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THE 

Personality of God

And  DOCTRINE of Christ.



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THE PERSONALITY OF GOD AND DOCTRINE OF CHRIST.

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I am glad that we have such a goodly number out tonight again, to hear from God's word. The subject as announced last night is, Who, Where and What is God? The words of the text are found in Joshua 24: 14, 15:

Now, therefore, fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell; but as for me and my house, we will serve the Lord.

You will notice in these quotations that the writer indicates that there were certain gods served there—the gods which the fathers served, which we understand is not the God which the writer desired to present before them—and asked them to decide which god they were going to serve. Now, if I were to ask this question, tonight, of the christian world, Where is God? the almost universal answer would be, He is everywhere. I would ask the question, What is God? I would be told, He is a spirit. I wish to examine whether these things are true. Joshua says, “Serve God in sincerity and in truth.” If we expect to worship God properly, we must first learn what God is. We are told in this age of the world that God is everywhere at the same time, and that he has neither parts nor passions. That is the theory advanced and believed by a great many. “And in this Godhead there are three persons,

the Father, the Son, and the Holy Spirit," we are told, and that the Father, the Son, and the Spirit are of one substance and without passions or parts. Now, if this be true, then it is no wonder so many prayers offered to-day are unanswered.

A certain minister made the declaration some time ago, that he would just as leave bow down to, and pray to the stove, and expect an answer, as to pray to God and expect an answer; and I say it is no wonder; for if I should write a letter to President McKinley, it is not likely that I would get an answer from the queen of England; and if I pray to a God that is everywhere, and has no ears, nor eyes, nor parts, how unreasonable it would be for me to ever expect an answer to my prayers.

First, we will see who, and what God is. One question is answered in John 4: 24. There it says, God is a spirit. But the objector says: "Because God is

a spirit, he has no parts nor form." I expect to prove tonight that a spirit has parts and form, and that God is a person. Sometimes that makes people stare, but that does not make much difference to me, if the Bible is on our side. The first quotation following this is found in Genesis 11:5-7: "And the Lord came down to see the city and the tower which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech." Now, if it be true that God is everywhere, pray tell me why did he have to come down to see the city? He would be there already. You will notice the expression in this quotation also, that God talks as though he was

somewhere above, and was going to come down to confound the language of those people who were building the tower of Babel. Now, if God is everywhere at the same time, this language is erroneous and misleading. I will turn to Genesis 18: 21: "I will go down now, and see whether they have done altogether to the cry of it, which is come unto me; and if not, I will know." The same language used in the other quotation. He is going to go down and examine and know whether these things be true. Now, if God was already down here, he would have no need to come. If God was down here, he would have no need to send angels to ascertain whether these things are so. (That they might or would know, as the Inspired Translation has it.)

Again, in Matthew sixth chapter and ninth verse, the Lord Jesus there instructs the people—his disciples, perhaps—to pray; and what language did he use in

that prayer? Do you suppose the Lord Jesus knew where his Father was? If he did not, who would know? And what did he say? "Pray ye: Our Father who is everywhere?" Is that what he said? You all know that prayer which is called the Lord's prayer. It is taught in every Sunday School. Jesus didn't say, "Our father who is everywhere," but "Our Father which art in heaven." Thus we see Jesus locates the Father in heaven and not everywhere, so that there may be a possibility that the Father is a person and can no more be everywhere at the same time, than you or I. I think that is enough, for the last text, which is from Jesus, locates God in heaven, and not everywhere at the same time.

Now, to prove what God looks like, we will turn to Genesis 1:27: "So God created man in his own image, in the image of God created he him; male and female created he them." Now, the

question before us is, Has man got an image? If man has an image and a person, then God has, because the writer here says—and he was told by God himself what to write—in the beginning God created man just like himself. The objector says “He was created after the spiritual image of God.” You ask that same individual, what kind of an image has a spirit got, and he will tell you that a spirit has no image. Then if man was created after the spiritual image of God, and spirit has no image, then man has none. Are you ready to admit that?

