

STUDIES IN..
CHRISTIAN
DOCTRINE
AND
PRACTICAL
CHRISTIAN LIVING

William S. Cline

DEDICATION

This book is dedicated first of all to my family. To my wife, Jean, whose love, encouragement and patience have been an inspiration and motivation to me. When I have been discouraged she has been my strength to continue on.

To my three children, Catherine Jean, William Ross and Mary Ruth. They have sacrificed more than most will ever know. They have constantly gone without a daddy at home because his time was demanded elsewhere.

Finally, to the men who have and who will graduate from the Bellview Preacher Training School. It is an inspiration to see men dedicate their lives to preaching the gospel of the Christ. It is an honor and a privilege to be able to work with them day by day. I shall always be grateful for those who are willing to spend and be spent for the cause of Christ.

William S. Cline

PREFACE

I have been compiling material for sometime to be used in a study such as this. Some of the material I have borrowed from others in an effort to produce lessons that will benefit one who has recently become a Christian.

This material is not intended to be used only in new convert classes, but is designed to help ground any member of the Lord's body in many of the basic principles of New Testament Christianity. It is also designed to be a source book of information which many who have used it have found helpful in teaching others about the way of truth.

March 1969

William S. Cline
4850 Saufley Road
Pensacola, Florida 32506-1798
(904) 455-7595

“As newborn babes, desire the sincere milk of the word that ye may grow thereby” (1 Peter 2:2)

SECOND PRINTING REVISED

May 1970

THIRD PRINTING REVISED AND ENLARGED

April 1976

FOURTH PRINTING REVISED

November 1977

FIFTH PRINTING

January 1980

SIXTH PRINTING

February 1983

THIRD PRINTING

We continue to be humbled and encouraged by the constant requests for copies of Christian Doctrine. At this writing several churches are awaiting copies to be used in their Bible classes. Thus, we have found it necessary to print this revised edition.

As the second printing was revised, so is the third. In this revision we have added four lessons on the church; a lesson on mechanical instrumental music; a lengthy lesson on the doctrine of God; a lengthy lesson on the doctrine of Christ; a rather large section on church history; plus other lessons which seem to be needed. In addition, many lessons have been revised and corrected.

Some may consider the material in some lessons too detailed for a new convert's class. Should such be the teacher's thoughts, he is certainly free to omit certain portions. We strongly believe that **all** members need to be deeply rooted in the faith and such requires much teaching. Therefore, we submit this third, enlarged edition solely for the cause of Christ, in hopes that in some small way it will be of service to the kingdom for which He died.

April 1976

William S. Cline
4850 Saufley Road
Pensacola, Florida 32506

THIRD PRINTING REVISED AND ENLARGED

April 1976

FOURTH PRINTING

We continue to be encouraged by the constant requests that are made for copies of Christian Doctrine. The number of churches using this book has continued to increase, therefore, we have had to go into the fourth printing much sooner than anticipated.

As the second and third printing was revised, so is the fourth. The changes made are in the first lesson. We feel the changes are valuable in the interest of more accurately showing an overview of God's dealings with man.

It is in the interest of the kingdom that we humbly continue to offer Studies in Christian Doctrine.

November 1977

William S. Cline
4850 Saufley Road
Pensacola, Florida 32506

FOURTH PRINTING REVISED

November 1977

FIFTH PRINTING

January 1980

SIXTH PRINTING

February 1983

TABLE OF CONTENTS

LESSON	PAGE
1 A BIBLE SURVEY	1
2 STUDY YOUR BIBLE	8
3 A NEW CREATURE	14
4 BOUGHT WITH A PRICE	16
5 “HAS THE KINGDOM COME?”	18
6 A SEPARATE PEOPLE	25
7 THE UNDENOMINATIONAL CHURCH	27
8 THE ONE NEW TESTAMENT CHURCH	31
9 THE IDENTITY OF THE CHURCH	33
10 IS ONE CHURCH AS GOOD AS ANOTHER?	36
11 THE SUPERIOR NEW COVENANT	39
12 WHICH LAW IS BINDING?	41
13 HOW IMPORTANT IS ATTENDANCE?	44
14 PRAYER	46
15 THE LORD’S SUPPER	48
16 SCRIPTURAL GIVING	50
17 THE PROBLEM OF INSTRUMENTAL MUSIC	53
18 PROVE ALL THINGS	64
19 THE DOCTRINE OF GOD	68
20 THE DOCTRINE OF CHRIST	86
21 THE HOLY SPIRIT	114
22 A PLACE FOR EVERYONE IN THE CHURCH	119
23 TRUTH IS NARROW	121
24 THE BAPTISMS OF THE BIBLE	123
25 GOING ON TO PERFECTION	126
26 THE DANGER OF APOSTASY	128
27 THE DAY OF JUDGMENT	130
28 CHURCH HISTORY (PART I) THE NEW TESTAMENT CHURCH	132
29 CHURCH HISTORY (PART II) THE APOSTASY OF THE CHURCH	136
30 CHURCH HISTORY (PART III) THE RISE OF ROMAN CATHOLICISM	141
31 CHURCH HISTORY (PART IV) THE PROTESTANT REFORMATION	144
32 CHURCH HISTORY (PART V) RESTORATION OF NEW TESTAMENT CHRISTIANITY	149
33 “THE GREATEST OF THESE”	158
ACKNOWLEDGMENTS	160

THE NEW TESTAMENT CHURCH

FOUNDER—CHRIST
Mat. 16:18

WHERE—JERUSALEM
Isa. 2:3 Acts 2:5-47

WHEN—A.D. 33
Acts 2

HEAD—CHRIST
Eph. 1:22

<p>ORGANIZATION Phi. 1:1</p>	<p>ELDERS—Tit. 1:5; 1 Pet. 5:1-3; Acts 20:28; 1 Tim. 3:1-7 DEACONS—Acts 6:1-6; 1 Tim. 3:8-13 MEMBERS—Acts 9:41-47; Col. 1:13; 1 Cor. 1:2</p>
<p>NAME Eph. 3:15</p>	<p>CHURCH OF GOD—1 Cor. 1:2; Acts 20:28 THE BODY OF CHRIST—Col. 1:18; Eph. 1:23 CHURCHES OF CHRIST—Mat. 16:18; Rom. 16:16 BRIDE OF CHRIST—Rom. 7:4; Rev. 21:9</p>
<p>NAME Eph. 3:15</p>	<p>DISCIPLES—John 15:8; Acts 11:26 SAINTS—Rom. 1:7; 1 Cor. 1:9; Phi. 1:1 BRETHREN—Luke 8:21; Gal. 6:1 CHILDREN—Gal. 3:26; 1 John 9:1 CHRISTIANS—Acts 11:26; 26:28; 1 Pet. 4:16</p>
<p>CREED</p>	<p>JESUS CHRIST—Mat. 16:16-18; 10:32-33; Acts 8:37</p>
<p>RULE OF FAITH AND PRACTICE WORD OF GOD</p>	<p>ALL POWER—Mat. 28:18-30; Rom. 1:16; Heb. 4:12 CHURCH GOVERNMENT—2 Tim. 3:16-17; 2 Pet. 1:3 SEED OF KINGDOM—Mat. 13:3; Luke 8:11 SWORD OF THE SPIRIT—Eph. 6:17</p>
<p>WORSHIP</p>	<p>SING—Col. 3:16 PRAY—1 The. 5:17 TEACH—Acts 20:7 COMMUNION—Acts 20:7 CONTRIBUTION—1 Cor. 16:2</p>
<p>MISSION</p>	<p>SAVE SOULS—Eph. 3:10; John 6:45; 1 Tim. 4:16</p>
<p>WARNING</p>	<p>Gal. 1:6-8; Mat. 15:9; Mat. 15:13; 2 Cor. 11:3; Rev. 22:18-19; 2 John 9</p>

RIGHTLY DIVIDING THE WORD OF TRUTH
2 Timothy 2:15

OLD TESTAMENT

NEW TESTAMENT

PROMISES MADE (Gen. 3:15; 12:3)

FULFILLED

- | | | |
|----|---|---|
| 1. | KINGDOM TO BE ESTABLISHED (Dan. 2:44) | Mark 9:1; Acts 1:8-2:4; Luke 22:29-30; 1 Cor. 11:23 |
| 2. | LORD’S HOUSE TO BE BUILT (Isa. 2:2-3) | Heb. 10:21; 1 Tim. 3:15 |
| | Will be in “last days” | Acts 2:16-17; Heb. 1:1-2 |
| | Will begin in Jerusalem | Luke 24:46-47; Acts 1:4-8 |
| | All nations admitted | Acts 2:39; Rom. 1:16 |
| 3. | CHRIST WILL BE KING (Jer. 23:5-6) | Mat. 28:18; Acts 2:29-33 |
| 4. | NEW COVENANT BINDING (Jer. 31:31) | Mat. 16:18-19; Acts 2:36-38; Heb. 9:15-17 |
| 5. | HOLY SPIRIT TO BE GIVEN (Joel 2:28) | Acts 2:16-21 |

ALL PROMISES MADE ARE FULFILLED IN ACTS 2
(Acts 2 gives the account of events of only one day—**Pentecost**)

Every Scripture speaking of the kingdom **before** Acts 2 speaks of it as being in the **future!!**
(Isa. 2:2-4; Mic. 4:1-2; Dan. 2:44; Mat. 3:1-2; Mat. 16:18; Mark 9:1; Mat. 6:9-10)

PENTECOST
ACTS 2

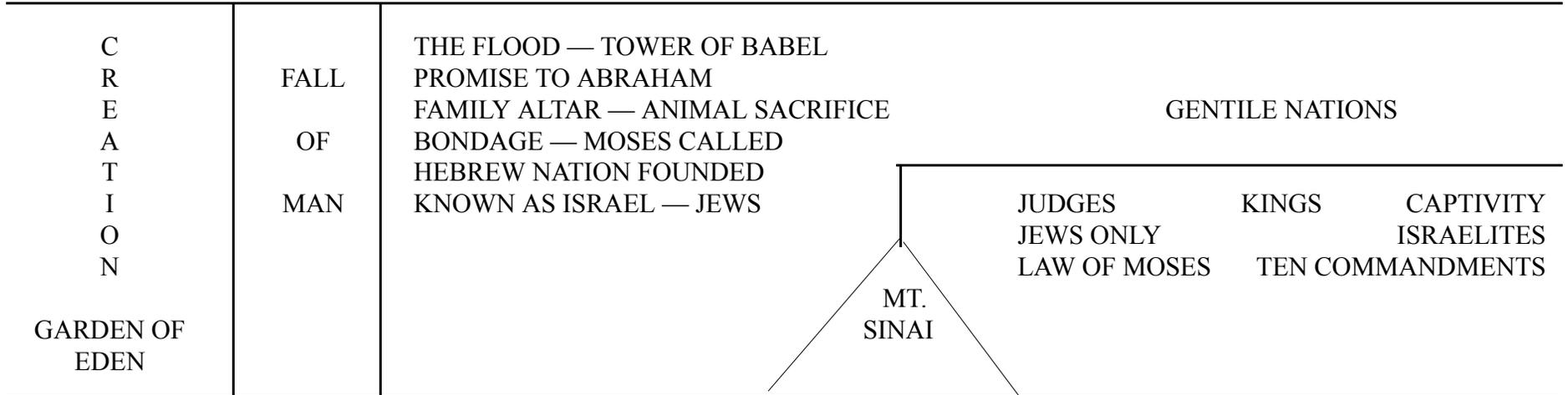
Every Scripture speaking of the kingdom **after** Acts 2 speaks of it as being in **existence!!**
(Acts 2:47; Col. 1:13-14)



**RIGHTLY DIVIDE THE WORD OF TRUTH
THE OLD TESTAMENT**

2 Timothy 2:15

39 Books 30 Writers 1,400 Years in Writing 4,000 Years of History



<p>LAW</p> Genesis Exodus Leviticus Numbers Deuteronomy	<p>POETRY</p> Job Psalms Proverbs Ecclesiastes Song of Solomon	<p>MINOR PROPHETS</p> Hosea Joel Amos Nahum Obadiah Jonah Micah Haggai Habakkuk Zephaniah Zechariah Malachi	<p>PROMISES TO BE FULFILLED (Gen 3:15; 12:3)</p> KINGDOM TO BE ESTABLISHED (Dan 2:44) THE LORD’S HOUSE WILL BE BUILT (Isa. 2:2-3) WILL BE IN “LAST DAYS” WILL BEGIN IN JERUSALEM ALL NATIONS WILL BE ADMITTED CHRIST WILL BE KING (Jer. 23:5-6) A NEW COVENANT WILL BE GIVEN (Jer. 31:31)
<p>HISTORY</p> Joshua Ruth 2 Samuel 2 Kings 2 Chronicles Nehemiah	<p>PROPHETS</p> Isaiah Jeremiah Lamentations Ezekiel Daniel		

LESSON 1

A BIBLE SURVEY

INTRODUCTION:

1. The Bible is not just a book. It is a library of books—66 in all. There are 39 books in the Old Testament and 27 in the New Testament.
2. It has been translated into about 1,200 languages and dialects. It is in the language of 97% of the world's population.
3. It was written by about 40 men over a period of approximately 1,500 years.
4. The purpose of the Bible is: **The Glory of God, and the Salvation Of Man, Through Jesus Christ Our Lord.** This runs through the entire Bible from Genesis 1:1 to Revelation 22:21.
5. Numerous passages state our obligation to study the Bible. See 2 Timothy 2:15; Acts 17:11; Hebrews 5:12; John 7:17.

DISCUSSION: In a survey of the Bible we should note:

- I. A Brief Outline of the Bible, which is necessary in seeing the Bible as a whole. (The key numbers to memorize which will help the student remember the outline are: 1, 2, 3, 4, 4, 15.)
 - A. The Bible is **One** book.
 1. It is made up of many books: 39 in the Old Testament and 27 in the New Testament.
 2. The Bible is not a textbook of history, science, geography, psychology, etc. It employs these and others but it is **the textbook** of RELIGION. Its **theme** is redemption. Its **purpose** is man's salvation.
 - B. The Bible has **Two** major divisions—the Old Testament and the New Testament.
 1. The Old Testament was written for our learning (Rom. 15:4).
 2. The New Testament is clearly distinguished from the Old Testament. See Matthew 26,28; Hebrews 9:16-17; 8:6-13; 10:9.
 - C. The Bible has **Three** dispensations.
 1. **Patriarchy**, embracing the events from the creation to the giving of the Mosaic Law; (There is evidence that patriarchy only ceased for the Jews and that in this manner God continued to deal with the Gentiles. See chart on page 4.);
 2. **Judaism**, embracing the events from the giving of the Mosaic Law to the giving of the Law of Christ on Pentecost of Acts 2;
 3. **Christianity**, embracing the events and time from Pentecost of Acts 2 to the Judgment.
 - D. The Bible has **Four** subdivisions of the Old Testament.
 1. **Law**, containing the 5 books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
 2. **History**, containing the 12 books of Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah and Esther.
 3. **Poetry**, containing the 5 books of Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon.
 4. **Prophecy**, containing the 5 major prophets Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel; and the 12 minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

- E. The Bible has **Four** subdivisions in the New Testament.
1. The **Gospel**, with the 4 accounts of Matthew, Mark, Luke and John.
 2. The **History**, containing the one book of Acts.
 3. The **Epistles**, containing the 21 books, Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon, Hebrews, James, 1 & 2 Peter, 1, 2, 3 John and Jude.
 4. The **Prophecy**, containing the Book of Revelation.
- F. The Bible has **Fifteen** natural periods. (These must be memorized as should the pre-ceding.)
1. The **antediluvian** period, embracing every biblical event from creation to the flood. This covered about 1,656 years.
 2. The **postdiluvian** period, from the flood to the call of Abram, about 472 years.
 3. The **Patriarchal** period, from the call of Abram to the decent into Egypt. About 215 years.
 4. The **Egyptian** period, from the decent into Egypt to the crossing of the Red Sea. About 215 years.
 5. The **wilderness wandering** period, from the crossing of the Red Sea to the crossing of the Jordan River. 40 years.
 6. The **conquest** period, from the crossing of the Jordan to the appointment of the first Judge. About 51 years.
 7. The **Judges** period, from the appointment of the first Judge to the establishment of the kingdom. About 332 years.
 8. The **United Kingdom** period, from the establishment of the kingdom to the division of the kingdom. 120 years.
 9. The **Divided Kingdom** period, from the division of the kingdom to the fall of Samaria, in 722 B.C. About 250 years.
 10. The **Kingdom of Judah** period, from the fall of Samaria to the fall of Jerusalem. About 150 years.
 11. The **Captivity** period, from the fall of Jerusalem to the decree of Cyrus. About 70 years.
 12. The **Restoration** period, from the decree of Cyrus to the end of Nehemiah's work, with which the Old Testament closes. About 90 years.
 13. The **Between the Testaments** period, from the end of Nehemiah's work to the coming of John the Baptizer. About 440 years.
 14. The **Life of Christ** period, from the coming of John the Baptizer to Pentecost, Acts 2. About 34 years.
 15. The **New Testament Church** period, from Pentecost of Acts 2 to the end of Revelation. About 50 years.

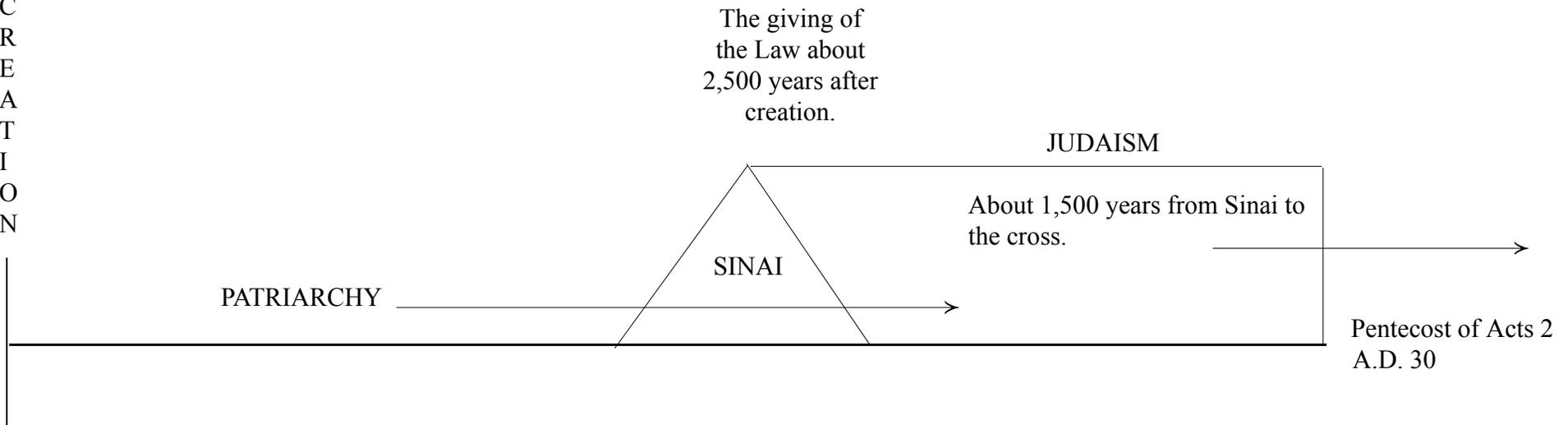
II. The Bible Story.

- A. At this point it is suggested that a few class meetings be devoted to covering the Bible story in a manner such as that which is done in the Tisdale Charts or the Jule Miller filmstrips. Such a study should be engaged in for the purpose of firmly committing to memory the Bible story from Genesis 1:1 to the establishment of the church on Pentecost of Acts 2.
- B. This section of the study should further carry the student through the organization and worship of the church and other necessary, related material. Some of the charts on the following pages should be of assistance and can be used at the instructor's and students' discretion.

GOD'S DISPENSATIONS WITH MAN

This Chart is given to explain the statement made under I. C. 1.

C
R
E
A
T
I
O
N



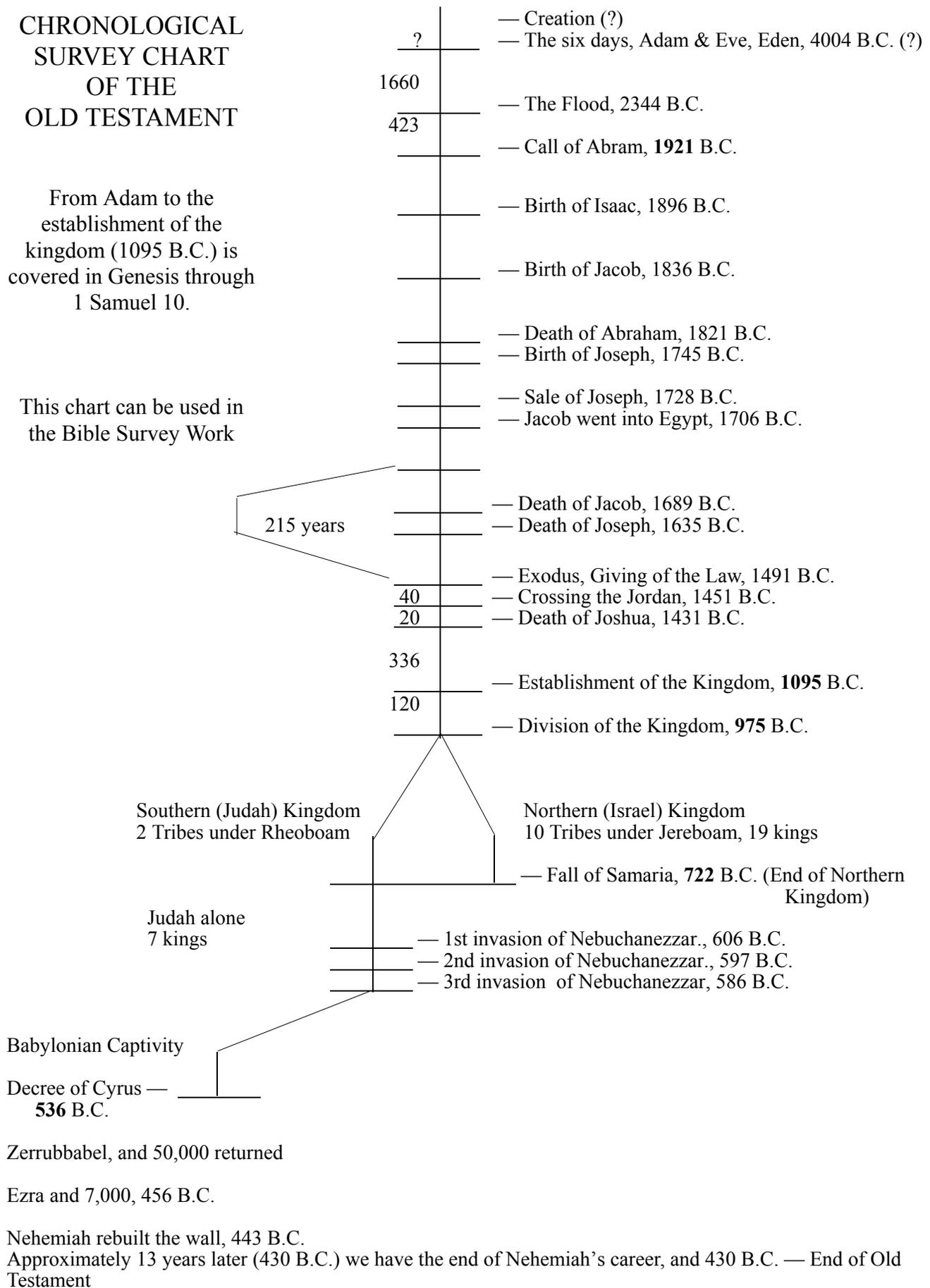
NOTE:

1. Patriarchy did not end at Mt. Sinai. At Sinai a 613 commandment law was given to the Jewish nation only. It was not for the other nations or the world. Only the Jews and a few proselytes served God under Judaism or the Law of Moses.
2. Study God's dealings with the Gentiles of Nineveh in Jonah's day. In short, they were sinners and were told to repent or perish. But there can be no sin where there is no law. (See Rom. 7:7; 5:13). They were not subject to the Law of Moses, therefore, they had to be responsible to God under some system or dispensation other than Judaism (Rom. 3:24).
3. Study Romans 1:18-32. Key verses are: Verse 21. The Gentiles knew God. Through what system? Verse 28. Verses 29-32. They were unrighteous, wicked, etc. But they could not have been such without law and they were not subject to the Law of Moses. Not especially verse 32. Paul says they knew "the ordinance of God." The question is, How did they know such? The answer is that God dealt with them through Patriarchy. He did not leave the Gentiles without instruction for about 1,500 years.
4. Study Cornelius. He was a Gentile (not a proselyte) who was a worshipper of God who needed to know **new** truths (the Gospel of Christ) and obey that truth so that he would be saved in heaven. Under what system was this "just" man serving God? It must have been Patriarchy.

CHRONOLOGICAL SURVEY CHART OF THE OLD TESTAMENT

From Adam to the establishment of the kingdom (1095 B.C.) is covered in Genesis through 1 Samuel 10.

This chart can be used in the Bible Survey Work



TEN POINTS OF COMPARISON

PATRIARCHAL AGE

1. Lasted about 2,500 years.
2. God spoke to the patriarchs (Heb. 1:1; 11:4).
3. Covered in the book of Genesis - Exodus 19.
4. Time of family religion (Gen. 8:20; 12:7).
5. No written law.
6. Blood of animals offered as sacrifices (Gen. 31:54; 46:1).
7. Father was priest.
8. No set day of worship (Many claim they kept the Sabbath but there is no support of this.) (Exo. 31:13; Deu. 5:15; Neh. 9:12-14).
9. No set place of worship. Any where they built an altar, they could worship (Gen. 8:20; 12:7).
10. Became member by physical birth.

MOSAICAL AGE

1. Lasted about 1,500 years.
2. God spoke through Moses and the prophets (Heb. 1:1-2; John 1:17). (This was a new law—only for descendants of Shem.)
3. Covered in Exodus 20—Cross of Christ. **ACTUALLY THE FIRST GOSPEL SERMON TO BE PREACHED IN THE NAME OF THE RISEN CHRIST WAS IN ACTS 2.** So we should say the Law of Moses is from Exodus 20 to Acts 2.
4. The time of the national religion.
5. Now a written law—613 commandments—368 “Thou shalt nots”—245 “Thou shalt.”
6. Blood of animals offered for sins (Heb. 9:13-14; 10:1-4).
7. Priest came from the tribe of Levi (Heb. 7:11; Num. 1:50-53; Deu. 18:1).
8. A set day for worship—**THE SABBATH, THE 7TH DAY, SATURDAY** (Exo. 31:13; Deu. 5:15; Neh. 9:12-14).
9. A set place for worship—first at Tabernacle then at Jerusalem when the temple was built (John 4:20-24).
10. Became members by physical birth. Some were proselyted into the Jewish religion.

CHRISTIAN AGE

1. Will last from day of Pentecost until Christ comes again.
2. God has spoken through His Son (Heb. 1:1-2; Mat. 17:5).
3. Covered in Acts 2 through Revelation.
4. Congregational religion (Family religion—saved are the children [family] of God).
5. A change in law—Now the Law of Christ.
Hebrews 9:15-17
John 12:48
Hebrews 8:6-13
Hebrews 7:12
Galatians 3:15-25

6. Blood of Christ offered for sins.
Acts 20:28
Ephesians 1:7
Revelations 1:5
7. All Christians are priests.
1 Peter 2:5,9
8. New day of worship—THE 1ST DAY, SUNDAY.
Acts 20:7
1 Corinthians 16:1-2
Revelations 1:10
9. No set place of worship.
John 4:23-24 (Worship in the church—wherever assemble).
(Note: The church is not the building. The church is the saved people—those called out of sin by the gospel, 2 The. 2:14).
10. Become members by spiritual birth.
John 3:1-5

NOTES:

LESSON 2

STUDY YOUR BIBLE

INTRODUCTION:

1. The most important book you will ever study.
 - a. Came from God (2 Tim. 3:16-17; 2 Pet. 1:20-21).
 - b. We will be judged by it (John 12:48).
2. Our guide from this life to eternity. Since it contains the words that will make us free, and is that by which we will be judged, it behooves us to study it with eternity in view.

DISCUSSION:

- I. "Study to Show Thyself Approved."
 - A. 2 Timothy 2:15.
 1. One translation reads, "Give **diligence** to show thyself..."
 2. We study for many reasons. Paul listed three in the above verse.
 - a. To be approved of God.
 - b. Not to be ashamed.
 - c. Be able to rightly divide the Word.
 - B. A proper study of the Bible is not easy. It requires a strong application of the student to his task.
- II. A Means to Win Others to Christ.
 - A. The Word is the sword of the Spirit by which we can sever men from their sins (Eph. 6:17).
 - B. Men are saved by the preaching of the Word (1 Cor. 1:21; Rom. 10:14; 2 Tim. 4:1-2).
 - C. The Good News is God's power to save (Rom. 1:16).
 - D. How can we teach that which we do not know (Heb. 5:12-14)? We don't try to teach other things until we have studied them.
- III. "Ready Always to Give an Answer."
 - A. 1 Peter 3:15.
 1. Behooves us to study to be able to give an answer to those who ask it of us.
 2. Answer with meekness (2 Tim. 2:24).
 - B. How can we answer intelligently and convincingly if we are not students of the Word?
- IV. "Whether These Things Were So."
 - A. Acts 17:11.
 - B. So much false doctrine being taught. We should always weigh what we are taught and examine it in the light of God's Word.
- V. Study Your Bible Daily.
 - A. The Bereans searched the Scriptures **DAILY** (Acts 17:11).
 - B. We should have a **set time** for study each day, and allow nothing to interfere with it. If we were as regulated in our Bible study as we are in eating, our spiritual man would be far stronger than it is.

VI. Rules for Bible Study.

- A. Ask the **four** basic questions regarding the background.
1. Who—wrote the passage?
 2. When—did he write it?
 3. Why—did he write it? (Purpose is extremely important)
 4. Whom—did he write to?
- B. Study the Bible **daily**.
1. One will accomplish far more in the outcome than one who studies several hours one day and then does not study for several days.
 2. Not only should one study **daily**, but he should have a **regular time** for study.
 3. Set aside an hour—at least ½ hour—allow nothing to interfere!
 4. When is the best time? Early after arising. The **poorest time** is after a meal or a hard day's work.
- C. Study the Bible with **concentrated attention**.
1. A number one hindrance to any mental endeavor is **mind wandering**.
 2. The secret to success is concentrated attention.
 3. If the mind wanders bring it back to the Bible. **You must learn mental discipline.**
 4. A good way to develop a power of concentration is to read a chapter—close your Bible—write down as much as you can remember. Continue until you attain at least 80% retention.
 5. One of the **greatest hindrances** of any kind of study is HURRY!
NOTE: Don't have a goal to study "X" number of chapters. You may study only **one** verse and the time be well spent. The point is to use wisely the time you have set aside.
- D. Study the Bible **independently**.
1. Find out for **yourself** what each verse means.
 2. Call no man your master in Bible study!!
 3. Do not be bound by commentators or great men of God.
 4. Commentaries are good in their place. Use them. Use such works as *W. E. Vines Expository Dictionary of New Testament Words*. This is a good work for the man who can't read the Greek. But don't swallow what anyone says! Think for yourself!
- E. Study the Bible as a **whole**.
1. Anytime you seek understanding of any part of the Bible you should see it in **relation** to other **parts** of the Bible and the Bible as a **whole**.
 2. Some study a great deal but they only study favorite books, or chapters, or verses. They never put the entire picture together. This leads to a one-sided view of the Bible.
 3. This also easily leads to false doctrine and to people being religious cranks, fanatics, and nuisances. We have such in the church as well as in the denominational world.
- F. Study the Bible **grammatically**.
1. Example—2 Thessalonians 1:6-7.
 2. "Rest" in verse 7 is not a verb—it is part of the compound object of the verb "recompense." God will recompense two things—"affliction and rest."
 3. People often misunderstand this passage because they do not understand the grammatical construction. The same is true with a large number of passages in the Bible.
- G. Study the Bible **etymologically**.
1. Use a good English dictionary.
 2. Use a good concordance. I suggest *Young's Analytical Concordance*.

3. Use such word studies as *Vine's*, *Robertson's*, *Wuest* and *Vincent*.
- H. Study the Bible **contextually**.
1. There is the:
 - a. Sentence context;
 - b. Thought context;
 - c. Paragraph context;
 - d. Chapter context;
 - e. Book context;
 - f. Author context;
 - g. Covenant context;
 - h. Testament context;
 - i. Bible context.
 2. Remember that any text taken out of proper context becomes nothing more than a pre-text and is totally useless.
- I. Study the Bible **historically**.
1. Great light can be shed on passages by studying the historical facts and background of the passage.
 2. An example would be passages concerning high places, the tabernacle, the temple, the veil at Corinth, etc.
- J. Study the Bible as the **Word of God**.
1. Believe everything it says.
 2. Have a great eagerness to find out exactly what it teaches.
 3. Obey promptly, exactly, unquestioningly, and joyously every command that applies to you.
 4. Study it as God's own voice speaking directly to you.
- K. Study the Bible by **characters**.
1. Perhaps no method is easier or more interesting.
 2. This is perhaps the easiest way to apply great lessons to one's life for one can easily see in the lives of others things he should or should not do.
 3. If one knew all about the major characters of the Bible, he would know the Bible story. For example, if one knew all about the presidents of the United States he would know American History.
 4. Note the lives of Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, Saul, David, Solomon, Elijah, Elisha, Isaiah, Jeremiah, Daniel, Nehemiah, Christ, Peter and Paul.
- L. Have a **method** of Bible study.
1. The consecutive method.
 - a. This begins with Genesis 1 and goes through the entire Bible.
 - b. This is an old method: yet it is a profitable method.
 - c. One might ask these questions of each chapter.
 - (1) What is the **principle subject** of this chapter?
 - (2) What is the **leading lesson** of this chapter?
 - (3) Who are the **principle persons** of this chapter?
 - (4) What is the **principle verse** of this chapter?
 - (5) How does this **chapter relate** to the **story** of the Bible?

2. The **topical** method.
 - a. By this method one goes through the Bible finding all that it teaches on any particular subject.
 - b. One would need a topical text book.
 - c. Use a concordance such as **Young's**.
 - d. Select a subject and proceed to find out all that is said in the Bible on it.
 - e. Be **systematic**—do not follow your fancy and study only a few of your favorite subjects. Study all the subjects in the Bible.
 - f. Be **thorough**—do not stop with studying a few of the verses on a subject—**study all!!**
 - g. Be **exact**—this method often lends to taking verses from their context and stringing them together without much regard for what they actually teach.
3. The **synthetic** method.
 - a. This is the name commonly used, but it does not really express the method.
 - b. This method involves taking some book of the Bible and reading it through **several** times.
 - (1) Some say read at least five times.
 - (2) G. Campbell Morgan read a book at least 50 times before he analyzed or outlined it.
 - c. The works of Morgan—*The Analytical Bible and The Living Messages of the Bible, Know Your Bible* by W. Graham Scroggie and *Explore the Book* by Sidlow Baxter are excellent helps on this method.
 - d. (a) Start with short books (b) Read and re-read, (c) Seek the key words, (d) Seek the main lesson, (e) Find the purpose, (f) Find the theme, (g) Organize the material, (h) Outline the book, and (i) Memorize your material.

ILLUSTRATION: Outline of Ephesians.

- I. The Wealth in Christ (Eph. 1:3-3:21).
 - A. Seven blessings in chapter 1.
 - B. The wealth of salvation and reconciliation in chapter 2.
 - C. The wealth of understanding and prayer in chapter 3.
- II. The Walk in Christ (Eph. 4:1-6:9).
 - A. The unified walk and purpose for such (Eph. 4:1-16).
 - B. Specific exhortations (4:17-5:21).
 - C. Husband and wife (5:22-33).
 - D. Children and parents (6:1-4).
 - E. Servants and masters (6:5-9).
- III. The Warfare in Christ (6:10-24).
 - A. The purpose (6:11 and 6:13).
 - B. The enemy (6:12).
 - C. The Christian's armour (6:14ff).

NOTE: When one has done the above to each book of the Bible and has committed the same to memory, he will be well on his way to a meaningful goal of Bible study.

4. The **chapter** method.
 - a. Select the chapter or chapters (Mat. 24-25; 1 Cor. 15; Rev. 20).

- b. Proceed much in the same way we suggested earlier in the **consecutive method**, asking and answering certain important questions and recording the information.
5. A **thorough method** of Bible study.
- a. One would need all the books we have already mentioned. He would also need some good **Introduction Books**. *Introduction to the Old Testament* by Edward J. Young and *Introduction to the New Testament* by H. C. Thiessen.
 - b. Prepare an **Introduction** to the book.
 - (1) Who wrote the book?
 - (2) To whom?
 - (3) Where did he write it?
 - (4) When did he write it?
 - (5) What was the occasion?
 - (6) What was the purpose?
 - (7) What were the circumstances of the author?
 - (8) What were the circumstances of those to whom he wrote?
 - (9) What insight does the book give into the life of the author?
 - (10) What are the characteristic words or phrases of the book?
 - (11) What are the leading ideas of the book?
 - (12) What is the central truth of the book?
 - (13) What are the great doctrines of the book?
 - (14) What are the great principles taught in the book?
 - (15) What false doctrines are counteracted in the book?
 - c. Prepare a Skeleton Outline of the book. Example on Ephesians. A Skeleton Outline is the I. Wealth; II. Walk; III. Warfare.
 - d. Prepare a **Brief Outline** of the book. By this time you should have already read at least five commentaries. You should have already read the book several times. Example on Ephesians. An **Expanded Outline** would build on the points of the brief outline and for Ephesians would be perhaps 100-150 pages long.
- M. Memorize Scripture.
- 1. Memorize references as well as words.
 - 2. Group together verses on various subjects.

- VII. More Suggestions for Bible Study. (Perhaps there is some over-lap, but rather than delete any, the list of ten is here given.)
- A. Study to be able to **convert** others (2 Tim. 2:2).
 - B. Study **reverently** (Psa. 19:8-11).
 - C. Study **diligently** (Psa. 1:2).
 - D. Study **systematically** (2 Tim. 2:15).
 - E. Study **prayerfully** (Psa. 119:18).
 - F. Study **understandingly** (Acts 8:30-31).
 - G. Study **believingly** (John 20:31).
 - H. Study **retentively** (Psa. 119:11).
 - I. Study **daily** (Acts 17:11).
 - J. Study to be **saved** (Acts 20:32).

VIII. Can the Bible Be Understood?

- A. It is a subject of **meditation**.
 - 1. Psalm 1:2.
 - 2. Psalm 119:97.
- B. It can be **remembered**.
 - 1. 2 Peter 3:1-2.
 - 2. Jude 17.
- C. It gives **understanding**.
 - 1. Psalm 119:105.
 - 2. Ephesians 3:4; 5:17.
- D. It makes us **wise** unto salvation.
 - 1. 2 Timothy 3:15.
 - 2. Psalm 119:98.
- E. It must be **studied**.
 - 1. 2 Timothy 2:15.
 - 2. John 5:39.

CONCLUSION:

- 1. Read your Bible prayerfully—it is God’s Word and should be approached reverently.
- 2. Psalm 1:1-6—If we meditate on God’s Word...be like a tree planted by the rivers of waters.
- 3. Carry a pocket New Testament with you. Don’t waste your time.
- 4. Compare different versions. Remember the American Standard Version is most accurate.
- 5. If you must have a modern speech version, use *Williams Translation of the New Testament*. It is particularly helpful in the verb tenses.
- 6. Study expectingly. Remember, you will get out of your study what you put into it.

LESSON 3

A NEW CREATURE

INTRODUCTION:

- I. The greatest change in a person's life takes place when he becomes a Christian.
 - A. Translated from kingdom of darkness to kingdom of Christ (Col. 1:12-14).
 - B. Crucified the old man of sin (Rom. 6:6).
 - C. Old things are put away...all things are new (2 Cor. 5:17).

- II. When Paul spoke of this relationship he used these words: Romans 8:1, 9b-10,16-17.

DISCUSSION:

- I. As a New Creature There Is a New Condition: a New Relationship and a New State in Life.
 - A. A new condition.
 1. Have been saved from a lost condition.
 - a. Luke 15:3-32.
 - b. Matthew 15:24.
 - c. 2 Corinthians 4:3.
 2. If we are in Christ we are saved.
 - a. Mark 16:15-16.
 - b. Acts 2:36-38, 47.
 - c. Galatians 3:26-27.
 - d. Romans 6:1-4.
 - e. Ephesians 1:3.
 - B. A new relationship.
 1. We were separated from God.
 - a. Isaiah 59:1-2; 53:6.
 - b. Colossians 1:19-23.
 2. But as a Christian we are reconciled to God.
 - a. Colossians 1:19-23.
 - b. Hebrews 2:17.
 - c. Romans 5:8-11.
 - C. A new state of life.
 1. We were changed from a dead to a living state.
 - a. All men were dead without Christ (2 Cor. 3:7-9), sin was continually remembered (Heb. 10:1-4).
 - b. Romans 5:12.
 2. In Christ our sins will be remembered no more (Heb. 10:8-17).
 3. We can now be alive to God (Rom. 6:11; 8:2; John 5:24).

- II. A Totally New Life.
 - A. We must be willing to forsake all for Christ.
 1. There is no middle ground (Mat. 12:30).

2. We must lay aside all that would hinder us (Heb. 12:1-2; Mat. 5:29-30; Luke 10:27; 9:23).
 3. Be careful not to become too wrapped up in this life (2 Tim. 2:4).
 4. If need be, be willing to forsake all, even friends and loved ones (Mat. 10:37).
- B. We must separate ourselves from the world.
1. 1 John 2:15-17.
 2. John 17:12-19.
 3. Matthew 6:24.
 4. Romans 8:5.
 5. 2 Corinthians 6:17-18.
 6. James 4:4.
 7. Romans 12:2.
 8. The rich young ruler in Mark 10:17-22 loved his money too much to give it up.
 9. Anytime we set our affections on this world or the things in the world to the extent that they come between us and God we have surely become the enemy of God.
- C. Our new life should be Christ living in us.
1. Galatians 2:20—Christ lived in Paul—Does He live in us?
 2. Christ should be seen in us in our every day life.
 - a. James 2:14, 18.
 - b. Do we demonstrate Christianity by our works?
 - (1) We show our faith by our works (Jam. 2:18).
 - (2) We show our faith by our love (Gal. 5:6).
 - (3) We show our faith by our obedience (Rom. 1:5; 16:26).
 - (4) We show our faith by our purity of life (Acts 15:9).
 - c. Our Christian life spotlights God (Mat. 5:16).
 - d. Remember Paul’s exhortation (Phi. 4:9; 1 Cor. 11:1).
 - e. Paul wrote, “They glorified God in me.” Why? Because they saw Christ in him.

CONCLUSION:

1. How many times have people remarked, “He became a Christian but I don’t see anything different about him.”
2. Too many times the above statement is true for it is easy to fail to realize that a change must take place when one crucifies the man of sin and becomes a new creature.

LESSON 4

BOUGHT WITH A PRICE

INTRODUCTION:

1. 1 Corinthians 6:20.
2. Since Christians were bought with the price of the blood of Christ, it behooves us to be careful how we live.

DISCUSSION:

- I. The New Life, a Pure Life.
 - A. 1 Corinthians 6:15-20.
 1. A premium is put on purity here.
 2. In verse 19, Paul says our body is the temple of the Holy Spirit. (There are two Greek words for temple. One is the complete temple grounds. The other is the inner-most sanctuary.) **That is the word used here.**
 3. We are to glorify God with our bodies. How can we when we don't keep our bodies pure?
 - B. Must be pure in heart (Mat. 5:8).
 - C. Must be pure in speech (1 Pet. 3:10).
 - D. Pure in works (2 Cor. 7:1).
 - E. Here are some figures which illustrate Christian purity:
 1. A chaste bride (Eph. 5:25ff; 2 Cor. 11:2).
 2. Refined gold (Job 23:10; 1 Pet. 1:6ff).
 - F. As pure people we have an obligation to **stay unspotted—love not the world.**
 1. James 1:27—this is pure religion.
 2. 1 John 2:15-17.
 3. Romans 12:2.
 4. 1 Thessalonians 5:22.
 - G. **Purity can and must be maintained.**
 1. By reading God's Word (Psa. 119:11; 1 John 3:9).
 2. By thinking on the hope of heaven (1 John 3:3).
 3. By admonition (Heb. 10:24).
 4. By discipline.
 - a. Personal (Mat. 5:29-30).
 - b. Congregational (1 Cor. 5:1-13).
 - H. **Heaven is a pure place for a pure people** (Rev. 21:27).
- II. We Are Not Our Own—a Christian Belongs to God.
 - A. 1 Corinthians 6:19-20.
 1. We have been purchased by the blood of Christ (Acts 20:28; Rev. 5:9).
 2. Because we belong to God we should be devoted to God (1 Cor. 7:23).
 - B. We were redeemed with the precious blood of Jesus (1 Pet. 1:18-19).
 1. Peter draws the conclusion that we should, because of the price paid for us, put away sin (1 Pet. 2:1).

