

THE GOSPELS THE ACTS, AND THE EPISTLES

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REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

Note: *Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.*

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"Repent ye therefore, and turn again, that your sins may be blotted out, so that there may come seasons of refreshing from the presence of the Lord; and that He may send Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restitution of all things, whereof God spake by the mouth of all His holy prophets that have been from of old." [Act.3:19-21]

The Pentecostal outpouring brought a time of great refreshing upon Israel. Many thousands believed and were filled with the Holy Spirit. But the scribes, Pharisees, chief rulers, and priests, who represented the nation Israel, did not accept the Christ or the Holy Spirit. Two things are absolutely necessary that the uttermost refreshing may come upon the Gentiles or Joel's prophecy may be fully fulfilled:

- (1) the Jews as a nation must receive Jesus Christ as their Messiah and King, and
- (2) the Lord Jesus Christ must be present.

The descent of the Holy Spirit in the house of Cornelius, ten years after Pentecost, was only a small earnest of the utmost fulfillment of Joel's prediction,

"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." [Joe.2:28]

Now Peter did not understand all he was saying. He did not know, at that time, how long the heaven would hold Christ from returning. All the disciples at first were looking for His speedy return. Even Paul, in his first ministerial years, was looking for Jesus in his own day; which fact is indicated by his first letter to the Thessalonians. Peter learned later of Christ's delay. Hence, he wrote that **"one day is with the Lord as a thousand years, and a thousand years as one day"** [2Pe.3:8]. Paul also learned it, as Philippians 1:23 and 2 Timothy 4:6 suggest.

The word **restitution** does not mean that all men will be saved and even the devil converted, as some folks vainly teach. It means "*restoration*," as given in the RV. The restoration of all things will begin by the enthronement of Christ. Then will follow the return of the Jews to be the chief people upon the earth. Then will come the worldwide revival among the nations. During this Church period, God is only paying the Gentiles a visit,

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things)" [Act.15:14-17]

Weigh these facts carefully and put each one in its proper receptacle that confusion may not reign.

During the millennium, the nations will receive the Gospel from the Jewish evangelists. Then Matthew 28:18-20 will be fulfilled. Then Jesus Christ will exercise His Kingly authority. Then the Jewish gospelizers will disciple all the

nations and teach them "to observe all things" which Jesus commanded in Matthew's Gospel record. Then they will baptize converts into the Name of the Father and of the Son and of the Holy Ghost. That will constitute the restitution or restoration of all things; for the Kingdom of God on earth will be in full swing. The new heaven and new earth, of which Isaiah speaks, will be in mighty manifestation [Isa.65:17]. The glory of the Lord will fill the heavens and the earth. The Gentiles are first today; but the time is near when the Jews will again be the leading nation on the earth.

THE CHURCH AGE

"And I say also unto thee, that thou art Peter (a stone!), and upon this Rock (Christ Himself) I will build My Church; and the gates of hell shall not prevail against it."
[Mat.16:18]

This verse is the one distinct reference in Matthew to the new order or scheme which was "hid in God" until Paul's day [Eph.3:9]. Had the Jews as a nation received Christ and the Holy Spirit, even from Stephen's hand, Acts 3:19-21 would have been fulfilled at once and Jesus would not have sat down at the Father's right hand [Heb.1:3]. Those first 7 years, which began with Pentecost and were the fulfillment of Daniel's 70th week, would have been the beginning of the Millennium.

But God knew that Israel would refuse His Son. Therefore, He was already prepared with another plan and purpose. A company of believers, especially from among the nations, should be gathered which Christ by anticipation called "**My Church**" ("congregation" or "assembly"). This was to be entirely distinct from "the church in the wilderness," the congregation of Israel [Act.7:38]. This is why we distinguish between Kingdom and Church truths. This is why Brother Paul could not be one of the 12 apostles. He was destined to be the chief apostle of another line, for an entirely different purpose; therefore, Acts 12 culminates the career of the 12 apostles. They went on preaching the Gospel of the Kingdom all their days; but their labors are not recorded in the New Testament. The remaining 16 chapters of the Acts record the Apostle Paul's movements only—Acts 15 being the exception.

