3, which says, I appeared to Abraham, to Isaac, and to Jacob, as God Almighty,¹ but by my name the LORD I did not make myself known to them."

The verse is clear, "I did not make myself known to them," hence, it was an angel of God that appeared to them.

Chapter 9

The Jews and the Gospel of Christ

Jews Rejected the Gospel (Acts 13:46)

- The Text: The passage highlights Acts 13:46, where Paul and Barnabas are in Pisidian Antioch speaking to the Jewish community.

"Then Paul and Barnabas answered them boldly: 'We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles.'"

- The Context in Acts: This event marks a significant pivot in Paul's ministry. In many cities (like Antioch, Iconium, Thessalonica), Paul first preaches in the synagogue. While some Jews often believe, a larger group typically opposes his message, sometimes inciting persecution. The statement in Acts 13:46 is a declaration of strategy: because of the specific opposition from some in the Jewish community in that city, Paul affirms his mission to the Gentiles, which was always part of God's plan (Acts 9:15).
- Theological Implication: The passage interprets this specific, localized rejection as a blanket statement for the entire Jewish people, past and present. The New Testament itself, however, records that Christianity began as a Jewish movement (Jesus, the Apostles, and the first tens of thousands of believers were Jews). The Book of Acts repeatedly shows Jews accepting the Gospel (e.g., Acts 2:41; 4:4; 21:20).

2. Claim: Jews are "Enemies of the Gospel" (Romans 11:28)

- The Text: The passage cites Romans 11:28.

"As far as the gospel is concerned, they are enemies $\small{\text{[or hostile]}}$ for your sake; but as far as election is concerned, they are loved on account of the patriarchs."

- The Context in Romans: This verse is part of a complex discussion (Romans 9-11) where Paul wrestles with the fact that while the Messiah came through Israel, the majority of the Jewish people at that time had not accepted him.
 - "Enemies for your sake": Paul is not using "enemies" to mean that God hates them, but that their *current state of unbelief* (their "enmity" or hostility towards the Gospel) has providentially served a purpose: it allowed salvation to be extended freely and fully to the Gentiles ("for your sake").
 - "Loved on account of the patriarchs": This is the crucial balance. Paul affirms that the covenant with Abraham, Isaac, and Jacob (the patriarchs) is

irrevocable. God has not abandoned Israel. They remain God's chosen people, and their ultimate restoration is promised (Romans 11:25-27).

- **Theological Implication:** The passage presents the first half of the verse ("enemies") to explain why Jews love the "Law of Moses and doctrines of their patriarchs." However, Paul uses the second half ("loved on account of the patriarchs") to mean that even in their current state of unbelief, their special covenant status is preserved by God, ensuring a future restoration, which ultimately means the covenant with the patriarchs is *not* the reason for their "enmity," but the reason for their guaranteed future restoration.

3. Present-Day Rejection and Adherence to Judaism

- **The Reality:** This is factually true. Judaism and Christianity developed into two distinct religions. While they share the Hebrew Scriptures (the Old Testament), Judaism does not accept Jesus as the Messiah or the divine Son of God. The Jewish people continue to embrace Jewish law (Halakha) and tradition, which is a living religious system distinct from Christianity.

4. The Jewish Role in the Crucifixion

- **The Historical Event:** The Gospel accounts place the primary responsibility for the death sentence on the Roman authorities (Pontius Pilate). However, they also depict certain Jewish leaders (the Sanhedrin/High Priest) as the driving force behind the arrest and demand for Jesus' execution.
- **Theological Interpretation:** The passage shifts the focus to the forgiveness offered to those responsible: "those responsible... were forgiven when they repented... and eventually believed in the Lord." This refers to Peter's sermons in Acts, where he calls those present at Pentecost (many of whom were Jerusalem Jews) to repentance for crucifying Jesus (Acts 2:36-38; 3:17-19). This highlights that the Christian message has always included the possibility of redemption for anyone involved in Jesus' death.

The passage synthesizes these biblical points to form a classical theological perspective on Jewish-Christian relations:

Theme	Interpretation in the Passage	Biblical Counter-Balance (Especially Romans 11)
Current Status	Jews reject the Gospel and are "enemies" because of their love for the Law.	Their rejection is temporary and providential; they remain "loved" because of the irrevocable covenant with the Patriarchs.
Historical Pivot	Jews rejected the message, causing Paul to permanently turn to Gentiles.	While a strategic pivot occurred in specific cities, Paul consistently preached to Jews first, and many Jews did accept the Gospel.

Theme	Interpretation in the Passage	Biblical Counter-Balance (Especially Romans 11)
Future	The focus is on their current rejection and adherence to Judaism/Law.	Paul explicitly states that "all Israel will be saved" and their rejection is not final (Romans 11:25-27).

The Kingdom Taken Away: The Shift to the Gentiles

The core argument is that the Kingdom of God was *taken away from* the Jewish people and *given to* the Gentiles due to Jewish disobedience and rejection of Jesus as the Messiah.

- Matthew 21:43: This verse is a key support: "Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit." The passage interprets "you" as the Jewish nation and "a people" as the Gentile Church. In its context, Jesus speaks this after the parable of the tenants, condemning the religious leaders of Israel for rejecting the prophets and ultimately the Son (Jesus). The "fruit" is obedience, belief, and the righteous actions that fulfill God's covenant purposes.
- Acts 13:46: This verse provides the historical justification for the shift: "Then Paul and Barnabas answered them boldly: 'We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles.'" This event in Pisidian Antioch is seen as the formal turning point in the missionary strategy, illustrating the principle mentioned in Matthew 21:43. The text argues that the Gentiles, by believing, "filled in the deficiency of disobedience" and became the new "chosen nation."

While asserting that the Kingdom was transferred, the passage also acknowledges the question of Israel's ultimate fate, showing that the early apostles still expected a future restoration.

- Acts 1:6-7: The apostles ask Jesus, "Lord, are you at this time going to restore the kingdom to Israel?" Jesus' response—"It is not for you to know the times or dates the Father has set by his authority"—is cited to show that while the timing is unknown, the *possibility of restoration* was a persistent question, suggesting the original plan for Israel was not completely annulled. This balances the claim that the Kingdom was "taken away" permanently.

The Priority of the Jews and the Nature of Salvation

The text correctly notes that salvation was first offered to the Jews, confirming their original status in God's plan.

- Romans 1:16: This verse states the order of salvation: "For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile." This establishes the principle of priority—the

gospel was delivered through the Jews and offered to them first, despite the later shift in missionary focus. Prophecy and the Gentile Nation in the Last Days

The final part of the text makes a dramatic shift, attempting to identify a specific Gentile nation that will be saved in the last days by citing two prophecies that actually relate to the gathering of the Jewish people.

- The Claim: It suggests that a "Gentile nation will fulfill the prophecy as the nation in the east that will be saved."
- Misapplication of Prophecies:
 - Zechariah 8:7-8: "This is what the Lord Almighty says: 'I will save my people from the countries of the east and the west. I will bring them back to live in Jerusalem; they will be my people, and I will be faithful and righteous to them as their God.'" The plain reading of this text refers to God's people, Israel, being gathered from exile ("the east and the west") and restored to Jerusalem, not the salvation of a distinct Gentile nation.
 - Isaiah 24:14-15: "'They raise their voices, they shout for joy; from the west they acclaim the Lord's majesty. Therefore, in the east give glory to the Lord; exalt the name of the Lord, the God of Israel, in the islands of the sea.'" This passage speaks of global praise for God—from the west (acclaiming) and the east (giving glory). While it mentions the east, it is a statement about worldwide worship of the God of Israel, not the salvation of a singular Gentile nation from the east.

Conclusion: The text successfully uses New Testament verses (Matthew 21:43; Acts 13:46; Romans 1:16) to articulate the historical and theological explanation for the early Church's shift in mission from the Jews to the Gentiles. However, its final interpretation regarding a specific Gentile "nation in the east" in the last days misapplies the Old Testament prophecies cited, which actually speak of the global scope of worship and the restoration of Israel.

Circumcision, a mandatory covenant sign for Jewish males under the Law of Moses, does not matter for salvation or inclusion in the Christian community after the coming of Jesus and the establishment of the New Covenant.

The New Testament, particularly the writings of the Apostle Paul, argues that while circumcision was vital under the Old Covenant, it has been superseded by faith in Christ.

1. The Change in the Law and Priesthood

The shift in the necessity of circumcision is linked to a fundamental change in God's covenant structure, specifically the priesthood and the Law itself.

Hebrews 7:12 states the principle: "For when the priesthood is changed, the law must be changed also."

The book of Hebrews argues that the Aaronic Priesthood (which administered the Mosaic Law) was replaced by the eternal priesthood of Jesus Christ (in the order of Melchizedek).

This change in priesthood necessarily brought a change in the Law and the covenant requirements, rendering the ritual components of the Mosaic Law, like circumcision, obsolete. This is the core reason why many Jews were "irked," as it challenged the foundation of their religious life.

2. Jesus Was Under the Law

Jesus' own circumcision did not invalidate the future change in the Law; rather, it demonstrated his faithfulness to the Law under which he was born, fulfilling its requirements.

Luke 2:21 records Jesus' circumcision on the eighth day, adhering to the command given to Abraham.

Galatians 4:4 clarifies the purpose: "But when the set time had fully come, God sent his Son, born of a woman, born under the law."

Jesus had to live under and perfectly fulfill the Law's requirements (including circumcision) so that he could redeem those who were "under the law" (Galatians 4:5). Once the Law was fulfilled in him, its ceremonial and civil aspects were no longer binding for salvation.

3. Circumcision is Replaced by Faith

The crucial point established by the Apostles is that physical circumcision has been replaced by spiritual transformation through faith in Christ.