2. He continues in verse 11 (1 Pet. 2:11-17, 21-25).
- C. We are either God's or the devil's.
1. There was no price the sinner could have paid to redeem himself.
 2. If Christ had not died to redeem or purchase us we would not be servants of God. We would belong to the devil and be servants of sin forever.
 3. But Jesus paid the price for our redemption, therefore, we belong to Him.
 - a. We must be devoted to God—keep the commands—flee from all sin.
 - b. We must glorify Him (Mat. 5:16).

CONCLUSION:

1. When we are tempted to sin let us think of the cross. There Jesus shed His blood for us. Be sure He did not shed it in vain.
2. When Satan spreads his allurements before us—remember the suffering of Jesus—He suffered death so that we might be pure.
3. I wonder how sin would look to us if we could stand beneath the cross and feel the warm blood of Jesus run out of His veins upon us!!
4. Who would sin there?
5. Who could do anything other than devote body and soul to God as He stood beneath the cross of Jesus.

LESSON 5

“HAS THE KINGDOM COME?”

- SUBJECT:** Church.
- TITLE:** “Has The Kingdom Come?”
- PROPOSITION:** To observe the evidence which bears record of the church’s divine position as the kingdom of God and to answer the question invoked by the title.
- OBJECTIVE:** To help us gain a better understanding of the position of the church in relation to the kingdom and, thereby, increase our faith in the divine cause.

INTRODUCTION:

1. Read text: Daniel 2:44.
“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”
2. Regarding the text:
 - a. Our text concerns Daniel’s interpretation of Nebuchadnezzar’s dream.
 - i. Nebuchadnezzar was the greatest of the Babylonian monarchs; and
 - ii. The famed conqueror of Judah and Jerusalem.
 - iii. It, therefore, is during the Exile Period that the dream occurs.
 - b. The dream itself consists of four earthly kingdoms of which the Babylonian Kingdom was one.
 - i. Nebuchadnezzar dreamt of the succession of each of these kingdoms.
 - ii. However, he also dreamt of another kingdom which would be established by God.
 - iii. Thus, the occasion of our text deals with Daniel’s statement concerning this kingdom.
 - c. The prophet refers to this kingdom as being “set up” or established by the God of heaven. Thus, it is a heavenly kingdom.
 - i. This kingdom is the subject of our lesson.
 - ii. Paul refers to it in 2 Timothy 4:18 when he states: “And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.”
 - d. Daniel further states:
 - i. That it shall “never be destroyed.”
 - a. Luke, in Luke 1:33, wrote in reference to the child Jesus: “And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”
 - b. Thus, the same kingdom is without a doubt under the consideration of both writers.
 - ii. That it shall destroy all of the kingdoms which were envisioned by Nebuchadnezzar.
 - a. These kingdoms were to be:
 - (a) Babylon;
 - (b) Medo-Persia, which would conquer Babylon;
 - (c) Greece, which would in turn conquer Medo-Persia; and
 - (d) Rome, which shall “break in pieces” and “subdue all” (v. 40).
 - b. It is out of these kingdoms that the kingdom of God should be established.
 - iii. There exists basically two theories concerning the time of the establishment of this final kingdom which is spoken of by God.

- a. One holds that this kingdom has been established, and that Christ now reigns and governs over it. This is the position which I hold.
- b. The other postulates that this kingdom is yet to be established, and, thus, we today are living during the Premillennial Period, which is derived from the hypothesis of a thousand-year reign by Christ which signals the establishment of the Lord's kingdom.
- iv. This lesson, therefore, deals with the first position and the axiomatic evidence which surrounds its truth. This lesson will be founded upon the premise that the church, of which Christ is the Head, is in all truth the kingdom of God.
- v. Therefore, under **the heading of the church**, we shall endeavor **to observe the evidence** which bears record of its divine position as the kingdom of God. We shall strive to answer in the positive the question: **"Has the kingdom come?"** It is my sincere hope that **a greater understanding of the position of the church** in relationship to the kingdom, as well as **a greater faith** for the divine cause and goals upon which the church is predicated, may be attained by everyone.

DISCUSSION: Among the evidence to this fact is:

I. The **Testimony** of the **Prophets**.

A. In **Daniel 7:13-14**, we read:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came **to** the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (cf., Acts 1:9).

Daniel 7:13-14

Acts 1:9

- | | |
|--------------------------|--------------------------|
| 1. Son of man to | 1. Christ to |
| 2. Ancient of Days (God) | 2. Heaven (Where God is) |
| 3. Clouds | 3. Clouds |

- . In **Psalm 132:11** we find the **Davidic Covenant**, which states, "The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne."
 - a. Here, God promised that He would set upon David's throne His anointed (the Messiah), according to verse 10.
 - b. The anointed one in the Hebrew is the **Messiah**; where as in the Greek, it is Χρίστος (Christ).
- 2. Now the question which is presented is "Where then is **David's throne**?"
 - a. Read: Psalms 89:34-37. "In **heaven**."
 - b. Compare: Acts 2:29-33.
 - (1) Here we find the apostle Peter referring to the resurrection, and then to the **Davidic Covenant**, and then again to the resurrection, and finally Christ's ascension.

- (2) Why would Peter, while clearly speaking of the **death, burial, resurrection, and ascension** of Christ, suddenly refer to God's promise to David?
- (a) Only feasible answer is that this promise refers to the fact that **David's throne is in heaven** and that **Christ has mounted that throne upon His ascension**.
- (b) Now let us refer back to **Daniel 7:13-14**.
- i) It is my conviction that this passage deals with the **ascension of the Christ**.
- ii) In Acts 2:33, one observes that Christ **has been received** by the Father, and upon His right hand **He is exalted**.
- iii) Christ, therefore, now **has the kingdom** and **is seated upon** David's throne which is in heaven.
- iv) This is the only logical explanation when one considers **Mark 16:19**.

B. Read: **Daniel 7:23-27**.

1. First beast (or kingdom): **Neo-Babylonian Empire**: lion.
2. Second beast: **Medo-Persian Empire**: bear.
3. Third beast: **Greco-Macedon Empire**: leopard.
4. Fourth beast: **Roman Empire**: Daniel 7:19-20.
 - a. Verse 27 clearly shows that the Lord's kingdom would be established **during the time of the fourth kingdom**, which is **Rome**.
 - b. Acts 2 is set within the time slot of A.D. 30, 33 or 34, which was **during the time of the fourth beast or Roman Empire**.

C. Read: Mark 9:1: "And he said unto them, Verily I say unto you, That there be some of them that stand here, which **shall not taste of death**, till they have seen the **kingdom** of God **come with power**."

1. If the premillennialists are correct, then we have people nearly 2,000 years old wandering the earth and still looking for the kingdom.
2. This would be utterly ridiculous; so then what does "till the kingdom of God come with power" actually mean? Or, better yet, what is this **power**?
 - a. Now with the power we also have the **promise made to the apostles**.
 - b. In Acts 1:4-5 we read: "wait for the promise of the Father, which, saith he, **ye** [the apostles] have heard of me. For John truly baptized with water; but **ye shall** [the apostles shall] be **baptized with the Holy Ghost not many days hence**."
 - (1) So then the promise to the apostles is Holy Spirit baptism.
 - (2) Well, if the promise is to come shortly, then it stands to reason that the power would also come shortly.
 - c. In verse 8 we read: "But ye [the apostles] shall receive **power, after that the Holy Ghost is come upon you**."
 - (1) If the **power** comes at the same time the **Holy Ghost comes**, then that **power is established**.
 - (2) If the **power is established**, then the **kingdom has come**.
 - d. In Acts 2 we find the apostles receiving the promise and the establishment of power by the medium of the Holy Spirit.

- (1) Thus, **the kingdom has come with power.**
- (2) And notice that many of those standing before Christ in Mark 9 were **still alive** when the kingdom came with power.

II. The **Testimony** of the **Preparer** Who Is **John the Baptizer**.

- A. In **Matthew 3:2**, John the Baptist cries: “Repent ye: for the **kingdom** of heaven **is at hand**.”
 1. The expression “at hand” is an interesting one; for it bears with it the connotation of immediate impending action.
 2. Numerous are the passages of both the Old and the New Testament which point to this fact.
- B. The Old Testament Scriptures point to this fact.
 1. The prophet Isaiah in Isaiah 13:6 prophesied of Babylon’s coming destitution as being **at hand**.
 - a. Its fulfillment was swift.
 - b. It was not fulfilled two or three thousand years later, but only about 160 years later.
 2. The prophet Zephaniah prophesied in Zephaniah 1:7 of Judah’s impending doom as being **at hand**.
 - a. Its fulfillment came quickly.
 - b. Within 40 years of Nebuchadnezzar had swept through Judah, and utterly desolated her, and carried the remnant into captivity.
- C. The New Testament Scriptures point to this fact.
 1. Christ Jesus proclaimed in Matthew 26:18, that His time “**is at hand**” in reference to His offering up upon the cross.
 2. John wrote in John 2:13, in reference to Christ’s journey to Jerusalem, that the Passover was **at hand**. In verse 23, we find the Savior in Jerusalem at the Passover.
 3. The apostle John further wrote that the “Jews’ feast of tabernacles was **at hand**” in John 7:2. In verse 11, we find that the Jews are already celebrating the feast.
 4. Finally, Paul stated that his death or “time of departure” is **at hand** in 2 Timothy 4:6. The chronicles history record that, within a period of 1 ½ years of the penning of this epistle, the great apostle of the Gentiles was slain.
- D. **Therefore**, the phrase “at hand” in Matthew 3:2, can only bear witness to the fact that the kingdom was to be established within a short period of time, and not several millenniums later.

III. The **Testimony** of the **Purchaser** (Acts 20:28, that is, Christ Jesus).

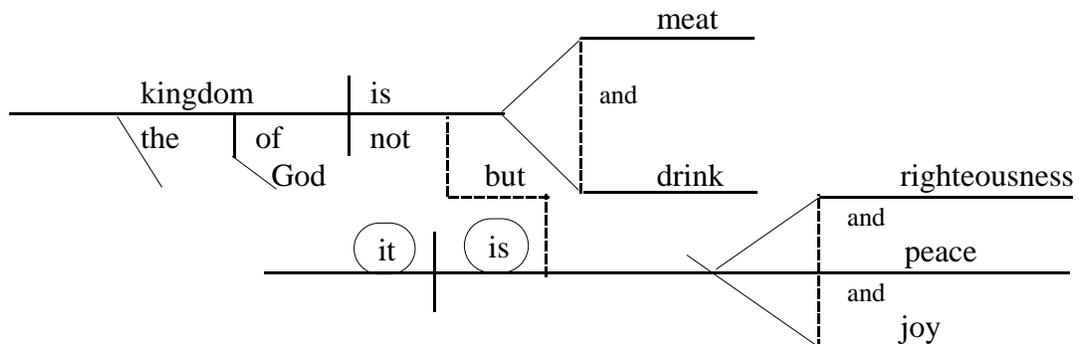
- . Read: Matthew 16:18-19: “And I say also unto thee, That thou art Peter, and upon this rock I will build **my church**; and the gates of hell [hades] shall not prevail against it. And I will give unto thee the keys of the **kingdom of heaven**: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”
 1. The symmetry of this verse draws the definite parallel between the church and the kingdom.
 2. It is interesting to note that until this time the Lord’s church as an establishment has never been referred to under the title of “**church**.” Christ had previously only referred to the “**kingdom**.” Also, immediately after His reference to the church He again refers to the kingdom.
 - . Premillennialists would have us to believe that Christ established the church as a last-minute, intermediate organization due to His rejection by the Jews.

- b. Yet, Paul says that the church was predestined, before the beginning of time, by God “unto the adoption” (Eph. 1:4-5).
 - c. The Premillennialists claim the church was formed by accident; but Paul says that it was established by plan.
 - d. The fact is that the church was planned “**before the foundation of the world**” (Eph. 1:4; 3:9-11).
3. Furthermore, what would be the purpose of giving Peter the keys of the kingdom of heaven?
- a. The only feasible answer is that, since the keys represent the power which one may have in the subjects assigned to him (Isa. 22:22; Rev. 3:7; Luke 11:52; Rev. 1:18; 9:1; 20:1), and the kingdom represents an establishment of God, the keys therefore give Peter the responsibility of proclaiming God’s terms of entrance into the kingdom.
 - b. The Premillennialists argue that the kingdom is, yet, future. Yet, in Acts 2, 3 and 10 Peter proclaims the terms of entrance into the church, and, thereby, exercised his responsibility.
 - c. However, **premillennialism** argues further that the **kingdom is not the church**. The problem that they are presented with is; why then, if the kingdom is not the church, is Peter and the ministers of God’s will given **keys of authority** to bind and loose according to God’s will that which is yet to come?
 - d. It is not surprising that when one observes premillennial commentaries on this point; they always “**observe the Passover**” and make no comments nor give any reasonable explanation.
- B. In Matthew 4:17, Christ states: “Repent: for the kingdom of heaven is **at hand**.”
- C. In Mark 1:15, He proclaims: “The time is fulfilled, and the **kingdom of God is at hand**: repent ye, and **believe the gospel**.”
- 1. What was the purpose the Christ had for believing the gospel? “for **the kingdom of God is at hand**.”
 - 2. Why must one believe the gospel today? “**for it is the power of God unto salvation**” (Rom. 1:16).
 - 3. Note further in Romans 1:16, that this **power** is to the Jew and the Gentile, and that, according to **Acts 2:47, salvation is in the church**.
 - 4. Since salvation is in the church, then why did not Christ, the mediator and head of the church, establish that the reason for repenting and believing the gospel is that the church and not the kingdom was at hand in Mark 1:15; unless, the church is the kingdom?

IV. The Testimony of the Preachers of the Gospel.

- A. The apostle Paul stated in Colossians 1:12-13: “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and **hath translated us into the kingdom of his dear Son**.”
 - 1. Through baptism we are released from sin and are **freed from the power of darkness** (Rom. 6:3-17).
 - 2. Likewise, **baptism is the medium of entrance into the Lord’s church** (Acts 2:41-47).

3. If one is freed from the power of darkness, he is, therefore, a member of the Lord's church. However, Paul states in Colossians 1:13 that God has freed us from the power of darkness and that, because we are freed, we are now in the kingdom.
 4. Let me emphasize the use of the present perfect tense of the verb "translate." This clearly can only infer past action in proportion to one's release from the power of darkness. Thus, "hath [or has] translated" bears with itself the connotation that the kingdom is already existent.
 5. **Thayer** defines this verb as "transpose, transfer, or remove from one place to another." In other words, if one is not **in the kingdom now**, he is still under the power of darkness and, therefore, is condemned unto death (Rom. 6:23); for they are still the servants of sin.
 6. *The Schofield Reference Bible*, sometimes called the handbook of Premillennial thought, is deathly silent on this particular verse; as is seemingly all supposedly honest Premillennial publications.
- B. In **Revelation 1:9** we read, "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."
1. We find that John, in writing to his brethren in the church, stated that he is in **tribulation and in the kingdom**.
 2. Furthermore, we find that John was **in** tribulation and **in** the kingdom with the brethren to whom he was writing.
- C. Paul, in 1 Thessalonians 2:12, exhorts us to: "walk worthy of God." He then amplifies and modifies God with the dependent clause; "who **hath called us unto his kingdom and glory**."
1. "**Hath called**" is a present perfect tense verb referring to past action.
 2. The preposition "**unto**" in the Greek, used in this passage, is the term "eis."
 3. If one is baptized "**unto**" **the remission of his sins**; there is no doubt that he has received that remission.
 4. Therefore, it is logical that if one is called "**unto**" **the kingdom of God**; he partakes of that kingdom.
 5. "Hath called," therefore, in unison with "**unto**" links "**us**" (**the direct object**) to "**his kingdom and glory**."
- D. Paul, in Romans 14:17, states: "For the kingdom of God **is** not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."



The circle indicates that “it” and “is” is understood under rules of English grammar.

1. The verb “**is**” is a linking verb and, thereby, of the intransitive form; but what is more important is the fact that it is **present** tense and **not future tense**.
2. Therefore, Paul was not referring to a non-existent organization but to an establishment that is already in existence.
3. It is again interesting to note that Premillennialists seem to have an affinity for not dealing with this passage.

CONCLUSION:

1. The fact that the church and the kingdom are synonymous terms is undeniable.
2. The Premillennial concept is without basis, without credence, and without explanation for the existence of the Lord’s church.
3. It theorizes that the apostles did not receive the kingdom, for it had not been established.
4. But the Hebrew writer states: “Wherefore we **receiving** a kingdom which cannot be moved” (Heb. 12:28). Receiving here is a participle denoting present continuance of action.
5. It postulates that God has failed in His promises to Israel concerning its nation.
6. Yet, Joshua (21:45) proclaims: “There **failed** not ought of **any good thing which the Lord had spoken** unto the house of Israel; **all** came to pass.”
7. Premillennialism is a nullification ordinance. It nullifies:
 - a. God’s plan of salvation;
 - b. Jesus’ sacrifice for the sins of all men;
 - c. The gospel which was given to teach men;
 - d. The finality of God’s offer to men;
 - e. Jesus’ present power over men;
 - f. The “eternal purpose” (Eph. 3:10-11) of the church; and
 - g. The great commission of the church.
8. We can rest assured that the kingdom has been established, and that the church is the kingdom.
9. The evidence that the kingdom has come is enormous; this evidence is constituted under:
 - a. The **Testimony** of the **Prophets** of old;
 - b. The **Testimony** of the **Preparer**;
 - c. The **Testimony** of the **Purchaser**; and
 - d. The **Testimony** of the **Preachers of the Gospel**.
10. “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” (Heb. 12:28-29).

LESSON 6

A SEPARATE PEOPLE

INTRODUCTION:

1. God has always required that His people be a separate people. He has DEMANDED IT!!
 2. In every dispensation He has required: (1) SEPARATION; (2) EXCLUSIVENESS; and (3) HOLINESS.
 - a. Patriarchal—family religion. Each family under the father or priest was to remain righteous.
 - . Mosaical—Jewish age—national religion. Nation of Israel was to maintain separation from all other nations on earth.
 - c. Christian—international religion. Here God demands that we be a separate people or church.
- I. A Separate Family.
- A. The first idea of separation began with Noah. The flood separated him and his family from all others on earth.
 - B. The idea of separation came again at the call of Abraham (Gen. 12:1-3).
 1. The stern requirement was “Get thee out of thy country, and from thy kindred, and from thy father’s house.”
 2. Separation was the first condition given to Abraham. Look what he had to give up—home, loved ones, friends, way of life, customs.
 3. Yet, he was willing to turn his back on all of these to serve God. **He didn’t know where he was going, but he knew who he was going with!!**
- II. A Separate Nation.
- A. God called the Jews out of Egypt. Why? “Let my people go that they may serve me” (Exo. 8:20). **Separation was essential for their religion was in direct contrast with that of the Egyptians.**
 - B. They became a separate nation at Sinai. (Exo. 19:4-5; 1 Kin. 8:53).
 - C. That separation and holiness had to be maintained (1 Kin. 9:6-9).
 1. They were rebellious—they changed God’s government and served other gods.
 - a. Therefore, Israel went into Assyrian captivity in 722 B.C. during the reign of Hosea.
 - b. Judah went into Babylonian captivity. Nebuchadnezzar came in 606 B.C. He fought against Jerusalem three times—606, 597 and finally in 586 B.C., he destroyed her.
 - . While Israel was in exile in Assyria the Assyrians imported five different races into the land to intermarry with the ten tribes. This mixed race became the Samaritans (cf., Ezra 9:1-2).
 - D. It was only after Judah’s reformation that God allowed her to re-inhabit Jerusalem.
 1. Started returning

Zerubbabel	536 B.C.	(50,000)
Ezra	458 B.C.	(1,700)
Nehemiah	445 B.C.	(????)
 2. All this happened to the Jews because they refused to be a separate nation as God demanded of them. It was not until they distinguished themselves as a separate people that God allowed them to remain in Jerusalem without persecution.

III. A Separate Church.

- A. What is the church? The called out of God (1 Cor. 1:2; Col. 1:13-14; 1 Pet. 2:9).
 - 1. A royal priesthood (1 Pet. 2:5).
 - 2. A holy calling (2 Tim. 1:9).
 - 3. A peculiar people (Tit. 2:14).
- B. God demands that His people be a separate people.
 - 1. In speech (1 Pet. 4:11; Tit. 2:8).
 - a. Speak where Bible speaks.
 - b. “Language of Ashdod” (Neh. 13:23-24). “Reverend”; “Pastor”; “My church”; “Join church.”
 - 2. In doctrine (2 Tim. 1:13; 4:2-4; Tit. 2:1; 2 John 9-11).
 - a. Israel was considered peculiar as long as she kept the commandments of God.
 - b. The church will be considered peculiar today by denominations if she contends **earnestly** for the faith. (Bible only—baptism—one church).
 - 3. In worship (Mat. 15:8-9; Col. 2:20-22).
 - a. There is a tendency today toward modern idolatry just as there was in the days of Israel.
 - b. The church is considered peculiar because we have no mechanical instrument of music; or because we eat the Lord’s Supper every first day. Some want to discontinue these so that we will not offend others.
 - 4. In life (Rom. 12:1-2; Jam. 4:4; 1 John 2:15).
 - a. Christians live in the world, but are not to fashion their lives according to the world.
 - b. If there is no difference in the life of a Christian and the life of a person of the world, how is the Christian ever going to be the light of the world and the salt of the earth?
 - c. In Christ, a Christian is a new creature. He is separate (2 Cor. 5:17).
- C. Some people have just enough religion to make themselves miserable.
 - 1. They have too much religion to go all the way into the world, but not enough to be wholly for the Lord.
 - 2. This produces a dilemma. They try to hold to Christ with one hand and to the world with the other. They are most miserable people.
 - 3. The sooner they let go of the world, and take hold of Christ with both hands, the happier they will be and the greater service they will be.

CONCLUSION:

- 1. A line must be drawn. There is no half way in religion. We are wholly for the Lord or wholly for the devil (Mat. 6:24; 12:30).
- 2. We may not be separate in this life as God demands, but there will come a time when the final separation will be made by Jehovah, God, Himself. He will separate the wheat from the chaff, the sheep from the goats (Mat. 25:31-33, 41, 46).
- 3. God says, “Wherefore come out from among them, and be ye separate, saith the Lord” (2 Cor. 6:17). You, in reality, have no choice. We must, endeavor to let our lights shine forth that we may be the light of the world and the salt of the earth. Only in doing this can we be a separate people as God would have us.

LESSON 7

THE UNDENOMINATIONAL CHURCH 1 Corinthians 1:10-15

INTRODUCTION:

1. When the religious world came out of the “Dark Ages” and protests against the apostate church grew so rapidly, men began to create religious sects upon every hand.
 - a. Great and good men tried to remodel and reform the apostate church, but the end result was the forming of many denominations. That movement is known as the Protestant Reformation.
 - b. The final result was not the reformation of the church but the division and sub-division of religious bodies.
2. That result, the denominational spirit, has greatly hindered the preaching of the truth and the salvation of the lost.
 - I. Denominationalism Is Wrong and Sinful.
 - A. Because the New Testament teaches that there is but one church (Mat. 16:18; Acts 2:47; 20:28; Eph. 4:4; 1:22-23).
 1. When the New Testament speaks of the church under a metaphor—without single exception, it uses only such metaphors as will admit there being but one church.
 - a. The church is a body, the body of Christ (Rom. 12:4-5; Col. 1:18; Eph. 4:4).
 - b. The church is a bride, the bride of Christ (2 Cor. 11:2; Eph. 5:22-32).
 2. The New Testament knows nothing of a multiplicity of churches with different doctrines.
 - B. Because the New Testament teaches that religious divisions are wrong (1 Cor. 1:10-13; 3:3).
 - C. Because it is in direct contrast with the Lord’s prayer for unity (John 17:20-21).
 - D. Because it retards the salvation of lost souls (John 17:21).
 1. Denominationalism breeds skepticism and doubt.
 2. When preachers spend time explaining away verses of Scripture, it does something to one’s respect for the Bible.
 - a. Example—Mark 16:16.
 - b. Example—Ephesians 5:19.
 - II. In Apostolic Times Thousands of Christians Belonged to No Denomination.
 - A. As Christians they were members only of the church for which Christ died. It was universal.
 - B. When one accepts Christ, there is no need to accept anything else (Col. 2:9-10).
 1. When one obeys Christ, he becomes a Christian—a disciple of Christ.
 2. When others do the same thing they will be the same thing—disciples of Christ.
 3. Why should any ask, “What kind of a Christian are you?” When you obey the Gospel as they did in the first century, the same God will add you to the same church. You will be the same thing. A SIMPLE CHRISTIAN. Nothing more—nothing less.
 - III. The Characteristics of the Undenominational Church.
 - A. It has no denominational founder (Mat. 16:18; Psa. 127:1).
 - B. It has no denominational head (Eph. 1:22-23; Col. 1:18).
 1. Christ is the sovereign head of the church.

2. This undenominational church does not recognize any human head or headquarters.
- C. It has no denominational creed.
1. We have no human creed, but that does not mean that we have no creed.
 - a. "Creed" means "I believe." Hence, one's creed is simply what he believes.
 - b. We have no creed but Christ. "Thou art the Christ," is our confession (Mat. 16:16; Acts 8:37).
 - c. This is the one universal, undenominational creed, that article of faith essential to salvation (John 8:24; Heb. 11:6).
 2. Hence, we look to no book of discipline or rule of faith. We look only to the Scriptures (2 Tim. 3:16-17).
 3. The Scriptures are sufficient to cover every problem and answer every question necessary for salvation, organization and Christian living. Human creeds are unnecessary (2 Pet. 1:3).
 4. It has no denominational name.
 - a. The church of the New Testament is known as:
 - (1) "The church" (Eph. 3:10; Col. 1:24).
 - (2) "The church of God" (1 Cor. 1:2; 1 Tim. 3:15).
 - (3) "The body of Christ" (1 Cor. 12:27; Eph. 4:12).
 - (4) "The church of the Lord" (Acts 20:28).
 - (5) "The church of Christ" (Mat. 16:18; Rom. 16:16).
 - b. Individual members are known as:
 - (1) "Disciples" (Acts 11:26).
 - (2) "Christians" (Acts 11:26; 26:28; 1 Pet. 4:16).
 - (3) "Saints" (Rom. 1:7; Phi. 1:1).
 - (4) "Brethren" (Col. 1:2; Jam. 1:2).
 - (5) "Children of God" (Gal. 3:26).
 - (6) "Priests" (1 Pet. 2:5; Rev. 1:6).
 5. It has no denominational organization.
 - a. The church has no ecclesiastical organization; no popes, no cardinals, no arch bishops, no church councils, synods, nor conventions.
 - b. Each local church of Christ is an independent Christian society under the authority of Christ as revealed in the New Testament.
 - c. Each congregation has its plurality of elders to oversee the flock (Acts 14:23; 20:28; Tit. 1:5).
 - (1) Where Christ has legislated, the church is obligated to obey without question.
 - (2) In all matters wherein Christ has not legislated (judgment, opinion) the church is to be guided by the law of expediency under the oversight of the elders.
 - d. To assist the elders in material affairs there was a plurality of deacons (Phi. 1:1; Acts 6:3-6; 1 Tim. 3:8-10).
 6. It has no denominational worship.
 - a. No denominational rites, ceremonies or forms of worship. (No Easter service, Christmas worship, no Pastor's days, no Thanksgiving services, etc.)
 - b. We seek to worship God in spirit and truth (John 4:24).
 - c. On Sunday our worship consists of:
 - (1) The Lord's Supper (Acts 20:7; 1 Cor. 11:26).

- (2) Contribution (1 Cor. 16:2).
 - (3) Singing (Eph. 5:19; Col. 3:16).
 - (4) Praying (Luke 18:1; 1 The. 5:17, 18; 1 Tim. 2:8).
 - (5) Preaching (2 Tim. 4:2).
7. It has no denominational requirements for membership.
- a. We only ask people to do what the people were told to do in apostolic times.
 - b. On Pentecost when the church began the people:
 - (1) Heard the gospel preached (Acts 2:13-35).
 - (2) Believed in Jesus Christ (Acts 2:36).
 - (3) Were told to repent and be baptized (Acts 2:38).
 - (4) Upon doing this they were added to the church (Acts 2:47).
 - (a) To what denomination did they belong?
 - (b) What church were they added to?
 - (c) What kind of Christians were they?

CONCLUSION:

1. Denominationalism in the world today is the result of three things:
 - a. Blindly following other people.
 - b. A disregard for Christ's authority.
 - c. A corruption of God's plan of teaching, work and worship.
2. The church of Christ is no denomination. It occupies no denominational position.
3. We plead for people to abandon the things that divide professing Christians, and occupy with us this undenominational ground. That they take Christ as their only creed and the New Testament as their only guide in Christian faith and practice. Until men renounce the doctrines of men there can be no acceptable service to God (cf., Mat. 15:7ff).

ADDENDA AND BRIEF REVIEW

THE CHURCH, THE KINGDOM

INTRODUCTION:

1. When and where was the church established?
 2. Has the kingdom already been established or is it in the future?
 3. Is the kingdom and the church the same?
-
- I. The Establishment of the Church.
 - A. Jesus spoke of it being in the future (Mat. 16:16-18).
 - B. Later He said (Luke 24:46-47).
 - C. In Acts 1:4-8 we read.
 - D. Acts 2.
 - E. Every Scripture before Acts 2 speaks of the church in the future (Isa. 2:2-3; Dan. 2:44; Mat. 3:1-2; 16:18; Mark 9:1).
 - F. Every Scripture after Acts 2 speaks of the church as being in existence (Acts 2:47; Col. 1:13-14).
 - II. Has the Kingdom Already Come?
 - A. Mark 9:1—One of three things must be true.
 1. Jesus lied about it.
 2. There are people living today who lived when Jesus did.
 3. The kingdom has come.
 - B. Colossians 1:13-14.
 - C. Revelation 1:9.
 - III. Is the Kingdom and the church the Same?
 - A. Matthew 16:16-19.
 - B. Colossians 1:13-18 (saved in the kingdom—Acts 2:47—saved in the church).
 - C. Kingdom came with power (Mark 9:1; Acts 1:4-8; Acts 2).

CONCLUSION:

1. We have learned that the church was established in Jerusalem on the first Pentecost after Christ's death, burial and resurrection. We have also learned that this event is recorded in Acts 2.
2. We have learned beyond all doubt that the kingdom did come in the first century before the books of Colossians and Revelation were written.
3. The third point we have learned is that the church and the kingdom of Christ are one and the same.

LESSON 8

THE ONE NEW TESTAMENT CHURCH

INTRODUCTION:

1. Isaiah 2:2: “And it shall come to pass in the latter days, that the mountain of Jehovah’s house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.”
2. Daniel 2:44: “And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”
3. Joel 2:28-32.
4. Acts 2:14-21.
 - a. Here Peter tells of the fulfillment of the prophecy of Joel.
 - b. It was no longer in the distant future—but at hand.

DISCUSSION: With regard to the church we notice:

- I. There Is One Church.
 - A. Matthew 16:18.
 - B. Colossians 1:24—the church is the body of Christ.
 - C. Ephesians 4:4—there is one body (Eph. 1:22-23).
 - D. Without reservation—I affirm that Christ built **ONLY ONE CHURCH!**
- II. What Should Be the Name of the Church Which Christ Built?
 - A. Is it not His church (Mat. 16:18)?
 - B. And if it is His church, why not call it the **church of Christ, Christ’s church** or some other name which shows proper relationship with God and Christ?
 - C. Acts 2:47—What church? “The church Christ built” (Mat. 16:18).
 - D. 1 Corinthians 12:27—“Now ye are the body of Christ, and members in particular.”
 - E. Romans 16:16—here we have individual congregations spoken of collectively as...
 - F. If this is not enough to convince one that the church is to bear the name of Christ and **NOT SOME MAN’S NAME; SOME ORGANIZATIONAL NAME; SOME ORDINANCE NAME;** then we offer the following—because there is something in a name (**Acts 4:12**).
- III. Reasons Why the New Testament church Is the Church of Christ.
 - A. **Purchased** by Christ (Acts 20:28).
 - B. **Saviour** is Christ (Eph. 5:22-23).
 - C. **Loved** by Christ (Eph. 5:25).
 - D. **Way of entrance** is Christ (Gal. 3:27) (church is His body) (1 Cor. 12:13).
 - E. **Chief corner stone** is Christ (Eph. 2:20).
 - F. Christ is the **foundation** (1 Cor. 3:11).
 - G. Christ is **intercessor** (Heb. 7:24-25).
 - H. Christ is **owner** (Mat. 16:18).
 - I. **Subject** to Christ (Eph. 5:24).
 - J. Christ is the **head** of the church (Eph. 1:22-23).

- K. The **message** is Christ (Acts 8:5; 1 Cor. 1:23; 2:2).
- L. **Washed** by the blood of Christ (Rev. 1:5).
- M. **Called** by the gospel of Christ (2 The. 2:14).
- N. **Organization**, Christ appointed (Acts 14:23; Tit. 1:5).
- O. **Married** to Christ (Rom. 7:4).
- P. **Worship** is Christ authorized (John 4:24).
- Q. Christ is the **advocate** (1 John 2:1-2).
- R. The **terms of membership** are Christ appointed.
 - 1. John 8:24.
 - 2. Luke 13:3.
 - 3. Matthew 10:32-33.
 - 4. Mark 16:15-16.

CONCLUSION:

1. The **mission** is Christ ordained (Mat. 28:18-20).
 - a. We need to be concerned about carrying out that mission.
 - b. For too long, we have preached the gospel in such a way that visitors could come—hear us preach—and go away thinking the church of Christ considered herself an EXTRA, GOOD DENOMINATION among many denominations.
2. Christ built only one church.
3. That church is the church of Christ—and it must bear a name that is found within the New Testament. THOSE NAMES SIGNIFY THE RELATIONSHIP BETWEEN THE CHURCH AND CHRIST; i.e., Church of the First Born, the Bride of Christ, Church of God (Christ is God).
 - a. Regarding “Christ is God” see John 1:1.
 - b. For a detailed discussion of this point the student is referred to the lessons on “The Doctrine of God” and “The Doctrine of Christ.”

LESSON 9

THE IDENTITY OF THE CHURCH

INTRODUCTION:

1. Matthew 16:18.
2. Regarding the text:
 - a. The term “church” is singular in this reference. Jesus built only one church.
 - b. This is in accord with Paul’s statements in Ephesians 4:4 and Ephesians 1:22-23.
3. There are numerous denominations extant. With each one claiming to be the Lord’s church a person may very well ask, “How may I be sure that I have found the right church?”
4. Only by a thorough investigation of the New Testament teaching may a person be certain in his identification of the true church of Christ.

DISCUSSION: In this matter we note:

- I. A Person May Know That He Has Found the True Church by Observing the **Place** Where it Began.
 - A. Micah 4:1—Isaiah, a contemporary of Micah, wrote (Isa. 2:2-4).
 1. Jehovah’s house is the “house of God which is the church of the living God” (1 Tim. 3:14-15).
 2. This house of God, according to Micah and Isaiah, was to begin in Jerusalem.
 - B. Jesus said the church would begin in Jerusalem (Luke 24:47; cf., Acts 2:38, 47).
 1. Any church that began anywhere other than Jerusalem is not the true church.
 2. The New Testament church began in Jerusalem.
- II. A Person May Know That He Has Found the True Church by Observing the **Time** it Began.
 - A. Micah and Isaiah prophesied that Jehovah’s house would be established in the **latter days** (Mic. 4:1-2; Isa. 2:2, 4).
 - B. Joel wrote (Joel 2:28-29).
 - C. With reference to Joel’s prophecy Peter said (Acts 2:14-21).
 - D. Thus, the following is observed:
 1. The Spirit was to be poured out upon all flesh in the last days (Joel 2:28-29).
 2. This was fulfilled on Pentecost (Acts 2:16).
 3. Therefore, Pentecost was the **beginning** of the last days.
 4. According to Isaiah the church would not be established until the last days (Isa. 2:2).
 5. Pentecost of Acts 2 was the beginning of the last days.
 6. Therefore, the church was not established prior to Pentecost of Acts 2.
 - E. Other passages:
 1. Mark 9:1.
 2. Acts 1:8.
 3. Acts 2:1-2, 4.
 4. From these passages we learn:
 - a. The Holy Spirit came on Pentecost (Acts 2:1-4).
 - b. The power came when the Holy Spirit came (Acts 1:8).

- c. The church had its beginning when the power came (Mark 9:1).
 - d. Therefore, the church began on Pentecost in Acts 2.
 - F. Any church that began at any time other than Pentecost in Acts 2 cannot be the true church.

- III. A Person May Know That He Has Found the True Church by Observing the **Founder** and **Foundation** of It.
 - A. Jesus is the founder of the church (Mat. 16:18). He purchased it (Acts 20:28).
 - B. Jesus is the foundation of the church (1 Cor. 3:11).
 - C. Any church founded by any other than Jesus Christ or that has any other foundation than Christ cannot be the true church.

- IV. A Person May Know That He Has Found the True Church by Observing the **Names** by Which it Is Called.
 - A. There are several scriptural names by which the church is called:
 - 1. “The church of the Lord” (Acts 20:28).
 - 2. “The church of God” (1 Cor. 1:2).
 - 3. “The house of God, the church of the living God” (1 Tim. 3:15).
 - 4. “The church” (Acts 11:22).
 - 5. “churches of Christ” (Rom. 16:16).
 - B. There is something in a name (Acts 4:12).
 - C. The true church does not wear man-made names. Any church not wearing a name found in the New Testament cannot be the true church.

- V. A Person May Know That He Has Found the True Church by Observing the **Worship** Which it Engages In.
 - A. The worship of the New Testament church consisted of five avenues:
 - 1. Prayer (Acts 2:42).
 - 2. Preaching—Bible study (Acts 2:42; 20:7).
 - 3. Giving (1 Cor. 16:1-2).
 - 4. Singing (Col. 3:16; Eph. 5:19).
 - 5. The Lord’s Supper (Acts 20:7; 1 Cor. 11:20-26).
 - B. The true church does not **add** to these items nor does it **take away** from them. To change God’s Word is sin (Rev. 22:18-19; 2 John 9).
 - C. Any church that does not follow the New Testament pattern for worship cannot be the true New Testament church.

- VI. A Person May Know That He Has Found the True Church by Observing the **Law** by Which it Is Governed.
 - A. The law of the New Testament church is the New Testament.
 - B. Scriptures:
 - 1. 2 Corinthians 3:4-11.
 - 2. Galatians 3:19-25.
 - 3. Hebrews 8:6-13.
 - 4. Hebrews 9:15-17.
 - C. Any church that does not abide in the doctrine of Christ (2 John 9) but goes elsewhere for religious authority cannot be the true church.

- VII. A Person May Know That He Has Found the True Church by Observing the **Terms** of Entry.
- A. Scriptures:
1. Hear the gospel (Rom. 10:14, 17).
 2. Believe the gospel (John 8:24; Heb. 11:6).
 3. Repent of sins (Luke 13:3).
 4. Confess faith (Rom. 10:10).
 5. Baptized into Christ (Acts 2:38; Rom. 6:3-4; Gal. 3:26-27).
- B. Note:
1. When one has forgiveness of sins he is added to the kingdom (Col. 1:13-14).
 2. One has forgiveness of sins when he obeys the gospel (Rom. 6:17-18; Acts 2:38).
 3. When one is saved (forgiveness of sins) he is added to the church (Acts 2:47).
- C. No church can teach any other doctrine and be the true New Testament church (Gal. 1:6-9; 2 John 9).

CONCLUSION:

1. We have sought to emphasize to you that one can identify the New Testament church by observing:
 - a. Where it began;
 - b. When it began;
 - c. Its founder and foundation;
 - d. The names by which it is called;
 - e. The worship it engages in;
 - f. The law by which it is governed; and
 - g. The terms of entry.
2. The church is a divine institution. There is no salvation outside of Christ and the church.

LESSON 10

IS ONE CHURCH AS GOOD AS ANOTHER?

INTRODUCTION:

1. Matthew 16:13-18.
2. Regarding the text:
 - a. For centuries the “fullness” of time had been coming when the Christ would become flesh and dwell among men.
 - b. Prophets, through the inspiration of the Holy Spirit, had spoken of the kingdom that was to come—a kingdom that would be world encompassing and would never end!
 - c. In the coast of Caesarea Philippi, Jesus spoke in most certain terms concerning that kingdom. The plan of God was unfolding and being fulfilled.
 - d. Today, nearly two thousand years later we find men disagreeing over the value of that kingdom. Some will take their stand with a man-made church and argue that it is as valuable as the church Jesus promised and purchased with His own blood.
3. Men will take strange positions in religion that they will not take in any other realm of life.
 - a. If a man is seeking a wife;
 - b. If you are catching a plane;
 - c. If you are seeking a doctor;
 - d. If you need medicine;
 - e. If you are making an investment;
 - f. Buying a piece of property; and
 - g. Buying a car, a set of golf clubs or a fishing rod.
4. It is ridiculous for man to be so careful in matters such as the above and then be so **careless** in spiritual matters.
5. Souls and eternity are at stake. Search the Scriptures—search your convictions. See if one church is as good as another.

DISCUSSION: One church is **not** as good as another unless:

- I. One God Is as Good as Another.
 - A. Different religions have different gods:
 1. Buddhism—Buddah.
 2. Shintoism—Shinto.
 3. Mohammedism—Alla (Jehovah).
 4. Denominationalism—(Jehovah).
 - B. They have their own god and have created him in their own image.
 - C. There is only one God (Eph. 4:6; Mat. 4:10). He does not teach different, conflicting doctrines.
- II. One Founder Is as Good as Another.
 - A. Different churches have been founded by different individuals.
 1. Methodist—John Wesley.
 2. Lutheran—Martin Luther.
 3. Presbyterian—John Calvin.
 4. Mormon—Joseph Smith.

5. Jehovah Witnesses—Charles T. Russell (Russelism).
- B. The church of the New Testament was founded by Christ (Mat. 16:18). Surely it is better than one founded by man (Mat. 15:13).
- III. We Disbelieve the Sonship of Christ.
- A. The virgin birth is being rejected by scores of denominations. They no longer consider it essential.
- B. It is not optional. John 8:24—Is a church that refuses to accept the virgin birth as good as one that does?
- IV. The Blood of Christ Is Not Important.
- A. TEV has translated out the blood of Christ.
- B. Some denominational preachers are making fun of the “Blood Preachers.”
- C. The church of the New Testament was concerned about the blood:
1. It was blood purchased (Acts 20:28).
 2. It was blood cleansed (Rev. 1:5; Heb. 9:13-14).
- D. The blood of Christ was shed to purchase only one church. Is a church not purchased with that blood as good as the one that was?
- V. One Head Is as Good as Another.
- A. Different churches have different heads.
- B. Christ is the head of the church we read about in the New Testament (Eph. 1:22-23).
- C. The church which has Christ as its head is unquestionably better than one founded by and headed by man.
- VI. One Foundation Is as Good as Another.
- A. Different churches have been founded on different foundations.
- B. The church of the New Testament is founded on the glorious truth that Jesus was, and is, the Christ, the Son of God.
- C. Matthew 16:16-18; 1 Corinthians 3:11.
- D. The church founded on Christ is without doubt better than one founded on man.
- VII. Worship Is Considered Not Important.
- A. Different churches have different worship. Regardless of what men might say or regardless of how many men might say it, one worship is not as good as another.
- B. John 4:23-24; Matthew 15:9; Genesis 4; Leviticus 10.
- C. Worship must be accurate in spirit and truth.
1. We have little problem with truth.
 2. Some evidently think that to just be present in body is all that is necessary, therefore, they miss the spirit of worship.
- VIII. One Doctrine Is as Good as Another.
- A. Different churches have different doctrines. Basically this is what makes them different. If all had the same doctrine, there would be little division.
- B. Different doctrines are popular. It seems as though new doctrines are coming off assembly lines like automobiles.

- C. He who would teach a doctrine different from the doctrine of the New Testament is condemned (Gal. 1:7-9; 2 John 9-11).
- D. A church that teaches a false doctrine can't be as good as the one that teaches the truth.

IX. One Way Is as Good as Another.

- A. The broad way is not as good as the narrow (Mat. 7:13-14).
- B. He who climbs up another way is a thief and a robber (John 10:1).
- C. We are NOT all going to heaven, going different ways (John 14:6).
- D. A church that teaches a way that differs from the way of the New Testament cannot be as good as the one that stays with the narrow way—the old paths.

