

SCRIPTURE RESEARCH - VOL. 1 - NO. 7

(Inside front cover)

THE BIBLE

Century after century -- There it stands.

Empires rise and fall and are forgotten – There it stands.

Dynast succeeds dynasty – There it stands.

Kings are crowned and uncrowned – There it stands.

Emperors decree it's extermination – There it stands.

Despised and torn to pieces – There it stands.

Storms of hate swirl about it – There it stands.

Atheists rail against it – There it stands.

Agnostics smile cynically – There it stands.

Profane, prayerless punsters caricature it – There it stands.

Unbelief abandons it – There it stands.

Higher critics deny its claim to inspiration – There it stands.

Thunderbolts of wrath smite it – There it stands.

An anvil that has broken a million hammers – There it stands.

The flames are kindled about it – There it stands.

The arrows of hate are discharged against it – There it stands.

Radicalism rants and raves against it – There it stands.

Fogs of sophistry conceal it temporarily – There it stands.

The tooth of time gnaws but makes no dent in it – There it stands.
Infidels predict its abandonment – There it stands.
Modernism tries to explain it away – There it stands.
Laughed at by sycophants and scorned by scoffers – There it stands
Devotees of folly denounce it – There it stands.
When childhood needs a standard of truth – There it stands.
Youth calls for a beacon of light – There it stands.
Sorrow cries for consolation – There it stands.
Weakness searches for the sources of power – There it stands.
Old age calls for an upholding staff – There it stands.
The weary seek refuge and rest – There if stands.
The hungry soul calls for bread – There it stands.
The thirsty pilgrim yearns for refreshing water – There it stands.
Do the overwhelmed cry for relief? – There it stands.
Do the lost seek salvation – There it stands.
It is God’s highway to Paradise.
It crowns womanhood with beauty and manhood with strength.
It furnishes adequate motives for self-sacrifice.
(See inside of back cover)

i

CONTENTS

Page

I. GRACE AND THE MAN, PAUL By R. H. Schaefer..... 129
II. THE DOCTRINE OF SIN By R. C. Isbell..... 134
III. THE THREE SPHERES OF BLESSING By A. C. Lambourne..142

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ii

To Be Appropriated and Possessed by Faith We Discover Our Riches Recorded in the Word of God

"IN CHRIST" EVERY TRUE BELIEVER POSSESSES:

Dr. R. Hadden, r. v.

1. A LIFE that can never be FORFEITED:

. . . your life is with Christ hidden in God. Col. 3:3

A RIGHTEOUSNESS that can never be TARNISHED:

". . . we in Him might be made God's righteousness." II Corinthians 5:21

3. AN ACCEPTANCE that can never be QUESTIONED:

". . . He has graced (A. V. "accepted") us in union with the Beloved." Ephesians 1:6

4. A JUDGMENT that can never be REPEATED:

"There is now no condemnation to those who are in Christ Jesus." Romans 8:1

5. A TITLE that can never be CLOUDED:

". . . He is able to guard safely my deposit, entrusted to Him." II Timothy 1:12

6. A POSITION that can never be INVALIDATED:

"... He caused us to rise . . . seated us with Him in the heavenly spheres." Ephesians 2:6

7. A STANDING that can never be DISPUTED:

"... Who has qualified you for your share in the inheritance of the saints in the Light." Colossians 1:12

8. A SEAL that can never be VIOLATED:

"You have been stamp marked with the promised Holy Spirit." Ephesians 1:13

9. AN INHERITANCE that can never be ALIENATED:

"A wealth of glory is the inheritance He grants . . ." Ephesians 1:19 (A.V.,v.I8b)

10. A WEALTH that can never be DEPLETED:

". . . the measure of the wealth of His grace.' Ephesians 1:7 (v 19 "a wealth of glory")

11. A POSSESSION that can never be MEASURED ". . . everything immeasurably far beyond what we pray or think of." Ephesians 3:20

iii

GRACE AND THE MAN PAUL by R. H. Schaefer

Grace is not unique to the man, Paul, yet Paul is uniquely identified with the grace of God. It has been called

"Pauline" Grace but this is not strictly true since it is God's Grace alone revealed to this selected apostle as a vital character of God's Being and Movement. It was revealed in this apostle as a ministry not only to the ancient people, Israel, but to Gentiles.