Titus's Example (Galatians 2:3-5): Paul explicitly resisted pressure to have his Greek companion Titus circumcised. Paul argued that submitting to circumcision would have meant surrendering to the belief that the Law was necessary for salvation, thereby denying "the freedom we have in Christ Jesus" and corrupting "the truth of the gospel."

The Apostolic Agreement (Galatians 2:7-9): The leaders of the early church in Jerusalem (James, Peter, and John) recognized that God had given Paul the mission to preach the Gospel to the uncircumcised (Gentiles), just as Peter was sent to the circumcised (Jews).

This formal agreement affirmed that God was operating with two distinct missionary fields, and that the physical state of circumcision was irrelevant to God's acceptance of a person.

Spiritual Circumcision: The New Testament teaches that believers undergo a spiritual "circumcision of the heart" (Romans 2:29; Colossians 2:11), which is the inward purification and setting apart accomplished by the Holy Spirit, not an outward physical rite.

In Summary: While circumcision was a sacred, God-commanded act for the Old Covenant people of Israel, it holds no salvific significance in the New Covenant. For the Christian, what

matters is faith working through love (Galatians 5:6) and being a "new creation" (Galatians 6:15).

Chapter 10

Liberty of Man

This passage explores the theological question of free will versus divine destiny in a person's life, arguing that man largely makes his own future while acknowledging God's overarching plan and occasional predetermined calls for specific individuals.

Man Makes His Future: The Principle of Choice

The text rejects the idea that a person's entire future is rigidly predetermined at birth, asserting instead that life outcomes depend on human choice and effort.

God's Desire and Man's Choice: God desires a good future for humanity ("plans to prosper you and not to harm you," Jeremiah 29:11), but achieving that future depends on the individual's decision-making.

The Power of Choice: The biblical mandate to choose is central to this argument: "I have set before you life and death, blessings and curses. Now choose life..." (Deuteronomy 30:19). This choice means exerting effort, working, and living righteously, as a person ultimately "reaps the fruit of his actions" and "will eat the fruit of his labor."

Life's Effort and Society: The necessity of individual effort is used to explain the existence of the rich and the poor. Since "The Lord is the Maker of them all" (Proverbs 22:2), the difference in status is seen as essential for the continuation of work, production, and service, benefiting society as a whole. The Exception: The Destiny of Death and God's Prerogative

While most of life is based on choice, the text identifies one certainty and one exceptional circumstance:

Death is Certain, Timing is Not: The only thing certain and "pre-determined on earth is death," though the timing is unknown and variable.

God's Sovereignty Over Death: God retains the authority to intervene and change even this certainty. The story of King Hezekiah (Isaiah 38:1-7) is cited as proof: God had determined Hezekiah would die but added fifteen years to his life in response to his earnest prayer, demonstrating God's sole authority to change destined outcomes. A life of fearing God is presented as a way to lengthen life (Proverbs 10:27). The Exception: Pre-Destined Messengers

The final point carves out an exception for specific individuals whom God chooses for a divine mission, whose lives are, therefore, pre-determined for a specific purpose:

- Prophets and Apostles: Messengers of God, such as Jeremiah ("Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee and I ordained thee a prophet unto the nations," Jeremiah 1:5), and the Apostle

Paul (Galatians 1:13-15) are presented as examples of those whose future roles were pre-selected by God even before their birth.

- **The Role of Ordinary People:** In contrast, ordinary people are given free will to choose their own path, acknowledging that their fortunes (rich/poor, strong/weak) are fleeting and uncertain.

Conclusion: The text advocates for the doctrine of free will for the vast majority of people, emphasizing that a life's outcome is molded by personal effort and moral choice, while reserving the concept of pre-determination for the certainty of death (which God can override) and the unique, mission-based calling of prophets and apostles.

he Immutable Truth: It is Impossible for God to Lie

The text correctly establishes the foundation of God's unchangeable nature:

Hebrews 6:18 states that there are "two unchangeable things in which **God can't lie**." This establishes that God is **infallible** and **righteous**. He does not err, and His promises are certain. Lying would contradict His perfect nature. **Understanding God's "Repentance"**

The key to reconciling this is recognizing that the term "repent" (or "relent") when applied to God is a translation of the Hebrew word *niham* (or *nacham*), which does not carry the same connotation of moral failure or regret as the human word.

1. Compassionate Change in Action

The text argues that God's "repentance" is a display of **compassion, sympathy, or pity** in response to human actions. It signifies a **change in the announced punishment or course of action**, not a change in God's eternal character or plan.

- **The Nineveh Example (Jonah 3:10):** God announced coming destruction, but when the people "turned from their evil ways," God "repented of the evil, that he had said that he would do unto them, and he did it not."

This is presented as **conditional compassion**. God's announced judgment was conditional on their continued wickedness. When they changed, God's dealing with them also changed, confirming His nature as "gracious and merciful, slow to anger, and of great kindness" (**Joel 2:13**).

This shows that the divine *niham* is an act of **mercy** that preserves humanity from deserved suffering.

2. Divine Grief Over Wickedness

In some cases, *niham* describes God's profound emotional state:

The Flood Example (Genesis 6:5-6): "And it **repented the Lord that he had made man** on the earth, and it grieved him at his heart."

The text interprets this as God's **grief** and regret over the *result* of His creation—the great wickedness of humanity—not a regret over the act of creation itself. It was the necessary precursor to the cleansing of the earth by the deluge, which was an act of both judgment and renewal.

3. God Knows the Heart, Not the Final Choice

The text explores the concept of **free will** as the element that necessitates God's responsive change in action:

God Searches the Heart (1 Chronicles 28:9): God knows the thoughts and emotions of all people.

Man's Unpredictable Choice: However, God has granted man the **free will (liberty)** to choose between right and wrong, life and death (**Deuteronomy 30:19**).

Conclusion on "Repentance": Because man's ultimate **decision and choice** is a genuine act of free will (whether to repent like Nineveh or continue in wickedness like the pre-flood world), God must respond accordingly. God's "repentance" is His **perfect, righteous, and compassionate response** to the freely chosen conduct of humanity.

This lengthy analysis addresses the concept of **spiritual deficiency (lack of knowledge) as the cause of spiritual death** and critiques various forms of misdirection, including false teachers, reliance on questionable miracles, and misinterpretation of scripture regarding suffering and death

1. The Deficiency: Lack of Knowledge

The text asserts that the primary deficiency leading to spiritual destruction is a **lack of knowledge** and the failure to discern correct doctrine.

Hosea 4:6: "My people are destroyed from lack of knowledge."

Matthew 15:14: The warning about "blind guides" emphasizes that both the ignorant leader and the ignorant follower will fail.

The Remedy: Spiritual strength and maturity come from correctly knowing and applying the **Word of God**, which enables a person to "put on the full armor of God" (**Ephesians 6:10-11**).

2. Critique of False Miracles and Teachers

The passage strongly warns against Christian teachers who rely on "amazing spectacles and phenomena" to prove their authenticity.

Deception by Wonders: The text cites **Matthew 24:24** ("false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect") to argue that visible miracles are **not credible proofs** of genuine teaching; rather, they are often instruments of deception.

Critique of Healing Practices: The text questions religious leaders who discourage consulting physicians or taking modern medicine.

The True Miracles: True miracles are subtle, everyday occurrences: **daily survival, peaceful living, and safe return** from travel.

The Role of Science: Modern science, technology, and medicine are viewed as part of God's provision for men to "study and explore for survival," permitted and willed by God (**Ecclesiastes 3:10-11**).**3. Misinterpretations and the Source of Suffering**

The text challenges common religious misinterpretations regarding the source of evil, death, and suffering.

The "Thief" in John 10:10: While many believe the "thief" who comes to "steal and kill and destroy" refers to Satan, the text argues that by examining **John 10:1**, the thief is **an ordinary man (a robber)** who bypasses the proper gate to cause harm.

God as the Ultimate Source of All Events: The most provocative claim is the assertion that **God, not Satan, is the ultimate cause or permitter** of sickness and death.

Deuteronomy 32:39: "See now that I, even I, am he, and there is no god with me; **I kill, and I make alive; I wound, and I heal...**"

The Book of Job: God's permission and limits placed on Satan over Job demonstrate that God retains "the sole power to cause all things to happen and not to happen." God is sovereign over all affliction and preservation.

This document covers two distinct theological topics: the rebellion of **Satan and his angels** and the nature of **human composition (spirit, soul, and body)**.

Part 1: Satan's Angels and the Evil Men

This section addresses the origin of evil, Satan's rebellion, and the role of free will in resisting temptation.

Satan's Fall: Lucifer, the Morning Star (angel), rebelled against God due to ambition, saying, "I will be like the Most High" (**Isaiah 14:12-14**). He and his cohorts were cast down to earth, where they sow wickedness and tempt men.

The Nature of Satan: Satan is a spirit being who possesses the power to deceive, even transforming into an "angel of light" (**2 Corinthians 11:14**). He and his legions can influence the "evil minds" of people, driving them to heinous crimes.

Man's Responsibility: Despite Satan's temptation (as the "pusher"), **man is the actor and performer** of sinful deeds. Because God gave man **free will**, man has the power to resist the devil.

The Command to Resist: Christians are instructed to "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (**James 4:7**). Man is liable for the consequences of choosing sin.

Vigilance: Believers must be vigilant, as the devil, like a "roaring lion," seeks whom he may devour (**1 Peter 5:8**).

Part 2: Composition of a Human Being

This section explores the nature of the "soul" and the composition of man, arguing for a tripartite (three-part) but conditional nature.

The Soul as the Whole Person: The "soul" is initially defined as the **total, living person**. When God formed man from dust and blew the "breath of life" (spirit) into him, man "came to be a **living soul**" (**Genesis 2:7**). The term "soul" often simply means "person" or "life" (e.g., eight souls on the ark, seeking his soul/life in Exodus 4:19).

Tripartite View (Spirit, Soul, Body): Man is ultimately viewed as composed of three elements: **spirit, soul, and body** (**1 Thessalonians 5:23**).

