

WESLEYAN HERITAGE Library

Holiness Writers

JACOB'S TWO WIVES

By

Winfield F. Poe

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

Wesleyan Heritage Publications

© 1998

JACOB'S TWO WIVES

By

Winfield F. Poe

[NO COPYRIGHT]

Digital Edition 10/25/97
By Holiness Data Ministry

JACOB'S TWO WIVES

By
Winfield F. Poe

PREFACE

Many writers could have done a better job of writing this book than has been done. Many preachers are better preachers than this preacher but that does not relieve us of our responsibility to preach the Gospel.

The writer feels the same way about this book. Our sincere hope is that preachers, with more ability, may take these thoughts and build upon them. In that way the book will be a greater blessing.

If a few preachers will get thoughts for messages, it will be worth my time and money.

If the saints are helped, we will be repaid.

There is so much confusion on the subject of the unknown tongue. We hope that the chapter on the unknown tongue will be a help to many people.

Winfield F. Poe

JACOB'S TWO WIVES

By
Winfield F. Poe

FOREWORD

I have known Rev. Winfield Poe for more than twenty-five years. It has been my privilege to watch him mature into one of the outstanding evangelists of the "holiness movement." I commend Rev. Poe to your confidence.

This book "Jacob's Two Wives" is a well written and thought out work. It deals with the types and shadows of the Old Testament. For ministers of the gospel and serious students of the Word, there is a real wealth of spiritual truth here.

The author's ministry has never been one to avoid controversy, or skirt issues. He has met the scriptural issues here and has dealt with them with fairness and candor.

May you read this book that comes from the author's heart with head profit.

Richard E. Payne

JACOB'S TWO WIVES

By
Winfield F. Poe

CONTENTS

1
The Law is a Parenthesis in God's Plan of Redemption

2
Dim-Eyed Leah and Beautiful Rachel

3
The Two Marriage Feasts

4
Christ, The True Sacrifice

5
Love - God's Original Plan

6
Justification by Faith

7
Holiness - The Plan of God

8
Perfection

9
Tithing

10
God's Law Concerning Eating Meats

11
The New Testament View of Law and Grace

JACOB'S TWO WIVES

By
Winfield F. Poe

CHAPTER 1

The Law Is A Parenthesis In God's Plan Of Redemption

In this introductory chapter we would like to notice that almost every New Testament doctrine is either taught in word or type in Genesis. Seeing this is true, you could connect Genesis with the New Testament and have beautiful harmony. The Law is added as a parenthesis in God's plan. The Law is filled with beautiful types of Christ and Holiness which bless our souls to read and study.

However, we would not overlook the fact that the Law is a schoolmaster to bring us to Christ "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" Galatians 3:24. A schoolmaster has two purposes. One is a teacher and the entire Old Testament is full of types and shadows of Christ and Grace. The Old Testament is a gold mine of New Testament truths in types and shadows. So you see, it is a great teacher.

Secondly, a teacher is to discipline or hold the children in line. A teacher is to make the children obey certain rules and laws. Paul said in Romans 7:7: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."

Returning now to the Book of Genesis, let us notice that when Adam sinned, God gave the promise of the Redeemer. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" Genesis 3:15.

Here God made them clothes of animal skins, it is believed, that here He taught them the Law of Sacrifice, because in the process of time Cain and Abel brought their sacrifices. There is no record that God spoke to them to make sacrifice. They did so because they had been taught that sacrificing was needful for the remission of sins. Abel received witness that he was righteous when, by faith, he offered his blood sacrifice. Praise the Lord! That sounds like Grace. Man, from Abel to Noah, offered sacrifices and served God according to his conscience. Every man, individually, walked with God and permitted God to lead personally.

Also, we would like to point out the fact that the Law was not God's original plan, but man was to live by Grace according to his own conscience. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator" Galatians 3:19. So it was with Jacob who lived with Leah until he labored seven more years for Rachel, his first love and original plan.

Thank God for the Law and thank God for Grace "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound" Romans 5:20.

Then why was the Law given? It was given because of the sin and rebellion of the people. The Law became a necessity for God to give in order to keep man in line until the time Christ would come and usher in the Dispensation of Grace. Jacob's life is a good example of this. He worked seven years for Rachel, his beloved, but he received Leah in her place. Custom of the country made it necessary for Jacob to take Leah. "And Laban said, It must not be so done in our country, to give the younger before the firstborn" Genesis 29:26.

So you see the transgressions of the people demanded the Law. Under God's original plan of love and conscience, He almost completely lost the human race two times. First, in the Antediluvian World when all but the family of Noah turned its back on God and went into the depths of sin. But Noah was just and perfect in his generation. Noah found grace in the sight of the Lord and he and his family were saved. From Noah and his sons came the human race after the Flood. But again they turned away from God. Under Nimrod came idolatry and nearly the whole human race went after idols.

But again God found a man that would follow Him. That man was Abram, who later became Abraham. God chose Abraham to be the Father of the Hebrews, a nation that was to be God's people and God knew if He saved His chosen people there must be Law to curb sin and guide His people until Christ was to come and put His Law in their hearts and deliver men from the nature of sin.

The Law was gloriously given on Mount Sinai, and wonderfully served its day. The Hebrew writer declares that the Law was not faultless. God, being perfect, could have given a perfect Law, but He did not because the Law was only given for a time to keep sin curbed until the fullness of time and the giving of the perfect Law.

"For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:" Hebrews 8:7-8.

Throughout this entire book, Leah will represent the Law and Rachel will represent Grace. In chapter twenty-nine of Genesis we have this story of Leah and Rachel. In this story we read that Jacob labored seven years for Rachel and, then, Laban gave Leah instead of Rachel. Jacob then asked Laban, ". . . What is this that thou hast done unto me? Did I not serve thee for Rachel . . .?" Genesis 29:25.

Laban's answer to Jacob was: "It must not be so done in our country to give the younger before the firstborn" Genesis 29:26.

Leah represents the Law because both were given before the original plan. Jacob planned for Rachel. God planned for Grace. After Jacob had received Leah, he could work longer for Rachel. After God gave the Law, He could give Grace.

JACOB'S TWO WIVES

By
Winfield F. Poe

CHAPTER 2 Dim-eyed Leah And Beautiful Rachel

"Leah was tender eyed; but Rachel was beautiful and well favored." Genesis 29:17.

We see in this text dim-eyed Leah and beautiful Rachel. No doubt Leah's dim eyes caused her to be more homely as perhaps much of the time her eyes were red and she strained to see. The Bible describes Rachel as a beautiful and well-favored girl who was more attractive than her sister Leah

As we said in the previous chapter, Leah represents the Law in the Old Testament and Rachel represents the beautiful Grace of God in the New Testament. We would like to consider some ways in which the Law was shortsighted and not so fair.

First, the Law never gave grace to keep its rugged precepts or rules and regulations. All the Law did was set forth the precepts and the consequences of disobedience. The Law was a covenant of death rather than a covenant of mercy. The penalty was death without mercy when the Law was broken. Really that was the only way it could be carried out because of its lack of inward Grace.

Another reason the Law is represented as being dim-eyed is because it was limited to the seed of Abraham. Some Gentiles got in under Law but it was ordained for the seed of Abraham according to the flesh.

Another way the Law was dim-eyed is that it was to chiefly fulfill its purpose in a dispensation. In other words, it is Grace that gives men eternal hope now, not the Law.

Let us look at some Scriptures that will show us how Grace exceeds the Law.

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Hebrews 8:5-6.

In verse six the Hebrew writer speaks of a more excellent ministry. The personal pronoun in verse six is speaking of Christ. By this Scripture the Law had an excellent ministry and filled a wonderful place in the history of the Jews. But the ministry of the Old Testament was of the letter, while the ministry of the New Testament is of the Spirit and in the hearts of God's children. Oh, Beloved Brethren, what a privilege in this age to have the Holy Ghost minister to our hearts in real heart communion with the Holy Ghost. Many times the Spirit ministers correction through the Word to our hearts. Oh, how we ought to love Him for that. While at these times, Christ through the Spirit, rebukes and checks us, that is wonderful and this part of the Spirit's ministry must be loved and

cherished. Still at other times the Spirit feeds our soul on the Word until we literally revel in the beauty of the Word, and sometimes weep and shout as the Holy Ghost ministers to our hearts through the Word. Other times the Holy Spirit ministers comfort when the heart is almost to break or sorrow has filled our life. He is there to minister to our hearts. Oh, Praise the Lord! The Holy Ghost also ministers sweet communion to our hearts as He makes Himself so really felt in our soul. Praise the Lord!

This is a better ministry because under the Law only the Priest went into the Most Holy Place once a year and not without Blood. But now we through the Blood of Christ can enter boldly into the Most Holy Place. What a privilege we have through Christ.

Much of the Old Testament is ceremonial and typical while the New Testament is literal and Spiritual. We see this in the type of the Old Testament Tabernacle. We also would like to notice the fact that the Old Testament Tabernacle was made with hands for the Priests and Levites to minister in, but now our body is the tabernacle of the Holy Ghost and He is to minister in this tabernacle. Christ is our High 'Priest.

Also in verse six (which is quoted above) we see that Christ is the mediator of a better covenant.

We can see in Hebrews 8:7 that God found fault with the first covenant. "For if that first covenant had been faultless, then should no place have been sought for the second." In other words, God is saying this first covenant was not my perfect plan, just as Leah was not Jacob's plan. She never satisfied Jacob. She was not the perfection of his plan or he would not have married Rachel. Just so was the Law not perfect. It had many flaws in which it could not make men perfect and perfection has always been God's plan. So in as much as it was imperfect, God Himself brought about a perfect covenant through Jesus Christ.

We would like to consider the words: new covenant and old covenant. Old signifies something that decays or weakens or has served its day while the word "new" signifies something ever fresh, full of youth, and it meets the present need. Bless His Name! This new covenant will fully meet the demand of this generation if they will turn to God and follow His Word with all their hearts. It will be the answer in every crisis and the way through to light in every dark day. Yea, more than that, it is a light unto our feet and a lamp to our pathway. This new covenant is the road map to Heaven and through it we can have life for the present and hope for the future.

Let us further notice how the Scripture bears out the fact that the New Covenant is a completion of God's original plan.

"Heb 8: 8-10. These verses indisputable settle the question confirming the identity of the old covenant with the Mosaic, and at the same time certifying its insufficiency. Where your English says, 'I will make a new covenant,' the Greek says, 'I will complete a new covenant.' Hence the idea that the new covenant was a 'de novo' transaction in the days of Christ on earth, is untrue and untenable. When Christ came He perfected the new covenant of redemption, projected in heaven when He espoused the rescue of this fallen world, the same covenant He sealed with His blood when He died

on the cross." Godbey, Rev. W. B., Commentary on the New Testament, Vol. II, p. 101-102, M. W. Knapp, 1807.

Again I would like to point out the fact that you can find nearly every New Testament truth in Genesis. Then the Law was given but after the Law, the New Testament is completed in Christ. So you see, just as Leah did not fulfill Jacob's plan, the Law did not fulfill God's plan. Also the New Covenant is a better covenant because it includes whosoever will while the Old Covenant was limited to the Hebrew nation. We would note that in Hebrews 8:6 the New Covenant was established upon better promises.

The Old Testament had many promises. If the people would obey the Word of God, He would make them the head and not the tail. He promised He would drive out their enemies. Also there were numerous promises of rain, abundant crops, and good health.

But the New Testament has better promises: for example, Justification and Sanctification. Jesus said in John 10:10: "I am come that they might have life, and that they might have it more abundantly." Also another wonderful promise is Acts 3:19: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;"

Then there is another great promise in Acts 2:38-39.

"Then Peter said unto them, Repent, and be baptized every one of you In the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

By these Scriptures we see that these great promises tells us that everyone can be sanctified or filled with the Holy Ghost if only they will repent.

We also would like to notice that through this better promise we, of this age, can be the elect through Grace.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." I Peter 1:2.

Also we see how that through this new covenant "God having provided some better thing for us, that they without us should not be made perfect" Hebrews 11:40.

God has provided a way whereby we all can be sanctified and empowered by the Holy Ghost. What a challenging statement made by the Apostle at the close of this eleventh chapter of Hebrews, where he marches out the great faith heroes of the Old Testament. Then to say God has provided some better things for us. We ought to do better than they did. We ought to see greater things accomplished. We ought to run better than they did in their day. Are we?

I would like to state Hebrews 8 :6-10 again.

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, When I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:"

Another way the Law is pictured as dim-eyed Leah is the fact that the Law did not take away sins. It only rolled them ahead one year and every year there was a remembrance of sins.

"But In those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." Hebrews 10:3-4.

But Grace is a type of beautiful Rachel and through Grace sins are completely blotted out forever. "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God;" Hebrews 10:12.

This Scripture teaches that through Christ our sins are forever gone.

"And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." Hebrews 10:17, 18

Also under Law there was not power to live above sin. We hear Solomon in his great prayer in I Kings chapter eight say: "If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;" I Kings 8:46

Also he states in Ecclesiastes 7:20: "For there is not a just man upon earth, that doeth good, and sinneth not."

Now, Brethren, keep in mind this is talking to those under the Law. Also while we are talking about the weakness of the Law (or dim-eyed Leah), the writer would like to quote this Scripture.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" II Chronicles 7:14.

Brethren, this is not New Testament Scripture. If we have sins and wicked ways, we are not God's people at all under Grace.

But Israel is God's elect and will forever be even though they will be lost if they reject God and live in sin. That does not change the fact that they are God's chosen people and God has His eye on them. If they will confess their sins and turn from their wicked ways (and they will), God will literally heal their land and Isaiah chapter thirty-five will literally be fulfilled.

Brethren, when we preach this as grounds for revival, we are teaching a sinning religion and taking an Old Testament standard and putting it into the New Testament and making it teach something it does not teach. There are plenty of Scriptures that will produce revival without teaching a sinning religion.

This is sufficient scripture to prove that under the Law men could not live above sin. They would again and again have to take their sacrifices down through the camp with shame, saying by this act, "I have sinned again." But Brethren, let us look at beautiful Rachel or this day of Grace.

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" Matthew 1:21. He shall save His people from their sins not in them. "From" means "out of."

Then let us notice further:

"Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. I John 3:6-10

Let us also notice Luke 1:74-75:

"That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life. Luke 1:74-75.

What a contrast between this New Testament Scripture and those quoted from the Old Testament. We would also like to add another one.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8:1

What a beautiful life! What a beautiful Salvation! Free from sin and condemnation. Let us add to these beautiful Scriptures I John 1:7.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I John 1:7

This Scripture teaches us that as we walk in the light that every moment the blood cleanses. It keeps on cleansing as we walk in the light, and we continuously have fellowship with God and His people. Bless His Name! If we were to summarize these Scriptures, we would find in I John 3:6-10 the purpose of Christ's coming was to destroy the work of the devil and put the seed of Christ in our hearts and enable us to live above sin. In Luke 1:74-75 we see that in this present life we can enjoy righteousness and holiness all our days. Also in Romans 8:1, while the blood cleanses, Christ gives victory over sin, our hearts are full of righteousness, our hearts are free from condemnation. Bless His Name! This is a picture of the beautiful Grace of God, and its superiority above the Law.

Let us now consider dim-eyed Leah or the Law in its weakness in the fact that the Law could not deliver from the carnal nature. Though men loved the Law of God, yet that nature within caused them to disobey it. We see a picture of this in the seventh chapter of Romans. This seventh chapter is not speaking of a saved man under Grace but the struggle with carnality of a man under the Law. Now let us look at this chapter. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Romans 7:6

Notice that this verse closes a statement about the oldness of the letter; while the first part brings out the thought of being delivered from the Law and newness of life. The closing statement is about the Law and from verse seven he deals with his life under the Law.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence.

"For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." Romans 7:7-11

Even by these five verses we can surely see that he is describing the importance of the Law, and also how it served him. The Law revealed sin and because of his sins and his failure to yield to the Law or his power to keep it, it slew him. Now Paul definitely states that the Law is good and holy, but also he points out the fact that it cannot destroy the sin nature and he points to the sin in his own heart in Romans 7:12-14.

"Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might

become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin. Romans 7:12-14

Now, let us further notice how Paul and the Law together failed to conquer carnality.

"For that which I do I allow not: for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me.

"For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?

"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Romans 7:15-25

Paul declares in verse twenty-two that after the inward man he delighted in the Law of God, but in verse twenty-three he said he found another law that would overcome him and bring him into captivity to the Law of sin. In other words, it captured him and made him sin when he did not want to sin. This battle raged until he cried out, "O wretched man that I am. Who shall deliver me from this body of death?" He likens the carnal nature to a dead body tied face to face, limb to limb, that was sapping life from him, and there was no deliverance for him under the Law. He had tried sacrifices. They failed. He then looked from Law to Grace in as much as to shout out, "I have found a deliverer!" Thank God! "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" Romans 7:25.

Then Paul goes on to describe that wonderful deliverance in Romans 8:1-3.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:" Romans 8:1-3

In verse one he describes the fact that when a man is in Christ, condemnation is gone and if he walks after the Spirit he will get sanctified. This first verse is to lift one from the hopelessness of the struggle with carnality under Law to the Atonement of Grace which is sanctification. Verse two declares that through Christ he found deliverance from the law of sin (carnal mind) . He declares he is free from it.

Then in verse three he declares how he got free — for what the Law could not do in that it was weak. He is saying those sacrifices were too weak to bring deliverance from carnality. He as much as said, "Praise God! I found a sacrifice that was strong enough to destroy that law of death that was in me. That was the Son of God who became a sin offering for us (this is the meaning of the clause, "and for sin") . Through that sin offering Christ condemned the sin nature to death and brought this glorious freedom from the inward war. Paul declares he is made free from it. No longer do you have to hold the "old man" down and struggle to keep from getting mad or wrestle with the other traits of carnality. Freedom. What a contrast there is between Romans seven and eight. In chapter seven we see dim-eyed Leah (or the Law) or the struggle and defeat under the Law. In chapter eight we see beautiful Rachel (Grace) or no condemnation. Also we see in Grace freedom from the inward law or carnality and a sufficient sacrifice to bring a complete deliverance and cleansing from carnality. This is because of the Son of God as we saw in verses two and three of chapter eight of Romans.

Is not Grace beautiful? What a privilege it is to live under Grace. What a tragedy it is to live under Grace but struggle on year after year with that inward battle when Christ came and died to set us free. If you are not free, why struggle on? Provision is made for your deliverance. Go in for it and stay with it until you are truly sanctified.

Have you ever felt the power of the Pentecostal fire
Burning up all carnal nature cleansing out all base desire,
Going through and through your spirit, cleansing all its stain away?
Oh, I'm glad so glad to tell you it is for us all today.