X. One Baptism Is as Good as Another.

- A. Different churches administer different baptisms.
 - 1. Sprinkling; pouring; immersion.
 - 2. Teach that baptism is after, not before salvation.
- B. There is one baptism (Eph. 4:5). It is to last until the end of the world (Mat. 28:19-20).
- C. The church that teaches error on the subject of baptism cannot be as good as the one that teaches the truth.

XI. One Name Is as Good as Another.

- A. Members of Christ's church wear the name Christian (Acts 11:26; 1 Pet. 4:16).
- B. We insist that this name is better than any man's name. It is better than any organizational name and better than any ordinance name.
- C. If that be the truth, then one church is not as good as another.

XII. The Church Not Even Mentioned in the Bible Is as Good as the One That Is.

- A. You will search in vain for the names of your churches wearing men's names.
- B. The various individual congregations of the Lord's church were called by inspiration in Romans 16:16, churches of Christ.
- C. Churches not mentioned surely cannot be as good as the one that is.

CONCLUSION:

- 1. Jesus promised to build one church (Mat. 16:18).
 - a. He purchased one church (Acts 20:28).
 - b. He built one church (Eph. 4:4; cf., 1:22-23).
 - c. He is the saviour of one church (Eph. 5:23).
- 2. To infer that one church is as good as another is error, bordering on blasphemy.

LESSON 11

THE SUPERIOR NEW COVENANT

INTRODUCTION:

- . A few years ago I heard a denominational preacher say, “The Bible may be a dispensated book but it has been dispensated to death.” He was saying this in order that he may have authority for teaching error.
- . God is concerned about the two covenants. As a matter of fact, this subject is thoroughly discussed in the book of Hebrews.
- 3. Our purpose in this lesson will be to:
 - a. Show the new covenant is superior to the old; and
 - b. Show some of the ways in which it is superior.

- I. The New Covenant Is Superior.
 - A. Hebrews 8:6-9.
 - 1. “More excellent ministry,” and “better covenant” (v. 6).
 - 2. The first covenant had “faults” (vv. 7-8).
 - a. It did not contain ample pardon for sin.
 - b. It merely prepared the way for the Christ.
 - B. Hebrews 7:19—“Law made nothing perfect—better hope did.”
 - C. Hebrews 7:22—“Better testament.”
 - D. Hebrews 8:13—“Ready to vanish away.”
 - E. Colossians 2:14—“Nailed to the cross.”
 - F. Galatians 3:19-25—“No longer under schoolmaster.”

- II. In What Ways Is the New Covenant Superior?
 - A. Superior in priest.
 - 1. Hebrews 7:23-24.
 - a. Under Moses’ law the priest continually changed. WHY? Because of the frailty of human nature.
 - b. Under Christ’s new covenant, there is no change.
 - (1) God raised up Christ to live forever.
 - (2) Christ is unchangeable and eternal.
 - 2. Hebrews 7:26-28.
 - a. Verse 26—Holy...undefiled...separate from sinners...higher than the heavens.
 - b. Verse 27—NOTICE CONTRAST. The priest under the old covenant had to offer sacrifices DAILY for THEIR sins!!
 - (1) The priest under the law were men of infirmity.
 - (2) Christ is perfect. He had no sins.
 - 3. Thus, we have a superior priest for a superior covenant.
 - B. Superior in promise.
 - 1. Hebrews 8:6—“Established on better promises.”
 - a. The promises of the first covenant pertained mainly to this present life. (Length of days, increase in numbers, seed time and harvest, national privileges, peace, abundance, prosperity and eternal life.).

- b. The new covenant promises of spiritual blessings. The mind is directed toward heaven. The heart is cheered by the promise of living in the presence of God. The soul lives in anticipation of eternity.
 - 2. Hebrews 9:15—"Promise of eternal inheritance."
 - 3. Hebrews 10:36—"Obey God...receive promise."
- C. Superior in power.
 - 1. Hebrews 9:13-14.
 - a. Verse 13—The blood of bulls, goats and the ashes of a heifer could cleanse the flesh. The blood of animals was very important under the old covenant.
 - b. Verse 14—HOW MUCH MORE SHALL THE BLOOD OF THE SON OF GOD WHO OFFERED HIMSELF CLEANSE YOUR CONSCIENCE??
 - 2. Hebrews 9:22-23—"Better sacrifice."
 - 3. Hebrews 10:1-4.
 - a. Verse 1—Blood under the old covenant could never make the "comers there- unto perfect."
 - b. Verse 2—This proves that those sacrifices were deficient.
 - (1) If forgiven—cease to offer sacrifices.
 - (2) Once forgiven—no need to make sacrifice.
 - c. Verse 3—Sacrifices continually made each year. WHY?
 - (1) Sins were remembered each year.
 - (2) Sacrifices they made could not make atonement.
 - (3) Under new covenant (Heb. 8:12; 10:9-12).
 - d. Verse 4—"Not possible...blood of bulls and goats take away sin."
- D. Superior in punishment.
 - 1. Hebrews 10:24-29.
 - a. Verse 28—Disobedient under law died without mercy.
 - (1) Nadab and Abihu (Lev. 10).
 - (2) Other examples.
 - b. Verse 29—Renounce Christ, "HOW MUCH SORER PUNISHMENT."
 - 2. 2 Thessalonians 1:7-9.

CONCLUSION:

- 1. One can easily see that the new covenant is superior in many ways.
- 2. Certainly it is superior in PRIEST, PROMISE, POWER and PUNISHMENT.

LESSON 12

WHICH LAW IS BINDING?

INTRODUCTION:

1. “For the law was given through Moses; grace and truth came through Jesus Christ” (John 1:17).
 2. “We are not under the law but under grace” (Rom. 6:14).
 3. “No man is justified by the law before God” (Gal. 3:11).
- I. The Ten Commandments.
- A. “Thou shalt have no other gods before me” (Exo. 20:3).
 - B. “Thou shalt not make unto thee any graven images” (v. 4).
 - C. “Thou shalt not take the name of the Lord thy God in vain” (v. 7).
 - D. “Remember the Sabbath day to keep it holy” (v. 8).
 - E. “Honor thy father and thy mother” (v. 12).
 - F. “Thou shalt not kill” (v. 13).
 - G. “Thou shalt not commit adultery” (v. 14).
 - H. “Thou shalt not steal” (v. 15).
 - I. “Thou shalt not bear false witness” (v. 16).
 - J. “Thou shalt not covet” (v. 17).
- II. The Law of Moses.
- A. Many moral principles were included in the Law that were not part of the decalogue, or Ten Commandments (Exo. 21:16).
 - B. We might say the Ten Commandments served as a constitution for the people of Israel. (Other rules and regulations were based upon them.)
 - C. The two greatest commandments:
 1. The supreme love of God.
 2. Love one’s neighbor as himself.Note! These were not included in the Ten Commandments (Mat. 22:37-39).
 - D. The Ten Commandments divide themselves into two main parts:
 1. The first four deal with Israel’s duty to God.
 2. The last six deal with her duty to man.
 - E. **ONE CANNOT BE SAVED UNDER THIS LAW.**
- III. The Limited Nature of the Law.
- A. It was given to Israel only (Deu. 5:2).
 - B. It was added because of transgression (Gal. 3:19).
 - C. It was a shadow of good things to come (Heb. 10:1-3).
 - D. It was NOT given to the Gentiles (Rom. 2:14).
 - E. It was to last until Christ came (Gal. 3:19-25; Note verses 19, 23-25).
 - F. Christ came to fulfill the law (Mat. 5:17).
 - G. He (Christ) took it out of the way, nailing it to the cross (Col. 2:14).
 - H. Therefore, we are not under the law but under a “NEW AND LIVING WAY” (Heb. 10:20).

IV. Which Law Is Binding Today?

- A. Jesus came to establish a better covenant (Heb. 8:7-8).
- B. The law was perfect for the purpose for which it was given.
 - 1. But it was only a national and temporary law.
 - 2. Consequently, it was not adequate for a universal and spiritual kingdom.
- C. The law of Moses was a state law and thus governed the actions of the people. The law of Christ is a spiritual law and goes beyond the actions and reaches into the heart (Mat. 5:28; Heb. 8:10).
- D. None of the Ten Commandments as such are a part of the law of Christ.
 - 1. The principles taught in 9 of the 10 are a part of the Christian dispensation.
 - 2. No part of the 4th commandment, "Remember the Sabbath day to keep it holy," is included in the duties of the Christian age.
- E. The law having served its purpose, we are now under the law of Christ (Gal. 3:23-25).
- F. The Two Laws Contrasted.

OLD LAW	NEW LAW
1. Included one nation. (Eph. 2:12)	1. Included all nations. (Mark 16:15)
2. Dedicated by blood of animals. (Heb. 9:19)	2. Dedicated by blood of Christ. (1 Pet. 1:19)
3. Priesthood of man. (Heb. 7:11)	3. Priesthood of Christ. (Heb. 7:28)
4. Many offerings. (Heb. 10:11)	4. Christ offered once for all. (Heb. 9:28)
5. Circumcision in flesh. (Eph. 2:11)	5. Circumcision in heart. (Rom. 2:29)
6. Circumcision a seal. (Rom. 4:11)	6. Holy Spirit a seal. (Eph. 1:13)
7. Sins remembered yearly. (Heb. 10:3)	7. No more remembrance of sins. (Heb. 10:17)
8. Cannot take away sins. (Heb. 10:11)	8. Saves to the uttermost. (Heb. 7:25)
9. Not perfect. (Heb. 8:7)	9. Perfect law. (Jam. 1:25)
10. Gave no inheritance. (Gal. 3:18)	10. Gives inheritance. (Acts 20:32)
11. Ministration of death. (2 Cor. 3:7)	11. Law of Spirit of life. (Rom. 8:2)
12. Yoke of bondage. (Gal. 5:1)	12. Liberty—made free. (Gal. 5:1)
13. On tables of stone. (2 Cor. 3:3-6)	13. On tables of the heart. (Heb. 8:10)
14. Purged the flesh. (Heb. 9:13)	14. Purges the conscience. (Heb. 9:14)

V. The Law of Jesus Christ.

- A. God spoke to the fathers in times past through the prophets but He has spoken to us in the last days through His Son (Heb. 1:1-2).
- B. God spoke from heaven and said, "HEAR YE HIM" (Mat. 17:5).
- C. Christ is the mediator of a new covenant (Heb. 9:15-17).
- D. Christ is the High Priest of our perfect tabernacle (Heb. 8:2; 9:11-14).

CONCLUSION:

- 1. The law has been taken out of the way (Col. 2:14).
- 2. We no longer live under the law but now under Christ (Gal. 3:25).
- 3. We are admonished of God to hear His Son (Mat. 17:5).
- 4. We will be judged by the Word of Christ (John 12:48).

LESSON 13

HOW IMPORTANT IS ATTENDANCE?

INTRODUCTION:

1. Attendance is never what it should be.
 2. The subject is taught frequently in classes and in the pulpit.
 3. However, our inability to teach the importance of attendance is made keenly aware every time we hear someone say, "No, I don't attend all the services, after all, how important is attendance?"
 4. Such is a most important question.
- I. Attendance Is Edification.
- A. It has been said that we are losing three out of every five we baptize within five years after their baptism.
 1. I don't know how accurate these figures are, however, I am sure that they are accurate enough to cause great concern.
 2. Why? Why is the spiritual mortality rate so high?
 - a. There may be scores of reasons, such as one never truly converted and the cares of the world, etc.
 - b. I suggest one reason which must be a strong factor is the lack of **edification**.
 - B. We know that when one becomes a Christian he is to grow spiritually. Some verses which teach this would be:
 1. 1 Peter 2:1-2.
 2. 2 Peter 1:5-10.
 3. 2 Peter 3:18.
 4. Hebrews 5:12-14.
 - C. **Edification:** This is a work of the church. It may be done in many ways but one primary way is in our worship and Bible study classes. When people fail to attend, they fail to be edified as God desires.
 - D. Paul wrote about edification: Ephesians 2:19-22; Ephesians 4:11-16 (American Standard Version).
 1. The church will never be what God intended it to be until the members grow as they should.
 2. When we fail to assemble to learn, to grow, we fail ourselves and we fail God.
 3. I saw in the *American Medical Magazine* a picture of a three-year-old baby left to starve. It died with maggots in its eyes, ears and nose. It weighed six pounds.
 - a. It was a sickening sight.
 - b. How many Christians are starving spiritually because they fail to attend the Bible classes and worship services? How sickening is such a thing in God's eyes!
 - E. In the worship we provoke unto love and good works and teach and admonish one another (Heb. 10:24-25; Col. 3:16).

II. Attendance Is Worship.

- A. Christians worship the God of heaven in spirit and truth (John 4:23-24).
 - 1. In our assemblies we come together to worship God. How can anyone reason it is good to stay away from worshipping God?
 - 2. How would we feel if when Jesus comes again; the brethren were at the meeting house worshipping God, and we were at home in bed, or watching T.V., or playing golf, or off fishing or visiting friends?
- B. We are taught by **example**, and the example of the New Testament points to the importance of attendance.
 - 1. Jesus kept the apostles together for obvious reasons during His earthly ministry. In Luke 24 we find them together on the morning of the resurrection.
 - 2. One week later they were together when Jesus appeared (John 20:19-26).
 - 3. When the day of Pentecost came they were together with the 120 (Acts 2).
 - 4. After Pentecost they continued to meet together (Acts 2:42).
 - 5. A few years later we find Paul waiting an entire week to assemble with the church at Troas (Acts 20:7).
 - 6. In 1 Corinthians 16:1-2 Paul shows that the brethren at Corinth as well as all of the churches in Galatia assembled on the Lord's day.
- C. Is it really sin?
 - 1. In worship we sing, pray, study, give and eat the Lord's Supper. (Of course we eat the Lord's Supper **only** on the Lord's day.)
 - 2. Each of these avenues of worship are clearly taught to be necessary in the New Testament.
 - 3. Will anyone deny that they are not God's commands?
 - 4. "To him therefore that knoweth to do good, and doeth it not, to him it is sin" (Jam. 4:17).

III. Attendance Is Commanded of God.

- A. Hebrews 10:24-29.
 - 1. Words could not have been plainer than found here. The specific command is, "Not forsaking the assembling of ourselves together."
 - 2. If we willfully forsake the assembly, we sin.
 - 3. If we forsake the assembly, we have turned our backs on our only hope of salvation—Jesus Christ and His atoning blood which is for the faithful Christian.
 - 4. How important is it? If we so continue in sin we will receive punishment even more severe than that administered under the law (Heb. 10:28-29).
 - . To disobey God's commands is to refuse to avail yourself of salvation, for salvation is only to those who obey Him (Mat. 7:21-23; Heb. 5:8-9).

CONCLUSION:

- 1. It is hard to believe that any rational person could forsake the assembly, for to forsake is sin and sin is death.
- 2. We need to always attend every service possible, for not only do we obey God, we also worship Him and build ourselves up in the faith so that we might fight the good fight, finish the course, and keep the faith.

LESSON 14

PRAYER

INTRODUCTION:

1. Prayer is a blessed privilege of Christians.
 - a. One who is rebellious to God cannot expect to have his prayers answered (1 Pet. 3:12; Jam. 5:16; Psa. 34:15; Pro. 15:29; John 9:31).
 - b. As a child of God, you can go to your Father with every petition.
 2. No problem is too great or small to take to God. Someone wrote, "When you brood over your troubles, you hatch despair, so take it to the Lord in prayer."
- I. Great Examples Which Point to the Importance of Prayer.
- A. Jesus felt the constant need of prayer.
 1. At the beginning of His ministry (Luke 3:21).
 2. He spent the entire night in prayer before He chose the twelve apostles (Luke 6:12-13).
 3. After feeding the five thousand He went into the mountain to pray (Mat. 14:13-23).
 4. The night of His betrayal He prayed (John 17).
 5. Later just before He was arrested He prayed again (Mat. 26:36-44).
 6. As He hung on the cross, He prayed at least three prayers (Mat. 27:46; Luke 23:34, 46).
 - B. The apostles felt the need for prayer.
 1. They asked the Lord to teach them how to pray.
 2. Luke 11:1a; Matthew 6:5-15.
 - C. The early church prayed.
 1. They continued steadfastly in prayer (Acts 2:42).
 2. When Peter was in prison the church prayed (Acts 12:1-13).
 3. Paul prayed with the elders of Ephesus (Acts 20:36; 21:3-5).
- II. The Christian Needs Prayer.
- A. To overcome temptations (Mat. 26:41).
 - B. To confess faults (Jam. 5:16).
 - C. Additional passages: Luke 18:1-8; 1 Thessalonians 5:17; 1 Timothy 2:8; Colossians 4:2; Philippians 4:6; Ephesians 6:18.
- III. Does Prayer Work?
- A. James 5:16-18.
 - B. Ephesians 3:20.
 - C. 2 Kings 20:1-7—Hezekiah added fifteen years to his life.
 - D. Jonah 2:1—Jonah prayed out of the belly of the fish.
 - E. Additional testimony:
 1. Matthew 21:22.
 2. John 14:14.
 3. John 15:7.
 4. Matthew 7:7-8.
 5. 1 John 5:14.

- F. But you do not always get what you desire. David prayed for a baby to live. Paul prayed for a thorn to be removed and neither received what he wanted, however, **NEITHER WAS ACCORDING TO GOD’S WILL.**
- G. God answers every prayer. He answers in three ways: “Yes,” “No,” and “Wait awhile.”

IV. Certain Conditions must Be Present in Prayer.

- A. Humbleness.
 - 1. Luke 18:9-14.
 - 2. Matthew 6:2.
 - 3. Matthew 6:5-8.
- B. Forgiveness.
 - 1. Matthew 6:14-15; Mark 11:25.
 - 2. Matthew 18:23-35.
- C. Faith.
 - 1. Mark 11:24.
 - 2. Matthew 21:22.
- D. God’s Word must be in us.
 - 1. John 15:7.
 - 2. We must walk in harmony with God (Jam. 5:16).
- E. According to God’s will.
 - 1. 1 John 5:14; James 4:2-3.
 - 2. Matthew 26:39, 42; Luke 22:42.
- F. In Christ’s name.
 - 1. John 16:24; John 14:14.
 - 2. 1 Timothy 2:5; Colossians 3:17.

CONCLUSION:

- 1. Some closing Scriptures:
 - a. 1 Thessalonians 5:17 (Note: One who had regular, set times of prayer, was said to “pray without ceasing.” Do we pray at regular, set times?)
 - b. James 4:2.
 - c. Matthew 7:11.
- 2. No situation remains the same when prayed about.
- 3. Prayer is the means by which the power of the universe is focused on our needs.

LESSON 15

THE LORD'S SUPPER

INTRODUCTION:

1. Passages which contain the institution of the Lord's Supper:
 - a. Matthew 26:26-29.
 - b. Mark 14:22-25.
 - c. Luke 22:19-20.
 2. This supper is taken in memory of Christ (1 Cor. 11:23-26).
- I. The Meaning of the Lord's Supper.
- A. It is a commemoration.
 1. It is observed in memory of Christ (Luke 22:19).
 2. It is a constant reminder of the death, burial and resurrection of Jesus.
 - B. It is communion.
 1. With God and Christ (1 Cor. 10:16; Mat. 26:26-29). (Communion: participation or sharing—identifies one with Jesus.)
 2. With one another (1 Cor. 10:17—it shows we are united with one another in one body).
 - C. It is a proclamation.
 1. Proclaim our faith in the death, burial and resurrection.
 2. Proclaim our faith in redemption which is in the Christ.
 3. Proclaim our faith in His second coming.
 - D. It is a dedication.
 1. The Lord's Supper represents the blood-ratified covenant between Christ and Christians (Heb. 8:6-8, 12; 1 Cor. 11:25).
 2. We eat the Lord's Supper with a consciousness of our promised dedication to Christ.
 - E. It is an anticipation.
 1. It is given to Christians—"Till He come" (1 Cor. 11:26).
 2. The Lord's Supper spans the gulf between the first and second coming.
- II. We Look Four Ways When We Eat the Lord's Supper.
- A. Retrospectively: (1 Cor. 11:24).
 1. Remember the death on the cross.
 2. Remember the life, teaching, sacrifice of Christ.
 - B. Introspectively: (1 Cor. 11:28).
 1. We examine ourselves.
 2. To eat in an unworthy manner is to bring condemnation upon ourselves (1 Cor. 11:27-29).
 - C. Prospectively: (1 Cor. 11:26).
 1. Jesus is coming again.
 2. We look forward to His coming.

- D. Circumspectively: (1 Cor. 11:26).
 - 1. We look to those around us for examples of faith and strength.
 - 2. We, by our example, teach those who observe us.
 - 3. We teach our children and proclaim our faith in His Word and promises.

III. A Brief Review of the Lord's Supper.

- A. What is the Lord's Supper?
 - 1. It is a memorial observed in memory of Jesus.
 - 2. We should understand what a memorial is. (Examples: Washington Memorial, Lincoln Memorial, even a lonely tombstone.)
- B. What is the Lord's Supper made up of?
 - 1. Unleavened bread.
 - 2. Fruit of the vine.
 - a. At this point it would be good for the student to make a study of the biblical usage of the phrase "Fruit of the vine."
 - b. It should be observed that the phrase refers to juice from the grape vine. Therefore;
 - c. It is not scriptural to use cranberry juice, blackberry juice, watermelon juice, tomato juice, or any of the many other juices which come from fruits grown on vines.
 - 3. When was it instituted?
 - a. At the Feast of the Passover.
 - b. The night of Jesus' betrayal.
 - 4. When do we eat the Lord's Supper?
 - a. The first day of the week (Acts 20:7).
 - b. As often as the first day presents itself.
 - 5. How do we eat the Lord's Supper?
 - a. Not carelessly or irreverently. That makes one guilty of the crucifixion of Christ.
 - b. Eating the Lord's Supper is both mental and physical. The mental aspect; is difficult.
 - c. We must eat—"In remembrance of me."

CONCLUSION:

- 1. Acts 20 gives an insight at the importance of the Lord's Supper.
- 2. Acts 20:1-13—Paul though in a hurry, waited one week to meet with the saints at Troas.
- 3. In our teaching and actions, we need to place more emphasis on the memorial supper.

LESSON 16

SCRIPTURAL GIVING

- I. Giving in the Jewish Age.
Romans 15:4—“For whatsoever things were written afore time were written for our learning, that we through patience and comfort might have hope.” This period lasted from Moses until Christ died on the cross—1,500 years.
- A. The Law imposed annual and occasional claims.
1. Leviticus 19:9-10.
 2. “Thou shalt not delay to offer the first fruits thy ripe fruits, and of thy liquors; the first born of thy sons shalt thou give unto me” (Exo. 22:29).
 - a. The first born of the fruits.
 - b. The first born of the cattle.
 - c. The first born of their children. (Redeemed by a money payment.) (Num. 3:46-48).
- B. Free will offerings and vows.
1. Deuteronomy 16:10-11. The nature and the amount of the free will offering is left to the liberality of the giver.
 2. The general rule for voluntary giving at the festivals was this: “Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee” (Deu. 16:16-17).
 3. When they vowed anything to the Lord they were required to keep it. If they were slack concerning their vows they were sinners. These vows were offerings to God (Deu. 23:21-23).
- C. Israel’s three tithes.
1. The priestly tithe, or first tithe.
 - a. Leviticus 27:30-33.
 - b. A tenth of the produce of the land, whether seed or fruit, was claimed by God. Every tenth lamb and calf also were set apart.
 2. The festival tithe, or second tithe.
 - a. Deuteronomy 14:22-27.
 - b. It consisted of the yearly increase of the Lord, that it was to be eaten by the offerer and his household. Also the Levite was to choose the firstlings of the herd and flock. The object—Israel might always fear Jehovah.
 - c. This tithe might be Converted into money at home and used for Sacrifices and feasting at the Capital. Also, one had to Stay at least a week at the feast of the Passover and of Tabernacles and a shorter time at the feast of Weeks.
 3. The poor tithe or third tithe.
 - a. Deuteronomy 14:28-29.
 - b. A tenth of every third year’s increase was to be laid up at home, and to be shared by the Levite, the stranger, the fatherless and the widow.

- D. Fixed claims. A crop of 6,000 bushels.
- | | | | |
|----|--|---|---------------------|
| 1. | Corners, gleanings, forgotten sheaves
Leviticus 19:9 | 1/60 | 100 |
| 2. | First fruits
Deuteronomy 26:1ff | 1/40 | 150 |
| 3. | The Lord's tithe
Leviticus 27:30 | 1/10 | 600 |
| 4. | The festival tithe
Deuteronomy 14:22-27 | 1/10 | 600 |
| 5. | The poor's tithe
Deuteronomy 14:28 | 1/30
almost 30% | <u>200</u>
1,650 |
| 6. | Out of the 4,350 bushels left—other deductions were made. | | |
| | a. | A free will offering at the Feast of Weeks (Deu. 16:10). | |
| | b. | Animals or fruits in payment of vows or things devoted (Lev. 27). | |
| | c. | Remission of debts in the year of release. | |
| | d. | Redemption of first born (Redeem with money, Num. 3.). | |
| | e. | Thank-offerings. | |
| 7. | A devout Jew gave at least 35% and up to 50% of his total earnings to God. Now sit down and figure how much you give to God in comparison to the Jews. MANY CHURCH MEMBERS ARE GOING TO LOSE THEIR SOULS FOR NOT GIVING TO GOD THAT WHICH BELONGS TO HIM. | | |

II. Christ's Motive for Giving.

Matthew 6:19-20—"Motive of investment or self-interest." Self-interest is no sin. To be told to love our neighbor as ourselves would be meaningless if we were not to love ourselves.

- A. Christ's financial advice (Mat. 6:19-20). (Financial section of Sermon on the Mount)
1. How do we lay up treasure in heaven? **BY LAYING IT DOWN FOR THE LORD.** Whatever is laid down for Him will be taken up there. If one refuses to lay up treasures in heaven he will meet God empty-handed.
 2. We must learn that giving up money for Christ is keeping it. Many fail to learn that all permanent values project into eternity.
- B. What do we get?
1. "Then answered Peter, and said unto him, behold, we have forsaken all, and followed thee; what shall we have therefore" (Mat. 19:27).
 - a. The Lord didn't say, "Why Simon you ought to be ashamed of yourself."
 - b. "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Mat. 19:28).
 - c. Satisfaction of the deepest craving of the human heart, the longing to be somebody, to do something.
 2. How much is the investment to bring?
 - a. "Shall receive a hundredfold and shall inherit eternal life" (Mat. 19:29).
 - b. A hundredfold!! What per cent is that? One fold is 100%. One hundredfold is 10,000%!
 - c. Is that not enough to motivate the weakest among us to desire to give his first and best to the Master?

- C. The rich farmer.
1. “And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.” This farmer is legion (Luke 12:19).
 2. But God said, and this is what counts, “Thou foolish man, this night shall thy soul be required of thee, and the things which thou hast prepared, whose shall they be?” (Luke 12:20).
 - a. He must go and leave them—they are his no longer.
 - b. He suddenly lost all by leaving all—they suddenly belong to this world and he went into eternity a pauper.
 3. But Jesus does not end the parable with the pitiable failure of this rich farmer. **He makes it universal.** “So is he [foolish] that makes a business of laying up treasure for himself and is not rich toward God” (Luke 12:21).
 4. May we learn the lesson of Luke 12:15. This is most important in the material world in which we live.

III. Some Guide Posts in Giving.

- A. When? (1 Cor. 16:1-2).
- B. Who? Everyone (1 Cor. 16:1-2). (Even the one on welfare prospers.)
- C. How? As God has prospered (1 Cor. 16:1-2).
- D. Give cheerfully! (2 Cor. 9:7).
- E. Purposefully! (2 Cor. 9:7).
- F. Not sparingly! (2 Cor. 9:6).
- G. Not grudgingly! (2 Cor. 9:6).

IV. New Testament Examples.

- A. The Jerusalem church (Acts 4:32; 5:4).
- B. The churches in Macedonia (2 Cor. 8:1-5).
- C. Jesus (Phi. 2:6-7; 2 Cor. 8:9).

CONCLUSION:

1. In our effort to teach against the false doctrine of tithing we have unintentionally taught one just as evil. Namely: “A Christian can give less than 10% and be pleasing to God.”
 - a. I believe that to be contrary to the teachings of God’s Word.
 - b. I believe that doctrine originated in the hearts of covetous men.
- . There can be no doubt about it. In the church age one of the greatest sins is stealing from God. Just as in the days of Malachi we fail to give to God what is properly His (Mal. 3:8-10).

LESSON 17

THE PROBLEM OF INSTRUMENTAL MUSIC

The following material on mechanical, instrumental music in worship is based on a scholarly work which was done by Roy Deaver, Director of the Brown Trail Preacher Training School. Brother Deaver's booklet, *The Problem Of Mechanical, Instrumental Music*, which is much more detailed, may be purchased from him.

INTRODUCTION:

1. As we begin this study it is necessary that we focus our attention on the "Restoration Movement."
 - a. It was, and continues to be, a meaningful attempt to get men to go **back to the Bible**.
 - b. The great men of that movement constantly stressed the all-sufficiency of the Scriptures.
 - c. A marvelous plea was: "Let us speak..."
 - d. Proper respect for such sacred principles would forever settle the instrumental controversy.
2. An illustration from history.
 - a. Alexander Hamilton was Washington's Secretary of Treasury. Thomas Jefferson was Washington's Secretary of State.
 - b. Hamilton believed in a strong central government, while Jefferson was opposed to any increase in power at the expense of the state.
 - c. Hamilton wanted to establish a National Bank and was opposed by Jefferson.
 - d. Jefferson argued that there was **no authority** in the constitution for a National Bank. Hamilton argued there was **nothing to forbid** such.
 - e. Hamilton's followers were called "Federalists," and "loose-constructionists." Jefferson's followers were called "anti-federalists," and "strict-constructionists." The **differentiating factor was: the attitude toward the Constitution**.
3. Such reminds me of a situation which existed in the days of Luther and Zwingli.
 - a. Luther held the view that whatever was not specifically forbidden in Scripture might be employed in Christian worship.
 - b. Zwingli devoutly believed in the absolute authority of the Scripture, affirming that what they did not expressly authorize was forbidden in worship.
4. We suggest in this connection that when mechanical instruments of music were introduced to the destruction of peace among brethren that the **real issue was not** "instrumental music."
 - a. "This was just the **horse** upon which the real issue rode out."
 - b. The real issue was involved in the question; what is the **proper attitude toward the Bible?**
 - i. Is the Bible the **inspired, inerrant, all-sufficient Word of the Living God?**
 - ii. **Can we do any and everything not specifically and directly condemned?**
 - iii. Or, must we do only that which the Bible authorizes?
5. The answer to these questions involves the basic difference between the church of Christ and the Christian Church—in fact—the difference between the church of Christ and the rest of the religious world.

DISCUSSION: Let us notice:

I. A Brief History.

- A. Congregations involved in the great Restoration Movement had respect for the fact that the music of the early church was vocal, and that the vocal music was without mechanical accompaniment.
- B. As early as 1851 there was a brief flare-up in Kentucky.
 1. Aylette Raines was preaching in Millerburg, KY. He kept a diary.
 2. On April 27, 1851 he wrote, “Bro. Saunders wishes to introduce the melodeon into the church.”
- C. The subject next came up before the brotherhood in 1860. T. L. Pinkerton of Midway, KY, wrote to Benjamin Franklin, “So far as known to me, or I presume to you, I am the only preacher in Kentucky, of our brotherhood, who has publically advocated the propriety of employing instrumental music in **some** churches, and that the church of God in Midway is the only church that has yet made a decided effort to introduce it.”
 1. Thus the instrument of music was introduced in the worship at Midway, KY.
 2. Pinkerton did not suggest such but he **did not** oppose it either.
 3. The introduction of the instrument owed itself to the deplorable singing at the Midway congregation.
 - a. Song-practice meetings were held on Saturday night.
 - b. A melodeon was brought in to get the right pitch.
 - c. Later one of the sisters began to accompany the singing with the melodeon.
 - d. It was then decided to use the instrument in the Lord’s day worship.
 - e. One of the elders, Adam Hibler, took one of his slaves, Reuben, one night and removed the melodeon. Another was later brought in and remained.
- D. The controversy continued. In 1868, Benjamin Franklin guessed there were 10,000 congregations and not over 50 using the instrument. But the movement gained popularity. More and more churches were adopting the practice and wherever the instrument was brought in division resulted.

II. The Psallo Argument.

- A. Ephesians 5:19.
- B. Making melody in the Greek is “psallontes” present participle of “Psallo.”
 1. Note! “psallontes” is used **in addition** to “adontes” (singing).
 2. If “adontes” means singing then obviously “psallontes” means something in addition to singing. Other wise, Paul was commanding “singing and singing.”
 3. Attention should be given to “KAI” (and). Whatever “psallontes” and “adontes” means—they both are required—essential—not optional (cf., Mark 16:16).
- C. Obviously, if the instrument is inherent in the word “psallontes” then the instrument is not just **authorized** and **optional** but **demanded** and **essential**.
 1. Further, **all** who sing are to “psallo.”
 2. If the instrument is inherently involved then **everyone** must get an instrument and play upon it.
 3. This is far from what we observe—many singing and **one** “psalloing.”
- D. “Psallo” means: to pluck the hair; to twang the bowstring; to twitch the carpenter’s line; to touch the chords of a musical instrument, that is to make instrumental music; to touch the chords of the human heart, that is, to sing, to celebrate with hymns of praise.

1. The basic idea in “psallo” is to “touch.” The fact remains that which is touched is not inherent in the word. **We must look elsewhere** (outside the word) **to see what is to be touched!**
 2. E.g., “baptidzo” is to dip or immerse. But the **element** does not inhere in the word itself. One may be immersed in suffering, fire, water or the Holy Spirit. **We have to look** beyond the word “baptidzo” to find the element.
- E. The truth of the matter is, as in Ephesians 5:19, “psallo” **does** demand the instrument. It **demand**s that **something** be touched.
1. I believe in instrumental music.
 2. I do not believe one can worship God acceptably without the instrument.
 3. The question is: **What is the instrument?**
 4. Men have **assumed** that the instrument was a mechanical one, whereas the Bible specifically teaches that the **instrument is the heart of the individual**.
 5. I believe in “instrumental music” in Christian worship—I **do not** believe in mechanical instrumental music in Christian worship.
- F. We should further observe—if the word “psallo” demands or allows mechanical, instrumental music in Christian worship, then the apostolic church never did that which the word demands or allows. **For, the apostolic church never used the mechanical instrument.**

III. The Popularity Argument.

- A. Frequent efforts are made to justify mechanical, instrumental music in Christian worship upon the basis of its **popularity**.
- B. We hasten to stress that the popularity of a thing does not make it right in the sight of God.
 1. The message of Noah—not popular—but right.
 2. The message of Elijah—not popular—but it was the Word of God.
 3. The preaching of Jeremiah—not popular—it was God’s Word.
 4. Many advocates of mechanical, instrumental music reject sprinkling, but **sprinkling** is popular.
 5. Many reject **human creeds**, but human creeds are popular.
 6. **Denominationalism** is popular, but it is certainly not authorized by the Scriptures.
 7. **Idolatry** in the Old Testament was popular, but was by no means right.
- C. This argument, reduced to a syllogism, would be as follows:

MAJOR PREMISE: All religious practices which are popular are religious practices which may be scripturally employed in Christian worship.

MINOR PREMISE: The use of mechanical, instrumental music in worship is a religious practice which may be scripturally employed in Christian worship.

CONCLUSION: Therefore, the use of mechanical, instrumental music is a religious practice which may be scripturally employed in Christian worship.
- D. Who would be willing to affirm the major premise of this syllogism? Yet, this is exactly what is taught and I stand ready and willing to deny it.

IV. The “I like It” Argument.

- A. There are those who attempt to justify the use of mechanical, instrumental music in Christian worship upon the grounds that they like it.
- B. Many of these people **reject** the **“burning of incense,”** yet those who burn incense could just as well argue that **they like it**.
- C. In worship unto God we must be concerned about what **God** likes—**not about what we like**.

1. In worship we seek to **please** God—not ourselves.
 2. God has told us what will please Him and the only way we can do so is to do what He says (cf., John 4:23-24).
- D. This argument, reduced to a syllogism, would be as follows:
- MAJOR PREMISE: All things which I like are things which may be used in Christian worship.
- MINOR PREMISE: Mechanical, instrumental music in Christian worship is a thing which I like.
- CONCLUSION: Mechanical, instrumental music is a thing which may be used in Christian worship.
- E. Who would be willing to affirm the major premise?
- F. I like cornbread, buttermilk, and beefsteak—but I have no scriptural right to add these to the Lord’s supper **just because I like them!**

V. The Home Argument.

- A. There are those who contend that if mechanical, instrumental music may be used in the home that it may also be used in worship. Often one hears—“But you have it in your home.”
- B. The argument, reduced to a syllogism would be as follows:
- MAJOR PREMISE: All things which are right to have in the home are things which are right to have in Christian worship.
- MINOR PREMISE: Mechanical, instrumental music is a thing which is right to have in the home.
- CONCLUSION: Mechanical, instrumental music is a thing which is right to have in Christian worship.
- C. Who would be willing to affirm the major premise of this syllogism?
1. It is right to have infants at home, but there is no authority for infant membership in the church.
 2. It is right for one to wash his hands or his body at home but there is no authority for washing one’s hands or body as a religious act.
 3. I sometimes have steak on the table at home, and such is right but it is not right to have steak on the Lord’s table in the church.
 4. The husband is head of the home, but Christ is the head of the church.
 5. There is a multitude of things which is right in the home but wrong in Christian worship.

VI. The “In Heaven” Argument.

- A. It is often claimed that we can have mechanical, instrumental music in Christian worship because there is going to be mechanical, instrumental music in heaven.
- B. It should be observed that what there is going to be in heaven has nothing to do with what we are to do NOW!
- C. Furthermore, it is yet to be proved that there will be mechanical, instrumental music in heaven. **What would a spiritual being be doing with a mechanical instrument?**
- D. The argument is generally based upon the book of Revelation.
1. It should be stressed that this book is a book of symbols.
 2. A symbol **does not** symbolize itself.

3. In Revelation 5:8 we read:
 - a. If “harp” **authorizes** mechanical, instrumental music in Christian worship then; “incense” authorizes incense in Christian worship.
 - b. If “incense” **does not** authorize incense in Christian worship then “harps” **do not** authorize mechanical, instrumental music in Christian worship.
 - c. If “incense” symbolizes “prayers of the saints” then “harps” is also symbolic.
4. In Revelation 14:2 the record says:
 - a. If John had heard “harpers harping with their harps” this would in no way authorize mechanical, instrumental music in Christian worship.
 - b. But the record says that John heard a **VOICE**.
 - (1) The voice was from heaven.
 - (2) The voice was **as** the voice of harpers harping with their harps.
- E. The argument, reduced to a syllogism, would be as follows:

MAJOR PREMISE: All things which John heard in heaven are things which may be used in Christian worship.

MINOR PREMISE: Harpers harping with their harps is a thing which John heard in heaven.

CONCLUSION: Harpers harping with their harps is a thing which may be used in Christian worship.
- F. Who would be willing to affirm the major premise?
 1. Furthermore, the minor premise is not true—John did not hear harpers. He heard a voice.
 2. John saw horses. What about riding horseback as an act of Christian worship?

VII. The “David Had It” Argument.

- A. Many contend that mechanical, instrumental music may be employed in Christian worship upon the grounds that “David had it”—that David used such in worship to God.
 1. That David employed such in Old Testament worship is certainly admitted.
 2. But, this gives no authority for mechanical, instrumental music in New Testament worship.
 3. We are commanded to “rightly divide the word of truth” (2 Tim. 2:15).
 4. We do not live under the same law David lived under.
- B. This argument, reduced to a syllogism, would be:

MAJOR PREMISE: All things which David practiced in worship to God are things which may be practiced in Christian worship.

MINOR PREMISE: Mechanical, instrumental music in worship to God is a thing which David practiced.

CONCLUSION: Mechanical, instrumental music is a thing which may be practiced in Christian worship.
- C. Again, who would be willing to affirm the major premise?
 1. David **offered animal sacrifices** to God (as the law required). Can we offer animal sacrifices in our worship?
 2. David **burned incense**. Can we burn incense in our worship?
- D. Those who make the “David Had It” argument need to make **some** effort to be consistent.
 1. If they bring over mechanical, instrumental music on the grounds that David had such, then:
 2. They must be prepared to bring over all the practices of David.

3. Suppose the Christian Church preacher has preached a sermon and has extended the invitation.
 - a. A man with a bowl of incense comes down the aisle to unite himself with the congregation.
 - (1) He explains that he brings the incense because David used it.
 - (2) But the preacher **rejects** the man with his incense.
 - b. Another man comes with an animal sacrifice.
 - (1) He explains that such was the practice of David.
 - (2) But the preacher rejects the man with the animal sacrifice.
 - c. A third man comes to be united with the Christian Church. He brings his mechanical, instrumental music.
 - (1) He argues that David had such.
 - (2) The preacher studies the matter carefully—then says: “That’s right. David did have the mechanical instrument. COME ON IN!”
4. Such inconsistency is beyond the obvious to the ridiculous.

VIII. The Natural Talent Argument.

- A. The, idea is frequently stressed that one should use his natural talents to the glory of God—that if one has the talent to play the instrument he should do so in a religious context.
- B. Certainly one must use his abilities in general to the glory of God, but such does not authorize using those talents in Christian worship.
 1. One might have the talent to paint pictures, and such can be used to the glory of God, but it **can not be scripturally** employed in Christian worship.
 2. There are hundreds of talents which may be used in a general way to honor God, but which may not be used in Christian worship.
- C. This argument, reduced to a syllogism, would be as follows:
 MAJOR PREMISE: All natural talents are things which may be employed in Christian worship.
 MINOR PREMISE: My playing the piano is a natural talent.
 CONCLUSION: My playing the piano is a thing which may be employed in Christian worship.
- D. Who would be willing to affirm the major premise?
 1. One could easily employ everything from a cake-baking contest to belly-dancing in the worship based on such ridiculous logic.
 2. Such is not consistent, logical nor intelligent.

IX. The Doesn’t Say “Don’t Have It” Argument.

- A. Many contend that mechanical, instrumental music in worship is authorized because the Bible doesn’t say, “Don’t have it.”
- B. This argument grows out of an erroneous notion regarding biblical authority.
 1. We do not subscribe to the idea that we can do anything in matters religious which the Bible does not specifically condemn.
 2. Rather, Christians are governed by the principle that we can do only that which is **authorized** by the Bible.
 - a. “We walk by faith” (2 Cor. 5:7).
 - b. Faith comes by hearing the Word (Rom. 10:17).
 - c. And without faith we can’t please God (Heb. 11:6).

- d. God condemns all who go beyond that which is written (2 John 9; 1 Cor. 4:6).
- C. This argument reduced to a syllogism, would be:
 MAJOR PREMISE: All things which the Bible does not specifically say, “Don’t have” are things which may be used in Christian worship.
 MINOR PREMISE: Mechanical, instrumental music in worship is a thing which the Bible does not specifically say, “Don’t have.”
 CONCLUSION: Mechanical, instrumental music is a thing which may be used in Christian worship.
- D. Who would be willing to affirm the major premise?
1. The Bible does not specifically say, “Thou shalt not burn incense.”
 2. The Bible does not say, “Thou shalt not offer animal sacrifices.”
 3. **The fact** is that the Bible **does** say DON’T HAVE IT in that it does not **authorize** its use. What is not **authorized** is forbidden.

X. The Temple Argument.

- A. It is argued by some that there was mechanical, instrumental music in the temple at the time of Christ and the apostles; and that they went into the temple and **did not** condemn such; that therefore the Lord and His apostles approved of mechanical, instrumental music; that therefore mechanical, instrumental music may be used in Christian worship.
- B. The temple under consideration in this argument is Herod’s temple, and **no man has yet proved that there was a mechanical instrument of music in Herod’s temple.**
1. In fact, historians say there was none!
 2. But, suppose there had been mechanical, instrumental music in Herod’s temple.
 3. What was done in the temple has no connection with Christian worship.
 4. Further, the fact that Christ and the apostles went to the temple does not prove they approved of all things which took place there.
- C. The argument, in syllogism form, would be as follows:
 MAJOR PREMISE: All things which were used in the temple worship in the time of Christ and the apostles, which they did not condemn are things which may be used in Christian worship.
 MINOR PREMISE: Mechanical, instrumental music was a thing used in the temple in the time of Christ and the apostles, which they did not condemn.
 CONCLUSION: Mechanical, instrumental music is a thing which may be used in Christian worship.
- D. Who would be willing to affirm the major premise? Would it be scriptural for us to have animal sacrifices in Christian worship just because there was such in the temple?

