

## What Saith the Scriptures – Volume 2 Parts I – III

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*WHAT SAITH THE SCRIPTURES*

**ARTICLE #1  
The Secret Things Belong Unto the Lord**

God through the writers of his Book has revealed unto us many things. However, the first part of Deut. 29: 29, which says "The secret things belong unto the Lord our God," teaches there are some things which have not been revealed. It also teaches those things which have not been revealed, belong unto the Lord, which means we should leave them alone.

There is no way for us to know all the things which have not been revealed. However, the scriptures reveal unto us some of these things. Genesis chapter two and three, reveal the following five things:

- 1) God after creating man, planted a garden in Eden.
- 2) This garden was to be man's place of abode.
- 3) In that garden, God planted one tree which was called the tree of knowledge of good and evil.
- 4) God commanded Adam and Eve not to partake of the fruit of that tree.
- 5) As a result of their disobeying this commandment, they were cast out of the garden.

Yes, these two chapters of Genesis reveal all these things. Yet, in spite of all you have heard about Adam and Eve being cast out of Eden because they ate an apple, is no where in God's Book revealed.

The type of fruit born by that tree is one of the secret things which belongs to God (Deut. 29:29). So let's leave it alone.

According to the second chapter of Matthew, wise men from the East came to see the Baby Jesus. Yes, this much has been revealed; but the number of wise men who came was not. All that is said is "Wise men came from the East." yet, all of us have heard men, thousands of times, speak of the Three Wise Men.

True, verse eleven says they gave unto Jesus three different types of gifts. However, it does not say one of them gave him gold, another frankincense and another myrrh. It is altogether possible that the two, three, or ten wise men each gave him gold, frankincense and myrrh.

So how many wise men came from the East? We do not know. This is one of the unrevealed things. Thus, it is a secret which belongs to God.

Once more, there are many scriptures, which teach there is to be a resurrection of the dead (Jo. 11:24, Jo. 5:28-29, Acts 17:30-31, 1 Cor. 15:11-32, 1 Thes. 5:13-18, Rev. 20:11-15), yet there is not to be found any scripture which makes known unto us what kind of body the resurrected shall have. In fact, John in John 3:2, says we do not know what we shall be like. Jesus, in Luke 20:27-36 says we shall be as angels. Then Paul, in 1 Cor. 15, says the body of the resurrected will be nothing like the body they possessed before death. He also said that those who are living at that time shall be changed in a twinkling of an eye (1 Cor. 15:42-53).

Yes, here we have another secret which belongs unto the Lord.

Many in assuming that they, after the resurrection are to have a fleshy body have been deceived into believing many false things (Luke 20:27-26).

Then finally, there are scriptures which inform us that Christ

will come again (Matt. 24:30, Mark 12:36, Matt. 25:31-46, John 14:1-3, Acts :11, 1 thes. 1:10, 1 Thes. 4:13-18).

Yes, God has revealed this unto us, but he has not said when it will take place. Jesus, according to Mark 13:32, said no one but God, the Father knows the day he will send him back to the world.

Many in the past have embarrassingly failed in their attempt to predict that day. Then too those in the future who try to name the day Jesus will return will also fail. Because this is another one of those secret things which belongs to God.

There are reasons why we should respect the secret things which belong unto God.

ONE-In order to avoid becoming a busy body in God's matters. Those things are none of our business. We are even commanded not to be busy-bodies in each other's matters (1 Pe. 4:15).

TWO-By assuming what these secret things are, we may be misled into believing in some things which are not true.

THREE-To say God cast Adam and Eve out of the Garden of Eden because they ate an apple is to become a self-appointed spokesman for God.

FOUR-To say we know what type of body we have after being resurrected; or to say we know what day the Lord will return is to call Jesus, Paul and John liars.

These four reasons will, I believe, suffice to prove my point. So let us accept the fact that the things revealed belong to us; and that the things which have not been revealed are secrets, which belong to God.

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**ARTICLE #2  
The Things Revealed Belong Unto Us - 1**

"The Secret things belong unto the lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of the law" (Deut. 29:29).

This scripture presents the following four revelations:

- 1) There are some things which God has not seen fit to reveal unto us.
- 2) These unrevealed things belong unto God; and we are not to inquire after.
- 3) There are many things which God has revealed; and these belong to us.
- 4) God's purpose for revealing what he revealed, is stated in the last part of the verse which says, "...That we may do all of the law."

In last week's article, we considered the secret things; and what our attitude should be toward them.

The purpose of this article, and others to follow, will be to call to your attention some of the God revealed facts; and how they assist us in our attempt to do all of his law.

Please consider with me the following revelations:

1) THAT WHICH WAS REVEALED: Today, God speaks to us through his Son Jesus (Jer. 31:31-34, Deut. 18:18-19, Acts 3, Heb. 1:1-2).

Jesus speaks to us through the Holy Spirit (Jo. 16:5-15).

The Holy Spirit speaks to us through the apostles and

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prophets (1 Cor. 2:7-13, Eph. 3:1-5). They speak to us through the written words of the New Testament (Jer. 31:31-34, Heb. 8:6-13, Acts 17:30-31, Jo. 12:48, Rev. 20:11-12).

All of God's New Testament Law was given unto the apostles and prophets (Jo. 14:25-26, Jo. 16:12-13, Heb. 2:1-4). They delivered unto us all this law (Acts 20:17-27, Jude 1:3).

WHY WAS THIS REVELATION GIVEN? In order that we might keep all God's law. It would be impossible to keep all the law if all the law had not been revealed (I Cor. 2:11).

Then too, God by letting us know he revealed unto those chosen men of the first century, all the New Testament Law, set up a road block for all those who were to come later; claiming to have received additional revelations (Deut. 18:21-23, Gal. 1:6-9).

2) THAT WHICH WAS REVEALED: God through the men who wrote his book, revealed facts which prove their writings were inspired by an all knowing spiritual being.

Proof of this was provided by the first few articles of Volume 1 of this Publication. If you missed them, we will send you copies free of charge.

WHY WAS THIS REVELATION GIVEN? To provide us with an incentive for doing all of God's law. Why would any of us bother to do all of the law of God unless we believed in his existence?

3) THAT WHICH WAS REVEALED: In Job 14:14, we find this question, "If a man dies, shall he live again?" The answer is yes. When Jesus returns, all who have ever lived will be resurrected (Jo. 5:28-29, Jo. 11:23-24, Acts 17:30-31, I Cor. 15:12-23, I Thes. 4:13-18, Rev. 20:11-15).

After the resurrection, all people shall not dwell eternally in the same place. Some shall be received into heaven; where they shall forever abide with God, Jesus, the Holy spirit, and the angels of God (Matt. 25:34-40). Whereas others shall be cast into a lake of fire; a place which they shall share forever with the devil and his angels (Matt. 25:41-46).

According to Matt. 25:23, heaven will be a place of Joy. John 14:1-2 says, living in heaven will be comparable to living in a mansion. In I Tim. 6:19, we are told that life in heaven will be life which is life indeed. According to Rev. 21:19-21, to live in heaven will be as living in a city built of pure gold. Then Rev. 21:4 says that in this great city "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former, things are passed away."

God through the writers of his book has also let us know what it will be like to live eternally in hell. IN this place, there shall be weeping and gnashing of teeth (Matt. 25:30). Life with fire and brimstone (Matt. 25:41, Rev. 20:15, Rev. 21:8). The inhabitants of this place shall be tormented day and night forever and ever (Rev. 20:10).

Likewise, God has revealed unto us that only those who are willing to do all his law will inherit an eternal home in heaven (Matt. 7:21, Rom. 2:6-8, Rev. 22:14, Ja. 2:8-12).

WHY WERE THESE FACTS GIVEN? God by revealing these facts unto us has given us some good reasons for doing all of his law.

In Heb. 11, we are told about people who were persecuted severely because they refused to turn away from God's law. Then verse thirty-five says the reason they did this, was that they

might receive a better resurrection.

My readers, how many more reasons do we need for doing all of God's law?

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ARTICLE #3
The Things Revealed Belong Unto Us - 2

"The secret things belong unto the lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29).

In last week's article, we found in God's book the following revealed facts:

- 1) All of God's law for this dispensation has been given.
2) There will be life after death.
3) This life will not be for just a few days; but forever and ever.
4) Some will live this endless life with God in heaven, and others with the devil in a lake of fire.
5) The obedient unto all of God's law will be in heaven, and the disobedient unto all, or any part of it will be in hell.

Most people (I believe) are aware that obedience to some of God's law is essential unto salvation. Yet, many do not believe our salvation depends on our living in obedience unto all his law.

So the purpose of this article will be to present additional scriptural evidence in support of the truthfulness of the above fifth itemized statement of fact. Please read it again.

My dear readers, if it be true (as many believe), that we must obey some of God's law, but not all of it; well, we are in big trouble. Now, why do I say this? Because by no form of revealing, has God shown us we may live in willful disobedience unto this or that portion of his law. I challenge the whole world to prove he has. Now please, don't tell me we can figure this out for ourselves. To say this would be to say, we are capable of knowing the mind of God; and to say that would be to make the inspired Apostle Paul a liar (I Cor. 2:7-13, Rom. 11:33-34) so how could we know what portion we could willfully set aside.

My friend, inasmuch as there are some scriptures which teach we must obey the teaching of God (Matt. 7:21, Heb. 5:8-9, Rev. 22:11) and since God has not ear-marked any portion of his teachings as that which we may willfully disobey and since it is impossible for us to know the mind of God, then what are we to do? If we were to give unto a person a list of fifteen things to do, without designating any of them as being nonessential, then how many of the fifteen tasks would we expect that person to perform? An honest answer to this question will (I believe) give us the answer to our question about God's demands.

No. God has not in any portion of his book said, do this or that, and then (in that account or some other) said but I am not demanding that you obey this teaching.

However, for EVERY TEACHING he has given us, he has (in that account or some other) said condemnation will be the consequence for noncompliance.

Consider with me please, the following examples: One portion of God's law teaches we are to assemble ourselves

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together on the first day of the week (Heb. 10:25, Acts 20:7, I Cor. 16:1-2), then another portion (Heb. 10:25-26) says if we willfully disobey this teaching, we will (on The Day of Judgment) have nothing to look forward to but a fiery indignation, which shall devour the adversaries.

God has commanded that we love one another (I Jo. 3:11, 18:23) and I Jo. 3:15 says if we hate our brother we are murderers and have not eternal life abiding in us.

God has taught us to help needy people (Luke 19:25-37, I Cor. 16:1-2, Eph. 4:28); and Matt. 25:31-46 says if we refuse to do this, we will on the Judgment Day be cast into the lake of fire.