Jesus offers this blest cleansing unto all His children dear,
Fully, freely purifying, banishing all doubt and fear,
It will help you, O my brother, when you sing and when you pray
He is waiting now to give it, it is for us all today.

Some have thought they could not live it while they dwell on earth below,
But in this they were mistaken, for the Bible tells us so;
And the Spirit now is with us, He can keep us all the way;
Then by faith why not receive it? It is for us all today.

You may now receive the Spirit as a sanctifying flame,
If with all your heart you seek Him, having faith in Jesus' name;
On the cross He bought this blessing, He will never say us Nay;
He is waiting now to give it, why not claim it, friend, today?

Chorus:

It is for us all today, If we trust and truly pray;
Consecrate to Christ your all, and upon the Saviour call;
Bless God, it is for us all today.

Then why not have it?

Let us consider one more illustration that contrasts dim-eyed Leah and beautiful Rachel.

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them: not being mixed with faith in them that heard It. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, if they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Hebrews 4:1-10

In this beautiful Scripture and in the context of the third chapter, we see Canaan illustrated as a land of rest, or a type of soul rest, or sanctification; but when we come to verse eight, where the King James translated the word "Jesus," both Clarke and Dr. Godbey agree that the word should have been translated "Joshua." Clarke says the word used in the Septuagint for Joshua is the same as the word, Jesus. So it literally means if Joshua had given them real true soul rest (of which Canaan is only a type) "then would he not afterward have spoken of another day."

In verse nine that word "rest" in the Greek is "*Sabbatism*" and carries the thought of soul rest. Though Joshua led the children of Israel into Canaan literally, the inward war raged on. But, Bless His Name, through Christ there is complete soul rest in the blessed experience of sanctification.

Under the Law the Sabbath breaker was put to death. Under Grace carnality is the peace disturber, or rest breaker, or Sabbath breaker, and under Grace he is to be put to death, destroyed. When he is gone, we have found that complete soul rest.

Verse ten tells us how to get that soul rest. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

The last part of this verse says we must cease from our works. All our consecration must be made, all our dying and confessing on carnality must be done, and our will must be broken, the last struggle must be over, before we can enter into that rest.

When this writer was seeking to be sanctified, he struggled from Monday until Wednesday morning. We felt we could not preach again without sanctification. Oh, the struggle! Finally, on Wednesday morning the Lord helped to get to the bottom. The last "yes," the last struggle, and then the Spirit witnessed that all was done. It was not a matter of thinking the Spirit witnessed. Then we went in and lay down on the bed. There was nothing to do. There was no struggling. In about ten minutes the Holy Ghost came in sanctifying power and surged through the heart of this poor,

unworthy servant of the Lord. Oh, how unforgettable! Oh, how real! Now, in most cases, as soon as the seeker makes the last struggle, then without a second's delay, He comes in and the soul enters into this glorious soul rest.

Rest, yes, it is rest from the inward foe. Also it is a rest of assurance that the Holy Ghost abides. Is not this rest far more beautiful than that of the Canaan rest under the great leader Joshua? So this heart rest represents beautiful Rachel.

As we continue this chapter about dim-eyed Leah and beautiful Rachel, let us notice the fact that when Jacob married beautiful Rachel, he never destroyed dim-eyed Leah. But even Leah was conscious of the fact that Rachel was first. She was the one that Jacob loved. Rachel now occupied a large part of what Leah had occupied before Jacob married Rachel. Now let us consider what part of the Law is done away with under Grace.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;" Colossians 2:14

What ordinances was he talking about? The answer is found in Ephesians 2:15.

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;" Ephesians 2:15

Here we see He said the commandments contained in ordinances which is the ceremonial Law. Now the Law was divided into two parts. The moral Law (embodied in the Ten Commandments) which was in the Ark of the Covenant overshadowed with the mercy seat. But the ceremonial Law which was on the outside of the Ark and was considered under the Law as the ordinances which were against us. So we see here in this one verse in Colossians 2:14 that the ceremonial Law was done away. Paul uses the term, "and took it out of the way." It is gone completely.

Let us notice further in Colossians 2:15. "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."

Brethren, especially we of the Gentile race, the curse of the Law was against us. By the Law we were cursed and condemned. We are Gentiles and by the Law we were cursed as dogs. But Christ became the curse for us, and triumphantly delivered us from the curse of the Law, redeemed us to God without the Law, and made us to be priests and kings. Bless His Name! He fulfilled the Law of sacrifice and bore our curse on Calvary. Praise God for Calvary! Therefore, we are redeemed from the curse through Him.

Let us also consider further Colossians 2:16. "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days."

This verse says we are no longer obligated to keep the Law of clean and unclean meats, or to follow what the ceremonial Law says about drink or its sacred feasts (holydays) or new moon or of

the Sabbath. Now, Brethren, this could not refer to the Sabbath Day of the Ten Commandments because that would take the Scripture completely out of its context. But they had Sabbath days which were not the Sabbath. Also they had Sabbath weeks and years. The writer feels by the term used, "let no man judge you concerning these things," that is when they criticize you or judge you. You are to go on uncondemned, serving the Lord.

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans 8:34

Now let us study these verses.

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?" Colossians 2:20-22.

These Scriptures could not have been talking about New Testament ordinances because this entire Scripture is talking of the ordinances of the ceremonial Law. In verse twenty-two he says "all who are to perish with the using." Paul tells us in Galatians 5:4: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Notice he says if you return to the ceremonial Law for life, you are fallen from Grace. No wonder Paul said in Colossians 2:20: "Why, as though living in the world are ye subject to ordinances?" He could not have meant all ordinances because in Romans 13:1-5 Paul tells us to be subject to the ordinances of man because of the powers that be are of God so by this we know that He could not have meant all ordinances.

This Scripture certainly does not cover the beautiful ordinances of the New Testament such as water baptism and the Lord's Supper. Because Jesus Himself gave commandment, baptism is a necessary ordinance.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matthew 28:19-20

Let us further consider this Scripture.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." I John 5:7-8

Let us notice the three that bear witness in earth. This term "in earth" could not mean in this earthly body because he used the same term in verse nineteen to describe the geographical location of Heaven. He is speaking of this globe called earth in verse twenty. The three to bear witness in this earth are the Spirit, water and blood. The Spirit bears witness to the heart in which Christ has worked this wonderful miracle of Grace which we call justification or regeneration or being saved. The Spirit

witnesses to our heart and makes justification so real that angels do not have to tell us. Oh, it is real! Then when we take the ordinances of water baptism, it is a witness to the world that Christ has washed away our sins, we have forsaken the world, and we are taking our stand for Christ and righteousness. What a wonderful witness it is to the world. Then the blood witnesses to Heaven. Heaven always acknowledges the blood. When the blood is applied, the Father, Son, and Holy Ghost — all three — are happy and ready to recognize that you are a child of God — a citizen of Heaven. The Three in Heaven will not recognize anything but the blood. All our good works cannot gain the recognition of Heaven. Our money does not interest God. But the very instant the blood is applied, the Trinity in Heaven witnesses and registers your name in Heaven.

Praise the Lord! When we have been in Heaven ten thousand years, we will still be shouting, "saved through Jesus' Blood." The blood witnesses to Heaven.

Dear Brethren, your witness is not complete without the water. According to God's Word the water is as much a witness as the Spirit and blood. So if you have not been baptized, you should be to complete the Trinity of witness.

Now let us consider the beautiful ordinance of the Lord's Supper. When the children of Israel came out of Egypt, the Lord instituted the Passover feast which was a part of the ceremonial Law and was fulfilled in Christ our passover. But the last night before His crucifixion, Jesus performed the first sacrament service, or what is commonly known as the Lord's Supper. This is recorded in Matthew 26:26-29, Luke 22:19-20, and Mark 14:22-25. Here we see that Christ was the instituter of this sacred ordinance and Paul says: "For as I have received of the Lord that which also I delivered unto you, . . ." I Corinthians 11. 23.

Now I invite you to read these Scriptures carefully.

"What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, that the lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." I Corinthians 11:22-26

Paul declares that as oft as we do this we do it in remembrance of Christ's broken body and blood. So as God instituted the Passover feast so that the children of Israel would not forget that great night, so also did Christ institute this feast. The Passover feast pointed on to Christ. Jesus Christ has ordained this beautiful ordinance for us to remember His broken body and His blood through which we are redeemed. Again and again the writer has witnessed the unusual blessings of God as these ordinances have been administered.

Leah or the Law was not done away with in Rachel or Grace. The fact is that in some ways Leah became stronger in Jacob. As her sons were born, she said: "Now he will love me." So let us notice how parts of the Law were made stronger under Grace.

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery:
But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matthew 5:27-28

Here is the first place where man would become guilty of adultery. This surely does strengthen the Law, and be sure that God knows your thoughts.

Christ deals with the law of divorce in Matthew 5:31- 32.

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:
But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.
Matthew 5:31-32

Again and again, Paul, when preaching, referred to the living Law to establish the truth he preached. Over and over Paul would go back to the Old Testament to get illustrations to bring out beautiful New Testament truths.

Some of the most beautiful truths can be found in Old Testament types, so I praise God that Leah (or the Law) was not destroyed. She still has her place in God's plan. But I thank God that we live under Grace, which is beautiful Rachel. During the thousand years the people of Leah will live again, just as Leah lived after the death of Rachel. The thousand years reign is actually for the Hebrews. But not only for them, it will be our honeymoon with Christ. Also all nations will have the knowledge of the Lord and go up to Jerusalem to the house of Jacob to learn of his God. What a day!

JACOB'S TWO WIVES

By
Winfield F. Poe

Chapter 3 The Two Marriage Feasts

"And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. And Laban gave unto his daughter Leah, Zilpah his maid for an handmaid. Genesis 29:21-24

We have here recorded the great feast which Laban made for the marriage of his daughter Leah to Jacob. We have no record of the wedding feast for the marriage of Rachel but have reason to believe there surely must have been one.

This marriage feast was surely a manifestation of joy and celebration of one of the greatest events in Jacob's life up to this time.

Before, he enjoyed times of love and fellowship with Rachel and making of plans for the future. This would represent all the great manifestation of God's presence to man from Adam to Moses. Because, you see, Jacob was laboring for Rachel, not Leah. Also we would note further (and we here will have to use our own imagination because the Word is silent about Jacob's friendship with Leah, but there is no hint of Jacob disliking Leah) so from that we gather that Jacob enjoyed fellowship with Leah. Times of laughter and friendly visits. Jacob's friendship with Leah could represent the times when God made Himself strong in behalf of Moses and the children of Israel before Mount Sinai. It was great when God plagued Egypt and spared Israel — also that great eventful night of the Passover. No doubt Leah loved Jacob before that night of her father giving her in marriage. So we see the great manifestation of the Cloud by day and Fire by night that led Israel before Sinai. Also the great event of the crossing of the Red Sea that has gone down as a red-letter day in the history of Israel, and there were many other manifestations of God before the giving of the Law on Mount Sinai.

But there was never a time when God so manifested Himself to Israel as He did at this great event of giving the Law, just as Jacob never had enjoyed an evening nor had a feast like that feast. It was the wedding feast of Leah.

Now let us look more directly at the great truth of the giving of the Law or the inauguration of the Law.

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." Exodus 19: 16-19

This great and fearful event with thunders and lightnings and a thick cloud and the voice of the trumpet all announced the coming of God in person and power and proclaimed the great majesty of God. Also through the thick, dark cloud and violent thunder, the vivid flashes of lightnings, the long, loud blast of the trumpet, and the smoke encompassing the whole mountain, God proclaimed His Glory, His Power, and His Holiness.

Everything about the dark cloud lit up with the fiery lightning. This expressed God's Glory. The great sound of the trumpet, the terrible blast of the trumpet, sound out the power of the Omnipotent.

The thick cloud of smoke that shrouded the mount spoke of the Holiness of God that was so great that the people were not to enter into it. Also it spoke of the fact that God was so hallowed in His Presence that He did not allow men to gaze upon Him.

"And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them. Exodus 19:24

Also the lightning, thunder and sound of the trumpet all represented the giving of the Law and the type of Law that was given. First the sound of the trumpet represents giving forth of God's Law. The lightning and thunder represent the judgment and death of the Law that was being given.

It also surely shows that it is backed by the authority of God. No man could walk away from this dreadful, fearful, yet wonderful sight, and say that God had not given the Law.

Let us now call to mind that after the wedding feast was over, Leah remained as Jacob's wife. She loved and cared for him. Also after the great inauguration of the Law, after the smoke had cleared away from the top of Mount Sinai and the lightning had ceased to flash, and the thunder and sound of the trumpet had become silent, the Law remained in all its glory with its promises and privileges. Yea, with its precepts and judgments, with its obligations and blessings, the Law remained.

Now let us consider seven years after the first marriage feast, when another feast was held which commemorated the perfection of Jacob's plan of love. The marriage feast was that of Rachel; which is a type of Pentecost or the inauguration of the Holy Ghost dispensation.

"When the day of Pentecost was fully come. The feast of Pentecost was celebrated fifty days after the passover, and has its name 'Πεντηκοστής' from 'Πεντηκοστή,' fifty, which is compounded of 'πεντε,' five, and 'ηκοστή,' the decimal termination. It commenced on the fiftieth day reckoned from the first day of unleavened bread i.e. on the morrow after the paschal lamb was offered. The law relative to this feast is found in Lev. 23: 15, 16, in these words: 'And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall

be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days.' This feast was instituted in commemoration of the giving the law on Mount Sinai; and is therefore sometimes called by the Jews, '*shimchath torah*, the joy of the law,' and frequently 'the feast of weeks.'" Clarke's Commentary, Vol. V, p. 691.

To the writer it is thrilling to think that the inauguration of Grace came on the day they were commemorating the inauguration of the Law. Now let us consider this great, great event of Pentecost. .

As Jacob and all the house of Laban was in harmony for the marriage of Jacob and Rachel, the apostles were all of one accord in one place, thrilled with the glorious Resurrection of Christ and ascension that they had witnessed less than fifty days before this great event. They also were filled with the Holy Ghost. Jesus had told them that they were to tarry until they were endued with power from on High. He also told them that they would be baptized with the Holy Ghost.

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Acts 1:5

So their hearts burned with hope.

Suddenly there came a sound from Heaven as of a mighty rushing wind. This speaks of the fact that the Holy Ghost dispensation was not of the letter but of power. Great power, not dead, but moving. Let us compare this great event with Ezekiel chapter one where the four-faced creature represents the Redeemed Church. Number four in the Bible is the number that represents humanity. Seeing the creature is of God, it represents redeemed humanity. Compare Ezekiel 1:4-5 with Acts 2:1a. Out of the whirlwind came the living creature. Out of Pentecost came the living sanctified Church aflame for God. The mighty rushing wind represents the living power of the Holy Ghost dispensation.

Let us further notice the cloven tongues of fire. The cloven tongues represent the fact that this Gospel was to be for all nations, all people, all tongues. The fire represents the light and life of the Gospel. Also it speaks of the fact that when the Holy Ghost comes, He will bring purity. Through receiving the Holy Ghost, the heart is made pure.

Notice the wonderful fact that the tongues of fire sat upon each of them. This shows that it is a definite experience for every individual person. Thomas got as much as Peter and it was not Peter's experience, it was Thomas' experience. Bless His Name! You must have your own personal experience — something that is real in your own heart.

Dear reader, all of this was not the Holy Ghost. No, these were only events that accompanied the mighty inauguration of the Holy Ghost, and His infilling of this wonderful group of one hundred twenty men. The Bible said they were all filled with the Holy Ghost.

Now again we would say that the wedding feast of Jacob and Rachel ended. They never had another wedding feast but Rachel remained Jacob's wife until death.

There will never be another Pentecost, not ever. But the Blessed Holy Ghost remains in the world doing His office work. Bless His Name! He still comes in the hearts and cleanses, sanctifies, and fills with Pentecostal power Praise the Lord! He is here to stay until the Church is raptured out to meet the Lord in the air.

You may never hear the mighty rushing wind or see the cloven tongues of fire, but it is your blessed privilege to have the Holy Ghost to come in and abide in your heart.

Let us now look away from the great inaugurator of this Gospel dispensation or the day of Pentecost, to our own experience of being filled with the Holy Ghost. There is no way to say how you will feel or how the Holy Ghost will choose to manifest Himself to you when He comes in, but it will be real, wonderful and personal. You will know when He sanctifies. Some shout, others feel clean, clean, clean. Others have felt the sanctifying power surge through and through their bosom. It would be impossible to tell the many different ways people have felt when the Holy Ghost comes in, but He always makes it real to the one He sanctifies. But after that great event is over, the feeling may all leave, but He still abides. Bless His Name! He came to abide forever.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John 14:16-17.

Many times in the sanctified life dark clouds hang over, tears of sorrow flow, but He abides; at other times we may feel dry and dead, but He abides and will open the flood gates of Glory and flood our soul by and by because He abides. While others criticize and persecute, He abides and keeps the soul sweet and comes again and again to encourage, strengthen, and bless. He makes Himself felt so real in our heart and witnesses to the fact that He abides.

Yes, after the glory of the wonderful experience of being baptized with the Holy Ghost is over and the feeling is gone, the power of the Holy Ghost is still present to continuously make us overcomers and keep us sweet in time of storm. Bless His Name! He has come to abide and if we will live right, stay humble, and continually seek humbly, there is no power that can take Him from us or drive Him out of our heart. He has come to abide for ever.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Romans 8: 38-39.

JACOB'S TWO WIVES

By
Winfield F. Poe

CHAPTER 4 Christ, The True Sacrifice

"But when the fulness of the time was come, God sent forth his son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Galatians 4:47.

In this chapter we would like to study together the great truth of Christ our sacrifice as God's original plan of redemption.

Just as Jacob labored the first seven years for Rachel; then, because of the custom of the people, he received Leah and had to work another seven years for Rachel; so it was that Christ was the promised redeemer. Christ is the true sacrifice, but He was to come in the fullness of time. So until then, there had to be a plan whereby man could be redeemed, or could have a way back to God. God provided that way through animal sacrifice. We see that plan first in the age of conscience where men sacrificed to God and each sacrifice spoke of the fact that Christ should come. Then the Law was given which Leah represents. The Law was a school master to bring us to Christ. And the Law fulfilled its purpose, and Christ came and fulfilled the Law. Now we look to Him directly as our sacrifice.

Now let us consider the sacrifices and how they point to Christ. First, let us look at the first promise ever given to fallen man.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15.

The seed of the woman is Christ. There could have been no other promise given to fallen man; that was separated from God, spiritually dead, and under the sentence of physical death.

Had God promised man Heaven, it would have meant nothing, because without the blood of Christ no man can get to Heaven. Had God promised man mansions, still it would have left him hopeless, because Christ is the door and only through His blood can one ever get to God and enter those mansions. Without the blood of Christ, no promise in the Bible could stand. But through the blood every promise God made to us is true. Praise God! This promise was made right after the Fall, but in the fullness of time God fulfilled that wonderful promise. Bless His Name forever! Praise the Lord! Christ was the seed of the woman. He did come and through Him we do have redemption.