Briefly stated, the Holy Spirit was poured out upon the 120 in the upper room in Jerusalem to equip them to preach the Gospel of the Kingdom. Ten years later, the Apostle Peter turned the key of grace in behalf of the Gentiles; and repentance was granted unto them, which was demonstrated by the Holy Spirit falling upon them in the home of Cornelius [Act.10]. The Church began with Jewish stock, because "**salvation is of the Jews**" [Joh.4:22]. But Paul, another Jew, was ordained to minister to the Gentiles (Acts 9 records the conversion of Saul, afterward called Paul). While the Lord was fulfilling Daniel's 70th week, or the last 7 years, God was getting His man ready for the new deal [Dan.9:24-26]. Therefore, after he had several years of private teaching and training in Arabia, we read of his being launched into the great harvest field.

PAUL'S EVANGELISTIC JOURNEYS

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." [Act.13:1]

God had already called and anointed Saul. Now that call is made known to, and acknowledged by, 4 other ministers. But note that the 12 apostles were not consulted. God acts sovereignly with His own. He had done so before with Stephen and Philip. Here the Holy Spirit separated Barnabas and Saul for a certain new and special work, and they were ordained by the laying on of hands. Then the 3 sent the 2 away; and they went north to Seleucia, a seaport town. Then they went to Cyprus, a large island at the east end of the Mediterranean Sea.

Barnabas was with Paul on his first missionary tour. He was in the lead at the beginning. But, at the third stop, Paul was pushed to the front by the Holy Spirit [Act.13:9-11]. In all these journeys, the apostle visited the Jewish synagogues first; then, being turned down by his own nation, he offered the Gospel to the Gentiles. His first tour is outlined in Acts 13 and 14, and covers about 6 years (from 45 to 51 A.D.). They visited chiefly certain towns in lower Asia Minor. Valuable instruction is found in Paul's unique sermon given in Antioch of Pisidia. Note a solemn statement, **"But seeing ye put it (the Word of God) from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles"** [Act.13:46]. Having planted the glorious Gospel of grace in many places, they returned to Antioch of Syria, **"whence they had been recommended to the grace of God for the work which they fulfilled...And there they abode long time with the disciples"** [Act.14:26-28]. Brother Paul moved and stayed in the will of God.

AN EPOCHAL SCENE

"And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them." [Act.15:4]

Before starting upon another evangelistic journey, Paul and Barnabas attended a very important Bible convention in Jerusalem; that was probably about 67 A.D. Paul said that he took Titus along and **"went up by revelation"** [Gal.2:1-2]. That is, though the assembly in Antioch determined that they should go, he was resolved to move in the will of God only. What occasioned that convocation? It was the same spirit and heretical teaching that are fighting the precious doctrine of eternal life today. Certain men from the Jewish assembly in Jerusalem carried their poison to the assembly in Antioch. They taught, **"Except ye be circumcised after the manner of Moses (and keep The Law of Moses), ye cannot be saved"** [Act.15:1, 24].

Paul and Barnabas had been preaching to Jews and Gentiles for 6 years, that salvation is absolutely by grace through faith without any admixture of works or law-keeping. To them, circumcision was only a shadow, a symbol, which was fulfilled in Christ's death [Col.2:11]. **"Christ is the end of the law for righteousness to every one that believeth"** [Rom.10:4]. A fierce fight was on in Antioch before the brethren left for Jerusalem. **"Paul and Barnabas had no small dissension and**

disputation" with the legalists. Then, at the conference, there was "**much disputing**." Imagine the commotion. There were 12 Kingdom apostles and 4 Church apostles beside other ministers, Philip and elders of lesser note, together with the whole Jerusalem assembly. Hot shots were fired by insolent Judaizers, whom Paul afterward termed troublers, perverters, bewitchers, entanglers, enslavers, fallen from grace, hinderers, flesh-exalters, and cross-despisers (read Galatians). Poison-dipped arrows of error were hurled thick and fast by the legalists; for they have no feelings, nor fear, nor respect. They shoot to kill.