Paul's words in 1 Cor. 15:10 were not an idle boast — "but by the grace of God I am what I am," for the very calling of Paul by God was by Grace, (Galatians 1:15) and the destiny that was to shape the end of his life was operative from his birth (Galatians

1:15). This calling of Paul by the grace of God followed a basic two-fold pattern and the content of it here in Galatians 1:15, 17 is worthy of our notice:

1. To reveal His Son in Paul that he might Preach Him among the heathen.
2. He conferred not with flesh and blood and not with other apostles. His "ordination" was by God alone.

Paul maintained that his distinctive calling was by grace, that not only had God revealed the Lord Jesus Christ to him as he traveled on the Damascus Road (Acts 9), but also desired to reveal His Son in him for service. This last truth is as needful now as it was then. It is reiterated for Gentile believers in Colossians 1:27 and is called the "Riches of the glory of this mystery among the Gentiles which (os-who) is Christ in you, the Hope of Glory." This is the prerequisite,

129

Christ in you, not only for life (Christ our Life, Col. 3:4) but for the outflow of this life in service. Few can say with Paul, "For me to live is Christ," (Phil. 1:21 or Gal. 2:20).. I live, Yet not I, but Christ liveth in me." This is the other side of the doctrine of Christ as risen, ascended and seated on the Father's throne. It is relentlessly vital that Christ be enthroned in our lives. One is Christ afar off, majestic in His glory, the other, majestic in the lives of His own people.

The grace of God upon Paul was not in vain. It was no empty thing. It produced labors more abundant than all the other apostles (1 Cor. 15:10). Has it produced anything in and through our lives or has it indeed been all in vain? Maybe the Christ of Glory has no glory "in" us. Paul entreats in 2 Cor. 6:1 that these do not receive the grace of God to no purpose - and then Paul crescendos forth the areas where we might commend the grace of God. The list is a record of his own life and labors (cp. 2 Cor. 11:23-29). As one reads the list, one can feel the heartbeat, the heartbreak, and the glory of this man, Paul (2 Cor. 6:4-10). To mention just a few, and, as you read give attention to the "ins," "bys," (through) and "as" prefixes.

1. In patience, afflictions, necessities, distresses, stripes, imprisonments, tumults, labors, watchings, fastings.
2. By (or, rather, through) pureness, knowledge, longsuffering, kindness, spirit of holiness, love unfeigned, word of truth, power of God, armor of righteousness, honor and dishonor, evil or good report.

3. As (frequently, reckoned-as) precious and true; unknown, well known; dying and living, chastened and not killed, sorrowful yet always rejoicing, poor, yet making many rich, having nothing, and all things possessing.

130

There is a strange note that underscores Paul's life, and he returns to this again and again. In 2 Cor. 11: 30, "I will glory in my infirmities," Paul was in danger of being "heady" because of the vastness of the tasks assigned him. Apostolic Power knew no limits, but as a sheet anchor holds a ship under control, so an affliction, or, as Lightfoot interprets it, "a stake driven through the flesh" (2 Cor. 12:7), was allowed to buffet Paul (strike with mailed fist). The nature of this "stake-thorn" is not defined anywhere, as to whether it was harassment from within as a bodily weakness that limited the sphere or scope of his activities (which would be torture to a spirit such as Paul's), or whether this was the restraint Paul felt placed upon him by those who sought to kill him every moment of his life. This last would be in keeping with the context where he mentions his trials, sufferings and escapes; it would also fall under the heading of the "Satanic opposition" he mentions. This Paul asked God to relieve him from—three times he prayed and at last the answer came from God, "My grace is sufficient for thee" 2 Cor. 12:9. God's strength is perfected in weakness. What means this reply of God to Paul? "Grace-sufficient?" The word *Arkei* translated "sufficient" here is from the root *arkeo* generally signifying "content" or "enough," "to be satisfied or to suffice." Arndt and Gingrich translated the passage, "you need nothing more than my grace." Grace is to be Paul's sufficiency, it was to be his strength, his defense, his consolation and his fortress. Here he would rest his case, his cause, his activities, and his sufferings. His thorn-stake could not dim the greatness of God's grace; the crying of the torn flesh could not overwhelm or dim God's clarion grace.