A little further along this line (Genesis 5: 1-3): “This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image.” Now, mark the words, friends, “Adam begat a

son in his own image: in his own likeness. And called his name Seth." Now, what do you understand by that? That Seth looked just like his father Adam. Is that correct? You speak of an individual—a son, perhaps—and you say that boy is the very image of his father. What do you mean? Do you mean that that boy has no parts nor form? Is that what you mean? That the boy has no parts nor passions? No, you mean that that boy looks just like the father in feature, in shape, and in form. Now, if it be true that the comparison of the boy with his father must agree, is it not true that when God created man in his own image, man looked like God in shape and form? We will turn to Genesis 32d chapter, and read the 30th verse: "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." Now, I am going to present to you the thought that

God has form just as you and I have, and if that be true, then it is utterly impossible for him to be at more than one place at a time. Here Jacob sees God face to face. If God has no face, Jacob made a mistake. I will now turn to Numbers 12th chapter, and read the 6th, 7th and 8th verses: "And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak *mouth to mouth*, even apparently, and not in dark speeches; and the *similitude* of the Lord shall he behold: wherefore, then, were ye not afraid to speak against my servant Moses?" Now, mark the words, "I will speak with Moses *mouth to mouth*." Jacob saw his face. Moses declares he has a mouth and speaks.

In Exodus 33:11, we read:

“And the Lord spake unto Moses face to face, as a man speaketh unto his friend.” Notice now the Lord spake unto Moses face to face. Then Moses and Jacob agree that the Lord has a face and a mouth. Now, I will read the 22d verse. Mark the wording: “And it shall come to pass while my glory passeth by, that I will put thee in a clift of a rock, and will cover thee with my *hand* while I pass by.” Moses and Jacob saw his face and mouth, and here Moses declares he has a hand, and is going to put a man in the clift of the rock, and he shall see God’s *back* parts. Our fathers declared that God had no parts, hence you see the words of the text, “Choose you this day whom ye will serve, whether the gods of our fathers” who said God has no parts nor form of any kind, or the God of the Bible whom Joshua and Moses saw and heard. Which will ye serve?

I read again from Exodus 24th

chapter, 9th to 11th verses: "Then went up Moses, and Aaron, Nadab and Abihu, and seventy of the elders of Israel. And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand, also they saw God, and did eat and drink." He positively declares that Moses and his counsellors and seventy men—seventy-four individuals—here, see the God of Israel who has feet. Dare we dispute their testimony and say that our fathers were right and all these witnesses are wrong, and that God has no parts?

And now, when we get a face, a mouth, hands, back parts, feet, and put them together, I believe we can make a body out of them. In Exodus 31: 18 I read these words: "And he gave unto Moses, when he had made an end

of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Do I need to follow these proofs any farther? We have got almost the whole body here now and have plenty of evidence left, but I will give you a few more quotations on that. In Acts 7:55 we are informed that while Stephen was being stoned to death, he saw the heavens opened, and saw Jesus standing at the right hand of God. Now, was Stephen right, or our fathers? Who? Our fathers said that God had no hand. Stephen said he saw the right hand of God and Jesus standing there.

I read in Deuteronomy 5:4 that the Lord talked face to face with certain parties. In 2d Chronicles 16:9, we have reference to the eyes of the Lord. We are getting nearly the whole body, you see. In Proverbs 22:12, the eyes of the Lord are spoken of again. I will now read

1st Peter 3: 12: "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." Is that all we need for a body? I believe we have got it all. I will now turn to Hebrews 10: 12, and there we find that the Apostle Paul says that Jesus sat down at the right hand of God. Stephen said he saw Jesus standing at the right hand of God. Paul sees him sitting at the right hand. Are they both wrong, or were our fathers wrong? In Hebrews, 1st chapter and 3d verse, I read: "Who being the brightness of his glory, and the express image of his PERSON, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." What does Paul say here? He says that Jesus "being the brightness of his glory and the express image of his person"—his Father's per-

son—"And upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." The Bible says God had a person. Our fathers said he had not. Which will you believe, the Bible or our fathers? "Choose ye this day whom ye will serve," the god of our fathers, or the God of the Bible, who is a person and dwells in heaven.