The Condition of the Spirit:

The spirit is the **breath of life** that returns to God at death.

A person living in sin is "**dead in faith**" and is "**spiritless**" (possessing only the basic breath of life, not the sanctifying Spirit of God).

A man becomes a "living soul" with a **new spirit** only when he is renewed in Christ (baptized and living righteously). This renewed spirit helps man overcome weaknesses (**Romans 8:26**), requiring a "clean heart" and a "right spirit" (**Psalms 51:10**).

Faith without works is dead (**James 2:17**), indicating that a lack of action (works) suggests a lack of the living Spirit from God.

The central claim is that **men can be called "gods"** in a non-supernatural sense, specifically when they are God's chosen representatives or are spiritually reborn as God's children. The text also acknowledges the biblical reference to various **false "gods"** and emphasizes the danger of false teachers.

The Concept of Human "Gods"

The Bible applies the term "gods" (lower-case 'g') to certain human figures or judges, a usage that Jesus Himself confirmed.

Psalms 82:6 Cited by Jesus: Jesus directly affirmed this concept when challenged by Jewish leaders, quoting **Psalms 82:6**: "**I have said, Ye are gods and all of you are children of the Most High**" (**John 10:34-35**).

Jesus's use of this quote suggests that those to whom "the word of God came" (the judges or those who receive revelation) are conferred a certain status, often interpreted as representatives or agents of God's authority on earth.

Moses as "God": God explicitly referred to Moses as "a god to Pharaoh," with Aaron acting as his prophet (Exodus 7:1). This again signifies a delegated authority to act as God's representative before a foreign power.

Children of God: The passage interprets the "gods" in Psalm 82:6 as men of God who are "born of the Spirit of God," making them children of the Most High. This spiritual rebirth is seen as the modern fulfillment of the title for faithful believers.

The Existence of Other "Gods" (False Authorities)

The Bible uses the term "god" metaphorically or pejoratively to denote objects or entities that command a person's ultimate loyalty, standing in opposition to the one true God.

Idolatrous "Gods": False "gods" include:

The Belly/Personal Gain: Referring to false religious leaders whose true object of devotion is their own material gain and gluttony (Philippians 3:19; Romans 16:18). They are described as "greedy dogs" who only seek personal gain (Isaiah 56:11).

satan: The devil is called the "god of this world" (2 Corinthians 4:4), indicating his powerful, blinding influence over the minds of those who do not believe the Gospel.

The Supreme God: All other "gods"—whether human representatives, idols, or Satan—are subject to the one true and supreme God. Psalm 82:1 states: "God standeth in the congregation of the mighty; he judgeth among the gods," affirming the ultimate sovereignty of the Most High.

The Warning: The text emphasizes the need for believers to be wise and to test any preacher's claims by asking about the "**teachings of Christ**" (**Haggai 2:11**) and observing their lifestyle.

. Spirits Dwelling in Humans: Flesh vs. Spirit

This section discusses the contrast between life led by the Holy Spirit and life led by the "flesh," and the resultant conduct.

The Indwelling Spirit

The Christian's Body as Temple: The text asserts that spiritually clean Christians are inhabited by the Holy Spirit, making their bodies the "temple of God" (1 Corinthians 3:16).

The Fruit of the Spirit: The presence of God's Spirit produces a distinct character, known as the "fruit of the Spirit": "love, joy, peace, long-suffering, gentleness, goodness, faith" (Galatians 5:22).

The Works of the Flesh

Life without the Spirit: Those who do not have the Spirit of God are said to "walk in the flesh," leading to sinful behavior.

The Works of the Flesh: This conduct includes "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, murders, drunkenness, revelings, and such like" (Galatians 5:19-21). Those who engage in such behavior "shall not inherit the kingdom of God."

The Call to Resistance: For those struggling with the flesh, the solution is active resistance and submission to God: "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you" (James 4:7-8).

2. The Perfect Man

This section examines the biblical definition of "perfect" and the imperative to adhere to the true Gospel.

Definition of "Perfect"

Old Testament Context: In the Old Testament, "perfect" generally means "blameless" or "upright," referring to a profound faithfulness to God's covenant.

Job and Noah are cited as examples of "perfect" men (Genesis 6:9).

New Testament Context: The New Testament defines perfection practically, often focusing on controlled speech.

James 3:2 states: "We all stumble in many ways. If anyone is never at fault in what he says, he is a perfect man, able to keep his whole body in check." This sets a high, challenging standard for measuring spiritual maturity.

The Warning Against False Teaching

The pursuit of spiritual perfection necessitates adhering to the true teaching of Christ, as there are many false teachers (modern-day Pharisees and Scribes).

The Condemnation of False Gospel: The Apostle Paul issued a severe warning: "But even if we, or an angel from heaven, should preach a gospel other than the one we preached to you, let him be eternally condemned" (Galatians 1:8).

The Command to Test Spirits: To avoid being misled, Christians must rigorously test the doctrines they hear: "Beloved, believe not every spirit, but try the spirits whether they are of

God, because many false prophets are gone out into the world" (1 John 4:1). The "spirit" here refers to the teachings preached by religious figures.

Surpassing the Scribes: True righteousness must surpass the superficial piety of the original Pharisees and teachers of the law ("Scribes") to enter the Kingdom of Heaven (Matthew 5:20).

Chapter 11

Emergence of Anti-Christ and the Mysterious Harlot

This detailed text outlines a specific interpretation of the Beast figure from the Book of Revelation, focusing on its identity, actions, and the associated "Mark."

The Beast: Identity and Origin

The text identifies the Beast as an apocalyptic figure of great power, with a specific identifying number.

Origin (Coming out of the Sea): The Beast "coming out of the sea" (Revelation 13:1) is interpreted as emerging from the "multitude of people or nations." This suggests the Beast is a political power or figure that arises from global turmoil.

Symbolic Description: The Beast is described with "ten horns and seven heads, with ten crowns on its horns, and on each head a blasphemous name" (Revelation 13:1). This imagery is typically understood to symbolize a series of powerful, blasphemous world empires or kingdoms.

Identity (The Number of a Man): The text concludes the Beast is a man identified by the number 666 (Revelation 13:18). The passage stresses that this calculation "calls for wisdom" and "insight."

The Beast's Actions and Reign

The Beast is prophesied to wield unprecedented power and authority over the earth for a limited time.

Duration and Blasphemy: The Beast is given authority for forty-two months (3.5 years). During this time, it will "utter proud words and blasphemies" against God, His name, and those who live in heaven (Revelation 13:5-6).

Global Authority: The Beast is given power "over every tribe, people, language, and nation" (Revelation 13:7).

Persecution and Worship: The Beast will "wage war against God's holy people and to conquer them." Critically, it will demand and receive worship from "All inhabitants of the earth" whose names are not written in the Lamb's book of life (Revelation 13:7-8).

The Mark of the Beast

The most disruptive action of the Beast involves an economic control system tied to a physical mark.

The Mark's Purpose: The Beast will force all people (rich, poor, free, and slave) to receive a mark on their right hands or their foreheads (Revelation 13:16).

Economic Control: The primary effect of the Mark is that people "could not buy or sell unless they had the mark, which is the name of the beast or the number of its name" (Revelation 13:17). This creates an extreme system of global economic coercion.

The Second Beast and the Image

The text introduces a "second beast" (often identified as the False Prophet in other parts of Revelation) who enforces the worship of the first Beast.

Enforcement: The second beast is given power to animate an "image of the first beast," causing the image to speak.

Execution: Anyone who refuses to worship the image will be killed (Revelation 13:15).

Salvation in Persecution: The passage ends with an assurance that those who are killed for refusing to worship the image or take the mark will have their souls saved by the Lord.

Part 1: The Antichrist

The text distinguishes between the *spirit* of Antichrist currently active in the world and the *figure* of the Antichrist who is yet to come.

Current "Antichrists" (The Spirit): The Bible identifies anyone who "denies that Jesus is the Christ" as an antichrist (1 John 2:22). This includes zealots and religious groups that deny the dual nature of Jesus (fully God and fully human) and the doctrine of the Father and the Son. This is proof that the world is already in the "last hour" (1 John 2:18).

The Future "Antichrist" (The Leader): The Christian community is still awaiting the arrival of the ultimate, singular figure, the leader of the Antichrist movement (1 John 2:18). His imminent coming will precipitate the intense events of the end times.

Part 2: The Four Horsemen of the Apocalypse

The text outlines the appearance and function of the Horsemen as harbingers of global judgment, based on the opening of the first four seals in Revelation 6.

Seal	Horse Color	Rider/Symbol	Effect on Earth	Interpretation in Text
First	White Horse	A Conquering Figure (with a bow and crown)	Went forth conquering, and to conquer (Revelation 6:2).	The White Horse rider in Rev. 6 is a Destroyer, distinct from Christ.
Second	Red Horse	Took peace from the earth (with a great	Caused people to kill one another (Revelation 6:4).	War and Mass Killing.

Seal	Horse Color	Rider/Symbol	Effect on Earth	Interpretation in Text
		sword)		
Third	Black Horse	Figure with a pair of balances	Extreme scarcity and inflation (a day's wages for a small amount of food) (Revelation 6:5-6).	Famine and Economic Hardship.
Fourth	Pale Horse	Rider named Death, followed by Hades (Hell)	Given authority to kill over a fourth of the earth by sword, famine, pestilence, and wild beasts (Revelation 6:7-8).	Widespread Death and Pestilence.

The Distinction of the White Horse

The text emphasizes a crucial distinction often made in eschatology:

- Revelation 6:2 (White Horse): This rider is identified by the text as a "destroyer" or a deceptive conqueror, likely symbolizing a conquering political force or the rise of the Antichrist himself.
- Revelation 19:11-14 (White Horse): This rider is definitively identified as Jesus Christ, the "Faithful and True" whose name is the "Word of God," returning with the armies of heaven to judge and wage righteous war.