But, thank God, the mighty Pentecostal power and wisdom of 17 years prior were in control. Peter, the chief of the 12, filled and enlightened with the Spirit, stood up and exclaimed, "**God made choice among us, that the Gentiles by my mouth should hear the Word of the Gospel, and** ". What? Be circumcised? Keep The Law? Observe days? No! But "**Believe**." To hear and believe the Gospel will save any soul, every soul. Mark the following clear statements—10 irrevocable declarations—put on record for the instruction and confirmation of believers for centuries to come:

"And God, which knoweth the hearts, bare them (the Gentiles) witness, giving them the Holy Ghost, even as He did unto us (Jews); and put no difference between us (Jews) and them (Gentiles), purifying their hearts by faith" (not by circumcision; not by law-keeping; not by water baptism). "Now therefore why tempt ye God" (doing anything but believing on Christ is tempting God). (Reader, do you take that in?) ... "to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ (not through The Law of Moses) we (the Jews) shall be saved, even as they" (the Gentiles in the house of Cornelius—Act.10) [Act.15:8-11].

With these telling words before his eyes, how can anyone say that Peter taught salvation by water? How dare anyone try to mix law-keeping, Sabbath-keeping, and observance of times with faith? Peter declared that there is but one way of salvation for Jews and Gentiles; that is, by Divine grace through faith alone.

After the Apostle Peter's positive and plain declaration, Barnabas and Paul confirmed it by stating "what miracles and wonders God had wrought among the Gentiles by them"; for they boldly proclaimed the Gospel of grace wherever they went. Then James added his invincible conclusion and an invaluable word of dispensational truth. He ratified Peter's words, saying:

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His Name."

He did not teach that everybody would be saved, nor even that great multitudes would believe. He said further,

"And to this agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

For what purpose will the Lord rebuild David's tabernacle?

***"That the residue of men* (the remnant of Israel, as Isaiah says) *might seek after the Lord, and all the Gentiles, upon whom My Name is called, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world.*"** After Jesus Christ becomes the universal Ruler of heaven and earth, "**a nation**" (the Jewish remnant) will be "**born** (born of the Spirit) **at once**" [Isa.66:8]. Then those converted Hebrews will evangelize (make disciples of) "**all nations**"—"all the **Gentiles**", James said (see **Mat.28:19**). James' prophecy will come true. The great world revival, which some folk are vainly expecting now, will be the Divine order of the day.

Because of all those facts, James insisted that the Gentile believers be not troubled with any legal enactments. He only recommended 4 precautions—"**that they abstain** (1) **from pollutions of idols, and** (2) **from fornication, and** (3) **from things strangled, and** (4) **from blood**" [Act.15:20, 29]. He did not intimate that these had anything to do with their salvation, or their standing before God; for he added, "**From which if ye keep yourselves, ye shall do well**".

Thus was concluded a great conference which established forever the grand doctrine, that God saves sinners who believe on His Son Jesus, because He "**was delivered** (to the Cross) **for our offences**" (and nailed them there), "**and was raised again** (from the grave) **for our justification**" [Rom.4:25]. Nothing less, nothing more, is ground for man's faith to rest upon. Therefore, be it remembered forever, that "**by grace are ye saved through faith; and that not of yourselves: it is the gift of God**" [Eph.2:8].

Paul's 2nd missionary trip (recorded in Acts 15:36-18:22) occupied about 3 years. Silas instead of Barnabas joined him. Paul disapproved of John Mark quitting the field of hardships on the former trip. Nevertheless, his uncle Barnabas insisted that they take him along again; but Paul thought it not good. The contention between them was so sharp that they agreed to disagree. Barnabas took Mark and went to Cyprus; but Paul took Silas. Observe that the latter was "**recommended by the brethren unto the grace of God**" [Act.15:40]. They did not approve of Barnabas' attitude; the attitude of the assembly toward each party was God's attitude. We hear nothing more of Barnabas and Mark until Paul writes about them in 1 Corinthians 9:6 and 2 Timothy 4:11. Hereby we know that John Mark learned his lesson, humbled himself, and harmony and fellowship were restored among them. John Mark wrote a unique record of the life of Christ. Barnabas also wrote an epistle; but it was not considered worthy of a place among the other epistles.