XI. The Psalms Argument.

- A. It is often pointed out (and correctly so) that the Old Testament consisted of the **law**, the **prophets** and the **psalms**.
- B. It is claimed that while the law was nailed to the cross, that this did not affect the psalms—and that since the psalms authorize mechanical, instrumental music the use of mechanical, instrumental music in Christian worship is scriptural.
- C. The syllogism for this argument would be:
 MAJOR PREMISE: All things which the psalms authorize are things which may be employed in Christian worship.
 MINOR PREMISE: Mechanical, instrumental music is a thing which the psalms authorize.

CONCLUSION: Mechanical, instrumental music is a thing which may be employed in Christian worship.

- D. Who would be willing to affirm this major premise?
1. Can we produce the dance in Christian worship because such is authorized in the psalms (150)?
 2. Can we offer animal sacrifices in Christian worships such is authorized by the psalms (66).

XII. The “Aid” Argument.

- A. It is frequently claimed that mechanical, instrumental music is justified on the ground that it is just an “aid”—that it is parallel to “**glasses**” in **seeing** or to a “**walking stick**” in **walking**.
1. Glasses relate to the realm of **observation**.
 - a. There are various ways to observe: **hearing, seeing, smelling, feeling and tasting**.
 - b. All of these are **co-ordinates**; they are **equal**—they are different ways of **observing**.
 - c. In no case would seeing be an aid to feeling.
 - d. In no case would hearing be an aid to tasting.
 - e. **Glasses are an aid!** When one observes by seeing, glasses are an aid—but he is still seeing not seeing and feeling or hearing.
 - f. Using glasses is not a different way of observing.
 2. The “walking stick” relates to the realm of travel.
 - a. One may travel by **walking** or **riding**.
 - b. These are co-ordinates—different ways of traveling.
 - c. In no case is walking an aid to riding; in no case is riding an aid to walking.
 - d. The walking stick is an aid. When used, one is still **just walking**.
 - e. Using a walking stick is **not** a different way of traveling.
 3. The mechanical, instrumental music would relate to the realm of making music.
 - a. There are two kinds of music—**vocal** and **mechanical instrumental**.
 - b. **Singing** is one way of making music; **playing** is another way of making music.
 - c. These are co-ordinates just like seeing and feeling—walking and riding.
 - d. In no case is singing an aid to playing and in no case is playing an aid to singing.
 - e. These are different ways of making music.
 - f. A song book is an aid. When one sings, using a song book, he is still just singing—not singing and doing something else.

XIII. The Expedient Argument.

- A. It is often claimed that mechanical, instrumental music in worship is justified on the grounds that it is an **expedient**.
1. But a co-ordinate can **never** be an expedient.
 2. A true aid is an expedient.
 3. Feeling does not expedite hearing. It is not an expedient.
 4. Playing does not expedite singing.
 5. An unauthorized co-ordinate can never be an expedient. If used, it becomes an **addition**—not an expedient—and an addition is wrong.

6. Anything **excluded** can never be an expedient. Anything that is a **coordinate** can never be an expedient.
- B. **Expediency** relates to the realm of **human judgment** in connection with Christian obligations.
1. In expediency there is the inherent notion of advantage—that which expedites.
 2. There can be no expediency where there is no obligation!
 - a. Since God gave us the obligation to assemble, then an assembling place becomes an expedient.
 - b. If God had given us the obligation to use mechanical, instrumental music in Christian worship, then the **KIND** of instrument would have been an expedient.
 3. But God gave no such obligation. He commands us to sing, and playing is not an expedient to singing.

XIV. The “But it Draws a Crowd” Argument.

- . It is often claimed that mechanical, instrumental music is justified on the basis that it draws a crowd—that it helps to get people together so that they can be taught.
- B. Such a notion as this indicates no regard whatsoever for divine authority.
- C. This argument, reduced to a syllogism, would be:
 MAJOR PREMISE: All things which draw a crowd are things which may be used in Christian worship.
 MINOR PREMISE: Mechanical, instrumental music is a thing which draws a crowd.
 CONCLUSION: Mechanical instrumental music is a thing which may be used in Christian worship.
- D. Who would be willing to affirm the major premise?
1. Staging a boxing match would surely draw a crowd, but it would not be justified in Christian warship on such grounds.
 2. Staging a burlesque show would surely draw a crowd—one that would most definitely need to have the truth preached to it. But such would not be acceptable in Christian worship based upon the grounds that it draws a crowd.

CONCLUSION:

1. What is wrong with the use of mechanical, instrumental music in Christian worship?
 - a. **It is not of faith.**
 - i. This is the foundation of the matter.
 - ii. We must only do in religious matters that which is divinely authorized (2 Cor. 5:7; Rom. 10:17).
 - iii. There can be no faith where there is no Word of God, and without faith it is impossible for one to please God (Heb. 11:6).
 - b. **It does not meet the divine standard.**
 - i. The standard for acceptable worship is clearly set forth in John 4:23-24.
 - ii. Proper worship necessarily involves:
 - a. The proper **object**.
 - b. The proper **attitude**.
 - c. The proper **authority**.

- c. It is not in harmony with the basic thought involved in acceptable worship—**of trying to please God.**
 - i. Who are we trying to please?
 - ii. Self? or God?
 - d. It is not the kind of music prescribed in Ephesians 5:18-19.
2. We have studied with you the problem of instrumental music.
 3. We have noted 14 arguments against the use of mechanical, instrumental music.
 4. May the time come when men have proper respect for the authority of God's Word.

LESSON 17

ADDENDA

MUSIC IN THE WORSHIP

1. The New Testament Teaching On Music In The Worship.
 - a. Matthew 26:30—sung.
 - b. Mark 14:26—sung.
 - c. Acts 16:25—sang (singing, A.S.V.).
 - d. Romans 15:9—sing.
 - e. 1 Corinthians 14:15—sing.
 - f. Ephesians 5:19—singing.
 - g. Colossians 3:16—singing.
 - h. Hebrews 2:12—sing.
 - i. James 5:13—sing.
 - j. Revelation 5:9—sung.
 - k. Revelation 14:2-3—sung.
 - l. Revelation 15:2-3—sung.

LESSON 18

PROVE ALL THINGS

INTRODUCTION:

1. 1 Thessalonians 5:21.
2. Regarding the text:
 - a. This is the forgotten command.
 - i. Many feel insulted if you ask them to prove anything about their religion.
 - ii. Yet, I not only have the **right**—but the **obligation** to ask people questions about their religion.
 - iii. We need to be prepared when people ask us to prove our religion (1 Pet. 3:15).
 - b. This command denies the commonly accepted teaching that it does not matter what a person believes. Why prove anything if it does not matter what a person believes?

DISCUSSION: In this discussion let us notice:

- I. What Is Involved in Proving.
 - A. Wrong ways of proving.
 1. You cannot prove by **assuming**.
 - a. Many assume things in religion—expect you to take their word for it.
 - b. Many claims by religionists of our day are based purely on assumption. E.g., “Since good people are in all churches—then all churches are good in God’s sight.”
 2. You cannot prove by **supposition**.
 - a. Some on Pentecost supposed that the apostles were drunk. Peter denied their assumption (Acts 2:15).
 - b. Some supposed that Jesus said that John would not die. They began telling it as if they **knew** what they were talking about (John 21:20-23).
 3. You cannot prove by **accusation**.
 - a. The Jews accused Paul of being a pestilent fellow, a mover of sedition, a ringleader of the sect of Nazarenes (Acts 24:5).
 - b. They could not prove a single one of their charges (Acts 24:13).
 4. You cannot prove by **misrepresentation**.
 - a. The Jews set up false witnesses to misrepresent Stephen. They accused him of blaspheming God and Moses.
 - b. They built a straw man they could tear down—they **COULD NOT MEET HIS ARGUMENTS**.
 - B. Right ways of proving:
 1. Meaning of word—“demonstrate by reasoning or evidence caused to be accepted as genuine” (WEBSTER).
 2. The Greek word in our text, translated prove, is used (translated) in the following ways in the New Testament. Examples would be:
 - a. TEST—Luke 14:19—“Yolk of oxen...go and prove them.”
 - b. EXAMINE—1 Corinthians 11:28—“Let a man examine himself.”
 - c. PROVED—1 Timothy 3:10—“Let these also first be proved.”

- d. TRY—1 John 4:1—“Try the spirits.”
- e. (For further study see the *Englishman’s Greek Concordance*, p. 160—“Dokimazo”)

II. The Command to Prove All Things.

- A. We must prove **all** things, not **some** things.
 - . All religious groups do **some** things that are right and any of them could **give proof of part** of their practice.
- C. When one proves **some** things he still has not filled the obligation of this command.
 - 1. Apollos could prove some things that he taught. For example, Jesus was the Christ and the necessity of baptism, BUT HE COULD NOT PROVE HIS SPECIFIC TEACHING CONCERNING BAPTISM (Acts 18:24-26).
 - 2. This passage lays upon every man the obligation to prove all that he believes, teaches, and practices.

III. What Is the Source of Proof?

- A. The wrong source of proof.
 - 1. **Feeling** is the wrong source of proof (Pro. 28:26).
 - a. It was by this standard that the Pharisee condemned the Publican. The Pharisee felt that he was right (Luke 18:10-14).
 - b. Suppose you feel that you are saved and I feel you are lost. Whose feelings are you going to go by? yours? or mine?
 - 2. **Parents** are the wrong source of proof.
 - a. This standard would have proved the Jews right who stoned Stephen. “As your father did, so do ye” (Acts 7:51).
 - b. Their religion was like their parents, but it was wrong.
 - 3. **Popularity** is the wrong source of proof.
 - a. Numbers do not prove that a thing is right (Exo. 23:2).
 - b. If numbers proved a thing right then Buddhism would win hands down.
 - c. Popularity would have required God to have saved the world and drowned Noah and his family.
 - d. Popularity would have proved Jesus wrong. He was one of the most unpopular men that ever lived.
 - e. If numbers proved a thing right a man would have to change religions when he changed communities.
 - (1) A Baptist in Florida would have to be a Mormon in Utah.
 - (2) A Methodist in the USA would have to be a Catholic in Italy.
 - (3) A Christian here would have to be a heathen in Africa.
 - 4. **Conscience** is the wrong source of proof.
 - a. Some have a defiled conscience (Tit. 1:15).
 - b. Others have a seared conscience (1 Tim. 4:1-4).
 - c. Is this kind of conscience to be a guide? If you answer “NO”—then are they without a guide?
 - 5. **Other people** is the wrong source of proof.
 - a. Multitudes say, “So and so said it was true.”
 - b. You could get a dozen, a thousand to agree with you, but that would not make you, or your position, right.

- c. We see this continually in the church.
- 6. **A law that is abolished** is the wrong source of proof.
 - a. The baptism of John was abolished, thus Apollos could not prove it (Acts 18:24-25).
 - b. Miracles have ceased (1 Cor. 13). Therefore, you cannot prove the use of miracles today.
 - c. The law of Moses is abolished (Gal. 3:19-24). You cannot prove the Sabbath, use of mechanical instruments, nor any other thing used under the law.
- 7. **The exception to the rule** is the wrong source of proof.
 - a. Many seek to prove that baptism is not for the remission of sins and go to the baptism of Jesus. They say He was sinless and was baptized.
 - (1) This is true, but He was baptized to fulfill all righteousness (Mat. 3:15).
 - (2) John's baptism was for the remission of sins (Mark 1:4), but Jesus' baptism was an **EXCEPTION**.
 - b. You could just as easily prove that all will go to heaven in a chariot of fire and never die. Elijah did not die. He went to heaven in a fiery chariot. That was an **EXCEPTION**.
 - (1) We cannot use Enoch to prove you won't die.
 - (2) We cannot use Jesus' baptism to prove you don't have to be baptized.
- B. The right source of proof.
 - 1. The Bible is the only basis of proof.
 - 2. 1 Thessalonians 5:21; 2 Timothy 3:16-17; 2 Peter 1:3.

IV. "Hold Fast to That Which Is Good."

- A. This indicates that you should not hold to what you cannot prove by the Bible.
- B. This also proves that you should not give up what you can prove by the Bible.
- C. The phrase further proves that what you cannot prove by the Bible is not good. It may **look** good; your intentions may be good; but these do not prove it to be good.

V. Where Is the Proof For:

- A. Faith only?
- B. Baptism because one is already saved?
- C. Sprinkling or pouring for baptism?
- D. Joining the church of your choice?
- E. Having the Lord's supper monthly, quarterly, yearly, or on Thursday night?
- F. Preachers wearing titles?
- G. Churches observing Easter or Christmas?
- H. Missing the worship services?
- I. Divorcing and remarrying at will?
- J. Widows or widowers marrying out of the church?
- K. Failing to put the kingdom first?

VI. There Is Proof For:

- A. Faith (Heb. 11:6; John 8:24).
- B. Repentance (Luke 13:3; Acts 17:30).
- C. Confession (Rom. 10:10).
- D. Baptism (1 Pet. 3:21).

- E. Preaching, praying (Acts 2:42), singing (Eph. 5:19), giving (1 Cor. 16:1-2), and the Lord's supper (Acts 20:7; 1 Cor. 11).
- F. Attending (Heb. 10:25), living with mate (Mat. 19:1-9), and putting the kingdom first (Mat. 6:33).

CONCLUSION:

1. We will be judged by the Scriptures (John 12:48).
2. Now is the time to examine our life and practice in the light of God's Word while we have time and opportunity to make the needed adjustments.
3. 2 Corinthians 13:5.

LESSON 19

THE DOCTRINE OF GOD

I. Can the Existence of God Be Proved?

- A. A large class of theologians argue that the existence of God is not susceptible to proof.
1. It is said that since the knowledge of God is innate, it is not a proper subject to proof.
 2. This position is held by theologians who resolve all religion to feeling and by the modern philosophers who make a wide distinction between reason and understanding.
 3. Eternal and necessary truths belong to the province of reason; subordinate truths to the sphere of understanding. The understanding argues and concludes. The reason apprehends by immediate vision. What relates to God as the eternal, infinite, necessary Being, belongs to the province of reason and not to that of understanding.
 4. One theologian wrote saying the good need no proof that God is and the wicked are not susceptible to conviction. He argued one cannot prove a thing is beautiful or good. Thus you cannot prove that God exists.
 5. The fallacy of such is obvious. Beauty and goodness are qualities which must be discerned with the mind just as objects of sight must be determined by the eye. As it is true you cannot prove to a blind man that an object is red, neither can you prove to a peasant that paradise is sublime.

But the existence of God is an objective fact. It may be shown that it is a fact which cannot be rationally denied. It is perfectly legitimate to show that there are facts which lead to the conclusion, there is a God.

- B. Another class of objections relates to the arguments themselves. They are declared to be derived from false premises. Of this every man must judge for himself. Of course, such arguments as the causal argument on the principle of causation must be regarded invalid by those who deny that there is such a thing as an efficient cause and the argument from design will have no value to those who deny such design.
- C. Others argue that the arguments for the existence of God are not conclusive. It is assumed that each argument must prove the whole doctrine of Theism. However, one argument may prove one element of doctrine; and other doctrines other elements.
1. The cosmological argument may prove the existence of a necessary and eternal Being;
 2. The teleological may prove that the Being is intelligent;
 3. The moral argument that He is in possession of moral attributes.
 4. Such men as Hume, Kant, Caleridge and a whole school of philosophers have expressly denied the validity of such argument for the existence of a personal, eternal God.

II. Can the Existence of God Be Known?

It is not unusual at all in our day to hear someone say, "Yes, but we cannot know that God exists. There is no way to **prove** that God exists. We are compelled to accept the idea of the existence of God by **faith**."

Roy Deaver has written:

In response to special invitation I had taken the men of BROWN TRAIL PREACHER TRAINING SCHOOL to Abilene Christian College for the "Preachers' Workshop." One of the "buzz sessions" was on "Christian Apologetics." Of the twenty-five men present in that session twenty-two

of them were students at Brown Trail. I had the opportunity of making a few remarks about the meaning and nature of faith, the meaning and nature of knowledge, and the importance of being able to **prove** that God is, and that the Bible is the word of God. A member of the ACC faculty responded by saying, “There is no way we can **prove** the existence of God.”

Then again, just this past year, I went with our students to the workshop. The first lecture of the program dealt with the problem of knowledge and its relationship to the existence of God. The speaker—a highly educated, highly trained, exceptionally capable man—emphasized over and over that there is no way to be sure; there is no way to **KNOW**; there is no way to **PROVE** the existence of God. He made brief reference to the various arguments frequently used in efforts to prove the existence of God, but he stressed that these arguments were not adequate. He repeatedly declared that “These arguments take you down to this point...but from there on you have to proceed on the basis of faith.” He said that this is the case because “There is no way to really **know**.”

Immediately following this presentation there was a question session. I raised my hand, was recognized, and spoke as follows: “I would like to ask the speaker one question: Are you **sure** about that?” He recognized immediately the force of the question, stepped slowly to the microphone, and said: “No.” This admission of course, destroyed his entire speech. But, his answer was really the only one he could give. If he had said “Yes,” he would thereby have admitted that there is some process by which one can arrive at **certainty** with regard to at least some points. And, if he could follow that process and arrive at certainty with regard to **that** point, it just might be possible that I could follow that process and arrive at certainty with regard to other points.

Too, it should be pointed out that the brother who made the speech was misusing the word “faith.” That is, he was not using the word “faith” in harmony with the New Testament usage of the word “faith.” When this brother said, “These arguments take you down to this point...but from there on you have to proceed on the basis of **faith**” he was stressing the idea that **evidence** will take one just so far, and from there on he must proceed upon the basis of accepting something with regard to which there is no evidence. And, to use the word “faith” in the sense of preceding where there is no evidence is to use the word out of harmony with and contrary to the Bible usage of this word.

Others also are guilty of misusing the word “faith.” One brother, insisting that we cannot **know** but that we can establish strong **probability**, declares that the man of faith behaves “as if” he knew. We would be inclined to ask the question: if the man of faith **acts** as if he knows, when in reality he knows that he does not know, why is not the man of faith a hypocrite? Further, why is not the man of faith an agnostic? The following quotations are from men whom I love and respect—men of marvelous educational background, men who love the Lord and His word, men who are personal friends of this writer. I am listing here their statements not to embarrass them, but to try to drive home the point that many are using the word “faith” in a sense out of harmony with the Scriptures. Note carefully: “As indicated earlier, there is not enough evidence anywhere to absolutely **prove** God, but there is adequate evidence to justify the assumption or the faith that God exists.” “This choice or commitment is into the realm of the objective and what can be clearly proved, and thus it is a ‘leap of faith.’” “Hence, it is more reasonable to take the short leap of faith required in Christian belief than it is to take the long leap of faith that is required in atheism. Absolute, dogmatic, unequivocal, complete evidence is often not possible, but a strong presumption is demonstrable.” “The evolutionist has a faith and I have a faith. I happen to believe that my faith is the more reasonable faith.”

What is the meaning of “faith” in the Bible? How is this word used? Does “faith” (in the Bible sense) mean strong probability? Is it identical with assumption? Does it exist only in the absence of evidence? “By faith Abel offered unto God a more excellent sacrifice than Cain” (Heb. 11:4). “By faith Noah...prepared an ark to the saving of his house” (Heb. 11:7). “By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance” (Heb. 11:8). What

does “by faith” mean in these statements? Were Abel, Noah, and Abraham guessing? Were they responding upon some basis of assumption? strong probability? acting where there was no evidence? The Bible declares: “So then faith cometh by hearing, and hearing by the word of God” (Rom. 10:17). Therefore, biblical faith inherently involves: (1) the fact of the existence of God; (2) the fact of the existence of man; (3) the revealing ability of God to man; (4) the response-ability to man, (5) the testimony of God to man; (6) man’s proper response to that testimony. Faith—in the Bible sense—means **taking God at His word**. It means doing just what God said do, just because God said do it. There is no biblical faith where there is no testimony of God.

Faith does not mean absence of evidence. In fact, biblically approved faith **requires** evidence. Where there is no evidence there can be no faith. God expects us to be concerned about evidence. The very existence of the Bible presupposes the need for evidence. John said, “but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in his name” (John 20:31). We are not inclined in the least to criticize the attitude of Thomas. Rather, we have great respect and admiration for his attitude. His attitude was: “Without evidence I will not believe. Give me the evidence, and I will believe.” The Lord gave him the evidence. When Thomas saw the evidence, he declared: “My Lord and my God.”

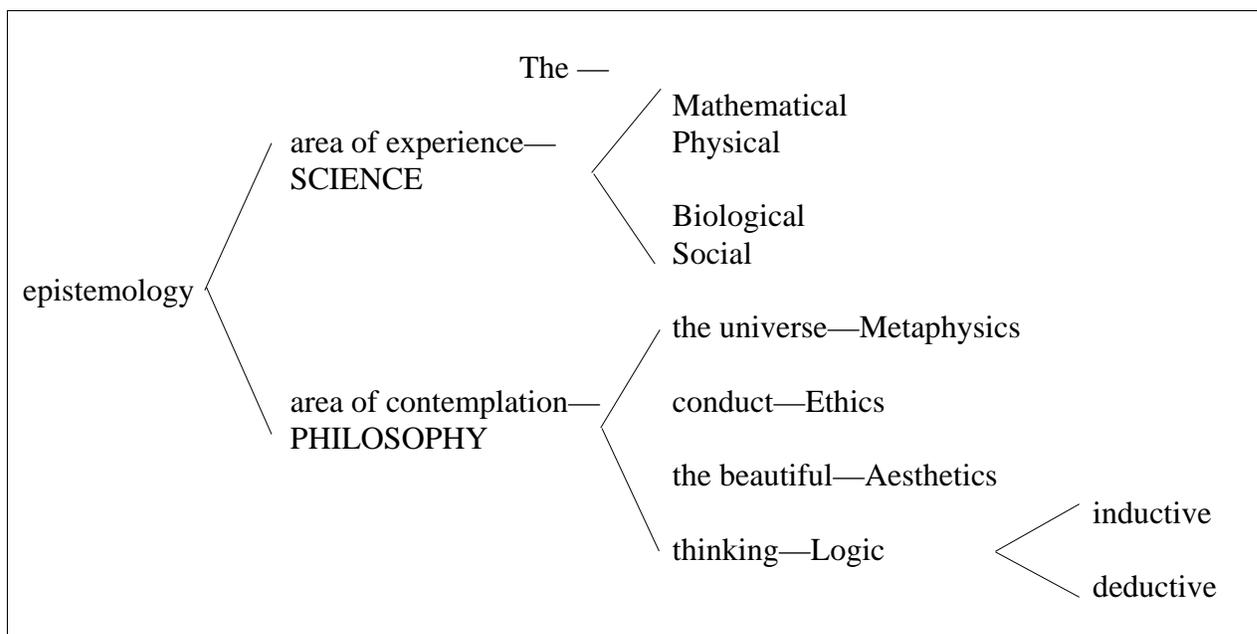
Faith does not in all cases mean the absence of literal sight. Sometimes faith, is clearly, contrasted with sight (as in 2 Cor. 5:7), but there can be faith where there is sight. The Lord said to Thomas: “Because thou hast **seen me**, thou has believed.” Many more of the Samaritans believed on the Lord because of His word (John 4:41). The fact of their **seeing** Him did not preclude their **believing** on Him. There can be faith where there is no sight. The Lord said to Thomas: “blessed are they that have not seen, and yet have believed.”

Neither does faith mean the absence of knowledge. It should be shouted from the housetops that biblically approved faith does not rule out **knowing**. Paul said, “Being therefore always of good courage, and knowing that whilst we are at home in the body we are absent from the Lord” (2 Cor. 5:6). How did Paul **know**? “For we walk by **faith**, not by sight” (2 Cor. 5:7). Here is knowledge which is the product of faith. Many of Samaria who **believed** on the Lord said to the woman: “Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world” (John 4:42). These said, “We believe” and “We know.” Faith does not preclude knowledge, and knowledge does not preclude faith. Peter said to the Lord, “And we have believed and know that thou art the Holy One of God” (John 6:69). Paul said, “for I know him whom I have believed” (2 Tim. 1:12).

Can we know that God exists? The basic question underlying this question is: Can we know anything at all? For, if it is possible to know anything, then it is possible to know that God exists. Can one **know** anything? Is a normal human being capable of really **knowing** anything? To answer this question we must come to a knowledge of what “knowing” means. (Interesting sidelight: Is it possible for one to come to a knowledge of what knowing is? Would it be possible for one to come to a knowledge of what knowing is? Would it be possible for one to know that it is impossible for one to know?)

The answer to this question (Can we know anything?) involves the whole field of study called epistemology. Epistemology is that field of study which deals with the origin, nature, methods, and limits of knowledge. The human being in two basic ways, comes to have knowledge. We come to know (learn) by **experience**, and we come to know (learn) by **contemplation**. Knowledge which comes by means of actual experience is placed under the heading of SCIENCE. Knowledge which comes by the heading of PHILOSOPHY. The knowledge which comes by experience may be: mathematical, physical, biological, or social. If the contemplation is about the universe, it comes within the realm of **metaphysics**. If the contemplation is about conduct, it comes within the realm of

ethics. If the contemplation is about the beautiful, it comes within the realm of **aesthetics.** If the contemplation is about correct reasoning (the principles of valid reasoning), it comes within the realm of **logic.** This reasoning involves two kinds: inductive and deductive. The following diagram may be helpful.



The Empirical philosophers insist that the only real knowledge is that which comes by means of the physical senses. The Existential philosophers insist that there is no way that one can really know anything. We are insisting at this point that though it is certainly true that there is knowledge which comes by means of the physical senses, it is also true that there is knowledge which comes by means of contemplation. We are insisting that it is possible for one to know and to know that he knows by working (in thought) according to the demands of the principles of correct reasoning.

It is generally recognized that 7 times 7 gives 49. The “49” represents a conclusion arrived at by contemplation. But it is possible for us to know (and to know that we know) that 7 x 7 gives 49. Likewise, if one places a dime in an envelope in a trunk—we can **know** where the dime is. We can **know** that the dime is in the trunk. And, this knowledge we have by contemplation, rather than by sense perception. If it is the case that all men are mortal beings, and if it is the case that Socrates was a man, then we **know** that it is the case that Socrates was a mortal being. I recently said to my students: “If it is the case that the accute [sic] accent can stand on either of the last three syllables of a Greek word, and if it is the case that the circumflex accent can stand only on either of the last two syllables of a Greek word, and if it is the case that the grave accent can stand only on the last syllable of a Greek word—then it is the case that if the third (the antepenult) syllable of a Greek word is accented that accent will have to be the **accute** [sic] . And, you can **know** this, and you can know that you **know** it.”

The “law of rationality” holds that “we ought to justify our conclusions by adequate evidence. Adequate evidence absolutely demands certain conclusions. We are not talking about assumptions. We are not talking about guesses, or speculations. We are speaking of that conclusion which is absolutely demanded by the evidence at hand. And that conclusion which is **demanded** by the **evidence** is a matter of **knowledge**. It is “knowledge” just as much as is the case with regard to sense perceptions. It is **this kind** of knowledge in particular that we have in mind when we emphasize that

we can KNOW that God exists. It is this kind of knowledge which is compelled by consideration of the facts: there can be no effect without an adequate cause; there can be no law without a lawgiver; there can be no picture without a painter, no poem without a poet, no design without a designer no thought without a thinker, no engineering without a chemist, and no mathematics without a mathematician.

It is not the purpose of this article to discuss in detail **how** we can know that God exists, but rather to declare emphatically that it is a **fact** that we **can know** that God exists.

Perhaps it should be pointed out that so far as concerns those who love, believe, and respect the Bible there should be no problem on this point. For the Bible frequently and emphatically declares that we can and that we must know God. The Lord said, “and this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ” (John 17:3). John said, “I have written unto you, little children, because ye know the Father. I have written unto you, fathers, because ye know him who is from the beginning” (1 John 2:13-14). In fact, in the book of First John the writer uses the word “know” (in some form) twenty-four times. Those who insist that we cannot “know” would do well to study carefully John’s writings.

ROY DEEVER

III. Antitheistic Theories.

A. Atheism.

1. An open and positive denial of the existence of God (ἀθεος) “No God.”
2. A dogmatic atheist is one who claims to know all the arguments for God, yet emphatically denies His existence.
3. To the atheist the material universe is only an accident and all its marvels and developments are nothing more than chance or luck. He knows no cause for anything including his own existence. He has no hope for himself in time or eternity.
4. When the atheist denies the existence of God it is by an assumption of knowledge which transcends all limitations.
5. Atheism, according to its etymology, signifies a denial of the being of God. It was applied by the ancient Greeks to Socrates and other philosophers, to indicate that they failed to conform to the popular religion. In the same sense it was applied to the early Christians. Since the usage of the term Theism has been definitely fixed in all modern languages, atheism necessarily stands for a denial of the existence of a personal Creator and Moral Governor. Notwithstanding that the belief in a personal God is the result of a spontaneous recognition of God as manifesting Himself in consciousness and the works of nature, atheism is still possible as an abnormal state of consciousness induced by sophisticated speculation or by the indulgence of sinful passions, precisely as subjective idealism is possible. It exists in the following forms: 1. Practical. 2. Speculative. Again, Speculative Atheism may be (1) Dogmatic, as when the conclusion is reached either (a) that God does not exist, or (b) that the human faculties are positively incapable of ascertaining or verifying His existence (e.g., Herbert Spencer, “First Principles,” pt. 1). (2) Skeptical, as when the existence is simply doubted, and the conclusiveness of the evidence generally relied upon is denied. (3) Virtual, as when (a) principles are maintained essentially inconsistent with the existence of God, or with the possibility of our knowledge of him: e.g., by materialists, positivists, absolute idealists. (b) When some of the essential attributes of the divine nature are denied, as by Pantheists, and by J. S. Mill in his “Essays on Religion.” (c) When explanations of the universe are given which exclude the agency of an intelligent Creator and

Governor, the moral government of God, and the moral freedom of man, e.g., the theories of Darwin and Spencer, and Necessitarians generally.

Outlines of Theology, pp. 46-47

B. Agnosticism.

1. This affirms that there is no sufficient ground for either an affirmative or negative answer to the question: Does God Exist? It is a refusal to accept the impressions of the mind as dependable or to be convinced by a process of argumentation.
2. Huxley coined the phrase agnosticism about 1870.
3. The agnostic believes it to be impossible to know about such things as the existence of God, the soul and its immortality, etc.
4. Agnosticism is better expressed by the phrase, "I will not believe," than by the phrase, "I cannot believe."

C. Evolution.

1. Dr. Leander Keyser wrote, "Evolution is the theory that the cosmos has been developed from crude, homogeneous material to its present heterogeneous and advanced status by a means of resident forces."
2. The godless mind of the evolutionist says that all life must have come from non-living matter.
3. Evolution is either theistic or atheistic.
 - a. The former recognizes God as creator of original materials, but contends evolution is the method by which all development came about.
 - b. The latter rejects the Person of God, denies His work of creation and contends that matter is eternal or self-developing.
4. Promoters of the evolutionary theory seek to avoid every consideration of the supernatural, attempting to reduce all works of God to a natural process.
5. The biblical doctrine of creation faces toward God. The evolution faces away from God.

D. Materialism.

1. The doctrine that the facts of experience are all to be explained by reference to the reality, activities and laws of physical or material substance.
2. In psychology, this doctrine denies the reality of the soul.
3. In cosmology, it denies the need for assuming the being of God.

E. Polytheism.

1. The belief that there is more than one God.
2. Infidels and modern evolutionist claim that men, in their earlier, crude, animal existence believed in many gods. On the contrary, biblical and extra-biblical evidence demonstrates that men began with belief in one God, and from that they departed to a belief in many gods. (See Rom. 1:18-32, note v. 28).
3. Polytheism came out of nature worship and in no way is to be connected to the biblical doctrine of God in three Persons.

F. Idealism and Realism.

1. Idealism is that system of reflective thinking which would interpret and explain the entire universe as the progressive evolution of an ideal. Agnosticism admits the possibility of reality as independent of conscience but denies the possibility of knowing such. Idealism, refuses to admit the possibility of a non-ideal reality.
2. In Idealism, nothing exists except in the thought or impression which the mind sustains. In realism, all objects of which the conscience is aware are realities.

- G. Pantheism.
1. The belief that God is everything, thus confounding God with nature, matter with spirit, and the creator with the things created.
 2. Two widely different approaches:
 - a. Matter originates everything and is God.
 - b. Spirit is everything and that matter has no substantial existence beyond the mental impression, or delusion, that it exists.
 3. Pantheism asserts God is matter and matter is God and is a short slip from the assertion of the fool that there is no God.

- H. Deism.
1. The doctrine that God is personal, infinite, holy and creator of all things; but He purposely abandoned His creation when completed with the intent that it be self-sustaining.
 2. Deism rejects the Scriptures or any suggestion that God has providentially worked since creation.
 3. According to Deism there is no possibility of reaching God in prayer.
 4. Deism is a religion of nature for it holds that all that can be known of God is to be found in the creation.
 5. Carlyle described the deist conception of God in these words: “An absentee God, sitting idle ever since the first Sabbath at the outside of the universe and seeing it go.”

- I. Positivism.
1. Elaborated by Comte (1798-1857) which holds that man’s knowledge is restricted to phenomena, and of these man can know only in part.
 2. The theistic arguments as to first cause and design are refused.

- J. Dualism.
1. A theory which asserts a radical twofoldness of nature, being or operation.
 2. Four species of dualism:
 - a. Theological dualism.
That there are two divine beings, one good, one evil. This is characteristic of Zoroastrianism and certain Gnostic systems, but is opposed to Christianity. This arose in a special form in early Christian controversy, attributed to Nestorius, which held that Christ had two personalities, rather than being one divine human person.
 - b. Philosophical dualism.
Considers the ultimate being of the universe to be constituted of two independent elements.
 - c. Psychological dualism.
The theory that the body and mind of man are two different existences.
 - d. Ethical dualism.
A system of morals which justifies one kind of conduct to one’s fellowmen in his social group but another kind of conduct toward other men.

IV. Arguments for the Existence of God.

- A. Cosmological—The argument from cause.
1. The universe is a phenomenon which demands an adequate cause.
 2. The cosmological argument depends upon the validity of three contributing truths.
 - a. That every effect must have a cause;

- b. That the effect is dependent upon its cause for its existence; and
 - c. That nature cannot produce itself.
 - 3. Dr. Charles Hodge states, The common doctrine on this subject includes the following points:
 - a. A cause is something. It has real existence. It is a substance. This is obvious because that which does not exist cannot act. If that which does not exist can be a cause, then nothing can produce something and this is a contradiction.
 - b. A cause must not only be a real something, but it must have power or efficiency. There must be something in its nature to account for the effects which it produces.
 - c. This efficiency must be adequate; that is sufficient and appropriate to the effect.
 - 4. The atheist, reasoning from the assumed premise that there is no God, is compelled to argue that matter is eternal and therefore self-existent, thus, this world has always existed.
 - 5. The theist argues that matter is not eternal and that the universe demonstrates design, thus a basis for a causal argument.
 - 6. Just as there is a builder behind every house there is a builder behind the universe. When Liebig was asked if he believed the grass and flowers around him grew by mere chemical forces he replied, “No; no more than I could believe that the books on botany describing them could grow by mere chemical forces.”
- B. Teleological—The argument from design.
- 1. This adduces evidence that God exists from the presence and order of the universe.
 - 2. A watch proves not only a maker but also a designer; a watch is made for a purpose.
 - 3. Τέλος and λόγος (teleological) signifies the doctrine of ends or rational purpose. The principle of the cosmological argument are built upon.
 - 4. The argument is well stated by the psalmist in Psalm 94:9-10.
 - 5. While it is the function of the cosmological argument to show the power of a creator of the things shown in the universe; it is the function of the teleological argument to show design and purpose as displayed in the universe.
- C. Ontological—The argument from being.
- 1. Man has an idea of an infinite perfect being. Where did this idea come from? Did it come from infinite and imperfect beings like ourselves? Certainly not.
 - 2. This idea argues for the existence of God; such must exist, and not be a mere thought for we could not think it if it were not true.
 - 3. Ontology is the systematic discussion of real being; the philosophical theory of reality. Anslem gave force to the argument around 1100.
 - 4. Arguing that since the human mind cannot rid itself of the idea of an eternal being then such must truly exist.
 - 5. However, most scholars admit that this argument has little important validity.
- D. Anthropological—The moral argument.
- 1. Since man has an intellectual and moral nature his creator must have had the same.
 - 2. Man has a conscience which makes mandates of him. These are not self-imposed. They imply the existence of a moral creator.

V. The Names of God.

- A. While the Bible records several names for God, it also speaks of God's name in the singular.
1. Exodus 20:7—"Not take the name."
 2. Psalm 8:1—"How excellent is thy name."
 3. Psalm 48:10—"As is thy name."
 4. Psalm 76:1—"His name is great in Israel."
 5. In such cases "the name" stands for the whole manifestation of God in His relation to His people.
- B. The names of God are not of human origin but are of divine origin. They express an approach of God to man. Usually God's names are divided into three categories:
1. Proper names (Yahweh).
 2. Essential names or attributes ('El-Shaddai).
 3. Personal names (Father).
- C. Names in the Old Testament.
1. 'El, 'Elohim, and 'Elyon.
 - a. Most simple name in Old Testament. 'El which signifies being first, being lord, being strong and mighty.
 - b. 'Elohim (singular 'Eloah) also points to God as being mighty and strong, or as the object of fear since the root means to be smitten with fear. The name seldom occurs in the singular, except in poetry.
 - c. The name 'Elyon is derived from a word which means to go up, to be elevated and designates God as the high and exalted one (Gen. 14:19-20; Num. 24:16; Isa. 14:14). It is found especially in poetry.
 - d. None of the above are proper names since they are also used of idols (Psa. 95:3, 96:5; of men, Gen. 33:10; Exo. 7:1 and of rulers, Jud. 5:8; Exo. 21:6; 22:8-10; Psa. 82:1).
 2. 'Adonai.
 - a. This is related to the preceding ones. It is derived from words which mean to judge, to rule and thus points to God as a mighty ruler, to whom everything is subject.
 - b. In earlier times it was the usual name by which the people of Israel addressed God. Later it was supplanted by Yahweh.
 3. Shaddai and 'El-Shaddai.
 - a. This means powerful and points to God having all power in heaven and earth.
 - b. While stressing the greatness of God it does not represent Him as an object of fear but a source of blessings and comfort. It is the name with which God appeared unto Moses (Exo. 6:2).
 4. Yahweh.
 - a. This is the name which gradually replaced earlier names. It has always been regarded as the most holy and most distinctive name of God.
 - b. The Jews had a dread of using it since they read Leviticus 24:16 as, "He that nameth the name of Yahweh shall surely be put to death." Therefore, in reading Scripture they substituted for it either 'Adonai or 'Elohim.
 - c. The meaning is explained in Exodus 3:14, which is rendered, "I am that I am," or "I shall be what I shall be." Thus it points to the unchangeableness of God. Yet it is actually His unchangeableness in His relation to His people which is considered. It stresses the covenant faithfulness of God.

- d. This name never appears in the plural or with a suffix. Abbreviated forms are Yah and Yahu.
- D. The Names in the New Testament.
- 1. Theos.
 - a. For 'El, 'Elohim, and 'Elyon it has Theos which is the most common name applied to God.
 - b. Like 'Elohim, it may also be used of heathen gods.
 - c. 'Elyon is rendered Hup istos Theos in Mark 5:7; Luke 1:32,35,75; Acts 7:48; 16:17; Hebrews 7:1.
 - d. The names Shaddai and 'El-Shaddai are rendered Pantokrator and Theos Pantokrator in 2 Corinthians 6:18; Revelation 1:8; 11:17; 15:8; 16:7, 14.
 - e. God (Theos) is often found with a genitive of possession such as mou, sou, etc., because in Christ, God may be regarded as the God of each of His children.
 - 2. Kurios.
 - a. The Yahweh is explicated a few times in the New Testament by various terms such as, “the Alpha and the Omega,” “Who is and who was and who is to come,” etc.
 - b. For most of the New Testament the Septuagint form is followed which substituted 'Adonai and this is rendered *Kurios* which comes from *kuros*, which means power.
 - c. It means Mighty One, the Lord, Sir, Possessor, Ruler with power and authority.
 - d. It is used of both God and Christ.
 - 3. Pater.
 - a. This means father. It is not a new, New Testament designation but one which is also found in the Old Testament.
 - b. God is referred to as father repeatedly in the Old Testament. Examples would be Deuteronomy 32:6; Psalm 103:13; Isaiah 63:16, 64:8; Jeremiah 3:4, 19; 31:9, etc.
 - c. In 1 Corinthians 8:6; Ephesians 3:15; Hebrews 12:9; James 1:18 it is used in the general sense of creator.
 - d. In all other places it expresses either the relationship of God to the Christ or God to His spiritual children.

VI. The Attributes of God.

A. The natural attributes.

1. The Omniscience of God.

- a. God is a spirit. He is a perfect being and has perfect knowledge. By omniscience it is meant that God knows all things and is absolutely perfect in knowledge.
- b. Scriptures which teach such:
 - (1) Job 37:16.
 - (2) Psalm 147:5.
 - (3) 1 John 3:20.
 - (4) Romans 11:33.
- c. God's knowledge is absolutely comprehensive.
 - (1) Proverbs 15:3.

- (2) Proverbs 5:21.
 - d. God has perfect knowledge of all that is in nature.
 - (1) Psalm 147:4.
 - (2) Matthew 10:29-30.
 - e. God has perfect knowledge of all human experience.
 - (1) Proverbs 5:21.
 - (2) Psalm 139:2-4.
 - (3) Exodus 3:7.
 - (4) Exodus 3:19.
 - (5) Isaiah 48:18.
 - f. God has perfect knowledge of all that transpires in human history (Acts 15:18).
 - g. God knows (can know) from eternity to eternity what will take place.
 - (1) Isaiah 48:5-8.
 - (2) Isaiah 46:9-10.
 - h. Problems in connection with the doctrine of the omniscience of God.
 - (1) Some argue from the standpoint of their limited abilities that such knowledge is impossible. They should read Romans 11:33 and Isaiah 40:28.
 - (2) Others would assert that foreknowledge produces foreordination thus they confound the two which in a definite sense are distinct.
 - (a) The fact that God foreknows a thing, makes that thing certain to happen but not necessary.
 - (b) Pharaoh was responsible for the hardening of his heart even though it was foreknown and foretold by God.
 - (c) God foreknew the death of Christ, Acts 2:23. Yet, Christ said He gave His life freely, no one was going to take it from Him. (John 10:17-18; cf., John 15:13; Heb. 5:8-9).
2. The Omnipotence of God.
- a. That attribute by which He can bring to pass everything which He wills.
 - b. Scriptural declaration of the power of God.
 - (1) Job 42:2 (RV).
 - (2) Genesis 18:14.
 - (3) In the world of nature.
 - (a) Genesis 1:1-3.
 - (b) Psalm 107:25-29.
 - (c) Nahum 1:5-6.
 - (4) In the experience of mankind.
 - (a) Nebuchadnezzar, Daniel 4.
 - (b) James 4:12-15.
 - (5) The heavenly inhabitants are subject to Him.
 - (a) Daniel 4:35 (RV).
 - (b) Hebrews 1:14.
 - (6) Satan is under the control of God.
 - (a) Job 1:12; 2:6.
 - (b) Luke 22:31-32.

3. The omnipresence of God.
 - a. By this it is meant that God is everywhere present. Thus, it is closely connected with the above.
 - b. Here we must guard against the pantheistic doctrine that God is everything.
 - c. Scriptural statement of the doctrine.
 - (1) Jeremiah 23:23-24.
 - (2) Psalm 139:7-12 (in vv. 13-19 the Psalmist discusses the omnipotence of God).
 - (3) Acts 17:24-28.
 - d. This does not mean that God is everywhere present in the same sense.
 - (1) He is in heaven, His dwelling place (1 Kin. 8:30).
 - (2) Christ is at His right hand in heaven (Eph. 1:20).
 - (3) God's throne is in heaven (Isa. 66:1).
 - e. Summary:
 - (1) God the Father is manifest in heaven.
 - (2) God the Son has been specially manifested on earth.
 - (3) God the Spirit is manifested everywhere.
 - f. The omnipresence of God should be one of:
 - (1) Comfort; and
 - (2) Warning.
 4. The eternity and immutability of God.
 - a. By eternal we mean no beginning, no end. By immutability we mean God's nature is unchangeable. It is not possible that He possess one attribute at one time that He does not possess at another.
 - b. God is the "I am." He remains the same.
 - c. Scriptural teaching on eternity of God.
 - (1) Hebrews 1:12.
 - (2) Psalm 90:2.
 - (3) Psalm 102:24-27.
 - (4) Exodus 3:14.
 - (5) Revelation 1:8.
 - d. Scriptural teaching on the immutability of God.
 - (1) Malachi 3:6.
 - (2) James 1:17.
 - (3) 1 Samuel 15:29.
 - (4) Note: God's character does not change but His dealings with men do change.
- B. The moral attributes of God.
1. The holiness of God.
 - a. Throughout the Old Testament He is referred to or about as "the Holy one." The holiness of God is a theme which runs throughout the Old Testament.
 - b. Scriptural teaching.
 - (1) Isaiah 57:15.
 - (2) Psalm 99:9.
 - (3) 1 Peter 1:15-16.
 - (4) John 17:11.