In Luke 24th chapter and 37th verse, we read that when Jesus appeared after the resurrection, the disciples were scared. That word will cover the ground. They were terrified and affrighted. Jesus wanted to know what for. They supposed they had seen a spirit. What answer did Jesus make to that? Did he say you cannot see a spirit? No, he didn't say that. He says, "Handle me and see; for a spirit hath not flesh and bones, as you see me have." Does not that carry the idea that they could see a spirit?

Does it, or does it not? "Well," says one, "a spirit has no shape nor form, therefore, we cannot see it." Turn to Daniel 3:25, 26, and I will show you that a spirit has shape and form. "He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning, fiery furnace, and spake, and said, Shadrach, Meshach and Abed-nego, ye servants of the most high God [you see they worshiped the God who had parts, ears to hear their prayers; able to answer them], come forth and come hither. Then Shadrach, Meshach and Abed-nego, came fourth of the midst of the fire." Here we see, five hundred and eighty years before Jesus Christ was born in the flesh, a king saw him in the fiery furnace, walking just like the other three men. This was the spirit—the spirit of

Christ—in the fiery furnace, and it looked like a man. Has spirit shape and form? God is a spirit, and Jesus was the express image of his Father's person. Spirit has not flesh and bone, but it has shape and form. God is a spirit; he has not flesh and bone, but has shape and form, and he is like the person of a man, because he created man in his own image, and we have shape and form, and so has God. Jesus Christ was crucified because he looked just like other men. He looked just like the Father, the express image of him, and yet he had the shape that we have. Then God is a person; that's established, I think. And God is a spirit; that's established also, for the Bible proves both propositions.

Now, how shall we worship him? In truth, according to the Bible? That's truth. In John 17:17 we learn that God's word is truth, that is recorded in the Bible, and if God's word is truth,

then we must worship him according to God's word. Jesus said, in John 12th chapter and 50th verse, that his Father's commandments, or God's commandments, were life eternal. Then if we want life eternal, we must worship God according to God's word. Again, John, in the 7th chapter and 16th verse, records the words of Jesus: "My doctrine is not mine, but his that sent me." Now, if we must worship this God who has passions and parts, who hears and sees and who dwells in heaven, if we must worship him according to the word which he gave to Jesus, it is necessary for us to know what that word is, because Jesus said that his doctrine—that which he brought—was not his, but the Father's, and the Father's commandments are life everlasting. Now, I want to turn to Romans 10: 13-16, and read, "For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they

call on him in whom they have not believed?"

Notice the expression. They have not believed in the God of the Bible, but in the God of our fathers, because they did not hear of the God of the Bible that is in heaven, the God who had parts and passions. They heard of a God that was everywhere and had no parts, no organization. Now, I will continue to read: "And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" There is a remarkable expression in this text. "How shall they hear without a preacher?" Now, the question naturally arises in our minds, Have we not scores of preachers, thousands of them? Why yes. But the question is, What kind of preachers are they? Are they preachers who preach that which our fathers believed, or preach the Bible? I will read again, "And how shall they preach, except they be sent?"

Sent how? Why, by their parents or colleges, or some kind of benevolent institution. That's the way they are sent. Or does Paul mean that the preacher must be sent of God as he was? "Well," says one, "are they not all sent of God?" When we turn to Hebrews 5:4 we learn that no man taketh this honor upon himself except he is sent of God as was Aaron. If we turn to the Bible and see how Aaron was sent, we can decide. In the 28th chapter of Exodus and the first two verses we learn exactly how Aaron was sent. He was sent by a revelation from God to Moses, a prophet, a live man, not a dead one.

Now, suppose I ask my brother here by my side, are you a preacher? and he will answer, "Yes." I will ask him, were you sent to preach? He will answer, "Yes." I will ask him, by what authority, and he will tell me that he had a desire in his heart to go and preach, and after

awhile he read in Mark 16:15 that Jesus said, "Go ye into all the world and preach the gospel to every creature," and that is his authority. He is out on that commission. Now, I am going to give you a key to unlock the great mystery, so you can know for yourself whether he or anybody else is sent of God. You can judge. You do not need to ask him whether he is sent of God. You do not need to ask me whether I am sent of God to preach the gospel. Just turn to John 3:34 and read there, "For he whom God hath sent speaketh the words of God." Who? He, whosoever is sent of God. Now, I ask the brother again, were you sent of God? "Yes, sir." And your commission is recorded in the 16th chapter and 15th verse of Mark? "Yes, sir." Now I read that he upbraided the *eleven* for their unbelief, in not believing those who told them that he was risen from the grave, and he said unto the *eleven*, to

them only, "Go ye into all the world and preach the gospel to every creature." Now, if it be true that he or I, or any man, is out on that commission, he is out under a false commission. The word says emphatically that that commission was given to the eleven and to no other men, and if my brother is out on that commission, he is an usurper of authority.