"And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples." [Act.18:23]

That was the beginning of Paul's third missionary campaign. I am not attempting to expound the book of Acts; but simply call attention to some salient facts, worthy of our imitation. The apostle had a high-priestly spirit — the daily "**care of all the churches**" [2Co.11:28]. Accordingly, it was his custom on each journey to visit the assemblies that he had planted. He abode many days in important centers in particular. The younger ministers and the saints needed to be fed and built up. He did not give all his time getting sinners saved, that he might get good collections and have a fabulous report in big headlines in some religious magazine.

After his first tour, "*they abode long time with the disciples*" in Antioch [Act.14:28]. In Corinth, "*He continued there a year and six months, teaching the Word of God among them*" [Act.18:11]. Then after that, he "*tarried there yet a good while*" [Act.18:18]. He spent over 3 years in Ephesus. Though he felt a mighty pull toward Italy, saying, "*I must see Rome*", yet he took time to write to some assemblies which he had planted and visit others. A runabout fever seems to fasten upon ministers.

"Distance lends enchantment to the eye."

"That field over there looks more promising. I believe I will move."

It takes more abundant grace to stay put, to plod, to harrow in the seed sown, to nurture the weak plants, to bear misunderstandings and insults. Pastoral work is too prosaic. Nevertheless, Jesus said, "*Feed My lambs. Feed My sheep.*" Whose lambs and sheep? "**MY** lambs and sheep."

Brother Paul's trials and hardships seemed to increase as he went on. He did not return to Antioch from his third journey; but spent "*many days*" in Caesarea in the home of Evangelist Philip. There Agabus warned him of the trouble he would encounter in Jerusalem; but he would not be hindered from witnessing to them once more [see Act.21]. After his earnest endeavor to enlighten his own nation in Jerusalem, the authorities carried him to Caesarea to save him from the cruel hands of a conspiracy. There he was in prison for over 2 years [Act.21-26]. Nothing is recorded of Paul's ministry there, except that "*Felix trembled*" on hearing his Spirit-indicted utterances. Felix also interviewed him occasionally, hoping that he would offer to buy his deliverance from prison. But Paul was in God's hands. Also, his friends ministered to his material needs (see Heb.10:33-34).

His perilous journey to Rome, which cost him no money but many fervent prayers and hot tears and 14 days of fasting [given in Act.27 and 28]; also, his first 2 years of imprisonment in Rome. There he wrote those much-needed and profound letters to Ephesus and Colosse and Philippi. Note that the Acts has no formal ending, no usual benediction. It comes to a sudden stop, like a busy motorist who drives up to a transient destination with the fervent intention of going further presently. "*And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him*" [Act.28:30-31]. The Acts of the Apostles is the first chapter of an unwritten Book of a great and glorious campaign, which will culminate with the thousand-year reign of Jesus Christ. Acts 15:14-18 gives us this book in a nutshell. Luke's word above, "*No man forbidding him*" agrees with Jesus' sure words, "*And the gates of hell shall not prevail against it*", the Church [Mat.16:18].

"For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." [Rom.1:11]

We have seen that the Acts of the Apostles are a great chain of important links which connect the Gospels with the Epistles. We have looked upon the more particular links. We left the Apostle Paul in Rome, preaching in his own hired house. Logically, naturally, and supernaturally, the Acts hook on to the letter to the church in Rome. When Paul was in Ephesus, he said, "*I must also see Rome*" [Act.19:21]. The last time he was in Jerusalem, he had a vision. "*The*

Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome" [Act.23:11]. The Holy Spirit was pulling him to the then world national center, after he had finished his mission to the Jewish religious center.

