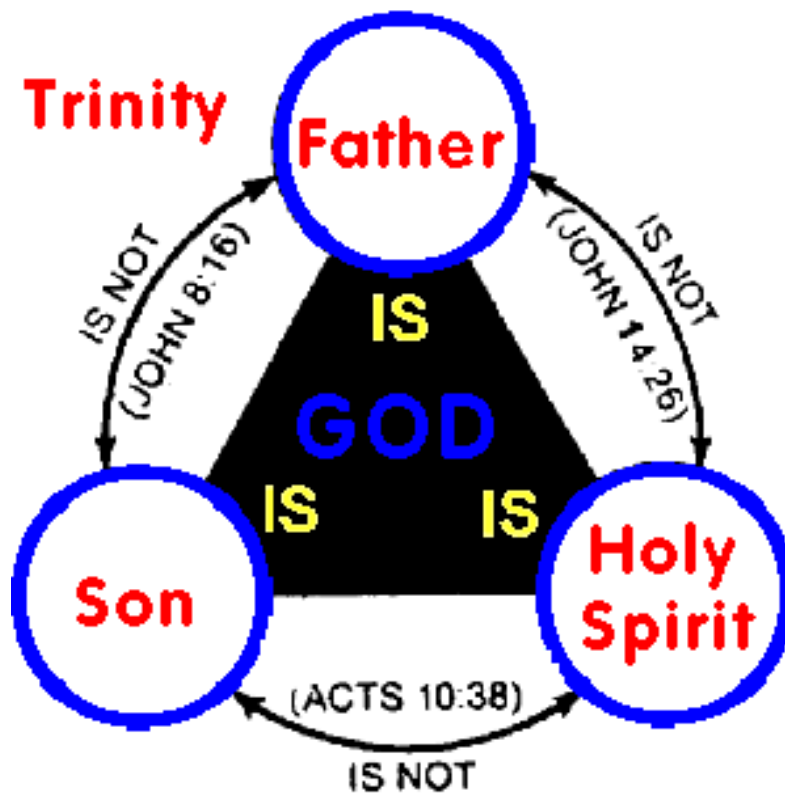


BIBLE DOCTRINES



**BIBLE CENTERED STUDIES
TEACHER'S HANDBOOK**

Ernest A. Clevenger, Jr.

BIBLE DOCTRINES

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FOREWORD

The eleven books in the **Bible Centered Studies Series** were originally written over a period of fourteen years, from 1960 to 1974: a time when rote was an acceptable, enjoyable and profitable method of teaching and learning. Each of the editions consisted of a **Teacher's Handbook** and the associated **Student Guide** containing a special instructional method utilizing rote. Each book had from 60 to 100 **Key words** or **terms** related to the Bible subject. The teaching method used in the series is not solely rote, although that word helps to describe the methodology.

The eleven books in the **Bible Centered Studies Series** are:

The Bible, 1960: an history of the English Bible and annotated
outline of its contents.

The History of God People, 1963

Bible Geography, 1965

Jesus of the Bible, 1965

Wisdom Books of the Bible, 1966

Bible Doctrine, 1967

Bible Evidences, 1968

Bible Survey, 1969

Bible Characters, 1970

History of the Bible Church, 1971

The Godhead and the Bible, 1974

Originally produced for Central Alabama Christian Youth Camp (CACY Camp), Birmingham, AL, the series became popular worldwide for use in Christian Youth Camps, in Vacation Bible Schools, Sunday Schools, and in other types of Bible class work. Although emphasis is upon camp use, the adaptability for use in other areas was always readily evident. This series came about as the result of using a novel teaching method which was proven enjoyable, profitable and challenging, especially to young people ages seven through seventeen and particularly in a Christian Youth Camp environment.

By trial and error, over a period of eight years, **Bible Centered Studies** method was refined to an art. This method is no experiment. We discovered campers studying by flashlight under their blankets after lights out, standing in meal line studying, using free time and other time to get one more chance to go over their Bible class drill work, causing us to become a devotee of the **Bible Centered Studies** method.

THE HANDBOOK

The handbook contains all the material essential to presenting meaningful lessons that are vital to Christian young people. With the Bible as a textbook, this handbook, through the teacher, will direct students in a study of great importance in leading one to Christ or giving a better understanding of how a Christian should live. The success a teacher has will not depend upon this handbook; rather it will depend upon the textbook, the Bible, and upon the teacher's preparation to present the lessons in an effective manner.

THE STUDENT GUIDE

With the **Bible Centered Studies** method it is not necessary for students to have an elaborate workbook or a copy of the handbook. They will need their Bibles.. They will not need to write anything, nor make any advanced preparation for each new lesson; another reason why the method is ideal for camp, Vacation Bible School, and Sunday School use. The student's guide contains only the key terms, definitions and outlines, all in consecutive order. The study is designed for the class to cover the material as fast or as slowly as the teacher wishes. A free PDF of the **Student Guide**, as well as the **Teacher Handbook** PDF, may be found and downloaded at [http://www.clevengers.info/Clevenger Ernest Jr/ernest_allen_clevenger.htm](http://www.clevengers.info/Clevenger_Ernest_Jr/ernest_allen_clevenger.htm).

THE METHOD

The experienced teacher may use whatever methods he/she wishes. The method recommended for use with **Bible Centered Studies** is based upon the inherent advantages of drill work. The method is not solely rote: the method is the introduction of Bible facts by the teacher to the student with sufficient association and related material to enable the student to retain and use these facts by learning certain key **terms**. These key terms, in turn, trigger the memory to produce a **definition** which further causes recall of the desired lesson or lessons. The outlines in the lesson are about Biblical groups of geographic or historical places or events used in relation to some of the key terms.