God in Col. 3 and Eph. 5 commands us to put away fornication, uncleanness, evil desires, covetousness, filthy communication, wrath, malice and foolish talking; and in I Cor. 6:9-10 and Gal. 5:19-21 he declares if we refuse to do this, we will not inherit the Kingdom of Heaven.

God in Col. 3:9 and many other scriptures, teaches us to be truthful; and Rev. 21:8; 27 and Rev. 22:14-15 declares that all liars shall be condemned.

God in Rom. 13, Tit. 3 and I Pet. 2 has commanded us to obey the laws of our government; and in Rom. 13:1-2 he says if we resist them, we will be condemned.

Now I realize I have recorded only a few examples, however, I challenge any person to find me ONE THING; which God has commanded, for which I cannot find a scripture which says God will condemn us if we refuse to obey it.

All right, my readers, since God has not (by any means) identified ANY COMMAND, as being non-essential, but to the contrary, has branded ALL OF THEM as being essential; well how, oh how, shall we conclude that anything short of obedience unto ALL OF GOD'S LAW, is acceptable with him.

Yes, this is why (in God's book), we read the following statements: (1) I will in the New Covenant require obedience unto every word (Deut. 18:18-19, Acts 3:23, Heb. 12:25); (2) "Man shall live by every word that proceedeth out of the mouth of God" (Matt. 4:1-4); (3) Teach them all my teachings (Matt. 28:20); (4) A teacher is free from the blood of all those whom he teaches. If HE TEACHES THEM ALL OF GOD'S LAW (Acts 20:26-27); (5) "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Ja. 2:10); (6) If we take away from God's law, God will take away our part from the Holy City (Rev. 22:19).

Oh, yes my dear readers, if we are to be saved, we must be willing to live in obedience unto his law. Now, I am not contending the scriptures teach that from the beginning until the end of our lives we must never disobey even one of God's laws (I Jo. 3:4; I Jo. 1:9-10).

The thing I am contending, is that we cannot willfully set aside any portion of God's law (Heb. 10:25-26). We are human, so regardless of how hard we try, we will from time to time slip up (I Jo. 1:1-10).

So all God demands is that we give it our best shot: and when we fall short, we repent and (by prayer) confess our sins unto him and ask for his forgiveness (Acts 8:22; I Jo. 2:1-2).

Isn't God wonderful? Even I can do this.

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ARTICLE #4

The Things Revealed Belong Unto Us - 3

"The secret things belong unto the lord our God: But those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

I believe the scriptures presented in the two previous articles, say loud and clear, that obedience unto all of God's law is essential unto salvation.

Today's article shall be devoted to a consideration of our adding to God's law.

The Holy Spirit through Paul, declares that today, God speaks to us through Jesus (Heb. 1:1-2). Other scriptures teach we are saved by living in obedience to the teachings of Jesus (Jo. 8:51, Jo. 5:24, Matt. 7:24-27, Heb. 5:8-9). However, there is not to be found any scripture which says we are saved by living in obedience to his teaching and those of someone else. In fact, we are told not to be afraid of what is taught by any one except Jesus (Deut. 18:18-26, Col. 2:15-17).

Then, too, there are scriptures which teach we are to be judged by what we have done (II Cor. 5:10, Rom. 14:10, Matt. 16:27).

It is impossible to judge without a standard by which to judge. So what will be the standard by which God will judge us? The Apostle Paul in Acts 17:30-31 says he will judge us by his Son Jesus. But how will he judge us by him? Jesus in John 12:48 says that in the last day we will be judged by his teachings.

All right my friends, since God's standard for judging us will be the teaching which he has given us through Jesus, we need not be concerned about what ever has been or ever shall be taught by anyone else.

No, we do not have to do anything more than that which God through Jesus has commanded. But will it be all right with God, if we do add to this teaching? No, because I believe the scriptures teach God will condemn any and all who dare to do so.

Please consider with me the following scriptural facts. If we are to be saved, we must do all of God's law which he has given us through his Son Jesus (Matt. 7:21, Acts 3:23, Ja. 2:8-12, Rev. 22:19).

God in I Peter 4:11 commands us not to teach anything in the name of religion unless we can speak or teach it, as the oracles of God. Now the only way anyone can speak as the oracles of God is to teach only that which is recorded in his book. If I were to teach that we must believe in Jesus in order to be saved, I would be teaching as the oracles of God (Jo. 3:18).

Again God in Col. 3:17 commands us not to teach or practice anything in the name of religion which has not been authorized by Jesus.

So, when I come together with other Christians upon the first day of the week to partake of the Lord's Supper, I am doing that which has been authorized by Jesus (Acts 20:7). But if I were to come together with other Christians on Monday to do this, I would be doing that which Christ has not authorized; because no where in his book (The New Testament), has he taught this.

All right, inasmuch as we must do all of God's law and

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since God in his law, commands us to neither teach nor practice anything but that which we find recorded in his law, I submit that the consequences of our adding to the law of God will be condemnation.

But hear ye more. God after commanding us not to add to his law, has told us what the results will be if we do.

According to II John 9, God says if we go beyond the teachings of Christ, we will be without God. How much worse off (spiritually) could we be than to be without God?

Then in the last chapter of the last book, of his New Testament, he says, if we add to the words of his book, the plagues written in it, will be added unto us (Rev. 22:18).

In Col., Chapter II, he says if we allow any man to deceive us into going on beyond that which God through Jesus has taught, we will be allowing him to beguile or rob us of our reward (Col. 2:15-20). He then admonishes us not to touch, taste, or handle commandments and doctrines of men (Col. 2:21-22).

Any commandment or doctrine not found in God's book, is that which man has added unto it.

Now finally consider this, God speaks to us through Christ (Deut. 18:18, Acts 3:23, Heb. 1:1-2). Christ speaks through The Holy Spirit (Jo. 14:25-26, Jo. 16:12-15). The Holy Spirit speaks to us through the apostles and prophets (Jo. 16:12-15, I Cor. 2:7-13, Eph. 3:1-5). The apostles and prophets speak unto us through the written words found in the New Testament. ALL THE TRUTH (God's law Jo. 17:17), was revealed unto them (Jo. 14:25-26, Jo. 16:12-15). They gave unto us all that law (Acts 20:26-27). But you know what? God through Paul in Gal. 1:8-9 says he will curse both men and angels who go forth teaching anything which was not taught by the apostles and prophets of the first century.

If you will read Galatians, Chapters 3, 4 and 5, you will find that the people of Galatia stood condemned in the sight of God: not because they had turned away from the Gospel of Christ, but because they had added a few other teachings unto it.

Oh, yes, my friends there is a green light at the top of the first page of Matthew. So let us go, go, go, until we reach Rev. 22:21, but not one step farther because the scriptures say God has a red light at that point.

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**ARTICLE #5**  
**The Things Revealed Belong Unto Us - 4**

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law" (Deut. 22:29). This scripture states three things: 1) there are some things which God has not revealed unto us; 2) there are many things which God has revealed unto us; 3) God's purpose for revealing what he revealed was to make it possible for us to do all his law. Please read it again.

In previous articles, we have considered the following Revelations: 1) God in The First Century revealed to his apostles and prophets all of his law for this dispensation of time. 2) After this life, there shall be another life and in that life we

shall abide eternally with God in Heaven or with the devil in a lake of fire. 3) Those who (while in this life) live in obedience unto ALL of God's law and do not add anything unto it, will live with God. 4) Those who do not live in obedience to ALL his law or ADD unto it, will move in with the devil and his angels.

Yes my friends, God's apostles and prophets in the First Century recorded all of God's law (for this dispensation) in the New Testament portion of the Bible. However, all that they wrote in this book may not be classified as law. So why did God reveal those things? To ask this, is to ask why do we need them.

There are at least two reasons why we need these revealed facts. 1) They create within us incentives for doing ALL of God's law and nothing more. 2) Many of these revelations provide us with facts, which can serve us well, in our attempt to do ALL of God's law, without any additions.

God being an all knowing God, knew that many false teachers would arise. So, through Jesus in person and later through the apostles, he revealed this fact.

According to Matt. 7:15, Matt. 13:24-30; 36-43 and Matt. 24:11, God through Jesus said many false teachers shall come and shall deceive many. Then later through the inspired writers of the New Testament he also foretold the coming of false teachers (Acts 20:28-30, I Tim. 4:14, II Tim. 4:1-4, II Pet. 2:1). As per Rom. 16:17-18, I Cor. 15:12, II Cor. 11:10-15, Tit. 1:9-11, Jo. 4:1, and Rev. 2:2, 14-15 many false teachers did come, even before the apostles and prophets had finished writing the New Testament. Try to imagine how many more have appeared on the scene in all these years which have come and gone since the First Century.

In view of all that is said about the coming of false teachers in the above cited scriptures, I invite you to consider with me a few questions.

Question #1 - Who is a false teacher? One who in some way changes or teaches less than or more than ALL of God's law.

Question #2 - Will we be lost if we allow false teachers to deceive us? Yes, because if we become followers of a false teacher we will be either doing more or less than All of God's law. But in recent studies, we have heard many scriptures say, we must do ALL, but not even one things more than ALL of God's law. My dear readers, if we could be saved by following the teachings of a false teacher, then why did God take up so much space in his Book to foretell their coming? Then too, why did he admonish us to beware of, mark, turn away from, watch for, receive not into our house, convict, prove, and stop the mouth of false teachers (Matt. 7:15, Acts 20:26-30, Tit. 1:5-11, I Jo. 4:1, II Jo. 9-11)?

Again God loves us and wants all of us to be saved (Ezek. 18:23, 30-32, Jo. 3:16, II Pet. 2-9). So if those who are deceived into following a false teacher will be saved, then why does God (as the above referenced scriptures say) want them to be marked, turned away from, and to have their teaching exposed as being false?

Likewise, why does he refer to false teachers as wolves in sheep's clothing (Matt. 7:15), grievous wolves who will destroy the flock (Acts 20:29), false apostles, deceitful workers, ministers of Satan (II Cor. 11:10-15), unruly and vain deceivers

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who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake (Tit. 1:5-11)?

Now finally I invite you to carefully consider with me some scriptures which plainly say that the converts of false teachers will be lost. Only the Commandments of God are recorded in his book (I Cor. 2:7-19, I Cor. 14:37, Gal. 1:11-12).

Jesus, in Matt. 15:9 says, if we seek to please God by complying with the commandments of men, this effort will be in vain. The traditions of God and only his traditions for our dispensation of time, are found in the New Testament (II Thes. 3:6, Gal. 1:11-12), and God through Paul in Col. 2:8-9; 18 declares that if we allow any man to deceive us into following his traditions, we will be allowing him to make spiritual spoil of us and to beguile (Rob) us of our reward.