No marvel, then, that Paul wrote the epistle to saints in Rome. He wrote it from Corinth. In the first chapter are recorded the fervent expressions of his longings to visit them. He had not founded that assembly, having never been there. It is quite probable that the "**strangers of Rome, Jews and proselytes**," who witnessed the pouring out of the Holy Spirit in Jerusalem on the day of Pentecost, carried home the glad tidings of the Gospel. By them, the church in Rome was evidently started. Great power and mighty miracles were witnessed at Pentecost and among the apostles in those early days of the Church; but they were confined to the Jews. The restoration of the Kingdom of God to Israel was their chief concern and hope [Act.1:6]. What the 12 apostles taught about the Kingdom was all that the assembly in Rome knew.

"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." [Rom.1:8]

We do not mean to speak lightly concerning that church. They were a praiseworthy congregation. Nevertheless, they needed a certain added spiritual gift, that they might be established. Since the latter infusion of the Holy Spirit (beginning about 1906) many assemblies have been started and run well for a time. Many people were saved or reclaimed, and filled with the Holy Spirit. Marvelous healings were wrought. But how few of them have continued in the same living, supernatural, miraculous manner. Fanaticism or formalism has swept the field. The old faith and power waned. Envy, strife, and division have wrecked hundreds of big and promising meetings. Why? They all needed a spiritual gift by which they should have become established. In many places, Paul tried to get in with his superlative Message of marvelous grace; but they would not receive him.

Brother Paul prayed for the church in Rome. He prayed unceasingly that God would grant him a prosperous journey thither. The devil, who reasons from cause to effect, seems to have had a persuasion of the great and lasting good that should be accomplished by Paul's visit to Rome; therefore, he tried hard to shipwreck him and his crew enroute. They were in the most perilous storm ever experienced by any saint. It was not at all a pleasant journey, but it was indeed a prosperous one. Luke records that there were in all 276 souls in the ship. The trip resulted in a gracious revival. The angel of God said to him, "**Lo, God hath given thee all them that sail with thee**" [Act.27:23-24, 37].

Now here is the impressive marvel that, within the same year in which he reached Rome, he sent them this important document and informed them of his coming. In this epistle, he conveyed to the saints in Rome the foundation of the deep, vast, and comprehensive doctrine which he purposed to unfold to them in person. His mission to Rome was indeed a great one. While imprisoned there, he wrote at least half a dozen other epistles. All but one of them was in behalf of the Church of Christ. The exception was his letter to the Hebrew Christians.

Paul said "**to the end ye may be established**" was the chief motive of his yearning desire to visit those saints. The vital importance of his teaching can scarcely be emphasized too much. There is no getting around it believers cannot advance properly in the Christian life without a knowledge of Paul's Gospel. The writings of Peter, James, and John have their place and are very helpful and instructive; but Paul's writings contain truths which are indispensable to growth in grace. We are reminded of Acts 20:32, "**And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.**" What particular word is "**the word of His grace**"? The Apostle Paul's Gospel. The 4 Gospel records are wonderful reading. We need them. But they are not the entire body of Divine Truth for this age. In fact, we cannot fully understand them without understanding Paul's writings.

Who unfolds to us the doctrine of Divine justification, or righteousness?

Who brought to us the correct teaching on sanctification?

Who shows us the Scriptural way of victory over sin in the flesh?

Peter and James wax warm in their exhortations to upright living; but they do not tell us how we may be able to live right. These many years of Pentecost restored have proved insufficient to perfect Christian character and develop a well-rounded, rooted and grounded, fixed and settled, firm and flourishing people. Pentecost was wonderful and glorious. But who informs us about the 9 gifts in the Church? Who explains how the Church came into being? [1Co.12:13]. Who declares and unfolds to us the doctrines of the resurrection and the translation of the saints? Who announced the 7 mysteries named in the New Testament? Reader, do you know that there are 27 books in the New Testament, of which Paul wrote 14—over half? Do you know that 21 of these are epistles, written by 5 men, of which Paul wrote 14 or two-thirds? A heart knowledge of all the writings of the Apostle Paul is absolutely indispensable to a full-orbed, full-grown, useful, victorious, and hopeful career.