This promise was not a promise of an animal sacrifice but the entire scope of animal sacrifice pointed to Christ, the seed of the woman, which was the first promise to fallen mankind.

Now, let us consider the first sacrifice that was ever made.

"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." Genesis 3:21.

In deep appreciation to what Adam Clarke has to say on this verse, the writer passes it on to the reader.

"God made coats of skins; it is very likely that the skins out of which their clothing was made were taken off animals whose blood had been poured out as a sin offering to God; for as we find Cain and Abel offering sacrifices to God, we may fairly presume that God had given them instructions on this head; nor is it likely that the notion of a sacrifice could have ever occurred to the mind of man without an express revelation from God. Hence we may safely infer, 1, That as Adam and Eve needed this clothing as soon as they fell, and death had not as yet made any ravages in the animal world, it is most likely that the skins were taken off victims offered under the direction of God himself, and in faith of HIM who, in the fulness of time, was to make an atonement by his death. And it seems reasonable also that this matter should be brought about in such a way that Satan and death should have no triumph, when the very first death that took place in the world was an emblem and type of that death which should conquer Satan, destroy his empire, reconcile God to man, convert man to God, sanctify human nature, and prepare it for heaven." Clarke's Commentary, Vol. I, p.55

Surely as Clarke stated so clearly, Adam and Eve taught their children the law of sacrifice. Their heart's cry was that one day these boys would bring a sacrifice to God and make atonement for their sins.

One glad day that wonderful event took place. But the sad part of it all was that Cain did not come the blood route. While he offered the best of his fruit — there was and is no other way to God and life except through the blood — so his offering was rejected.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission." Hebrews 9:22.

Abel brought firstlings of the flock and God accepted his sacrifice. Through that sacrifice Abel obtained witness that he was righteous.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Hebrews 11:4.

This lamb of Abel's sacrifice only pointed to a better sacrifice.

"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Hebrews 12:24.

Only Abel could find atonement and receive the witness that he was righteous through that animal sacrifice, but whosoever will repent with faith in the blood of Christ will obtain that wonderful witness through His blood that we are righteous. Yes, God further says it is not His will that any should perish, but that all should come to repentance.

Dear Reader, you can have a greater, clearer witness that you are righteous than Abel ever had. The witness that Abel received was great and unquestionable but had Abel lived, it would not have been an abiding witness. But the witness of the Spirit that we received through the blood of Christ, the true sacrifice, is an abiding witness. "The Spirit itself beareth witness with our spirit, that we are the children of God." Romans 8:16.

This does not mean that we will feel the witness moment by moment, but when we cannot feel His Spirit witnessing, we can examine our own spirit and if we are still going in the same direction, in love with Jesus walking in the light, our spirit free from the law of the world, that is our spirit witnessing to the fact that we are under the blood, feeling or no feeling. But again and again, and again and again, we feel that wonderful clear witness of His Spirit that the blood is applied and we are sons of God. Thank God for the abiding witness through the blood. Yes, a greater, more enduring, and wonderful witness is what we can have through Christ, the true sacrifice. What a tragedy it is to profess to be a Christian and not enjoy the wonderful witness of the Spirit. Praise His Name! This is more than a take-it-by-faith affair or churchanity. We can enjoy this wonderful witness of the Spirit through His Blood. It is blood-bought for you and me.

There is more taught in Genesis 3:21 than what we see written. There is no question in the writer's mind but what this Scripture teaches the first sacrifice that was ever made. And it was not made by fallen man but by God Himself. No doubt but what God taught man that the innocent was dying for the guilty and that animal was to represent Christ in His death for fallen and sinful man. No doubt but what this brought sorrow and repentance to Adam and Eve, but also through this sacrifice they found forgiveness, life and righteousness. We also notice the fact that through the same death of the innocent animal, whose blood made atonement for their sins, there was found clothing which represents the robe of righteousness. Through the death of Christ there is not only forgiveness of sin but also there is a robe of righteousness which clothes us. We are no longer naked and undone before God. What a wonderful day it will be when we are clothed in a robe of Holiness in His Likeness to stand unashamed in His wonderful presence.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Hebrews 13:12.

"Blessed are the pure in heart: for they shall see God. Matthew 5:8

Christ died to sanctify His people. When He has sanctified a person, that one has a pure heart. The pure in heart have a wonderful promise — they shall see God. In order to be pure in heart, a person must be purged from his carnal nature.

".... he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matthew 3:11-12.

Next we would consider the Paschal Lamb and how it represents Christ. It is remarkable how detailed truth is found in types and shadows of the Old Testament. "Your lamb shall be without blemish" Exodus 12:5. This lamb could have no defects. It could not be blind, deformed, or blemished with sores. Christ also had to be spotless, and God in His divine wisdom brought Him before Pilate for examination. After examination, Pilate announced to the world, "I find no fault in this man at all." Praise God! Christ did qualify. He was spotless. So you can see how the Paschal lamb was to represent Christ.

Also let us consider the time of the death of the Paschal lamb.

"And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." Exodus 12:6.

The Paschal Lamb was to be killed after the offering of the regular evening sacrifice which was about two-thirty in the afternoon. That is ordinarily then following the evening sacrifice the Paschal Lamb died. It was probably between two-thirty and three o'clock in the afternoon. The Lamb was offered about three-thirty in the afternoon. Just about the time Christ cried out, "My God, My God, why hast thou forsaken me?" and then, "Into thy hands I commend my spirit," and gave up the ghost. Christ is our Passover.

Let us further consider the blood of the Paschal lamb and the blood of Christ. In the blood of the Paschal lamb there was life for all the firstborn in Israel providing it was applied to the house where they were. There is life for all in the blood of Christ providing it is applied to our heart personally. Let us read Exodus 12:7.

"And they shall take of the blood, and strike it in the two side posts and on the upper door post of the houses, wherein they shall eat it." Exodus 12:7.

In this verse we notice they were not to sprinkle the blood on the two side posts as the usual manner of applying the blood of an animal sacrifice was under the law, but they were to use a bunch of hyssop (see Exodus 12:22) and dip it into a basin and strike the two side posts. Then when they struck the one side of the door post, (which represents our relationship to our fellowmen — it must be covered by the blood) it would take all the blood out of that side of the hyssop. Then the other side of the door post represents our relationship with God and it must also be covered by the blood. When that side of the door post was stricken by the hyssop, it took all the blood out of that side of it. The upper door post represents our relationship to God alone which is our inner heart relation, where the carnal nature lives. After you are justified, you live just as clean as you do when you are sanctified. You treat your fellowmen right. Also you are right with God, walking in the light, living victorious. But that is not sufficient. That nature must be dealt with and through the blood it must be eradicated because it is against God.

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7.

But after the striking of the two side posts, there was no more blood in the hyssop. So it is when you are made right with God and man in regeneration. It is a complete work of Grace and is all the blood provides for you in the first work of Grace. But there is plenty of blood left in the fountain so go back to the blood for the second work of Grace. It is provided for you in the blood.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Hebrews 13:12.

When they dipped the hyssop again into the basin, there was an abundance of blood to be applied to the upper door post. Bless His Name! After you are justified freely through the blood, there is an abundance of Grace through the abundance of blood to sanctify you holy and also wholly.

Then in the night of judgment when the death angel was to pass through, he saw the blood — not only the blood that justified but the blood that sanctified. He said, "When I see the blood, I will pass over you" Exodus 12:13. Brethren, the blood will forever overshadow us until the wrath and judgment of God passes over. Also it will be our passport in the day of Rapture. It will also be our passport into Heaven. At the Judgment, He will see the blood, and through that blood we can enter into eternal bliss from the Judgment.

Now let us consider Exodus 12:2.

"This month shall be unto you the beginning of months: it shall be the first month of the year to you." Exodus 12:2.

From this great event forward this was to be the beginning of months to Israel. When you and I repented and the blood of Christ was applied to our hearts, the sentence of death passed away and we received eternal life. We just began to live. That, Brethren, is the beginning of months for us. Praise God for the new life.

Now let us consider how the burnt offering pointed to Christ and how Christ is our burnt offering. The burnt offering was an access offering or an offering of access; also it was an introduction offering.

"If his offering be a burnt offering of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will before the Lord. And he shall put his hand upon the head of the burnt offering: and it shall be accepted for him to make atonement for him." Leviticus 1:3- 4.

Beloved, Christ is our access offering. Everyone of us was separated from God by sin. We had no way to get to God; no avenue or approach was available except through the blood sacrifice of Jesus Christ, the Son of God. But regardless of how far from God or how wicked you may be, you have access to God through the blood of Christ; and through that blood you will find forgiveness

from God, and life, and redemption. Bless His Name! Through that blood you find a way into the family of God.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of His grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an Inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ." Ephesians 1:7-12.

Let us look at Christ as our introduction offering. Men, without the blood, may know about God. They may believe there is a God. They may acknowledge the fact that He is the great Creator, and He lives, and He knows, and that He is all powerful. But without the blood of Christ, God is a stranger to them, but through the blood we know Him. Praise the Lord! We cry, "Abba, Father." We are sons of God and we commune with Him. But it is all through the blood.

And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. Ephesians 2:17-19.

Christ is not only an access offering to the rich, but if one was too poor to bring a bullock or a lamb, he could bring a pair of turtle doves or two young pigeons without blemish. Christ invites the "whosoever will" to come. No matter how poor you may be you have the same access to God through Christ as the rich have. Bless His Name!

Then, when you discover that you have the carnal nature on board, again you have access to God through the blood of Christ, where you will find deliverance.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, and for sin, condemned sin in the flesh:" Rom. 8:2-3.

Paul declares that he found a sin offering in Christ that made him free from the law of sin and death also. Now let us look at this Scripture.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw nigh with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: (for he is faithful that promised;)" Hebrews 10:19-23.

By these Scriptures we see we not only had access into the Holy of Holies through His blood when we got sanctified, but also we daily have access into the Holy of Holies. Under the Law the High Priest went into the Most Holy place only once a year and not without blood. Each year he had to get new blood to enter into the Most Holy place to make atonement for himself and the people. But Christ is our eternal sacrifice, which is ever at hand, and we ever have access to it. Therefore, through that blood we daily have access into the Holy of Holies. Notice in verse nineteen the word "boldness." In the margin in the World Bible it says "or Liberty." In other words, through Christ we have liberty to enter into the Holiest by the blood of Jesus. Without that blood we have no access at all, but through His blood we are at liberty to enter in.

Dear Reader, through the blood of Christ we still have access to God through prayer. Oh, how wonderful is our privilege of approaching God through the blood in time of deepest need. Yes, in time of deepest need it is good to plead the blood. It will give us access to God. What an anchor it is to our faith. What a resting place it is. Reader, keep in mind that Christ is our access offering.

Now, let us study the peace offering. The peace offering was to make peace between God and man. Man had sinned against God and his sins are an offense to The Holy God. There was no way for fallen man to make peace with God, but God made a way through Christ.

"For God so loved the world that He gave his only begotten son that whosoever would believe on him should have everlasting life." John 3:16.

No, Reader, Christ never had to die to appease the wrath of an angry God, but He did have to die to meet the demands of an absolute, just and holy God.

God's justice demanded that we die. But Christ took our place and met the demand of divine justice through His death on Calvary. So through faith in the offering of Christ and His blood, we can have peace with God.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Romans 5:1-2.

Notice in Romans 5:2 that we have access by Christ into this Grace wherein we now stand. Praise the Lord! He is our peace offering because through Him we can have deliverance from the carnal nature which is enmity against God and thereby have perfect peace through Christ our peace offering. Inasmuch as Christ is ever offered, we then can ever have peace with God through Jesus Christ. Praise the Lord for Christ, our peace offering.

There is one other point noteworthy about the peace offering. Part of it was offered to God (or burned as an offering), and the other part was eaten by the priest. Through Christ being offered to God we have peace with God, and by Christ being offered for man we are made partakers of Christ and we have life through Him. What a privilege it is to be a partaker of Christ.

We shall now study in chapter four of Leviticus. The offering for the sin of ignorance is discussed in Leviticus 4:1-3.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them: If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering."

Each time under the Law that man got new light and found out that through ignorance he was breaking the Law, he had to bring a sin offering for his sin of ignorance.

Beloved, Christ has given Himself as a sin offering to atone for our ignorance.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I John 1:7.

Notice that word "cleanseth." It means as we walk in the light moment by moment that the blood continues to cleanse us. If it were not for the fact that Christ is our offering for the sin of ignorance, every time we would get new light we would have to go back to be saved over. But since the blood cleanses moment by moment as we walk in the light, when we see we have ignorantly missed our way, we can tell the Lord. We will not be guilty any more and the blood has already atoned. God has not lain sin to our charge. "Blessed is the man to whom the Lord will not impute sin" Romans 4:8.

That word "impute" means to lay to one's charge. And the Lord will not lay sin to our charge as long as we are in ignorance, and living under the blood, walking in all the light. He cannot lay it to our charge because the cleansing blood atones for it until light comes. Bless His Name! And when light comes, we thank Him for the light, obey, walk in the light and the blood keeps us saved through Christ, our sin offering, for the sin of ignorance.

We shall study in the fifth chapter of Leviticus about the trespass offering and the sin offering, and see how Christ is both our trespass offering and sin offering.

"And he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make atonement for him concerning his sin." Leviticus 5:6.

First, let us study the trespass offering. The trespass offering was to make an atonement for a broken law.

We were all law-breakers. But in Christ we found an atonement and through His blood atonement we found forgiveness. But even under the Law it was not enough to just offer a trespass offering. There must be a sin offering to make an atonement for that sin nature that caused man to trespass or

break the Law of God. In these Scriptures there was no deliverance from the carnal nature only an atonement.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Hebrews 10:1.

Also in Romans seven, Paul struggles with the carnal mind while under the Law. He was overcome again and again until after he had tried every sacrifice in the Law and found no deliverance. Then Paul cries out,

"I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"

Then he looks from Law to Grace and as much as shouts out, "I have found someone that could deliver!" "I thank God through Jesus Christ our Lord."

Then Paul rejoices in that deliverance. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" Romans 8:2.

Brethren, not only does the blood of Christ atone for carnality, but also it atones for all our sin. The carnal nature is eradicated through the Blood.

We shall now consider the heave offering and the wave offering.

"And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the Lord: and it shall be thy part. And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons: And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the Lord." Exodus 29:26-28.

The wave offering was to be waved to and fro while the heave offering was to be waved up and down. This makes the form of a cross and represents the death of our dear Redeemer on the Cross. The priest and his sons were to be partakers of these offerings. This signifies that we must be personally partakers of Christ. Now, since Christ has come and died, we are not to make signs of the cross in our worship because we can come straight to the Christ of the cross and have personal communion with Him. Reader, keep in mind that the priests as they made this sign of the cross, were representing a coming event which has gloriously taken place at Calvary. They also had the breast

of the blood sacrifice which represented the body of Christ which was nailed to the cross for us. So, any attempt to duplicate this wave offering would come far short of this Old Testament ordinance.

The heave offering was the shoulder which represents strength and power. As we personally come to the cross and are made partakers of Christ we do receive the power to become sons of God. Also we receive power to live for God above sin, and we receive power for service. Oh, that we could see our weakness and inability and make our way to His cross and go out for service in the strength of the Lord. The wave offering was the breast which represents the heart. When we are partakers of the breast of Christ, we have a new heart relationship toward God. We feel more as God feels. We love more as God loves. We forgive more as God forgives. We go forth to serve a poor, lost, fallen human race with a new compassion, with a bleeding heart, and with a love that desires to bind up the broken-hearted and set the captive free. Oh, Brethren, when we get a heart filled straight from Calvary and when we have been near the heart of Christ, we can weep with them that weep and rejoice with them that rejoice.

NEAR THE CROSS

Jesus, keep me near the cross,
There a precious fountain,
Free to all — healing stream,
Flows from Calv'ry's mountain.

Near the cross, a trembling soul,
Love and mercy found me;
There the bright and Morning Star
Sheds its beams around me.

Near the cross! O Lamb of God,
Bring its scenes before me;
Help me walk from day to day,
With its shadows o'er me.

Near the cross I'll watch and wait,
Hoping, trusting, ever,
Till I reach the golden strand,
Just beyond the river.

Chorus:

In the cross, in the cross,
Be my glory ever;
Till my raptured soul shall find
Rest beyond the river.

— **Fanny J. Crosby** —

Now we would like to study the cleansing of the leper. Leprosy is a type of sin. The priest was to look at and pronounce him unclean. Then he was to be put out of the camp. Just as sin puts one out of the Church or out of the family of God. Yes, it puts him out of the Grace of God.

"And the Lord spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest:" Leviticus 14:1-2.

We notice here that he shall be brought unto the priest. In verse three the priest shall go forth out of the camp. In prayer we are to bring the poor sinner or backslider to Christ, our High Priest. Then He must go out beyond the family, beyond the land of righteousness, out where the sinner is. Are you not glad He came to you when you were outside the camp and there was an atonement made. Here the atonement was to be made with two birds outside the camp.

"Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: And the priest shall command that one of the birds be killed in an earthen vessel over running water: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose in an open field." Leviticus 14:4-7.

Notice these birds represent Christ. They were to be alive and clean. This represents the fact that Christ was spotless.

The dead bird was the innocent dying for the guilty. Then the dead bird's blood was drained into an earthen vessel over running water. This represents the outpouring of Christ's blood. Then they were to take the live bird, tie him to pieces of cedar wood and dip him into the blood of the dead bird seven times. Then they were to set the live bird free to fly away. The living bird represents the living Christ that arose and took His own blood back to Heaven to make atonement for the sinner. One more thought we notice is that the living bird was dipped seven times. This represents perfection. Praise God! Christ's perfect blood bought us a perfect redemption and in His blood Christian Perfection is attainable. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Hebrews 13:12.

Then we notice that when the leper was brought in justified, his hair, beard, and eyebrows were shaved off and his clothes changed. This represents the fact that nothing of the old life was left. Then in the camp he made some more offerings, which represent the second work of Grace.

First, he was to offer a burnt offering or access offering as he needed access to God again. He made a sin offering for the sin nature, and a trespass offering. No doubt he did this to show that in Christ is forgiveness. He was to bring with his offering a log of oil and the blood was to be put upon his right ear and right thumb and upon his right, big toe. Not only was the blood applied, but also the oil which represents the Holy Spirit. Praise the Lord! When one is forgiven, he moves back into the

Grace of God, back into the Church of God. Then he can go back to the altar for the cleansing from carnality and for the infilling of the Holy Ghost.

Lastly, we would study the scape goat.