- c. God is the Holy One of Israel (Isa. 41:14). God the Son is the Holy One (Acts 3:14). God the Spirit is the Holy Spirit (Eph. 4:30).
 - d. Manifestation of God's holiness.
 - (1) Proverbs 15:9, 26.
 - (2) Isaiah 59:1-2.
 - (3) John 3:16.
 - e. Practical deductions.
 - (1) Should approach God with "reverence and fear" (Heb. 12:28; cf., Ecc. 5:1-3).
 - (2) We will only have the right view of sin when we have the right views of God's holiness.
 - (a) Isaiah, the holiest man in Israel was cast down at the sight of his own sin after he had the vision of God's holiness.
 - (b) The same was true of Job (40:3-5; 42:4-5).
 - (3) Our approach to God must be through the merits of Christ, thus the need for atonement.
2. The righteousness and justice of God.
- a. In one sense these are manifestations of the holiness of God.
 - b. Righteousness is that attribute which leads God to always do right.
 - c. Justice, as an attribute of God, is devoid of all passion; it is vindictive not vindictive.
 - d. Scriptural teaching.
 - (1) Psalm 116:5.
 - (2) Ezra 9:15 (righteous in the punishment of Israel).
 - (3) Psalm 145:17.
 - e. The revelation of the righteousness and justness of God.
 - (1) In punishment of the wicked.
 - (a) Psalm 11:4-7.
 - (b) Exodus 9:23-27.
 - (c) Revelation 16:5-6.
 - (2) In forgiving the sins of the penitent.
 - (a) 1 John 1:9.
 - (b) Hebrews 5:8-9.
 - (3) In keeping His Word and promise to His children.
 - (4) In showing Himself to be the vindicator of His people from their enemies (Psa. 129:1-4).
 - (5) In rewarding the righteous.
 - (a) Hebrews 6:10.
 - (b) 2 Timothy 4:8.
3. The mercy and loving-kindness of God.
- a. We are here speaking of the kindness, goodness, compassion and love of God.
 - b. Mercy, more specifically, is often connected with guilt; it is the attribute of God which leads Him to seek the welfare of sinners, even though it cost great sacrifice on His part (Eph. 2:4; Rom. 5:8).
 - c. Loving-kindness is that attribute of God which leads Him to bestow upon His obedient children His constant blessings (Rom. 8:32).

- d. Scriptural teaching.
 - (1) Psalm 103:8.
 - (2) Deuteronomy 4:31.
 - (3) Psalm 86:15.
 - (4) Luke 15:11-32.
 - e. The manifesting of the mercy and loving-kindness of God (cf., Rom. 9:18; Psa. 86:5).
 - (1) Mercy towards sinners.
 - (a) Matthew 5:45.
 - (b) 2 Peter 3:9 (cf., Isa. 55:7).
 - (2) Loving-kindness towards saints.
 - (a) Psalm 32:10.
 - (b) Philippians 2:27.
4. The love of God.
- a. Christianity is really the only religion that sets forth the Supreme Being as love. The gods of the heathen are angry, hateful beings, constantly in need of appeasement.
 - b. Scriptural teaching.
 - (1) 1 John 4:8-16.
 - (2) John 3:16.
 - c. The objects of God's love.
 - (1) Jesus Christ, God's only begotten Son (Mat. 3:17). The Christ is "My Chosen." "The one in whom my soul delighteth." "My beloved Son."
 - (2) Believers in His Son (John 16:27; 14:21-23).
 - (3) The world of sinners (John 3:16; Rom. 5:8).
 - d. How the love of God reveals itself.
 - (1) By making infinite sacrifice for the salvation of men (1 John 4:9-10).
 - (2) By bestowing full pardon on the obedient (Isa. 38:17; Isa. 1:18; Rev. 1:5; Heb. 5:8-9).
 - (3) By remembering His children in all the varying circumstances of life (Isa. 49:15; 63:9; 1 Pet. 3:12).

VII. God Exists in Three Person.

- A. The unity of God.
 - 1. By unity, we mean that there is one God and that the divine nature is undivided.
 - 2. That there is one God is taught in both Old Testament and New Testament (Deu. 4:35, 39; 1 Kin. 8:60; Isa. 45:5-6; Mark 12:29-32; John 17:3; Eph. 4:3-6; 1 Tim. 2:5).
 - 3. God does not exist in parts nor can He be divided into parts (Deu. 6:4; Mark 12:29).
 - 4. This concept, however, is not inconsistent with the conception of the three persons of the Godhead; for **unity** is not the same as a unit.
 - a. A unit is like a stone or a brick marked by mere singleness.
 - b. Unity is like family existing in different persons but being perfectly joined together in mind, hope, purpose, value, etc.
- B. The three persons of God.
 - 1. By this we mean that there are three eternal distinctions in the one divine essence, known respectively as Father, Son, and Holy Spirit.

2. This doctrine, often called the Trinity, which is not a biblical term, must be distinguished from both Tritheism and Sabellianism.
 - a. Tritheism denies the unity of the essence of God and holds to three distinct Gods. Tritheism only recognizes unity with regard to purpose and endeavor, whereas the biblical doctrine also recognizes unity in essence.
 - b. Sabellianism (third century) held to three persons of revelation, but not of nature.
 - (1) It holds God as Father, Creator and Lawgiver.
 - (2) God as Son was the same God incarnate who filled the office of Redeemer.
 - (3) Holy Spirit the same God in the work of sanctification.
 - (4) Lyman Abbott illustrated this doctrine by saying a man could be an artist, a teacher and a friend. But this is a denial of the doctrine of the three persons of God.
- C. Teachings in the Old Testament.
 1. Plural nouns and pronouns applied to God.
 - a. Genesis 1:1, 26; 3:22; 11:6-7; 20:13; 48:15-16.
 - b. Isaiah 6:8.
 2. It is interesting to note that despite the fact that in Genesis 1:1, 26; 48:15-16, the name of God is plural ('Elohim) the verb is singular.
 3. Jehovah is distinguished from Jehovah in Genesis 19:24 and in Hosea 1:7.
 4. Jehovah has a son (Psa. 2:7; John 3:16, 18). He was a son before He was given (Isa. 9:6) and was everlasting (Mic. 5:2) and is mighty God (Isa. 9:6).
 5. The Spirit is distinguished from God (Gen. 1:1; 6:3; Num. 27:18; Psa. 51:11; Isa. 40:13; 48:16).
- D. Teachings in the New Testament.
 1. Matthew 3:16-17.
 2. John 14:16-17.
 3. Matthew 28:19.
 4. 1 Corinthians 12:4-6; 1 Peter 1:2; 3:18.
- E. Proof that there are three that are recognized as God.
 1. The Father is recognized as God.
 - a. John 6:27.
 - b. Romans 1:7.
 - c. Galatians 1:1, 3.
 2. The Son is recognized as God.
 - a. Christ does not sustain the relationship to Christianity that other founders do to other religions such as Buddha, Confucius, and Mohammed. They were significant because of their teaching. Christ was, and is, significant because of His Person—He is God (John 20:28; 2 The. 1:12; Tit. 2:13; 2 Pet. 1:1-2).
 - b. He is eternal (John 8:58; 17:5, 24; Col. 1:15; John 1:1; Heb. 1:11; Isa. 9:6).
 - c. He is omnipresent and omniscient (John 3:13; Mat. 28:20; Eph. 1:2-3; John 16:30; 21:17; John 1:49; John 4:29; Mat. 16:21; John 12:33; John 6:64).
 - d. He is omnipotent (Rev. 1:8; Mat. 28:18).
 - e. He is immutable (Heb. 13:8).
 - f. He is creator (Heb. 1:1-3, 10; John 1:3; Col. 1:16).
 - g. He forgives sin (Mat. 9:2, 6; Mark 2:7).

- h. He will raise the dead (John 20:25, 28; 6:39-40, 54).
 - i. He will execute judgment (John 5:22; 2 Cor. 5:10; 2 Tim. 4:1; 1 Pet. 4:5).
 - j. Jesus is Yahweh.
 - (1) Jesus is called Lord in quotations from the Old Testament where Yahweh is used.
 - (2) Cf., Romans 10:13. Paul was calling Christ the Lord. But in Joel 2:32, the Hebrew was Yahweh.
 - (3) Cf., Romans 14:10. Again, Christ contemplated. In Isaiah 45:23, Yahweh is used.
 - (4) Zechariah 12:10, Yahweh predicts of Himself.
 - (5) Compare Jeremiah 23:5-6 and 1 Corinthians 1:30, Romans 3:22; 2 Corinthians 5:21.
 - (6) Yahweh in Psalm 68:18 is in Ephesians 4:8-10, no other than Christ.
 - (7) Yahweh in the Old Testament (Isa. 41:4; 44:6) declares Himself to be first and last, whereas in the New Testament Jesus declares the same of Himself (Rev. 1:8, 17-18).
 - (8) The New Testament equivalent of Yahweh is *Kurios* which appears in Scripture nearly 1,000 times.
3. The Holy Spirit is called God.
- a. The Holy Spirit is a person.
 - (1) John 14:17; 16:13 (personal pronouns).
 - (2) Intellect (1 Cor. 2:11).
 - (3) Sensibilities (Rom. 8:27; 15:30).
 - (4) Will (1 Cor. 12:11).
 - (5) He works (1 Cor. 12:11).
 - (6) He searches (1 Cor. 2:10).
 - (7) He speaks (Acts 13:2).
 - (8) He testifies (John 15:26).
 - (9) He teaches (John 14:26).
 - (10) He reproves (John 16:8-11).
 - (11) He guides (John 16:13).
 - (12) He can be tempted (Acts 5:9).
 - (13) He can be lied to (Acts 5:3).
 - (14) He can be grieved (Eph. 4:30).
 - (15) He can be resisted (Acts 7:51).
 - (16) He can be insulted (Heb. 10:29).
 - (17) He can be blasphemed (Mat. 12:31-32).
 - b. The Holy Spirit is a divine person.
 - (1) He is eternal (Heb. 9:14).
 - (2) He is omniscient (1 Cor. 2:10-11; John 14:26).
 - (3) He is omnipotent (Luke 1:35).
 - (4) He is omnipresent (Psa. 139:7-9).
 - c. The Holy Spirit is called God.
 - (1) Acts 5:3-4.
 - (2) 2 Corinthians 3:17-18 (ASV).

CONCLUSION:

1. We have discussed the subject of God. We have noticed:
 - a. The existence of God;
 - b. Anti-theistic theories;
 - c. Arguments for the existence of God;
 - d. The names of God;
 - e. The attributes of God; and
 - f. God exists in three persons.
2. Certainly this material can only serve to prompt further study, for a study of God is as un-ending as eternity.
3. No creature, much less man, can know all that is proper to God; and therefore none can give an exhaustive study of God.
4. The Westminster Catechism states:
 - a. "God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness and truth."
 - b. Thus, God is a being in a category all His own. Even when our studies of Him have been exhaustive, they certainly will not be complete.
5. The thoughts pursued in this paper are those which have been examined by the theologians of the ages. Much time and labor has been expended. Millions of words have been written and while total knowledge has not been nearly approached, the efforts have surely been rewarding and worth it all.

BIBLIOGRAPHY

Following are some works which the student may enjoy studying.

1. *A Systematic Theology Of The Christian Religion*, J. Oliver Buswell, Zondervan Publishing Company, Grand Rapids, MI, 1962.
2. *Baker's Dictionary Of Theology*, Ralph G. Turnbull, Baker Book House, Grand Rapids, MI, 1967.
3. *Cyclopaedia Of Biblical, Theological, And Ecclesiastical Literature, Vol. III*, McClintock and Strong, Baker Book House, Grand Rapids, MI, Reprint 1969.
4. *Lectures In Systematic Theology*, H. C. Theissen, Wm. B. Eerdmans Publishing Company, Grand Rapids, MI, 1949.
5. *Survey Course In Christian Doctrine*, C. C. Crawford, College Press, Joplin, MO, 1962.
6. *Systematic Theology, Vol. I*, Charles Hodge, Wm. B. Eerdmans Publishing Company, Grand Rapids, MI, Reprint 1970.
7. *Systematic Theology*, Lewis S. Chafer, Dallas Seminary Press, Dallas, TX, 1949.
8. *Systematic Theology*, Louis Berkhof, Wm. B. Eerdmans Publishing Company, Grand Rapids, MI, 1939.
9. *The Great Doctrines Of The Bible*, William Evans, Moody Press, Chicago, IL, 1949.
10. *The International Standard Bible Encyclopedia, Vol. II*, James Orr, Wm. B. Eerdmans Publishing Company, Grand Rapids, MI, 1939.
11. *The New Schaff-Herzog Encyclopedia Of Religious Knowledge, Vol. V*, S. M. Jackson, Baker Book House, Grand Rapids, MI, 1950.

LESSON 20

THE DOCTRINE OF CHRIST

I. Names Of:

A. Jesus.

1. “Jesus” (*Iesous*) is the Greek equivalent; the Hebrew, “Joshua.”
2. Other Hebrew forms of the same word are “Jehoshua” and “Jeshua.”
3. These names are all derived from a root word meaning to save. This root word, “hoshia” or “Hoshea,” was the original form of the word expressing merely the idea of redemption (Num. 13:8, 16; Deu. 32:44).
4. Defined in Scripture—Matthew 1:21, “And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save the people from their sins.”
5. “Jesus” is usually the term used for Christ in the gospel accounts and in the Acts, but rarely appears alone in any of the direct addresses.
6. The term “Jesus” seems to be a more personal name, and doubtless for the purpose of emphasizing His humanity as a continuing element of His being.
7. There are several passages in the books following Acts where the single term “Jesus” is still used (Rom. 3:26; 1 Cor. 12:3; 2 Cor. 11:4; Phi. 2:10; 1 The. 4:14; Heb. 7:22; 10:19, etc.).

B. Christ.

1. “Jesus” being the personal name, “Christ” becomes the more official name of the Messiah.
2. It is the equivalent of the Old Testament Mashiach (from *mashach*, to anoint) and thus means “the anointed one.”
3. Kings and priests were regularly anointed during the old dispensation (Exo. 29:7; Lev. 4:31; Jud. 9:8; 1 Sam. 9:16; 10:1, 2 Sam. 19:10).
4. The king was called the anointed of Jehovah (1 Sam. 24:10).
5. The oil used in anointing these officers symbolized the Spirit of God (Isa. 61:1; Zec. 4:1-6).
6. And the anointing represented the transfer of the Spirit to the consecrated person (1 Sam. 10:1, 6, 10; 16:13-14).
7. The anointing was a visible sign of:
 - a. An appointment to office;
 - b. The establishment of a sacred relationship of the person anointed (1 Sam. 24:6; 26:9; 2 Sam. 1:14);
 - c. A communication of the Spirit to the anointed one (1 Sam. 16:13).
8. The New Testament refers to the anointing of the Lord in Acts 4:27 and 10:38.
9. Christ was set up or appointed to His offices from eternity, but His anointing took place at the time of His baptism (Mat. 3:16; Mark 1:10; Luke 3:22; John 1:32; 3:34). This served to qualify Him for His great task.
10. The name “Christ” was first applied to the Lord as a common noun with the article, but gradually developed into a proper noun, and was used without the article.

C. Lord.

1. Greek *kurios*.
2. The name “Lord” is applied to God in the Septuagint:
 - a. As the equivalent of Jehovah;

- b. As the rendering of 'Adonai;
 - c. As the translation of a human title of honor applied to God.
 - 3. In the New Testament we find a similar three-fold application of the name to Christ:
 - a. As a polite and respectful form of address (Mat. 8:2; 20:33);
 - b. As expressive of ownership and authority (Mat. 21:3; 24:42);
 - c. With the highest connotation of authority, expressive of an exalted character, and in fact practically equivalent to the name “God” (Mark 12:36-37; Luke 2:11; 3:4; Acts 2:36; 1 Cor. 12:3; Phi. 2:11).
 - 4. In some cases it is hard to determine the exact connotation of the title.
 - 5. There are some who hold that Paul—except in his quotations from the Old Testament (Rom. 4:8; 9:28; 11:34; 1 Cor. 1:31; 2:16; 3:20; 10:26; 2 Cor. 6:17; 10:17; 2 Tim. 2:19) uses the title *kurios* everywhere not of God, but of Christ. But, to omit instances where the interpretation is doubtful, as 1 Corinthians 7:25; 2 Corinthians 8:21; 1 Thessalonians 4:6; 2 Thessalonians 3:16 (ὁ κύριος τῆς εἰρήνης, cf., ὁ θεὸς τῆς εἰρήνης, 1 The. 5:23; but most of the blessings of Christianity are derived alike from God and from Christ), it is better at least in the words (ἐκαστῷ ὡς ὁ κύριος ἐδωκεν, 1 Cor. 3:5, to understand God as referred to on account of what follows...On the other hand, 1 Corinthians 11:32 must certainly be taken of Christ, on account of 10:22; cf., v. 21).
- D. Jehovah (Yahweh).
 - 1. This is a latter form of the 'Adonai.
 - 2. This name is a combination of the tetragrammaton with the vowels of 'Adhanay, transliterated Y^ehowah.
 - 3. While both derivation and meaning are lost to us in the uncertainties of its ante-biblical origin, the following inferences seem to be justified by the facts:
 - a. This name was common to religions other than Israel's.
 - b. It was not first made known at the call of Moses (Exo. 3:13-16; 6:2-8), but being already known, was at that time given a larger revelation and interpretation: God, to be henceforth to Israel under the name “Jehovah.”
 - c. The meaning with some confidence may be inferred from Origen's transliteration...and the evident signification in Exodus 3 and other passages, to be that of the simple futuristic, yahweh, “he will be.”
 - d. This does not express causation, nor existence in a metaphysical sense, but the covenant promise of the Divine presence, both at the immediate time and in the Messianic age of the future.
 - e. Thus, the term became bound up with Messianic hope, as in the phrase “the Day of Jehovah,” consequently both Yahwah and Kurios are interchangeable names having reference to God as a whole, or the Jesus Christ.
- E. Such names as “Angel of God” will be discussed in the Pre-incarnate state of Christ. Other titles will be discussed under the proper headings.
- F. Other New Testament titles applied to the Lord are these:
 - 1. God (John 20:28);
 - 2. Word (John 1:1, 14);
 - 3. Son of God (Mat. 3:17; Luke 1:35; Col. 1:15; 1 John 5:20);
 - 4. Firstborn from the dead (Col. 1:18);
 - 5. Beginning of the creation of God (Rev. 3:14);
 - 6. Image of God (2 Cor. 4:4);

7. Express image of His person (Heb. 1:3);
8. Alpha and omega (Rev. 1:8; 22:13);
9. Son of man (Mat. 8:20; John 1:51; Acts 7:56);
10. Son of David (Mat. 9:27; 21:9);
11. Last Adam (1 Cor. 15:45, 47);
12. Captain of salvation (Heb. 2:10);
13. Saviour (Luke 2:11; John 4:42; Acts 5:31);
14. Redeemer (Tit. 2:14);
15. Author and perfecter of faith (Heb. 12:2);
16. Light of the world (John 8:12);
17. Lamb of God (John 1:29, 36);
18. Creator (John 1:3, 10);
19. Mediator (1 Tim. 2:5);
20. Prophet (Luke 24:19);
21. Great High Priest (Heb. 4:14);
22. King (Luke 1:33; Rev. 17:14; 19:16);
23. Way, Truth, and Life (John 14:6).

G. Prophetic titles ascribed to Christ:

1. The seed of woman (Gen. 3:15);
2. The seed of Abraham (Gen. 12:1-3; 22:18);
3. The seed of Isaac (Gen. 21:12);
4. The seed of Jacob (Gen. 28:14);
5. The seed of Judah (Gen. 49:10);
6. The seed of David (2 Sam. 7:12-14; Psa. 89:3-4; 132:11);
7. Shiloh (giver of rest) (Gen. 49:10);
8. A Star (a guide) (Num. 24:17);
9. A prophet (Deu. 18:15-18);
10. Redeemer (Job 19:25);
11. Immanuel (God with us) (Isa. 7:14; 8:8);
12. Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace (Isa. 9:6);
13. Ensign (Isa. 11:10);
14. Divine sufferer for man (Isa. 53:1-12);
15. Righteousness (Jer. 51:10);
16. King (Eze. 37:24; Jer. 30:9);
17. Messiah (Dan. 9:25);
18. Plumbline (standard of rule) (Amos 7:8);
19. Ruler (Mic. 5:2);
20. Desire of all nations (Hag. 2:7);
21. A fountain (Zec. 13:1);
22. Son of righteousness (Mal. 4:2).

II. The Pre-incarnate State of:

- A. Through a study of the Scriptures it becomes an apparent fact that Christ did exist in some form before He was manifested in human flesh.
1. In the beginning was the Word,
 2. And the Word was with God,
 3. And the Word was God.

- B. That John conceives as the Logos as personal is evident from the structure of his sentence. He says θεὸς ἦν ὁ λόγος, which means the Logos is God; but it does not mean that He is all of God. This shows that λόγος is not merely a descriptive term of God the Father.
- C. John 17:5 bears out the fact that Christ was in existence before the world was created—“And now, O Father, glorify me with thine own self with the glory which I had with thee before the world was.”
- D. Hebrews 1:2—“Hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, **by whom also he made the worlds.**”
- E. We are repeatedly told that Christ had a part in creation.
1. Thus, we read that “God said” (Gen. 1:3, 6, *et al.*), the reference being made to Christ as the Word.
 2. John declares that “all things were made through him, and without him was not anything made that hath been made” (John 1:3).
 3. Paul says that through Him are all things and we through Him (1 Cor. 8:6).
 4. ...and that “in him were all things created, things invisible, whether thrones or dominions or principalities or powers; all things have been created through him; and he is before all things and in him all things consist” (Col. 1:16-17).
- F. These Scriptures represent Christ as Creator, Preserver, and Goal of Creation.
- G. Particular attention may be called to the fact that when God was about to create man, there was seemingly at first a counsel in the Godhead. We read that He said, “Let us make man in our image after our likeness.”
- H. That Christ had a part in creation is also intimated in the plural name used for God in Genesis 1.
- I. For a clearer understanding of this particular aspect of the pre-incarnate Christ, let us consider the following commentary on the first few verses of the first chapter of John. These notes are taken from *A Commentary On The Gospel According To John*, by C. E. W. Dorris.
- “In the beginning”**—This is the term used in reference to the creation (Gen. 1:1) and refers to the original creation of matter, but inchoate in what is usually known as the six days’ creation. More properly the organization. [We recognize the phrase in Genesis as referring to a period antecedent to all created things, in which nothing existed but that which was self-existent and incapable of destruction. We have no doubt that John used this phrase in the same sense here and that, as we can make no periods in eternity back of time, the phrase is equivalent to “through all eternity,” or “eternally.”]
- “...was the Word.”**—The Word in this place clearly refers to Jesus Christ before He was conceived and born of the virgin Mary. [Logos, the Greek of “Word,” was used by the Greeks to express both reason and speech, both the thought and expression, and was probably therefore selected as the name of the personality of which John was about to speak. For our purpose it is sufficient to know that the logos “became flesh,” and is identified as Jesus Christ...This sets aside all idea of the logos as representing simply principles or attributes of deity which were manifested in Him whom He called the Son of God. Here is a being, a person with a continuous memory, part antedating time and part in time.]
- “...and the Word was God.”**—He was with the Father. He was one of the Godhead. [We here have an advance in the thought. In the first clause of the verse we have eternal existence; in the second, distinct personality; now we have deific personality.]
- J. In an effort to remain as unrepentive as possible, this will be discussed further in the deity of Christ.

- K. Throughout the Old Testament there is one referred to as “the angel of Jehovah,” and “the angel of the presence [or face] of Jehovah.” The following passages contain references to this angel.
1. Genesis 16:7ff; the angel and Hagar.
 2. Genesis 19; Abraham intercedes with the angel for Sodom.
 3. Genesis 22:11; the angel interposes to prevent the sacrifice of Isaac.
 4. Genesis 24:7, 40; Abraham sends Eliezer and promises him the angel’s protection.
 5. Genesis 31:11ff; the angel who appears to Jacob says, “I am the God of Bethel.”
 6. Genesis 32:24ff; Jacob wrestles with the angel and says, “I have seen God face to face.”
 7. Genesis 48:15ff; Jacob speaks of God and the angel as identical.
 8. Exodus 3; the angel appears to Moses in the burning bush.
 9. Exodus 13:21; 14:19; God or the angel leads Israel out of Egypt.
 10. Exodus 23:20; the people are commanded to obey the angel.
 11. Exodus 32:24; 33:17; Moses pleads for the presence of God with His people.
 12. Joshua 5:13-6:2; the angel appears to Joshua.
 13. Judges 2:1-5; the angel speaks to the people.
 14. Judges 6:11ff; the angel appears to Gideon.
- L. A study of these passages show that while the angel and Jehovah are at times distinguished from each other, they are with equal frequency, and in the same passages, merged into each other.
- M. It is obvious that these apparitions cannot be the Almighty Himself, whom no man hath seen, or can see.
- N. In seeking the explanation, special attention to two of the passages above cited.
1. In Exodus 23:20ff, God promises to send an angel before His people to lead them to the promised land; they are commanded to obey Him and not to provoke Him “for he will not pardon your transgression: for my name is in him.”
 - a. Thus, the angel can forgive sin, which only God can do.
 - b. God’s character and thus His authority are in the angel.
 2. In Exodus 32:24-33:17, Moses intercedes for the people after their first breach of the covenant; God responds by promising, “Behold, mine angel shall go before thee”; and immediately after God says, “I will not go up in the midst of thee.” In answer to further pleading, God says, “My presence shall go with thee, and I will give thee rest.”
- O. Here a clear distinction is made between an ordinary angel, and the angel who carries with him God’s presence.
- P. The conclusion may be summed upon the words of Davidson in his *Old Testament Theology*:
 “In particular providences one may trace the presence of Jehovah in influence and operation; in ordinary angelic appearances one may discover Jehovah present on some side of his being, in some attribute of his character; in the angel of the Lord He is fully present as the covenant God of His people, to redeem them.”
- Q. There is still the question as to the identity of this angel. Many answers have been given.
1. This angel is simply an angel with a special commission.
 2. He may be a momentary descent of God into visibility.
 3. These first two theories are proven wrong simply on the evidence already presented. The last answer is this—that he may be the Logos, one of the Godhead, in occasional appearances in angelic or human form.

- R. It is certain that from the beginning God used angels in human form, with human voices, in order to communicate with man; and the appearances of the angel of the Lord, with his special redemptive relation to God's people, show the working of that Divine mode of self-revelation, which culminated in the coming of the Saviour, and thus a foreshadowing of, and a preparation for, the full revelation of God in Jesus Christ.
- S. The proof that Christ is the angel of Jehovah is supported by four main lines of evidence.
 1. The second person is the visible God of the New Testament. It would be logical that the same person of the Godhead who is visible in the New Testament should also be the chosen one to appear in the form of the angel of Jehovah in the Old Testament.
 2. The angel of Jehovah of the Old Testament no longer appears after the incarnation of Christ.
 3. Both the angel of Jehovah and Christ are sent by the Father.
 4. The angel of Jehovah could not be either the Father or the Holy Spirit. According to John 1:18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." It is not characteristic of the Holy Spirit to be a material being at any time; His ministry was never characterized by physical attributes.
- T. There is not a single valid reason to deny that the angel of Jehovah is the second person of the Godhead, every known fact pointing to His identification as the Christ of the New Testament.
- U. Even though there are numerous references pointing directly to Christ, there can be no blanket statement made saying that all references to the angel of the Lord refer to Christ (Luke 1:11; cf., v. 19).

III. Humiliation of:

- A. On the basis of Philippians 2:7-8, reformed theology distinguishes two elements in the humiliation of Christ.
 1. The *kenosis* (emptying, *exinanitio*), consisting in this that He laid aside the divine majesty, the majesty of the sovereign Ruler of the universe, and assumed human nature in the form of a servant.
 2. The *tapeinosis* (*humiliatio*), consisting in that He became subject to the demands and to the curse of the law, and His entire life became obedient in action and suffering to the very limit of a shameful death.
- B. On the basis of the passage in Philippians it may be said that the essential and central element in the state of humiliation is found in the fact that He who was the Lord of all the earth, the supreme lawgiver, placed Himself under the law, in order to discharge its federal and penal obligations in behalf of His people. By doing this He became legally responsible for our sins and liable to the curse of the law. This statement of the Saviour, briefly expressed in the words of Galatians 4:4, "born under the law," is reflected in the corresponding condition, which is described in the various stages of humiliation.
- C. Usually, the humiliation of Christ is sub-divided into five main stages of humiliation:
 1. The incarnation;
 2. Suffering;
 3. Death;
 4. Burial;
 5. Descent into Hades.

- D. For our purposes here we will limit the discussion to various aspects of the incarnation.
- E. First of all, we need to consider the purpose for the incarnation. There are a number of reasons why God became as man.
1. To confirm God's promises.
 - a. He became man in order to confirm the promises made to the fathers and to show mercy to the Gentiles (Rom. 15:8-9).
 - b. Isaiah said, "Unto us a child is born, unto us a son is given" (9:6), and "behold, a virgin shall conceive and bear a son, and shall call his name Immanuel" (7:14).
 - c. Micah 5:2.
 - d. When He came He appeared in the double role of Saviour and King; as Matthew says, "He was the son of David and also the son of Abraham (1:1).
 - e. Gabriel told Mary that the Lord God would "give unto him the throne of his father David" (Luke 1:32), and He Himself said, "I was not sent but unto the lost sheep of the house of Israel."
 2. To reveal the Father.
 - a. In the Old Testament God is revealed as creator and governor.
 - b. Christ added to this revelation of God as Father.
 - c. John 1:18—"No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him."
 - d. John 14:9; 16:27; Matthew 5:45; 6:8, 32; 7:11.
 - e. G. Campbell Morgan says concerning this revelation of the fatherhood of God—"This manifestation wins the submission of the reason, appeals to the love of the heart, demands the surrender of the will."
 3. To become a faithful high priest.
 - a. Christ came in order to be qualified to act as High Priest.
 - b. He entered into every human experience, apart from sin, that He might fit as High Priest.
 - c. The book of Hebrews teaches us that the high priests were taken from among men in order that they might faithfully represent men.
 - d. Hebrews 5:1-5; 2:10, 17-18; 4:15-16.
 - e. The very fact that He felt the pangs of hunger, that He had sleepless nights, that He was weary from the toils of temptation that comes to man, that He was misunderstood, forsaken, persecuted, and delivered up to death, was a preparation for His present priestly ministry.
 4. To put away sin.
 - a. Christ came to put away sin by the sacrifice of Himself (Heb. 9:26).
 - b. Jesus said: "The Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).
 - c. It is clearly indicated that He must needs become man in order to die for the sins of mankind.
 - d. "And we know that he hath been manifested to take away sins: and in him is no sin" (1 John 3:5).
 5. To destroy the works of the devil.
 - a. "He came to destroy the works of the devil" (1 John 3:8).
 - b. Christ's coming, particularly His work on the cross, brought defeat to Satan (John 12:31; 14:30).

- c. Someday Satan will be cast into the lake of fire (Rev. 20:10), and all that he has wrought through the introduction of sin will come to an end, except for the punishment of those who have been his followers.
- 6. To give us an example of a holy life.
 - a. Though this purpose may not be anywhere stated in so many words, it is yet implied in many references.
 - b. Matthew 11:29; 1 John 2:6; 1 Peter 2:21.
 - c. The writers of the Scriptures were infallible only in their writings and teachings.
 - d. Christ was the only one that was infallible in His teachings and in His character.
 - e. It was necessary that we have an illustration of a sinless life.
- 7. To prepare for the second advent.
 - a. There are two parts to salvation:
 - (1) The provision of it;
 - (2) The application of it.
 - b. It is clear that there must first be a provision of salvation before there can be an application of it.
 - c. Manifestly much of the salvation Christ provided over nineteen hundred years ago is still being applied today.
 - d. However, salvation is not acquired in its fullest sense until the day of judgment.
 - e. Christ's first coming was necessary as a preparation for His second coming.
- F. Attention should be called to the distinction between the birth of Christ and the in-carnation, the former being but an incident of all that enters into the latter.
- G. Since it has now been established that there was a necessity for Christ to become of human flesh, there also must be a method for obtaining this humanity.
 - 1. It was necessary that He have His own human spirit, soul, and body, but this would have been impossible had He merely appropriated some existing human being. This would have been no more than an indwelling.
 - 2. He could not appear miraculously and suddenly be found among men without having a human origin. In this way His humanity could never have been fully established.
 - 3. He could not have come into the world, however, in an entirely human method. This would have made Him appear entirely human and in no way deity.
 - 4. The method by which He was born of woman by the Spirit was the only conceivable means able to fit into the Divine plan of God.
- H. The next main section will deal with the humanity and deity of Christ, and how these two were able to dwell simultaneously in one being. For now, let us focus our discussion on the fact of the **virgin** birth.
- I. Isaiah 7:14—"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (cf., Mat. 1:23; Luke 1:31; Isa. 9:6).
 - 1. There is a tendency among those of the higher schools of criticism today to eliminate all of the predictive element from prophecy.
 - 2. The critical interpretation of this passage is this: "v. 14, virgin. The Hebrew word means a young woman old enough for marriage. The prediction is that nine months hence a mother will name her newborn son Immanuel ('God with us') as an expression of faith that God is with His people to save them."

3. There is no intimation that the “prediction” is Messianic.

4. It is to be fulfilled in nine months.

J. In regard to the same passage (Isa. 7:14), Leupold offers this:

1. Are we justified in still using the term “virgin” here, where RSV uses “young woman,” in line with the claim of many commentators in our day?

2. It should be noted that the RSV, by putting the translation “virgin” in the margin, at least conceded that it is a possible translation, deserving to be noted.

3. In the Hebrew, the word used is 'almah, the root meaning of the word points in the direction of “young woman,” i.e., such a young woman as is of marriageable age. However, usage must also be carefully considered in determining the meaning of words.

4. The expression “young woman” does not quite tell all there is to say about 'almah.

5. Edward J. Young states, “At the outset we may confidently assert that the word 'almah is never employed of a married woman.”

6. Therefore, to be strictly accurate, the word should not be translated as “young woman,” but “young **unmarried** woman.”

7. Now, the important question arises: Is the 'almah, the young unmarried woman of Isaiah 7:14, chaste or unchaste? Pure or impure?

8. If she is unmarried, unchaste, and impure, then this is not a prophecy, nor is it over-applicable, to the virgin Mary and the birth of Christ.

9. If the 'almah of Isaiah 7:14, however, is pure, chaste, and unmarried, then the only way she could give birth to a son would be as a virgin. This was fulfilled only one time in history—in Matthew 1:22-23.

10. Further, this virgin born son shall be called Immanuel, meaning “God with us.” Are we to understand that this part of the verse was fulfilled by the natural birth of a child in Isaiah’s day? We know that Jesus was “God with us,” but was some other son besides Jesus Christ the “God with us?” (See John 1:1, 14).

11. There are questions that one must be prepared to answer if he maintains that the passage was fulfilled by the birth of a child in Isaiah’s day.

12. We believe that the 'almah of Isaiah 7:14 was both chaste and unmarried, and consequently a virgin. Since there was admittedly no virgin birth in Isaiah’s day, we are required to look beyond the events of that time for its fulfillment. Our eyes must be fastened to the babe of Bethlehem.

K. The nature of this incarnation of Christ could best be discussed in the following section, concerning His humanity and deity.

IV. The Humanity and Deity of:

A. “While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions” (Mat. 22:41-46).

B. The facts which the Bible teaches concerning the person of Christ are:

1. He was truly man. He had a perfect and complete human nature. Hence much that can be predicated of man can be predicated of Christ.

2. He was truly God; or had a perfect divine nature. Hence everything that can be predicated of God can be predicated of Christ.
 3. He was one person. The same person who said “I thirst,” said, “Before Abraham was, I am.”
 4. This is the whole doctrine of incarnation as it lies in the Scriptures.
- C. Christ was truly man.
1. He had a true material body, not just what seemed to be or gave the appearance of a human body.
 - a. This body was not fashioned out of any material that our bodies are not fashioned from; He had a natural birth from a natural woman.
 - b. He was conceived in the womb of Mary and nourished of her substance.
 - c. His body increased in stature, passing through the ordinary process of development from infancy to manhood.
 - d. His body was subject to all that our bodies are subject to—pain, fatigue, suffering, death.
 - e. The Scriptures teach that Christ’s body was composed of flesh and blood (Heb. 2:14).
 - f. He is spoken of in the Old Testament as the seed of woman; the seed of Abraham; the Son of David.
 - g. Nothing is revealed concerning Christ more plainly than the fact that He had a human body.
 2. Christ had a rational soul.
 - a. He thought and reasoned.
 - b. Acts 2:31 definitely states that Christ had a soul.
 3. Christ had a spirit.
 - a. He was tempted.
 - b. He, like all others, received the life principle derived from God; the out-breathing of God (*pneuma*, “spirit”).
- D. Christ is truly God.
1. All divine names and titles are applied to Him.
 2. All divine attributes are ascribed to Him.
 3. He is declared to be omnipresent, omniscient, omnipotent, almighty, immutable, the same yesterday, today, and forever.
 4. He is set forth as creator—All things were created by Him and for Him; and by Him all things consist.
 5. He is the object of worship to all intelligent creatures.
 6. He declares that He and the Father are one; those who had seen Him had seen the Father also.
 7. He calls all men unto Him.
 8. He could forgive sins.
 9. He could send the Holy Spirit.
- E. He was, although perfect man and the perfect God, just one person.
1. The Scriptures reveal the Father, Son, and Spirit as distinct personalities in the Godhead. They use personal pronouns in reference to each other.
 2. There is nothing analogous to this in the case of Christ.
 3. The one nature is never distinguished from the other as a distinct person.
 4. The deity of Christ never directly addresses the humanity of Christ.

5. Christ refers to Himself as I, me, mine.
6. He is always addressed as thou, thee, thine.
7. He is always spoken of as He, Him, His.
8. In the Old Testament Christ is set forth as the seed of Abraham, of the tribe of Judah and the family of David; as to be born of a virgin in the town of Bethlehem; as a man of sorrows, as meek and lowly; as bearing the chastisement of our sins and pouring out His soul unto death.
9. At the same time He is represented by God. He is called the Son of God, Immanuel, the Mighty God, Jehovah our righteousness; and He is spoken of as from everlasting; as enthroned in heaven and receiving the adoration of angels.
10. In the New Testament the same mode of representation is continued. Our Lord, speaking of Himself, and the apostles when speaking of Him, uniformly speak of Him as a man. The New Testament gives His genealogy to prove that He was of the house and lineage of David. It records His birth, life, and death. It calls Him the Son of Man, the man Jesus Christ.
11. But, with like uniformity our Lord assumes, and the apostles attribute to Him a divine nature. He declares Himself to be the Son of God, existing from eternity, having all power in heaven and in earth, entitled to all the reverence, love, and obedience due to God. The apostles worship Him; they call Him the great God and Saviour; they acknowledge their dependence upon Him and responsibility to Him.
12. The doctrine of incarnation does not rest on isolated proof-texts, but upon the broad basis of the whole revelation of God concerning the person and work of His Son, yet there are some passages in which this doctrine is so clearly stated that they cannot be properly overlooked in treating of this subject.
 - a. John 1:1-14—It is taught here concerning Christ:
 - (1) That He existed in eternity.
 - (2) That He was in an intimate relation with God.
 - (3) That He was God.
 - (4) That He was creator of all things.
 - (5) In Him was life. Having life in Himself, He is the source of life to all that live.
 - (6) That is, He is the source of natural, of intellectual, and of spiritual life.
 - (7) And, therefore, He is the true light.
 - (8) He came into the world, and the world did not recognize Him.
 - (9) He became flesh; took upon Himself the nature of man so that He dwelt among us as a man.
 - (10) He came to His own people, and even they did not receive Him.
 - (11) And, says the apostle, we saw His glory, a glory which revealed Him to be the only begotten of the Father.
 - b. 1 John 1:1-3—This passage is to the same effect. Here it is taught:
 - (1) That what was in the beginning, what was with God, what was essentially life, appeared on earth, so as to be seen, heard, looked on, and handled.
 - (2) Here, again, a divine eternal person is said to have assumed our nature, a real body, and a rational soul.
 - (3) He could be seen and touched as well as heard.

- (4) The incarnation is declared to be the essential and characteristic doctrine of the gospel. “Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” (1 John 4:2-3).
 - c. Romans 1:2-5.
 - (1) The apostle says that the gospel concerns the Son of God, who is our Lord Jesus Christ, who, as to His human nature, is the son of David; but as to His divine nature, is the Son of God.
 - (2) Here also the two natures and one person of the redeemer are clearly asserted.
 - d. Philippians 2:6-7—Of the one and the same subject or person, it is taught here:
 - (1) That He was God, or existed in the form of God.
 - (2) It is asserted that the person spoken of was equal to God.
 - (3) He became a man like other men, and assumed the form of a servant.
 - (4) He submitted to die on the cross.
 - (5) He has been exalted above all things, and invested with universal and absolute authority.
 - (6) Christ, of whom this passage treats, has a divine nature and a human nature, and is one person.
 - e. Hebrews 2:14.
 - f. 1 Timothy 3:16.
- F. The two natures of Christ are united, but not mingled or confounded.
1. We have seen that the first important point concerning the person of Christ is that the elements united or combined in this person are two distinct substances, humanity and divinity.
 2. That He has in His constitution the same essence or substance which constitutes man, and the same substance which makes God infinite, eternal, immutable in all His perfections.
 3. This union is not by mixture so that a new, third substance is produced, which is neither humanity nor divinity but possessing the properties of both.
 4. This is an impossibility, because the properties in question are incompatible.
 5. We cannot mingle mind and matter to make a substance which is neither mind or matter, but spiritual matter, for that would be a contradiction.
 6. It would amount to unextended extension, tangible intangibility, or visible invisibility.
 7. Neither is it possible that the divine and human natures should be so mingled as to result in a third, which is neither purely human nor purely divine, but theanthropic.
 8. Christ’s person is theanthropic, but not His nature; for that would make the finite infinite and the infinite finite. Christ would be neither God nor man, but the Scriptures teach that He is both.

- G. There is no transfer of the attributes of one nature to the other.
1. There are those who admit that the two natures of Christ are not mixed or confounded, but yet maintain that the attributes of one are transferred to the other.
 2. But the properties or attributes of a substance constitute its essence, so if they be removed or others of a different nature be added to them, the substance itself is changed.
 3. If divine attributes be conferred on man, he ceases to be man; and if human attributes be transferred to God, He ceases to be God.
- H. The union is a personal union.
1. That is, it is not a mere indwelling of divine nature.
 2. It is intended to affirm that the union is such that Christ is but one person.
 3. As the union of body, soul, and spirit constitutes one man, so the union of the Son of God with our nature constitutes Him one person.
- V. Character of:
- A. Compassion of Christ.
1. Matthew 9:36—“When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.”
 2. Matthew 14:14—“And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.”
 3. 2 Corinthians 8:9—“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”
 4. Matthew 15:32; Matthew 18:12-13; Matthew 20:34; Mark 6:34; Mark 8:2; Luke 7:13; Luke 19:41-42; John 11:34-38.
- B. Humility of Christ.
1. Luke 22:27—“For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.”
 2. Matthew 21:5; John 13:5; Acts 8:32-33; Philippians 2:7-8.
- C. Love of Christ.
1. John 11:5—“Now Jesus loved Martha, and her sister, and Lazarus.”
 2. John 11:34-36—“And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him!”
 3. Ephesians 5:2—“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.”
 4. Ephesians 5:25—“even as Christ also loved the church, and gave himself for it.”
 5. 1 John 3:16; Revelation 1:5; John 19:26; John 13:1.
- D. Meekness of Christ.
1. Matthew 11:29—“Learn of me; for I am meek and lowly in heart.”
 2. Matthew 21:5—“Tell ye the daughter of Sion, Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.”
 3. 2 Corinthians 10:1—“Now I Paul myself beseech you by the meekness and gentleness of Christ.”
 4. Philippians 2:7; 1 Peter 2:23; Luke 22:27; Luke 23:34; John 8:50.

E. Obedience of Christ.

1. John 5:30—"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."
2. Hebrews 5:8—"Though he were a Son, yet he learned obedience by the things which he suffered."
3. Philippians 2:8; John 9:4; Matthew 26:39; John 4:34.