The passage concludes that the effects of the first three Horsemen (Red, Black, and Pale—War, Famine, and Death) are already being seen, but the White Horse (interpreted here as the Antichrist's conquering power or the final judgment) is the last one awaiting a full and climactic arrival.

The Horsemen as Sequential Judgments

The text views the Horsemen as symbolic forces of God's judgment that are largely active now (Red, Black, Pale), with the last one (White) being the imminent and final herald of the end times.

Horse Color (Revelation 6)	Rider's Symbolism	Manifestation in the World (Current/Future)
Red Horse (War)	Takes peace from the earth and causes men to kill one another (Rev. 6:4).	Ongoing: Symbolizes the continuous presence and escalation of War and Bloodshed in various parts of the world.
Black Horse (Famine)	Rider holds a pair of balances, signifying the	Ubiquitous: Represents widespread Famine and Economic Hardship where basic necessities are

Horse (Revelation 6)	Color	Rider's Symbolism	Manifestation in the World (Current/Future)
		severe inflation of basic food commodities (Rev. 6:5-6).	scarce and costly.
Pale Horse (Death)		Rider is named Death, followed by Hades, with power to kill a fourth of the earth (Rev. 6:7-8).	Active: Represents Widespread Death resulting from war, crime, mass murders, and the effects of calamity (plague/pestilence).
White Horse (Conquest/Antichrist)		Rider has a bow and a crown, going forth conquering, and to conquer (Rev. 6:2).	Imminent: This rider is viewed as a destroyer (distinguished from Christ in Rev. 19). He is the final, central figure —the one whose imminent emergence (often interpreted as the Antichrist or a deceptive conquering force) is expected in the last days.

The Critical Distinction

The text reiterates the important difference between the two white-horse riders in Revelation:

Revelation 6:2 (White Horse): Is a destroyer/conqueror, marking the beginning of the intense judgments.¹

Revelation 19:11-14 (White Horse): Is Jesus Christ, the "Faithful and True," who returns at the end to judge and establish His reign.

The provided text interprets "**Babylon the Great Harlot**" as a powerful **city and religious entity** that reigns over the kings of the earth and is responsible for the persecution of God's people.

Identity and Symbolism of Babylon

The text derives the identity of the Great Harlot directly from **Revelation 17 and 18**.

The Harlot's Description: She is described as a woman "**dressed in purple and scarlet**," glittering with "**gold, precious stones and pearls**," holding a "**golden cup... filled with abominable things**" (**Revelation 17:4-5**). The name written on her forehead is "**BABYLON THE GREAT, THE MOTHER OF PROSTITUTES AND THE ABOMINATIONS OF THE EARTH**."

The Harlot is a City: The text explicitly identifies the woman as "**that great city, which reigneth over the kings of the earth**" (**Revelation 17:18**).

The Harlot as Religion: The text interprets this entity as a powerful **Religion** that exists within a great city, and to whom world dignitaries pay homage. It is also identified as a "mother" that **"breeds to multiply more women who are false churches and religions."**

The "Many Waters": The waters upon which the harlot sits are symbolically identified as **"peoples, multitudes, nations and languages"** (**Revelation 17:15**), indicating her global reach and influence.

Persecution: She is accused of being the source of great spiritual destruction, where **"was found the blood of prophets, and of saints, and of all that were slain upon the earth"** (**Revelation 18:24**).

Punishment and Destruction of the Harlot

The text notes that the Great Harlot will ultimately face divine judgment and destruction.

Source of Punishment: The punishment will be shown by one of the seven angels with the seven bowls (**Revelation 17:1**).

Means of Destruction: The text reveals that the **Beast and the ten horns** (symbolizing the kings/nations under the Beast's authority) will ultimately turn on the Harlot: **"They will bring her to ruin and leave her naked; they will eat her flesh and burn her with fire"** (**Revelation 17:16**). This destruction is willed by God to fulfill His purpose.

The Saved: The First fruits and Great Multitude

The text moves from discussing the Harlot's corruption to identifying those who remain faithful.

The Unstained: Those who **"did not defile themselves with women"** (false religions/churches) are those who **"remained virgins"** and **"follow the Lamb wherever he goes"** (**Revelation 14:4**).

The 144,000 First fruits: These are identified as the **first fruits** who have the Lamb's and the Father's name written on their foreheads (**Revelation 14:1, 4-5**). They are understood to be Jews from the tribes of Israel who were marked by God's Spirit as a **"deposit, guaranteeing what is to come"** (**2 Corinthians 1:21-22**).

The Great Multitude: Salvation is **not limited** to the 144,000. The text includes the vision of a **"great multitude that no one could count, from every nation, tribe, people and language,"** standing before the throne and the Lamb in white robes (**Revelation 7:9**), confirming that salvation extends to all people who follow Christ.

The prophecy in **Jeremiah** and the vision in **Revelation** use the term "wind" as a symbol for a devastating force of God's judgment, often manifesting as war or destruction.

1. The Wind in Jeremiah's Prophecy

In the book of Jeremiah, the "wind" symbolizes a swift, overpowering military invasion and judgment from God against Jerusalem.

- **Scorching Wind of Judgment:** The prophet speaks of a "**scorching wind from the barren heights in the desert**" blowing toward God's people, but its purpose is **not to winnow or cleanse** (purify) (**Jeremiah 4:11-12**). Instead, it's a **wind too strong for that**, signifying a devastating and destructive judgment.
- **Symbol of Invasion:** This destructive force is immediately compared to a military advance: "He advances like the clouds, his **chariots come like a whirlwind**, his horses are swifter than eagles" (**Jeremiah 4:13**).
- **Historical Fulfillment:** The text points to the **invasion and destruction of Jerusalem by the Roman Empire** under General Titus as the historical fulfillment of this prophecy.

2. The Four Winds in Revelation

In **Revelation 7:1-3**, the "four winds" represent destructive powers that are being temporarily held back by four angels.

- **Symbol of Harm:** The four winds are sources of **harm** that have the power to blow upon the **land, the sea, and the trees**. Following the symbolic interpretation found in Jeremiah, these winds generally represent the **destructive forces of war, calamity, and divine judgment** that come from the "four corners" (all directions) of the earth.
- **Divine Restraint:** The angels hold back these destructive forces to allow a crucial action to take place: **sealing the servants of God** on their foreheads. The judgment of the four winds is held back "**until we put a seal on the foreheads of the servants of our God**" (**Revelation 7:3**). This temporary restraint allows God to protect His faithful before the final surge of global devastation is unleashed.

This text focuses on the concept of "**The Mystery of the Word**"—the hidden truths of the Bible—asserting that this mystery is revealed only to **God's servants/slaves** in the last days, and suggesting that these servants originate from a specific geographical location in the East.

1. The Mystery of the Word

The text establishes that the truths of the Bible were once hidden but are now revealed to the faithful.

Formerly Sealed: The prophetic truths were **sealed** by the prophet Daniel until "**the time of the end**" (**Daniel 12:4**).

Now Disclosed: This "**mystery that has been kept hidden for ages and generations**" is now "**disclosed to the Lord's people**" (**Colossians 1:26**).

The Content of the Mystery: The essence of the mystery is "**Christ in you, the hope of glory**" (Colossians 1:27).

Recipients of Revelation: The final revelation (the Book of Revelation) was given by Jesus Christ to "**show his servants what must soon take place**" (Revelation 1:1).

2. The Identity of God's Servants

The text claims that only God's "**servants or slaves in the last days**" can read and understand the unsealed mystery.

Believers as Slaves: Those who are "**set free from sin**" have "**become slaves of God,**" with the result being holiness and **eternal life** (Romans 6:22).

Uneducated but Understanding: Like the early apostles Peter and John, who were "**unschooled, ordinary men**" yet spoke with great knowledge, God's modern servants can understand the Word with "**veracity and validity**" (Acts 4:13).

3. The Prophesied Location

The text suggests that the unsealing and preaching of the Word are associated with servants arising from a specific Eastern location.

East and West: The prophecy states that the Lord will save His people from "**the countries of the east and the west**" (Zechariah 8:7).

The East, Islands of the Sea: The location of the initial servants who "**exalt the name of the LORD**" is identified as being "**in the east... in the islands of the sea**" (Isaiah 24:14-15).

Global Preaching: These Eastern people will preach the gospel throughout the world, eventually going to the West, where many will also exalt and praise the Lord's Name.

Chapter 12

Understanding the Signs of the End

This analysis compiles several biblical prophecies to identify "Many Signs to Know" that humanity is living in the "last days," focusing on advancements in knowledge, the rise of deception, and global calamities.

1. The Sign of Increased Knowledge (Daniel 12:4)

A primary sign of the time of the end is an unprecedented increase in human knowledge and global movement.

The Unsealed Word: The command to Daniel to "roll up and seal the words of the scroll until the time of the end" implies that biblical understanding would be revealed in the last days. The text asserts this exposition began in the 20th century.

Technological Advancement: The phrase "Many will go here and there to increase knowledge" is interpreted as the fulfillment of modern technological breakthroughs, specifically:

Rapid global travel (airplanes, bullet trains, fast sea vehicles).

Exploration of space (landing on the moon).

Stunning advancements in science and medicine, enabling people to live longer.

The creation of more destructive war machines.

2. The Signs of Deception and Falsehood

Jesus warned that the rise of false religious figures is a major sign of the end.

False Messiahs and Prophets: "False messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect" (Matthew 24:24).

The Devil's Assistance: These false prophets, assisted by the devil, demonstrate that they can perform "great signs" like "causing fire to come down from heaven to the earth" (Revelation 13:13). Their goal is to deceive the inhabitants of the earth and compel them to worship the image of the first Beast (Revelation 13:14-15).

3. The Signs of Global Calamity (The Beginning of Sorrows)

The third set of signs involves persistent global crises that are to be expected before the very end.