"And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall he presented alive before the Lord, to make an atonement with 'him, and to let him go for a scapegoat into the wilderness." Leviticus 16:5-10.

The lesson of the scapegoat also teaches the death and resurrection of Christ. The innocent goat must stand and be slain with the priest's hands upon his head. This signified that the sins of the people were to pass upon the goat. Beloved, the sins of the whole world passed upon Christ and He died bearing our sins. Then the blood of the dead goat was put upon the living goat which was turned loose to bear away their sins, typifying Christ who arose from the grave to bear away our sins and make an atonement. There is another beautiful lesson here. The two goats stood before the priest and he cast lots to see which goat would die and which one would live. Brethren, the world stood guilty, filthy, and lost, and Christ stood pure, innocent, and unspotted before God. God was to choose which should die — the world or Christ. God, in love, let Christ die for our sins. His Blood was applied to our hearts, and we were set free to go out without condemnation. So you can see in this chapter that every Old Testament sacrifice pointed to Christ. And, Christ is the fulfillment of the Old Testament Laws.

JACOB'S TWO WIVES

By
Winfield F. Poe

CHAPTER 5 **Love, God's Original Plan**

Love was God's original plan. This is illustrated or shown in the way that Jacob loved Rachel enough to labor to purchase her for himself. It is also illustrated in Rachel's love as she waited for Jacob until he had labored to receive her to himself. Jacob labored for Rachel because he loved her. After he had taken Leah, he never stopped seeking Rachel. He only took Leah because of necessity just as the Law was only given because of necessity.

God is love.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." I John 4:7.

Love will always seek love. Back in the plan of creation, God's plan for man was that man would love, commune, and serve Him. When God created all things in the universe, He saw that it was good. And God's good, and great work of creation will glorify Him.

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun." Psalm 19:1-4.

He also said, "Let everything that hath breath praise Him." The songbird can praise Him. Also the song of the night birds praises Him. But creation with its glory and fathomless storehouse of knowledge to be dug out by man can never love God. The beautiful song of praise from the songbirds may praise the Lord, but the birds cannot love Him. Only men and angels can love God.

The beautiful Garden of Eden displayed God's love to man. It also spoke of the fact that He wanted man to love Him. He came down in the cool of the day to commune with man. It was a time of love and fellowship with God and man.

Now we would notice the fact that after the Fall, God still wanted man to serve Him because God loved man. Had the Law been the original plan of God, He would have given the Law at the Fall. But God wanted man to call upon Him and seek His favor because God loved man and really wanted him to serve God. But man had a carnal nature that drew him away from God. Though God loved man, God left it up to man to make a choice whether he would love and serve God or turn to sin and reject God.

During the days of Noah, before the flood, man had turned his back on God, and had become very wicked. So God determined to destroy man and said:

"And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." Genesis 6:6-7.

While this was so, and man was about to be cut off, there was a man that loved God and God loved him. Because of this God made a way of escape for Noah and his sons. "But Noah found grace in the eyes of the Lord" Genesis 6:8.

Then, as we look on down through the annals of time after man had turned to idols, there was the man Abraham. God called him "His friend" because he loved God and God loved him.

This brings us to the Law and the first commandment. "Thou shalt have no other gods before me" Exodus 20:3. This commandment calls for love that puts God first in the lives of the Israelites. When Moses enlarged on this great commandment, he exhorted the people thus:

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Deuteronomy 6:5.

This kind of love flows from the heart of man because with the heart man worships God. It also flows from the soul because when the soul loves, it attaches itself to the object of its affections and becomes like it. That kind of love brings loyalty, and causes man to lovingly live for God.

Then, the soul finds rest in the object of its affections. Brethren, this kind of love will completely satisfy the soul.

But Moses also added "with all thy might." That is strength. This kind of love makes one a worker for the Lord and makes the Lord's work a delight. This kind of love was commanded under Law. It was to be imposed upon man as a demand and a law. It was God's standard for men under Law. Law after law was imposed to bring man into subjection and to show him the way to live. Again and again man was to be stoned to death if he broke certain laws.

All of this did not satisfy God. He wanted to bring man into a state of Grace where he would serve Him because he loved Him — and not because he would be stoned to death if he did not obey.

And, in the fulness of time, Christ came and died and bought for us a salvation that fills our hearts with divine love which enables us to love God with all our heart, soul, mind, and strength.

Jesus carries this commandment over into Grace.

"Jesus said unto him, Thou shalt love the lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second

is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matthew 22:37-40

We notice that Jesus also goes back to the Law and puts this commandment next to the first commandment.

"Thou shalt not avenge, nor hear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord. Leviticus 1:18.

Then He adds this statement that on those two commandments hang all the Law and the Prophets. How do the Law and Prophets hang on the law of love for God and man? Because the whole duty of man, found in the Law and in the Prophets, is either his duty to God or to man. Therefore, if man loves God with all his heart, soul and strength, it will make it easy for him to live the Law and fulfill his duty to God. Also, if he loves his neighbor as himself it will not be hard for him not to transgress against his neighbor.

Christ gives us His standard of love in John 14:21.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall he loved of my Father, and I will love him, and will manifest myself to him." John 14:21.

If a man is not keeping the known commandments of God, he does not love Christ as he should. Let us notice the words "keepeth them." The "*eth*" on the end of "keep" carries the truth that we keep the commandments when it is popular and when it is not popular. We keep them when it is convenient and when it is difficult. Whether we are in a crowd or alone, or if our loved ones stand by us or if they oppose us, we still keep God's commandments. Because we love God, we keep His commandments at all times. If we do not, we just do not love Him.

In the New Testament dispensation, we will not be stoned. God will not force us to love Him. If we serve Him, it will be our choice and we will do it because we love Him. It is only those that love Him enough to keep His commandments that can get sanctified or that can be filled with the Holy Ghost.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. John 14:15-17.

Then, when the Holy Ghost comes in and sanctifies, He purifies the heart.

"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Acts 15: 8-9

This man's heart is made clean. The carnal mind that will not be subject to the Law of God is gone.

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7.

When the carnal mind is gone, then one can truly love God with all his heart, soul, mind, and strength. In the New Testament, God gives us the trinity of good.

"And now abideth faith, hope, charity, these three: but the greatest of these is charity." I Corinthians 13:13.

These three things are abiding. They are a part of salvation. These three things are the elements that God has put into our heart to keep us until we see Him face to face and until that which is in part is gone and the perfect day has come. Bless His Name!

Paul, here inspired of the Holy Ghost, declares that charity or divine love is the greatest of these three.

A man who once loved God may lose his love for God; yet maintain his love for truth, live and die for the truth, and lose his soul. So, the all important thing is that we love God and keep our hearts full of charity.

Let us notice that we may do and be and not have charity or divine love.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." I Corinthians 13:1.

To speak as the greatest orator of the earth and with the eloquence of angels, and have not divine love is to be only empty and void of power.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." I Corinthians 13:2.

Though I have the gift to preach and can sway crowds and get a following, and have not divine love, I am nothing. Though I understand all mysteries and have all knowledge — that would certainly be above what most of us would claim — but I can have all that and not have divine love and be lost. Then comes the staggering statement: "though I have all faith so that I could remove mountains and have not charity or divine love, I am nothing." Oh, what a profound statement that is. One may be able to work miracles, move literal mountains, and be lost because he does not have charity. How much charity do you have?

"And though I bestow all my goods to feed the poor," I Corinthians 13:3a. This is also a baffling statement. Man may sell all he has and give it to the poor and be lost

because he did it all from a sense of duty. If his heart was void of divine love, he will miss Heaven and be lost. Oh, Brethren, God wants your love more than He wants anything else. Only a service that is backed by love will be accepted by God.

". . . and though I give my body to be burned, and have not charity, it profiteth me nothing." I Corinthians 13:3b.

We see here that one may die for his faith and be lost because he died for the truth. He believed in Christ and would rather die than to recant. But the sad part, without charity, he dies lost. Oh, Brethren, let us pray until our love life is aflame for God and our fellowmen.

Now let us see what charity will do for us.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up," I Corinthians 13:4.

"Charity suffereth long, and is kind." Divine love or charity is not designed to make us shout in the face of opposition or in all circumstances. If it did we would not suffer long. Shouting is not suffering. But it will keep us sweet while we are being mistreated. It will keep us sweet and our hearts in a right attitude toward that one that mistreats us. It will keep our hearts full of charity in the storm. This is God's ordained plan.

"Charity envieth not." Again charity will love and rejoice at the success of others. While you drive the old car, you will rejoice because your neighbor or brother can drive a new one. Charity will rejoice while others are being used of God in a greater measure than you are. Also, charity will not envy while others are enjoying greater spiritual power and liberty than you are enjoying.

"Charity vaunteth not itself, is not puffed up." Real divine love takes out the puff and blow and self-exaltation, and walks before God feeling its unworthiness and dependence upon God. Oh, we need more charity — real divine love.

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." I Corinthians 13:5.

"Doth not behave itself unseemly." It does not pout and have carnal spells or act ugly. It works under all circumstances. Do you not appreciate the love of God that He alone can put into your heart that will enable you to keep sweet, act right, and have the smile of God?

"Seeketh not her own." Love that will not sacrifice is not true love. True love will suffer for the cause of God. True love will sacrifice to help others. It is only divine love that will cause one to put self in the background, but if we make it to Heaven, we must have this kind of love.

"Is not easily provoked." Some commentaries say that the word "easily" should not be in this passage — that it is not in the original. The truth is that divine love keeps on loving and there is no uprising within.

"Thinketh no evil." Or does not invent evil thoughts. The devil may bring evil thoughts, but a heart that loves God will resist them and the heart remains clean and clear. This also carries the thought that with divine love one is not sitting around imagining evil or inventing evil thoughts about his brother.

"Rejoiceth not in iniquity, but rejoiceth in the truth. I Cor. 13:6.

Charity will not laugh at filthy or shoddy talk. Nor can divine love smile on sin and compromise. It loves and rejoices in the truth. Divine love will not and cannot smile or compromise with sin though it be in our children or parents or brothers or sisters. Charity still abhors sin. Charity will not smile on sin in the lives of religious leaders or in the life of a dear friend. Divine love is of God and will not rejoice in iniquity. On the other hand, divine love loves the truth too much to compromise; also divine love rejoices when truth is being preached. It rejoices as it sees truth upheld in the lives of others.

Divine love is not wishy-washy. It loves truth as much as it abhors iniquity. If a man does not abhor iniquity, he does not love truth. Oh, Brethren, do we love God more than we love our fellowmen? The answer is, Do you stand for the truth of God or do you compromise with men?

Beareth all things, believeth all things, hopeth all things, endureth all things. I
Corinthians 13:5

In this verse he speaks of charity as bearing and enduring all things. Again this does not indicate shouting. Both to bear and to endure is suffering, but again it points to the fact that charity is the thing that will keep us sweet, hold us steady, and keep us in a right spirit.

Also in this verse, he says that charity believeth all things." This is a staggering statement. But the writer feels that it means that we love God with divine love and we believe His Word is divine and unfailing. We have unshaken faith in the Word of God. Also we see that the Word says, "hopeth all things." Because of divine love we have a true hope in all that eternity offers the sanctified.

When one is saved, God puts divine love in his heart. God perfects that love in sanctification. But we do not have all of charity when we get sanctified. There is much land yet to be possessed in divine love. In second Peter, chapter one, he is talking to the sanctified and urging them to add to their faith. In verse seven he says:

And to brotherly kindness: Charity.

So you can see that no matter how well sanctified you are, you need to add charity.

And above all these things have fervent charity among yourselves: for charity shall cover the multitude of sins. I Peter 4:& By this you can see that there is a charity and a fervent charity (or red hot charity). That will put the best possible construction on the deeds of others. And when there can be no good construction put on the conduct, it will love in spite of the sins. Love not compromise.

Brethren, there is only one way to really please God. That is to stay in love with Him. Walk with Him because you love Him. Serve Him because you love Him. Let us notice the Church at Ephesus which labored fervently until they had more love for the religious work than they had for Christ. God wants our love first and foremost. Then the other things will take their rightful place.

"I know thy works, and thy labor, and thy patience, and how thou canst not hear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love." Revelation 2:2-4.

The Ephesians had good works. They held a good standard and had patience. But they had left their first love. They never lost their first love, but they left it. In other words, another love became supreme. Whether it was the Church, the leaders, or the truth, it ceased to be Christ.

Oh, Brethren, let us stay in love with Christ. This was God's original plan and it is fulfilled in this Grace dispensation.

JACOB'S TWO WIVES

By
Winfield F. Poe

CHAPTER 6 Justification By Faith

Please read Romans 4:1-16.

[Inserted here for the reader's convenience — DVM] Romans 4:1-16 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin. 9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15 Because the law worketh wrath: for where no law is, there is no transgression. 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.

Justification by faith is God's original plan. This will be the theme of chapter six. We would remind the reader again that the theme of this book is taken from the thought of Jacob laboring for Rachel. Laban said it must not be so in our land. It was necessary, according to Laban, that Jacob take Leah before he received Rachel — the one for whom he was really laboring. God has always planned that men be justified by faith, but because of sin and doubt, it became necessary to bring in the Law that men might be justified by works of the Law until the time Christ should come and die on the cross. Now man again can be justified by faith in the Blood of Christ.

Let us return now to the Book of Genesis. We see that Noah was a justified man. God said he was just and perfect in his generation. The Bible does not say how he became a just man, but we would note that there was no Law so he was justified by faith.

Again we would like to point the reader to another man in the Book of Genesis who was justified by faith. God speaks of Abraham in Genesis 15:6: "And he believed in the Lord; and he counted it to him for righteousness." Here we see that God definitely said that Abraham believed God, and it was counted to him for righteousness' sake.

Now let us turn to the New Testament and read Romans 4:2-3:

"For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." Romans 4:2-3

Reader, we can see by this Scripture that Abraham received something when he believed. Yes, he received justification. It is not enough for a seeker to just pray and say, "I believe I am saved and by faith I claim the victory." No, he must repent until his faith becomes operative and he is justified.

Let us read I John 5:1:

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him." I John 5:1

Here in this verse we would note the "*th*" on the end of the word "believe" signifies a continual faith. This means to believe on Jesus, the Son of God, until you are born of God. It also makes faith progressive.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews 11:6.

The seeking soul should start believing that Christ will save them when they leave their seat. Every step of repentance should be a step of faith. Praise the Lord! The Bible says if we confess our sins, He is faithful and just to forgive us our sins. Every time we confess a sin, we have a right to believe it is forgiven. The Bible also says if the wicked will forsake his sins the Lord will pardon.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55:7

According to God's Word, as men forsake each sin and turn to the Lord, faith can claim the pardon. It is promised of God. Then the last step of repentance is found in Ezekiel 33:15-16.

"If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." Ezekiel 33:15-16

Here the Word promises that if the penitent sinner promises God that he will fix up his back life and has confidence in his own promises that he will keep them, faith will reach out and take the pardon from God, which justifies the heart and brings peace with God. Praise the Lord! The faith that brings the evidence that we are saved is real saving faith. "Now faith is the substance of things hoped for, the evidence of things not seen" Hebrews 11:1.

We would like to emphasize the fact to the reader that Abraham was not only justified by faith but he lived by faith. In order for you and me to remain justified, we will have to walk in the steps of faithful Abraham.

"And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." Romans 4:12

In this Scripture we see that we are children of Abraham as we walk in the steps of THAT faith of our Father Abraham. So, Reader, you see as it was God's plan for Abraham to walk by faith step by step, it is also His plan for you and me to walk by faith step by step.

The first step of Faith of this great patriarch of faith was when God called him out to a land that he should afterward inherit and he by faith went out. He never knew where he was going, but by faith he held to the great hand of Jehovah. He followed a step at a time until the day that God said, "unto thee and to thy seed I give this land." Praise the Lord! He had arrived and God made it real to him. Now we may not all literally have to leave home for an unseen land, but spiritually we must take that journey of faith.

Now the next great step of faith, which we would like to point out, is when Abraham received the sign of circumcision. This was a seal of the faith which he already had although he was not yet circumcised.

"And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Romans 4:11.

Notice the fact that he was already justified and circumcision was a seal of that faith which is a type of sanctification.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise." Eph. 1:13

Now let us read Romans 2:28-29.

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."
Romans 2: 28-29

By this Scripture we can see that justification by faith makes us a Jew inwardly. Therefore, we become heirs of the faith promises of Abraham. This Scripture also points out the fact that circumcision is of the heart. This is a seal of the faith that he had already received that justified him. Circumcision is a type of sanctification — the second definite work of grace.

Let us read Colossians 2:11-12.

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Colossians 2:11-12

Reader, notice that this circumcision did not put away sins, but the body of the sins of the flesh; which is the carnal nature. This nature is destroyed in the great experience of entire sanctification.

Believer, if you are going to walk in that faith of our father Abraham, you must take this great step of faith and get sanctified.

The next step of faith we see this great Father of Faith take is when he offered up Isaac.

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Heb. 11:17-19

Oh, what obedience! Oh, what surrendering to the will of God! Oh, what faith! Isaac was to Abraham the son of his love, the son of his old age, and the son of promise. Now God asks him to put his son on the altar. Oh, the shock! Oh, the challenge to his obedience. But Abraham said, "Yes," from the bottom of his heart He surrendered to the will of God and that surrendering held good while he bound Isaac on the altar. It held good while he lifted the knife and he would have plunged the knife through the heart of Isaac had God not stopped him.

But further we see the great faith of Abraham tested in the face of death. He believed the promises of God and knew if he obeyed and slew his son that God would raise him from the dead; because God had said, "In Isaac shall thy seed be called." Oh, what faith!

You and I will never be called upon to literally offer up our children. Our Isaac is the thing that is the dearest to our heart. Is your faith great enough after you have literally given to God all to walk

away with the promise? More than that we must commit our all in His hand and have faith enough to know His way is the right way and in the end He will bring it out right. Oh, what faith! What a challenge to us!

Another step of this great Father of Faith was that he built altars everywhere he pitched his tent. Have you built your family altar? Is it a part of your life? If not, you are not walking in the steps of faithful Abraham. Another altar you must build is the altar of private or secret prayer. Is secret prayer a part of your life? It is just as necessary for you to pray as it was for Abraham to build altars. Reader, how are you coming? Are you keeping up in your walk of faith with Abraham?

Another step of faithful Abraham was intercession for Lot who had selfishly chosen the best and left Abraham with the mountains. But when God told Abraham that He would destroy Sodom, Abraham became a great intercessor.

"And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

"And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find here forty and five, I will not destroy it.

"And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

"And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place. Genesis 18:23-33.

Oh, what intercession! Oh, what boldness! Oh, what faith and power with God! Brethren, how far are you behind faithful Abraham in this great step?

The next step was that he ruled well his own house.

"And they said unto him, Where is Sarah thy wife? and he said, Behold, in the tent."
Genesis 18:9.