This method permits students to have ready for use vast amounts of material, but initially responsible for relatively few key terms and definitions. The teacher, using the Bible and handbook, introduces a key term and discusses it. Then, he/she introduces its' definition and discusses it. One or more students might be called upon to explain each term in their own words to ascertain if the teacher got the message across. Then a second key term is introduced, discussed, etc. Emphasis is placed upon the key terms, the definitions and the outlines and the meaning of each.

The teacher should be able to ask a student, anytime following the presentation, any key term by giving the definition, or the definition by giving the key term. As an example: should a key term be "Mount Moriah," the student would respond with the definition "Abraham offered Isaac", or, vice-versa. If called upon further, the student should be able to explain how God commanded Abraham to offer Isaac as a sacrifice, how they journeyed to Mount Moriah, today the city of Jerusalem, prepared the sacrificial altar, laid Isaac on it, and an angel of the Lord stopped Abraham who then found a ram which was offered. Abraham's obedience was a test of his faithfulness. All of this information about the Bible story would be based upon the presentation previously made by the teacher.

Some of the material needing to be studied cannot be reduced to a key term and brief definition. In such cases, an outline is used. As a rule, the teacher

will spend less time presenting outlines than key terms because the outlines are more self-explanatory. These outlines are brief and arranged for rapid retention. Frequently, outlines are associated in part with one or more key terms and definitions.

After presentation of the key terms and outlines, to indelibly impress them upon the student's mind, a drill period is held. It may be conducted in one or more of the following ways, or by a combination of them.

(1) The teacher calls out the key term and the class responds in unison with the definition.

(2) The teacher gives a key term and calls on a student to give the definition.

(3) Divide the class into small groups. Students take turns calling out the key terms, others in the group either individually or in unison reply with the definition.

(4) Number the class consecutively. Pair off students by one odd and one even number. Have students drill one another by one giving the key term and the other replying with the definition.

(5) Conduct the drill session like a spelling bee; those who miss are eliminated and sit down.

(6) Conduct the drill session by having students stand in a straight line. Those who answer correctly move to the head of the line, those who miss to the foot. Object: Try to stay near the head of the line.

(7) Have students stand in a straight line. Set a time limit (5 seconds). Students who miss must go to foot of line. Object: To try to work yourself to the head of the line by not missing.

Many of these suggestions may be used by first giving the key term and expecting the definition, then reversing the process by giving the definition and expecting the key term. Once students learn the method it never ceases to be a learning situation which is fun.

CLASS PROCEDURE

Bible Centered Studies series themes are adoptable for many types of camp and Bible class situations. Following are two suggestions as to a Bible Camp procedure: one for a week's camp, the other for a two week camp. Variations such as two class periods per day can be easily managed. Themes from the series have been successfully used in adult classes, Ladies Bible classes, and Teen and College classes over periods as long as one year by the teacher expanding the handbook material with visual aids and information

obtained from other sources.

For the most effective camp use, campers should be divided into classes of from 15 to 20 students each, no more than 25. These classes should be formed by age or pier groups. The methodology works best when students of the same age study together.

For A One Week Camp or VBS

Suggested class schedule for a one hour class.

Check roll and open class with a prayer	5 minutes
Present new material	25 minutes
Day One: Drill on new material	30 minutes
Day Two and following: Review Drill of old material	15 minutes
Day Two and following: Drill on new material	15 minutes

After the introduction of the subject at the first class period, begin presenting key terms and definitions. Early in the week more time will need to be spent presenting material than in drill; toward the end of the week more time should be spent in drill than in presenting new material. Thus teachers should plan their lessons to cover a great number of key terms in early classes. Percentage wise, for a one week, one lesson a day class, the presentation of key terms and outlines would be as follows: 1st day, 30%; 2nd 25%; 3rd 20%; 4th 15% and 5th 10%.

For a one week, two daily class periods camp, the percentage of key terms and outlines to be used would be as follows: 1st class, 20%; 2nd class, 15%; 3rd through 8th classes, 10% each; and 9th class, 5%. The 10th class would be used for testing. The more classes, and the longer the class, the more time for both presentation and drilling.

For a Two Week Camp or VBS

The same basic schedule as for a one week camp is used. Should one class per day be held, Monday through Friday, the same percentage of key terms and outlines to be presented daily as for a one week camp, two daily classes would hold true. For a two class per day, two week camp the following percentages should be observed. 1st class, 10%; 2nd through 19th classes, 5%; and the 20th class used for testing. At longer camps, and for some themes, some class time may be devoted to projects and visual aids which are related to the Bible study theme.

INCENTIVES FOR LEARNING

“There is no royal road to learning.” Some things, such as the multiplication tables, have to be learned by rote. In the **Bible Centered Studies** series, memory work is of prime importance. Some things have to be learned by drilling over and over; which really is an excellent manner of retention and learning. To aid in learning the material to be covered, the author has made every conscious effort to relate important names, places and events both in a logical sequence and by a direct appeal to the Word of God.

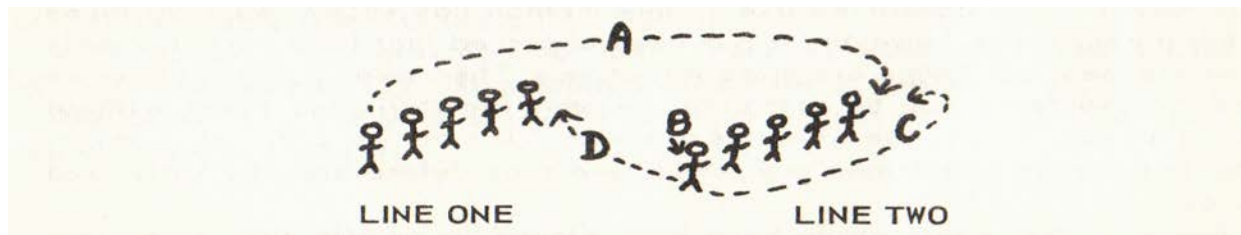
In addition to these efforts, two other suggestions are offered as incentives for learning. These may be used either on a camp wide or total VBS basis or for individual classes.