The epistle to the Romans is the acorn that bursts forth into the oak tree of the full development of Paul's great Gospel. We get the main outline of his teaching here. A good understanding of this book prevents Bible students from going astray. The past, the present, and the future of Israel and their relation to the Gentiles are set forth in Romans 9-11. They are the New Testament commentary upon the Old Testament prophecies.

Each of Paul's epistles has a distinct place on the Church program. Each has its own particular phases of doctrine. Thus, they dovetail beautifully into one another and make a complete body of Divine Truth. For example:

1 Corinthians: The first epistle to the Corinthians sets the Church in order. Hence, it records and regulates the nine gifts of the Spirit.

2 Corinthians: The second Corinthian epistle takes us into the sacred sanctuary, where we worship the Lord as a holy priesthood.

Galatians: The letter to the Galatian churches shows up the terribleness and bondage of religious legality, explains the difference between legality and grace, and how to be free in Christ.

Ephesians: Ephesians takes us back before the ages of time began. It shows that God had a great plan and purpose in mind to bring forth a new creation, of which all who believe on Jesus become members. Then it sweeps us forward to the present life of victory and hope; and finally to the glorious consummation of the Church — her union with Christ.

Philippians: The epistle to the Philippians sets before the Christian a unique Prize, and gives instructions as to how to run so as to win that Prize. Christ Himself as Bridegroom is that glorious Prize. This epistle teaches an entrancing truth — an out-resurrection from among the sainted dead.

Colossians: Colossians is the house of correction. Here we are warned against certain philosophical traps, meant to trip up the saints and hinder them from running wisely and successfully for the Philippian Prize.

1 & 2 Thessalonians: The letters to the Thessalonians are devoted entirely to the second advent of Christ. The manner of the translation of the saints is given in the first epistle. Both these letters show that the overcomers will be translated before the tribulation. The second epistle indicates the wrath to be poured out upon the Christ-rejecters, in which the overcomers will assist the Lord.

The 4 remaining Church epistles were written to individuals. The Apostle Paul's career was drawing to a close. He must have trustworthy successors. These letters instruct his spiritual sons how to walk and work after his departure. The letter to the Hebrews is a very interesting and instructive treatise. It sets forth the spiritual meaning of the Mosaic ceremonial law and ordinances. It shows that they were fulfilled by Jesus Christ; and that through His death, resurrection, and ascension, heaven has been opened. God has come out to man, and man may go in unto God. It was addressed to the Jews, but it is full of light for the Gentiles also.

Let us briefly recapitulate.

The 4 Gospel records (**Matthew, Mark, Luke, and John**) announce the birth, boyhood, manhood, and earthly career of Jesus Christ. They declare that He is the Prophet, the Messiah, and the King, for whom the patriarchs and the Old Testament prophets looked for many centuries. They introduce His doctrine.

Acts records the rise and progress of the ministry of the 12 Kingdom apostles. Then it announces the conversion, call, and glorious doctrine revealed sovereignly to Paul, and the unfolding of the same.

The 7 letters to the 7 churches [**Rev.2-3**] indicate the attitude of the Christians in those early days to Paul's Gospel. They are also an index of Christianity during the past nineteen hundred years.

The epistles of **Peter** and **James** were written to Hebrew believers.

John's epistles are for all believers.

His Patmos vision, the book of **Revelation**, gives the plan and program of the end of this Church Age and introduces the millennium and the eternal state.

CONFIDENCE

THERE IS A ROCK THE EARTHQUAKE CANNOT SHAKE.

THERE IS A LIGHT THE SHADOWS CANNOT HIDE.

THERE IS A HEART THAT SORROW CANNOT BREAK.

THERE IS A FRIENDSHIP THAT IS TRUE AND TRIED.

AND, THOUGH I WALK THE VALLEY DARK AND GRIM,
GOD'S WORD IS SURE; I SHALL HAVE PEACE IN HIM.