Let us watch this man of faith as he takes this step.

"Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord. whose daughters ye are, as long as ye do well, and are not afraid with any amazement." I Peter 3:1-6.

Notice in verse six that Sarah "obeyed calling him lord." Here is also a step for the woman to take.

When Isaac was offered, he was a grown young man. He never fought back, but surrendered even to death. Abraham's house was in subjection to him. Brethren, how are we coming in this step?

Another step we watch this great man of faith take is that he was a soul winner.

"And Abram took Sarah his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan and into the land of Canaan they came." Genesis 12:5.

We do not know just how many servants Abraham had, but we have this statement in Genesis 14:14.

"And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. Genesis 14:14.

The margin reads "trained servants instructed in his own house." So, he had at least gotten three hundred souls in Haran. The term "Souls gotten in Haran" means souls that had been converted to serve Abraham's God. They had forsaken their idols and turned to God and followed Abraham. What a soul winner! How are you keeping up in this walk of faith?

The next great step of this man of faith was that he was given to hospitality.

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Hebrews 13:2

This is speaking of the time when Jesus, the angel of the covenant, and two other angels came down the dusty road and Abraham cried for them to turn in to his tent. He gave them water to wash

their feet and he (Abraham) ran into the flock to bring the choice calf to dress for the strangers. What hospitality! Are you keeping up in this step? If a saint is passing, would he feel better to rent a motel rather than come and stay all night with you? The Scripture commands hospitality.

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Romans 12:3

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;" I Timothy 3:2

"But a lover of hospitality, a lover of good men, sober, just, holy, temperate;" Titus 1:8.

"And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging." I Peter 4:8-9

The next great step of this great man of faith is that he refused strife at great cost to himself. He said to Lot: "We be brethren, let there be no strife between us" Genesis 13:8. When Lot chose all the well-watered plains, Abraham still stayed with his bargain because he would rather have peace than part of the well-watered plains. Are we still keeping up in this step?

"Follow peace with all men, and holiness, without which no man shall see the Lord." Hebrews 12:14

The next step of our father Abraham is that he paid tithes of all.

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God, And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Genesis 14:18-20

There is a chapter on tithing later on in this book so now it is enough to say that Abraham was a tither. Are you keeping up in this step with faithful Abraham?

The next step of faithful Abraham was that he was blessed. See Genesis 14:18-20 above. Also let us read Genesis 12:2.

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12:2

Brethren, are we blessed with faithful Abraham?

"So then they which be of faith are blessed with faithful Abraham. Galatians 3:9

Brethren, it is our privilege to be a blessed people as we walk in the steps of faithful Abraham. If we will walk in the steps of faithful Abraham, we, one day, can sit with him in the kingdom of heaven.

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matthew 8:11

JACOB'S TWO WIVES

By
Winfield F. Poe

CHAPTER 7 Holiness — The Plan Of God

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Genesis 1:26.

There is no question but what man is the masterpiece of creation. But there is one thing we would like to call your attention to concerning the creation of man. For everything else in creation, God just spoke and it was so, but before the creation of man, the Trinity had a council together. We hear God say, "Let us make man." We read of no reply, because God is perfect in knowledge and the Trinity is perfect in unity, so there was full harmony in the divine work of creation concerning man. But far more than that, it was the divine plan of the Trinity to create man holy (in His image) . Praise the Lord!

Brethren, this could not be talking about a physical image because "God is a Spirit and they that worship Him must worship Him in spirit and truth" (John 4:24). We cannot be in the physical image of a spirit. Also in Romans 8:29 we read:

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Romans 8:29

Every man is in the physical image of Christ. But only the sanctified are in the spiritual image of Christ. So the image of the Blessed Trinity is Holiness.

So we can readily see that holiness is God's original plan for man. But man fell and lost the image of God, and from the fall of man mankind has been formed in the image of fallen Adam.

"And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:" Genesis 5:3

But just as Jacob loved Rachel and worked for her, God has always loved holiness and began to bring about a plan of redemption whereby man could be made holy. This can plainly be seen in such Scriptures as Ephesians 1:4.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:" Ephesians 1:4

By this Scripture verse you can see that it was in the divine mind of God to have a sanctified people before the foundation of the world.

"There is one body, and one Spirit, even as ye are called in one hope of your calling;"
Ephesians 4:4

This Scripture refers not only to the state of Grace that one is called into, but also the calling to fill a place in the Body of Christ as is stated in Ephesians 4:11. But this Scripture does refer to the fact that God gave the Gentiles a call to the Gospel and the Gospel call is to Holiness. They were exhorted to walk worthy of this calling.

Again let us look at Romans 8:29 where Paul speaks of God's fore-ordained plan or calling for His people.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Romans 8:29

This word "predestinate" means the fore-ordained plan of God. So holiness is God's foreordained plan for His people. Therefore, the law was only a parenthesis in God's plan until the fulness of time when Christ should suffer without the gate and purchase sanctification for us. Bless His Name! It is wonderful to live in this dispensation and attain the experience which God has fore-ordained that we should have.

There is another Scripture that points to the fact that holiness is God's original plan for man.

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:" II Thessalonians 2:13

From the very beginning God had planned that man must be sanctified to go up in the Rapture.

This word "salvation" means deliverance. He had been telling them about the man of sin which is the Antichrist. Then he lets them know that from the beginning God had made a plan of deliverance for them through sanctification of the Spirit. Brethren, that being so, no one can afford to be unsanctified because the signs of the Antichrist are looming up everywhere and the Rapture is the hope of the Church.

All these Scriptures point to the fact that holiness is the original plan of God just as Rachel was Jacob's choice. He worked for her but the customs demanded him to take Leah. When he confronted Laban about it, he was told to fulfill Leah's week of the marriage feast. Then, he could have Rachel. Evidently the marriage festival in those days lasted seven days. There was something for each day and it would be improper to break off the marriage feast or celebrations in order to give Jacob another wife. Laban said to fulfill his week and then he would give Rachel to him. Then he could work another seven years for her. This week represents the time of the Law. During this time Jacob was planning for Rachel — just as during the Law, God was working for the day of the Holy Ghost dispensation when all His children could have Christian Perfection or Heart Holiness.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Hebrews 10:1

"A shadow signifies, 1. Literally, the shade cast from a body of any kind, interposed between the place on which the shadow is projected, and the sun or light; the rays of the light not shining on that place, because intercepted by the opacity of the body, through which they cannot pass. 2. It signifies, technically, a sketch, rude plan, or imperfect draught of a building, landscape, man, beast, etc. 3. It signifies, metaphorically, any faint adumbration, symbolical expression, imperfect or obscure image of a thing; and is opposed to body, or the thing intended to be thereby defined. 4. It is used catachrestically among the Greek writers, to signify any thing vain, empty, light, not solid." — Adam Clarke, page 752.

Clarke here expressed what the writer had on his heart, only in a better way. Every type of the Law that represents holiness only pointed onto this blessed day. Every act of ceremonial holiness only pointed to this day where the comer could be made perfect through Christ. Bless His Name! Even the holy garments of the priest (while pointing to the character of Christ) also point to the inward qualities of holiness which we obtain in Christ.

The books of Poetry and the Prophets are full of messages on holiness. There is something wrong with any preacher who cannot preach holiness from the Old Testament Scriptures. They are full of holiness in types and shadows. For example, here is a partial list of scriptural texts in which holiness is found: Psalm 24:3a; Psalm 51:2; Psalm 51:10; Isaiah 12:3; and Isaiah 35: 8-10.

Then the Old Testament prophets foretold of the Bible Holiness of this day.

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit." Joel 2:28-29

So you can see that just as Leah never satisfied the heart of Jacob, so the Law never satisfied the heart of God. God's plan was to have a people who were filled with the Holy Ghost. Therefore, He prophesied of the coming of the Holy Ghost.

Reader, let us turn to the days of Christ's ministry. This was the closing moment of the Law and nearing the great event of Pentecost God is not as man, but God does have feelings. Thus He has joy and wrath which are both expressions of the fact that He has feelings and emotions. Therefore, we are led to believe that the days of Christ on earth must have been thrilling days in the Divine Trinity even as they neared and brought about the fulfillment of God's plan which is holiness. Throughout the Gospels, Christ taught holiness in such Scriptures as Matthew 5:6, 8 in the parable of the sower, and in Matthew 22:1-14 in the parable of the wise and foolish virgins. Two other Scriptures where Christ taught holiness are Matthew 11:28-30 and Mark 4:28.

Let us take note of the last messages He ever preached to His disciples on earth. Surely they were messages on holiness. This shows that the foremost and most important part of Christ's ministry to the disciples was to teach them of Holiness. For an example, when a husband is getting ready to take a trip and be gone from his family, the last thing he will do is go over the most important things he wants done while he is away. So also in Christ's last messages in John chapters fourteen through sixteen He preached holiness. We read in John 14:14-17.

"If ye ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John 14:14-17

Here Christ stresses the importance of keeping the commandments. Then if the disciples (and all those who have been Christians since) would keep the commandments, Christ would pray the Father to send them another Comforter, who is the Holy Ghost.

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

Here Christ tells His disciples that the Holy Ghost will be their teacher, and that He will bring the words of Christ to their memory.

Then on in the wonderful fifteenth chapter of Saint John, he gives the parable of the vine and branches which is a clear teaching of two works of grace. He said He would purge every branch that was already bearing fruit. Now this did not say prune. It said purge.

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:2

The "taking away" of the branch is the pruning. This is to be done to those who are unfruitful. The branch which bears fruit is purged or cleansed that it might bring forth more fruit.

In the Orient there was a sour sap that would get into the grape vine. Also there were skilled men who knew how to bleed the vine. This process was called purging the vine. That is exactly what happens when we get sanctified. The sour sap of carnality which is in the hearts of men would sour the sweet fruit of the Spirit if it were not purged. When we get sanctified, that carnal nature is purged out. Thus the fruit is preserved and kept sweet. This message clearly teaches two works of grace.

In the sixteenth chapter of John, Christ teaches the necessity of the coming of the Comforter. He tells the disciples that it is expedient for Him to go to the Father.

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."
John 14:7

Then, from verses eight through fourteen he points out the office work of the Holy Ghost. So you can see in these last closing moments of the ministry of Christ, he preached holiness and pointed his disciples to the Holy Ghost — the divine Paraclete. The One that was to be all to the disciples that Christ had been to them in the past. Then in His closing prayer — the Great High Priestly Prayer — He prayed that they might be sanctified.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." John 17:15-20

Notice the fact that He never prayed for the disciples alone, but for you and me in verse twenty. There He said, "Neither pray I for these alone, but for them also which shall believe on me through their word." In this earnest prayer of the Saviour, who was facing the crucifixion, He gives eight reasons why He wanted the disciples to be sanctified.

"As thou hast sent me into the world, even so have I also sent them into the world."
John 17:18

Because He was sending His disciples into the world on a mission to see souls saved, believers sanctified, the work of the Lord carried on, they needed to be sanctified.

The second reason is found in verse twenty-one: "That they all may be one." In verse twenty-one the third reason is found. "That they also may be one in us." The fourth reason is also found in verse twenty-one: "That the world may believe that thou hast sent me." The fifth reason is found in verse twenty-three: "That they may be made perfect in one." The sixth reason is: "That the world may know that thou hast sent me, and has loved them as thou hast loved me," (found in verse twenty-three). The seventh reason is found in verse twenty-four: "Father I will that they also, whom thou hast given me be with me where I am." Reason number eight, found in verse twenty-four, is: "That they may behold my glory, which thou hast given me."

How could a carnal heart behold and enjoy His Glory in Heaven? So He surely, earnestly prayed for their sanctification. This prayer He gloriously answered on the day of Pentecost and He is still seeing it answered every time a believer is sanctified.

We would further notice the fact that holiness was the burden of Jesus' message after His resurrection in John 20:19-22.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: John 20:19-22

The mighty breath of the resurrected Christ, I am sure, filled the heart of each disciple with the peace and joy of His Holy Presence. It was under the influence of His mighty breathing of His resurrected life that He said "Receive ye the Holy Ghost."

Also in Luke 24:46-48 Christ states the fact that He died to fulfill the Scriptures. He states that repentance and the remission of sins should be preached. But he points to the fact that the preachers needed to tarry for the Holy Ghost.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49

Christ is here speaking to those that were eye witnesses of His resurrection. Men that would have been full of the message of the resurrected Christ were asked to tarry. He knew that if they were to fail to be filled with the Holy Ghost, it would mean failure in the future. Brethren, if Christ felt so then the need of the disciples in receiving the Holy Ghost, how much greater is our need of heart holiness in this day of a declining Church Age?

We see the last words of the resurrected Christ to His disciples in Acts 1:5.

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Acts 1:5

After He had repeated the words of John the Baptist, only changing from the personal pronoun, "he shall baptize you with the Holy Ghost," Jesus says, "ye shall be baptized with the Holy Ghost not many days hence." The disciples were so enraptured with the presence of the resurrected Christ that they felt the final victory had come, and they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" He said unto them:

"And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:7-8

In other words, do not worry about when Christ will set up His earthly kingdom. There is something else far more important than that. And that is to be filled with the Holy Ghost who will give power to be a witness. When Christ closed this statement, He was taken up into Heaven. Oh,

Dear Reader, cannot you see how important Christ felt it was for the Church to be filled with the Holy Ghost?

Brethren and Reader, the time from Calvary through the day of Pentecost had to be great and exciting and wonderfully amazing days in Heaven. Heaven heard the groanings of dark Gethsemane and the words, "Not my will, but thine be done." God and the angels watched the conquering Saviour yield Himself into the hands of sinful men as they mocked Him, crowned His head with thorns, beat His back until the blood ran down. They heard Him say, "I lay my life down that I might take it again." They watched as He was nailed to the cross. They looked on as the suffering Saviour suffered without the gate and shed His own blood that He might sanctify the people. God the Father then turned His back until it was all over. Oh, how the Father's heart went out for His Son. But God cannot look upon sin and Christ became the sin offering for all mankind. God had to turn His back on Christ and let Him die so that the sinner's debt could be paid and perfect salvation purchased.

No one can imagine the joy of Heaven when Christ, the Great High Priest, triumphantly entered the court of Heaven with His own blood. He then went into the true tabernacle in Heaven and there put His blood on the altar. This not only purchased us a pardon, but it also purchased us sanctification. Bless His Name! See Hebrews 13:12; Hebrews 10:14; Ephesians 5:25-27; Romans 8:1-3.

Now that Christ's blood was on the altar, man could be brought back into the image of God which is Holiness. God's original plan could be fulfilled through the appearance of Holiness in the hearts of all believers. Oh, the wonderful days in Heaven from the Resurrection until Pentecost was fully come.

Oh, what joy it must have been to Christ and His Father as they saw the mighty outpouring of the Holy Ghost and the tongues of fire upon each of the worshipping group in the upper room. Their hearts were purified and their souls were brought back into the wonderful image of God. Pentecost fulfilled God's wonderful plan. Praise His Name!

And the promise is to all.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and he baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:37-39

Not only is it a promise for us all, but also it is His will for us all.

"For this is the will of God, even your sanctification, that ye should abstain from fornication;" I Thessalonians 4:3

Brethren, in this wonderful dispensation when you and I can be filled with all the fulness of God, nothing else will satisfy God. But sanctification does satisfy Christ for His suffering.

"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Isaiah 53:11

We are living in the greatest age the world has ever known. This is the fulfillment of His great redemptive plan. I never said it was a complete fulfillment of His redemptive plan, which will be glorification. But this fulfillment brings man into the state which God chose for man before the foundation of the world.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Ephesians 1:4

Glory to His Name! Holiness satisfies and pleases God. It surely pleases Jesus for we can see His pleasure expressed in that He Himself is a brother to the sanctified.

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Hebrews 2:11

And, Holiness wondrously satisfies the heart of every one that has it. So you can from this chapter see that as Rachel was the fulfillment of Jacob's desires, Holiness is the fulfillment of God's plan and desire.

JACOB'S TWO WIVES

By
Winfield F. Poe

CHAPTER 8 Perfection

We would now, in this eighth chapter, like to consider perfection as it was taught before the Law and also as God's standard for the Church in the New Testament.

In the seventeenth chapter of Genesis, we hear God address Himself to Abraham, the Father of Faith, and charge him to walk before Him and be perfect. Gen. 17:1.

Had God approached Abraham with this great command to be perfect without first declaring Himself to be the Almighty God, Abraham would have thrown up his hands in despair and cried, "It is impossible." But as in the usual pattern of Abraham's life, his faith did not waver. Since God had declared Himself to be Almighty — All Powerful — Abraham believed that He could make him perfect and help him in this manner. Praise the Lord!

To say that no one can be perfect is to declare the Bible untrue because God said that Noah was a perfect man. Also the same is said of Job. It also would declare that the Apostle Paul testified to something which he did not have or no one could obtain. This would make the Apostle's testimony untrue.

"Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you." Philippians 3:15

I believe the apostle knew about what he was testifying. To say it is impossible to be perfect is to say that God does not want us to obtain Christian perfection.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48

Jesus commanded perfection. If we could not be perfect, it would make Jesus unjust in His command to be perfect. Therefore, we cannot say that God does not want a perfect people. Next, we would have to say that God is not big enough to make us perfect. This would mean that God was untrue in declaring Himself to be Almighty. So if God wants a perfect people, and is big enough to make us perfect, and has declared some men to have been perfect, then you also can be perfect

The next step in Christian perfection that we would like to consider is when we obtain this experience. It is not after death, because Noah, Abraham, Job, and Paul were all alive when they obtained this experience.

Dr. George Watson in his book *God's First Words* tells us that this term or title that God gave Himself as he addressed Abraham, "Almighty God" means "The Outpoured God." This would signify the God of Pentecost or the Holy Ghost.

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit." Joel 2: 28-29

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4

"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit and they shall prophesy:" Acts 2:14-18

So, when one is filled with the Holy Ghost or sanctified, he receives Christian Perfection. Also Dr. Watson says the words, "Almighty God" in Genesis 17:1 means the "Inexhaustible Fountain." This also would refer to the wonderful filling of the Holy Ghost.

He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) John 7:38-39.

By these Scriptures we can see that this was the introduction which God gave Himself as He commanded Abraham to be perfect. Also we can see that Christian Perfection is obtained when we are sanctified. But let us read further where Paul declares that we are sanctified by the Holy Ghost.

Now let us consider what we mean by Christian Perfection. First, what is perfection? Anything that is as it ought to be is perfect. We do not hesitate to pick up an apple and say this is a perfect apple. Why? Because it is what an apple ought to be. We talk about perfect tires, logs, boards, babies, anything but Christian Perfection, which many are afraid of.