VI. Work of Christ.

A. The prophetic office.

1. Prophet defined—"A person who speaks for God or a god, or as though under divine guidance. A religious teacher or leader regarded as, or claiming to be, divinely inspired. A person who predicts future events in any way" (*Webster*).
2. Prophet scripturally defined.
 - a. Exodus 7:1—"And the LORD said unto Moses, See, I have made thee as God to Pharaoh: and Aaron thy brother shall be thy prophet."
 - b. Deuteronomy 18:18—"I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all things that I command him."
 - c. These two Scriptures, and others, plainly teach the position, mission, and function of a prophet.
 - (1) Position—God's mouthpiece or preacher.
 - (2) Mission—to take to the people the Word of God.
 - (3) Function—to speak exactly all that God said to Him.
 - d. Likewise we realize the two main tests of a prophet.
 - (1) That what he said came true, and
 - (2) That what he said was in accordance with the Word of God.
3. The Old Testament uses three words to designate a prophet:
 - a. *Nabhi*—the radical meaning of this word is uncertain, but it is evident from such passages as Exodus 7:1 and Deuteronomy 18:18 that the word designates one who comes with a message from God to the people.
 - b. The words *ro'eh* and *chozeh* stress the fact that the prophet is one who receives revelations from God, particularly in the form of visions. These words are used interchangeably.
 - c. Other designations are "man of God," "messenger of the Lord," and "watchman."
 - d. These appellatives indicate that the prophets are in the special service of the Lord, and watch for the spiritual interests of the people.
4. The classical passages, Exodus 7:1 and Deuteronomy 18:18, indicate that there are two elements in the prophetic function.
 - a. The one passive, and the other active.
 - b. The one receptive, and the other productive.
 - c. The prophet receives divine revelations in dreams, visions, or verbal communication; and passes these on to the people, either orally, or visibly in prophetic actions.
 - d. Numbers 12:6-8; Isaiah 6; Jeremiah 1:4-10; Ezekiel 3:1-4, 17.

- e. Of these two elements the passive is the most important because it controls the active element.
 - f. Without receiving, the prophet cannot give;
 - g. And he cannot give more than he receives.
 - h. But the active is also an integral element; one who receives a revelation is not yet necessarily a prophet.
 - i. What constitutes one a prophet is the divine calling, the instruction, and the power to communicate divine revelation to others.
5. The New Testament pictures Christ as a prophet.
- a. Matthew 21:11—“And the crowds said, This is the prophet Jesus from Nazareth of Galilee.”
 - b. Matthew 21:46—“But when they tried to arrest Him they feared the multitudes, because they held Him to be a prophet.”
 - c. Luke 7:16—“Fear seized them all, and they glorified God, saying, A great prophet has arisen among us! and God has visited His people.”
 - d. Luke 24:19—“And He said to them, What things? And they said to Him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people.”
 - e. John 4:19—“The woman said to him, Sir, I perceive that you are a prophet.”
 - f. John 6:14—“When the people saw the sign which He had done, they said, This is indeed the prophet who is to come into the world.”
 - g. John 7:40—“When they heard these words, some of the people said, This is really the prophet.”
6. Besides such references as these, there are other scriptural proofs that bear out that Christ was indeed a prophet.
- a. He is foretold as a prophet in Deuteronomy 18:15, a passage that is applied to Christ in Acts 3:22-23;
 - b. He speaks of Himself as a prophet in Luke 13:33;
 - c. He claims to bring a message from the Father (John 8:26-28; 12:49-50; 14:10, 24; 15:15; 17:8, 20);
 - d. He foretells future things (Mat. 24:3-35; Luke 19:41-44);
 - e. He speaks with singular authority (Mat. 7:29).
7. Christ held the office of a prophet both before and after the incarnation.
- a. The Socinians were mistaken in limiting the prophetic work of Christ to the time of His public ministry.
 - b. He was active as prophet even in the old dispensation, as in the special revelations of the angel of the Lord.
 - c. He appears in Proverbs 8 as wisdom personified, teaching the children of men.
 - d. After the incarnation He carried on His prophetic work in His teachings and miracles and in the preaching of the apostles and ministers of the Word.
8. Christ, being a prophet, implies certain conditions that are imposed upon us.
- a. That we hearken to the Words of Christ.
 - b. That refusing to hear Christ will bring condemnation.
 - c. That rejecting the Words of Christ is equivalent to rejecting God.
 - d. That accepting the Words of Christ is to accept God.

B. The priestly office.

1. Priest defined—"One authorized to perform the sacred rights of a religion, especially as a mediatory agent between man and God."
2. Priest scripturally defined—The classical passage in which the true characteristics of a priest are given and his work is partly designated, is Hebrews 5:1. The following elements are indicated here.
 - a. The priest is taken from among men to be their representative;
 - b. He is appointed by God (cf., v. 4);
 - c. He is active in the interest of men in things that pertain to God, that is, in religious things;
 - d. His special work is to offer gifts and sacrifices for sins;
 - e. But the work of the priest included even more than that. He also made intercession for the people (Heb. 7:25), and blessed them in the name of God (Lev. 9:22).
3. Christ as priest.
 - a. No fact concerning Christ is more established than that of His priesthood.
 - b. It is seen in various Old Testament types, and is the essential truth set forth in the epistle to the Hebrews.
 - c. The Messiah, it is declared, is to be a priest after the order of Melchizedek (Psa. 110:4).
 - d. Aside from this specific declaration, Israel could have no recognition of a priesthood which did not come by Levi and the Aaronic line.
 - e. Public consecration at the age of thirty was prescribed by the law of Moses (Num. 4:3) and the precise manner it was to be accomplished was indicated (Num. 8:7ff).
 - f. By His consecration, Christ fulfilled all righteousness and, as on the mount of transfiguration when His prophetic office was attested and when the kingdom came into existence, and He was King. So at His baptism His priestly office was attested by the voice from heaven. Added confirmation was given His priestly consecration by the descent of the Spirit, in the appearance of a dove upon Him, and by the recognition of John (John 1:29).
 - g. But Christ was of the tribe of Judah, and no high priest would be willing to consecrate as priest one from any other tribe than Levi.
 - h. The mission of John the Baptist was twofold:
 - (1) He was to make ready a people prepared for the Lord (Luke 1:17);
 - (2) And to manifest the messiah. Of this He said: "But that he should be made manifest to Israel, therefore I am come baptizing with water" (John 1:31).
 - i. John identified the Messiah by pointing to Him as the "Lamb of God, that taketh away the sin of the world" (John 1:29), and by inducting Him into His public ministry by baptism.
 - j. It is significant that no question was raised relative to John's baptizing of the people, or of his baptism of Christ. Objection would have been raised had it been outside the demands of the Mosaic system.
 - k. It is certain that Christ is a priest and as such He must be consecrated.
 - l. John was the son of a priest and himself eligible to consecration.

- m. That John served in a specific way in the baptism of Christ is most evident. The baptism of Christ by John is to be distinguished, however, from “John’s baptism.”
 - (1) The latter was unto repentance and remission of sin, all of which were wholly foreign to Christ.
 - (2) The former was a compliance; a fulfilling of the law (Mat. 3:15).
- n. Christ was a priest after the order of Melchizedek (Heb. 7:17), but in one respect He did conform as antitype to the Aaronic pattern; namely, He made an offering unto God. This offering was Himself, and thus He became both the sacrificer and the sacrifice. He was both the officiating priest and the sacrificed lamb. He “offered himself without spot to God” (Eph. 5:2; Tit. 2:14; Heb. 9:14; 10:12).
- o. In one notable feature, Christ did not follow the Aaronic pattern. Of Aaron, as of all subsequent high priests, it was required on the Day of Atonement that he offer a sacrifice for his own sins (Lev. 16:6; Heb. 9:7).

C. The Kingship of Christ.

1. King defined: “A male monarch of a major territorial unit: one who inherits his position and rules for life: a paramount chief; one that holds a preeminent position.” (*Webster*).
2. The Jews had expected a temporal king as announced in the letter of the prophets, the spiritual meaning being overlooked.
3. The angel said to Mary that the throne of His father David would be given to Him (Luke 1:32).
4. His kingdom would be of no end.
5. Herod struck at the infant as at a pretender to his throne.
6. John announced Him as coming to set up a spiritual kingdom; and even when He declared before Pilate the spiritual nature of His kingdom, the Jews failed to see what sort of a king He was.
7. The spiritual kingship of Christ is His royal rule over His people, or the church.
8. It is a spiritual kingship because it relates to the spiritual realm.
9. Moreover, it is spiritual because it bears directly and immediately on a spiritual end, the salvation of His people.
10. It is spiritual because it is administered not by force or external means, but by the Word of God.
11. This kingship reveals itself in the gathering of the church, and in its government, protection, and perfection.
12. The Bible speaks of it in many places, such as Psalm 2:6; 45:6-7 (cf., Heb. 1:8-9; 132:11; Isa. 9:6-7; Jer. 23:5-6; Mic. 5:2; Zec. 6:13; Luke 1:33; 19:27, 38; 22:29; John 18:36-37; Acts 2:30-36, etc.).
13. The spiritual nature of this kingship is indicated, among others, by the fact that Christ is repeatedly called the Head of the church (Eph. 1:22; 4:15; 5:23; Col. 1:18; 2:19).
14. This term (HEAD) as applied to Christ, is in some cases practically equivalent to “King.” (Head in a figurative sense, one clothed with authority), as in 1 Corinthians 11:3; Ephesians 1:22; 5:23; in other cases, however, it is used in a literal and organic sense, Ephesians 4:15; Colossians 1:18; 2:19; and in part also Ephesians 1:22. The word is never used (except it be in 1 Cor. 11:3) without the implication of this or-

ganic conception. The two ideas are almost intimately connected. It is just because Christ is the Head of the church that He can rule it as king in an organic and spiritual way. The relation between the two may be indicated as follows:

- a. The headship of Christ points to a union between Christ and His body, the church, and therefore belongs to the sphere of His being. His kingship, however, implies that He is clothed with authority, and belongs to the judicial sphere.
 - b. The headship of Christ is subservient to His kingship. The Word is Christ's means of exercising His royal power in and over the church.
 - c. Present day Premillenarians strongly insist that Christ is the Head of the church, but as a rule deny that He is king. They not only refuse to admit His kingship, but deny the kingdom altogether. They believe that a kingship is His by right, but it has not yet become effective.
15. The kingship of Christ has these following characteristics:
- a. It is grounded in the work of redemption.
 - b. It is a spiritual kingdom.
 - c. It is a kingdom that is both present and future.
 - d. It is the church.
- D. In Old Testament history, when a man became a priest he was anointed. When a man became a king he was anointed. When one became a prophet he was anointed. No one in Old Testament history combined all three of these positions. The first one-third (approximately) of the Old Testament sets forth the need for and the function of a priest. The middle one-third sets forth the need for and function of a king. The final one-third sets forth the need for and function of a prophet. Then—"in the fulness of time"—God sent forth the one who was to combine all three positions; the one for whom Old Testament history had prepared. As **prophet**, He would make known the Father's will. As **priest**, He would offer Himself a sacrifice for sin. As **king**, He would rule in the hearts and lives of His people, His subjects.

Roy Deaver

VII. Death of:

A. The importance of the death of Christ.

1. We speak of the death of Christ as a "work" that He performed, because it did not come upon Him unavoidably or unawares, but because it resulted from a definite choice on His part, when He could have avoided it. It is a "work" also because of what it accomplished for the beneficiaries of that death. This usage of the term "work" is clearly justified by the biblical conception of the purpose and meaning of Christ's death.
2. Contrary to the facts in the case of ordinary men, the death of Christ (rather than the earthly life of Christ) is of supreme importance. This is evident from many considerations.
 - a. It is foretold in the Old Testament.
 - (1) We have the prophecies of the betrayal of Christ (Psa. 41:9-11; Acts 1:16).
 - (2) We have prophecies of the crucifixion of Christ and the attendant events (Psa. 22:1, 7-8, 18; Mat. 27:29-31; Mark 15:34; John 19:23-24).

- (3) We have prophecies of the resurrection of Christ (Psa. 16:8-10; Acts 2:22-28).
 - (4) We are told that He was wounded for our transgressions and bruised for our iniquities (Isa. 53:4-6).
 - (5) Zechariah foretells the selling of Christ for thirty pieces of silver and the investment of that sum in a potter's field (11:12-13).
 - (6) Zechariah also predicts the smiting of the shepherd (13:7).
 - (7) We thus see that the death of Christ is an important part of the teaching of the Old Testament.
- b. It is prominent in the New Testament.
- (1) The last three days of our Lord's earthly life occupy about one-fifth in the narratives of the four Gospel accounts.
 - (2) If all of the three and a half years of His public ministry had been written out as fully as the last three days, we would have a "Life of Christ" of some 8,400 pages.
 - (3) Manifestly, the death and resurrection of our Lord were esteemed of supreme importance.
 - (4) Torrey claims that the death of Christ is mentioned directly in the New Testament more than 175 times.
 - (5) Since there are 7,959 verses in the New Testament, this would mean that one out of every fifty-three verses refers to this theme.
- c. It is the chief purpose of the incarnation.
- (1) Mark 10:45; Hebrews 2:9, 14; 9:26; 1 John 3:5.
 - (2) Christ did not come only to set us an example, or to teach us doctrine, but to die for our sins.
 - (3) His death was not an afterthought or an accident, but the accomplishment of a definite purpose in connection with the incarnation. The incarnation is not an end in itself; it is but a means to an end.
- d. It is the fundamental theme of the gospel.
- (1) Paul says that the gospel consists of the death of Christ for our sins, His burial and resurrection (1 Cor. 15:1-4).
 - (2) The death of Christ for our sins is indeed the good news of the gospel.
- e. It is essential to Christianity.
- (1) Christianity is distinguished from all other religions by the importance it assigns to the death of its Founder.
 - (2) Were we to take away the cross of Christ we would have no more salvation than is found in the Baptist Church.
- f. It is essential to our salvation.
- (1) The Son of Man must be lifted up if man is to be saved (John 3:14-15).
 - (2) The grain of wheat must fall into the ground and die, if it is to bring forth fruit (John 12:24).
 - (3) The death of Christ is an absolute necessity if man is to be saved.

B. The true meaning of the death of Christ.

1. It is vicarious.

- a. Hodge defines this term thusly: “Vicarious suffering is suffering endured by one person for another, i.e., in his place. It necessarily supposes the exemption of the party in whose place the suffering is endured. A vicar is a substitute, one who takes the place of another, and acts in his stead.”
- b. Webster: “Serving instead of someone or something else; performed or suffered by one person as a substitute for another or to the benefit or advantage of another; experienced or realized through imaginative or sympathetic participation in the experience of another.”
- c. It is evident that Christ could not have died for His own sin, for He had none (John 8:46; 1 Pet. 2:22; Heb. 4:15).
- d. Everywhere it is said that He died for the sins of others (Isa. 53:5-6).
- e. 1 Corinthians 15:3; 2 Corinthians 5:21; Romans 5:8; 1 Peter 2:24; 3:18; John 10:11; Mark 10:45.
- f. There are two objections brought against this; one lexical and one moral.

(1) The lexical argument.

- (a) It is said that the Greek preposition *anti* may mean “instead of; but that the preposition *huper*, which is nearly always used when the sufferings and death of Christ are spoken of, means “in behalf of,” “with a view to the benefit of,” and never “instead of.”
- (b) These Scriptures are places where the term *huper* is used—Luke 22:20; John 6:15; 15:13; Romans 5:6-8; Romans 8:32; 2 Corinthians 5:14; Galatians 3:13; Ephesians 5:2, 25; Hebrews 2:9; 1 Peter 3:18.
- (c) An explanation offered of the confusion over the two terms is this—“The preposition *huper*, like the English ‘for’ has two significations. It may denote advantage or benefits, or it may mean substitution. The sense of ‘for’ must be determined by the context, and the different circumstances in each instance.”
—SHEDD.

(2) The moral argument.

- (a) It is objected that it is immoral for God to punish an innocent one, and for that reason alone Christ’s death is not substitutionary.
- (b) The error in this view lies in the assumption that God and Christ are two beings as different from each other as two individual men.
- (c) If this was the case, then perhaps there would be some point to the objection; but Christ is God incarnate.

2. It is satisfaction.

a. It satisfies the justice of God.

- (1) Man has sinned against God and has incurred His displeasure and condemnation.
- (2) He cannot free the sinner until the deeds of justice are satisfied.
- (3) Christ’s death fully satisfied these demands.

- b. It satisfies the law of God.
 - (1) Christ's death is not merely a satisfaction to the justice of God, it is also a satisfaction to the law of God.
 - (2) The law demands far more than the punishment of sin, and therefore satisfaction to the law includes more than the satisfaction of vindicatory justice.
- c. It is involved in atonement.
 - (1) In Leviticus 6:2-7 we have individual atonement for individual sin: "If anyone sin, and commit a trespass against Jehovah...he shall bring his trespass offering unto Jehovah...and the priest shall make atonement for him before Jehovah, and he shall be forgiven."
 - (2) In Leviticus 4:13-20 we have national atonement for national transgression: "If the whole congregation of Israel err...and are guilty...then the assembly shall offer a young bullock for a sin offering...and the elders of the congregation shall lay their hands upon the head of the bullock before Jehovah; and the bullock shall be killed before Jehovah...and the priest shall make atonement for them, and they shall be forgiven."
 - (3) From these passages it is evident that the bullock or ram must die, and that forgiveness is possible only on the ground of the death of a substitute.
 - (4) The Hebrew word for atonement in these and similar passages is *kaphar*, translated to mean "to make an atonement."
 - (5) It literally means "to cover over" so as not to be seen.
- d. It is involved in propitiation.
 - (1) In the Septuagint, this Hebrew word is translated by a Greek word which has a different meaning. The word *kaphar* is rendered by *exilaskomai* which means to propitiate or appease.
 - (2) Shedd offers this: "The connection of ideas in the Greek translation appears therefore to be this: By the suffering of the sinner's atoning substitute, the divine wrath at sin is propitiated, and as a consequence of this propitiation the punishment due to sin is released, or not inflicted upon the transgressor. This release or non-infliction of penalty is 'forgiveness' in the biblical representation."
 - (3) The term *exilaskomai* does not occur in the New Testament, but the verb *hilaskomai* occurs twice (Luke 18:13; Heb. 2:17).
 - (4) The noun *hilasmos* is likewise found twice (1 John 2:2; 4:10).
 - (5) The objective *hilasterion* also appears just twice (Rom. 3:5; Heb. 9:5).
 - (6) By His death, Christ appeased God's holy wrath against us.
- e. It is involved in reconciliation.
- f. It is a ransom.
 - (1) The death of Christ is represented as the payment of a price or ransom.
 - (2) This ransom is not paid to Satan, but to God.
 - (3) Satan has no legal claims against the sinner, and so does not need to be paid before the sinner can be set free.

VIII. The Resurrection of:

The modernists deny the virgin birth, the vicarious suffering and death, the atoning blood, and the resurrection of the Son of Man. If the fact of the resurrection of Christ be established, His virgin birth, His vicarious suffering, and His atoning blood must also of logical necessity be accepted. Jesus said to the once doubting Thomas, "Because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed." (John 20:29).

- A. The historical evidence concerning the resurrection of Jesus Christ is abundant. To reject the fact of the resurrection is to reject the historical evidence that everywhere is known and abounds.
- B. There are certain facts concerning the resurrection that are granted by both friend and foe.
 - 1. Both grant that a man by the name of Jesus lived.
 - 2. Both grant that He arose to great heights of prominence, particularly among the common people.
 - 3. Both grant that He suffered the crucifixion of the Roman cross and was thought to be dead when He was taken from the cross.
 - 4. Both grant that His body was buried in the new tomb of Joseph of Arimathaea.
 - 5. Both grant that a great stone was laid at the mouth of the tomb.
 - 6. Both grant that the seal of the Roman Governor was affixed thereto.
 - 7. Both grant that a Roman guard, consisting of from fifteen to sixty men, were stationed about the tomb.
 - 8. Both grant that sometime after the third morning the body of Jesus disappeared.
 - 9. Both grant that His disciples came to believe with unshakable confidence that their Lord had been raised from the tomb by the power of God.
- C. The battle turns on the question of what became of the body of Jesus.
 - 1. The success or failure of a historical effort to establish the fact of the resurrection of the Son of Man will stand or fall on the problem of the empty tomb and the disposition that was made of the body of Jesus.
 - 2. Some infidels contend that Jesus never really died, that He merely lost consciousness on the cross, and that He later revived and forced His way unnoticed from the tomb.
 - 3. Such a contention does no credit to the reasoning faculties of the exponents of such a theory.
 - 4. No mere man, having been subjected to such exhaustion, excruciating pain and piercing, would be found forcing his way out of a tomb.
- D. The missing body is the paramount concern. There are actually only three reasonable dispositions that could have been made of the body.
 - 1. The body could have been removed from the tomb by the enemies of Jesus.
 - 2. The body could have been removed from the tomb by the disciples of Jesus.
 - 3. The body could have been raised from the tomb by the power of God.
- E. First, let us consider the question—Was it removed by the enemies? The following evidence proves that it was not.
 - 1. The enemies had no motive for removing the body from the tomb. They had nothing to gain by removing it, for they had the body exactly where they wanted it.
 - 2. The enemies had no intention of removing the body from the tomb. Theirs was the very opposite of such an intention (Mat. 28:62, 66).
 - 3. The enemies did not one time claim that they removed the body from the tomb. They claimed instead that the disciples came and stole the body away.

4. The disciples did not claim that the enemies removed the body from the tomb.
 5. The enemies would have known the whereabouts of the body had they removed it from the tomb. They could have produced it and silenced tales of a resurrection forever.
- F. Secondly, let us consider the question—Was it removed by disciples?
1. Historical evidence does not allow that the body of Jesus was removed from the tomb by His disciples. The enemies testified that the disciples stole the body. The disciples testified that the body was raised from the tomb by the power of God. The conflicting testimony of both parties cannot be true, and here lies the issue because neither party to the controversy made any other averments.
 2. The person who would be a judge in this matter is under obligation to weigh carefully the evidence submitted by both parties to the controversy.
 3. Pertinent facts necessary for a careful consideration of evidence of the enemies are:
 - a. The identity, competency, and number of the witnesses must be established.
 - b. The honesty of the witnesses and the nature of their testimony must be established.
 - c. The specifics of the witnesses testimony must be established.
 - (1) Was each point of their testimony reasonable and seemingly valid on its face? The answer is an irrefutable, capitalized, and underlined **NO**.
 - (2) The members of the Roman guard testified that while they were all asleep the disciples crept in and stole the body.
 - (3) Here their testimony sounds the depths of absurdity.
 - (4) If, as they confess, they were asleep, how did they know the body was stolen?
 - (5) If they were asleep, how could they be sure the body did not arise from the tomb?
 - d. The evidence submitted by the enemies of Jesus must be rejected for other good reasons also; namely:
 - (1) The members of the guard were never brought to account for their gross violation of military law.
 - (a) To be found asleep while on guard meant certain death under the Roman military law.
 - (b) The fact that they were never tried for their confessed crime cannot be dispersed with lightly.
 - (c) The necessary inference is that the superiors of that guard placed absolutely no credence in the testimony as submitted by members of the guard.
 - (d) Had those officers placed credence in the testimony as given by the soldiers of that guard, then those soldiers would have been brought to justice for such gross neglect of duty.
 - (2) The enemies of Christ did not confront the disciples concerning the disappearance of the body.
 - (a) Why did they not do so?
 - (b) Because they knew better than anyone else that the disciples did not have the body.

- (3) The stealing of the body by the disciples would have been a physical impossibility.
 - (a) The Roman guard was changed every six hours, and for one to suppose that a guard of at least fifteen men could all fall asleep so soundly at the same time so that a small band of unarmed disciples could creep in, break the Roman seal, roll away the great stone, and bear the body away without awakening a single member of the guard, is certainly preposterous.
 - (b) These disciples could not have borne on their shoulders a body already in a state of decomposition with all the attendant repulsive odor—actually Christ's body did not see corruption—without being detected by someone.
- (4) The disciples were without a reasonable motive to steal the body.
 - (a) What would they have done with it? They could not have made it come alive.
 - (b) They would have known full well that to be caught with the body would mean sure exposure and punishment.
- (5) The disciples were without attitude or intent to steal the body.
 - (a) Their very manner and attitude reveal that they did not actually expect Christ to arise until the general resurrection.
 - (b) Even after Christ arose they expected Him to be an earthly king (Acts 1:6).
 - (c) The idea of a resurrection gospel had not occurred to them at the time the body of Jesus came to be missing from the tomb.
- (6) The transformation and courage of the disciples after the body came to be missing demonstrated that they did not remove it from the tomb.
 - (a) If the resurrection of the body were a mere farse, perpetuated by designing disciples, one could hardly expect those very disciples to die for a fraud of their own perpetuation.
 - (b) All the apostles suffered martyrdom, except John.

G. Was the missing body raised by the power of God?

- 1. It has been shown that Christ's body was not removed from the tomb either by the enemies or disciples of Christ.
- 2. There is left but one reasonable disposition that could have been made of the body.
- 3. The body of Jesus had to have been raised from the tomb by the power of God.
- 4. The proofs of the resurrection may be divided into three categories:
 - a. The testimony of the witnesses.
 - b. The faith that became both prevalent and powerful before the gospels were written.
 - c. The New Testament itself.
- 5. First, the testimony of the witnesses is proof of the resurrection of Christ.
 - a. In consideration of the honesty and integrity of the witnesses, the field of evidence recognizes that there are essentially only three circumstances that will prompt a witness to lie on the witness stand or to give false testimony.
 - (1) A witness will lie through fear.
 - (2) A witness will lie through avarice.

- (3) A witness will lie through ambition.
- b. Did fear prompt those disciples to testify that Christ arose from the dead? Absolutely not!
 - (1) They testified of His resurrection in the face of fear.
 - (2) They endangered their own lives.
- c. Avarice did not prompt those disciples to testify that Christ arose from the dead.
 - (1) They testified of His resurrection in the face of suffering, hardships, privations, and the loss of earthly possessions.
 - (2) They forfeited all their worldly possessions to give testimony of the resurrection of Christ.
- d. Ambition did not prompt those disciples to testify that Christ arose from the dead.
 - (1) They testified of Christ's resurrection in the face of the loss of all business positions, social positions, and political positions.
 - (2) There was not a single worldly ambition which those witnesses could have held dear which could have been realized as the result of the testimony which they gave.
- e. Neither fear nor avarice nor ambition, therefore, could have prompted those disciples to give their testimony of the fact of the resurrection of Christ. Thus, without doubt, their testimony could not be rejected on the basis of their being dishonest men.
- f. Were those witnesses competent to give testimony?
 - (1) The competency of a witness is determined by his mental capacity to observe and remember facts and by his opportunity to observe and obtain knowledge of that which he testifies.
 - (2) Those witnesses were not a group of mentally incapacitated, neurotic individuals.
 - (3) Four were rugged seamen.
 - (4) Matthew was a public tax collector.
 - (5) Paul was a scholar.
 - (6) To contend that such witnesses were without sufficient mental capacity to give true testimony is absurd.
- g. Were the witnesses sufficient in number? The following are witness-es to whom Christ appeared after His death, as set forth by the apostle Paul.
 - (1) Christ appeared to Cephas;
 - (2) Christ appeared to the twelve;
 - (3) Christ appeared to about five hundred at once;
 - (4) Christ appeared to James;
 - (5) Christ appeared to all the apostles;
 - (6) Christ appeared to Paul last of all (1 Cor. 15:5-9).
- h. Thus, honesty, competency, and number of the witnesses meet every requirement. In no instance have witnesses been subjected to a more rigid test. Their testimony may be relied upon fully in every detail.

6. The faith that became both prevalent and powerful before the gospels were written is proof of the resurrection of Christ.
 - a. The fact of the resurrection was believed and preached and the terms of the gospel were set forth long before any of the gospel records were written.
 - b. The faith that was so prevalent and powerful long before the gospels were written is, after all, one of the very strongest proofs of the resurrection.
 7. The New Testament itself is proof of the resurrection of Christ.
- H. The visional theory.
1. Infidels have tried to account for the resurrection of Christ on the basis of the delusion theory, the deception theory, and the visional theory.
 2. The visional theory is the one upon which the majority have so confidently relied.
 3. The visional theory is a theory whereby the infidels explain what they call the “supposed appearance of Jesus” on the basis of mere visions of the imagination and/or subjective hallucinations.
 4. They contend that the erroneous idea of the appearance of Jesus to the disciples was all the result of the morbid state of the nervous system of those disciples.
 5. That the visional theory is inadequate to account for the historical evidence for the resurrection is clearly demonstrated by the following.
 - a. The theory fails to account for the empty tomb.
 - b. The theory fails to harmonize with the character of the first witnesses.
 - c. The theory fails to account for five hundred brethren having seen the risen Christ all at one time.
 - d. The theory fails to account for the testimony of the apostle Paul.
 - (1) Several years after the resurrection of Christ, Paul testified that He appeared to him on the road to Damascus.
 - (2) Why would Paul, several years after the resurrection, be having hallucinations of Christ?
 - (3) The powerful reasoning and the ripe scholarship of Paul’s writing are the very antithesis of a man suffering from hallucinations.
 - e. The theory fails to account for the sudden cessation of the visions after six weeks.
 - f. The theory fails to account for the glorious results that followed the resurrection.
- I. If Christ did not live, if He did not die the vicarious death on the cross, and if He was not raised the third day by the power of God, **then all men are most miserable.**

IX. Ascension of:

- A. In a certain sense the ascension may be called the necessary compliment and completion of the resurrection.
 1. By the ascension of Christ, we mean His going back to heaven in His resurrection body.
 2. Also involved in this is the exaltation of Christ, or the act of the Father by which He gave to the risen and ascended Christ the position of honor and power at His own right hand.
 3. Modern critics deny not only the bodily resurrection of Christ, but also His bodily ascension.

4. But the New Testament abundantly teaches that Christ ascended to heaven after His resurrection.
 - a. Matthew and John do not narrate the fact of the ascension, and Mark speaks of it only in one verse (16:19).
 - b. Luke, in his gospel account (24:50-51), and the Acts (1:9), gives some details of the event.
 - c. Though, as we have just said, John does not narrate the fact of Christ's bodily return to heaven, he represents Christ as having clearly predicted it (John 6:62; 20:17; cf., 13:1; 14:26; 16:10, 16, 28).
 - d. Paul seems definitely to teach it in Ephesians 4:8-10; Philippians 2:9; and 1 Timothy 3:16.
 - e. Peter speaks of Christ's "having gone into heaven" (1 Pet. 3:22).
 - f. The Hebrew writer says that He "passed through the heavens" (4:14).
 - g. It is evident, therefore, that the early church regarded the ascension as a historical fact.
- B. The nature of the ascension.
1. The ascension may be described as the visible ascent of the person of the mediator from earth to heaven.
 2. It was a local transition, a going from place to place.
 3. This implies that heaven, as well as earth, is a place.
 4. This ascension was, however, more than a mere change in locality. It also included a further change in the human nature of Christ. He ascended to the fulness of heavenly glory.
 5. Some "Christian" scholars of recent date consider heaven to be a condition rather than a place, and therefore do not conceive of the ascension locally.
 6. They will admit that there was a momentary lifting up of Christ, but regard this only as a symbol of the lifting up of our humanity to a spiritual order far above our present life.
 7. The local conception, however, is favored by the following considerations:
 - a. Heaven is represented in Scripture as the dwelling place of created beings. These are all in some way related to space. However, laws that apply to heavenly space may differ from those laws that apply to earthly space.
 - b. Heaven and earth are repeatedly placed in juxta-position in Scripture. From this it would seem to follow that if one is a place, the other must be a place also. One would not put a place and a condition in juxta-position in that way.
 - c. The Bible teaches us to think of heaven as a place (Deu. 30:12; Jos. 2:11; Psa. 139:8; Rom. 10:6-7).
 - d. The Saviour's entrance into heaven is pictured as an ascent.
- C. The doctrinal significance of the ascension.
1. It clearly embodied the declaration that the sacrifice of Christ was a sacrifice to God, which as such had to be presented to Him.
 2. It was also exemplary in that it was prophetic of the ascension of man at the second coming.
 3. It was instrumental in preparing a place for those who are in Christ. The Lord Himself points to the necessity of going to the Father in order to prepare a place for His disciples.

- X. The Rulership of:
- A. When Christ stood before the high priest He predicted that He would sit at the right hand of power (Mat. 26:64).
 - B. Peter makes mention of it in his sermons (Acts 2:33-36; 5:31).
 - C. There are several passages that speak of Christ's reigning as king (Rom. 14:9; 1 Cor. 15:24-28; Heb. 2:7-8).
 - D. It deserves emphasis that Christ, while He is seated at the right hand of God, is not merely a passive recipient of divine dominion and power, majesty and glory, but is actively engaged in the continuation of His mediatorial work.
 - E. Christ continues His work as king. He rules, governs, and has authority over the church.
 - F. Christ will be coming again to judge all; we must strive to be acceptable in His sight: "Be ye therefore ready also: for the Son of Man cometh at an hour ye think not."

Listed below are many of the works which were used in preparation of the preceding material.

1. Allis, Oswald T., *The Unity of Isaiah*, Baker Book House, Grand Rapids, Michigan, 1972.
2. Berkhof, L., *Systematic Theology*, William B. Eerdman's Publishing Co., Grand Rapids, Michigan, 1941.
3. Buswell, James Oliver, *A Systematic Theology Of the Christian Religion*, Zondervan Publishing House, Grand Rapids, Michigan, 1962.
4. Chafer, Lewis Sperry, *Systematic Theology*, Dallas Seminary Press, Dallas, Texas, 1948.
5. Dorris, C. E. W., *A Commentary on the Gospel According to John*, Gospel Advocate Company, Nashville, Tennessee, 1939.
6. Hodge, Charles, *Systematic Theology*, William B. Eerdman's Publishing Co., Grand Rapids, Michigan, 1970.
7. Leupold, H. C., *Exposition of Isaiah*, Baker Book House, Grand Rapids Michigan, 1968.
8. Nave, Orville, *Nave's Topical Bible*, Associated Publishers and Authors Byron Center, Michigan, 1970.
9. Orr, James, editor, *International Standard Bible Encyclopedia*, William B. Eerdman's Publishing Company, Grand Rapids, Michigan, 1939.
10. Smith, William, *Smith's Bible Dictionary*, A. J. Holman Company, Philadelphia, Pennsylvania.
11. Tenney, Merrill, *Zondervan Pictorial Bible Dictionary*, Zondervan Publishing House, Grand Rapids, Michigan, 1967.
12. Thayer, Joseph Henry, *Greek-English Lexicon Of the New Testament*, Zondervan Publishing House, Grand Rapids, Michigan, 1885.
13. Thiessen, H. C., *Introductory Lectures in Systematic Theology*, Wm. B. Eerdman's Publishing Company, Grand Rapids, Michigan, 1974.
14. Turner, Rex A., *Fundamentals of the Faith*, Alabama Christian College Bookstore, Montgomery, Alabama, 1972.
15. Warren, Thomas B., editor, *1970 Freed-Hardeman College Lectures*, Gospel Advocate.
16. Williams, Robert H., *Life and Teaching of Christ*, Sunset School of Preaching, Lubbock, Texas.
17. Woodson, William, editor, *Freed-Hardeman College Lectureship Book 1973*, Gospel Advocate Company, Nashville, Tennessee.

LESSON 21

THE HOLY SPIRIT

INTRODUCTION:

1. There is much confusion today on the subject of the Holy Spirit.
2. A study of the Holy Spirit is difficult, but so is a study of God the Father and Jesus the Christ.
3. A few years ago a preacher told me he did not preach, nor teach classes on the Holy Spirit for fear of confusing the people. Perhaps some of the problems of the late 60s and early 70s are a result of such an attitude.

I. Who Is the Holy Spirit?

A. Introductory remarks.

1. The Godhead is composed of three persons: God, Christ and the Spirit. Also called the Father, the Son and the Holy Spirit.
2. Some deny the existence of the trinity so perhaps we should show some Scriptures which show the existence of the same.
 - a. The three were in the beginning (Gen. 1:1-2 [God—the Spirit of God]; John 1:1-3 [The Word—Christ]; Col. 1:16-17; Heb. 1:1-2).
 - b. The three were present at the baptism of Jesus (Mat. 3:16-17). (Jesus...the Spirit descended like a dove...God who spoke).
 - c. Jesus speaks of the three when He told of the Spirit's work (John 14:17). HIMSELF...THE COMFORTER...THE FATHER (John 15:26).
 - d. Paul's benediction includes the three (2 Cor. 13:14).
 - e. Jesus commanded baptism into the names of the three (Mat. 28:18-20).
3. In this lesson we will consider the personality and deity of the Holy Spirit. We want to show that He is a person, not a mere influence or impersonal force.

B. The works of the Holy Spirit manifest His personality.

1. He speaks (1 Tim. 4:1; Acts 8:29; 10:19).
2. He witnesses or testifies (John 15:26).
3. He teaches and quickens the mind (John 14:26).
4. He guides (John 16:12-13).
5. He leads and forbids (Acts 16:6-7).
6. He searches (1 Cor. 2:10).

C. The Holy Spirit possesses the characteristics of a person.

1. Mind, thought, feeling, purpose (Rom. 8:27).
2. Knowledge (1 Cor. 2:10-11).
3. Affection, love (Rom. 15:30).
4. Will (1 Cor. 12:11).
5. Goodness (Neh. 9:20). These are all characteristics of a person, a being possessing intelligence.

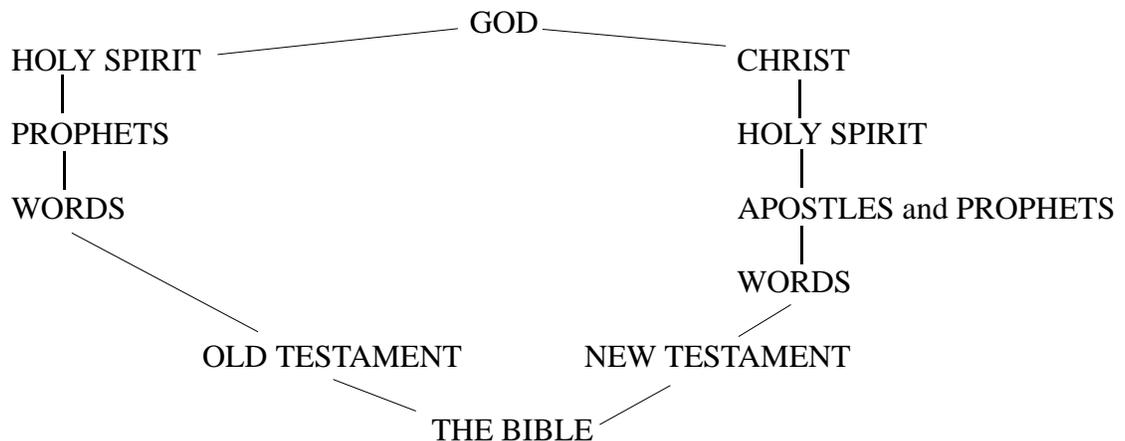
D. The Holy Spirit suffers slights and injuries which can be ascribed only to a personality.

1. He can be grieved or vexed (Eph. 4:30; Isa. 63:10).
 - a. Grieve (*lupeo*). "To make sorrowful; to affect with sadness; Cause grief; to throw into sorrow; to grieve; offend." Thayer.
 - b. Just as a child can grieve parents, we can grieve the Holy Spirit.

2. He can be blasphemed (Mat. 12:31-32). Blaspheme—"Railing, reviling, slander, detraction; speak injurious to another's good name."
 3. He can be despised (Heb. 10:29). Despite—"To treat insultingly, with insult."
 4. He can be lied unto and resisted (Acts 5:3; 7:51).
 5. A mere principle or influence cannot sustain any of these slights. Only a personality can be so treated.
- E. The Holy Spirit possesses attributes or a divine personality.
1. His connection with the Father and Son indicate His deity (Mat. 28:16-20; He is called God; Acts 5:3-4).
 2. He is omniscient (1 Cor. 2:10-11).
 3. He is omnipresent (Psa. 139:7-10).
 4. He is eternal (Heb. 9:14).
- F. The works of the Holy Spirit reveal His deity.
1. His role in creation (Gen. 1:2; Job 26:13; 33:4).
 - a. Figure is that of a brooding or hovering bird. He brought design, beauty and an ordered universe out of the chaos.
 - b. He renewed the face of the ground and garnished the heavens (Psa. 104:30).
 2. His work of regeneration and resurrection (John 3:5; Rom. 8:11).
 - a. The Word is the Spirit's instrument (Eph. 6:17).
 - b. Salvation is effected by preaching the Word.
 3. His work in performing miracles (Mat. 12:28; 1 Cor. 12:4-11).
- G. Concluding remarks.
1. The Holy Spirit is a person referred to in the Bible as "HE" not "it." He is a divine being. He is not merely some mysterious influence or impersonal power.
 2. Christians walk in fellowship and communion with the Holy Spirit (2 Cor. 13:14; Phi. 2:1).

II. The Holy Spirit and Revelation.

- A. Introductory remarks.
1. We are concerned in this study with the role of the Holy Spirit in the revelation of the Word of God. **WE WILL CONSIDER HOW THE WORD CAME IN BOTH THE OLD AND NEW TESTAMENTS!**
 2. 2 Peter 1:20-21.
- B. A diagram setting forth how the Word of God came:



1. All Scripture came from God (2 Tim. 3:16-17). *Theopneustos*—“inspired of God.” Thayer. Literally, “God breathed.”
 2. God spake and men copied God’s Word (Heb. 1:1).
 3. 1 Corinthians 2:12-13 (ASV) (This is inspiration’s own explanation of **how** revelation came about.)
- C. God spake in times past by the prophets.
1. The prophets were borne or moved by the Holy Spirit (2 Pet. 1:21). “Moved” “To be converted or borne, of persons borne in a ship over the sea (Acts 27:17) to be moved inwardly, prompted.” “The word literally means to pick up or bear along to a goal of the bearer’s own choosing.”
 2. God’s standard of a true prophet (Deu. 18:18-19)—“I will put MY WORDS in his mouth; and he shall speak into them all that I shall command him.” God was the originator of the Words which He would speak through His servants, the prophets.
 3. A scriptural definition of the word prophet.
 - a. Exodus 7:1—Aaron is called the prophet of Moses.
 - b. Exodus 4:16—Aaron is called the spokesman and mouth of Moses.
 - c. We conclude: A prophet is God’s mouth or spokesman. One who spoke as God directed.
 4. The prophet was a FORETELLER and a FORTHTELLER.
 - a. Foreteller—Tell of things to happen in the future.
 - b. Forthteller—A preacher or herald. One who speaks. Primary mission was a forthteller. A preacher or spokesman for God.
 5. The spirit of Christ was in the prophets as they spoke (1 Pet. 1:10-12).
 - a. They claimed God spake what they delivered.
 - (1) David (2 Sam. 23:1-2).
 - (2) Isaiah (Isa. 1:1-2).
 - (3) Jeremiah (Jer. 10:1-2).
 - (4) Ezekiel (Eze. 1:3).
 - b. A most important message (Zec. 7:12).
- D. God speaks now through His Son (Heb. 1:1-3).
1. Jesus is the revelation of the Father.
 2. He revealed the Father (John 1:1-3, 14, 18).
 3. He is the very image of His substance (Heb. 1:3).
 4. “He that hath seen me hath seen the Father” (John 14:6-11).
- E. The Holy Spirit was sent by Jesus from the Father. He gave the completed revelation.
1. He was sent by Jesus to guide the apostles (John 14:16-17).
 - a. Not speak of Himself (John 16:13).
 - b. He glorified Jesus (John 16:14-15). His out-pouring on Pentecost proved Jesus was glorified and seated on David’s throne (Acts 2:33-35).
 2. The work of the Holy Spirit.
 - a. Teach you all things (John 14:26).
 - b. Bring to remembrance all things (John 14:26).
 - c. Guide in all truth (John 16:12-14).
 - d. Declare things to come (John 16:13).
 - e. Bear witness of Christ (John 15:26-27).
 - f. Convict the world of sin (John 16:8-11).

- F. The apostles were given the Words of the Spirit.
 - 1. The Holy Spirit combined spiritual things with spiritual words and taught them to the apostles (1 Cor. 2:9-13; v. 10—"God...revealed...us [apostles]... Spirit.")
 - 2. Paul received the gospel by revelation (Gal. 1:11-12).
 - 3. That which is revealed is plain enough to be understood by those who read (Eph. 3:1-7).
- G. Concluding remarks.
 - 1. The Bible is verbally inspired. It is perfect and complete (Jam. 1:25; 2 Tim. 3:16-17).
 - 2. It has been delivered (Jude 3) once, for all time.
 - 3. ITS MESSAGE HAS BEEN CONFIRMED (Heb. 2:3-4).