To encourage learning, it may be desirable, challenging and fun, to have what might be called a “contest”, or an “elimination” to determine which students have retained the greatest amount of material. The elimination is based upon ability to retain key terms, definitions and outlines, and not upon the knowledge about these. The knowledge must be imparted, if possible, during the course by the teacher and the memorizing of these terms is to serve as an aid in retaining the knowledge.

One successful method of eliminating all but the students who have learned well these terms is similar to a spelling bee and is as follows: The students are placed in a straight line, the teacher designates one end of the line as the “head” and the other end of the line is designated the “foot.” Beginning with the head of the line, the first student is given a key term, such as “Eden”. The student should answer “Adam and Eve”. Should the student answer correctly, he/she remains at the head of the line and the next key term is given to the next student. Should he/she miss, or be unable to give the correct answer, he/she goes to the foot of the line. The one remaining at the head of the line at the end of the time designated (20-30 minutes) is the winner.

Have A Double Elimination

To have a double elimination, that is to allow more than one chance to answer correctly, the procedure is as follows: Assemble the students as for a spelling bee. When a student fails to answer correctly, let them form a second line. See the drawing. When a student in line one, A, misses or fails to answer he/she moves to the foot of line two. Then, B, the first student in line two is given an opportunity to answer correctly; if he/she cannot he/she goes to the foot of his line, C. Should he/she answer correctly, he/she goes to the foot of line one, D, to begin his second chance for one of the top places or the top place in his class.



Each person in line two should be given the opportunity to answer correctly until someone does, or it is evident that none in the line know the answer. The questioning then returns to the head of line one and continues the process. In some contests any student who misses twice is eliminated then. Some camps have gold ribbons printed to offer as rewards to winners of the elimination contest. Others give nice Bibles to winners. It is possible for more than one student to have memorized all the correct answers, backward and forward. This is the purpose of the class drill and of the contest to encourage just that. In such cases, more than one “winner” will have to be announced for the

class. Often, in a group, after the individual classes have conducted eliminations, the entire school or camp will have a contest to determine the group winners. All students should remain with their class, or group, as hearing repeatedly the terms and definitions and recitation of the outlines will only enhance their retention.

One camp awards 1st place gold ribbons to all who are left standing in the elimination contest at the end of a thirty minute period. Runner-up gold ribbons are presented to the remainder of the contestants. Contestants for the camp contest are chosen from the classes by class elimination. It is not unusual for one-third or more of the campers to receive a BIBLE ACHIEVEMENT gold ribbon.

SPECIAL NOTE TO TEACHERS

Various helps have been included in the Handbook to assist you in teaching Bible Doctrines. Being aware of these helps will make the Handbook of more value to you.

Several Internet resources are available with articles, lectures and diagrams which can supplement the material in this book. Some are:

Apologetics Press. A section on “Doctrinal Matters” contains many articles addressing the doctrinal subjects covered, and other themes found in this book. www.apologeticspress.org/APContent.aspx?category=11.

Does God Exist? The site contains downloadable material, charts, and articles. www.doesgodexist.org/.

Christian Courier. The **Christian Courier** is a journal dedicated to the study of religious doctrine, Christian evidences, and biblical ethics associated with the churches of Christ. Most of the articles are written by Wayne Jackson and are downloadable. www.christiancourier.com/.

Resource Material. Downloadable resource material by the author. www.clevengers.info/downloads.htm.

Spiritual Sword. *The Spiritual Sword* quarterly journal, which began in October of 1969, has been edited by Alan E. Highers since 1989 and brings into print some of the finest literary efforts of noted men in the church today. Quarterly Archives: www.getwellchurchofchrist.org/page07.html.

Gospel Advocate Company. Book: *Handbook on Church Doctrines*, Stafford North. This handbook explores several topics as taught by ten different churches. Topics include: the nature of God, the nature of man, the scriptures, salvation, the church, worship and last things. This updated version also includes a new section on Islam.

<http://stores.homestead.com/GospelAdvocateCompany/StoreFront.bok>

The Outlines (A through H) in this study have been placed in as effective a position as possible while at the same time being logically distributed throughout the Key Terms and Definitions. There are more outlines earlier in the study than toward the end, the purpose for which is obvious when you understand the system to be used in presenting the material. More time is needed toward the end of the study for drill work, thus there is less time for presentation of new material such as outlines.

The word “doctrine” comes from the Greek, δόγμα, and the Latin, *doctrina*, meaning a codification of beliefs, or a body of teaching and is so used in this Handbook.

BIBLE DOCTRINES

BIBLE CENTERED STUDIES

TEACHER'S HANDBOOK

By Ernest A. Clevenger, Jr.

1. ALL SCRIPTURE - Inspired of God.

The English word inspired or inspiration has come down to us through a very unusual course.. Primarily it comes from the Latin word *inspiro* which means to “breath in”—hence our thought “to breath into the word.” Other common words in this area are pneumonia and pneumatic; as pneumatic tires (tires with air.) What is meant by “inspiration of God” in scripture? Much like “God”, it is not explained but just stated as a fact. The wrong attitude toward what God does, in relation to scriptural inspiration, is probably one of greatest problems. It is best not to think of God breathing “into scripture” but “through the scripture.” Inspiration is more the “how” of revelation (see Term 2); God, working on, in, and through the prophets, apostles, and writers, enabled them to receive and record, in a trust worthy manner, the revelation for man.