131

If God lives, loves, and has "grace" to us, if God is real, if He "feels" toward us, then, then, grace is enough. It overshadows all life's problems and lends dignity to the insignificant. We can adjust the fighting within or without, the fears, the frustrations, the toil, the embittered hopes, the broken dreams. All can find peace in God's grace. If we are not assured of this living movement from God now, we must abandon the pretense of a religion that "thus speaks" but is only the out-worn shell without a living God that is outgoing in love and grace to us.

The Scriptures assume that this shall be a part of our life experience with God. How much grace is given to us? Eph. 4:7 answers, "But unto everyone of us was given grace according to the measure of the gift of Christ." If one can measure the gift of Christ, the Incarnate, manger-born, crucified-Redeemer, Saviour-Lord, then this scale

strikes another balance; God's grace is just as great. The scale-measurement of the one spells out the portion of the second gift until at last all is equal. It is "enough," O Lord, "enough"!

Paul stated that when he was weak, then he was strong. Could it be that Paul was one of these naturally strong characters found in all cultures? That this characteristic had been sharpened by legal and religious training is a matter of record. God can use such a person, but God's order is not man's. The words of the Psalmist, "The sacrifices (pl. great sacrifice) of God is a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Psa. 51:17 is more than a gentle reminder. It is God's way. A Godly breaking but for eternal values, eternal ends. If we get the right thoughts of God--His life, character, grace then everything else will be right too.

132

The poet described it thus:

- Naked I wait Thy love's uplifted stroke!
- My harness piece by piece
- Thou hast hewn from me
- And smitten me to my knee,
- I am defenseless utterly.

Can we be too strong for God? Yes, too strong. Our armor must be stripped from us ere God can use us.

In closing this section of the study on grace, might we suggest that the Christian must be clothed with His armour (Eph. 6:10-18) and exercised so as to be strengthened in His way for His tasks.

LISTENING IN by J. Clyde Stillion

The expression "The Christ Child" does not occur in Scripture. Why is that?

One of the greatest foes of real Bible Teaching is traditionalism. Think it over.

Jesus was "made a little lower than the angels for the suffering of death" (Heb. 2:9). Why emphasize His birth and minimize His death?

"The Jews require a sign" (1 Cor. 1:22), and of this fact Antichrist will take advantage (2 Thes. 2:8-9).

The "Silence of God" in this Dispensation of Sovereign Grace is a solemn reality.

It's worth repeating: "If the Pentecostal Economy were really in operation today the death rate would be tremendous."

Try reading the Scriptures more carefully. You'll be amazed at the number of things you've overlooked.

UNLESS YOU RIGHTLY DIVIDE

How will you reconcile: "He that shall endure unto the end the same shall be saved" (Matt. 24:13) and "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8)

133

THE DOCTRINE OF SIN by Ralph C. Isbell

Introduction

The following study on SIN is taken from the Correspondence Course of the Ewalt Memorial Bible School, Course I, Lesson 9. It forms a natural sequence to the study on SIN AND THE OLD NATURE in Vol. 1 #5 by Mr. Charles Asbell.

For students of the Word the assignment involves work, but it is rewarding.

1. For each word listed give an instance, act or descriptive word that would illustrate SIN, as *Chata* (the text cited would supply the word), "Archers" or "Bowmen" (missing or hitting the mark).... one word if sufficient will suffice.
2. By checking the usages in the Bible of Sin and Sin-Offering seek to discover how closely the SIN-OFFERING was identified with the SIN.

Would a Hebrew call his Sin-Offering his SIN?

Feel free to correspond with the school regarding your answers.

It is at this point that many fail to grasp the wonders of the Grace of God. To them, sin is an accident, a mistake, an error, which should be either denied or overlooked as

"not so bad." The fact of sin is at the root of all the ills of society, and the woes of man. It brings tears, fears and death. Sin was in the...

134

...universe before the creation of Adam and the formation of Eve. It was in the Pre-Adamic Earth of Genesis 1:1. Back of this, sin was "Pride and Self-Exaltation," a trait found all too often in believers. (1 Tim. 3:6; Rom. 12:3; Gal. 6:3; Prov. 8:13, 11:2, etc.) It was this which was used in the deception of Eve (Gen. 3:6; Cp. 2 Cor. 11:3). But Adam sinned knowingly, rebelling against the known will of God, thus he involved his posterity, and passed on to them his fallen nature as well as his human nature. Many questions are asked: "Why was sin allowed to enter?" "Why did God allow man to fall?" "Why did God allow the Devil to fall?" The answer to the latter question is found in John 8:44, "He abode not in the truth. " His lies still exist. First, as to "Mortality" Gen. 3:4; second, as to "Morality, " "ye shall be as gods. " Strangely enough, Christian Science (so-called) combines these untruths in their teachings. Sin is not merely a simple act, it is also a by-product of a fallen nature, fallen and under condemnation. Sins are the fruit of that nature as are wicked and dead works. Both the Hebrews and the Greeks had many words to define and describe both the root (sin) and the fruit (sins). There are at least 16 Hebrew words and 23 Greek words, many from the same root word. Let us examine the different Hebrew words:

- 1. *CHATA*: To miss the mark. Judges 20:16, to stumble, to come short, an act of thought, word, or deeds, not a condition.
- 2. *ASHAM*: Trespass. Sin through ignorance or error. Lev. 4:13; Num. 5:6-7.

A breach of commandment done in ignorance.

135

- 3. *AVEN*: Iniquity, specially connected with idolatry. Hosea 4:15, 5:8; Psa. 66:18. A course of bad conduct flowing from evil desires of a fallen nature, rather than breaches of the law.
- 4. *AVON*: Perverseness, from "to be bent" or "crooked." (1 Sam. 20:30; 2 Sam. 19:19)
- 5. *AMAL*: Trouble, Labor, Toil. Sin viewed in the light of the trouble it causes. Its burden and grievousness. Isa. 10:1; Hab. 1:3. "Perverseness," Num. 23:21, "mischief," Job 15:35.
- 6. *AVAL*: Unjust, Unfairness, Sin in its nature as deceitful, dishonesty. Not equal and right, "unjust." Psa. 43, 82:2, "unrighteous" Lev. 19:15, 35.
- 7. *ABAB*: To pass beyond, transgress (Psa. 17:3; Hos. 6:7, 8:1).

- 8. *RAA*: Wicked, Injurious. Root meaning, breaking up all that is good or desirable. Injurious to all others. Moral depravity and corruption, lewdness, 1 Sam. 1:7, 28; 2Kings 2:19; Prov. 20:14; Jer. 24:2. English, "good for nothing."
- 9. *PASHA*: Revolt, Rebellion. Sin against lawful authority, "transgression" (Psa. 51:13; Prov. 28:21; Isa. 43:7).
- 10. *RASHA*: Wickedness, Restless activity of the fallen nature. Job 3:17; Isa. 53:9; 57:20-21. Impious, ungodly, robbers.

136

- 11. *MAAL*: Treachery, Unfaithfulness, Breach of Trust. Josh. 7:1, 22:16, 20; 2 Chron. 26:18, 28:22, 33:19; Ezra 9:2, 4; Neh. 13:27.
- 12. *SHAGAG*: Erring from impudence, rashness, or being deceived, not willfully. Contrasted with presumptuous or high-handed sin. Lev. 4:13; Num. 15:22, 30; Psa. 119:21.
- 13. *SHAGAH*: Erring willfully through passion or wine, to go astray. (Psa. 119:10-11).
- 14. *ZIMMAH*: Meditated wickedness, plotted, planned, designed, wicked or lewd purpose, especially sins of unchastity, adultery. Prov. 21:27, 24:8; Psa. 119:150; Lev. 18:17; Job 31:11; Ezek. 16:27, 22:9, 11.
- 15. *CHASAD*: Shameful. Lev. 20:14, 17; Prov. 14:34. A homonym, meaning a disgraceful and reproachful thing.
- 16. *SHAL*; Fault committed through ignorance. 2 Sam. 6:7; 2 Chron. 29:11, "Negligence."

The Greek Words used to describe every type of sin.

1. SIN:

- *Harmartano* (verb) To miss the mark or aim, wander from the right path, to go, or do wrong, used 33 times. Matt. 18:21, 27:4 Eph. 4:26; 1 Tim. 5:20; Titus 3:11.
- *Hamartia* (noun) A failing to hit the mark. Turning from prescribed law. Always in a moral sense, by omission or commission, thought, word or deed, 7 times. John 1:29; Acts 13:38; Eph. 2:1; 2 Tim. 3:6.

137

2. SIN:

- *Harmartema*. The actual sin. Evil principle in action, 7 times. Mark 3:28, 4:12; Rom. 3:25; 1 Cor. 6:18.