According to Matt. 23:13-15, Jesus said unto a group of false teachers, neither you nor your converts shall enter the Kingdom of Heaven. In Matt. 15:14, he said if the blind (those who don't know the truth) lead the blind (those who do not know the truth) they will both fall into the ditch.

Paul said the people of Galatia, who had allowed false teachers to deceive them into adding a few things unto the teachings of Jesus, were back in Bondage (Gal. 4:8-11), had fallen from Grace (Gal. 5:4), and that Christ would profit them nothing (Gal. 5:2).

Oh, yes my readers, today we have ALL of God's law, which is in his book. Then we have all these teachings which have been taught by all the false teachers, which God foretold would come; and the scriptures presented in this article (I believe) say the embracing of any of their teachings will result in our being lost.

So let us hear well the Words of God as penned by John in I John 1:1 and follow the examples of the people of Berea (Acts 17:9-11).

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**ARTICLE #6  
The Things Revealed Belong Unto Us - 5**

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law" (Deut. 29:29).

Those who are in a position to bless, have a right (if they choose) to make the receiving conditional.

In previous studies, we have found that the scriptures reveal God is in a position to bless us with salvation. But he exercised his right to make this blessing conditional. That is, he has said "If you will comply with all my rules (All his revealed laws) and will not change any of them or add any of your own unto them, I will through my Son Jesus grant unto you the privilege of living with me eternally in Heaven."

Again though, those who are in a position to make rules, have a right (if they choose) to make exceptions to their rules. However, fairness and justice, even as we understand them, disallows the receivers of a blessing, the privilege of deleting or adding to those of the giver.

All right, has God made any exception to his rule, of our living in obedience unto all his law and not adding anything

to it? Yes.

But first, let us search for those things which are not exceptions. All of God's law has been revealed. But if we neglect to study, we will from time to time unknowingly fail to comply with some portions of it; and at other times add unto it. However, There are many other scriptures which say ignorance of God's law is no excuse. Or, it is not one of God's exceptions to his rule which prohibits taking from or adding to his law (Hos. 4:6, Matt. 15:14, Jo. 6:44-45, Acts 26:9, Rom. 10:1-3, II Cor. 4:3-4, II Pet. 2:20).

My dear readers, the Bible (God's Revelations unto us) is not a book which cannot be understood. So why should we expect him to excuse our ignorance of it?

If you do not believe we are capable of understanding the Bible, we will (free of charge) mail you copies of three articles of Volume #1 of this publication.

Then too, there are scriptures which say all who live in obedience unto all of God's law, shall in one form or another, be persecuted (Matt. 10:22; 24-25, Phil. 1:29, I Pet. 2:19-21, I Pet. 4:1, Jo. 15:20-21, Mark 10:29-30, II Tim. 3:12). The last scriptural reference of this group puts in a nut shell what is said in all the others. Yes it says "Yea, all that will live Godly in Christ Jesus shall suffer persecution."

Is this an exception? May we refrain from obeying those portions of God's law which will bring persecution knocking at our door? No. Remember, we just read II Tim. 3-12, which states that all who comply with God's law, which he has given us through Jesus (The New Testament) shall suffer persecution. Then God through Paul states that we as the children are heirs of God (eligible to inherit) if so be, if so be what? If so be we suffer with Christ (Rom. 8:16-17).

The Apostle Paul took the gospel of Christ to the Thessalonians and those who received him and his teachings became the Children of God (I Thes. 1:1). Then as they began to live as God directs his children to live, they became the victims of persecutors (I Thes. 3:1-4).

In the 4th Chapter of his first letter to those people, he explained why he had sent Timothy unto them (I Thes. 4:1-5). This explanation let them know; and now lets us know that God's people may not turn away from a life of righteousness to avoid being persecuted (I Thes. 4:1-5).

But hear ye more--God through this same apostle, taught his people in the cities of Lystra, Iconium and Antioch, that if they were to enter the Eternal Kingdom of God, they must suffer much tribulation (Acts 14:19-22). But what would cause them to suffer? Living a life of obedience unto the Law of God which he had given them through Jesus (I Tim. 3:11-12).

According to Matt. 24:8-12, Jesus after foretelling the righteous would be persecuted said this and other things would cause some to stumble. He then in verse 13, said "But he that shall endure unto the end, the same shall be saved." Which was as much as saying, those who do not keep on keeping on, in spite of persecution, false teachers and the abounding of iniquity will not be saved.

Again according to Matt. 5:10-12, Jesus taught that it is a blessing to be persecuted; and that those who are persecuted should REJOICE and be EXCEEDINGLY glad.

Now why are we blessed and why should we rejoice and be

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glad because we have been persecuted? Because, says Jesus, "For theirs is the Kingdom of Heaven" (Matt. 5:10). So, if we go through this life without being persecuted, the Kingdom of Heaven will not be ours. But what will bring about this blessing of persecution? A life of righteousness (Matt. 5:10), which is nothing more nor less than a life of obedience unto all of God's law which he has given us through Jesus (I Jo. 3:4, I Jo. 8:21, II Tim. 3:11-12).

Now finally Jesus in Matt. 16:24-25 teaches that if it comes to it, we must be willing to even give up our physical life in order to avoid losing eternal life with God in heaven. Yes, what he is really saying is, "I died for you so that you might be saved but since God only allows those who will obey all of my teachings to be saved by my death, and since all who do so will be persecuted, then it may become necessary for you to die for yourself." But said he, "Your salvation will be well worth the price" (Matt. 16:26-27), Rom. 8:16-18, Heb. 11:24-26; 32-35). Please read these scriptures.

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ARTICLE #7
The Things Revealed Belong Unto Us - 6

The past few articles have been devoted to a study of what is said in Deut. 29:29. In this scripture God, by Moses, recorded three statements of fact.

One, some things have not been revealed. Two, many revelations have been given. Three, the purpose of the revelations given was to make it possible for us to do all of God's law.

In our first study of this scripture (Deut. 29:29), we considered the things which have not been revealed; but the other five, have been devoted to a search for the things revealed.

In this search through God's book (the Bible), we have found the following revealed facts.

ONE - God has through his Son Jesus, revealed unto us all of his law for this dispensation. TWO - This law is found and only found in the New Testament portion of the Bible. THREE - There will be life (for all) after this, and that life will be eternal. FOUR - Those who (in this life) live in obedience to all of God's law, without changing or adding unto it, will be permitted to live with God in Heaven; but all others will share the lake of fire with the devil and his angels.

Now, of course, God has seen fit to make a few exceptions to his rule of doing all of his law. However, as I said in last week's article, we will find them by the process of elimination.

We have already found that the scriptures teach that ignorance of God's law and our being deceived by false teachers are not God-made exceptions to his rule. Then too, we have also heard other scriptures say that our failure to do all of God's law to avoid persecution is not an exception.

All right, let us now consider some other exceptions which must be eliminated. There are scriptures which reveal we are to love our relatives (Eph. 5:25-33, Tit. 2:1-4).

So may we, from time to time or at any time refuse to harken unto God to the pleasing them? NO. There are scriptures which say we prove our love for God and his Son by

keeping the Commandments of God which he has given us through his Son (Jo. 14:15; 21, Jo. 15:10, I Jo. 5:3, I JO. 2:3-5).

Then there are other scriptures which teach that we must not love our relatives more than we love God and Jesus (Matt. 10:34-37, I Cor. 7:12-15). Therefore, it necessarily follows that this is not one of God's exceptions. Obedience unto our relatives, rather than God, proves we love them more than God.

There is another group of scriptures which say the wife is to be in subjection unto her husband (Eph. 5:22-33, Col. 3:18-19, Tit. 2:3-5, I Per. 3:3-7). Does this rule apply to a believing wife who has an unbelieving husband/ Yes (I Pet. 3:1-2). So this is another rule for which there is no exception.

There are many scriptures which teach we are to obey others. Wives are to obey their husbands (above cited scriptures). Children are commanded to obey their parents (Eph. 6:1, Col. 3:20). Employees are commanded to obey their employers (Eph. 6:5-9, Col. 3:21-23, Tit. 2:9). All of us are commanded to obey the laws of civil government (Rom. 13:1-7, Tit. 3:1, I Pet. 2:13-15). All the members of a local congregation of the Lord's church are to obey the elders of that congregation (Heb. 13:17). But, are we to obey any of these groups rather than God? NO [(Matt. 28:18-19, Acts 4:13-20) Acts 5:29, Matt. 10:34-37]. Sure we are to obey all the rules of all these groups, that is, as long as obedience unto them does not lead to disobedience of any portion of God's law (Acts 5:29). So on Judgment Day we cannot use this as an excuse for not having obeyed all of God's law.

Again, there are scriptures which reveal that living in obedience unto all of God's law is not the way to win popularity contests (Jo. 15:18-19, 25, Matt. 10:21, Matt. 24:9, Gal. 1:10). But, may we refrain from complying with those portions of God's law which may cause others to hate us? NO (Jo. 12:42-43, Gal. 1:10). So, yes oh yes, my friends we must believe, practice and teach even those portions of God's law which may cause others to dislike us. Because this is not one of God's exceptions to his rule of complete obedience.

Another group of scriptures say we are to provide for ourselves, our's and the needy (II Thes. 3:7-12, I Tim. 5:8, Eph. 4:28). So may we choose a business or a career which would lead to doing things which God has commanded us not to do? No. This would be doing evil that good might abound. However, this God will not allow (Rom. 3:8).

Again though, may we choose a business or career which will make it impossible for us at any time to obey even one of God's commands? No. God thinks of us as his soldiers (Eph. 6:12-17, I Tim. 1:18, II Tim. 2:4).

Our military people are permitted to become involved in lawful civilian affairs. However, they do so, with the understanding that none of those civilian involvements are to ever hinder them from a one hundred percent fulfillment of their military obligations. For example, a sailor assigned to shore duty may accept a part-time civilian job. Again one in the military may have a family, yet he or she will never be permitted to use this as a reason for less than a total fulfillment of his military duties.

Those in military service have freedom of religious belief, but there are times when their military duties take precedence over the fulfillment of some of their religious beliefs (Heb.

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10:25-26, Acts 20:7).

All right, what about us as God's soldiers? Paul, in II Tim. 2:4, says that just as the rules, regulations and orders applicable to our soldiers come first above all other involvements; well even so do all the orders from God (our Commander and Chief) come first.

So, yes we may and must choose a business or profession, but we must not choose one which will ever make it impossible for us to obey all of God's law. We do not have to (Matt. 6:25-33).

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ARTICLE #8
The Things Revealed Belong Unto Us - 7
(Deut. 29:29)

In recent studies of this scripture, we have learned that God has one iron clad rule peculiar to his New Testament law. The scriptures which reveal this rule, say we are not to add to, change, or take away from God's law.