The word inspiration, or inspire, is used only twice in most English translations but the idea is expressed throughout scripture by many different words and thoughts: Hebrews 1:1, “God spoke”; Exodus. 3:15, “God said”; II Kings 23:16, “proclaimed”; Isaiah 1:10, “hear the word of Jehovah”; Ezra. 7:1, “the word of the Lord came to me.” Both directly and indirectly, the Old Testament has over 4,000 claims to divine authority. In the New Testament it is well summed up in Matthew 10:19-20, “When they bring you to trial, do not worry about what you are going to say or how you will say it; when the time comes, you will be given what you will say. For the words you speak will not be yours; they will come from the Spirit of your Father speaking in you.” TEV.

Two N. T. passages, giving most of the inspirational ideas, are:

(1) II Timothy 3:16-17, “All scripture is inspired by God.” Literally it is “God breathed” - a term used only here in all the N. T. Verse 15 calls them holy or sacred writings in that they are “set apart” by God working through them. As God breathes through these writings to us he gives us everything that we need in teaching for reproof, correction and instruction in righteousness. In this,

Paul is giving for Timothy's direction a brief description of the result of inspiration.

(2) II Peter 1:19-21 gives almost everything we know about how God goes about the process of inspiration. In II Pet. 1:12, Peter admonished them to be established in the truth; now prophetic word is made more sure as a lamp shining in a dark place. Verse 20 tells that no prophesy of scripture is of one's own individual interpretation. Verse 21: "for no prophesy (of scripture) came by the will of man but men spoke FROM God, being moved by the Holy Spirit."

Literally the minds of the prophets were picked up and carried along by the power of the spirit working in them. What happened in the minds of the prophets we are not told—only assured that the words they recorded can be taken as the infallible word of God who spoke through them.

2. REVELATION - Uncovering.

The words "revelation" and "inspiration" both come to us through the Latin Bible. The Douay Version, translated from the Latin Bible, uses the Greek word "Apocaplypse" as the title for the last Book in the Bible; most English translations use the Latin word "Revelation", which means to "uncover" or "unveil". In scripture, this is the uncovering of the mind of God to the mind of man. In times past, God used different ways to uncover his will to mankind, Hebrews 1:1. Complete revelation came in Jesus Christ: "If you have seen me you have seen the Father," John 14:9. Revelation has been a gradual thing like the pulling back of a curtain; as man became spiritually capable of knowing more about God, more was revealed to him.

Many things are known to us today which were hidden from great men of the past like Noah, Abraham, Moses and David. Also, there are a number of things that God has reserved to himself. The secret things belong to the Lord but the revealed things belong to us, Deuteronomy 29:29. Our concern should be concentrated on the revealed things. As under inspiration, the holy men of old had things uncovered to their minds by the Spirit. This is the way that God revealed the interpretation of Nebuchadnezzar's dream to Daniel, (2:19). Again, as shown in Romans 1:20, God uncovers a part of himself in nature; since creation his invisible nature and power has been revealed in the things that are made. The Heavens declare the glory of God and the firmament shows his handiwork, Psalms 19:1.

Important to man today are the specifics of revelation. The Gospel is the power of God to salvation and in it the righteousness of God is revealed through faith, Romans 1:16-17. In I Corinthians 2:6-13 Paul takes up most of the important problems that one now faces. The hidden things of God cannot be found by the wisdom of this world. Part of the process was written by the prophets, Isaiah 64:4; 65:17. "The eye has not seen or ear heard nor heart of man conceived the things God has prepared for those that love him." God, through the Spirit, has revealed some of these things to Christians. Having the spirit that comes from God, one is able to understand things of the spirit of God—interpreting spiritual truths are for those who possess the Spirit. The non-

spiritually minded man is not able to receive these things for they are folly to him, I Corinthians 2:14-15.

3. GOD - Creator.

Growing side by side with our great advance of knowledge has been a marked growth in the advocates of the various "theories of evolution." Most of these spring from the organic evolutionary theory and are in contradiction to the miraculous in creation as set forth in the Bible. The scriptures do not try to defend but just state as a fact what happened "in the beginning" to bring this material universe into existence.

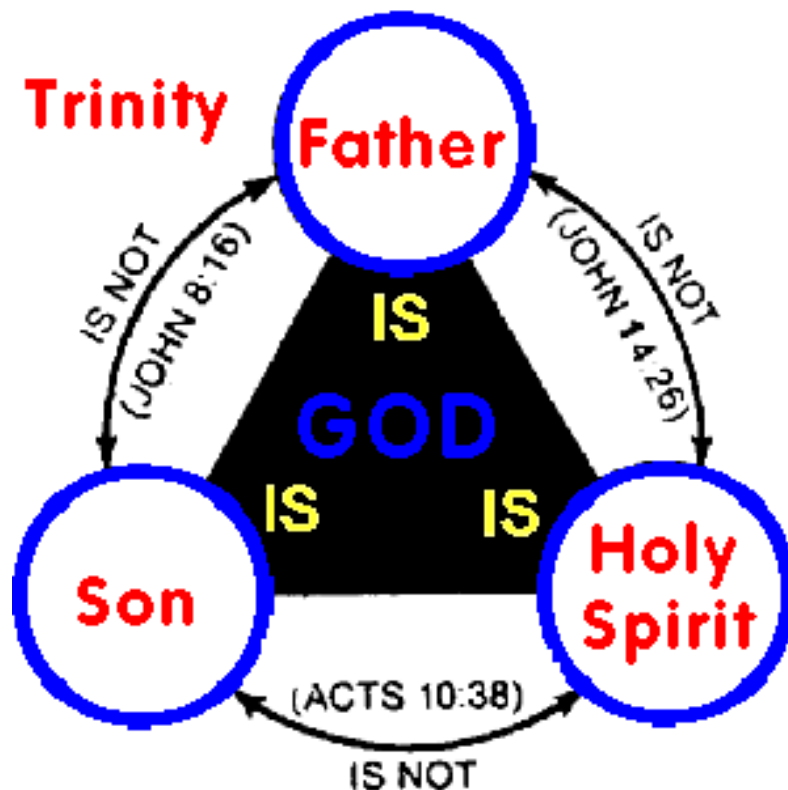


Chart 1

Genesis 1:1 and John 1:1 simply states, "In the beginning God." The record does not try to take us back before that time but gives this as an anchor point. The question may then be asked, "Who is God?" The Hebrew word is plural in form and is further explained in Gen. 1:26 when God said, "Let US make man in OUR image." This is the reflection of the **trinity** that came to light in the New Testament. In the Old Testament the emphasis is on the unity of the godhead. Isaiah 40:28 expresses His creative power, "you have not known, you have not heard? that the everlasting God, the Lord, the CREATOR of the ends of the earth"