Wars and Rumors of Wars: Disciples were told they would "hear of wars and rumors of wars," but these events, while alarming, are a sign that the end is *not yet* (Matthew 24:6).

Nation vs. Nation: Jesus warned of escalating conflict, with "nation will rise against nation, and kingdom against kingdom" (Matthew 24:7).

Calamities: This period will also be marked by "famines, pestilences, and earthquakes in various places" (Matthew 24:7).

The Beginning: These global calamities are collectively called "the beginning of sorrows" (Matthew 24:8), not the final culmination of the end.

4. The Unknown Hour

Despite all these clear signs, the exact time of Christ's return remains a secret held only by God the Father.

No One Knows: "But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father" (Matthew 24:36).

Many Will Be Cleansed and Purified

1. The Prophecy of Daniel (Daniel 12:10)

This prophecy describes a spiritual separation and cleansing that will occur in the end times.

- Purification and Separation: The time of the end will see a divide in humanity: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly."
- Spiritual Understanding: The ability to understand the truth is restricted: "none of the wicked shall understand; but the wise shall understand." This refers to those who accept the *correct* doctrine of the gospel of salvation.
- The Fulfillment in Wickedness: The text asserts that the prophecy is fulfilled by the intensified wickedness seen today, including savage acts of murder and religious faiths that motivate their members to slay enemies. This global lawlessness creates a dangerous world where "there is no safer place to live."
- Warning Against False Teachers: Believers are warned to be "wise" and avoid the "false teachings" of false prophets, lest both the teacher and follower "fall into the pit of death."

2. The Temple of God (1 Corinthians 3:16)

This section stresses that God's dwelling place is not a physical structure but the body of the believer.

God Dwells in Humans: The text refutes the belief that God dwells in structures made by human hands, asserting that "God... dwelleth not in the temples made with hands" (Acts 17:24). Instead, the body of the spiritually clean Christian is the "temple of God, and... the Spirit of God dwelleth in you" (1 Corinthians 3:16).

The Works of the Spirit vs. The Works of the Flesh: The spirit dwelling within a person determines their character and works:

Spirit-Filled (Quality Christians): Produce the "fruit of the Spirit": "love, joy, peace, long-suffering, gentleness, goodness, faith" (Galatians 5:22).

Flesh-Ruled (Without God's Spirit): Manifest the "works of the flesh": "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, murders, drunkenness, revelings, and such like" (Galatians 5:19-21). Those who do these things "shall not inherit the kingdom of God."

The Call to Resistance: Christians struggling with the works of the flesh must "Submit yourselves therefore to God, Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you" (James 4:7-8) Key Biblical Testimonies Summarized:

- God's Temple: 1 Corinthians 3:16 – *The body of the believer is the temple of the Spirit of God.*
- The Nature of God: Acts 17:24-26 – *God does not dwell in temples made with hands, being Lord of heaven and earth.*
- The End-Time Prophecy: Daniel 12:4 – *The prophetic book was sealed until the time of the end when knowledge would increase and many would run to and fro.*
- Purification and Understanding: Daniel 12:10 – *In the end, the wise will understand and be purified, but the wicked will not understand and will continue to do wickedly.*

The provided text argues that we are currently living in the "perilous times" of the end days, characterized by a pervasive increase in wickedness, lovelessness, and danger, as foretold in the Bible. This period is marked by the devil's heightened activity and the fulfillment of specific prophecies concerning human behavior and global security.

Signs of Perilous Times

The text identifies several indicators that the world is in the "last days" or "end time":

- Lovelessness and Cold Affection: The core sign is the breakdown of human connection, as prophesied by Jesus: "because iniquity shall abound, the love of many shall wax cold" (Matthew 24:12). This manifests as hatred, animosity, violence, and a loss of "sanity" among people.
- Widespread Danger and Crime: The world is experiencing rampant and unstoppable criminality, including senseless killings, murders, accidents, and suicide. The threat of danger is "always everywhere," forcing people to be extra cautious.
- The Devil's Activity: The rising evil is attributed to the persistent work of Satan and his angels. The Bible warns believers to "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour" (1 Peter 5:8).

- **Corrupt Character:** 2 Timothy 3:1-5 describes the specific moral decay of people in the last days, including those who appear religious: they are "lovers of their selves, covetous, boasters, proud, blasphemers," "without natural affection," and "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." *The Christian Law and Commandment*

The text emphasizes that the Christian Law of Christ replaces the perceived limitations of the Ten Commandments, setting a much higher standard for behavior:

- **Higher Standard:** The commandments of Christ are presented as more than ten and impose a stricter moral obligation.
- **Hatred is Murder:** The command against hatred is crucial, as hating others is considered "tantamount that you have killed them" in the Christian dispensation.
- **Lust is Adultery:** Looking lustfully at a woman is stated to be committing adultery in one's heart, demonstrating the inward focus of Christ's law.

The overall message is that the increasing wickedness is a sure sign that "harvest time is nearing," but that those who follow Christ's law will be spared from the final judgment.

Christian Persecution and Hatred

The tension and trouble experienced by believers—even within their own families—is attributed to the arrival of the true teachings of Jesus, which causes a division between those who accept it and those who reject it.

1. The Source of Hatred

- **Identification with Christ:** The world's hatred toward believers is a direct consequence of their association with Jesus, as the world "hated me first" (John 15:18).
- **Separation from the World:** Believers "do not belong to the world, but I have chosen you out of the world. That is why the world hates you" (John 15:19).
- **Expected Treatment:** Persecution is expected because "A servant is not greater than his master. If they persecuted me, they will persecute you also" (John 15:20).

2. Division in the Home

Accepting the true faith can lead to division and separation within the closest familial bonds:

- **Familial Conflict:** The Gospel's arrival causes conflict where "father against son and son against father, mother against daughter and daughter against mother" and similar divisions occur (Luke 12:53).
- **Avoiding False Unity:** This tension is contrasted with the "false camaraderie" of those who share false beliefs, who are likened to the blind leading the blind, leading both to "fall into the pit" (Matthew 15:14).

- The Promise: Though believers face trouble in the world, they are encouraged to "take heart! I have overcome the world" and to "stand firm to the end" to be saved (John 16:33; Matthew 10:22). The Scourge in the Last Days

The future punishment of mankind will not be by a great flood again, but by fire, following a sequence of resurrections and Christ's reign.

1. The Surprise of Judgment

The end will come suddenly, similar to the days of Noah, when people were living normal lives (marrying, drinking, eating, and building houses) just before the great flood came and trapped them (Matthew 24:38–39 is implied). The final "scourge of heaven" will arrive with the same element of surprise.

2. The Sequence of the Lord's Coming (The Catching Up)

The return of Christ to gather His people will be a two-part event:

1. Resurrection of the Dead in Christ: The dead in Christ will rise first.
2. Transformation and Meeting in the Air: The living faithful will have their bodies transformed into heavenly bodies ("incorruptible" and "immortality") and will be "caught up together with them in the clouds, to meet the Lord in the air" (1 Corinthians 15:52; 1 Thessalonians 4:16–17). This event will be accompanied by "a shout, with the voice of the archangel, and with the trump of God."

3. The Final Judgment and Destruction

The ultimate destruction will occur after Christ's thousand-year reign:

- Second Resurrection: After Christ reigns for one thousand years, the dead without Christ will be raised for the judgment seat of God.
- Destruction by Fire: The earth and all the works of man will be destroyed by fire. The heavens shall pass away with a great noise, and the very elements shall melt with fervent heat. Even hard objects like metal or steel will melt due to the extreme heat (2 Peter 3:10–12).
- Finality: The entire earth and the heavens as we know them will "pass away."

This passage discusses the concept of "The Wrath of God," asserting that natural calamities are expressions of God's anger toward human wickedness, while also offering guidance on how believers should respond to sin and find righteousness.

1. The Expression of God's Anger

The text directly connects God's daily judgment and anger with the occurrence of natural disasters.

- Daily Anger: God is "angry with the wicked every day" because man unceasingly performs evil things (Psalm 7:11).
- Shaking the Earth (Earthquakes): Natural calamities like earthquakes and the movement of the earth's crust are presented not merely as geological phenomena, but as a way God expresses His anger. The text cites Job 9:5-6 which states that God is the one who "removeth the mountains... which overturneth them in his anger; which shaketh the earth out of her place, and the pillars thereof tremble."
- The Waters (Tsunamis/Floods): God also brings tsunamis and floods, calling for "the waters of the sea, and poureth them out upon the face of the earth" to cause destruction and death (Amos 9:6).
- The Cause: These calamities occur because "man keeps doing evil works and wickedness that provoke God."

2. God's Other Actions and Man's Response

The text balances the message of God's wrath with a call for righteous action and notes that God also rejoices.

- God's Joy: Despite His anger over wickedness, the text notes that God also "is rejoicing in the habitable part of his earth" (Proverbs 8:31), which is interpreted as a separate dwelling place where God lives.
- Call to Righteous Labor: Sinners are instructed to abandon wicked practices like stealing and robbing. Instead, they should "labor, working with his hands that thing which is good, that he may have to give to him that needeth" (Ephesians 4:28).

3. The Spiritual Interpretation of Sin

The text clarifies that certain intense commands of Jesus should be understood spiritually, not literally, as a guide for overcoming sin.

- Do Not Interpret Literally: Commands like plucking out an eye or cutting off a hand if they cause sin (Matthew 5:29-30) should not be interpreted literally, as doing so would prevent repentance and living for God.
- Interpret Spiritually: The spiritual interpretation means to "try not to make your eyes see lewd and sinful scenes" and to "change for the better and avoid stealing" rather than mutilating the body.
- The Core Command (Against Sinful Nature): Believers must not allow sin to "reign" in their mortal bodies, nor should they "yield your members as instruments of unrighteousness unto sin." Instead, they must "yield yourselves unto God... and your members as instruments of righteousness" (Romans 6:12-13).