Now, as I have already said, God has made a few exceptions to this rule. So we have been and shall continue to search for these exceptions. Thus far, our search has been conducted by the process of elimination. Through the process of elimination, we have (by the scriptures) ruled out being deceived by false teachers, ignorance of God's law, being persecuted, making enemies, loving relatives more than God's law, and choosing a business or profession which is evil, or one which will make it impossible for us to do all of God's law, as being God made exceptions to this rule.

All right, having eliminated these would-be exceptions to God's rule of not adding to, changing nor taking away from his law, we shall now begin a search for the God authorized exceptions.

God has made an exception to this rule for young children. Now how do we know this? There are scriptures which teach that all who are guilty of sin stand condemned (Isa. 59:1-2, Jo. 9:31, I Jo. 3:8, Ja. 1:13-15, Col. 2:13). Then, I Jo. 3:4 teaches sin is transgression of God's law, yet there are numerous scriptures which declare there never has been a time when infants and older young children stood condemned in the sight of God (Deut. 1:39, Num. 14:3-31, Jonah 4:6-11, Mark 10:14). So you see, when we consider all these scriptures together, it becomes evident that young children are not held accountable until they become accountable. But when do they become accountable? Is it when they become eight, ten, twelve, or fourteen years old?

Some have concluded that children become accountable at age twelve. Because, say they "Jesus was twelve years old when he said "I must be about my father's business." True, Jesus as a twelve year old boy made that statement (Luke 2:49). However, comparing our twelve year old children with Jesus at the age of twelve is like unto comparing a humming bird with the great adult bald eagle. When we read Luke 2:40-47, we learn that very learned men of the law of Moses were astonished at his understanding. You see my friends, Jesus was more than just a little twelve year old child. He was the Son of God (Jo. 3:16).

Children become accountable when they become mentally

capable of understanding what is found written in God's Book (Jer. 31-34, Jo. 6:44-45, Matt. 28:18-20). But at what age do they reach this mental capability? I know it depends on their inherited ability to comprehend and I believe it also depends on their innate ability for maturing. I have seen small children who had gone through the motions of becoming a child of God, have to be awakened when it was time to partake of the Lord's supper.

My dear readers, let us not cease to be concerned about the accountable young people. Yet, let us not forget that until they become capable of being taught all that older lost people must be taught in order to be saved, they are still numbered with the unaccountable. I have not found in God's Book one plan of salvation for the very young and another for those a little older and still another for those who are much older.

Neither the young nor the old accountable, must understand all of the revealed facts recorded in God's book in order to comply with God's conditions of salvation for the alien sinner (Matt. 28:18-20). However, this same scripture does teach there are some facts which they must be taught. Yes, Jesus, in this commission said go teach all nations before you baptize them. According to Mark 16:15, he instructed them to preach the gospel unto every creature. So let us not just assume that either the young or the older accountable know these necessary scriptural facts.

All right, what facts do they need to know?

First and foremost, they need to understand that the Bible is a book of truth. Without this understanding everything else trickles away into the great sea of tradition. He who does not know that the Bible is true does not know God is, that he has a soul, that there will be life after this, that Jesus is the Son of God, that sin is transgression of God's commandments, that he cannot enter heaven guilty of sin, that Christ came and died so he might be forgiven, that this forgiveness is conditional and what the conditions are.

Now please, oh please, let us not just assume they know the Bible is true.

I once believed with all my heart that there was an all powerful and all knowing being called Santa Claus. Why did I believe this? Because this was what my parents taught me.

Even so, in the world today, I am afraid there are many people who believe the Bible and revealed facts found in it are true only because they have heard their parents and others say so. But this, my dear readers is not faith. It is only a Santa Claus tradition.

Genuine faith comes from hearing and understanding that portion of God's word which provides undeniable evidence that the Bible is true and that God and his Son Jesus (unlike Santa Claus), are for real (Jo. 20:30-31, Rom. 10:8-17).

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ARTICLE #9
The Things Revealed Belong Unto Us - 8
(Deut. 29:29)

In our study of this scripture (in addition to many other things), we have found:



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1. That God has revealed all of his law.
2. That if we are to be saved, we must keep all of his law; without making any changes or adding anything to it.
3. That God has seen fit to make a few exceptions to his rule, as stated in #2, above.
4. That by the process of elimination, the scriptures rule out many could-be exceptions.
5. That many of the cold-be, but are not, exceptions are: ignorance of God's law, following a false teacher, persecution, unpopularity, obeying man rather than God, and a profession which prohibits a one-hundred percent compliance unto ALL of God's law.

However, in last week's study we heard the scriptures say that God has made an exception to his rule (as stated in #2 above) for young children who are too mentally immature to understand his law.

All right, in this study we shall continue our search for God's authorized exceptions.

According to I Jo. 3:4 and Ja. 2:8-12 sin is transgression of any portion of God's law. As per Rom. 4:15 where there is no law there can be no transgression. Then Rom. 5:13 says where there is no law there is no imputing of sin. Now in view of what is said in all of these scriptures, we know that all who are mentally incapable of understanding God's law are not held accountable for their transgressions of it.

All right, in addition to small children, there are three other groups which fall into this category.

The first group is composed of those who never cross the line which divides the mental infantile and the adult stage. So all those people, will with all the redeemed of all ages, enter into the Kingdom of Heaven. Therefore, we do not have to think of them as a group who has been denied all good things. As adults, they are in the sight of God just as innocent and precious as were the little ones in Nineveh (Jonah 4:10-11).

The second group of people who are not held accountable is made up of those who crossed the line which divides the (mentally) incapable and capable; but later for some reason cross back to the other side of the line. Once these people cross back over to the mental infantile state, they are no longer accountable because for them there is no law. However, they will have to answer to God for that period of time when they were capable of understanding his law.

The third group unto whom God will not impute sin, is the one which is composed of those who have cross this line; then crossed back, but later were able once again, to cross over unto the group who were capable of understanding. For these people there will be two segments of unaccountability and also two of accountability.

Again though according to Mat. 28:19, we know that in order for accountable people to be saved, they must come to understand many scriptural facts and to know what God's conditions of salvation are. Yes, this scripture says they must be taught before they are baptized. This is also taught by Jo. 6:44-45 and Rom. 10:8-15. However, we also know that they may do, what must be done to become children of God, before they know and understand all the scriptures, which they as God's children, are to comply with (Matt. 28:28, I Cor. 3:1-2, Heb. 5:12).

All right, inasmuch as this is true, well we have found another scriptural exception to God's rule of complete obedience. How can the babes in Christ do and refrain from doing, that which they are not aware of? Nevertheless let not the babes in Christ forget that God expects them to grow up (Heb. 5:12). Neither let the Church forget that it is obligated to assist these spiritual little ones with their effort to grow in Knowledge (Matt. 28;20, Acts 20:28, I pet. 5:1-2). Likewise should the older children remember that they individually should also assist the young (Gal. 6:1, Rom. 15:1, Tit. 2:3-5).

My dear little ones in Christ, you are not now, nor shall you ever be able to live a perfect life (I Jo. 1:8-12). But when you through the weakness of the flesh are overcome, you must repent of this and through prayer ask for God's forgiveness (I Jo. 2:1-2, Acts 8:22, I Jo. 1:9). As you approach God by prayer, do so with the same degree of repentance you did when you obeyed the gospel.

At that time you were sorry for all the forgotten, remembered, known, and unknown sins you had ever committed and had purposed in your heart to turn away from a life of sin unto a life of obedience to the commandments. At this time, you may be unknowingly disobeying some of God's commands. But if you are studying as you should, you will soon know all the things God expects of you.

God's demands of people have never been unreasonable. His demands of any person have never been greater than that person's ability to perform (Matt. 25:14-27, II Cor. 8:12). No, when circumstances which are beyond our control prevent our obeying this or that command, God does not hold us accountable.

So yes, this is another God authorized exception to his rule of absolute obedience.

Again, God does not expect us to obey this or that command, if by so doing, we must disobey another command. This would be sinning in order to avoid sinning.

Now, finally God is a God of love. So, in some cases, the law of love is greater than some other laws (Matt. 12:1-5, Matt. 12:9-12). We as God's people are commanded to assemble ourselves together on the first day of the week (Heb. 10:25-26, Acts 20:7). But if one member of the family is too ill to be left alone, well, the law of love will permit another member to remain at home.

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**ARTICLE #10  
What Revelation, Chapter Twenty,  
Does Not Teach #1**

The following three scriptures; Jo. 14:1-3, Acts 1:1-11, I Thes. 4:13-18 and many others, say Jesus will come again. But to my knowledge, there is no scripture which teaches his return will be for the purpose of establishing a kingdom. Nevertheless there are some who contend that Revelation, Chapter 20, teaches his return shall be for this cause.

Now true, John in this scripture said Christ and resurrected saints would some day reign together for a thousand years, however, to say this proves Christ will establish a kingdom when

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he returns is nothing more than an assumption. Because John did not say when this reign was to begin.

My readers, the purpose of this article and others will be to prove this position is not in harmony with what is taught in many other scriptures.

If Revelation 20 teaches Christ is to establish a kingdom when he returns, well it also teaches there are to be two literal resurrections. Yes, Rev. 20:4 teaches that the righteous dead will be resurrected at the beginning of the thousand year reign; and Rev. 20:5 says the rest of the dead will not live until the thousand years are finished. Yet, many scriptures teach that all the dead will be raised when Christ returns.

One group of scriptures declare there is to be a Judgment Day (Jo. 12:48, Acts 17:30-31, II Cor. 5:10). Then there is another group of scriptures which say all people will be judged on the same day (Matt. 25:14-30; 31-46, Rev. 20:11-12, Acts 17:30-31). Notice please, that the first three scriptures give us a word picture which shows both the righteous and the unrighteous being judged at the same time. Then Paul, according to Acts 17:30-31, did not say God has appointed one day in which he will judge part of the world and another day in which he will judge the rest of the world. But what he did say was, that God has appointed A DAY in which he will judge THE WORLD, or all people.

All right, having established (by the scriptures) that there is to be a judgment and that all people will be judged at the same time, I now by the scriptures will prove that the judgment is to take place WHEN CHRIST RETURNS. In Matt. 25:14-30, we have the parable of the talents; and in it we find the man who represents Christ, calling his servants together for a reckoning at the time of HIS RETURN from the far country. Then in the remainder of this same chapter, we find Matthew by means of a word picture portraying the same thing. In the first picture we see all nations standing before the Lord. Then in the second picture, we see the large group divided into two groups. One of these groups were the righteous and the other the unrighteous (Matt. 25:32-46). But all this will take place WHEN THE LORD RETURNS (Matt. 25:31-32).