In the N. T. one finds that Jesus Christ was present and had a definite part in creation; as the WORD he was in the beginning with God and nothing was made without him, John 1:1-3. Paul further writes about Jesus, "the image of the invisible God, the first born of all creation, for in him were all things created in

heaven and earth.” Colossians 1:15-16. The Holy Spirit had part and was present at creation; when the earth was void and without form the SPIRIT of God moved on the face of the deep, Genesis 1:2. The young man Elihu said, “the spirit of God has made me.” Job 33:4.

The relationship between God, Jesus and the Holy Spirit, (sometimes called the “Trinity”) and the separate entities, is shown in **Chart 1** above. The scripture passages confirm the person of God, or Jesus and of the Holy Spirit, and the chart shows their relationship and individuality.

In order for there to be a “creation” in the Biblical sense it is a matter of bringing something out of nothing; this means material that had not been here before - not just a matter of the rearranging of what already existed. Take for example the creation of man, the crown of God’s creative activity: “In the image of God created he him, male and female created he them,” Genesis 1:27. The Genesis 2 account of creation of woman would take away anything but the miraculous hand of God. Man was created fully grown but incomplete in that he was alone. It was then that God took a rib from Adam and created woman—fully grown—as a helpmeet (helper suitable). God could have created woman as he did man but he did not desire to do so. The great miracle of God’s creative power is all about us.

4. THE EARTH - Is the Lord’s (and the fullness thereof) Psalms 24:1.



This term must be associated with the information given in the definition of Term 3 where God is set forth as creator; since God is the creator, the earth and all that is in it belongs to him. It is so easy to forget that God has only entrusted these things to man for his use—not for him to possess or abuse.

In Psalms 24, David, the man of God, acknowledges his relation to God the creator. Recognizing the divine ownership, he is aware that the earth, in the sense of the material things about him, belongs to God; he is only a steward to care and use them to glorify God. David was a man of the outdoors, especially during his youth; no doubt he had many opportunities to experience God’s power in nature. He was close to God and saw man as the height of God’s creative work; he seemed to be able to see things in their proper perspective—the relation between man and the remainder of creation. His understanding of the working of God who made him a man after God’s own heart, Acts 13:22.

The key is that the earth, in its fullness, belongs to God. Man can purchase a small portion of the surface of the earth, or even the mineral rights under the surface, but this portion still belongs to God. The parable about the rich fool, told by Jesus in Luke 12:13-21, so vividly brings out this lesson. This man, who had a bountiful harvest from the things of the earth, forgot that they were just on loan. When he was ready for his soul to take its ease—ready to eat, drink and be merry—God asked for his soul and posed this question, “who would now receive all his possessions?” The wealthiest owner is but a tenant, who may at

any moment, receive notice to quit. Let us never forget that the earth, and all its inhabitants, belongs to God. He made everything and remains the sole owner and master.

5. FALL - Sin Enters the World.

When man was created he was placed in the beauty and security of the Garden of Eden, Genesis 2:8. This was not to be a place of idleness for Adam was told to dress and keep the garden. He was given complete freedom with one exception—he was not to eat of the tree of the knowledge of good and evil God had planted in the midst of the garden, Genesis 2:16-17. At first man was alone until God, realizing his need, made woman as a helper suitable for him. The scriptures do not reveal how long they lived in this state of paradise. One thing to note however is: mankind was endowed with reasoning and will power that was reflected in the process of the fall.

The only prohibition given to man was that in the day he ate of the tree in the midst of the garden he would die. This restriction was accepted by man until the Serpent came into man's world and challenged him to use his ability. He first came to Eve and asked if God had said she was not to eat of every tree of the garden, Genesis 3:1. This was to put the woman on the defensive, but she quickly responded telling him they could eat of any fruit of the garden except the one in the midst of the garden; they were not to eat, or even touch it, lest they die. (The "or even touch" was not in God's command.) The serpent told her, "you shall NOT surely die," and then assured them they would be as "gods, knowing good and evil".

With this enticement the woman apparently immediately went to the forbidden tree. She saw that it was good for food, delightful to the eye and it was to be desired to make one wise. In the N. T. this is summed up in, "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world," I John. 2:16. Every basic appeal was used against the woman who was deceived and transgressed, I Timothy 2:14. When she sinned, she gave to her husband and he did eat. This process is still with us, seldom can one sin without effecting others in a very vital way.

By this act, Adam let sin into the world, Romans 5:12. Not that we inherit sin from Adam, but men are now born into a world where sin is present. Since all men sin, all are subject to the results—that is death. It is not because of kinship to the first couple, but man's own willful act in sinning, Ezekiel 18:1-2.

As one man, Adam, opened the door for the marring of the image of God in man, so by one man, Jesus Christ, can this perfect image be restored, Romans 5:14-18. One is not automatically in sin through Adam, or automatically saved in Christ, except by one's own personal act of following the one, Jesus Christ, accepted as his Master.