Mark the key that I gave you, John 3: 34: "He whom God hath sent" will speak the words of God. Sent where? Sent to preach. Now, remember, Jesus says that his words are not his, nor his doctrine his, but the Father's who sent him, and the Father's commandments are life everlasting. If the preacher preaches salvation, or life everlasting, he must preach that which God sent Jesus to preach, or God will not acknowledge his work and give celestial salvation to his converts.

I will test my brother a little

farther. You were sent to preach? "Yes, sir." Do you believe that baptism is essential to salvation? "No sir," he says, "I do not believe that." What did Jesus say in John 3: 5? "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." Now, what conclusion will you come to? I will act as the lawyer, and I want this intelligent congregation to act as the judges, and when I have tried my case here, you decide whether this man is called of God, or whether he has gone out on his own authority. I will answer his questions and let you judge, and let him assume the position in which I place him. Then you deny that baptism is essential to salvation? "Yes, sir." Jesus said you cannot be saved without it, and he who is sent of God will speak the words of God. Did Jesus speak these words? "Yes, sir." Then is this man sent of God? You see he is in conflict with God.

I will try him on another question. Do you believe that baptism is immersion and nothing else? "Oh no, I do not believe that. I believe that baptism can be performed by pouring or sprinkling." We will see what Jesus says about that. Turn to Colossians 2:12, and there Jesus says,—“Oh, hold on,” says one, “Jesus didn’t write the Colossian letter.” No, and when it comes to that, Jesus didn’t write any letter or gospel, but he inspired his apostles to do so. We will turn to Galatians 1:12, and there Paul says that “I received not this doctrine of man, neither was I taught it by man, but by the revelation of Jesus Christ.” Then if Paul says in Colossians 2:12, as I was going to quote, that we are “buried with him [Christ] in baptism,” are those the words of Christ or of Paul? Now remember the key, that “He who is sent of God will speak the words of God.” There we have the words of God that baptism

is a burial. If my brother says that pouring or sprinkling will do, what conclusion will you come to? Was he or was he not sent of God? We might prove that a little stronger. In Romans 6:4 we are told that we are buried with Christ by baptism. Now, take the three quotations together, we are buried in baptism, and we come up out of the water, and that proves Jesus' words true, we are born of the water. Now, if my brother, myself, or any other man says that we do not need that, and if it be true that "He that is sent of God will speak the words of God," then it is just as true that we do not speak the words of God, and are not sent of God. Is that correct? I do not see how anyone can get around that conclusion.

I might ask another question. If baptism is not essential to salvation, then did not Jesus make a mistake in John 3:5 when he said, "Except a man be born

of water and of the Spirit, he cannot enter the kingdom of God." When we turn to 2d John and 9th verse, we read: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Whosoever, who is that? Everybody; my brother, myself and all the rest. "Whosoever transgresseth and abideth not in the doctrine of Christ." Is that God's word? He says, "I came not to do mine own will." The doctrine which he brought was not his, but his that sent him. Now he says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." That is, he is not sent of God. What is the doctrine of Christ? That you cannot be saved without being born of water and of the Spirit, that we must be born in baptism. That's the doctrine of Christ.

For further proof turn to Gala-

tians first chapter, and there Paul says, If a man or an angel preach any other doctrine than that which they preached, let him be accursed. If God sends a man to preach the gospel and he preaches it, he will not be accursed, but if a man sends himself and preaches something different from that which Jesus preached, or told the apostles to preach, he is not sent of God and will be accursed. Where does the brother stand? Judge for yourselves. Is he called of God? But I am not done with the examination; I want to know whether he is sent of God, and you want to know whether he is sent of God, or not. I ask him again: Sir, you still claim that you are sent of God? "Yes, sir." Do you believe that the laying on of hands is one of the principles of the doctrine of Christ? "Yes, sir." Well, what part do you believe? "Well," he says, "I believe that we must lay on hands to ordain to the ministry."