According to Matt. 24:42-51, the unfaithful servants of the Lord will be judged when he returns. The Apostle Paul in II Thes. 1:7-9 says WHEN CHRIST RETURNS the righteous shall receive rest but those who refused to obey God shall be punished.

All right, having proven by the scriptures that There is to be a judgment, and that all people will be judged at one and the same time, and that this judgment is to take place on the day CHRIST RETURNS, then I submit to you that I have proven the Bible teaches There will be ONLY ONE LITERAL RESURRECTION. And you know what, this is exactly what Jesus in Jo. 5:28-29 says. Yes, he said "Marvel not at this for the hour is coming in which all that are in the grave shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

Who shall hear the voice of the Lord? All that are in the grave. Then what will they do? They shall come forth. Who will make up this ALL which shall come forth? Both the evil and the good. But when are the dead to hear the trump of God

and the voice of the Lord? When he returns from heaven with a shout, with the voice of the Archangel and with the trump of God (I Thes. 4:16, I cor. 15:50-53).

Now, maybe someone is thinking, yes, all these scriptures seem to say all the dead will be raised at the same time; but doesn't Paul in I Thes. 4:13-18 say the righteous dead will be raised first? Yes, however, if you will read all those verses carefully, you will not find that he was saying the righteous dead will be raised first before the wicked dead; but that the righteous dead will be raised before the righteous living are caught up to meet the Lord in the air.

No, there are no scriptures which teach some of the dead will be raised before others. But there are many which teach that ALL the dead will be raised at the same time. Some of which I have called to your attention in this article.

In the beginning of this lesson I proved by Rev. 20:4-5, that if this thousand year reign is to begin with the second coming of Christ then it also teaches the righteous dead will be raised one thousand years before the rest of the dead; but this would contradict all the above referenced scriptures, which plainly say all the dead will be raised at the same time. Then too, some of those scriptures also say this resurrection of all the dead will come to pass on the same day Christ returns.

So to say this thousand year reign spoken of in Rev. 20 will begin when Christ returns cannot be true. No, we must never take a position that any scripture teaches something which is not in harmony with that which is taught in all other scriptures.

My dear readers, I know that Rev. 20 teaches something and before we finish with our study of it, I will consider this with you. But first, I want to prove it does not teach what the premillennialists say it teaches.

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ARTICLE #11
What Revelation, Chapter Twenty,
Does Not Teach #2

Will Christ, when he returns to the earth, establish a Kingdom over which he and the resurrected saints will reign for one-thousand years?

Now true, according to Rev. 20:3-5, John (when he wrote this book) said that some time in the future Jesus and resurrected saints would reign together for a thousand years. In these two verses he also said the rest of the dead would not be raised until the thousand years was finished.

With all my heart I believe John was inspired by the Holy Spirit to write those words. So, sure I believe this reign was to be. However, I do not (as others) believe its fulfillment was to linger until the second coming of Christ, because this position forces Rev. 20 into contradicting what is taught in many other scriptures.

In last week's article, I proved that this contention contradicts the Great Host of Scriptures which teach that all the dead will be resurrected at the same time.

The purpose of this lesson will be to point out other contradictions.

According to Rev. 20:3-5, the thousand year reign is to be

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followed by a little period of time. Then according to Rev. 20:7-10, the little season is to be followed by the Judgment Day. Therefore the beginning of the thousand year reign will precede the Judgment Day by more than a thousand years. So, if the thousand year reign is (as some say) to begin when Christ returns, well his second coming will also precede the Judgment Day by more than a thousand years.

But this contradicts what is taught in many other scriptures. Yes, Matt. 24:42-51 says the Lord's servants will be judged on the day he returns. In the parable recorded in Matt. 25:14-26 the man who represents Christ judged his servants at the time of his return from the far country. According to Matt. 25:31-46, the great day of separation for the just and the unjust, and the granting of eternal rewards will be when Christ returns. Please read verse 31 carefully. Again in II Thes. 1:6-9, we read of a time when the righteous will receive rest and the unrighteous everlasting punishment. So in this scripture we have an account which addresses the Judgment Day. But when are these things to take place? Verse 7 says, it will be when Jesus is revealed from heaven with his angels.

Now Finally the Apostle John in Jo. 5:28-29 writes that Jesus (while here) spake of a time when both the righteous and the wicked would be judged. When did he say they would be judged? When they are resurrected. When did he say they would be resurrected? When they heard the voice of the Lord. But when will they hear his voice? When he returns. Yes, I Thes. 4:16 says when he returns, he will do so, with a shout and with the voice of the Archangel.

Again, if one believes this reign is to begin when Christ returns, then he must also believe that the earth will not be destroyed at the time of the Lord's return. Yes, he must believe this, however, this he cannot afford to believe. Because as per II Pet. 3:9-10 the Holy Spirit through Peter states that the earth will be destroyed in the day the Lord returns. Now maybe someone is saying "Sure this scripture teaches the earth will be burned up at this time. But maybe he simply meant this would bring to an end a period of time."

My friends, if this is what Peter meant to say, then why did he say both it and all its works would be burned up? And again why did he say the heavens would be dissolved and the elements would melt with fervent heat? Then finally, why do we find the Greek word from which the English word earth was translated means land?

Oh, yes Peter (in this scripture) was speaking of this old planet on which we live. But, inasmuch as he said it is to be destroyed on the day of the Lord's return, then we know the reign spoken of in Rev. 20:3-5 is not to begin with the return of the Lord. No, Christ (when he returns) cannot set up a Kingdom and reign for a thousand years here upon earth. Because from that time, henceforth there will be no earth.

Then finally, if Rev. 20:3-5 teaches Christ is to receive a Kingdom when he returns, well it contradicts what is taught in I Cor. 15:22-28. Paul in verse 22 speaks of the coming of Christ. In verse 24, he says the coming of Christ will mark the end and that Christ will deliver up the Kingdom to God. Then too, the total of these verses proves this also. Verse 25 says Christ is to reign until he has put all enemies under his feet. Verse 26 says the last enemy to be destroyed is death. Verse 25 says he will

cease to reign. Verse 28 as much as says Jesus will surrender all the authority given unto him (Matt. 28:18), that God may be all in all. Now when is all of this to take place? When death, the last enemy is destroyed and when will death be destroyed? When all the dead have been raised. But when will all the dead be resurrected? When Christ returns. This I proved in last week's article.

My dear readers, if any portion of the Bible is not true, then who can prove that any of it is true? Then too, we all know that if any portion of the Bible contradicts any other portion one of them must be false. However, I hope we all know the Bible is not contradictory. The only time the Bible seems to be inconsistent is when we try to force a scripture into teaching something which it does not.

This is why I am now involved in an effort to show that if Rev. 20:1-5 REALLY DID TEACH (as some say) that Christ, when he returns, is to receive a Kingdom, and with some dead saints reign for a thousand years it would indeed contradict what is plainly taught in many other scriptures.

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**ARTICLE #12  
What Revelation, Chapter Twenty,  
Does Not Teach #3**

All who believe in the Bible, believe that the Apostle John was inspired by the Holy Spirit to write the Book of Revelations.

Also all of us believe that in Rev. 2:4-5 he spake of a time when Christ (with dead saints) would reign for a thousand years.

Some, but not all, believe the return of Christ will mark the beginning of this reign. I do not believe this is true. Because to believe this, I would also have to believe many other things which I cannot afford to believe.

Already in our study of this scripture I have shown that to believe this, I would have to believe other things which would contradict what is taught by many other scriptures.

Yes, I have shown: that I would have to believe there will be two literal resurrections. That all the dead will not be raised when Christ returns; that the Judgment Day will come more than a thousand years after the return of Christ; that the reign of Christ will begin and not end at the time of his coming; that Christ will not be giving up a kingdom but receiving a kingdom when he returns; then finally, I would have to believe that the planet earth will not be destroyed at the time of Christ's return.

Yes, all these things I would have to believe, but in the past two articles I have presented scriptures which teach that all these things are not true. Therefore, I must not assume that the Rev. 20:2-5 reign is to begin when Jesus returns.

The burden of today's lesson shall be to present other scriptural facts with which this assumption would also be inconsistent.

God through the Old Testament Prophets, John the Baptist, and Jesus, only promised one kingdom (Psa. 45:6, Psa. 145:11, Isa. 9:6-7, Dan. 7:13-14, Matt. 3:2, Matt. 10:7, Lk. 22:29-30). No, God through these chosen ones did not say the kingdoms are coming, but he said the kingdom is coming. I challenge the whole world to produce just one scripture, from either the Old Testament or the New Testament which says that God promised

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to give unto Christ more than one kingdom.

All right, inasmuch as this is true, then it necessarily follows that if Rev. 20:4-5 teaches Christ is to receive a kingdom when he returns, well he has not yet received a kingdom. However, there are many scriptures which (either by necessary inference or statement of fact) say he has.

John the Baptist, a man sent from God and Jesus the Son of God (early in the first century) said the kingdom is coming soon (Matt. 3:2, Matt. 4:17, Matt. 10:7, Lk. 12:32). In fact, according to Mark 9:1, Jesus said the kingdom would come before some of the people living then would see death. Did they make a mistake???

Christ is now king because he has been given all power in heaven and earth and has had all the inhabitants of both heaven and earth (God excepted) put in subjection to him (Matt. 28:18, I Cor. 15:27). Again Christ is now king, because he is now reigning (I Cor. 15:25). Once more Christ is now king, because he is now on his throne (Acts 2:25-33). Notice that Peter in verse 33 said Christ at that time was at the right hand of God exalted and had received of the Father the promise of the Holy Ghost. But what was the promise of the Holy Ghost? According to verse 30, it was that God would raise Christ from the dead for the purpose of setting him on his throne. Then to, the Prophet Zechariah said Christ would be a priest on his throne (Zech. 6:12-13). So if Christ is now a priest, he is now on his throne. The first seven chapters of the Book of Hebrews say Christ is a priest.

Oh, yes, these scriptures prove that Christ has already become a king. But if he has become a king, he has a kingdom. You cannot be a king without a kingdom. But hear ye more. According to Luke 22:29, Jesus said unto his disciples, "And I appoint unto you a kingdom as my Father hath appointed unto me." Heb. 12:28 declares the disciples received a kingdom. Therefore we know Christ had received his promised kingdom. Because one cannot give that which he has not received.

Finally, my friends, if there are scriptures which speak of people being in the Kingdom of Christ, then this will prove beyond a doubt that Christ has received a kingdom. Because it is absolutely impossible for people to be in that which does not exist.

All right, are there passages which say this? Yes. John in Rev. 1:9 says he and all the people of the seven churches in Asia were in the Kingdom of Christ. Again in Col. 1:13, Paul also said he and all the people of Colossae, to whom he was writing, were in the Kingdom of God's dear Son.