When we speak of Christian perfection we do not mean absolute perfection, because only God has that. We do not mean angelical perfection because that perfection belongs only to the angels. Nor

are we speaking of Resurrection perfection because we will only obtain that perfection when we are resurrected in His likeness.

"If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Philippians 3:11-12

Paul declares that he has not been resurrected yet, nor had he obtained that resurrection perfection, but he declares that he has obtained Christian perfection.

"Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you." Philippians 3:15

We will now study the reason that the justified man is not perfect. The justified man or saved man still has the carnal mind.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to hear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" I Corinthians 3:1-3

God's Word declares that the carnal nature or the sin nature is enmity against God. This is found in Romans 8:7. Surely the heart that has this nature in it is imperfect.

Paul tells us in I Corinthians chapter three and verse one that they were babes and unable to take spiritual meat. The Hebrew writer also tells us of those who were babes because they had not gone on unto perfection.

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Hebrews 5:11-14

Then, in another place in Hebrews he exhorts them to go on unto perfection.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." Heb. 6:1

Greek scholars tell us that this term, "let us go on unto perfection," literally means, "let us be carried over unto perfection," which makes it an instantaneous work of Grace.

Now as we look at what Christian Perfection is, let us read in Acts.

"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith." Acts 15: 8-9

In this Scripture, Peter tells of the Gentiles at Cornelius' house receiving the Holy Ghost, and said that God put no difference between the Gentiles at Cornelius' house and the Apostles on the day of Pentecost, declaring that both received a pure heart.

Again we would remind you that Romans 15:16 says that we are sanctified by the Holy Ghost.

"Webster defines the word "Sanctify" 1. "in a general sense to cleanse, purify or make holy; 2. to separate or set apart or appoint to a holy, saved or religious use; 3. to cleanse from corruption, to purify from sin, to make holy by detaching the affections from the world and its defilements and exalting them to supreme love to God."

A sanctified heart which is pure is as it ought to be. Therefore, one with a pure heart has obtained Christian Perfection, but a pure heart is not all one gets in Sanctification. The Image of Christ is stamped upon the heart.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise." Ephesians 1:13

Also we are partakers of His divine nature.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." Ephesians 1:34

The carnal nature is gone and the divine nature of God is placed in our hearts. Brethren, that nature could not be anything else but Holy.

So a heart that is pure is stamped with the image of God and is a partaker of the divine nature which is a perfect heart. This is Christian Perfection.

Now we would point the readers to the fact that this command was given to Abraham before the Law. But men rejected God, went into sin, and there had to be a law given with carnal ordinances and sacrifices. But those sacrifices could not make the comers thereunto perfect.

"For the law having a shadow of good things to come, and not the very Image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Hebrews 10:1

Here the Word declares that man is perfected through sanctification. Seeing that Calvary purchased Christian Perfection, certainly it is God's standard for the Church.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." I Thessalonians 5:23-24

Here Paul declares that through sanctification, the experience of Christian perfection, we will be presented blameless before Him.

Paul declares to Timothy that charity out of a perfect heart is the end of the commandment.

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." I Tim. 1:5

There is no experience of Grace above heart purity or Christian perfection. There are some precious people that have taught a third work; which they call the Baptism with the Holy Ghost and speaking in unknown tongues as the evidence of that experience, but this is unscriptural. They have gone beyond the end of the commandment to teach this unscriptural doctrine; while others have completely by-passed the truth of sanctification and turned aside to speaking in unknown tongues which the Bible declares to be vain janglings.

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." 1 Timothy 1:5-7

Now let us study this matter of unknown tongues together. We would like to study it under three headings.

1. Does the Bible teach tongues as an evidence of the Holy Ghost?
2. Does the Bible teach unknown tongues?
3. What kind of fruit do unknown tongues bear?

1. Does the Bible teach unknown tongues as an evidence of the Holy Ghost? The writer has asked five pentecostal preachers to give him one Scripture that tells us that speaking in unknown tongues is the evidence of the Holy Ghost. The only verse they could point out is Acts 2:4.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

There is not one word there about an evidence. If tongues were the evidence of the Holy Ghost, there would be at least one verse of Scripture stating that. But to the contrary, the Bible plainly declares that speaking in tongues is not the evidence to the believer.

"Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. I Cor. 14:22

If tongues were the evidence of the Holy Ghost, it would be a sign to the believer, but the Bible says it is not. So, in plain words, the Bible tells us that speaking in tongues is not the evidence of the Holy Ghost.

Now let us turn to the Book of Acts. There are six places recorded where they were filled with the Holy Ghost. First is in Acts 2:4. The second is at Cornelius' house in Acts 10:44-48. The third is found in Acts 19:1-6. In each of these places the people spake in other tongues. But in Acts 4:31, Acts 8:16-17, and in Acts 9:17-18 where the Apostle Paul received the Holy Ghost, they did not speak in other tongues. If tongues were the evidence of the Holy Ghost, they would have all had to have spoken in other tongues.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." Acts 10:44-48

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Acts 19:1-6

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 4:31

"(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Acts 18:16-17

"And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou earnest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized." Acts 9:17-18

The Bible said they were filled with the Holy Ghost and did not speak in tongues. So that is a sure proof that speaking in tongues is not the evidence of the Holy Ghost.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38-39

Now let us consider Acts 2:38-39. Is this talking about the gift of tongues? It could not be talking about tongues, because it uses the article "the" which signifies one or the one to illustrate what we mean. There is one president but fifty governors. We can talk about a governor but we speak of the president. Tongues is a gift of the Spirit one of nine. The Holy Ghost is God's gift to the Church, just as Christ is God's gift to the world.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John 14:15-17

So in Acts 2:38 where he says ye shall receive the gift of the Holy Ghost, he is speaking of the Holy Ghost, God's gift to the born-again Christians. He is not speaking of tongues.

Paul in I Corinthians 12:1 urges us not to be ignorant concerning spiritual gifts. But when you teach a gift as an evidence, you are teaching what God's Word does not teach.

"Now concerning spiritual gifts, brethren, I would not have you ignorant." I Corinthians 12:1

To teach a gift of the Spirit as an evidence of the Spirit is to belittle the Blessed Holy Ghost — the third person of the Godhead. Suppose when I got home my wife would walk around me and not speak, visit with my son, until I reached in my grip and gave her a gift. Then she would begin to say, "Oh, Daddy is here, Daddy is here. I have the evidence. He gave me a gift." I would be embarrassed and humiliated to think that she had about two hundred pounds of evidence standing in front of her, and she had to have a gift to prove that I was there. How do you think the Holy Ghost feels about it, when He declares that He is His own witness?

"For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before," Hebrews 10:14-15

Now in I Corinthians the twelfth chapter, after naming the nine gifts and teaching that they were given of the Spirit to the Church, Paul renames them. Then Paul, in verses twenty-nine and thirty, goes through them again, emphasizing that all do not have every gift.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" I Corinthians 12: 28-30

You will notice in verse twenty-eight that he named helps and governments, but he did not name them in verses twenty-nine and thirty. Why? Because all are to be helps and governments, but in the list of which he says:

"Are all apostles - no

"Are all prophets - no

"Are all teachers - no .

"Are all workers of miracles - no

"Have all the gifts of healing - no."

He said, "Do all speak with tongues?" The answer is "NO." If all were to speak with tongues, he would not have mentioned tongues in verse thirty. He would have left tongues out as he did helps and governments.

"But covet earnestly the best gifts: and yet shew I unto you a more excellent way."
I Corinthians 12:31

Also let us look at I Corinthians 12:31. Paul here declares some gifts above others. Paul declares that prophesy is above speaking in tongues.

"I would that ye all spake with tongues, but rather that ye prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying." I Cor. 14:5

If speaking in tongues was the evidence of the Holy Ghost, it would be the greatest gift of all. But the Bible says it is not so. It is not the evidence of the Holy Ghost. Also in verse thirty-one, Paul says, "And yet shew you a more excellent way." Now, Brethren, there is no more excellent way than being filled with the Holy Ghost. So speaking in tongues is not the evidence of the Holy Ghost.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." I Corinthians 13:1

Also read I Corinthians 13:1. Notice one may speak with tongues of men and of angels and not have charity. But you cannot have the Holy Ghost and not have charity. So again you see that speaking in tongues could not be the evidence of the Holy Ghost

"Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." I Corinthians 14:19

Then let us read I Corinthians 14:19. If tongues were the evidence of the Holy Ghost, Paul surely would have blasphemed, because he is saying, I would rather speak five words than for the Holy Ghost to witness ten thousand times. Surely as we read all these Scriptures you can see the Bible does not teach speaking in tongues as an evidence of the Holy Ghost. This brings us to point number two.

2. Does the Bible teach unknown tongues? Let us go to chapter fourteen of I Corinthians. We would notice that the word "unknown" is added by the translators, because it is in italics. Any word in the King James version of the Bible, that is italicized, is not in the original. The better word to have used is "other tongues" as it is in Acts 2:4.

"For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries." I Corinthians 14:2

Now let us read I Corinthians 14:2. First we would notice the word "understandeth." The margin says "heareth." Also Thayer's Greek Interlinear and Lexicon uses the word "heareth him." Now let us interpret this verse. First this is talking about a foreigner who cannot speak the language. He is commanded to keep silent in the church without all interpreter.

"If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. I Cor." 14:27-28.

So, if he has no interpreter, he is to speak to God, because God is the only one in the crowd that can understand him. The writer is now in Haiti as he writes this chapter. Two nights of this meeting the interpreter was gone. The writer could not speak to the people because only one could understand all he would say. So he silently worshipped God and the native preacher preached. So, if a foreigner comes in and no one understands him, he must speak to God. But if one comes in and preaches in the tongue of the mother church, all can understand. So this verse does not teach unknown tongues.

"He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church." I Corinthians 14:4

Let us now read I Corinthians 14:4. This should have read, "He that speaketh in another tongue edifieth himself." This word "edify" means to build up or help. This verse implies that his speaking in another tongue does not edify the church. Why? Because the church cannot understand the speaker. But it does edify the man that speaks because he knows what he is saying and he can interpret what he is saying.

"I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying." I Corinthians 14:5.

Notice he said, "Except the speaker interpret."

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." I Timothy 1:5-7

If the speaker cannot understand what he says, it not a tongue, but vain jangling. That is why in I Corinthians 14:13, Paul said let him pray that he may interpret, because if he gets a tongue, he cannot interpret it is not of God, it is vain jangling.

"Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." I Corinthians 14:13-14

Then let us read verse fourteen. The key to properly interpreting the Bible is that it never crosses itself.

All right, in verse four the Bible says that the man that speaks in another tongue edifies himself, so that is fruitful. But here in verse fourteen, the Bible says it is unfruitful. That looks like a direct cross in the Scripture, but not so. While in Haiti, I bowed my head and prayed in English. I was permitted biblically to do so without the prayer being interpreted, because I was talking to God. That prayer is unfruitful to the crowd, but it is fruitful to me. Is not that clear enough?

"And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification." I Corinthians 14:7-10

But now let us read the plain statements of the Bible. Notice how plain the tenth verse is. Where it says, "There are many kinds of voices in the world, and none of them is without signification." The Bible here plainly says there is no such thing as an unknown tongue.

If the Bible taught unknown tongues and that unknown tongues were the Spirit speaking, Paul surely blasphemed when he said, "I had rather speak five words than to have the Holy Ghost speak ten thousand times." No, Paul was simply teaching that for him to speak in another tongue, though that tongue had been given him from God, that it would be more profitable for him to speak five words in the tongue of the mother church, than ten thousand in that foreign language. (Let us insert here the gift of tongues is when the Spirit gives you a language until you can speak it intelligently from then on.)

Now through this chapter we must keep in mind there are two things under consideration. Corinth was a seaport town and Christians were coming in from all over, speaking and causing confusion because they could not understand each other.

Then there was under consideration the real gift of tongues. Where the real gift of tongues is, they do not need an interpreter. He repeatedly said, "let him interpret" But he said to the foreigner, who did not have an interpreter, let him keep silent. That is why he said, forbid not to speak with tongues.

"If any man speak in an unknown tongue, let it be by two, or at the most three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. let the prophets speak two or three, and let the other judge." I Corinthians 14:27-29.

But this does not prevent us to forbid speaking in vain jangling. Now let us look at the Book of Acts. First let us look at Acts 2:4.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Notice the words: "As the Spirit gave them utterance." This is a strong word to teach against unknown tongues. This word in the Bible means to declare or make known. If it had been unknown, it would not have been declaring or making known. So this could not have been unknown tongues. Besides there were many different people there, or people from different countries, and they said, "how hear we every man speak in our own tongue wherein we were born?" There was both a miracle of speaking and hearing, but nothing unknown. Simply people speaking to people of another tongue. Peter evidently got the Latin language, because eight years later when God needed someone to go to Cornelius, who was a Roman Centurion, Peter did not have an interpreter nor did he learn the language. God had given it to him eight years before. Remember there was Jesus with Peter, and no doubt as Peter preached with the smile of God on his face, those Jews thought, "Oh, I wish I could understand." But when they were filled with the Holy Ghost, they began to speak in the Jewish language. You say, "How do you know?" Because the Bible says they spoke with languages and magnified God. How did they know they magnified God? Because they spake in the Jewish tongue. Nothing unknown about that.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

For they heard them speak with tongues, and magnify God. Then answered Peter," I Corinthians 10:44-46.

Then in Acts nineteen, where Paul found those disciples and asked them if they had received the Holy Ghost since they believed, they said, "We have not so much as heard whether there be any Holy Ghost." After baptizing them, he laid his hands on them and they were filled with the Holy Ghost and spake with tongues and prophesied. There was no unknown tongues here. These Ephesians were Greeks. When they were filled with the Holy Ghost, they began to preach in the Jewish tongue. The Jews that were with Paul could understand them. Nothing unknown about those tongues.

Every place in the Book of Acts, where they all spake the same language, they did not speak with tongues. This is in accordance with I Corinthians 12:7.

"But the manifestation of the Spirit is given to every man to profit withal." I Corinthians 12:7.

This verse is given just before he began to teach about the gifts of the Spirit. Paul here declares that no gift is given except when it is profitable. So God will give no one the gift of tongues (which is a language) unless there are foreigners there who can be preached to or taught the way of salvation. This is the New Testament pattern shown in the Book of Acts.

"Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Isaiah 33 :19-20.

Now let us read Isaiah 33:19-20. From verse thirteen on, he is speaking of Zion — a type of the church. Then verse twenty parallels with Matthew 16:18.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matthew 16:18.

So it is a New Testament truth taught in the Old Testament and the prophet says you will not see a fierce people. Brethren, the writer's desire is to say this as kindly as pen can put it, but he has seen that fierce spirit take them and make them hit their head on the seat and jerk them. But the Spirit of God is first gentle, then peaceable. But notice this strong statement: A people of a deeper speech than thou canst perceive, of a stammering tongue that thou canst not understand." This is not to be in the Church. The Church is the saved people. So Christians have to backslide to get this unknown tongue.

Again the writer desires to be as kind as pen could put it. We have to either class the unknown tongue as the Spirit of God or of the devil. The Bible does not teach it as the evidence of the Holy Ghost, nor does it teach unknown tongues. So it is not of God. Now this brings us to the third point.

3. Let us examine the fruit it bears.

In Corinth there was a heathen temple where they spoke in unknown tongues as the modern tongues people do in this day. In their heathen worship they used a thousand prostitutes, yet they talked in this unknown tongue so-called.

Also the early Mormons, that practiced polygamy; spoke in unknown tongues. It is taught as a doctrine in their articles of faith. There is a group that teach sinning religion, yet they teach tongues as an evidence of the Holy Ghost. Surely this is false doctrine. There is a group that deny the Trinity, yet they talk in this unknown tongue.

Many of the modern Methodist, Episcopalians, and Catholic priests are getting this unknown tongue. They have never been converted, but they still talk in this unknown tongue, and claim it is the evidence of the Holy Ghost. Brethren, this could not be, because the Holy Ghost is only given to believers. Also the writer was Jamaica and there the Duppy worshipers, who worship the spirits of the dead (heathen), began to shout, then start turning around, and looking up at the sun, and talking in unknown tongues as the modern pentecostal people do today. That is not of the Spirit of God.

As the writer pens these words, he is in Haiti. Just today he asked a godly Haitian preacher if this was true that when the Satan worshippers of Haiti consecrate themselves to the devil and when the devil comes in, they begin to speak in unknown tongues just as the pentecostal people do. The Haitian preacher said it was true. This is plain but by no means harsh.

Also when the writer was in Jamaica, there was a woman living with a man — not married, living in open sin. She told the writer that she would wake up in the night talking in tongues.

Also Sister Grace Pourchot of Springfield, Illinois, superintendent and pastor of Springfield Faith Mission tells of a case where two car loads of people came by. She is given to hospitality, so she took them in, and let the man preach. He said over and over that the Lord had worked a miracle to get them through. The next morning one of the little children came up and Sister Grace asked what the miracle was. The little girl did not want to tell, but Sister Pourchot just kept on until she told. They had started out in two cars. One broke down so they just took the license off of it, left it, and came on in one car. As they approached a fine big car, which had a flat tire, this girl began to speak in these unknown tongues. Then she interpreted. They were to stop, fix the tire, put their license on it, and drive it on through. Since tongues is supposed to be the Spirit of God speaking, they obeyed, took the car and drove it on through without getting caught. Now, you know, that was not of God. Many in the tongues movement, when they backslide, do not stop speaking in tongues. Brethren, surely by these examples, we can see that fruit of modern unknown tongues is not the fruit of the Holy Spirit. This is proof that these cases certainly do not have the Holy Ghost of which tongues is supposed to be the evidence.

Now we would not feel clear to close this chapter without saying that the Bible does teach the gift of tongues as a language.

Old Brother Jefferies, who used to live in Sioux City, Iowa, was fifty years old when God called him to go to Old Mexico. He started. He never knew the language, but before he got there he could speak it, read it, and write it. That is the Bible gift of tongues.

Let us sum up the chapter by saying God's Word says that speaking in tongues is not the evidence of the Holy Ghost

"Therefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." I Corinthians 14:22.

The Bible does not teach unknown tongues.

"There are, it may be, so many kinds of voices in the world, and none of them is without signification." I Corinthians 14:10.

The Bible teaches that if the tongues are unknown, they are not of God.

"Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Isaiah 33:19-20.

Charity out of a pure heart is the end of the commandment.

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: I Timothy 1:5.

To go further and say one must speak in unknown tongues is vain janglings.

"From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." I Timothy 1: 6-7.

God's standard for the New Testament is Christian Perfection. It is not working of miracles, speaking in tongues, or powerful preaching.

JACOB'S TWO WIVES

By
Winfield F. Poe

CHAPTER 9 Tithing

As we approach this great subject over which there is much controversy, by the help of the Lord, it shall be presented from a Bible standpoint.