III. The Holy Spirit and Conversion.

- A. Introductory remarks.
 - 1. Faith comes by hearing the Word of God (Rom. 10:17).
 - 2. EVERY CONVERSION SINCE, THE CHURCH BEGAN UNTIL NOW HAS BEEN BEGUN, CARRIED ON AND CONSUMMATED AS A RESULT OF THE HOLY SPIRIT'S OPERATION UPON THE SINNER'S HEART. This lesson does not concern itself with the fact of the operation of the Holy Spirit but with the **MANNER** of His operation.
 - 3. Does God operate directly on the sinner's heart to make him a believer or does God use His Word as the instrument by which believers are made?
- B. The Holy Spirit operates through His instrument—the Word.
 - 1. The Old Testament examples.
 - a. 2 Samuel 23:2—"The Spirit of the Lord spake by me, and His word was in my tongue."
 - b. Nehemiah 9:30—"Yet many years didst thou forbear them, and testified against them by thy Spirit in the prophets."
 - c. 2 Peter 1:21—"Men...spake...as moved by the Holy Spirit."
 - 2. The New Testament examples.
 - a. 1 Peter 1:12—Peter preached the gospel by the Holy Spirit sent down from heaven.
 - b. Ephesians 3:1-5—The Holy Spirit revealed the mystery through the apostles and prophets.
 - c. Ephesians 6:17—The Word is the Spirit's instrument.
 - d. Romans 1:16—The gospel is God's power to save.
 - e. Revelation 1:19—John wrote but the Holy Spirit was speaking.
 - f. Revelation 3:6—"He that hath an ear let him hear what the Spirit saith to the churches."
 - 3. The relationship between the Holy Spirit and Word of God.
 - a. A syllogism showing that what is attributed to the Holy Spirit in conversion is also attributed to the Word of God.
 - (1) MAJOR PREMISE: Whenever an action is attributed to a person and an instrument, it is axiomatic that the action was performed by the person with, or through, the instrument. (Bob hit the ball. The bat hit the ball, thus the premise.)

- (2) **MINOR PREMISE:** Whatever the Holy Spirit is said to do relative to the conversion of sinners is also ascribed to the Word of God, the gospel of Christ.
 - (3) **CONCLUSION:** Therefore, the Holy Spirit in conversion of sinners exercises, His influence with, through, or by means of the Word.
 - (4) **ILLUSTRATION:** John cut down the tree. The axe cut down the tree. Therefore, John, by using the axe cut down the tree.
- b. To prove the Minor Premise:

SPIRIT	ACTION	WORD OF GOD
John 16:8	Reproves	2 Tim. 3:16-17; 4:2
Rom. 8:14	Guides, leads	Psa. 119:105
John 3:5-6, 8	Born, begotten	1 Pet. 1:22-25; 1 Cor. 4:15; Jam. 1:18
John 6:63	Quickens	Psa. 119:50, 93
Tit. 3:5	Saves	Jam. 1:21
Rom. 15:13	Power of God	Rom. 1:16
1 Cor. 6:11; Rom. 15:16	Sanctified	John 17:17; 15:6
1 Cor. 6:11	Washed by	Eph. 5:26

4. The Holy Spirit makes believers through the Word of God.
- a. John 17:20-21—"Through their word."
 - b. John 20:30-3—Believers are made by the reading of the Word.
 - c. Acts 15:7—The Gentiles were to hear the Word of the gospel and believe.
 - d. Romans 10:17—Faith comes by hearing the Word of God.
 - e. Romans 1:16—The gospel is God's power to save the believer.
 - f. The day of Pentecost is a good example.
 - (1) The Spirit came.
 - (2) The Word was preached.
 - (3) The people believed (vv. 36-37).
 - (4) 3,000 were added to them on that day.
5. Concluding remarks.
- a. The Word saves, reconciles, gives life, converts, cleanses the soul, is the seed of new life in Christ, sanctifies and will be the standard of judgment.
 - b. To contend for the direct operation of the Holy Spirit is to deny that the Word has this power.
 - c. God's Word has been exalted above His name (Psa. 138:2). That Word is the Spirit's instrument in the conversion of sinners.

LESSON 22

A PLACE FOR EVERYONE IN THE CHURCH

INTRODUCTION:

1. The Christian life is a busy life, a life of work.
 - a. Jesus gave this example (John 9:4).
 - b. Paul wrote (Tit. 3:1; 1 Cor. 15:58).
 2. Don't wait to be begged. Volunteer your services. Do anything you can when given opportunity. Not all works are glamorous but all are needed tasks.
 3. The Lord needs people who will do anything with their all and not care who gets the credit.
 4. Amos warned of those who would be "at ease in Zion" (Amos 6:1).
 5. The church is compared to a vineyard and in a vineyard you have to hoe as well as eat grapes.
 6. James charged in James 1:22, "Be ye doers of the word and not hearers only."
- I. Works Suggested for the Christian by God's Word. (Not all are listed nor are they listed in order of importance.)
- A. Visit orphans and widows (Jam. 1:27).
 - B. Feed the hungry, satisfy the thirsty, take strangers in, clothe the naked, visit the sick, visit those in prison (Mat. 25:35ff).
 - C. Work with hands in order to help others (Eph. 4:28).
 - D. Preach the Word (Mat. 28:19-20).
 - E. Convert erring brethren (Jam. 5:19-20; Gal. 6:1-2).
 - F. Comfort one another (2 Cor. 1:3-4).
 - G. Sow seed, edify (1 Cor. 3:6).
 - H. Teach both publicly and from house to house (Acts 20:20).
 - I. Train teachers (2 Tim. 2:2).
 - J. Bring up children properly (Eph. 6:4).
 - K. Care for physical needs of others (Acts 6:1-6).
 - L. Evangelism, edification, benevolence (Eph. 4:11-12).
 - M. Luke 9:62.
- II. Every Child of God Is to Be a Soul Winner.
- A. Do you have an intense desire to save souls?
 - B. Passages which teach the necessity of being a soul winner:
 1. John 15:1-8—We glorify God by bearing fruit. If we do not bear fruit we will be cast into the fire and burned.
 2. Matthew 21:18-19—Jesus cursed the tree because it was barren.
 3. Romans 7:4—You were saved to save others.
 4. Proverbs 11:30.
 5. Romans 10:1, 13-15.
 6. Matthew 28:19-20.
 - C. I don't believe I will hear the Lord say, "Well done" unless there is someone up there because I was down here.

- D. Luke 16:19-31.
 - 1. After realizing there was no hope for himself, he turned missionary. I believe there will be many a missionary in hell.
 - 2. We need to learn the need for saving souls before it is too late.
- E. There is no exception.
 - 1. No exception because of sex.
 - a. Acts 8:1-4—Both men and women taught.
 - b. Some of the greatest personal workers can be women.
 - 2. No exception because of age.
 - a. Young people can be a great power.
 - b. E.g., a young man only ten taught a friend the truth.
 - c. An aged man lived such an example before his neighbors that they went to investigate what made him so devoted to God.
 - 3. No exception because of education.
 - a. You may not have a college education, you may not know how to spell or read very well but you can tell people about Christ, the church and salvation.
 - b. There are elders, preachers, Bible class teachers who are powerful teachers who have never finished the 8th grade.

CONCLUSION:

- 1. There is work for everyone. **The greatest work is saving souls.**
- 2. The church needs more workers, more praying, more action and more backing.
- 3. What ever you can do—do it with all your ability. This is your responsibility (Mat. 25:14-30).

LESSON 23

TRUTH IS NARROW Ephesians 4:1-6

INTRODUCTION:

1. We are often charged of being narrow. We have to be. Religious truth is narrow (John 14:6; Mat. 7:14).
 2. Historical truth is narrow.
 - a. When did Columbus discover America? 1496 is close, but not correct.
 - b. When was the Declaration of Independence written? 1774 is close, but not correct.
 3. We want the teachers who teach our children to be narrow. In Arithmetic we want them taught $2+2=4$ not 3 or 5 or 6 or what-have-you.
 4. Do you believe the Bible?
- I. Bible Truth Is Narrow (Eph. 4:1-6).
- A. One body (church) (Eph. 4:4; 1:22-23; Col. 1:18).
 1. Does $1=1$ or does $1=5$ or does $1=300$?
 2. How many bodies are there?
 - B. One Spirit (Eph. 4:4; John 16:13; Rom. 8:14).
 - C. One hope (Eph. 4:4; Psa. 39:7; Tit. 1:2; 2:13).
 - D. One Lord (Eph. 4:5; Mat. 28:18-20; Acts 2:36).
 - E. One faith (Eph. 4:5; Acts 16:5; 1 Cor. 16:13; Jude 3).
 1. Some speak of many faiths.
 2. There are different kinds of faith such as the faith of the devils versus the faith of Abraham.
 3. But when we speak of **THE FAITH** there is only one.
 - F. One baptism (Eph. 4:5).
 1. Romans 6:4; Colossians 2:12 (baptism is a burial).
 2. Matthew 28:19 (into name of Father, Son, Holy Spirit).
 3. Acts 2:38 (for remission of sins).
 4. Acts 8:38 (in water).
 5. Does $1+1=1$ or does $1+1=2$?
 - a. Water baptism plus Holy Spirit baptism = 2 baptisms.
 - b. Water baptism plus no baptism = 1 baptism.
 6. One God (Eph. 4:6; Exo. 20:3; 1 John 5:21; Rev. 22:8-9).
- II. One Can Easily See That Bible Truth Is Narrow.
- A. In Ephesians 4 we have: one body, one spirit, one hope, one Lord, one faith, one baptism and one God.
 - B. Where there is one, there cannot be more than one.

CONCLUSION:

1. Do you believe the Bible?
2. Are you willing to be as narrow as Ephesians 4:1-6?
3. May we all learn to be as narrow as God's Word and as broad as God's Word. Bind where God has loosed is too narrow. To loose where God has bound is too broad. It takes courage and conviction to stay in harmony with God's Word.

LESSON 24

THE BAPTISMS OF THE BIBLE

INTRODUCTION:

1. There is a lot of confusion in the religious world today over the subject of baptism.
 - a. Its purpose and mode is misunderstood because of poor New Testament translations and teachings of error by wholesale millions of people.
 - b. One also finds complete confusion when he looks into the subject of **HOW MANY BAPTISMS ARE THERE?**
 2. Ephesians 4:5—"There is **one** baptism."
 3. Someone says I thought there were six baptisms in the Bible. That is right. The controversy comes over four of the six.
 4. Two over which there is no controversy.
 - a. The baptism of suffering (Mark 10:35-40). The cup and baptism are used figuratively to describe the sufferings and death of Christ.
 - b. The Red Sea baptism (1 Cor. 10:1-2). They were covered by the sea and the cloud. **THESE TWO ARE PASSED! !**
 5. It is in the final four baptisms that there is much misunderstanding, and because of the misunderstanding there is much error taught.
 6. Some basic rules of study.
 - a. Notice four specifics about each baptism.
 - i. By whom.
 - ii. Element.
 - iii. Purpose.
 - iv. Duration.
- I. The Baptism of John (Mat. 3:11-12).
- A. John came to prepare the way of Christ (Mark 1:2). He preached baptism of repentance for the remission of sins.
 - B. John's baptism has not been valid since Christ commanded baptism in His name (Acts 18:24-26; 19:1-5).
 - C. Yet, in spite of this explicit teaching, some today claim to baptize with the baptism of John.
 - D. The four questions:
 1. By whom?—John.
 2. Element?—Water.
 3. Purpose?—Prepare the way for Jesus.
 4. Duration?—Till Pentecost when it was replaced by the baptism of the great commission.
- II. The Baptism of the Holy Spirit.
- A. Four questions; then we will look at it in depth.
 1. By whom?—Jesus Christ.
 2. Element?—Holy Spirit.
 3. Purpose?—Approval.
 4. Duration?—Limited.

- B. Matthew 3:11—John said one was coming who would baptize with the Holy Spirit. This came true. Acts 2:1-4.
1. Christ had promised the Spirit to the apostles (John 16:7; 14:26).
 2. The baptism of the Holy Spirit was not to make them followers of Christ. They had been followers for some time.
 3. It was not to save them. I have never heard that taught.
 4. The baptism of the Holy Spirit was to:
 - a. Teach them and to bring to their remembrance (John 14:26; 16:13).
 - b. To bear witness of Christ (John 15:26).
 5. Note this: The baptism of the Holy Spirit was never a command. It was not even hinted as such. **IT IS ALWAYS SPOKEN OF AS A GIFT OR A PROMISE.**
- C. Acts 2 and perhaps Acts 10 at the house of Cornelius are the only two recorded examples in the New Testament of Holy Spirit baptism. Certainly Paul was baptized in the Holy Spirit, but the example of that baptism is not recorded for us. The baptism of the Holy Spirit was **never** a command, therefore, it can never be obeyed. It was a gift from Christ which had a designed purpose. The **only** one that could administer such was Jesus Himself.

III. The Baptism of Fire (Mat. 3:11).

- A. Look at the four characteristics of the baptism of fire.
1. Who will administer it? Christ (Mat. 3:11-12).
 2. What is the element? Fire, unquenchable fire (Mat. 3:12). We hear of a lot of people praying for the baptism of fire. **THEIR PRAYER IS BEYOND ALL REASON. NO ONE WANTS THIS BAPTISM—UNQUENCHABLE FIRE!**
 3. Purpose? Punishment. Look at verse 12. Fan in his hand—separate wheat from chaff. This reminds you of: Hebrews 2:3—“How shall we escape if we neglect so great a salvation.” Revelation 20:15—“If any was not found written in the book of life, he was cast into the lake of fire.”
 4. Duration?—Spoken of as in the future. In Matthew 3:12 it is still in the future. It will begin at the close of this world and will last forever!

IV. The Baptism of the Great Commission.

- A. The great commission (Mat. 28:19-20; Mark 16:15-16). This is not John’s. His has ended. It is not the Spirit; Jesus did that. This is not the baptism of fire. This is different. Men could do this.
- B. Look at the four distinguishing marks:
1. Who administers it? Men; disciples.
 2. What is the element? Just plain water.
 3. The purpose? For the remission of sins.
 4. The duration? Until the end of the world (Mat. 28:20).
- C. Now please notice: In Ephesians 4:5—about A.D. 61. How many baptisms were there? O-N-E!!! John’s baptism was gone. The Holy Spirit baptism was gone. The fire was yet in the future. That leaves just one. **THE BAPTISM OF THE GREAT COMMISSION. The one that was being practiced every day when Paul wrote Ephesians 4. THIS ONE IS TO LAST UNTIL THE END OF THE WORLD. THEN WILL COME THE BAPTISM OF FIRE.**

CONCLUSION:

- | | BAPTISM | BY WHOM | PURPOSE | ELEMENT | DURATION |
|----|-----------------------------|----------------|----------------|----------------|----------------------|
| 1. | John's | John | Prepare way | Water | Christ |
| | Holy Spirit | Christ | Approval | Holy Spirit | Limited |
| | Fire | Christ | Punishment | Fire | Eternity |
| | Great Commission
Baptism | Man | Remission | Water | Till end of
world |
2. When Ephesians 4 was written there was just one baptism. That baptism was a water baptism, administered by man. Which of the four baptisms in question must this baptism be?

LESSON 25

GOING ON TO PERFECTION

INTRODUCTION:

1. Too often we are content to remain babes in Christ.
 2. The Christian life is a giving, progressive life.
-
- I. The Christian Life Is a Race to Be Run (1 Cor. 9:24).
 - A. We must exercise self-control (1 Cor. 9:25).
 - B. There is a great goal to be attained (Phi. 3:14-15). (Abraham—Heb. 11:8-10).
 - C. We must run with patience or endurance (Heb. 12:1).
 - II. The Christian Life Is the Building of Character (2 Pet. 1:1-15).
 - A. We are to add to our faith, virtue or excellence, knowledge, self control, patience, godliness, brotherly kindness and love.
 - B. If we add these virtues we shall never stumble (2 Pet. 1:10).
 - III. The Christian Life Is a Battle (Eph. 6:10-18).
 - A. We war against spiritual forces (v. 12), therefore, we need spiritual armor.
 1. It must be from God (vv. 10-11, 13).
 2. We must wear the whole armor of God.
 - B. Paul uses the armor of a soldier as an illustration (Eph. 6:14-18).
 1. Girdle of truth.
 2. Breastplate of righteousness.
 3. Feet shod with preparation of gospel.
 4. Shield of faith.
 5. Helmet of salvation.
 6. Sword of Spirit.
 7. Continue in prayer.
 - IV. Additional Scriptures Which Show Need for Growth.
 - A. Galatians 2:20.
 - B. 2 Corinthians 5:17.
 - C. Romans 6:1-18.
 - D. 1 Peter 2:1-2.
 - E. Hebrews 5:12-14.

CONCLUSION:

1. It would be unnatural if a baby didn't grow, and it is likewise unnatural if a babe in Christ doesn't grow.
2. 2 Peter 3:18.
3. Desire is the important thing.
 - a. Remember how you wanted to grow when you were young? (Mark height—wanted to get BIG—do things BIG PEOPLE DID.)

- b. If only that desire could be instilled in Christians today.
- 4. Take advantage of every opportunity.
 - a. This will help you grow.
 - b. Wait on the table, lead in prayer, make announcements, make a visit, read Scriptures, teach a class.
 - c. Take advantage of every opportunity. It will amaze you how fast you will grow.
 - d. I know those who have grown more in one year than some in twenty. WHY?? THEY DESIRED TO GROW AND TOOK ADVANTAGE OF EVERY OPPORTUNITY.
- 5. Don't become discouraged.
 - a. One of the devil's greatest tools is discouragement.
 - b. Several years ago, when the church for which I labor had decided to begin a Preacher Training School, a dear friend of mine and a director of a Preacher Training School, a past president of a Christian college and a gospel preacher for thirty years laid his hand on my shoulder and said, "Bill, remember this one thing. You can't build a Preacher Training School on discouragement!!"

LESSON 26

THE DANGER OF APOSTASY

INTRODUCTION:

1. The danger of apostasy is not imaginary. It is real.
 2. In every congregation there are those who have gone back into the world.
 3. There are those who attend the services but do nothing more.
 4. There are those who once served Jesus Christ but now openly declare themselves opposed to Christ and the church.
- I. According to the New Testament, There Is a Condition of Life Worse than That of One Who Has Never Obeyed Christ.
- A. It is possible to be lost after one has been saved.
 1. “Once in grace, always in grace,” is a false doctrine (Gal. 5:4).
 2. It is possible for the strongest Christians to fall away and be rejected (1 Cor. 9:27).
 - B. An example for our learning (1 Cor. 10:1-10).
 1. First, those who became idolaters. 3,000 fell in one day (v. 7; Exo. 32:1-35).
 2. Second, He tells of 23,000 who committed fornication and fell in one day. (God’s chosen fell from grace by disobedience.)
 3. Third, He refers to those who tempted the Lord by complaining. Many were destroyed by the serpents (v. 9; Num. 21:4-6).
 4. Fourth, those that murmured against God at Kadesh, all except Joshua and Caleb. They all died in the wilderness (v. 10; Num. 14:1-37).
 5. Paul’s great summary, “Let him that thinketh he standeth take heed lest he fall” (1 Cor. 10:12).
 - C. 2 Peter 2:20-22.
 1. It is plain that Peter was talking about Christians.
 2. He said if saved people fell away they were worse than they were before they became Christians.
- II. Christians must Take Heed Lest They Fall Away from God (Heb. 3:12).
- A. “Take heed” is found many times in the New Testament.
 1. Matthew 6:1.
 2. Matthew 24:4-5.
 3. Luke 12:15.
 4. 1 Corinthians 3:10.
 5. 1 Corinthians 10:12.
 6. 1 Timothy 4:16.
 7. Hebrews 3:12.
 - B. Who were some of those warned to take heed lest they fall?
 1. The Jews were warned.
 - a. They were religious (Acts 2:5).
 - b. They became Christians by faith, repentance, and baptism (Acts 2:38).
 - c. They were the church (Acts 2:47).
 - d. They were warned (1 Pet. 5:8; 2 Pet. 2:20-22).

2. The Romans.
 - a. They were the servants of sin (Rom. 6:17).
 - b. They obeyed the gospel (Rom. 6:17).
 - c. They became free from sin (Rom. 6:18).
 - d. They were warned they could become servants of sin again (Rom. 6:16; read Rom. 6:1-23).
3. The Ephesians.
 - a. They were dead in sin (Eph. 2:1-2).
 - b. They were baptized (Acts 19:5).
 - c. They were saved (Eph. 2:8-10).
 - d. They were warned they may become children of disobedience (Eph. 5:6-8).
4. The Corinthians.
 - a. They were unrighteous (1 Cor. 6:9-11).
 - b. They were baptized (1 Cor. 12:13).
 - c. They were saints (1 Cor. 1:2).
 - d. They were living in sin (1 Cor. 5) and were warned of the danger of falling (1 Cor. 10:1-12).

III. Additional Passages Which Teach the Possibility of Apostasy.

- A. Four parables. (A thorough study of each of the following will be of great value.)
 1. Parable of the sower (Luke 8:11-15).
 2. Vine and the branches (John 15:1-8).
 3. The talents (Mat. 25:14-30).
 4. The tares (Mat. 13:41-42).
- B. Additional Scriptures.
 1. Galatians 6:1, 7-8.
 2. James 5:19-20.
 3. 1 John 1:6; 2:2.
 4. Revelation 3:16.
 5. 1 Timothy 4:1-3.
 6. Acts 5:1-11.

CONCLUSION:

1. Apostasy is a going away from God. It can be done in at least two ways.
 - a. One can go away in life (1 Cor. 15:58).
 - b. One can go away in doctrine (1 Tim. 4:16).
2. May each of us be careful that we never go away from God in either life or doctrine.

LESSON 27

THE DAY OF JUDGMENT

INTRODUCTION:

1. A day of judgment is certain (Ecc. 12:13-14; Heb. 9:27; Acts 10:42; 17:31).
 2. It will be a great day for those who are ready.
 3. It will be an awful and terrible day for those who are not ready.
-
- I. It Will Be the Greatest Crowd That Ever Assembled.
 - A. “For we must all appear” (2 Cor. 5:10).
 - B. All who have ever lived will be there.
 - C. You and your family will be there.

 - II. The Greatest Judge Will Preside.
 - A. “And behold I come quickly” (Rev. 22:12).
 - B. “the Lord, the righteous judge shall give to me” (2 Tim. 4:8).
 - C. Many things influence decisions in our courts, but this will not be so at the judgment.
 - D. Everyone will stand on his own record.

 - III. The Greatest Books Will Be Opened.
 - A. “...the books were opened and another book” (Rev. 20:12).
 - B. “...the word that I have spoken shall judge him” (John 12:48).
 - C. The Bible will read then just like it does now (Mat. 24:35).
 - D. At least three books will be used.
 1. The Book of Life.
 2. The Book of Deeds.
 3. The Bible.

 - IV. It Will Be the Greatest Separation Ever Known.
 - A. The sheep will be on the right hand and the goats on the left hand (Mat. 25:31-46). Where will you be?
 - B. There will be a father on one side and a mother on the other side; a brother will be on one side and a sister on the other; a husband will be on one side and a wife on the other.
 - C. All could stand together with the Lord now and be saved.
 - D. This terrible separation will be for all eternity.

 - V. The Greatest Verdict Will Be Handed Down.
 - A. “These shall go away into everlasting punishment but the righteous into eternal life” (Mat. 25:46).
 - B. “Come, ye blessed” (Mat. 25:34).
 - C. “Depart from me, ye cursed” (Mat. 25:41).
 - D. This verdict will announce the destiny of all who have ever lived.

CONCLUSION:

1. I want to go to heaven.
 - a. Because of the horrors of hell (Luke 12:5; Rev. 20:14-15; Mark 9:47; Rev. 21:8).
 - b. Because of the glory of heaven (Rev. 22:1-7; John 14:1-3).
 - c. To be with God, Christ, Holy Spirit, angels, loved ones gone before, all the redeemed of the earth.
 - d. To meet those led to Christ and those here now.
2. But heaven will not be the home of one who is not properly prepared for the day of judgment.

LESSON 28

CHURCH HISTORY (Part I) THE NEW TESTAMENT CHURCH

INTRODUCTION:

1. In the study of this course of the church, the falling away, and the restoration, we must first understand what the church was as God gave it to the world.
 - a. The church was an extremely important part of God's great scheme of redemption for the human race.
 - b. God has completely revealed to us in the New Testament what His church is, and what it was in the days of the apostles when first established.
 - c. Thus, the divine requirements and specifications for His church are fully revealed to us (Heb. 8:5).
 - d. For a church today to be truly apostolic, and the divine church of God, it must conform in every particular to God's divine plan—in organization, worship, work and identity.
 2. There is an abundance of teaching in the Bible concerning every important feature of the church.
 - a. The word "church" occurs over 100 times in the New Testament, and every aspect of it discussed.
 - b. If then one does not understand the teaching of inspiration concerning the church, it is not for a want of evidence.
- I. What the Church of the New Testament Is.
- A. The word "church" is translated from the Greek word ἐκκλησία, which is a compound of two other Greek words: ἐκ which means "out of" and καλέω which means "to call." Thus, the church is the **"called out."**
 1. In The New Testament the word "church" first occurs in Matthew 16:18. (It is not found in the Old Testament.)
 2. The word "church" is used in a general sense to refer to all who belong to it. (Mat. 16:18; Eph. 5:23-25).
 3. The word "church" is also used in a local sense, referring to the Lord's people in one congregation or particular area (1 Cor. 1:2; 1 The. 1:1).
 - B. The church is not given a proper name by inspiration, but it is designated by the following terms: The "body of Christ" (Eph. 1:22-23), the "bride of Christ" (Rev. 21:9), "church of God" (Acts 20:28), "church of the living God" (1 Tim. 3:15), "church of the first-born" (Heb. 12:23), the "family" of God (Eph. 3:15), the "flock" of God (1 Pet. 5:3), the "fold" of Christ (John 10:16), the "general assembly" (Heb. 12:23), "God's building" (1 Cor. 3:9), "God's husbandry" (1 Cor. 3:9), God's "heritage" (1 Pet. 5:2), the "habitation of God" (Eph. 2:22), the "heavenly Jerusalem" (Gal. 4:26), the "house of God" (1 Tim. 3:15), the "house" of Christ (Heb. 3:6), the "household of God" (Eph. 2:19), the "new Jerusalem" (Rev. 21:2), the "pillar and ground of the truth" (1 Tim. 3:15), a "spiritual house" (1 Pet. 2:5), the "temple of God" (1 Cor. 3:16-17; 2 Cor. 6:16), and "churches of Christ" (Rom. 16:16).
 1. The above designations serve to illustrate what the church is, and the relationships it sustains to God and Christ.

II. The Establishment of the Church.

- A. The beginning of the church is discussed in the prophecy of Isaiah (Isa. 2:2-3; cf., Mic. 4:1-2).
1. It is here seen that the kingdom or church would be established in the “last days,” which is the New Testament age (Heb. 1:1-2; Acts 2:16-17).
 2. It would be established in the top of the mountains—in the midst of other governments—the Roman Empire, and “exalted above the hills” surpass civil governments.
 3. “All nations shall flow unto it.” People of all nations would enter it (Mat. 28:18-20; Acts 10:34-35).
 4. It would be established when the “word of the Lord” went forth from Jerusalem (Acts 1:4-8; 2:1-5, 47).
- B. Nebuchadnezzar’s dream (Dan. 2:31-35), and Daniel’s prophetic interpretation of it (Dan. 2:36-45). The kingdom was to be established in “the days of these kings”—the four universal empires of the vision.
1. Babylonian Empire (606-536 B.C.).
 2. Medo-Persian Empire (536-330 B.C.).
 3. Greek Empire (330-63 B.C.).
 4. Roman Empire (63 B.C. to A.D. 476).
- C. During the Lord’s personal ministry the church had not been established.
1. A.D. 27—The kingdom “at hand” (Mat. 3:1-2). “Come nigh unto you” (Luke 10:9).
 2. A.D. 28—“Thy kingdom come” (Mat. 6:9-10).
 3. A.D. 29—“I will build my church” (Mat. 16:18). The apostles not to taste death (Mark 9:1).
 4. A.D. 30—“Wilt thou restore” (Acts 1:6). “Added to the church” (Acts 2:47).
 5. A.D.37 —“Persecution against the church” (Acts 8:1).
 6. A.D. 60—“Translated us into the kingdom” (Col. 1:13).
 7. A.D. 65—“Church of the living God” (1 Tim. 3:15).
 8. A.D. 96—Church at Ephesus (Rev. 2:1).
 9. It will be noticed that before Pentecost the kingdom was spoken of in the future tense, but thereafter in the present tense.
- D. The church or kingdom was established on the day of Pentecost (Acts 2).
1. The kingdom was to begin when the law went forth from Jerusalem (Isa. 2:2-3; Luke 24:47); the law went forth on Pentecost from Jerusalem (Acts 2:37-38); and Pentecost was “the beginning” (Acts 2:1-4; 11:15).
 2. The kingdom was to come with power (Mark 9:1); the power was to come with the Holy Spirit (Acts 1:8); the Holy Spirit came on Pentecost (Acts 2:1-4); therefore, the kingdom came on Pentecost.
 3. The law of the Lord was to go forth from Jerusalem (Isa. 2:1-2); the apostles were commissioned to preach (Mark 16:15-16), but commanded to wait in Jerusalem for the Holy Spirit (Luke 24:49; Acts 1:4-8); the Spirit came upon the apostles on Pentecost, hence the preaching of the law of the Lord (the gospel) began on Pentecost and thus the kingdom began then (Acts 2:31-34, 36-38).

III. The Organization of the Church.

- A. In the church in the universal sense, there is no earthly organization.
 - 1. Over the church in this sense Christ presides as “head” (Eph. 1:22-23), and “the blessed and only potentate” (1 Tim. 6:15).
- B. God established that each local congregation be completely autonomous—self-governing. There is no organic governmental relationship between congregations.
 - 1. There is a definite order or organization to be found in the congregation (Acts 14:23; Tit. 1:5).
- C. Elders are to be appointed “in every church,” and they hold the highest office in them.
 - 1. The qualifications of elders are given, by inspiration (1 Tim. 3:1-7; Tit. 1:5-11).
 - 2. The duties of elders are to oversee the congregation and preserve it from error (Acts 20:28-31; Tit. 1:9-11; 1 Pet. 5:1-3).
- D. Deacons were also appointed in congregations (1 Tim. 3:8-13; Phi. 1:1).
 - 1. Deacons were to be subordinates and assistants to the elders.
- E. Evangelists were also found generally in the apostolic church, but not always connected with local churches (Eph. 4:11; Acts 21:8; 2 Tim. 4:5).
 - 1. These men were also called “preachers” (1 Tim. 2:7) and “ministers” (Rom. 13:4; Eph. 6:21).
 - 2. Their duty was to preach the Word to both the lost and the saved (Mark 16:15-16; Acts 5:42; 1 Cor. 9:16; 2 Tim. 4:1-4).
- F. A class of persons called “teachers” also performed an important office in the church (Eph. 4:11).
 - 1. Their function was to teach the Word of God to others, either publicly or privately (2 Tim. 2:2; Acts 18:26; 1 Tim. 1:3; 1 Tim. 4:11; Tit. 2:3-4).
- G. Congregations were also composed of members, whose duty it was to serve the Lord to the best of their ability (Rom. 12:4).
 - 1. Identification with a local congregation was a practice in the apostolic church (Rom. 16:1).

IV. Worship in the New Testament Church.

- A. A special day was ordained for the New Testament church as a day of assembly and worship (Heb. 10:25).
 - 1. On the first day of the week the apostolic church assembled to “break bread” (Acts 20:7).
 - 2. On this day also, they made contributions (1 Cor. 16:1-2).
- B. Inspiration reveals what the saints were to do in worshiping the Lord when they assembled.
 - 1. They observed the Lord’s Supper (Acts 20:7; 1 Cor. 11:23-29).
 - 2. They sang hymns of praise (Col. 3:16, Eph. 5:19).
 - 3. They engaged in prayer (Acts 2:42; 1 Tim. 2:1, 8).
 - 4. They gave of their money unto the Lord (1 Cor. 16:1-2).
 - 5. In worship they continued steadfastly (Acts 2:42).
- C. There were important attitudes accompanying worship.
 - 1. It must be done in spirit and truth (John 4:24).
 - 2. Worship must be performed with grace in the heart toward God (Col. 3:16).
 - 3. The heart is filled with praise (Eph. 5:19).
 - 4. Praying and singing must be done with spiritual understanding (1 Cor. 14:15).

5. Worship must not be done in formality, but must spring from the heart (Mat. 15:7, 9).
6. Reverence must be had for God for one to serve and worship Him acceptably (Heb. 12:28).

V. The Mission or Work of the Church.

- A. The work of the church may be stated briefly under these three items:
1. Evangelism. It is to preach the gospel to others (Eph. 3:10; Acts 13:1-3; Acts 8:1-4; 1 The. 1:8).
 2. Edification. It is to strengthen and edify its own members (1 Cor. 14:12; 2 Cor. 12:19; Eph. 4:16, 29).
 3. Benevolence. The church must also minister to the poor and needy (Gal. 6:10; Rom. 12:13; 15:25-27; 2 Cor. 9:6-11; 2 Cor. 8:1-4).

VI. Membership in the Apostolic Church.

- A. Membership in the church of the Lord was considered vital in the days of the apostles.
1. Christ died for the church, and the ransomed were thus members of it (Acts 20:28; Eph. 5:25).
 2. Since the church is the “bride of Christ,” we are not espoused to Christ out of it (Rev. 21:9).
 3. The church is God’s dwelling place, and we must be in it for Him to dwell in us (Eph. 2:19-22).
 4. To be delivered to the Father when the Lord returns, we must be in the kingdom (1 Cor. 15:24).
- B. The New Testament clearly reveals how people then become members of the church.
1. By experiencing the new birth (John 3:5).
 2. By being converted (Mat. 18:1-3).
 3. By obeying the terms of salvation as stated by the Lord in the Great Commission (Mat. 28:18-20; Mark 16:15-16; Luke 24:46-47).
 4. Thus by obeying the will of the Lord in salvation, we are added to the church by Him (Acts 2:41, 47).

LESSON 29

CHURCH HISTORY (Part II) THE APOSTASY OF THE CHURCH

INTRODUCTION:

1. In the former lesson we have seen the church as it was in the days of the apostles, fashioned according to the divine plan.
 - a. As we leave the days of the inspired men we witness the church departing from the divine order of things.
 - b. This is a tragic picture of the church, but a true one.

- I. The Apostasy of the Church Prophesied.
 - A. Numerous inspired passages give a forecast of the apostasy.
 - B. Paul so warned the Ephesian elders (Acts 20:28-32).
 - C. A falling away is prophesied (2 The. 2:3-12).
 - D. Some would depart from the faith (1 Tim. 4:1-3).
 - E. Some would not endure sound doctrine (2 Tim. 4:1-4).
 - F. False Christs and prophets deceive many (Mat. 24:24).
 - G. Damnable heresies to be introduced (2 Pet. 2:1-2).

- II. Germs Of Apostasy Were Present In The Apostolic Church.
 - A. There are numerous symptoms even in the apostolic church that germs of apostasy were present.
 1. Some preached “another gospel” (Gal. 1:6-8).
 2. “The mystery of iniquity doth already work” (2 The. 2:7).
 3. “Many unruly and vain talkers and deceivers” (Tit. 1:10-11).
 4. Judaizers, who sought to return Christians to the law of Moses (Gal. 5:1-4).
 5. Sectarians, who divided the church (1 Cor. 1:10-15; 3:3).
 6. Gnostics, who elevated human wisdom above the wisdom of God (1 Cor. 1:18-29).
 7. Worldly members, who lived immorally (1 Cor. 5:1-3; 6:9-10).
 8. Materialists, who denied the resurrection (1 Cor. 15:12-19).
 9. Those who compromised with error (2 Cor. 6:14-17).
 10. One who profaned the Lord’s Supper (1 Cor. 11:18-29).
 11. The existence of bitterness, rancor, wrath and strife in some churches (Eph. 4:31-32; Jam. 3:14-18; 4:1).
 12. Spiritual immaturity (Heb. 5:12-14).
 13. Those who forsook the assembly (Heb. 10:25).
 14. False notions of grace and works (Rom. 6:1; Jam. 2:14-24).
 15. Numerous anti-Christians among the saints (1 John 2:18).
 16. Many false prophets in the apostolic age (1 John 4:2).
 17. Skeptics who denied the incarnation (1 John 4:2-3; 2 John 7).
 18. Modernists, who denied the Lord (Jude 3-4; 2 Pet. 2:1).
 19. Rebellious and sensuous apostates (2 Pet. 2:9-19; Jude 4-19).
 20. Many were spiritually indifferent (Rev. 2:4; 3:15-17).

21. Some were guilty of abominable heresies (Rev. 2:14-16; 20-23).
22. Those who were spiritually dead (Rev. 3:2).

III. The Development of Apostasy.

- A. The first great step in the apostasy was the corruption of the office of elders or bishops into ecclesiasticism.
 1. “In the New Testament, as we have seen, there are two classes of officer in each church, called, respectively, elders or bishops, and deacons” (Fisher, p. 51).
 2. “After we cross the limit of the first century we find that with each board of elders there is a person to whom the name ‘bishop’ is especially applied,” and he is superior to the presbyters (Fisher, p. 51).
 3. Presbyters were often sent to rural churches to minister to their welfare. They were called “country bishops,” and “held a middle rank between bishops and presbyters” (Mosheim, I:175).
 4. “The bishop of the chief city of each province was called the metropolitan” (Fisher, p. 104). The metropolitans of Rome, Antioch and Alexandria were outstanding by the 4th century, and later Constantinople, having care of several provinces.
 5. “A form of government (as the superiority of the bishop) so ancient and so widely adopted, can be satisfactorily accounted for only on the supposition of a religious need, namely, the need of a tangible outward representation and centralization, to illustrate and embody to the people their relation to Christ and to God, and the visible unity of the church” (Schaff, II:133).
 6. “The name patriarch was at first, particularly in the East, an honorary title for all bishops, and was not till the fourth century exclusively appropriated to the bishops of the three ecclesiastical and political capitals of the Roman empire: Antioch, Alexandria and Rome” (Schaff, II:153-154).
 7. “Among the great bishops of Antioch, Alexandria, and Rome, the Roman bishop combined all the conditions for a primary, which, from a purely honorary distinction, gradually became the basis of a supremacy of Jurisdiction” (Schaff, II:155).
 8. About the middle of the third century the following new officers in churches are mentioned: (1) Sub-Deacons, who were assistants to deacons. (2) Readers, who read the Scriptures in the assembly and had charge of church books. (3) Acolyths, attendants of the bishops in their official duties. (5) Precentors, for the musical part of the liturgy. (6) Sextons or janitors, who cared for meeting-houses (Schaff, II:131-132).
- B. The rise of church councils was another great step in the perversion of the New Testament governmental arrangement of the church.
 1. During the greater portion of the 2nd century all churches continued to be independent of each other, with each church governing itself.
 2. But in time it became customary for all the churches of a province to band together, to hold councils, and to deliberate for the common advantage of the whole province.
 3. “These councils—of which no vestige appears before the middle of this (2nd) century—changed nearly the whole form of the church” (Mosheim, I:116-117).
 4. “In the first place, the ancient rights and privileges of the people were very much abridged; and, on the other hand, the influence and the authority of the bishops were not a little augmented” (Mosheim, I:116-117).

5. At first bishops were mere representatives of churches, but later maintained that power was given them by Christ to dictate rules of faith and conduct to the people.
 6. Gradually these councils also subverted the perfect equality of bishops, which existed in early times.
 7. When the custom of holding these councils extended over the Christian world, the church assumed the form of a vast republic, certain rulers were placed over it in different parts of the world. "Hence came the Patriarchs, and ultimately the Prince of Patriarchs, the Roman Pontiff."
 8. "Councils or Synods were an important means of maintaining and promoting ecclesiastical unity, and deciding questions of faith and discipline" (Schaff, II:176).
 9. There were several kinds of councils or synods, according to their size: Diocesan, Provincial, National, Patriarchal and Ecumenical (or Universal) (Schaff, II:176).
 10. The first Ecumenical council was convened by the order of Constantine in Nicea, a town in Bithynia, in 325.
 11. "The authority of general councils was recognized as supreme, they being under the special guidance of the Holy Ghost" (Fisher, p. 140).
- C. The creation of human creeds opened the gate to further apostasies in denying the all-sufficiency of God's Word.
1. This was the natural fruit of the councils, since they assumed the right to legislate beliefs. (See B. 8., above.)
 2. The earliest creed extant is called "The Apostles' Creed." It was not produced by the apostles but originated somewhere around the middle of the second century. (For the text of this creed, see Klingman, pp. 49-50.)
 3. The "Creed of Athanasius" was drawn up in the fourth century, and is still used by the Church of England.
 4. The foremost of ancient creeds is the "Nicene Creed," adopted as a formal statement of faith by the council of Nicea in A.D. 325 which was attended by more than 300 bishops.
 5. These early creeds are the foundation of modern church manuals, confessions of faith, catechisms, creeds and disciplines.
- D. The development of the clergy and sacerdotalism created a distinct caste of preachers, separating them from "laymen."
1. Another important change in the organization of the church was the distinction between the clergy and laity, which gradually arose with the rise of episcopal power.
 2. "In the apostolic church no abstract distinction of clergy and laity, as to privilege or sanctity, was known; all believers were called to the prophetic, priestly, and kingly offices in Christ (1 Pet. 5:3)" (McClintock & Strong).
 3. "The Jewish antithesis of clergy and laity was at first unknown among Christians, and it was only as men fell back from the evangelical to the Jewish point of view that the idea of the general priesthood of all believers gave place, more or less completely, to that of a special priesthood or clergy" (*Ibid.*).
 4. "As the Roman hierarchy was developed, the clergy came to be not merely a distinct order (which might consist with all the apostolical regulations and doctrines), but also to be recognized as the only priesthood and the essential means of communication between man and God" (*Ibid.*).
 5. Ignatius (A.D. 110) was the first to consider the clergy the necessary medium of access for the people to God" (Schaff, II:125).

6. Clement of Rome (A.D. 30-100) in his epistle to the Corinthians drew a parallel between the Christian presiding office and the Levitical priesthood, using also the term “laymen” for the people. This is the whole sacerdotal system in germ form (Schaff, II:125).
 7. Tertullian (A.D. 160-240) was the first to expressly assert the sacerdotal claim (Schaff, II:126).
 8. Cyprian (d. 258) “goes still further, and applies all the privileges, duties and responsibilities of the Aaronic priesthood” to preachers...He may therefore be called the proper father of the sacerdotal conception of the Christian ministry...” (Schaff, II:126).
 9. “During the third century it became customary to apply the term ‘priest’ directly and exclusively to the Christian minister especially the bishops” (Schaff, II:126-127).
 10. The first appearance of a distinction between priestly and secular dress is in a mosaic in the Church of St. Vitalis at Ravenna, belonging to the sixth century, and another mosaic of the same period in the Church of St. Sophia at Constantinople” (Fisher, p. 121).
 11. In the ante-Nicene period priestly celibacy had not become a law but was optional. The Council of Nicea (325) attempted to pass a law of celibacy, but failed. The marriage of priests was first forbidden by Pope Siricius in A.D. 385 (Schaff, II:404, 411-412).
- E. The next great step in the apostasy was in the corruption of the worship, and abandoning the simple New Testament procedure.
1. In the second century “in not a few instances, the sacred rites of the church were contaminated by the introduction of various pagan forms and ceremonies” (Mosheim, I:391).
 2. Ritualism came into worship. “Pompous ceremonial satisfies the desires to propitiate Deity by external performances and is at the same time the ready device of priestcraft for securing and maintaining the reverence of the people” (Newman, I:292).
 3. There came to be introduced into worship such foreign items as images, pictures, relics, and the like (Fisher, pp. 63, 117).
 4. At first the “sign of the cross” was made privately by many Christians, then “gradually a kind of magical efficacy began to be attached to this sign (Fisher, p. 64).
 5. In the fourth century saints began to be worshiped. “As the heroic age of the church passed away, the veneration for departed saints and martyrs became more extravagant” (Fisher, p. 117).
 6. Prayers for the dead, and offerings on the anniversaries of their death, began in the third century (Walker, p. 93).
 7. Instrumental music was introduced into the worship in A.D. 666 by Pope Vitalian.
 8. From the second century special church festivals began to be celebrated: Epiphany, Easter, Christmas, and the like (Newman, I:299; Fisher, p. 119).
 9. Many of the above apostasies were borrowed from paganism (Newman, I:298; Fisher, p. 64).