6. FLOOD- Evil Destroyed.

From the time of the fall, and man being driven from the garden, until the time of the flood, was about 1,500 years. This covered ten generations and many startling events. Two outstanding events are recorded from this period:

(1) Cain killed his brother, Abel, becoming the first murderer, Genesis 4:8-16.

(2) Enoch, a righteous man, walked with God and was not, for God took him, Gen. 5:21-24.

A general description of the situation just before the flood, when the sons of God were marrying the daughters of men is given in the words, “the wickedness of man was great and the thoughts of his heart were evil continually”, Genesis 6:1-8. Noah was a preacher of righteousness but his preaching had little effect for they continued eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, Matthew 24:37-38.

Other interesting things that can be pointed out about this period are: The life of the first man, Adam, overlapped the life of Methuselah, the oldest man; Methuselah either died the year of the flood or possibly in the flood. (See Chart 2 , page 16, on ages of Patriarchs.) His son, Lamech, Noah’s father, died two years before the flood. If Methuselah died in the flood Noah had the sorrow of knowing that his own grandfather was lost in the flood. God was grieved at heart over the sinful condition of man; he was sorry that he had made him and determined to destroy all men from the face of the earth. However, in the ark of safety God preserved eight souls of all mankind plus a pair of each kind of unclean and seven pair of each kind of clean animal. The ark was about 450 feet long, 75 feet wide and 45 feet high with an estimated capacity of 7,000 animals. After one full year, God opened the ark and Noah and those with him came forth to a new earth to start life anew. What a wonderful experience that would be to build a new world pleasing to God. In the New Testament the ark is a type of Christ where one enters the safety of God’s deliverance by baptism, I Peter 3:20-21. In either case it is only those who accept God’s deliverance, in God’s way, leaving the old world behind and finding a new life through obedience.

A. Early’ Cycle of Sin and Restoration.

a. Eden--Paradise. When God placed man upon the earth he gave him everything he needed so that he might live in a paradise, Genesis 1:29-31. Man was allowed to use all of the good things God had prepared for him. God gave man only one probation, he said, “Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eat thereof thou shalt surely die.” The story of the temptation of man and his yielding to this temptation is found in Genesis 3:1-8.

b. After sin--Cast out. After Adam and Eve had sinned, had done the very thing God had commanded them not to do, a curse was placed upon man, Gen. 3:14-19. Because of this disobedience on the part of man and because of the promise that God had made man if he disobeyed, God cast Adam and Eve out of the garden and placed a guard so that they could not return to eat of the tree of life, Genesis 3:22-24.

AGES OF THE PATRIARCH'S FROM ADAM TO JACOB



THE FLOOD DATE YEAR IS 1656

CHART 2

c. All life destroyed--Flood. Man did multiply and populated the earth. However, man did not follow after the commandments of God but walked after that which as right only in his own eyes. Genesis 6:12 says: "And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth." The

next verse tells why God decided to destroy all life in the waters of the flood; it was because the earth was filled with violence. God instructed Noah how to build the ark and what to take into the ark in order to save some, Genesis 6:13-7:5.

d. Noah--Fresh start. Noah went into the ark with his three sons, and their wives, and his wife. They took with them the animals which God commanded. It rained for forty days during which time all of the people left upon the earth were drowned in the waters of the flood, Genesis 7:23-24. After more than a year, Noah and the others came out of the ark to start afresh. This fresh start is described in Genesis 9:1-7.

e. Tower of Babel--God scatters. The descendants of Noah quickly multiplied. All these people seemed to have lived closely together. The whole earth was of one language and one speech, Gen. 11:1. The people wanted some means of being able to stay together and they decided to build a tower which would help them accomplish this purpose. This was not pleasing to God and therefore, to stop the construction, he caused the workmen to speak many different languages rather than a single language. The people then banded together in groups who could communicate verbally. They stopped building the city tower and were scattered upon the face of the earth, Genesis 11:7-8. The name of the tower was called Babel, "Because Jehovah did there confound the language of all the earth." Genesis 11:9.

f. Abram--Called of God. Of all the people that populated the earth, one man was singled out to be used by God to provide the means for the salvation of man. In Genesis 12:1, God instructed Abram to leave his country and to go to a land that he would show him. God called Abraham out of the Ur of Chaldees promising him that he would make of him a great nation, that he would bless him, that he would make his name great, and that through him would all nations of the earth be blessed. The remainder of the Old Testament is the story of God's scheme of redemption as provided through Abraham and his descendants.

g. Israel--goes into Egypt. To Abraham the promised son Isaac was born. Isaac's son, Jacob, became the father of the heads of the twelve tribes of Israel. Because of jealousy the older sons sold Joseph, a younger son, into slavery. Joseph was taken into Egypt and there through a series of events directed by the hand of God he became the second in command of all the land of Egypt. Jacob's name had been changed to Israel, and when he and his children moved all of their possessions at Joseph's request into Egypt, the Israelites became recognized as a distinct group of people. Genesis 37:1-50:26.

h. Moses--Delivers. The book of Exodus opens with a description of Israel being oppressed by the Egyptians. It then tells of the birth of Moses, of his being saved from death, of his being trained by the Egyptians, and of his having to flee the country. This accounts for the first forty years in the life of Moses. The next forty years is spent in the land of Midian at the close of which Moses receives instructions from God to return to Egypt so that through him the Israelites might be delivered from bondage. Moses does return and after a series of plagues the Pharaoh allows the children of Israel to leave, thus by the hand of Moses, with the help of God, the people are delivered.

Sin can become a vicious cycle. When Adam and Eve sinned they lost the privileges of the Garden of Eden and were cast out. When the people prior to the flood refused to follow God's way they were destroyed. When the people after the flood tried to band themselves together to keep from being scattered upon the earth God saw to it that they did his will regardless. In the lives of all of these people can be seen the fact that, when one transgresses God's law, God is gracious and good to provide a means of restoration. We are taught in the scriptures that as the Israelites became slaves to the Egyptians that we can become a slave to sin by following the ways of Satan rather than obeying God's commandments. Jesus Christ can deliver us from enslavement to sin as Moses delivered Israel from Egypt. It will be a purpose in this study of great Bible Doctrines to show how Christ delivers one from sin and restores one to a covenant relationship with God.