My readers, I believe that in this article I have proven two things. ONE - God through the Old Testament prophets, John the Baptist, and Jesus promised only one kingdom.

TWO - Christ has already received a kingdom.

Therefore, I believe I have established that Christ will not be receiving a kingdom when he returns. Where there is only one, there cannot be a second.

Oh yes, this position (of one portion of the religious world) which says Christ is to receive his kingdom when he returns, is inconsistent with the great host of scriptures which we have considered. Therefore, it must (I believe) be considered as that which has come from man and not from God; because God does not contradict himself.

**ARTICLE #13**  
**What Revelation, Chapter Twenty,**  
**Does Not Teach #4**

Will Christ receive a kingdom when he returns?

What saith the scriptures? In last week's article, I presented two groups of scriptures which say he will not. By the first group I proved that God through the Old Testament prophets, John the Baptist, and Christ, only promised one kingdom. Then by the second group, I proved that Christ many years ago, received that one promised kingdom. However, if in spite of all this scriptural evidence there are those who yet believe Christ has not received his kingdom, well there are many other things which they must also believe, which they cannot afford to believe.

First, let me say, if they do not believe Christ has yet received his kingdom, then they must believe that what God said through the Old Testament Prophets, John the Baptist, and Jesus did not come to pass when he said it would. Yes, this they must believe because God through them foretold that Christ was to receive it more than nineteen hundred years ago.

In Daniel Chapter two, we hear God through the Prophet Daniel interpret King Nebuchadnezzar's dream. the king was told his kingdom and others would fall and God's would be established in the days of the Roman Kings.

Now I ask, has the Roman Empire with her kings come? Yes, it has come and gone; and for years people have been reading the history of the rise, decline, and fall of the Roman Empire.

All right, inasmuch as this is true well, God's appointed time for establishing his kingdom goes back many years.

Then too John the Baptist in Matthew three and Christ in Chapters four and ten both spake of the kingdom as being at hand, or coming soon. In fact, Jesus promised the people the kingdom would come before their generation passed away (Luke 12:32, Luke 22:29-30, Mark 9:1).

Oh yes, my readers, these scriptures definitely prove that God foretold his kingdom was to be established just a few years after the First Coming of Jesus. Therefore, those who believe this one promised kingdom has not yet been established must also believe God through his representatives prophesied falsely; but this, no one can afford to believe. Because to do so would be to destroy God.

All right, those who believe that Christ has not yet received this one promised kingdom, realize they cannot afford to believe this. So they say God's original plan was to establish the kingdom shortly after the first coming of Christ.

But say they, the people were not ready to receive Christ as king. Consequently God postponed the fulfillment of those prophecies. However, (say they) these prophecies will be fulfilled when Christ comes again. My friends, if this be true, then what must we say about God? Is he not an all knowing God? Did he not know, the people were not ready to receive Christ as their king? And if not, how will he know when they are ready? May the Second Coming of Jesus be just another trial run?

Yes, if we are to believe Christ will be receiving a kingdom when he returns, then we must say God is not an all

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knowing God. Or else we must say he did know the people were not ready. But if this be true, the sending of his Son was cruel.

So what shall we say? Shall we say we believe Rev. 20:3-5 teaches Christ is to receive his one promised kingdom? Or shall we say we believe God is an all knowing, good, kind, and merciful God?

Again, if one is to believe the prophecies concerning the coming of the kingdom were postponed, he must also believe that the death of Christ was no part of God's plan. Yes he must believe this, because if the people had been ready to receive him as king they would not have killed him; they would have made him king and he would have lived and reigned here on earth as such. Yet, this is something else which he cannot afford to believe. One reason why he cannot afford to believe this is, because God through the Old Testament Prophets said he would be put to death. Yes, according to Acts 3:18, the Apostle Peter said that God by the mouth of all his prophets shewed before hand that Christ was to so suffer. Again, Peter declared the death of Christ was in the foreknowledge of God (Acts 2:22-23).

Then to, if one believes in this postponement position, he must also deny the truthfulness of many statements made by Jesus himself. Now, why do I say this? Because at the same time he was saying the kingdom is coming soon, he was also saying he came into the world for the purpose of dying (Matt. 20:28, Jo. 12:27).

Once more, if we embrace the postponement doctrine then we must deny the efficacy of the shed blood of Jesus. Because if he had not died, his blood would not have been shed; but this we cannot afford to do. Many scriptures teach that we are saved by the blood of Christ.

Consider these few scriptural facts:

ONE - All have sinned (Rom. 3:9; 23, I Jo. 1:6-10).

TWO - The end for all who have not received forgiveness of sin will be the second death (Jo. 8:51, Rom. 6:23, Rom. 8:12-13, Ja. 5:19-20).

THREE - The second death will be for those who are cast into the lake of fire (Rev. 20:12-15, Rev. 21:8).

FOUR - Without the shedding of blood, God will not forgive sins (Heb. 9:22).

FIVE - The blood of animals will not suffice (Heb. 10:1-4).

SIX - It took the shed blood of Jesus to accomplish this (I Pet. 1:18-19, Rev. 1:5).

If you need more proof, read Isaiah 53, Rom. 5:10; 19, Heb. 2:9, Heb. 9:15, Heb. 10:10, Matt. 26:28, I Pet. 1:18-19, I Jo. 1:7, and I Jo. 2:1-2.

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**ARTICLE #14  
What Revelation, Chapter Twenty,  
Does Not Teach #5**

In the past few lessons, I have been discussing what the 20th chapter of Revelation does not teach. In this effort, I have been presenting evidence (which I believe) proves that it DOES NOT teach Christ (when he returns) will receive a Kingdom.

In doing this, I have (by the scriptures) proven that in order for one to believe this, he must also believe many other things,

which he cannot afford to believe.

God through the Old Testament prophets, John the Baptist, and Jesus promised ONE and ONLY ONE kingdom. This I proved in a previous article.

God through the Old Testament prophets, John the Baptist, and Jesus, said this one Kingdom would be established shortly after the death, burial and resurrection of Christ. This I proved in last week's article.

So, if Christ (as some say) is to receive a Kingdom when he returns, then he did not receive one shortly after his death, burial, and resurrection. It is impossible for one to receive one and the same things more than once. If Jesus is to receive the Kingdom when he returns, then the prophecies which said he would receive it many years ago, were postponed. But they will be fulfilled when Christ returns.

In last week's article I gave three reasons why no one can afford to believe the fulfillment of these scriptures were postponed.

In this article, I shall prove that all the prophecies which foretold the coming of Christ and his receiving of the one promised Kingdom were fulfilled.

The inspired Apostle Paul in Acts 13:29, declares all the prophecies which addressed the birth, life events and death of Jesus were fulfilled. Yes, in speaking of Jesus, he said "When they had fulfilled all that was written of him, they took him down from the tree and laid him in a sepulcher."

All right, having proven that all those prophecies were fulfilled, I will now prove that those peculiar to his receiving the promised Kingdom were also fulfilled. In doing this, I will first sight the prophecies. Then I will give you the New Testament scriptures which will say they were fulfilled.

These prophecies said: 1) The coming Kingdom will be governed by a new and different covenant (Jer. 31-34). This covenant was given (Heb. 8:6-13, II Cor. 3-6).

2) God will govern the Kingdom through a new ruler (Deut. 18:18-19). This was fulfilled (Acts 3:17-23, Heb. 1:1-2).

3) A rejected Christ will become the corner stone in the coming Kingdom (Isa. 28:14-16, Ps. 118:22). This came to pass (Acts 4:11, Eph. 2:19-20, I Pet. 2:4).

4) Christ will be the priest for the coming Kingdom (Ps. 110:4, Zech 6:12-13). Christ was serving as priest more than nineteen hundred years ago (Heb. 7).

5) Christ as king will reign over both the Jews and Gentiles (Amos 9:11-12). This came to pass (Acts 15:13-17).

6) The blessing of David were to come through Jesus (Isa. 55:3). This was fulfilled (Acts 13:32).

7) The coming of the Kingdom will be the rebuilding of the Tabernacle of David (Amos 9:11-12). This was not postponed (Acts 15:13-17).

8) Christ as king will be given the Key of David (Isa. 22:22). He received this key (Rev. 3:7).

9) Christ as king was to be on David's Throne (Isa. 9:6-7). Christ is now on this throne (Acts 2:22-33). Christ was to be a priest on this throne (Zech. 6:12-13). So if he is now a priest, he is now on the Throne of David. He is now a priest (Heb. 7).

10) Christ, as he rules, will be seated at God's right hand (Ps. 110:1). Christ is now seated at God's right hand (Acts 2:33, Eph. 1:20, Col. 3:1).

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11) Christ as king will have all things put under his feet (Ps. 8:6). This has come to pass (Eph. 1:22, heb. 2:8, I Cor. 15:25-27).

Oh no, my readers, the prophecies which foretold that Christ was to receive his Kingdom were not postponed. They were ALL (say the writers of the New Testament) fulfilled.

Yes, in this lesson, this I have proven. Now, in proving this, I have also proven that Jesus has already received the only kingdom he was ever promised.

So again we have seen that he will not be receiving a kingdom when he returns. No, he yonder in heaven is reigning over his Kingdom. This should come as no surprise. It is in harmony with what the prophets of old, Jesus and his apostles had to say.

Both Daniel and Christ said Christ would receive his Kingdom when he returned to heaven (Dan. 8:13-14, Luke 19:11-15). Zechariah said Christ in heaven, is now serving as our great High Priest. Zechariah also said Christ would sit and rule on his throne (Zech. 6:12-130, but that throne is in heaven. Read the above paragraph again.

David in Ps. 110:1 said in the day of his power Christ would sit at God's right hand. Peter in Acts 2:33 says Christ in heaven is seated on David's Throne at the right hand of God. This is also declared by Paul (Eph. 1:20, Heb. 1:3, Col. 3:1).

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### ARTICLE #15 The Kingdom - The Church

In the past few lessons, I have, I believe, proven (by the scriptures) that Revelation chapter twenty does not teach that when Christ returns he will receive a kingdom over which he will reign for a thousand years.

In the process of doing this I also established that Christ more than nineteen hundred years ago received the only kingdom he had been promised. However, the purpose of this article will be to show the scriptures reveal that the kingdom Christ received was one and the same institution as the New Testament Church.

All right, the first point of evidence I choose to offer is one of the things which I have already proven in previous lessons. In those lessons, I showed that God through the Old Testament prophets foretold the coming of the kingdom and many things about it. Then I showed that by those same prophets he also foretold the coming of Christ and his receiving this kingdom.

Recall please, that after doing this, I then matched each one of those Old Testament prophecies with a New Testament scripture which said it had been fulfilled. So we know that Christ more than nineteen hundred years ago received the one and only kingdom, which God through the prophets had promised.