False Prophets Predict the Future

The prophecy of Isaiah, alongside other biblical warnings, focuses on the emergence of false prophets in the last days, the danger of predicting future events, and the need for believers to test all teachings.

The Warning Against False Prophets

The text identifies false prophets as deceitful religious leaders who are primarily motivated by personal gain.

- "Greedy Dogs" and Deceptive Shepherds: The prophecy in Isaiah 56:10-11 is interpreted as describing these false shepherds (church leaders) as "greedy dogs which can never have enough" and who "look to their way, every one for his gain." They are accused of abusing, corrupting, and misleading people, acting as "wolves among the sheep."
 - Motives and Deeds: Their true motives are "financial gain, influence, and power," and while they may "confess that Jesus is the Christ" and use "sweet and convincing words," their actions and works will ultimately deny their proclaimed godliness.
 - The Ultimate End: These "dogs" or condemned shepherds, along with the fearful, unbelieving, and wicked, are prophesied to be thrown into the "lake which burneth with fire and brimstone"—the second death (Revelation 21:8).
- ### The Danger of Prophesying Future Events

The text argues that no modern religious leader should attempt to predict future events because all necessary prophecies have already been recorded in the Bible.

- Test of a Prophet: Deuteronomy 18:21-22 provides the test for a true prophet: "if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken." A false prophet speaks presumptuously and is a liar.
 - History of Failed Predictions: The text provides historical examples of failed predictions regarding the return of Christ by various Western church leaders (e.g., William Miller in 1844, and other dates like 1873, 1891, 1975, and 2011), proving they were not of God.
 - The Unknown Hour: All such predictions fail because the Bible explicitly states that "nobody knows the hour or time of His return but only the Father in heaven" (Matthew 24:36 is implied).
- ### The Call to Discernment

Believers are strongly warned to actively test and evaluate all spiritual teachings.

- Test the Spirits: 1 John 4:1 commands: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."

- **Evaluation Focus:** The core evaluation must focus on the preacher's "teachings and works"—seeing if they genuinely follow what the Bible teaches. **Historical Context of Persecution**

The text briefly references historical persecution to highlight the contrast with modern self-proclaimed Christs:

- The denial of Christ by Peter and the flight of the disciples during the Roman occupation and persecution of Christians demonstrated the genuine fear of death faced by early believers.
- The text suggests that modern self-proclaimed Christs lack credibility, as they would not "boldly claim to the world they are the Christ" if they faced the threat of arrest and execution.

This analysis focuses on the nature of **true witnesses**, the **pervasiveness of false teaching and fundraising** in the last days, the **mystery of the Word**, the use of **parables**, and the **existence of heaven and hell**.

1. True Witnesses and the Word

The text distinguishes the original, valid witnesses of Christ from modern claimants and warns against altering scripture.

- **Original Witnesses:** The only true, authentic witnesses of Jesus's ministry, death, and resurrection were the **disciples chosen before of God**, who "**did eat and drink with him after he rose from the dead**" (**Acts 10:39-41**).
- **Warning Against Change:** Churches of subsequent periods are warned against changing the Scriptures. God will bring plagues upon anyone who "**shall add unto the things in the book**" (**Revelation 22:18**).
- **The Current Imperative:** Present-day Christians are advised to simply "**read and hear the words of this prophecy, and keep those things which are written therein**" (**Revelation 1:3**).
- **Gifts Have Limitations:** The text suggests that not all spiritual gifts (apostles, prophets, teachers, miracles, healings, tongues) are active today or given to everyone. These miraculous gifts, in particular, are considered "**antiquated by the law of Christ**" and are often used by false prophets to deceive (**1 Corinthians 12:28-29**).

2. False Preaching and Collection of Money

A specific sign of deception in the last days is the rampant street preaching that solicits money.

- **Rampant Preaching:** Many are preaching everywhere (streets, TV, radio), fulfilling the prophecy that **"many will come in his name, and some of them will even claim they are the Christ and will deceive many."**
- **Collection from the Public:** The key issue is the **collection of money (tithes or offerings) from the crowd and Gentiles (non-church members)**. The apostles, according to **3 John 1:7**, went forth **"taking nothing of the Gentiles,"** suggesting that collections should be **limited only to members inside the congregation**.
- **Consequence of Ignorance:** Those who do not know Christ's law are often deceived by the **"sweet and flowery words of the preachers."** The text reiterates that spiritual understanding is a gift given only to God's people.
- **Mystery is Reserved:** The **"mystery of the word"** is only given to those who **"cleave to which is good"** and who are of the **Church of God (Romans 12:9 is cited for "cleave to which is good")**.
- **Truth in Parables:** For those who are **"without,"** the truth is presented in **parables**, so that **"seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them"** (**Mark 4:11-124. The Existence of Heaven and Hell**

The text instructs believers to inquire of their ministers about God's law and confirms the reality of the afterlife.

- **Command to Ask:** **Haggai 2:11** is cited as God's instruction to **"Ask now the priests concerning the law,"** urging people to ascertain whether their spiritual leaders know and teach God's law.
- **Discernment:** Again, believers are told to **"try the spirits whether they are of God"** (**1 John 4:1**).
- **Heaven and Hell Confirmed:** The **Parable of the Rich Man and Lazarus (Luke 16:19-28)** is used as definitive proof of the existence of heaven (Abraham's bosom) and hell (tormenting flame), and that there is an impassable **"great gulf fixed"** between the two destinations.
- **Prophecy of the End:** The end is also told in parables, as the signs of the times (likened to the budding of the fig tree) signify that **"the kingdom of God is at hand"** (**Luke 21:29-33**).

Chapter 14

The provided text covers the claim that Christ's original teachings were lost and are now restored, along with a detailed theological discussion on the Works of the Holy Spirit, the nature of Christ's law, and signs of the end times related to technology and false spiritual practices.

The Restoration of Christ's Original Teachings

The core assertion is that the original teachings of Christ and the Apostles were lost or ignored after the early church period but have been found and taught again by the "wise men in the Church of God" in the present day.

- The "Old Paths": Mankind is instructed to "ask for the old paths, where is a good way, and walk therein," to find rest for their souls (Jeremiah 6:16). This refers to finding and following the teachings of the true church of God.
- No New Commandment: The restored teachings are not new, but the "old commandment which ye had from the beginning" (1 John 2:7). This is a sign that the "darkness is past, and the true light now shineth." "The Works of the Holy Spirit of God

The Spirit is identified as a co-Creator and a guide for believers, contrasting with the works of the flesh.

1. The Holy Spirit in Creation

- Co-Creators: The plural pronouns "us" and "our" in Genesis 1:26 are cited as proof that God, the Son, and the Holy Spirit were all involved in the creation.
- Active Presence: The Spirit of God was "hovering over the surface of the earth" during creation (Genesis 1:1-2) and was active in changing the face of the earth, shaping the mountains and seas (Psalm 104:30).

2. The Holy Spirit as the Comforter

- Mission: Jesus promised to send the Father to give a Comforter, the "Spirit of truth," to abide with the disciples forever (John 14:16-17).
- Guidance and Revelation: The Spirit guides believers "into all truth," does not speak of Himself, and will "show you things to come" (John 16:13). This ensures that the message spoken by God's servants is not the "will of man" but comes from heaven (2 Peter 1:21).

3. Spirit vs. Flesh

- **The Struggle:** The flesh lusts against the Spirit, and the Spirit against the flesh, leading to an inner conflict where a person "cannot do the things that ye would" (Galatians 5:16-17).
- **Witness of God's Children:** The Spirit testifies to our spirit that we are the "children of God" (Romans 8:16), leading us to serve the law of God with the mind, rather than the law of sin with the flesh (Romans 7:25).
- **Restoration:** Those who are "spiritual" must restore a brother "overtaken in a fault" with a "spirit of meekness" (Galatians 6:1).

4. False Spiritual Practices and the "Seven Spirits"

- **"Slain in the Spirit":** Practices where a person falls after a hand is laid on their head are rejected as being nowhere found in the Bible.
- **God's Use of Spirits:** God, who is shown to have seven Spirits (Isaiah 11:2 is cited), can also send evil spirits for discipline or judgment, as He did to Abimelech (Judges 9:22-23) and Saul (1 Samuel 16:14-15). Obedience, however, brings good spirits (Proverbs 1:23).

Christ's Law and Spiritual Advancement

The text argues that the original law has changed, requiring believers to abandon elementary doctrines.

- **Change in Law:** Although God does not change, the law has changed. The text cites Hebrews 7:12: "For the priesthood being changed, there is made of necessity a change also of the law."
- **Leaving Elementary Teachings:** Believers are commanded to "leave the principles of the doctrine of Christ" and "go on unto perfection," leaving behind elementary practices like the "doctrine of baptisms and of laying on of hands" (Hebrews 6:1-3). This means abandoning miraculous works like healing and laying on of hands.

Modern Technology and Salvation

Technological advancement is interpreted as a biblical sign of the end times, not the work of the devil.

- **Knowledge Increase:** Daniel 12:4 prophesied the time of the end when "many shall run to and fro, and knowledge shall be increased." This is fulfilled by modern transportation (land, air, sea) and advancements in science and technology (like medicine) for the welfare of mankind.
- **Instruments of Good:** Technology is an instrumental good that aids man's welfare and should not be dismissed as the "work of the devil."

Christian Identity and Fruits of the Spirit

The text defines how a person becomes a Christian and what their proper identity should be.

- **Process of Salvation:** A person receives forgiveness by confessing sins (1 John 1:9) and must be baptized with water to cleanse sins and experience the "washing of new birth and renewal by the Holy Spirit" (Acts 22:16; Titus 3:5).
- **The Name:** A spiritually renewed person is properly called a Christian (Acts 11:26), not a "born-again Christian" or by denominational titles (Methodist, Baptist, etc.). Believers should be "called by my name" (God's name) (Isaiah 43:7; Daniel 9:19).
- **Christian Life:** True faith is completed by actions (works) (James 2:22), leading to the bearing of the fruits of the Spirit: "love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control" (Galatians 5:22-23).