- Paroptoma. Falling aside when one should have stood upright, fault or trespass, 23 times. Rom. 4:25, 11:11-12; Gal. 6:1; Matt. 6:14-15; Eph. 1:7, 2:5; Col. 2:13, Cp. Rom. 5:12-18.

3. WICKEDNESS:

- Poneria, Depravity, iniquity, wicked acting of the evil nature, 7 times. Matt. 22:18; Mark 7:22; Eph. 6:12; Acts 3:26.
- Kakia, Depravity, vicious disposition and desire, rather than the acting of them, 11 times. Matt. 6:34; Jas. 1:21; 1 Cor. 5:8; Rom. 1:29; Acts 8:22.

4. EVIL: (Adjective and noun).

- Poneros: Full of labor and pains in working mischief, evil intent. Matt. 12:39; Luke 11: 29.
- Grudging, Cp. Matt. 6:23; 20:15.
- Kakos: Depraved, Bad in nature, 50 times. Matt. 24:48; Rev. 2:2; Matt. 27:23; Rom.13: 10; Acts 16:28; 3 John 11.
- Anomos: Lawlessness, contempt of law, 9 times. 2 Pet. 2:8; 1 Tim. 1:9; Mark 15:28; 2 Thess. 2:8.
- Anomia: Lawlessness, 15 times,, 1 John 3:4; Rom. 4:7, 6:19; 2 Thess. 2:7; Titus 2:14.

138

- Athesmos: Breaking through all restraints of ordinances or institutes, divine or human, to gratify one's lusts only 2 Pet. 2:7, 3:17.

4. UNGODLINESS:

- Asebia: Impiety, absence of "fear of God," having no reverence for sacred things, 6 times. Rom. 1:18; 2Tim. 2:16.
- Asebes: 9 times, Rom. 4:5; 1 Tim. 1:9; 2 Pet. 2:5, 3:7; Jude 4, 15.
- Asebeo: 2 times, 2 Pet. 2:6.

5. DISOBEDIENCE:

- Apeitheia: Unwillingness to be persuaded, leading to obstinance, 29 times, Rom. 11:30; Eph. 2:2; John 3:36; Acts 14:2; Rom. 10:21. "Apertheo" "Apethes," Luke 1:17; 2 Tim. 3:2.

- *Parakoe*; Unwillingness to hear, disobedient, 3 times. Rom. 5:19; 2 Cor. 10:6; Heb. 2:2.

6. TRANSGRESS: Transgressors.

- *Parabaino*; To step to one side, overstep, go aside from, violate, transgress, 4 times. Matt. 15:2-3; 2 John 9; Acts 1:25.
- *Parerchomai*; To pass by, neglect, 31 times. Mark 6:48, Luke 11:42, 15:29.
- *Parabates*: One who steps aside, or oversteps, 5 times. Gal. 2:18; Jas. 2:9,11; Rom. 2:25, 27.

7. INIQUITY:

- *Adikia*: Unrighteousness, wrong-doing, 39

139

times, 2 Cor. 12:13; Luke 16: 8, 9, 13:27; Matt. 5:45; Luke 16:11, "*adikos*."

- *Adikema*: A wrong done. 3 times. Acts 18: 14, 24:30; Rev. 18:5.
- *Paranomia*: Contrary to law or custom. 2 Pet. 2:16 only.
- *Paranomeo*: Contrary to law or custom. Acts 23:3.

8. ERR AND ERROR:

- *Planao*: To cause to wanderer go astray, 39 times. Doctrinal error, religious deceit. Matt. 18:28; Heb. 5:2; Matt. 22:29; 1 John 2:26.
- *Planos*: 11 times. 1 Tim, 4:1; 2 Thess. 2:11; I 1 Thess. 2:3; Eph. 4:14, Cp. Jude 13.
- *Apoplanao*: To go astray from, to swerve. 2 times; Mark 13:22; 1 Tim. 6:10.
- *Astocheo*: To deviate from. 3 times. 1 Tim. 1:6, 6:21; 2 Tim. 2:18.

9. FAULT:

Hettema: A diminishing of that which should have been rendered in full measure, diminution, decrease. 2 times. Rom. 11:12; 1 Cor. 6:7.

Much of the above material was taken from the Companion Bible. If possible, you should secure a copy, also a Strong's Exhaustive Concordance, which gives the Hebrew and Greek words used. By studying this lesson carefully and

prayerfully, you will note the various acts of the Old Nature, the avenues which Satan offers to keep men and women in his power. This lesson will shed much light on Bible verses as you study them.