That is good. Is that all you believe in for the laying on of hands? "Yes, sir, that's all." Don't you believe that we must lay on hands for the gift of the Holy Spirit after we have been baptized? "No, sir, I do not believe that." Why not? "Because we are gentiles, and that was just to the Jews." Oh! where does the Bible say so? I turn to Acts 8:12-17 and we are told that when Philip preached to the Samaritans—were they Jews? I think not—and when he had preached the things concerning the kingdom of God, "they were baptized both men and women." Then came Peter and John and laid hands on them "that they might receive the Holy Ghost." And we find in Acts 19th chapter, from the 1st to the 6th verses, that Paul—this man who says if a man preach anything else from that which he preached, he will be accursed—was right down among the gentile people, and when he had baptized a number

who had been immersed by somebody who didn't preach what Christ and the apostles preached, Paul says that God had not sent him because he did not preach the words of God, and when he had baptized the twelve gentiles, he laid his hands on them and they received the Holy Ghost. *Now* pass judgment on the brother. He says that we can get the Holy Ghost without the laying on of hands because we are gentiles. Paul didn't talk that way. "He who is sent of God will speak the words of God." Did Paul speak the words of God, or did he not?

I will try him on another question: In Acts 9:17 we learn of a certain individual whose name was Saul, and God wanted to make a minister out of him. Jesus sent a man whose name was Ananias, and told him to go and lay hands on Saul that he might receive the Holy Ghost. Now, if my brother doesn't preach that, what conclusion

will you come to? "He who is sent of God will speak the words of God." If he says the laying on of hands for the Holy Spirit is not necessary, he is speaking the words of man, and cannot possibly be sent of God, and if he would baptize you five hundred times, having no authority from God, because he does not preach that which Jesus and the apostles preached, your baptisms would amount to nothing. Now, that may sound harsh, but if it is not Bible, do not believe it.

I want to ask him another question: Do you believe in the laying on of hands for the blessing of children? "No, oh no!" But didn't Jesus teach that and practice it? We find in the 19th chapter of Matthew and I think about the 13th verse, where they brought children unto Him, and He laid His hands on them and blessed them. Again we find it recorded in Mark, 10th chapter and about the 13th verse,

where they brought young children unto Him and He blessed them. And again in John 14:12 he says: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Now, if my brother disputes all that, what conclusion will you arrive at? Was he sent of God or was he not? I will allow you to judge.

Again I ask him, Do you believe in the laying on of hands for administering to the sick? "Oh no, that's all done away with." Well, if it is, what disposition will you make of Mark the 16th chapter and 16th verse, where Jesus says: "He that believeth, and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay *hands* on the *sick*, and they shall recover." What will you do with that, sir?

“Oh, that’s done away with.”
 “He who is sent of God will speak the words of God.” That’s the word of God, and if he repudiates it, the only conclusion you can come to is, that he is not sent of God, but is out on his own commission, and, therefore, God will not recognize his work. Then look out for him so that you will not be partaker of his evil deeds. 2d John, 9th verse.

I will try him a little further: Do you believe, sir, that the church of Jesus Christ was organized with apostles, prophets, evangelists, pastors, teachers, etc. “Yes sir.” Do you believe that they are essential in the church today? “Well, an elder and a deacon is.” Do you believe that we need apostles and prophets today? “No sir.” Well, what disposition will you make of Ecclesiastes 3:14, where it says that “whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him.” And we read in 1 Corinthian, 12th chapter and 28th verse, that “God hath set some in the church, first, apostles, secondar-

ily prophets, thirdly, teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues," and He did it forever. What disposition will you make of that? If my brother is sent of God, he is compelled to acknowledge that what God has done it shall be forever; that God placed in the church apostles and prophets forever, and they were live men, too. No getting around that. "He who is sent of God will speak the words of God." He who does not speak the words of God is not sent of God. I turn to Ephesians 4: 12, 13, and we learn that God placed these officers in the church. What for and how long were they to continue? "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the stature of the fullness of Christ." Now, Paul says that these officers are to continue, and there is but one Bible church organization, and one doctrine, as I showed you last night. Now, if my brother, or any other man, says that "they

shall not continue—we do not need them today”—he does not speak the words of God. Was he sent of God or was he not? I will let you decide again.