Now, inasmuch as the New Testament writers say Christ just a short time after his ascension, received the institution which the Old Testament prophets said he was to receive, and inasmuch as everyone agrees that the institution he received was the church, then it necessarily follows that the church and the kingdom are one and the same institution.

There are many other ways to prove this by the scriptures.

**ONE** - The Old Testament prophets, John the Baptist and Christ called the coming institution, over which Christ was to reign, the kingdom (Isa. 9:6-7, Dan. 2:44, Dan. 6:13-14, Matt. 3:1-4, Matt. 4:17). However, they also referred to it as the church (Isa. 2:2-3, Mich. 4:1-4, Zech. 6:12-13, Jo. 10:16, Matt. 16:18). **Note** - The church is the house, temple and flock of God (I Tim. 3:14-15, Acts 20:17-28, I Cor. 3:16).

**TWO** - From the Book of Genesis through Acts 1:6, we hear the Old Testament prophets, John the Baptist, and Jesus say **THE KINGDOM IS COMING** (Isa. 9:6-7, Dan. 2:44, Dan. 6:13-14, Matt. 3:1-3, Matt. 4:17, Luke 22:19-30, Mark 9:1, Acts 1:6).

Then from the Book of Genesis through Matt. 16:18, we hear the Old Testament prophets and Jesus say the church is coming (Isa. 2:2-3, Micha. 4:1-2, Zech. 6:12-3, John 10:16, Matt. 16:18).

Yes, from the beginning until the day Christ ascended, the God inspired were saying both the kingdom and the church are coming. Now after this time, the inspired writers of the New Testament continued to speak of both the church and kingdom. However, they no longer spoke of either as that which is to come. No, in some passages, they would write **THE KINGDOM HAS COME**, and in others **THE CHURCH HAS COME** (**Kingdom**-Col. 1:13, Rom. 4:17, I Thes. 2:12, Heb. 12:28, Rev. 1:9) (**Church**-Acts 2:47, Acts 8:1, Rom. 16:16, I Cor. 1:2, Gal. 1:2, Eph. 1:22, Rev. 2-3).

My dear readers, inasmuch as all inspired writers before the ascension of Christ said the church and the kingdom are coming and inasmuch as all inspired writers after that time spake of the church and the kingdom as that which had come, and inasmuch as all agree that only one institution (the church) was established at that time, then I submit to you, that these three undeniable facts prove beyond a doubt, that the church of Christ and the kingdom of Christ are one and the same institution.

**THREE** - Acts 2:47 says God added the saved to the Church. But Col. 1:13 says he added them to the kingdom.

**FOUR** - The disciples of Christ were to partake of the Lord's Supper in his kingdom (Luke 22:29-30). They partook of it in the church (Acts 2:46-47, Acts 20:7, I Cor. 11:18-34).

**FIVE** - The apostles appointed by Jesus were to sit on thrones judging the twelve tribes of Israel (Luke 22:28-30). In the church they took the gospel to the Jews, and Paul and his colabors took it to the Gentiles (Gal. 2-9).

**SIX** - The Apostle John addressed the Book of Revelation unto the seven churches of Asia (Rev. 1:4). Yet in Rev. 1:9, he referred to all them and himself, as members of the kingdom of Christ.

My readers in the beginning of this lesson, I said my goal was to prove that the one and only promised kingdom was the same institution as the church which was established shortly after the ascension of Christ.

I believe I have by the above presented scriptural evidence proven this to be true. Likewise, I believe this scriptural evidence plus all the evidence presented in the previous articles also proves the twentieth chapter of Revelation, **DOES NOT TEACH** Christ will receive a kingdom when he returns.

If the Lord be willing, in next week's article, we will begin with a consideration of what it does teach.

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ARTICLE #16
What Is Taught in Revelation Chapter 20 - #1

Having completed our consideration of what IS NOT TAUGHT in Revelation Chapter twenty, let us now begin with a study on what it DOES TEACH.

The chapter may be divided into four content parts. The first part has to do with the binding of Satan. This is found in the first three verses and reads as follows: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that he must be loosed a little season.\*

Now, just what did John say in these three verses? ONE - Satan was bound with a great chain. TWO - He was bound and sealed, so that he might deceive the nations no more. THREE - He was to remain so bound for a thousand years.

Let us observe that John in these verses, said nothing which serves to tie down any specific time for the fulfillment of this binding. He just said he saw the binding take place. So the time of fulfillment must be found elsewhere. Likewise let us also observe, John did not say this binding of Satan would take away his power of tempting and influencing people to do evil. No, he only saw him bound to the extent that he would no longer be able to deceive the nations.

In John saying he saw Satan being bound with a great chain, I am sure he was speaking symbolically. Therefore the chain John saw, used to bind Satan, represents something else. But is there anyway for us to determine what the chain represents? Yes. The context itself provides this for us. Remember the binding John saw did nothing more than take away Satan's power to deceive. So we know the chain John saw represented the word of God because it and it alone can render Satan helpless in his attempt to deceive people.

No, the devil cannot deceive those who have the word of God to believe: There is no God, or there is more than one God, or that Jesus is not the Son of God, or that there will be no life after this, or that the way of ungodliness is the best way of life, nor can he through his ministers (II Cor. 11:12-15), deceive them into following the traditions of men rather than the teachings of Christ (Acts 17:11).

However, if the word of God is taken away from the people, then Satan and his ministers will have no problem in deceiving them into believing most anything they choose.

Now, let us consider the thousand year period of time for which Satan was to be bound. Was he to be bound for a literal thousand years or does the number one thousand, in this account, merely signify an indefinite period of time? First let me say this. There is nothing in the context to help us with these questions. However, the thousand year period of time does not have to be accepted as a literal three hundred sixty-five thousand days because God sometimes uses numbers to represent both completeness and indefinite periods of time.

An example of a number representing completeness is found in Ezekiel chapter thirty-nine. In this account, God told the

children of Israel to burn the weapons of the people of God for seven years. Now, we know it did not take seven years to burn those weapons. So, what God really said was, completely destroy their weapons with fire.

One example of God employing numbers to represent an indefinite period of time may be found in EX. 20:6, where God uses the expression "thousands of thousands," to represent a countless number. Another is recorded in Deut. 7:9, which says God keepeth his covenant and mercy unto a thousand generations. Now I ask, did God after a thousand generations withdraw his mercy from the children of Israel and refuse to keep his covenant with them? No, of course not. So there we have the number, one thousand, being used in a figurative way. Now, if it may be so used, in this account, well it may also be so used in Rev. 20:1-3. And by the time we have finished with our study of this chapter, I believe we will find that the facts, as a whole, will show that such is the case.

All right, my readers, on the basis of what we have found set forth in this contextual portion of Revelation chapter twenty, well what can we say was revealed unto John?

He was permitted to see the coming of an UNSPECIFIED TIME, when the Bible would be given back to the people, which would take away Satan's power to deceive, for an INDEFINITE period of time. Then after this, he saw Satan being loosed for a little period of time which means he saw the Bible taken away from the people again, which would result in the restoration of Satan's power to deceive.

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ARTICLE #17
What Is Taught in Revelation Chapter 20 - #2

Recently we have been involved in a study of Revelation Chapter Twenty. The burden of the first few lessons was to point out what is not taught in this chapter. However in last week's lesson, I began with an effort to point out what it does teach. In that lesson, I said this chapter may be divided into four contextual parts.

The first part gives us the account of the binding of Satan. In our study of this portion of the chapter, we found that God in the first century revealed unto John the following three things: 1) At some unspecified time in the future, the Bible would be given back to the people. 2) The fulfillment of this event would rob Satan of his power to deceive. 3) This Satan restrained condition would continue for an indefinite period of time.

The second division of this chapter (Rev. 20:4-5) has to do with Christ and resurrected saints reigning together for a thousand years and reads as follows: "And I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ for a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of

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God and of Christ, and shall reign with him a thousand years."

In these three verses, John says after seeing Satan bound, he saw Jesus and resurrected saints reigning together for a thousand years.

All right, before taking a position that these three verses teach this or that, I believe we should observe what they do not say. 1) They do not say when this reign will begin. 2) They say nothing about the second coming of Christ. 3) They have absolutely nothing to say about Christ receiving a kingdom when this reign begins. 4) They do not say this will be an earthly reign for Jesus.

So if we ignore what is said in other scriptures concerning the reign of Christ, the kingdom of Christ, and saints reigning with Christ, then it is impossible for us to determine when this reign was to begin and from whence Jesus would reign. Neither can we say Christ, when he returns, will receive the one kingdom which God through the Old Testament promised. Nor can we know for sure from what John wrote in these three verses, if he saw the dead literally resurrected to reign with Christ for a thousand years. Because as I just said, these three verses have nothing to say about any of these things.

Please go back and read them again.

However, some of the statements I have made may have raised some questions. So I will at this time consider some of them with you.

QUESTION #1 - Is it possible for Christ from heaven, to reign over the people here on earth? Yes. A few years after the ascension of Jesus, the Apostle Paul in I Cor. 15:20-28 declared that Jesus was then reigning from heaven and would continue to so reign until all the dead were resurrected. Yes, Jesus as the new prophet (Deut. 18:18-19, Acts 3), by the new covenant (Jer. 31:31-34, Heb. 8), which he by the Holy Spirit gave unto the apostles and prophets (John 16:12-15, Eph. 1:1-15), which they gave unto all the world (Matt. 28:18-20, Col. 1:3-6, Col. 1:15), though yonder in heaven reigns over the people on the earth.

QUESTION #2 - Are there accounts in the Bible of figurative resurrections? YES. Paul in speaking of a group of castaway people said, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? (Rom. 11:15)."

Again, this apostle said to a group who had been redeemed by Christ, "Yield yourselves unto God, as those that are alive from the dead."

Once more, according to Ezekiel 37:1-14 we find God instructing Ezekiel to prophesy (foretell) the deliverance of his people from the Babylonian captivity. However, this prophecy was to be spoken as a symbolic or figurative resurrection. Yes, this we may know for sure. Because after he told him to say to the dead bones (which represented the Children of Israel) live again, he in verse twelve, told Ezekiel to say unto Israel, I will open your graves and cause you to come out of your graves, and bring you into the land of Israel.

QUESTION #3 - Is it possible for saints on earth to reign with Christ without his being with them in person? YES. Twelve of the thirteen apostles were to sit on thrones and judge the twelve tribes of Israel (Luke 22:28-30). This they did by teaching the king's rules and regulations (Matt. 28:18-20, Mark 15:15, Luke 24:46-47). The Apostle Paul and his colaborers in

this same way reigned with Christ over the Gentiles (I Cor. 2:7-13, Eph. 3:1-11). Yea, all saints are priests and are also to teach his word (I Pet. 2:5, I Tim. 3:1-5, Acts 20:17-28, I Pet. 5:1-4, II Tim. 4:1-6, II Tim. 2:1-2). So they also in this indirect way reign with Christ.