SIMPLE STATEMENTS ON SERIOUS SUBJECTS —JUSTIFICATION

The guilty can be pardoned, but it would be immoral to justify a criminal. As far as law is concerned, the guilty cannot be justified; but God can justify the vilest sinner.

The words 'justification' and 'righteousness' are derived from the same root. When God justifies He actually puts His righteousness in the place of our sin. He does this because He loves us. He can only do it because His righteous requirement has been satisfied in the blood shed by our Lord Jesus Christ. He is willing to do it for all who will believe.

The cause---- Justified by grace, Rom. iii. 24.

The PRICE---- Justified by BLOOD, Rom. v. 9.

The MEANS--- Justified by FAITH, Rom. v. 1.

' . . . to him that worketh not, but believeth in Him that justifieth the ungodly, his faith shall be counted for righteousness' (Rom. iv. 5).

from. . THY TESTOMONIES

141

THE THREE SPHERES OF BLESSING

by Arthur C. Lamabourne

1. The Three Spheres Demonstrated

- 1. The Earth "Blessed are the meek, for they shall inherit the earth.
- 2. The Heavenly City "The City of the living God, the heavenly Jerusalem . . . the church of the firstborn, which are written in heaven." Heb. 12:22, 23 (Heb. 11:8-10, 13-16).
- 3. Far Above All "... Who hath blessed us with all spiritual blessings in the heavenly places in Christ" Eph. 1:3. "He ascended up far above all Heavens" Eph. 4: 6. "... and made us sit together in heavenly places in Christ " Eph. 2:6. (The heavenlies unique. The phrase only found in Ephesians.) Eph. 1:3,20,21. 2:6. 3:10. 6:12.

2. Three Distinct Callings Designated.

1. The Kingdom. "Thy kingdom come, Thy will be done on earth" Matt. 6:10.
2. The Bride. "The Bride, the Lamb's wife...the holy Jerusalem." Rev. 21:9,10.
3. The Body. "His Body, the Church." Col. 1:24-27 .

142

3. The Three Groups Described.

First Sphere. Israel according to the flesh. Rom. 9:3-5. (Future: Israel, a kingdom again, with Christ her King, to bless the world). One of titles of the Lord in Revelation 1:5 is "The Prince (ruler) of the Kings of the EARTH."

The extent of the Kingdom, Psa. 72: 8. " He shall have dominion also from sea to sea, and from the river unto the ends of the EARTH. See also Psa. 2:8. "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the EARTH for Thy possession." See also Zech. 9:10., Rev. 11:15.

This Kingdom on earth will have an administrative center: Isa. 2:2,3. "...for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." See also Zech. 14:16,17.

Statement: The earth will be a sphere of blessing in which there shall be set up a kingdom, over which the Lord shall be King, with Jerusalem the chosen center, and Israel a Kingdom of Priests. Ex.19:5, 6; Rev.1:6.

143

2. Second Sphere: Israel according to the Spirit.

Abraham's spiritual seed. Gal. 3:27-29. (Abraham's seed includes the believing Gentiles of the Acts period.) This sphere is associated with the heavenly Jerusalem, yet note that no hint of such a sphere is to be found in the whole of the Old Testament. But see Heb. 11:9, 10, 13-16; Heb. 12:22,23; Rev. 21:2, 10. See Heb. 3:1..."holy partakers of the heavenly calling." There are six references of the word "heavenly" in Hebrews: 3:1; 6:4-6; 8:5; 9:23; 11:16; 12:22.

3. Third Sphere: Addressed to "YOU GENTILES" in

Eph. 3:1.

The ONE NEW MAN - Eph. 2:15.

The Joint Body, heirs, partakers . Eph. 3:6.

"Be disposed to that which is above, not to that on the earth, for you died and your life is hid together with Christ in God. Whenever Christ, our Life, should be manifested, then you also shall be manifested together with Him in glory." Co. 3:2-4.

144

(Contd. From page iii)

12. A PORTION that can never be DENIED:

"... in Jesus Christ for His sonship." Ephesians 1:5

13. A PEACE that can never be DISTURBED:

". . . the peace of God that surpasses all understanding . . ."