7. END OF WORLD - Matter Destroyed.

After God had cleansed the earth by the flood, Noah came forth and accepted a new covenant with God: the world would not again be destroyed by water. God gave the rainbow as a sign of this covenant, Genesis 9:8-17. This great deluge and destruction is not mentioned again in the Old Testament except in Isaiah 54:9. It is easy for men to forget when they are not reminded, but the New Testament is not silent about the flood (Matthew 24, I Peter 3, Hebrews 11:7) or the end God has planned for our age.

The old world was destroyed by water, but that which now exists shall be destroyed by fire, II Peter 3:6-7. The earth shall vanish and the heavens melted with heat and we shall have a new heavens and new earth, II Peter 3:10-13. This is to be the Day of the Lord, the time of Christ's return that he promised in so many different ways while here in the flesh. The apostles took up the cry and repeated their expectation of His return.

When shall this come to pass? No one knows the day or the hour, not even the son, but only the father, Matthew 24:36. Shall there be any special sign of warning? It will come as a thief in the night; this behooves all to make proper preparation and be ready at all times for the Son of Man will come at a time when you are not expecting him, Matthew 24:42-44. The second coming of Christ will not be secret or hidden but all will know that the end has come. They will see him coming on the clouds with great power and glory, Matthew 24:30. All in the graves will hear his voice and come forth, John 5:28-29. Every eye shall behold

his glory, Revelation 1:7. The judgment will follow immediately for all those who have lived upon the face of the earth. In the book of Revelation the apostle John refers to the “unveiling” or “revelation” of Jesus as the Messiah. Revelation is also called the “apocalypse”, a term which has come to mean the end of the world. (This will be discussed under Term 8 in the next definition).

8. JUDGMENT - All Appear & Give Account.

The final and eternal judgment by God of every person in every nation has been called by various students of the Bible by names such as **Last Judgment**, **Final Judgment**, **Day of Judgment**, **Judgment Day**, or **The Day of the Lord**. It is important to connect the second coming of Christ and the JUDGMENT. When the Lord Jesus appears (*parousia*) he will relieve and reward those who have suffered for him; he will also be the avenger when he comes from heaven with his mighty angels, with flaming fire to punish those who do not know God or obey not the gospel of the Lord: “They will suffer the punishment of eternal destruction, separated from the presence of the Lord and from his glorious might...” TEV, II Thessalonians 1: 9. This will be the day when Christ comes to be glorified and admired by all those who believe, I Thessalonians 1:5-10.



Many artists have attempted to portray the judgment and the lake of fire, most notably Michelangelo, whose work can be seen at Google Images under “Last Judgment”. This judgment is described in by words in various places in the New Testament. Jesus describes it with a parable in Matthew 25:31-46. It begins by saying that when the Son of Man comes he will sit on the throne of his glory and all nations will be gathered before him. He will separate them as a shepherd separates the sheep from the goats. The sheep, or righteous, on the right hand will be asked to inherit the kingdom prepared for them; those on the left will be told to depart from him, as cursed, into eternal fire. The point of division was that they had not done the “little things” for those that belong to Jesus.

Paul tells about this same judgment scene when all shall stand before the judgment seat of Christ. Each will have to give an account of the deeds done in the body, whether they be good or bad, II Corinthians 5:10. Most men are slow to tell on themselves but that is what we shall be doing - nothing shall be held back. The secrets of our hearts shall be brought to light at that time, Romans 2:16; I Corinthians 14:25.

There will be no excused absences, all will appear to give account, the small and the great will be there. All will be judged from two books: the word of God and the book of life wherein will be written the deeds man has done in this life. The end results of the Judgment will be: the righteous will be given eternal life but all those not in the book of the living will be cast into the lake of fire, Revelation 20:11-15.

9. ENOCH - Walked with God.

This Term is an excellent example of how names can deceive. Enoch was the name of the eldest son of Cain, the first murderer. Cain's son was apparently not at all like the Enoch of this article, who was of the line of Seth.

Very little is recorded about Enoch except that his father was named Jared and his son was named Methuselah. (Jude 14 says he v seventh from Adam.) The three, hundred sixty-five years of his life are summed up in the statement, "Enoch walked with God: and he was not, for God took him," Genesis 5:24. His was a comparatively short life, just over one-third the time of his father and his son; so Enoch is remembered for the quality of his life rather than the number of years he lived.

What does it mean to walk with God? This can best be answered by noticing some who walked with God and what this walking meant to them. Noah "walked with God," Genesis 6:9. He did all according as God commanded him and hence saved himself and his house, Genesis 6:22. By the days of Josiah and his reform, the call was to "walk after God" according to His covenant, II Kings 23:3.

Several years later, Malachi (2:6) tells how one might walk with God in peace by letting the law of truth be in one's mouth and iniquity not to be found on one's lips. Moses describes this process in Deuteronomy 13:4; you "shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and you shall serve him and cleave unto him."

In the great Hebrews chapter on faith it tells that faith kept Enoch from dying—that before he was taken up he "pleased God," Hebrews 11:5, 1EV. This should be a goal worthy of the best of each man today—not that one be spared the physical pain of death but that one would be privileged to live with God in eternity. Instead, many are like Adam and Eve who tried to avoid the walk with God when he called to them in the garden, Genesis 3:8. They had not pleased God, and knew it, hence sought to hide from Him. The beautiful hymn, "I Come To The Garden Alone", expresses the joy and privilege of walking with God in the Christian life.