IV. The Development of Doctrinal Errors.

A. Errors connected with baptism.

1. Immersion was the apostolic form of baptism (Rom. 6:3-6). "Immersion continued the prevailing practice till the late Middle Ages in the West; in the East it so remains" (Walker, p. 96).
2. "Prominent among the early departures from the divine order was the substitution of infant baptism for that of believers. This practice originated in the third century, and grew out of the doctrine of original sin" (Shepherd, p. 59).
3. Sprinkling grew out of the growing notion of the magical effect of water to cleanse the polluted souls of men. The first case of sprinkling on record is Novatian, A.D. 251.

B. Errors connected with the Lord's Supper.

1. "After the beginning of the third century, there was an increasing conviction that the rite was clothed with a mystical efficacy" (Fisher, p. 68).
2. "It may be said that, by the middle of the second century, the conception of the real presence of Christ in the supper was wide-spread" (Walker, p. 98).
3. A French abbot, Paschasius Radbertus, in 831, contended that the elements became the real body and blood of Christ.
4. The term "transubstantiation" was coined by Innocent III in A.D. 1215 (Klingman, p. 89).
5. The Council of Trent, in A.D. 1545, declared the host an atoning sacrifice (Shepherd, p. 61).
6. Out of the ideas of transubstantiation and the sacrifice of the Supper grew the Mass (Klingman, p. 89).
7. In the eighth century masses for the dead began to be offered (Fisher, p. 160).

C. Errors connected with the doctrine of sin.

1. A special place for confessing sins was prepared in Rome in A.D. 390 (Shepherd, p. 63).
2. Augustine, in the fifth century, developed such doctrines respecting sin as predestination, foreordination, election, prevenient grace, and hereditary depravity.
3. "The introduction of the doctrine of purgatory was due to the influence of Augustine, who suggested that imperfect Christians may be purified in the intermediate state, by purgatorial fire, from their remaining sin" (Fisher, p. 142).
4. At this same period a distinction came to be made between "mortal" and "venial" sins (Fisher, p. 141).

LESSON 30

CHURCH HISTORY (Part III) THE RISE OF ROMAN CATHOLICISM

INTRODUCTION:

1. In the former lesson we saw the church enter into a great apostasy predicted in the New Testament.
 - a. This departure from the divine scheme did not happen immediately, but was a development of many years.
 - b. The apostasy reaches its completion in the form of Roman Catholicism.
 - c. We cannot realize the full extent of the apostasy without a study of the development of Catholicism.

- I. The Development of the Papacy.
 - A. In our former study we saw a gradual departure from the New Testament order of congregational government by elders.
 1. Early in the second century the “presiding elders” was called the “bishop” and distinguished from presbyters.
 2. Then the bishops ruled over provinces, and bishops of the most important cities were called “metropolitans,” or “patriarchs.”
 3. In time the patriarchs of the four leading cities of the world became the most powerful bishops, who later contested for supremacy over the whole church.
 4. So the rise of the papacy was in process for hundreds of years before a pope was established in power.
 - B. The creation of the office of the pope was a long and bitterly contested process.
 1. In the third century the bishops claimed supreme authority over churches.
 2. Continuing their advance in authority, the bishops then gained authority over the church councils, so that they became the ruling forces in the entire church.
 - C. By the fourth century the patriarchs were established in the four great capitals of the empire: Rome, Alexandria, Antioch and Constantinople.
 1. The bishop of Jerusalem was recognized as a patriarch in an honorary capacity, as bishop of the oldest church.
 2. The patriarchs by this time “ordained the metropolitans, rendered the final decision in church controversies, conducted the ecumenical councils, published the decrees of the councils and the church laws of the emperors, and united themselves the supreme legislative and executive power of the hierarchy” (Schaff, III:272).
 3. Before the founding of Constantinople, the patriarchs were ranked thus in order of importance: Rome, Alexandria and Antioch. Later Constantinople became the second power.
 4. The council of Chalcedon, in A.D. 451, decreed Constantinople of equal rank with Rome.
 5. Leo the Great, bishop of Rome, vehemently protested the decree of Chalcedon, but to no avail at this time.
 - D. For several centuries the Roman bishop was not recognized as superior to others.
 1. In fact, numerous even of the Italian bishops refused to recognize the Roman bishop as their superior, including those of Milan, Aquileia, and Ravenna.

2. The North African bishops claimed supreme authority in their own region, and prohibited all appeal from their decisions under pain of excommunication.
- E. Many of the early religious leaders emphatically denied the primacy of the Roman bishop.
1. Ambrose of Milan (397) recognized no jurisdiction of Rome over all churches.
 2. Jerome (419) contended for equal rights of all bishops.
 3. Augustine (430) denied the church was built upon Peter, but upon Christ, therefore denying the primacy of Rome.
- F. Leo the Great (440-461) is considered by some historians as the first pope in the present sense of the term.
1. It is said that Bishop Siricius, in the fourth century, was the first to use the term “pope” as a title.
 2. The term “pope” was, in the West, used for a long time as the honorary title of every bishop, as a spiritual father; but after the 5th century it became the special title of the patriarchs, and still later it was assigned exclusively to the Roman Bishops.
 3. The term “pope” is from the Latin papa, and means “father.” It is used of the pope of Rome to signify that he is the universal spiritual “father” of the Catholic Church.
 4. But the first pope, in the proper sense of the word, is Leo I, who justly bears the title of “the Great” in the history of the Latin hierarchy” (Schaff, III:315).
 5. “In him the idea of the papacy, as it were, became flesh and blood. He conceived it in great energy and clearness, and carried it out with the Roman spirit of domination, so far as the circumstances of the time allowed” (Schaff, III:315).
 6. “He was animated with the unwavering conviction that the Lord himself had committed to him, as the successor of Peter, the care of the whole church” (Schaff, III:317).
- G. Other historians consider Boniface III, in A.D. 606, as the first pope in the genuine sense.
1. Rome and Constantinople had become the two chief rivals for universal control of the church in the 6th century.
 2. In the year of A.D. 588, the Patriarch of Constantinople, John the Faster, assumed the title of “universal Patriarch,” or pope. He was the first to make such an extravagant claim.
 3. Gregory the Great, (A.D. 590-604) then bishop of Rome, bitterly reacted to John’s claim in this manner: “Whoever adopts or effects the title of Universal Bishop, has the pride and character of the anti-Christ, and is in some manner his forerunner in this haughty quality of elevating himself above the rest of his order. And, indeed, both the one and the other seem to spit upon the same rock; for as pride makes anti-Christ strain his pretensions up to Godhead, so whoever is ambitious to be called the only universal prelate, arrogates to himself a distinguished superiority, and arises, as it were, upon the ruins of the rest” (Epistles of Gregory).
 4. “In the year 601 the centurion Phocas rebelled against Maurice, slew him and his family atrociously and usurped the throne (as Emperor of Rome)” (Klingman, p. 21).
 5. In the year 606, Boniface III prevailed upon Phocas to crown him as pope, wresting this title from the prelate of Constantinople.
 6. Hence that title and position which Gregory so bitterly denounced was assumed by Boniface III and succeeding popes.

II. Power and Authority Claimed by the Pope.

- A. The pope claims all authority upon the earth, in both the material and spiritual spheres.
 1. Hildebrand claimed: “God’s supreme concern being for the dominion of the church, he has bestowed upon Peter and his successors, the bishops of Rome, all the power that would belong to Christ if he were personally reigning on earth. The pope is the vicar of Christ” (Newman, I:508).
 2. Pope Leo XIII declared on June 20, 1894: “We hold upon this earth the place of God Almighty” (*Secrets of Romanism*, Zachello, p. 35).
 3. The Vatican Council declared: “The pope is Christ in office, Christ in jurisdiction and power” (Jan. 9, 1870).
 4. The Catholic historian Bellarmine wrote: “All names which are attributed to Christ in Scripture, implying his supremacy over the church, are attributed to the pope” (*On The Authority of Councils, Bellarmine*, Book 2, Chap. 17).
 5. Leo XIII declared Catholics owed “complete submission and obedience of will to the church, and to the Roman Pontiff as to God himself” (*Great Encyclical Letters*, p. 193).
 6. Gregory IX asserted that the pope is not to be regarded as man, but God (*Decretals of Gregory IX*).
 7. The famous Decretal of “Unam Sanctam,” issued by Boniface VIII in 1302 states: “Moreover, we declare, we say, we define and we pronounce that it is absolutely necessary to salvation for every human creature to be subject to the Roman Pontiff.”

LESSON 31

CHURCH HISTORY (Part IV) THE PROTESTANT REFORMATION

INTRODUCTION:

1. Roman Catholicism held sway over Europe for a thousand years, from the sixth to the sixteenth centuries.
 - a. This period was the Dark Ages of history, and truly so for the cause of Christianity.
 - b. Countless apostasies and innovations were introduced, including many pagan superstitions.
 - c. The papacy had gained fearful power among nations, and had also grown wretched and degenerate.
 2. The Protestant Reformation of the sixteenth century has been called by some the most important event in the history of Christianity since the close of the New Testament.
 - a. It was a sincere effort to reform a degenerate Christendom, and restore it to its primitive forms and meanings.
- I. Some of the Earlier Reformers.
- A. Just as Catholicism did not develop over night, neither did the efforts to reform it do so.
 1. Many years before the Protestant Reformation developed men voiced their objections to corruptions in Catholicism and cried for a restoration of better things.
 2. It will not be possible to refer to all who through the years found fault with Romanism, but only some of them.
 - B. Some of the most outstanding of early advocates of reform.
 1. William of Occam (1280-1349). Born in Occam, England, a Franciscan school-man, “doctor invincibilis,” a bold and fine scholar of the Middle Ages. He denied papal infallibility, infallibility of councils, and that the pope is superior to emperors.
 2. Jerome Savonarola (1452-1498). In Florence, Italy, he was a fearless preacher of righteousness and moral reform. Crowds of from 10,000 to 12,000 would wait hours to hear him preach. He denied papal infallibility. Later he became unpopular, and his life was threatened many times. He refused to be bribed by the pope, who offered him a cardinal’s hat to silence him. Pope Alexander VI had him arrested, imprisoned, tortured, and sentenced to death. He was hanged, burned, and his ashes thrown in the river Arno.
 3. Claudius of Turin (d. 839). A Spaniard, later bishop of Turin, Italy, he is a forerunner of Protestant reformers. He denounced image worship, prayers for the dead, worship of saints, worship of the cross, worship of Mary, crucifixes and priestly mediation.
 4. Peter of Bruys (d. 1126). Preached in Southern France, he contended the New Testament our highest authority, denied infant baptism, rejected transubstantiation, rejected the mass, rejected formalism in worship rejected prayers for the dead. He was burned to death for his “heresy.”
 5. Peter Waldo (d. 1218). Waldo was a prosperous merchant of Lyons, France, who gave away his estate to become an humble preacher of righteousness. He denied purgatory, prayers for the dead, rituals, and fervently followed only the Bible as the only authority. He was founder of the Waldenses, who were anathematized by the synod of Verona in 1184.

6. John Wycliffe (1324-1384). Born in Yorkshire, England, John Wycliffe is called “the Morning Star of the Reformation.” He styled the pope as the anti-Christ, decried worldly priests, condemned transubstantiation, opposed indulgences, and claimed the Bible as the supreme authority. Wycliffe made the first translation of the entire Bible in the English language. In contempt for Wycliffe, Catholic authorities burned his books, and in 1429 exhumed his remains, burned them, and threw his ashes in the River Swift.
7. John Huss (1367-1415). Huss was a Bohemian, and contended strongly for moral reform. He contended that Christ is the sole head of the church, denied the authority of popes and clergy, and crusaded against moral corruption of the Roman church. He was imprisoned for heresy in 1414 and was burned the next year.
8. John Reuchlin (1455-1522). A lawyer by training, Reuchlin was a great German Scholar, and wrote extensively in Greek, Latin and Hebrew. The Reformation owes much to his work. He was the uncle of Philip Melanchthon.
9. Erasmus (1465-1536). Born in Rotterdam, Erasmus was one of the most profound scholars of all time. “Popes, emperors, kings, cardinals, universities, municipalities, vied with each other in showing him honor.” He was by nature timid, but his writings helped pave the way for the Reformation.

II. Causes of the Reformation Movement.

A. Preparation for the Reformation Movement.

1. The Catholic church of the 16th century was thoroughly corrupt in doctrines and morals, this providing ample motive for a movement to reopen the pure fountain of the gospel.
2. The reformers, it should not be forgotten, were all born, baptized, confirmed and educated in the Catholic Church, and most of them served as priests.
3. The reformation sought to go backward to New Testament principles that it might go forward.
4. It sprang forth almost simultaneously from different parts of Europe and was enthusiastically hailed by the leading minds of the age in church and state.
5. The reformatory councils of Pisa, Constance and Basel; the conflicts of emperors and popes, the revival of classic literature, the general intellectual awakening, the fearless work of early reformers cited above contributed their share to pave the way for a new era of Christianity.

B. Reasons giving rise to the Reformation Movement.

1. The papacy became intolerable in its tyranny, schisms and in its monstrous iniquity.
2. The people viewed with contempt the profligate lives of the priests: their ignorance, vulgarity and morality. Nepotism and simony were shamefully practiced.
3. Discipline was almost non-existent, as the people had little respect for laws which the clergy flagrantly violated.
4. Theology was a maze of scholastic subtleties to those who studied it at all, and many of the clergy were ignorant of it altogether. For instance, Carlstadt, the older colleague of Luther, confessed that he had been a doctor of divinity before he had ever seen a complete copy of the Bible.
5. Preaching of the Word of God had been abandoned. What preaching there was usually concerned indulgences, money-raising schemes, pilgrimages and processions.

6. Saint worship, image worship, superstitious rites and ceremonies obstructed the direct worship of God in spirit and in truth.
 7. Spirituality was unknown. Worship consisted of mechanical recital of Paternosters and Ave Marias, fasting, alms-giving, confessions and pilgrimage to a holy shrine.
 8. Good works were distorted by the idea of works of merit, which appealed to the selfish motive of reward.
 9. Remission of sin could be purchased, and a shameful traffic of indulgences was carried on under the pope's sanction as a money-making scheme to build St. Peter's cathedral.
 10. Such atrocities as the Inquisition and murder of heretics stirred many against the cruelties of the papacy.
 11. Many scholars came to maintain that authority rested in the Bible and not the church, and to claim the right of private judgment.
 12. There was a growing objection to the union of church and state.
- C. Principles of the Protestant Reformation Movement.
1. A fundamental principle was the acceptance of the Bible as the only infallible source and rule of faith and practice, and the right of private study and interpretation.
 2. The second principle was the doctrine of justification by faith alone, or rather by free grace operative in good works, as opposed to the Catholic idea of works of merit.
 3. The third principle was that of the universal priesthood of all believers, asserting the right for all Christians to take part in the affairs of the church. Catholicism restricted public functions to the hierarchy alone.
 4. The reformation also was aimed at removing the obstructions Catholicism had placed between the believer and Christ, making the gospel and approach of Christ available to every believer without permission of the priest.

III. Lives and Doctrines of the Great Reformers.

A. Martin Luther (1483-1546).

1. Born in Eisleben, Germany, son of a miner, Luther was brought up strictly as a Catholic, but knew nothing of the Bible.
2. Deeply religious, he became a monk at Erfurt, and aided by his superior, Staupitz, he diligently studied the Bible.
3. As an absorbing student, Luther earned his doctorate in theology later at the University of Wittenberg.
4. Luther's first doctrinal digression from Catholicism was in believing salvation entirely by grace, coming solely through the election and predestination of God.
5. The sale of indulgences by John Tetzel near Wittenberg incited Luther to a polemic attitude against such disgraces.
6. On October 31, 1517, he nailed his famous ninety-five theses on the church at Wittenberg, and this was the act which marked the birthday of the reformation.
7. Luther denied the papacy, transubstantiation, a special priesthood, and works of merit and supererogation.
8. Tried by the Diet of Worms in 1521, he was declared a heretic. Here he made his famous "Here I stand" speech.
9. Luther had been excommunicated by a papal bull the former year, which he publicly burned with a copy of the canon law.

10. It was Luther who first gave the Germans a translation of the Bible in their own language, in 1518.
 11. Luther married a former nun in 1525, and it was he who established what is now the Lutheran Church.
- B. Philip Melanchthon (1497-1560).
1. Melanchthon was the deeply loved friend, co-reformer and counselor of Luther.
 2. A naturally brilliant scholar, received an M.A. degree when only 17, and published a Greek commentary at 21.
 3. Not of the fiery disposition of Luther, Melanchthon was tender and humble. He was the more profound scholar of the two, and Luther frequently consulted him on technical points.
 4. Of his friendship with Luther, he declared: "I would rather die than be separated from Luther."
 5. Of their contrasted dispositions, Luther stated: "I am rough, boisterous, stormy and altogether warlike. I must remove stumps and stones, cut away thistles and thorns, and clear wild forests; but Master Philip comes along softly and gently, sowing and watering with joy..."
 6. "Without Luther the reformation would have never taken hold of the common people: without Melanchthon it would never have succeeded among the scholars of Germany" (Schaff, VII:195).
 7. The Augsburg Confession of Faith, the first and most famous of Protestant creeds, was drafted by Melanchthon in 1530.
- C. Ulrich Zwingli (1484-1531).
1. Zwingli was the great leader of the reformation in Switzerland. He practically expelled Catholicism from Switzerland, and since his day it has never been powerful there.
 2. After he became priest at the cathedral in Zurich, he became outspoken against the papacy and other Catholic errors.
 3. Under Zwingli's powerful leadership, Zurich experienced a tremendous reform that spread over Switzerland.
 4. He discarded much of Catholicism's externals: the mass, instrumental music, images, monasteries and transubstantiation.
 5. He devoutly believed in the absolute authority of the Scriptures, affirming that what they did not expressly authorize is forbidden in worship.
 6. In discarding transubstantiation, he maintained that the elements of the Lord's Supper only represent the body and the blood of Christ. In this he differed with Luther.
 7. Luther and Zwingli met at Marburg in 1529 to discuss their differences on the Lord's Supper, but could not agree. Luther did not believe in transubstantiation, but did believe the elements were somehow the actual body and blood. He left the discussion in rage against Zwingli.
 8. Under an alliance with Ferdinand of Austria, the remaining five Catholic cantons organized an army and marched against the Protestants of Zurich. Zwingli, a chaplain in the army, was killed in the ensuing battle.
- D. John Calvin (1509-1564).
1. Calvin was born in France, but later moved to Switzerland, where he became a power in the Swiss reform at Geneva.

2. A devout student of the Bible, Calvin became convinced that Christ was his only hope of salvation, rather than the cluttered ceremonies of the church.
3. He became a leader of Paris Protestants, but had to flee for his life, and found refuge in Geneva.
4. At 27 he wrote his famous “Institutes,” which were an orderly arrangement of doctrines of the reformation.
5. Calvin, like other reformers, was deeply convicted of the absolute authority of the Scriptures.
6. He held that all true believers are members of the church, and gave special emphasis to the doctrines of election, predestination, and hereditary depravity.
7. Calvin is credited with first introducing congregational singing into the worship of the Reformed Church of Geneva.
8. Sickness all his life, Theodore Beza, Calvin’s biographer spoke of his life as “a most beautiful example of a truly Christian life.” Ernest Renan called him “the most Christian man of his generation.”

E. John Knox (1505-1572).

1. Knox, a former priest, was the great reformer of Scotland, and the founder of the Presbyterian Church.
2. Largely through the influence of Knox, the doctrine, worship and government of the Catholic Church was overthrown by the parliament of Scotland in 1560, and Protestantism was established as the state religion.
3. John Knox, like Calvin, was afflicted with infirmities all his life, often had to be led about, and was helped by others into the pulpit. But he was of fearless courage.

LESSON 32

CHURCH HISTORY (Part V) RESTORATION OF NEW TESTAMENT CHRISTIANITY

INTRODUCTION:

1. Even before the last apostle was dead, the New Testament church was drifting away into apostasy.
 - a. Through the centuries it went so far into apostasy that finally it was not even recognizable as the church that Jesus had built.
 - b. Men became disturbed and finally disgusted with the order of things and sought to reform the apostate church back to the church of the New Testament.
 - c. This was a noble effort and was met with some success but it did not succeed in the reformation of the church of the first century.
2. While the Protestant Reformation Movement was a great event in Christianity it left much to be desired.
 - a. The leader of the reformation were men of great courage, conviction and sincerity. Their motives were right.
 - b. These men abhorred the corruptions of Christianity brought in by Catholicism, and sought to correct them.
 - c. But the aims of many of them, however sincere, were entirely too near-sighted. They did not perceive the need of passing by Rome completely to return to Jerusalem.
 - d. Reformation is always inadequate, for it is a historical fact that no corrupted body can be truly reformed.
 - e. The reformation was successful in correcting some faults, but it committed others just about as serious.
 - f. It also resulted in the establishment of many denominations formed by the great reformation leaders.
 - g. When the church has gone astray into apostasy, the only solution is a complete return to the “old paths.”
3. Thus, in the late 1700s and the early 1800s a new way was discovered. Actually it was not a new way. It was just one that had been in disuse for centuries. It was to restore NEW TESTAMENT Christianity—not reform the apostate church. Great men pleaded: Take the New Testament and restore the New Testament church. Back to the Bible for the complete order of things. Speak where the Bible speaks; be silent where it is silent; HAVE A THUS SAITH THE LORD FOR ALL WE DO IN RELIGION.
4. And so the Restoration Movement of the 19th century had its beginning.
5. But the Restoration Movement was not something new.
 - I. The Restoration Principle.
 - A. The restoration principle is a principle that can be found in many religions and in many ages.
 1. A principle that pleads for a return to a norm—a standard.
 2. It involves the belief that progress can be made by going backwards.
 3. Specifically, it involves going back to the Bible as the voice of authority in Christianity.
 4. It pleads for the recognition of the New Testament as the guidebook for the church.
 5. Notice that this is a principle that dates back centuries.

- B. In the Old Testament.
1. In the 8th century B.C. when Hezekiah came to the throne following the idolatrous reign of his father, Ahaz, **he began a great restoration movement.**
 - a. He broke down idols, cleansed the temple, restored the service of God and kept the Passover. This had not been done since the days of Solomon.
 - b. The record says: 2 Kings 18:6.
 - c. Hezekiah believed in going back to the law which had been given long before.
 - d. God believed that what he did was right, for the record says, “Hezekiah did that which was right in the sight of the Lord” (2 Kin. 18:3).
 2. One century later during the reign of Josiah we see another illustration of the same principle.
 - a. During this 18-year reign, in the course of repairing the worship of God, Hilkiah the priest found a copy of the law.
 - b. Shaphan, a scribe, read the book to the young king, and when he heard it he rent his clothes and gave this commandment (2 Kings 22:13).
 - c. Again the inspired writer of Kings wrote, “He did that which was right in the sight of the Lord.”
 3. The prophets echo the same plea.
 - a. Jeremiah, who was called to the office of prophet in the 13th year of the reign of Josiah, pleaded for a restoration.
 - b. Jeremiah 6:16.
 4. Jesus certainly demonstrated in His teachings that He recognized the written Word as the standard for directing one’s life.
 - a. When the pharisees asked Him concerning putting away one’s wife (Mat. 19:4-5), He answered, “Have ye not read.”
 - b. He told the rich young ruler that he must keep the commandments (Mat. 19:16-19).
 - c. And in Luke 10:26 when a lawyer tempted Jesus, asking what must one do to inherit eternal life, Jesus answered, “What is written in the law? How readest thou?”
 5. In the Scriptures of the New Testament we are given a picture of a new covenant, a new institution, a new and living way.
 - a. Concerning the first congregation of Christians we are told in Acts 2:42 they “continued steadfastly in the apostles teaching.”
 - b. Then as Acts continues we are told of the inspired men going into all the world with the message of salvation. They were telling people how to become children of God.
 - c. Churches were organized, epistles were written to give instruction to Christians and to churches.
 - d. No longer were men told to look back to the law of Moses. A new religion had been born. A new day had dawned. A new pattern, a new standard had been ushered in.
 - e. 2 Timothy 3:16-17 tells of that new standard.
- C. One cannot read the New Testament without becoming aware of the fact that its in-spired writers saw a coming apostasy.
1. Paul wrote in Acts 20:29, “After my departing grievous wolves shall enter in.”

2. He also spoke of a falling away (2 The. 2:3).
3. He warned Timothy of departures from the faith in the latter days (1 Tim. 4:1).
4. He also told him the time would come when they would not endure sound doctrine but would give heed to fables and turn away from the truth (2 Tim. 4:3-4).
5. That apostasy came as expected: therefore, one could expect the time to come when the restoration principle would be needed again.

II. Leaders of the Restoration Movement.

A. Thomas Campbell (1763-1854).

1. Thomas Campbell was born in County Down, Ireland. His father was originally a Catholic, but later he became a member of the Church of England.
2. After his education at the University of Glasgow and the Divinity School at Whitburn, Thomas Campbell became a minister in the Presbyterian Church.
3. When his health failed, doctors advised a change of climate and work. Leaving his family in Ireland, he came to America in 1807, and settled in Washington County, Pennsylvania.
4. The Presbyterians of that area were so divided that they would not fellowship one another. When Campbell sought to unify them by inviting members of different churches to worship there, he was brought before the presbytery for trial.
5. The presbytery severely rebuked him. He appealed to the synod, which acquitted him, but with censor. He finally withdrew from the synod, becoming an independent preacher.
6. He continued to preach anywhere possible, and throngs came to hear him. He then advocated the abandonment of everything in religion not scripturally authorized. It was he who at this time originated the slogan, "Where the Scriptures speak, we speak...."
7. His family joined him in 1808, and his son, Alexander, immediately joined his restoration plea.
8. On August 17, 1809, "The Christian Association of Washington" was formed.
9. On September 8, 1809, Thomas Campbell delivered his famous "Declaration and Address," which marked the beginning of the Restoration Movement.
10. The Campbells joined the independent church at Brush Run, upon the restoration principles, and this church was later united with the Redstone Baptist Association.
11. Thomas Campbell, though later overshadowed by his illustrious son, was the first great leader of the restoration.
12. He continued preaching with great influence for many years, and preached his last sermon in his 89th year, just a few weeks before his death.

B. Alexander Campbell (1788-1866).

1. This famous son of Thomas Campbell was born in County Antrim in Ireland, and was destined to be one of the most powerful figures and ripest scholars of his age.
2. Alexander possessed a brilliant mind, and even as a tender youth was fluent in Greek, French and Latin. He committed to memory a voluminous amount of information from literature and history. He attended Glasgow University.
3. Like his father, Alexander was deeply religious, and also became a Presbyterian minister.
4. Joining his father's work in America, he called in question the validity of sprinkling. He was immersed by a Baptist preacher in 1812 together with his father and others.

5. Alexander Campbell made his home, after his marriage at Bethany, Virginia, from whence he became the towering giant of the Restoration Movement.
6. In literary work, Campbell was unexcelled. He owned his own printing plant. In 1823 he began publishing *The Christian Baptist*, which ran several years and through 46,000 volumes. In 1829 he began publishing the *Millennial Harbinger*, which he published until his death.
7. Campbell was also an educator, founding Bethany College in 1840, which was primarily a religious school.
8. He was also a man among men. In 1829, he was a member of the Virginia State Constitutional Convention, with ex-President James Madison as a fellow delegate.
9. As a preacher and an orator, he was superb and without peer. In June 1850, he preached before both houses of Congress in Washington. He traveled thousands of miles, in America and Europe, and lectured and preached constantly. Henry Clay, James Madison, and other notables, heard him many times. Madison said of him, "I regard him as the ablest and most original expounder of Scripture I ever heard."
10. His unusual mental stature made him a feared adversary in debate. Many refused to meet him on the platform, but he did have several debates. Most notable are his debate with the Catholic Bishop Purcell in Cincinnati in 1837, and his debate with skeptic Robert Owen in Cincinnati in 1829.

C. Barton W. Stone (1772-1844).

1. Born in Maryland, Stone was also a Presbyterian, and became a minister in that denomination.
2. Upon being ordained to the ministry, he stated that he would subscribe to the Confession of Faith "as far as it is consistent with the Word of God."
3. As time passed he became dissatisfied with the Presbyterian Church in Kentucky, which was now his home, and left it.
4. He then set out to preach simply the gospel as found in the New Testament, taking the name of "Christian" only.
5. Gradually he developed clearer concepts of New Testament Christianity, and his influence spread rapidly in Kentucky and Ohio, where he established many congregations founded upon the simple New Testament principles.
6. At this time it is interesting to note that Stone and Campbell had never met. They met first in 1824 at Georgetown, Kentucky, and became fast friends.
7. Those associated with Campbell were called "Disciples of Christ," and those with Stone were called "Christians."
8. The efforts of Campbell and Stone were formally united at Lexington, Kentucky in 1832.
9. Barton W. Stone was one of the greatest pioneers of the Restoration Movement. He and Alexander Campbell deserve the credit for its development.

D. Walter Scott (1796-1861).

1. Born in Scotland, and educated in Edinburgh, Scott was a descendent of the famous poet, for whom he was named.
2. Scott came to America in 1818 as a youth, and after a while he made his home in Pittsburgh, Pennsylvania.
3. He taught school for some years, studied the Bible diligently, and was baptized by a friend.

4. Scott was an original thinker, bold and independent, and was of tender and sensitive disposition.
 5. He met Alexander Campbell in Pittsburgh in 1821, and at once they became deeply attached.
 6. Some have thought that Campbell and Scott were nearly equal in genius, eloquence, talent, learning, energy, and devotion to the truth. They were of great mutual help.
 7. Walter Scott was an invaluable worker in the Pennsylvania and Ohio sections to the Restoration, winning many entire churches to return to New Testament Christianity.
 8. Scott was a natural, brilliant orator. Once while listening to him preach, Alexander Campbell, who was usually very reserved, became so absorbed with the beauty of Scott's eloquent message that he jumped to his feet and exclaimed, "Glory to God in the, highest!"
 9. It was Scott who brought to the reformation the scriptural arrangement of the conditions of pardon.
- E. The drama of the restoration movement is by no means completely told in the lives and labors of the above men.
1. We must also remember with grateful reverence the enormous contributions made by such other pioneer preaching brethren as W. K. Pendleton, Benjamin Franklin, Jacob Creath, "Racoon" John Smith, John T. Johnson William Hayden, D. S. Burnet, Tolbert Fanning, Moses E. Lard, Dr. T. W. Brents, J. A. Harding, John F. Rowe, J. W. McGarvey, E. G. Sewell, David Lipscomb and many others.

III. The Restoration Movement Then and Now.

- A. The sole purpose of the restoration movement in the 1800s as well as today is to REPRODUCE THE CHURCH OF CHRIST AS IT IS SHOWN IN THE NEW TESTAMENT.
- B. But to emphasize restoration we should notice some things that arose in the apostasy of the church. These have been previously noted and are here briefly mentioned, simply to remind the student of the situation which existed. It was the presence of these errors that prompted the restoration last century and it is the presence of these forms of apostasy that still make valid the need for restoration today.
1. A change in church government.
 2. A change in the name by which the church was known.
 3. A change in the subject of baptism by introduction of baptism of infants as well as believers.
 4. A change in the form of baptism by the introduction of sprinkling and pouring.
 5. A change in creed when human creeds were introduced.
 6. A change in worship for many unscriptural additions were made.
 7. A change in the plan of salvation; some things omitted and a few things added.
- C. The restoration movement is based on these propositions:
1. That God conceived a perfect plan and pattern for the church;
 2. That Christ through the Holy Spirit revealed such a plan and pattern to His chosen apostles; and
 3. That the New Testament contains an accurate and complete revelation of this pattern as given to the apostles.
- D. Believing the afore-mentioned to be truth, basic principles have evolved which serve as the basic principles to execute the restoration movement. Those principles are explicitly the heart of the restoration plea.

1. A recognition of Christ as the supreme authority in all matters of religion and the acceptance of the New Testament Scriptures as the only authoritative rule of faith and practice for Christians.
 - a. The reason for most of the unscriptural practices in religion today is because some authority other than the Bible has been accepted.
 - b. The acceptance of the total authority of the New Testament would automatically do away with HUMAN CREEDS. THAT IS THE MAJOR THING THAT DIVIDES THE RELIGIOUS WORLD TODAY. If creeds contain more or less than the New Testament they must be condemned. If they contain what is in the New Testament then who needs them?
 - c. Paul said: 2 Timothy 3:16-17.
 - (1) 2 Peter 1:3—"Seeing that His divine power hath granted unto us all things that pertain unto life and godliness." "Contend earnestly for the faith which was once for all delivered unto the saints."
 - (2) Jude 3.
 - (3) Revelation 22:18-19; Deuteronomy 4:2; Proverbs 30:6.
 - (4) Galatians 1:8-12.
 - (5) Matthew 28:18—"All authority."
2. A proper distinction between the Old and New Testaments.
 - a. This does not deny the Old Testament as the Word of God. It distinguishes it as a law to another people.
 - b. Following parts of the law is responsible for much error taught in religion today.
 - c. Galatians 3:19-25; 2 Corinthians 3:4-11; Hebrews 8:6-13.
3. We also plead for the complete restoration of the New Testament church with all its ordinances of life as set forth in the New Testament.
 - a. It was this plea that gave the restoration movement its name.
 - b. A plea to give up unscriptural names, practices, doctrines, etc.
4. The plea is concerned with the autonomy of the church.
 - a. The New Testament church had only a local organization where each congregation had its own elders, deacons, and members.
 - b. Each congregation was a unit within itself and its leaders had no authority outside its own local group.
 - c. We call for all to go back to the Bible and renounce all synods conventions, associations, all organizations which go beyond New Testament organization.
5. The UNITY of all Christians is a basic plea of the restoration at which all principles are aimed. For if all would go back to Christ, recognize Him and His Word as supreme authority and renounce all that falls short or goes beyond the New Testament then unity could be obtained!!
 - a. This is not a plea for union! We hear that every day.
 - (1) We hear about the Ecumenical Movement. The seeking of common grounds even at the cost of compromise on which churches can unite.
 - (2) Tolerance movements. They are just what they sound like. This is not the plea.
 - (3) By union or compromise meetings. This can never receive our support. Unity is to be desired but unity obtained on any grounds other

than complete allegiance to the New Testament is not worthy of the name.

- b. This is not a plea to do things our way and be united.
- c. It is a plea to do things God's way and be united. Too long the prayer of Jesus has been ignored and its intent has gone unheeded. Remember how He prayed (John 17:20-21)?
- d. The restoration has always and shall always plead that the only grounds on which the religious world can unite is the unequivocal truth of God. **FOR THIS WE CONTINUALLY PLEAD.**

IV. Continual Emphasis on Restoration Principles Are Needed.

- A. In Exodus 25:9, God said to Moses, "According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it." This is repeated in Hebrews 8:5, "Even as Moses was warned of God when he was about to make the tabernacle; for, see, saith he, that thou make all things according to the pattern that was showed thee in the mount."
 - 1. That is the continual plea of the churches of Christ: **THAT ALL THINGS BE DONE ACCORDING TO THE PATTERN GIVEN IN THE NEW TESTAMENT**, for as God gave Moses a pattern, He also gave us a pattern for the New Testament church.
 - 2. The New Testament is like a blue print and if it is followed it will produce the same church.
 - 3. The Word is like seed (Luke 11). When it is planted without additions or subtractions it will produce the same fruit, or the same church.
- B. The plea that we need to continually make is this: A plea for the restoration of New Testament Christianity, to the end that the original unity of the church may again be realized in the church today with the same name, creeds, discipline, ordinances and policy.
- C. In a nut-shell we need to continually plead that:
 - 1. The name of Christ be worn by His disciples to the exclusion of all other human names (Acts 11:26).
 - 2. That the Word of Christ, the New Testament would be the only creed accepted by His followers (2 John 9-11).
 - 3. That the total authority of Christ over His church be accepted (Eph. 1:22-23).
 - 4. That the church should be exalted above all other institutions, to the disruptions of all denominational organizations (Mat. 6:33).
 - 5. That the commands of Christ should be obeyed by His people with no exceptions (Mat. 20:18; 7:21-23; Heb. 5:8-9).
 - 6. That the ideals of Christ should be exemplified in the lives of all who wear His name (Phi. 2:5; 1 Pet. 2:21).
 - 7. That unity in Christ, by faith, repentance, confession and baptism should supersede all denominational teachings to the end that there may be one body of which He is both the Head and the Foundation.

V. The Restoration Movement Suffered Division.

- A. The restoration movement spread across the central states as a prairie fire, gaining momentum as it went.
1. In the government census of 1850, it was listed as the fourth ranking church in America, and from 1850 to 1860 its ranks grew faster than any religious group in this country.
 2. But disaster struck the restoration, with an open division in its ranks, which resulted in two separate churches.
- B. The first great occasion of cleavage was the formation of the American Christian Missionary Society in 1849.
1. The society was organized as an agency through which to preach the gospel, after years of effort by many toward the end of organizing churches for evangelism.
 2. A convention to organize a missionary society met on Tuesday, October 23, 1849, in the church building at Walnut and Eighth Streets in Cincinnati, Ohio. In this convention the American Christian Missionary Society was formed.
 3. A constitution was drawn up for the society, and among other officers appointed were D. S. Burnet, Walter Scott, W. K. Pendleton, John T. Johnson, and Tolbert Fanning.
 4. Opposition to the society grew, and among its chief opponents were Jacob Creath, Jr., Benjamin Franklin, and later Tolbert Fanning.
- C. The second great cause for division was the introduction of instrumental music into the worship.
1. There had been some discussion of the propriety and scripturalness of the instrument for some time before it was finally introduced into the worship.
 2. But the first church on record to use the instrument was at Midway, Kentucky in 1860.
 3. After the Civil War the use of instrumental music increased, but frequently its introduction caused serious trouble.
 4. In 1867, the church in St. Louis purchased a building from the Episcopalians, with an organ in it. Violent opposition arose, and for the sake of peace the organ was not used for two years, except rarely. But later it was used regularly, and a division occurred in the church.
- D. Finally, there was a complete parting of ways between brethren.
1. As the society and instruments were introduced, there grew with their advocates an increased spirit of liberalism. These opened the door to a tide of innovations, and separated the churches now known as the "Christian Church" and the "Churches of Christ."
 2. The liberal society and instrumental group was in the majority, and took control of nearly all the church property.
 3. The complete separation of these groups was first given recognition in the government census report of 1906.
 4. According to the census report of 1906, compiled by J. W. Shepherd and which does not pretend to be complete, the churches of Christ that year claimed 2,649 congregations, 159,659 members, and 2,100 preachers. They also possessed 1,974 church buildings.
 5. The same year the Disciples of Christ had 8,293 churches, 6,641 preachers, and a membership of 982,701.

6. According to the World Almanac 1958, churches of Christ now have 17,950 churches and 1,800,000 members.
7. The World Almanac also states that the Disciples of Christ now have 7,982 churches and 1,922,484 members.

CONCLUSION:

1. The church is never more than one generation away from apostasy. Therefore, the preaching of the restoration's principles is doubly important.
 - a. One, to the drawing of all men back to the Bible to the end of unity in Christ, by the method of restoration.
 - b. Two, to the end of keeping the church from drifting into another apostasy.
2. The Lord's church in today's world must hold forth the distinctive teaching of the true apostolic church in all her beauty and glory and continue to adhere sternly to the NEW TESTAMENT.
3. Every generation needs this teaching. Hence, the church needs to continually emphasize the FAITH ONCE FOR ALL DELIVERED and she needs to continually plead for all to WALK IN THE OLD PATHS.
4. We must continually plead for a strict adherence to biblical teaching for this is the core of the Restoration Principle.

LESSON 33

“THE GREATEST OF THESE”

INTRODUCTION:

1. 1 Corinthians 13:13.
 2. 2 Peter 1:5-7.
 3. There are many kinds of love in the Bible. Notice some that must be a part of every Christian.
- I. Love God and Love Christ.
- A. We are to love God with all of our heart (Mat. 22:37).
 1. God is a supreme being. He demands that we love Him supremely (Exo. 20:1-3; Mat. 6:33).
 2. Jesus taught Peter to love Him more than his daily vocation, material possession, etc. (John 21:15-17).
 3. Our affections must be set on things above (Col. 3:1-3; 1 John 2:15-17).
 - B. We love God when we keep His commandments.
 1. 1 John 5:3.
 2. John 14:15, 21-24.
 - C. We sacrifice liberally for those we love. Do we sacrifice for God and His Son (2 Sam. 24:24; 2 Cor. 9:7; Acts 20:35)?
 - D. We strive to please those we love. Do we strive to please God and Jesus (Mat. 6:10; Luke 22:42)?
 - E. We love to be with those we love. Do we love to spend time with God and Christ (Mat. 18:20; Rev. 3:20)?
 - F. We love to talk to those we love. Do we love to talk to God (Heb. 4:16; 1 The. 5:17-18)?
 - G. We are greatly concerned about those we love. Are we concerned about God, His Son, His kingdom (2 Cor. 11:28)?
- II. Brotherly Love.
- A. Scripture reading:
 1. John 4:1-21.
 2. Hebrews 13:1.
 3. John 15:17.
 4. Romans 13:8.
 5. Galatians 5:14.
 6. James 2:8.
 7. 1 Thessalonians 4:9.
 8. 1 Peter 1:22.
 9. 1 Peter 2:17.
 10. 1 Peter 3:8.
 11. 1 John 3:11.
 12. 1 John 3:14.
 13. 1 John 3:23.
 14. John 13:34-35.
 - B. We'll have to love hateful men, enemies, the sinner and the brotherhood.

- C. You may be a Christian, but you can't go to heaven unless you love God's family.
 - 1. 1 John 2:9-11.
 - 2. 1 John 4:20 (Pretty severe language).
 - 3. 1 John 3:15.
- D. The church is known for many things. How many times do you suppose it has been known, separate and distinct, because of its love for one another?
- E. If brethren can't love one another on earth, how do you suppose they could enjoy heaven together?

III. Love the Church.

- A. "Where is the Scripture that says, I must love the church?" There is not one, but the inference is there.
 - 1. The Lord loves the church (Eph. 5:25).
 - 2. Paul loved the church (2 Cor. 11:28).
 - 3. Paul admonished us to follow him (1 Cor. 11:1).
 - 4. Peter admonished us to follow Jesus (1 Pet. 2:21).
- B. We would work harder, maintain the unity of the spirit, and put first things first a lot more if we loved the church more.

IV. Love Lost Souls (Rom. 10:1-2).

- A. We would pray more, spend more, work more, if we loved lost souls more.
- B. Love finds a way. Maybe the reason why some have never led anyone to Christ is because they have never had the love stirred up in their heart.

V. Love God's Word.

- A. Scriptures.
 - 1. Psalm 1:1-2.
 - 2. Psalm 119:35.
 - 3. Psalm 119:97.
- B. One who has such an attitude will delight in:
 - 1. Studying the Word (2 Tim. 2:15).
 - 2. Hearing the Word taught. (He won't become upset if the sermon is a few minutes longer than normal.)
 - 3. Obeying the Word (1 John 5:3).
- C. One who loves God's Word will **hate** every false way (Psa. 119:104).

CONCLUSION:

- 1. Read 1 Corinthians 13.
- 2. This passage speaks of the love Christians are to have.
- 3. We claim to be Christians.
- 4. Insert your name for the word love and read again. Is it embarrassing?

ACKNOWLEDGMENTS

As I have stated in the beginning of this study, I have been compiling material on this subject for some time in anticipation of producing such a manual. However, I would like to give credit to some of the men I have borrowed material from. I realize that practically nothing is original and possibly the men I borrowed from borrowed from others. Yet I feel their work has been most helpful to me in preparing this study. I may overlook some, for when one compiles such a work as this, mostly from memory, it is next to impossible to remember every source he has drawn from. In many cases, the material has become such a part of my own thinking that I am unable to give credit where it is due. But where it is possible, credit is given.

Some that I have gleaned material from are as follows:

Gus Nichols
Tisdell's Charts
John Hurt Bible Correspondence Course
V. P. Black, *My God And My Money*
Melvin Wise, *The All Sufficiency Of The Gospel And Other Sermons*
Eugene Clevenger, *Sermons For Saints And Sinners*
A. K. McGuire, *The Holy Spirit*
Harvey Floyd
Rex A. Turner, Sr.
George E. Darling, Sr.
Roy C. Deaver
Franklin Camp

To these men I express my appreciation for the influence they have had in the preparation of this work.

The Bellview church of Christ with her dedicated membership and inspiring leadership has motivated the preparation of these lessons. The classes that I have taught at the Bellview congregation on this subject have been most helpful.

The assistance I have had in producing this study has been of great value. There have been many long hours in printing and assembling pages. I am deeply appreciative of the labor the wonderful ladies at Bellview have so freely given. My secretary has been of immense value. Without her able assistance such a work would not have been possible. The artist work and the cover was designed by Gerald Caine. To all of these I extend my deepest appreciation.

Williams S. Cline