Now let us observe the fact that tithing was in God's original plan for his people since tithing started before the Law, and was God's financial plan during the Law, and is God's financial plan for the Church since the Law.

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Genesis 14:18-20.

Here tithing is mentioned for the first time in the Bible. Here, before the law, Abram paid tithes of all. It is an evident fact Abram continued to tithe and that Isaac was a tither, because when young Jacob saw the ladder from Heaven and angels ascending and descending upon it, he made a vow to God. Now let us read that vow.

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on. So that I come again to my father's house in peace; then shall the Lord be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Genesis 28:20-22.

God never had to give Jacob a special revelation that he was to be a tither. He had taught that he should tithe. So when he was in trouble, he vowed to pay his tithe.

Now it would be a waste of the reader's time for me to go through the Law and prove that they tithed during the Law because every Bible student knows that. So let us go to the Book of Hebrews and read. .

"For this Melchizedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Hebrews 7:1-4.

The Hebrew writer brings out plainly that tithing was God's plan under the priesthood of Melchizedec. Then he declares that Christ's priesthood is after the same order of Melchizedec's.

"For he testifieth, Thou art a priest for ever after the order of Melchizedec." Hebrews 7:17.

So if Christ is your High Priest, you are to be a tither. The Bible teaches here that tithing is just as much the order of God under Christ's priesthood as it was under Melchizedec's.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done and not to leave the other undone." Matthew 23:23.

This is what Jesus said concerning tithing. This word "ought" means obligated. So Jesus said you are obligated to be a tither, and He is the High Priest.

"And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham." Hebrews 7:9.

Here in this verse Abraham represents grace and Levi represents Law. This verse teaches tithing both under Law and under Grace.

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?" I Corinthians 9:7-9

In verse eight Paul says, "is this just my words or is not this the teaching of the Law?" This verse brings Old New Testament, and establishes Testament tithing into the New Testament plan of tithing. Now let us consider God's plan of tithing.

"Who goeth a warfare any time at his own charges?" This is speaking of the evangelist and missionary. They are to be paid, but not with the tithe of the people.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." I Corinthians 9:14.

The next question in this seventh verse is "who planteth a vineyard, and eateth not of the fruit thereof?" This is speaking of the man that starts a new church. He is to live off the tithe of that church as long as he is the pastor. Every new church should be firmly grounded in the doctrine of tithing.

The third question: "Who feedeth a flock and eateth not of the milk of the flock?" This Scripture plainly teaches storehouse tithing. Who feeds the flock? It is the pastor. Then he is to eat of that

flock. Suppose a farmer had a large herd of dairy cattle. But when his check came for the milk, he only received one-third of it. He would go to the milk plant and say, "Why did I only get one-third of my check?" The man would say to him, "Your neighbor is a good man and is in need, so I just sent it to him." The farmer would rebel and say, "I fed those cattle and milked them, that money is mine." But how about after your pastor has labored to feed you and helped you bear your burdens? Then you take the tithe and send it off to your favorite evangelist or to some other pastor or radio preacher. The writer is an evangelist, so you cannot say he is writing for money, because your tithe goes to your pastor. Since this Scripture brings Old Testament tithing into the New and establishes God's plan of tithing, let us go to the Old Testament.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:8-10.

Notice how God said that the people had robbed God in tithes and offerings. He did not say what to do with the offerings. You are to pray and give offerings where God wants you to, but you have nothing to say about where your tithe is to go. God said, "Bring all the tithes into the storehouse." How would you feel if you ran a grocery store, and someone got their groceries at your store, but paid the bill at another store? You consider the bill paid. The tithe is not our money. We are not giving it. It belongs to God and we are to pay it. It is to be paid into the storehouse.

"And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance." Numbers 18:20-24.

Now let us lift out this twenty-first verse where he says: "I have given the children of Levi all the tenth in Israel." The Levite in the Old Testament is a type of the pastor in the New Testament. There are two types of ministry spoken of here — Priests and Levites. There were more Levites than Priests. Therefore, the Levite is a type of pastor. The priest is a type of evangelist or official man of the Church. But now let us consider that this verse said that all the tithe was given to the Levite or pastor.

"And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house

of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage." Nehemiah 10:37.

Notice here the firstfruits and offerings were to go to Jerusalem to the House of God. But the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. The Levites were appointed forty-eight cities throughout Israel. Here the Bible states that the same Levites were to receive the tithe of the city of its tillage. In other words, they were not to take the tithe of this city which belonged to these Levites and send it to another city to the Levites there. Is not that plain and clear?

"Say I these things as a man? or saith not the law the same also?" I Corinthians 9:8.

Since, according to I Corinthians 9:8, Old Testament plan of tithing is the New Testament plan, the tithe of the local church goes to the pastor. But then you would raise the objection by saying, "What about the big church?" The Bible tells us about that also.

"Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and his people Israel. Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store. And next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small:" II Chronicles 31:4-5, 8-10, 15.

We see in chapter thirty-one of II Chronicles that Hezekiah gave the portion to the Levites. Faithful men were the treasury and they distributed the great heaps. This shows that where the big church has plenty and to spare, they could call the missionary board and say, "We will take the support or the salary of one, two or three missionaries." Whatever they could afford. Then the church could say to a man who was starting a new church. "We will give you so much a week so you can give full time to the ministry until your church is on its feet." No church has a right to touch the tithe until the pastor is getting a real good salary. It should be above the laboring man of the church. Pastoring a church is not common labor.

"And the lord spake unto Moses, saying, Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe. And this your heave offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the winepress. Thus ye also shall offer an heave offering unto the Lord of all your tithes, which ye receive of the

children of Israel; and ye shall give thereof the Lord's heave offering to Aaron the priest."
Numbers 16:25-28.

Now the question of what should the pastor do with his tithe arises. As it has been stated already that the priest is a type of evangelist. The pastor's tithe should be brought into the storehouse (treasury of the Church) and put into an evangelist's fund. Then when the evangelist comes, even a small church does not have a great burden to pay the evangelist. If the pastor takes in one hundred dollars a week, in six months time he has over two-hundred fifty dollars in the evangelist's fund. So with little effort the church can pay the evangelist well. Also, dear reader, the Bible teaches clearly that tithe is to be used only in the ministry.

"And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Numbers 18: 25-28.

"I have given the children of Levi all the tenth in Israel." It is not to be used in the building fund.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Exodus 25:1-9.

Israel was in a building program and Moses was to raise the material for the building. Moses never told the children of Israel to bring tithes and offerings for the building but he told them to bring offerings. When David gathered material for building the Temple, not one dollar of tithe was used. Tithe was not used to build or repair the Temple by any of the kings. No, not one place in the Bible is tithe used for building. It is unscriptural.

"Oil for the light, spices for anointing oil, and for sweet incense," Exodus 25:6.

Nor was tithe used to pay utilities. "Oil for the light." It was to be a freewill offering, not tithe.

The tithe is only for the ministry. You may say, "but what about the tithe for the widows, fatherless, and poor'." That was another tenth in Israel which was saved up for the feast of ingathering so all Israel could feast together. It was not the tithe as we know the tithe. It was all given to the tribe of ministry.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine

house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3: 8-10.

Now let us consider whether tithing is optional or a command. God commands to bring all the tithes into the storehouse. If we go to heaven, we must obey the commandment of God. Someone would say, "when we get sanctified, we give our all, and to tithe is only to give a tenth." But remember this tenth is not a gift. It is a debt just as much as paying taxes, and we are not putting this tenth upon the altar in order to get sanctified. It does not belong to us. It belongs to God, and we have nothing to say about it. We are to bring it into the storehouse. But in order to get sanctified, we must put the other nine-tenths on the altar. We can live off that nine-tenths, but when God asks for a part of all, we give it because it has been consecrated to Him. But to live off that first tenth — the tithe — is to rob God. How binding is tithing? God said, "Yet ye have robbed me." They asked him, "Wherein have we robbed thee?" The answer is: "In tithes and offerings." Oh, Brethren, to withhold your tithe is to rob God and bring a curse upon yourself.

But to pay your tithe is to bring the blessings of God. First it will open the windows of heaven over you. Then it will bring a blessing which you cannot contain. Praise the Lord!

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Malachi 3:11.

Then He said, "I will rebuke the devourer for your sakes." It is a wonderful thing to be the beneficiary of the blessing that comes from being a tither. We will close this chapter with a portion of song written by Sister Helen Ross, "I'd Rather Be A Tither."

"Do you remember, brother, when God first set you right,
Just how you promised on your knees you'd walk in all the light?
O has He ever told you, "Come now and pay your tithes,"
Did you say, "No, I can't do so," and back off from the light?

"Now if you follow Jesus and please Him every day,
Then out of all your income ev'ry tenth you'll have to pay;
And that's not all, dear brother, an off'ring He demands,
O can you say, "Thank God today I'll do as He commands?"

Chorus

"I'd rather be a tither than a robber any time —
I'd rather keep God's commandments than get so far behind —
I'd rather walk close beside Him and have a light to shine —
I'd rather be a tither than a robber any time.

JACOB'S TWO WIVES

By
Winfield F. Poe

CHAPTER 10 Gods Law Concerning Eating Meats

The purpose of this short chapter is to try to make plain what God's plan is concerning eating meat at all and also whether it is right to eat pork or not. The writer has seen much confusion in the minds of people along this line. It is his hope that this chapter will be a help to some to see clearly what is right along these lines.

Before the Flood, men were vegetarians. They lived off fruit and vegetables. But after the Flood, when Noah and his family came out of the Ark, God spake unto Noah that all kinds of animals and birds were to be meat for him.

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat." Genesis 9.3-4

The only restriction which God placed was that man was not to eat the blood. To this, some would say, all vegetation was destroyed. The dove Noah sent out of the Ark, returned to him with an olive leaf in her mouth.

Then there was vegetation enough for the animals to live. So there was vegetation miraculously preserved during the Flood.

We would like to note here that when God gave Noah permission to eat flesh, He forbid the eating of the blood.

The next Law given concerning meat eating was in the eleventh chapter of Leviticus. Also in the seventeenth chapter of Leviticus, it forbids eating of blood under the Law.

Now let us look at the New Testament and see what God has to say about it under Grace. First we would notice what the apostles under direction of the Holy Ghost said when the problem arose about whether the Gentiles were to be circumcised or not.

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. Acts 15:28 -29

The apostles here are dealing with the ceremonial law. This had nothing to do with the Ten Commandments nor New Testament standards. The apostles were concerned about the ceremonial law and they told the Gentiles that they were only to observe these necessary things. So these things

became the New Testament law. First, they were to abstain from meats offered to idols. Secondly, they were to abstain from blood and things strangled. Thirdly, they were to abstain from fornication.

Now, Brethren, if it had been sin to eat pork and other unclean meats, the apostles would have clearly stated it here. Notice the fact that eating of blood is forbidden. It was forbidden during the Law. It is forbidden after the Law. But eating of pork and other unclean meats was not forbidden before the Law. They were forbidden during the Law. But it is not forbidden under Grace.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;" Colossians 3:14

Now let us study this Scripture. This verse has been discussed at length in a previous chapter. But it is good here to point out the fact that the ordinances which were against us were nailed to the Cross and taken out of the way. These ordinances were the ceremonial Law. The New Testament nowhere forbids the eating of any kind of meats. Therefore it was nailed to His Cross and taken out of the way.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving to them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." I Timothy 4:1-6

Now let us study this Scripture. Paul tells the young preacher that every creature of God is good and nothing to be refused. That is surely plain enough. It is just like God's first commandment concerning eating of meat.

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Genesis 9:3

So Grace has brought us back to God's original plan in eating of meat. Paul told Timothy here that he would be a good minister, if he would put the brethren in remembrance of these things. While the Bible in the New Testament is clear that God does not forbid eating of meats (also that the New Testament does not forbid eating of pork), it does demand charity toward all.

"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall he holden up: for God is able to make him stand." Romans 14:1-4

If you have a Christian brother that eats no meat at all, you are to receive him, uphold him, and help him to stand. He is to love you while you eat meat. If you have a Christian brother that feels it is sin to eat pork, you are to have charity toward him and not be an offense to him. He is to be just as charitable toward you.

In closing this chapter, we would say the writer of this book has a personal conviction against eating pork. It is not at all that he feels the Bible under the New Testament condemns eating pork. He feels strongly, according to the plain Scripture of the New Testament, that eating of pork is permitted. But over twenty years ago, the Spirit made it so clear that the writer was to stop eating pork. For these years there has been real heart peace concerning this matter. There is not a question mark about it. The feeling of the writer is that it was either for health, because pork does not agree with some people; or else, the Lord has asked for self-denial along this line. Whichever reason, the writer is enjoying real heart peace in obedience. So while the New Testament is plain that we are permitted to eat pork, let us remember that we are to be charitable to all.

JACOB'S TWO WIVES

By
Winfield F. Poe

CHAPTER 11

The New Testament View Of Law And Grace

or

Dim-eyed Leah And Beautiful Rachel

"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." Hebrews 12: 18-25.

Here we see the mighty ushering in of the Law in verses eighteen through twenty. As we have discussed in a previous chapter, the thunder, lightning, smoke, and sound of the trumpet all spoke of the majesty of God and the authority of the Law. After the sound of thunder and the sound of the trumpet died away, the Law with its power and authority. The Hebrew writer gives us a real picture of judgment and fear. Then he turns to give us an introduction to Grace. The first part of verse eighteen says "For ye are not come", but in the first part of verse twenty-two he says, "But ye are come." Then he proceeds to introduce us to Grace in its glory beauty. First he points us to Pentecost in these words: "But ye are come unto mount Sion." This refers to Pentecost which ushered in this glorious grace dispensation with its mighty power. This was represented by the mighty rushing wind. The Cloven tongues of fire represented the universal gospel for the whosoever will. The tongues of fire also represented the fact that it would produce heart purity. Now, Brethren, the sound of the mighty rushing wind has died out in the distance, but the power it represented is still here. Bless His Sweet Name! The universal Gospel is still being preached and the hearts of men are still being made pure. Peter stood up and said, "This is that." Then he quoted the promises.

"But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:" Acts 2:16-18

Peter's voice is silent, but the promises are ever fresh and new that men and women can preach with the pouring forth of the Holy Spirit. Bless His Name! And the vision that comes by the indwelling of the Holy Ghost still burns in the hearts. Men and women of this day can have that wonderful experience of sanctification or heart purity that Peter said that they received on the day of Pentecost.

"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith." Acts 15:8-9

While the Law included only a select nation, Grace is for all and the Hebrew writer shows this in the next statement. "The city of the living God, the heavenly Jerusalem." As Jerusalem was the capitol of Judaism and represented the whole Jewish system, the New Jerusalem is the head of the Church and represents the whole church system.

"For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. Galatians 4:25-26

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." Revelation 21:9-10

The headquarters of the church is the New Jerusalem and the church is the blood-washed - the born-again. The only way to become a part of the church of God is by the new birth.

"And of Zion it shall he said, This and that man was born of her: and the highest himself shall establish her. The Lord shall count, when he writeth up the people, that his man was born there. Selah. Psalm 87:5-6

When I was born into the Poe family, they never called in Roy, Elsie, James, Ethel, and Pearl, Jr. to see whether they would take me into the family. They never asked how many would vote in favor of taking me in or putting me out. No, there was no question. I was born a part of the family. Just so every born-again Christian is born into the Church of God. Also this Scripture says the Lord shall count when he writeth up the people. When the writer was born into the Poe family, he was added the sixth one to the family. But the Bible says:

"Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." Acts 2:47.

How big is the Church?

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named," Ephesians 3:14-15.

Then every born-again Christian that has gone on to heaven and every born-again Christian that is on earth are all included in the great church of God. Brethren, the great need of the church world is deliverance from the sectarian spirit. They tell of two farmers who both had mallard ducks and a fence down through the middle of the pond to separate them. But one time they had a flood and the water got over the fence. The ducks all swam together and you could not tell them apart. Oh, for a revival that will wash out the fences and let God's family flow together as one. Again let us stress the fact that the church headquarters are in the New Jerusalem, and the church is the blood-washed. Every bloodwashed man or woman on earth and in heaven is part of the church. Bless His Name!

With the next statement, the Hebrew writer introduces us to the part angels have in the church, "An innumerable company of angels." In the first chapter of Hebrews the same writer gives us this Scripture.

"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1:13-14.

By this Scripture we can see that angels are to minister to the church. Also let us read Psalm 34:7.

"The angel of the Lord encampeth round about them that fear him, and delivereth them." Psalm 34:7

The Scripture points out the fact that when we get saved, God dispatches a big angel to encamp about us and to minister to us. Here the Hebrew writer said it is an innumerable company.

"For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Psalm 91:11-12.

So, Brethren, there is no danger of God running out of angels. When you get saved that angel leaves the altar with you and goes home with you. He is with you on the highways, and in the air if you fly. He is not only to minister to you, but also he is to deliver you.

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven," Matthew 18:10.

Why does this heavenly angel always behold the face of our Father which is in heaven? Because his place is to deliver us. God said He would have a tried people. The angel watches the Father, as the child of God goes through the hard place, as much as to say, can I deliver him now? The Father says, "No, let him be tried awhile longer." Just as soon as the Father gives the angel the go-ahead signal, he swings into action and delivers us. Bless His Name! When the writer gets to heaven, he

would like to shake hands with the angel that has fought for him and ministered to him. Brethren, is not God's plan of Grace beautiful? Are you not glad that you live under Grace instead of Law?

Then the Hebrew writer calls our attention back to the church by saying; "To the general assembly." That again is speaking of the Blood-washed of all tongues, tribes, nations, and of all ages of this church dispensation. This ought to lead us miles above sectarianism, boundaries, cliques, and clans. The General Assembly of the blood-washed throng is pictured in Revelation.

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

Then the Hebrew writer goes on to enlarge on the beautiful truth of the church in this statement: "And church of the firstborn." By this statement, "The church of the firstborn" is meant the church of the birthright blessing. Praise the Lord! The New Testament Church is the church of the birthright blessing. There were at least four things that the birthright blessing bestowed upon the firstborn in the Old Testament.

First, he was to have authority and superiority over the rest of the family. Praise God! The children of God are a superior race. They are citizens of heaven. They are children of God. They are heirs and joint-heirs with Christ. They are of the real family, and they have heavenly authority that the rest of the world just does not have.

Secondly, the birthright blessing bestowed upon the firstborn a double portion of the father's inheritance. When we get saved, we are heirs of salvation. But that is only the first blessing. It is the only one which the world can receive. But when you are born of the Spirit, you receive the birthright and then the Bible says, "This is the will of God, even your sanctification." Paul said to the Corinthian brethren:

"As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus And in this confidence I was minded to come unto you before, that ye might have a second benefit;" II Corinthians 1:14-15.