Significance of Prayer

1. Righteous Manner and Location of Prayer

Christ's teachings establish specific standards for outward conduct and the setting for prayer.

- **Head Covering (1 Corinthians 11:4-5):**
 - Men should remove any head covering when praying or prophesying to avoid dishonoring their head.
 - Women must have a covering on their head, as an observance of due respect to God.
- **Seclusion (Matthew 6:6):** Believers should avoid the hypocritical practice of praying in public or open places for attention. The proper place to pray is "in thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."
- **Attitude and Intensity (Hebrews 5:7):** Prayer should be heartfelt and earnest, involving "strong crying and tears," as demonstrated by Jesus during his ministry.
- **Always Praying (Luke 18:1):** Believers are commanded to "always pray, and not to faint" (meaning not to neglect or lose heart).

God only hears the prayers of the righteous, which requires two key conditions:

- **Forgiveness of Others (Matthew 6:14-15):** A person must forgive those who have sinned against them. If you "forgive men their trespasses, your heavenly Father will also forgive you." Conversely, if you "forgive not men their trespasses," neither will God forgive yours.
- **Righteousness and Obedience:** God will not hear the prayers of a persistently sinful person, whose prayer is an "abomination" if they turn away from hearing the law

(Lamentations 3:44; Proverbs 28:9). God hears a person only if they are a "worshipper of God, and doeth his will" (John 9:31).³. The Content of Prayer

The prayer's content must prioritize God and be honest, avoiding empty ritual.

- **Avoid Vain Repetitions (Matthew 6:7):** Believers should "use not vain repetitions as the heathen do," who think they will be heard for their "much speaking." This is unnecessary because God "knoweth what things ye need of, before ye ask him."
- **The Model Prayer (Matthew 6:9-13):** Jesus provided the model prayer, which focuses on:
 - Praise and hallowing God's name.
 - The coming of His Kingdom and will.
 - Requests for daily needs ("daily bread").
 - Requests for forgiveness linked to forgiving others.
 - Deliverance from temptation and evil.
- **Circumstantial Prayer:** The specific words of prayer should depend upon the demand of the circumstances. In an emergency (like an earthquake) or urgent situation (like a traffic jam), the prayer should be a simple, honest request appropriate to the moment (e.g., "God save us!").
- **Prayer with Thanksgiving (Philippians 4:6):** The most important element of any prayer is thanksgiving. In "everything by prayer and supplication with thanksgiving let your requests be made known unto God." This is the most pleasing way to worship God and ensures continuous blessing.

This text focuses on two specific practices within Christian worship: the **proper physical positions for prayer** and the **ethics of fasting**.

1. Positions of the Body when Praying

The passage addresses the appropriate physical posture for prayer, emphasizing devotion and drawing from Jesus's example.

- **Common Positions:** Normal practice involves **sitting or kneeling** and bowing the head.
- **Allowance for Physical Limitations:** For those with physical problems, they may pray in a position that is **comfortable**, as "God knows your situation."
- **The Biblical Example:** The **most devotional and biblical form of prayer** for Christians is to pray "**by facing our bodies flat on the floor and facing towards the ground.**"

- This posture is directly based on Jesus's example in the Garden of Gethsemane: "**And he went a little further, and fell on his face and prayed**" (**Matthew 26:39**).
- This posture is associated with fervent prayer, **weeping, and groaning solemnly**.

2. About Fasting

Fasting is defined as abstaining from food for a limited time, primarily to seek God, and is governed by rules of discretion.

A. The Ethics of Fasting (Matthew 6:16-18)

- **Avoid Hypocrisy:** When fasting, one must "**not look somber as the hypocrites do,**" who disfigure their faces to gain attention and praise from others. Hypocrites "have received their reward in full."
- **Practice in Secret:** When fasting, one should "**put oil on your head and wash your face,**" so that it will "**not be obvious to others that you are fasting, but only to your unseen Father.**" God, who sees what is done in secret, will reward the believer.
- **Purpose:** Fasting **humbles oneself to God**, as stated by King David (**Psalms 35:13**).

B. Biblical Examples of Fasting

The text provides several examples of individuals and groups who fasted for various spiritual reasons:

- **Jesus:** Fasted before beginning His public ministry (**Luke 4:1-2**).
- **Nehemiah:** Fasted to confess sins and seek God's favor to rebuild Jerusalem's walls (**Nehemiah 1:4**).
- **David:** Fasted to intervene against injustice and, on another occasion, to ask for healing (a request God did not grant) (**Psalms 35:13; 2 Samuel 12:17, 23**).
- **Mordecai and the Jews:** Fasted in response to a plot for their extermination (**Esther 4:3**).
- **Early Church:** Fasted for worship and guidance when **appointing leaders** (**Acts 13:2; 14:23**).
- **Paul:** Endured periods of going "**without food**" due to his labors and hardships (**2 Corinthians 11:27**).

C. Vows and Head Shaving

The text mentions Paul's act of shaving his head, connecting it to a spiritual vow.

- **Paul's Vow:** Paul "**had his hair cut off at Cenchreae because of a vow he had taken**" (**Acts 18:18**). This indicates that such practices (possibly related to a Nazarite vow) were observed by some early Christians in fulfillment of a commitment to God.

Chapter 15

Parts of the Body that Incite Men to Sin

The text identifies the Eyes, Hands, Heart, and Tongue as critical areas where sin originates or is enacted, and stresses the importance of spiritual, not literal, control.

1. The Eyes and Hands

- **The Warning:** Matthew 5:29-30 warns that if the right eye or right hand "offend thee" (cause you to sin), they should be "plucked out" or "cut it off" to prevent the whole body from being cast into hell.
- **Interpretation:** The text asserts that these verses should not be taken literally because self-mutilation would prevent one from living a normal life and spiritually renewing oneself. Instead, the instruction is to spiritually "hold your hands and control your eyes" and abandon filthy activities.

2. The Heart

- **Source of Evil:** The heart is described as the most dangerous source of sin because it is "deceitful above all things, and desperately wicked" (Jeremiah 17:9). It is the "habitat of all evil thoughts and plans."
- **Manifestation of Sin:** Matthew 15:19 confirms that "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."
- **Historical Example:** God's decision to destroy the first race of mankind with the Great Flood was due to the wickedness He saw originating in the human heart: "every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5-7).

3. The Tongue

- **The Danger:** The tongue is described as a "little member" that "boasteth great things" and can start a "big fire or trouble" (James 3:5). It is likened to a fire, "a world of iniquity," that "defileth the whole body" and is "set on fire of hell" (James 3:6).
- **Untamable:** While man can tame beasts, the tongue "can no man tame: it is untruly evil, full of deadly poison" (James 3:7-8, 10). It can both bless and curse.
- **Control:** The tongue is made useful and upright by the wise who use knowledge aright (Proverbs 15:1), avoiding maligning words and filthy gossip (Proverbs 11:9).
- **Purification:** The ultimate way to control the body's sinful parts is to "stay pure and clean" by reading and obeying the Word of God, as "ye are clean through the Word which I have spoken unto you" (John 15:3). Speaking in Tongues and Orderly Worship

The text differentiates the original gift of tongues from modern practices and argues that this practice is no longer necessary due to the changing of the law.

1. The Original Gift of Tongues

- Context: The speaking in tongues at Pentecost, when the apostles were filled with the Holy Ghost, was the ability to speak the actual, native languages of many nations (Parthians, Medes, Elamites, etc.) so that every person present understood the message in their own language (Acts 2:4-11).
- Distinction: This is contrasted with the "unknown tongues that just come out from the mouths of the present-day performers."

2. Orderly Worship and Cessation

- Regulation: The Bible commands strict order for the use of tongues: it should be limited to "by two or at the most three, and that by course," and "let one interpret" (1 Corinthians 14:27). If "there be no interpreter, let him keep silence in the church: and let him speak to himself and God" (1 Corinthians 14:28).
- Order over Confusion: This necessity for order confirms that "God is not the author of confusion but of peace" (1 Corinthians 14:33).
- Change in Law: The text concludes that practices like speaking in tongues and the ceremonial "laying on of hands" belong to the "elementary teachings" of the early church and should be abandoned as believers "go on to maturity" (Hebrews 6:1-3). This is necessitated by the "change of the law" that occurred with the change in the priesthood (Hebrews 7:12).

3. Healing and Righteous Prayer

- Proper Protocol: For the sick, the Bible instructs the elders of the church to "pray over him and anoint him with oil in the name of the Lord" (James 5:14-16).
- Interpretation of Anointing: The "anointing of oil" is interpreted as "teaching the sick with the Word of God" by the elder.
- Power of Righteousness: The healing depends on the power of the elder's faith and righteousness: "The prayer of a righteous person is powerful and effective" (James 5:16). God only works through those "righteous servants" who are "deserving in His sight" (Philippians 2:13 is cited).

Chapter 16

Religion and the Original Church of God.

Defining True Religion and the True Church

The text defines true religion not by ritual, but by action, and insists on the necessity of belonging to the authentic "Church of God."