Philippians 4:7

14. A JOY that can never be SUPPRESSED:

". . . you exult with inexpressible and heavenly Joy." I Peter 1:8

15. A LOVE that can never be ABATED:

". . . to know the all-knowledge-surpassing love of Christ . . ." Ephesians 3:19

16. A GRACE that can never be ARRESTED:

". . . the immeasurable wealth of His grace . . ." Ephesians 2:7

17. A STRENGTH that can never be VITIATED:

". . . strength for everything through Him" Philippians 4:13

18. A POWER that can never be EXHAUSTED:

". . . invigorated with complete power . . ." Colossians 1:11

19. A FORGIVENESS that can never be RESCINDED:

"in whom we have redemption, the forgiveness of sins." Colossians 1:14

20. A DELIVERANCE that can never be THWARTED.

". . . rescued . . . transferred us into the kingdom of the Son of His love." Colossians 1:13

21. A PRESERVATION that can never be HINDERED:

". . . you have been marked . . ." Ephesians 4:30

22. AN ASSURANCE that can never be DISHONORED:

"For we are His workmanship created in Christ Jesus." Ephesians 2:10 (A.V.)

23. A FRUIT that can never be CONDEMNED:

"Abounding in such fruits of righteousness . . ." Philippians 1:11

24. AN ACCESS that can never be DISCONTINUED:

". . . entrance to the Father." Ephesians 2:18

25. A BLESSING that can never be INTERRUPTED:

". . . who has blessed us with every spiritual blessing . . ." Ephesians

1:3

26. AN ATTRACTION that can never be SUPERSEDED:

"He is the Head . . . its Beginning, the firstborn from the dead, so that in every respect He might have first place." Colossians 1:18

27. A COMFORT that can never be RETARDED:

". . . the Father of mercies and God of all comfort." II Corinthians 1:3

28. A PERSECUTION that can never be EVADED:

". . . privileged ... to suffer for Him." Philippians 1:29

29. A SERVICE that can never be UNREWARDED:

". . . from the Lord you will receive the inheritance (recompense) as your remuneration . . ." Colossians 3:24

30. A BIBLE that can never be DESTROYED:

". . . My Words shall never pass away." Matthew 24:35

31. A WALK that can never be NEGLECTED:

". . . walk in love, as Christ . . ." Ephesians 5:2 (A.V.)

32. A DESTINY that can never be CHANGED:

". . . the Lord Jesus Christ as Deliverer; who will change the fashion of our humiliated body so as to resemble His glorious body in the exercise of the power that enables Him to subject everything to Himself." Philippians 3:20, 21

- A HOPE that can never be DISAPPOINTED:

". . . the hope that has it's deposit for you In heaven Colossians 1:5

34. A GLORY that can never be DIMMED:

". . . appear in glory with Him." Colossians 3:4

All Scripture verses, unless otherwise indicated, are taken from the Berkeley translation of the Bible

THE BIBLE

(Cont. from inside front cover)

Children grow in character under its influence.

Youth is vitalized by its teachings.

The commonest work of life is glorified by it.

It contains the finest poetry and the greatest eloquence.

It is light on the pathway in the darkest night

It is a sun that never sets and shines for all.

Its stars never dim.

Its jewels of promise never lose their luster.

The presses on which it is printed are never silent.

It leads, business men to integrity and uprightness.

It is the great consoler in bereavement.

It drives clouds from the sky and shelters from the storm.

It breaks the chains of the prisoner.

It awakens men and women opiated by sin.

It warms the heart refrigerated by a cold, heartless world.

It is a fountain whose waters are sweet and sufficient

It answers every great question of the souL

It solves every great problem of life.

It is a fortress often attacked but never falling.

Its wisdom is commanding and its logic convincing.

It blazes trails through trackless forests.

It civilizes barbarous peoples.

It is a garden of beauty and fragrance.

It disappoints no hopes.

Its love is a burning passion and an abiding principle.

It is the "Tree of Life That Bears Twelve Manner of Fruit."

It amplifies and ennobles every soul obedient to its truths.

Salvation is its watchword. Eternal life is its goal.

It heightens every joy of life.

It leaves behind those who follow it no regrets.

It leads to the only worth-while self-expression.

It guides to self-mastery and insures victory.

It gives life the upward incline.

It punctures all pretence.

It mercilessly exposes Pharisaism.

It puts a star of hope in the darkest sky.

It is forward looking, outward looking and upward looking.

By Dr. A. Z. CONRAD