QUESTION #4 - Is it possible for dead saints to reign with Christ without literally leaving the spirit world? YES. Elijah, years after his departure, prepared the way of the Lord, without leaving his place of abode for the spirits. The prophets Isaiah and Malachi foretold the coming of Elijah and his preparing the way of the Lord (Isa. 40:3, Malachi 4:5-6, Matt. 3:1-3). In Matt. 17:1-13 and Matt. 11:7-10, Jesus said John the Baptist was Elijah. However, John himself said he was not Elijah (Jo. 1:19-23).

So what all these scriptures are saying is, that Elijah in the person of John the Baptist prepared the way of the Lord (Luke 1:17). Now, if this was possible, well it is also possible that John saw faithful dead saints in the person of living saints reigning with Christ during this thousand year reign.

QUESTION #5 - Is there any way for us to determine when this thousand year reign began? This question will be answered in next week's article.

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ARTICLE #18

What Is Taught in Revelation Chapter 20 - #3

Thus far, in our study of Rev. 20:1-6, we have found that God, late in the first century revealed unto John the following four facts. 1) That at some unspecified time in the future, the Bible would be given back to the people. 2) The fulfillment of this event would take away Satan's power to deceive people. 3) This Satan's restrained condition would continue for an indefinite period of time. 4) That just as Elijah yonder in the spirit did in the person of John the Baptist prepare the way for the Lord, well even so, would faithful dead saints in the person of true and faithful living saints, reign with Christ from the beginning until the end of this indefinite period of time?

Now as I promised in last week's article, the purpose of this article will be to establish when this Revelation Chapter twenty reign began. Let us first establish the following two facts.

ONE - Most authorities say the Book of Revelation was written in the year 92 AD. However, some contend it was written earlier. So we may know for sure that all of the books of the New Testament were written before the end of the first century.

TWO - We know that God's Jeremiah promised new covenant (Jer. 31:31-34), which he was to give unto the world through Jesus (Deut. 18:18-20 - Acts 3, Heb. 1:2, Heb. 8) had been made available to every creature under heaven, before the end of the first century (Matt. 28:18-20, Mark 16:15 - Col. 1:5-6, Col. 1-23).

My readers, since we know these two facts and also know that the availability of God's word, is the thing which can take away Satan's Power to deceive, then we automatically know Satan was so bound when John penned the Book of Revelation. Now inasmuch as Satan was bound at the time John wrote this



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book and inasmuch as John in 92 AD saw him being bound ONLY to the extent he would no longer be able to deceive, then it necessarily follows that sometimes between 92 AD and the binding of Satan, which John saw, well the Bible was taken away from the people. But when did this event come to pass?

When was the Bible taken away from the people? We cannot find the answer to this question in the Bible. Because all of it was written before it took place. Yet, I believe we can find it recorded on the pages of reliable religious history.

After the apostles and prophets of Jesus had taken his New Testament law into every nook and corner of the world, well the cause of Christ flourished greatly. Yes, so much so that it could have been said that Daniel's prediction that the kingdom of Christ (a small stone) had indeed become a great one.

Yes, for several years the kingdom of Christ flourished, however, this type of continued success was not that which was to be recorded on the pages of history. You see just as forewarned, well men began to teach things which were less than and in addition to the laws of the King Jesus (Matt. 24:9-11, Acts 20:28-29, I Tim. 4:1-4, I Pet. 2:1 - Rom. 6:17-18, I Cor. 15:12, II Cor. 11:10-15, Tit. 1-9-11, Rev. 2:2; 14-15, I Jo. 4:1). Now the people of the time had no legitimate reason for not knowing this was taking place, because they still had in their possession the word of God. However, it seems they chose to be people. Yes, they just decided to take the easy way out. They probably decided "They would just let the preacher do the studying." But, in making this decision, they had forgotten that both Jesus and his inspired apostles had foretold, that some preachers would be false teachers. Consequently, their lack of study which was maybe due to carelessness, indifference, laziness, over-involvement in the affairs of this life, and finally the lack of understanding that things must be done the King's way, allowed themselves (by false teachers) to be led farther and farther away from his law. The passing on of this apostasy with additional departures from generation unto generation finally resulted in a hierarchy which took the Bible away from the people.

Yes, it was chained to the pulpit and the laymen, so called, were not even allowed to have a copy of it. So my friends, this was when Satan and his ministers (I Cor. 11:10-15) were set free to deceive the people. The people no longer had in their possession a true standard of measurement. No, they as the people of Berea could not search the scriptures to see if the things being taught were true (Acts 17:10-11).

Thanks be to God that period of time has come and gone. According to history, through the efforts of a few great men, with the Bible the great chain -- did so bind Satan that he could no longer deceive the nations.

The Apostle Paul in I Cor. 15 declared Christ was then reigning and would also continue to reign until the time of his second coming. However, before the binding of Satan, which John saw, the reign of Christ and his saints had been slowed down to the leisurely stroll of a group of snails.

Yet, with the binding of Satan and the consequent revival of the cause of Christ, John saw a figurative resurrection of the former period of time when the cause of Christ was so successful. This was what he meant when he spake of the faithful saints of that era as if they had been resurrected to reign

with Christ. Yes, he saw them in the person of other faithful servants, assisting Christ in his cause; just as Christ saw Elijah in the person of John the Baptist preparing the way for him.

Finally let me say, the thousand year or indefinite period of time reign of Christ, has not yet come to an end. No, Satan is still bound, because John's great chain (the Bible) is still with us. So let us diligently study it, so we may always be able to separate the useless and condemning traditions and doctrines of men, from the good, pure, and holy law of our King.

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**ARTICLE #19  
What Is Taught in Revelation Chapter 20 - #4**

In last week's lesson, I believe I established the following things to be true:

- 1) The law of Jesus as given unto the world through his apostles and prophets robbed Satan of his power to DECEIVE the people.
- 2) With the passing of time though, the people because of this and that, allowed false teachers (of whom they had been warned) to lead them step by step away from the law which they had received from Jesus, their God anointed king.
- 3) As a result of this little by little departure, the so-called clergy became powerful enough to take away the Bible from the so-called lay people.
- 4) This of course loosed Satan, giving him absolute power to deceive the people.
- 5) Years later though, due to the effort of some great and courageous men, the Bible was given back to the people.
- 6) This period of time marks the beginning of the thousand year reign by Jesus and former faithful living saints.
- 7) This thousand year reign, which John saw, is still alive and well. Yes, we still have our Bibles (John's great Satan binding chain) so if we have been deceived it is our own fault. I hope we are devoting as much time to studying as we should.

I wish John could have told us that Satan would never again be free to go about deceiving nations. Unfortunately though, such is not the case.

No, John could not say this, because he saw Satan set free, so that he might go forth once more, deceiving the nations (Rev. 20:3, Rev. 20:7-8).

At this time we need to ask a few questions: 1) The coming of what event will restore Satan's power to deceive? The event will have to be the removal of that which bound him one thousand years before. I have already shown that the return of the Bible into the hands of the people, was what took away his power to deceive. So it necessarily follows that the taking away of it will be responsible for the restoration of this power.

2) What will bring about the taking away of the Bible? This information is not given. It could be that history will repeat itself.

3) How long will this period of time last? John did not give us this information. Yet in Rev. 20:3, he did refer to it as a little season, which implies it will be less than the thousand years which preceded it.

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4) Will the wicked dead be literally resurrected at that time? No. I have already proven by the scriptures that all the dead will be literally raised at the same time and that will be the day Christ returns. Then too, I have already proven the scriptural possibility of dead saints being figuratively resurrected and performing certain activities in the person of the living. So it necessarily follows that the dead whom John saw assisting Satan in deceiving the people and thus leading them into a horrible way of life, were Satan's faithful servants of old, who symbolically were living again in the person of the ungodly living. Remember Elijah was able to symbolically live again in the person of John the Baptist and have it said, he was preparing the way of the Lord.

5) Will Satan ever be bound again? No. John takes this little season of time right up to the day of Judgment (Rev. 20:7-10). However, in the last few verses of the chapter, he declares that God (after the little season) intervened. Yes, he says God will cast Satan and his into the lake of fire which Jesus in Matt. 25:31-46 says was prepared for him and his angels.

6) What is to follow this little season? In the fourth contextual part of the Chapter, John says he saw all who had ever lived and died, standing before the Lord, and being judged by the things written in the Books, according to their works.

7) When will the Judgment Day come? When the Lord returns. This I have already proven

8) When will the Lord return? No one but God himself knows (Matt. 24:35-36, Mark 13:31-37); however, we do know that when he returns, this world will in main be inhabited by very ungodly people for whom there is no hope of changing (Gen. 6,7,8 - Matt. 24:37-39, II Pet. 3:1-10).

9) What will happen when Christ returns? the dead will be raised (John 5:8-9, I Cor. 15:22-24). Christ will give back the kingdom which God gave to him (Luke 22:28-30, I Cor. 15:24-27). The dead shall come forth with different bodies (Matt. 22:23-30, Luke 20:27-36, I Cor. 15:35-39). The bodies of the living will be changed (I Cor. 15:51-55). then all the righteous shall be ushered into the kingdom of heaven where God now dwells and all the unrighteous will be cast into the lake of fire which was prepared for Satan and his angels (righteous- Matt. 8:11, Matt. 25:34, Jo. 5:28-29, I Thes. 4:13-18; unrighteous- Matt. 13:24-30, Matt. 13:36-43, Matt. 25:41, II Thes. 1:7-9). These will be the final and everlasting dwelling places for both the righteous and the unrighteous (Matt. 25:46).

Oh yes, my readers, these are the events which are scripturally related to the second coming of Christ. So, no, no, no!!, God through John did not in Revelation Twenty say Christ would receive his one promised kingdom when he returns. But according to I Cor. 15:22-28, he through the Apostle Paul said, when Christ returns, the dead will be raised and Jesus will return unto me, the kingdom he received from me, that I may be all in all.

In this chapter, as I have already proven, God through John foretold the coming of a few important events, which would come to pass from the beginning of his reign over the kingdom he had appointed unto him, until his return of the same unto him (Luke 22:29-30, I Cor. 15:22-28).

So my friends, I plead with you to reject this premillennial theory; because to believe it you must also believe (as I have

shown) many other things which you cannot afford to believe. Yes you must believe that all the prophecies peculiar to the coming of Christ and the receiving of his kingdom were postponed. Then to, if you believe this you must also believe man's salvation did not depend on Christ dying for him. But who, oh who, can afford to believe this (Matt. 26:27-28)?

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