That word "benefit" in verse fifteen literally means "Grace." So Paul was saying that you have acknowledged us in part. In other words, you have believed our preaching in part and have been saved, but I come the second time that you might be sanctified or receive the second grace which is the double portion of the Father's inheritance. Then, if you are not sanctified, you only have one-half of your inheritance as a part of the church of the birthright blessing.

Thirdly, the firstborn was to have the peculiar benediction of the father upon him. Brethren, the church is to carry that precious and peculiar benediction of the Father. In other words, the glory and blessing of God is to rest upon the church. Oh, Brethren, we have no excuse to be without it. We have no excuse to be ordinary and lifeless and dead spiritually. We are to carry the peculiar benediction of God upon our lives. Do you have it?

Fourthly, the last part of the birthright blessing before the Law was that the oldest son was to be priest with the father. The New Testament teaches that we are priests of God.

"Ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I Peter 2:5.

We would lift out the words "holy priesthood." Brethren, God has made us holy priests of God. What a tragedy it is to try to fill this sacred office without Holiness of heart. It is such a sacred office. How could one feel right to minister before the Lord without sanctification?

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:" I Peter 2:9.

Let us lift out the words, "a royal priesthood," We are not Levitical priests but holy priests and royal priests. In verse five Peter says to offer up spiritual sacrifice. Our service is first to be a spiritual service. Then notice he said we are a royal priesthood. The writer used to wonder and feel like it was almost a waste, when he would read of the hundreds of sheep and oxen King David and King Solomon would offer, but one day the Lord let him see that they were kings. They had an abundance. We are of the royal family. We do not have to go to church and give a dead dry testimony. We have a right to visit the King's Treasure House and get something rich to offer in His service. Preacher brethren, we also have a right to go to that Treasure House and get something rich to offer. If we are preaching a message, we have already preached (which we all do and if we do not, we should), we should go to the King's Treasure House and get some rich anointing to put on our sermon. And we should get some new messages as we go along. Then we all, preachers as well as laity, are to wear the priest's robe which has the two shoulder pieces with the onyx stones set in ouches of gold upon each shoulder with the names of six tribes of the children of Israel in each stone. When the priest went in before the Lord, he was to bear the names of the Children of Israel before the Lord. The Bible says, "bear one another's burdens and fulfill the Law of Christ" Galatians 6: 12.

Also the Bible says we are to weep with those that weep. How faithful do we pray for those that are going through hard places and need our prayers? Brethren we have a big job.

Then the priest bore the breast plate of judgment which had twelve precious stones set in ouches of gold on which each had a name of a tribe of the Children of Israel in it. He was to bear their judgment continually before the Lord. Brethren, this is real intercession and the church is to be the intercessor for the lost world. How well are you filling this wonderful office? Brethren, the priest was to wear a robe of blue which is a symbol of loyalty. Are we loyal to the office of a holy priest?

The robe was to have a border around it with a pomegranate and a golden bell. The pomegranate is a type of the fruit of the Spirit.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law." Galatians 5:22-23.

The bell is the bell of praise. The fruit of the Spirit rings the golden bell of praise. If you do not have a heart full of love, you can testify, but the golden bell of praise will not ring. If you are dead and dry and have a heart void of the joy of the Lord, you can testify, but the golden bell of praise will not ring. But the joy of the Lord will ring the golden bell of praise. If you have condemnation, you do not have the peace of God. You can testify, but the golden bell of praise will not ring. But if you have peace, it will ring the golden bell of praise. If you are not long-suffering (in other words, if folks have to agree with you in order to get along with you) and you do not keep sweet under pressure, you can testify, but the golden bell of praise will not ring. But long-suffering will ring the golden bell of praise. If you are harsh and ugly and you do not have the grace of gentleness, you may testify, but the golden bell of praise will not ring. But gentleness will ring the bell of praise. Then if you are not filled with the goodness of God that fills you with goodness to others, you are selfish and self-centered. You may testify, but the golden bell of praise will not ring. Then if you are full of doubt and do not know where you are spiritually, it is hard to keep the bell of praise ringing. If you do not have faith that trusts God for His help, it is hard to ring the golden bell of praise. Next is the fruit of meekness. If you are proud and have the spirit that you are always right, the bell of praise will not ring. If you are the church boss and everyone must give in to you, the bell of praise will not ring when you testify. But if you are humble and willing to give in to the voice of others as long as you can and please God, you can testify and the bell of praise will ring. Then if you are intemperate and a money waster and intemperate with your time, you may testify, but the bell will not ring. But if your life is filled with the fruit of the Spirit, when you go in to minister before the Lord, the golden bell of praise will ring. In fact, the priest was to move around to keep it ringing. You will have to put forth some effort if you keep the bells of praise ringing. As the church of the firstborn you are to be priests. Are you filling your sacred office?

Then the Hebrew writer tells us that this church is written in heaven. In Bible times men of a city would have their names recorded in the book of the city. That gave them every right of citizenship. When we get saved, Christ writes down our name in the Lamb's Book of Life. Our church book is in Heaven and that gives us every right as citizens of that heavenly city. Bless His Name! We have some heavenly privileges because our name is recorded in Heaven.

Then the Hebrew writer introduces us to the one that takes us into the church, "and unto God the Judge of all." He could have introduced us to God, the Creator of the universe, the One that could measure the heavens with a span and hold the water in the hollow of His hand, or he could have introduced us to the One that gave His only begotten Son that we could be saved, but he did not because here he was introducing us to the one that puts us into the church.

"But now hath God set the members every one of them in the body, as it hath pleased him." I Corinthian, 12:18.

Notice he said: "the judge of all." In other words, God judges whether men are right with God before He puts them into the church. So God does not put one sinner into the church, nor does He leave one true Christian out of it. If I took them in, there would be many who fool me, and some that are in the church would be left out. But God, the judge of all, can see every sin and knows every heart's attitude. He knows exactly how much light that everyone has and He never makes a mistake. He only puts Christians in the Body of Christ, and He puts sinners out.

"And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." Exodus 32:33.

So there is not one sinner, not one hypocrite in the church, because God is the judge of all that is in the church.

Thayer's Greek Interlinear reads like this: "The Spirits of just men who have been perfected." He is stating the fact that it is something that has already taken place, a completed work of grace. This takes place when we get sanctified.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:" II Thessalonians 2:13.

Notice the statement: "sanctification of the Spirit." Sanctification perfects the spirit.

"For by one offering he hath perfected for ever them that are sanctified." Hebrews 10:14.

The Scripture says he hath perfected the sanctified. So after the Hebrew writer had introduced us to the church, in many different ways he now shows that there are two parts to the church. The saved or babes in Christ. Then the sanctified or the perfect in heart. Which part of the church do you occupy? If you are not sanctified, you are imperfect in spirit. Why not go on unto perfection? It is the will of God.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God," Heb. 6:1.

"For this is the will of God, even your sanctification, that ye should abstain from fornication:" I Thessalonians, 4:33.

Now in verse twenty-four the Hebrew writer introduces us to Jesus who is the mediator of the New Covenant or the New Testament. The New Covenant is a covenant between God and man. In it God has made many great and wonderful promises — better promises than what the Old Covenant offered. But in this covenant there are many obligations on our part. We must measure up to our agreement, which actually has been and is God's requirement for us. But when we say "yes" to the requirements and daily live up to our commitment, God will and does keep His side of the covenant in bestowing the many, many benefits promised upon us.

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Hebrews 8:6.

Christ, the minister of the New Covenant, has a far better and greater ministry than Moses. Oh, to feel the love and care and protection of the mediator of the New Covenant! This new covenant

is a better covenant established upon better promises. Praise God! It offers better salvation in which is deliverance from sin.

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God. neither he that loveth not his brother." I John 3:7-10.

Also this new covenant promises deliverance from the carnal nature.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:" Romans 8:1-3.

Paul, under the Old Testament, had tried every sacrifice the Law offered.

"I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Romans 7:21-24.

Then in verse twenty-five, Paul gets sight of Christ and found in Christ deliverance because he thanked God.

"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Romans 7:25.

Then as we enter chapter eight of Romans, in verse one he describes a perfectly clear conscience of the man or woman who finds Christ. Then in verse two, he expresses that through Christ he found deliverance from the sin nature which he got as a second work of grace. Verse three says, "for what the Law could not do." The Law's sacrifices did not offer deliverance from carnality. God provided a better sacrifice which condemned sin in the flesh. Carnality is condemned because through Christ there is deliverance. Verse three declares that in Christ there is a sacrifice made for the carnal nature. However, verse two does explain to us the real reason men in Christ Jesus can live on without condemnation. It is because there is a second work whereby men can be freed from that inner law of sin and death that Paul found no deliverance for under the Law. So these are better promises and there are many more.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, "This is the blood of the testament which God hath enjoined unto you." Hebrews 9:12-20.

In verse fifteen, we see that with the Levitical priesthood and all their blood sacrifices, it took the death of Christ, the mediator of the New Testament, to redeem the transgressors who lived under the Old Testament covenant. Had Christ failed, every Old Testament saint would have suddenly been guilty of all they were ever guilty of, and with shame would have hung their heads and dropped from Paradise into Hell. But Praise God! Christ did not fail! Many Old Testament covenants were made by a blood sacrifice, such as in Genesis and other places.

"And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them In the midst, and laid each piece one against another: but the birds divided he not. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." Genesis 15:9-10, 17-21.

But in the New Testament Christ was the testator, and Christ was the sacrifice. His Blood is the surety of the New Testament

Hebrews chapter nine and verse twenty says that this testament is enjoined unto you. In other words, this is a covenant between God and His children. And we, as the Children of God, did not make the covenant. It is enjoined unto us. It is our obligation to live up to it. We have no right to change or alter it. In fact, we cannot change or alter it. If we want its benefits, we must measure up to it. Its obligations are for the whole world. Every sinner is outside the covenant, because he will not enter into it. Therefore, he must suffer the eternal punishment, as a penalty of breaking the covenant. While, on the other hand, if we live up to our side of the covenant, Jesus will live up to His side of the covenant and bestow the blessings promised upon us. It is our part to live the life,

measure up to the Word, and His part is to bless us and bestow upon us the benefits of this covenant in life, in death, in eternity.

Now the Hebrew writer goes another step further in his introduction to grace in this statement: "And to the blood of sprinkling that speaketh better things than that of Abel." The Hebrew writer could have spoken of the glory of the many Old Testament sacrifices, and we would have been blessed by it, because the Blood of Jesus is more glorious than them all. But he spoke of the sprinkling of the blood sacrifice of Abel, when he brought the lamb and offered it as an atonement for his sins. The Hebrew writer speaks more definitely of this sacrifice in another place in Hebrews.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Hebrews 11: 4

Here we see that God witnessed to the blood of Abel's sacrifice, and Abel had the witness that he was righteous. But the blood of Christ speaketh better things. First, everyone that prays, repents, and places their faith in the blood of Christ can and will have the witness within that they are righteous. Praise the Lord! This speaks of a know-so salvation, that the Spirit of God gives us the witness, that it is real in our hearts. It is not a matter of how you act: some shout, some weep, some run, others light up with the glory of the Lord, others just look up with a clear testimony that they are saved. But, however you may act, the witness of the Spirit is when the Holy Ghost lets you know you are saved. Abel was the only one that could obtain witness through his own sacrifice. Next Abel's sacrifice could not have brought an abiding witness. Had Abel lived, he would have, no doubt, had to have made more sacrifices through life. But through the blood of Christ, we have an abiding witness that we are righteous.

"The Spirit itself beareth witness with our spirit, that we are the children of God:"
Romans 8:16.

Notice the word "beareth." The "*th*" on the end of that word shows that it is a continual witness. Oh, how refreshing! Oh, how faith strengthening it is when the Spirit of God witnesses that we are the sons of God. The Spirit cannot and will not deny or fail to witness to the Blood. The Spirit spoke to the writer on one occasion and said, "If you do not believe the witness of the Spirit, I will quit witnessing." When we do not believe the witness of the Spirit, our unbelief grieves Him. Notice in this Scripture, our spirit also bears witness. When we cannot feel His Spirit, we can look at our spirit. If we are still living where we were when the Spirit witnessed the last time, we are still saved. If we are walking in all the light, we can stand on the promise.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." I John 1:7.

And we can stand right there until His Spirit witnesses again. No matter how dry we feel, no matter how lost we feel, we can place our faith on this promise, and in His own time the Holy Spirit will witness. Bless His Name!

Two men were riding along in a car once. One said to the other: "I am not as close to God as I used to be." The other man said: "Which one of you moved?" After a little silence the other replied, "I guess I did." So no matter how dark it may get, if we have not moved away from God, remember He has not moved away from us and we can place our faith in His Faithfulness until we feel His Spirit witness again.

Thirdly, the blood of Abel's sacrifice could never have witnessed to sanctification because the blood of animals did not provide sanctification for men in the Old Testament. But the blood of Christ provides sanctification for every believer and the Holy Ghost witnesses to sanctification when the blood is applied.

"For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before," Hebrews 10:14-15.

Again, sanctification is a reality. Oh, we do not have to get up from the altar and say, "I believe I am sanctified. I have done my part. I believe He does His part." No, no, you can have a clear, definite experience that the Holy Ghost witnesses to you that it is real in your heart. Again it is not a matter of how you act or feel. The witness of the Spirit is however the Holy Ghost lets you know you are sanctified. Some have literally seen the Holy Ghost come in bodily shape like a dove, others have felt the fire go all through their body, others have become drunk on the Spirit, others have shouted, others have just felt the cleansing. Oh, they felt so clean! The writer felt the sanctifying power surging through his bosom. But one is not greater than the other. However the Spirit witnesses to you that you are sanctified, that is your own experience, and sanctification is real to you. Also the Spirit continues across the years to witness to the abiding presence of the indwelling of the Holy Ghost. But when you cannot feel the abiding presence of the Holy Ghost, you can look at your spirit. If your consecration is complete and there is no carnality, you can place your faith in the unchangeable, infallible promises of God.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;" John 14:16.

Notice especially this part of the verse, "that He may abide with you for ever."

The Hebrew writer then turns his introduction to the Holy Ghost whom God speaks through in these last days to the church.

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:" Hebrews 12:25.

Oh, how important it is for us to walk in the light as the Spirit speaks to us. The great question in the minds of many is, "How can we know it is God talking to us?" The Bible warns us to try the spirits.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." I John 4:1.

First God speaks to us by His written Word. You may say, "But the devil uses Scripture." Oh, yes, many are deceived by the devil through misinterpreting the Scripture, but there are some keys to interpreting the Scripture. First, never base a doctrine on two or three isolated Scriptures. But study the context, then the teaching of the tenure of the Scripture through the Bible. Next, the Bible never crosses itself.

But there is that great area where the Spirit deals with us personally, and perhaps the Bible does not speak out clear concerning these matters. There are three ways to try a spirit.

First the Word and the Spirit never cross each other. If an angel tells you to disobey God's Word, he is not an angel of God. Next the fruit must be examined. If you do the thing you feel the spirit is leading you to do, will it make you more spiritual, more humble, more useful? Or will it make you less useful and less spiritual? What kind of fruit does it produce? If you have begun to do the thing you felt the spirit speak to you about, what kind of fruit is it producing? Is it bringing you into bondage, or is it giving you liberty? Did it bring the glory and approval of God that abides? Many times when one takes the first step to do a thing, the load lifts and there is a good feeling. But in a short time the clouds of bondage and confusion come, and the farther you go, the darker the cloud, and you begin to sense less and less of the real approval of God. Then the devil will say you must continue to do this thing, or you will be building again the things you once destroyed, and thereby making yourself a transgressor. But, Brethren, remember the things those folks had destroyed were wrong. Do not continue to go that way. Get back where the glory and blessing of God is and where peace and usefulness return to your life. But just a word of warning. Do not trifle with God-given light, or you will go into darkness and confusion.

The third way to try a spirit is to "let the peace of God rule in your hearts" Colossians 3:15. If you feel a spirit speak, but there no peace even though you have fully said, "yes" to it, it is questionable. Then you better stop right there and weigh that thing until you really know it is God. Then peace will come. But if you can never find peace, it is the devil trying to get you into bondage. Just a word of warning along the line of personal convictions. (All spiritual people have personal convictions. The Bible teaches it.) Christ told the rich young ruler to go, sell all, and give to the poor. Now the disciples, after Pentecost, never did that. They brought the money and laid it at the apostles' feet. They (not the poor) had all things common. The Bible is clear on this. This was not a commandment of God. They did it because they personally felt that was what the Spirit wanted them to do. The Bible makes this clear in the case of Ananias and Sapphira.

"But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God." Acts 5:3-4

Notice these words: "whiles it remained was it not thine own? and after it was sold, was it not in thine own power?" Peter was saying God's Word never commanded you to do this. You could have

given part of it if you had wanted to, and kept part of it. It was yours. You never had to sell it at all. It was yours. You did this of your own choice. They were not struck dead because they kept back part of the price, but because they lied to the Holy Ghost. If we all sold everything and went to the mission field, we would have to return home and let the mission work die when our money was gone. If we all in the state sold out, the work of God would stop when the money was gone. This is only an illustration to point out the fact that when you have a personal conviction which brings peace to you, it is yours. Do not try to make others measure up to it, or you will bring others into bondage to the things that brought liberty to your own soul.

But, Brethren, to refuse God-given light is to refuse the One who speaketh from Heaven. The Hebrew writer stresses the fact that if man refused Moses' Law, he was to die under two or three witnesses without mercy. But the wrath of God upon the man or woman that simply refuses to mind God, walk in the light of the New Testament Scriptures, and obey the clear will of God for his life, will be a worse punishment, an eternal punishment without escape. But, on the other hand, there is life, peace, liberty, victory, and fellowship with God to those that keep step with the Spirit of God.

Then the Hebrew writer concludes the introduction to grace by showing the fact that the kingdom received through grace is unshakable.

"Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet one more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire." Hebrews 12:26-29

First, he refers to the shaking of the earth at Mt. Sinai.

"And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Exodus 19:18.

Then he speaks of a time when the earth will burn and pass away with a great noise.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." II Peter 3:10-13.

But during that great shaking, the kingdom of God will remain unshaken. Glory to God for a grace that as the timeless cycles of eternity roll on, the Kingdom of God will stand forever unshaken.

Seeing that is so, let us, great or small, weak or strong, lean not to our own strength. let us by faith reach our hand into God's great measureless storehouse of eternal grace and get what we need to serve Him acceptably and live in reverence and godly fear. We know that without this grace we are standing on sinking sand. But with this grace alone, we live in this unshakable kingdom. We must remember we cannot sin and disrespect God and His Word, or we will be destroyed with the perishable because God is a consuming fire.

In closing, remember we have received a kingdom that though thrones rise and fall, and nations pass away, and heaven and earth are shaken, and stars fall, we remain unshaken in the Great Hand of God, resting in the Eternal Unshakable Kingdom.