I want to ask him another question: Do you believe, sir, that we are entitled to the spiritual blessings of the ancient church? “What do you mean?” he says. I mean this: Have we a right to cast out devils, to prophesy, to have revelations, to speak in tongues, to interpret tongues? Do you allow that? “Oh no! that’s bosh. That’s all done away—not for us.” Well, where does the Bible say it is all bosh? If that be true, what disposition will you make of the 12th chapter of 1 Corinthians, beginning at the 5th verse? I will read: “And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man [in his church] to profit withal. For to one is given [in his church] by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to another faith by the same

Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." Now, which will you take? Was Paul sent of God? Did he speak the words of God? Will you take him, or my brother who denies all this, and says it is not for us, and calls us fanatics for believing it? The apostle says: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." There is a big difference between Paul and my brother, is there not? Again, in the 14th chapter, I will read the 26th and 37th verses: "How is it then, brethren? When ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." What is it? That they shall seek after spiritual gifts and desire to prophesy. If my brother says these things

are not needed, is he in harmony with Paul, or did Paul make a mistake and my brother is right? Now, I will read the 39th verse: "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." Is that the way my brother here talks? Hence, we find that he that is sent of God will speak just what God gave the apostles to speak. They must have apostles and prophets; they must have revelations and tongues, as a church. I think you will soon be able to decide whether my brother is sent of God to preach the gospel; and if he is not, that you will run no chances of your salvation and be led astray and suffer him to baptize you, and not be saved in the end.

I will give a few more quotations: In Isaiah 8: 20 we are informed that we shall go to the law and the testimony, and if we do not speak according to that, it is because there is no light in us. What is the law? Serve God according to the Spirit and truth. The word of God is the law. Then we should go to the law and the testimony. If we do not do that it is because we are in darkness and not sent of God.

Again, in Matthew 28: 19, I read: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Teach what? Jesus says: "Teaching them to observe *all* things whatsoever I have commanded you." Well, now, if my brother says he will teach one-third of what Jesus has commanded, is he sent of God? I want to quote Acts 20: 27; the apostle says: "I have not shunned to declare unto you the *whole* counsel of God." They had to declare the whole counsel of God then, and my brother comes along and declares one-half or one-third. Is he sent of God, or is he not? In Psalms 19: 7 we have these words: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Now, if the law of the Lord is perfect, how much of it? ALL. The whole law. And if we take away or add to it one single word, we change that which is perfect. The moment you change anything that is perfect, you destroy its perfection; hence, if the law which the apostles and Christ taught is perfect, and it

took that law to convert souls, and we do not teach that law today in its entirety, souls will not be converted. Again, in Matthew 15: 9, Jesus says: "In vain do they worship me, teaching for doctrine the commandments of men." If my brother, or any other man, tells you that the doctrine which Christ and the apostles taught was all right then, but something else will do now, of such Jesus says, "In vain do they worship me."

In Luke 13: 24, Jesus says: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Why? Because they seek in some other way than according to the "law and the testimony," and the perfect law. They will seek to enter in. They will think they are in the right way. They will take the teaching of some men as the plan of salvation, and they shall not be able to enter because it is not according to the law and the truths. Jeremiah 6: 16: "Seek ye the old way." Come back to the old path, to the law and the testimony. That's the idea. That's what Jeremiah wants us to do. Not the theory of some

man who claims to be sent of God. Take the key, unlock the secret, examine the man, and if he teaches contrary to that which Christ and the apostles taught, the word says, God did not send him. Turn on the great search light of God's holy word, and judge by what it says.

Now, I will give you the conclusion of the whole matter. Ecclesiasties 12: 13, 14: "Let us hear the conclusion of the whole matter; Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." It is the duty of all men to serve their God and keep his commandments, all of them. That is the conclusion of the whole matter. May our Father keep and bless you, and as Peter said in his 2d epistle 1: 5-7, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." I thank you for your patient waiting.