- **Definition of Religion:** The term "religion" is defined etymologically (from Latin *re* + *ligare* to mean "to tie again") as being "tied again" to the teachings or laws of God.
- **Pure Religion (James 1:27):** "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This emphasizes ethical action and moral separation.
- **The Church Rebuilt by Christ:** The original "Church of the firstborn" built by God was scattered due to persecution and apostasy. Christ was sent to rebuild this fallen church upon Himself, the "chief cornerstone" (referring to Christ as the "rock" in Matthew 16:18 and Ephesians 2:20). Any church built by man, without the Lord, is built "in vain" (Psalm 127:1).
- **The Name of the True Church:** The true and original name of the church is identified as the "Church of God" (1 Timothy 3:15; 1 Corinthians 1:2; 15:9). Believers are obliged to "cleave to that which is good" (Romans 12:9), meaning joining the church that teaches the true, infallible doctrines of Christ.
- **Leaving False Churches:** Believers are commanded to leave any false church that does not conform to Christ's teachings or is "unequally yoked together with unbelievers" (2 Corinthians 6:14-17). The Body of Christ and Prophecies of the Last Days

The true church is described as one body, headed by Christ, with a specific hierarchy and composition.

- **The One Body:** There is "one body and one Spirit, one Lord, one faith, one baptism; one God and Father of all" (Ephesians 4:4-6). This singular Church of God was "bought with his blood" (Acts 20:28).
- **The Headship:** The doctrinal hierarchy in the church is God as head of Christ, Christ as head of man, and man as head of his wife (1 Corinthians 11:3).
- **Gifts and Functions:** Though the church has different functions (apostles, prophets, teachers, healers, etc.), not all members possess the same gifts (Romans 12:4-8; 1 Corinthians 12:29-30).

- **Role of Women:** Women are not permitted to lead or preach in the congregation, as this would lead the church to "destruction" (Isaiah 3:12; 1 Timothy 2:11-12), but they can assist in other service roles.
- **The Temple and the East:** God's dwelling place in the last days is not a literal building, but the church people themselves, who are the "temple of the living God" (Ezekiel 43:3-7; 1 Corinthians 3:16). This dwelling place is prophesied to be located "in the east"—not the Middle East (Israel), but somewhere in the Far East.
- **Gentiles as God's People:** The Gentiles (non-Israelites), who were once "aliens from the commonwealth of Israel" and "without God in the world," are now made God's people "by the blood of Christ" (Ephesians 2:11-14), breaking down the partition between them and Israel.

Debating the Word of God

The text argues against the belief that one should avoid debating religious issues.

- **Biblical Examples:** Both Paul and Jesus actively debated the Word of God.
 - Paul debated with the Hellenistic Jews in Jerusalem to prove the Gospel, even though it put him in danger (Acts 9:27-29).
 - Jesus debated with the hypocrites on issues like paying taxes to Caesar (Matthew 22:16-21) and the Sadducees on the resurrection, correcting their error because they "do not know the Scriptures or the power of God" (Matthew 22:29).
- **Paul Opposes Peter:** Paul even publicly opposed Peter (Cephas) when Peter was acting hypocritically by forcing Gentiles to follow Jewish customs, proving that justification is by faith in Christ and not by the works of the law (Galatians 2:14-16).

Chapter 17

The Return of the Messiah

The passage details the events surrounding the return of Christ, specifically focusing on the moment of the "catching up" (referred to as "Rapture" by others), the necessary disappearance of the Earth for all to witness the event, the context of the Great Tribulation, and the subsequent Millennial Reign.

The "Catching Up" (The Return of Christ)

The central event is the instantaneous transformation and gathering of the faithful to meet Christ in the air.

- The Event: The dead in Christ will be raised imperishable, and the living faithful will be changed from mortal to immortal bodies, all occurring "in a flash, in the twinkling of an eye, at the last trumpet" (1 Corinthians 15:51-53).
- The Meeting: The living and the raised dead will be "caught up together with them in the clouds, to meet the Lord in the air" (1 Thessalonians 4:16-17).
- Rejection of "Rapture": The text explicitly notes that the term "Rapture" is an invented word and not found in the Bible, preferring the phrase "caught up." The Visibility of Christ's Coming

The text addresses the logistical impossibility of everyone seeing Christ if he were to descend at a single point (like the Mount of Olives) on a spherical Earth, proposing a dramatic solution.

- Universal Visibility: The Bible states "every eye shall see him" as He "cometh with clouds" (Revelation 1:7).
- The Earth's Disappearance: To enable all nations across the globe to simultaneously witness His glorious descent, the world must "pass away" (1 John 2:17). The Earth would temporarily disappear or be "put away," suspending all mankind in the air or space, like a "curtain unveiled," making the descent visible to everyone.
- God's Power: This is possible because God's power "cannot be fathomed" and He "can do all things, except to lie" (Hebrews 6:18). This event precedes the creation of the "new heaven and a new earth" (Revelation 21:1). The Great Tribulation and Timing

The "catching up" will not happen at an indeterminate time but will be immediately preceded by the Great Tribulation.

- **Preceding Signs and Sorrows:** The coming of Christ is preceded by various signs, including wars, rumors of wars, nation against nation, famines, pestilences, and earthquakes—which are the "beginning of sorrows" (Matthew 24:3-8; Luke 21:10-11).
- **The Great Tribulation:** This is a period of unimaginable agony, chaos, and lawlessness that will be more gruesome than any event in history. This suffering will be shortened "for the sake of the elect" (Matthew 24:21-22).
- **Celestial Signs:** Immediately preceding Christ's coming, the "sun will be darkened, and the moon will not give its light" (turned into blood) (Matthew 24:29; Acts 2:20).
- **Timing:** The "catching up" cannot happen at any time, but will occur after the Great Tribulation, when the visible signs of His descent (like lightning from east to west) are witnessed by all men (Matthew 24:27). **Warning Against Impostors and End-Time Vigilance**
- **False Prophets:** The last days are marked by the emergence of false prophets who claim "I am Christ" and deceive many, exploiting the current "freedom, gain, and opportunities" unlike the time of Roman persecution (Matthew 24:5).
- **Vigilance:** Believers must "take heed to yourselves" to avoid being caught unawares by "surfeiting, and drunkenness, and cares of this life," and must "Watch ye therefore, and pray always" to be accounted worthy to escape these things (Luke 21:34-36).

The Millennial Reign

Following the "catching up" and the descent, Christ and the saved will reign on Earth.

- **The Reign:** After the destruction of the wicked, Christ will reign for "a thousand years" (Revelation 20:4). Those who participate in the first resurrection (the faithful who resisted the beast's mark) will be "priests of God and of Christ" and will "reign with him for a thousand years."
- **Final Battle:** At the end of the thousand years, Satan shall be loosed to deceive the nations (Gog and Magog) and gather them for a final battle, which will be ended by fire from God that "devoured them" (Revelation 20:7-9).

Chapter 18

The Judicial Process for Final Judgment

The judgment is a definite and righteous event, appointed by God and executed by Christ.

Aspect	Description	Key Scripture
Appointment and Authority	The judgment is a certain event that follows death, definitively "appointed unto men once to die, but after this the judgment" (Acts 17:31). The process is conducted by God through Jesus Christ.	Acts 17:31
Universal Gathering	All nations will be gathered before the Lord for a clear separation, like a shepherd dividing sheep (the saved) from goats (the condemned). The saved are placed on His right hand.	Matthew 25:32-33
Exposure of Secrets	The judgment is comprehensive, revealing all concealed actions: "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."	Ecclesiastes 12:14; Romans 2:16

Punishment: The Second Death in the Lake of Fire

The ultimate penalty for the unrighteous is the "second death," an eternal, literal state of torment.

A. The Condemned

Punishment is reserved for those engaged in various forms of unrighteousness:

- **Moral Failures:** The fearful, unbelieving, murderers, idolaters, and all liars (Revelation 21:8; 1 Corinthians 6:9-10).
- **Religious Deceivers:** False prophets and corrupt church leaders, characterized as "greedy dogs" who teach for financial gain (Isaiah 56:11; Micah 3:11).

B. The Torment and Experience of Pain

- **The Judgment:** The condemned are cast into the "lake which burneth with fire and brimstone," which is explicitly termed "the second death" (Revelation 21:8).
- **Nature of Suffering:** To ensure the pain is excruciating, the condemned are resurrected with physical bodies of flesh and bones (Ezekiel 37:5-7). They are *not* transformed into spirit bodies for punishment.

- Duration: The torment is eternal: "the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night" (Revelation 14:11).

Condemnation of Idolatry and False Churches

The text emphasizes these specific religious errors as pathways to damnation.

- Idolatry:
 - Prohibition: The making and worshipping of "graven images" is strictly forbidden (Deuteronomy 5:8).
 - Futility: Idols are described as "vain" customs—"dumb idols" made of wood or metal that cannot speak or do good (Jeremiah 10:3-5; Habakkuk 2:18-19). Idolaters are condemned for having "changed the truth of God into a lie" (Romans 1:25).
- False Churches: Believers are commanded to "Come out of her, my people," referring to the false church, to avoid partaking in its sins and the accompanying divine punishment (Revelation 18:4). The singular true body is identified as the "Church of God" (2 Corinthians 1:1).

The Destiny of the Saved

The saved receive immortal, glorious bodies and inherit a state of eternal perfection in heaven.

- Transformation: The faithful (both living and resurrected dead) are instantly "changed" into incorruptible and immortal (heavenly) bodies at the last trumpet. This change is necessary because "flesh and blood cannot inherit the kingdom of God" (1 Corinthians 15:51-53).
- Eternal State: In heaven, the saved experience an eternal life free from suffering: "no more hunger, thirst, tears, hardships, or suffering." They will serve God continually and "walk by its light" (Revelation 7:15-16; 21:24).

The Author

Bro. Artemio Saguinsin is a member of the Church of God International (MCGI), recognized as a dedicated author, lecturer, teacher, and researcher.

His prolific literary and academic work specializes in history, religion, and spiritual issues. Notably, his research, including his book on the *Codex Sinaiticus, Doctrina Christiana- Conflict of Doctrines. Prophets, Apostles, and Prophecies, and Adultery in the Spirit* is directly inspired by the doctrines taught by the late overall administrator of the MCGI, Bro. Eli Soriano.

Saguinsin's profile highlights his role as a scholar and educator committed to exploring and disseminating the religious and historical teachings central to the MCGI faith.

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