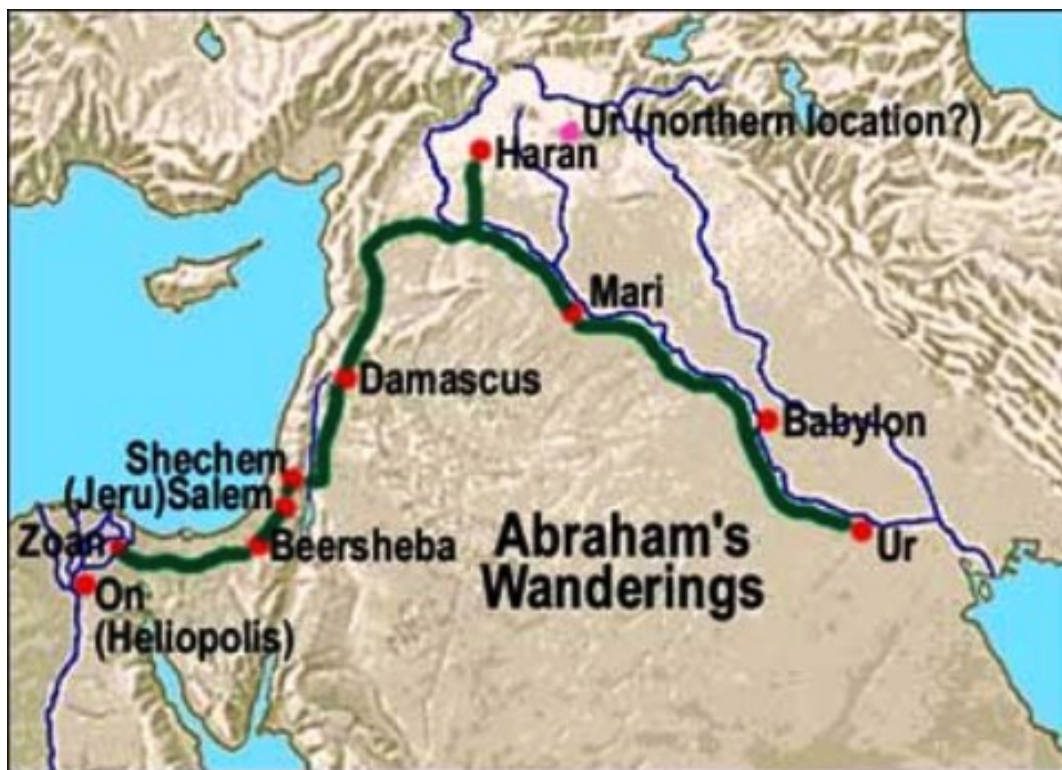
10. ABRAHAM - Two-Fold Promise.

The great two-fold promise was first given to Abram in the city of Haren, Genesis 12:1-3. The first promise was basically physical and the second promise was spiritual.

The physical, or material, side of the covenant also had two parts:

(1) From Abram there was to be a great nation. Later, when his name was changed to Abraham, this promise was expanded to be a multitude of nations, Genesis 17:4.

(2) Abraham should have the land of his sojourning for his descendants, Genesis 17:8. The boundaries of the “promised” land are laid out in Joshua 1:1-4. The fulfillment of this promise, and their receiving the land, took place before the death of Joshua, (21:43-45). Even to this day, in the Middle East, nations which claim to trace their origin back to Abraham can be found among the Jews and Arabs.



The second part of the promise was spiritual. God promised that through the seed of Abraham all the nations of the earth should be blessed. This part of the promise went through many different phases or changes. First there was the nation to preserve the seed. The genealogy given in Matthew (1:1-16) begins with Abraham and traces the line to Christ, showing the fulfillment of the promise to bless all nations in the seed. Paul, in writing to the Galatians (3:15-18), says that the blessing was to come through just one person out of the nation, that is Christ. He continued by saying that the law was added to act as a schoolmaster to bring men to Christ. The promise was not only in the nation but also in the oracles of God or scriptures that testified of the Christ, John 5:39. The great commission in the N. T. is that all men are subject to the invitation of the gospel through Jesus Christ, the seed of Abraham. In Romans 3:21-8:38 Paul explains that we take advantage of that promise by our faith, even as Abraham acted on faith when God first gave him the two-fold promise.

Summary of the two-fold promise: The national and land promise was won only by faith—faith for a period of over 400 years—from Abraham to Moses. Moses led them out of Egypt to become a great nation and Joshua brought the land promised to fulfillment as shown above. The spiritual blessings now come to all men who will walk by faith and seek justification in the blood of Jesus Christ.

11. DAVID - One On His Throne Forever.

This should be closely associated with Term 10 and the promise given to Abraham. In the introduction to the genealogy given in Matthew, David is singled out of the line of Abraham. It is important to associate this with the promise made by Jacob that the scepter should remain in the line of Judah, Genesis 49:8-10.

Out of the general promise to Abraham came the specific promise to David, II Samuel 7:4-17; I Chronicles 17:11-14: one of his seed shall be established on his throne forever. The Prince of Peace shall sit upon the throne of David forever and ever, Isaiah 9:6-7. The promise of an everlasting kingdom was repeated but not applied to the line of David, Daniel 2:44. Two of the Psalms, 89 and 132, tell of this promise to David about his throne. God swore a covenant with David that he would keep even if they defiled his crown in the dust, Psalms 89:3, 39. In Psalms 132:11-12 the Lord swore another oath to David that he would cause one of the sons of his body to sit on his throne forever. This covenant did have the condition that the sons keep the covenant and testimonies which He should teach them.

In the New Testament, Peter, in the first gospel sermon, quotes Psalms 16:8-11 and applies it to Christ, Acts 2:25-26. Later, at the council in Jerusalem, James quotes from Amos (9:11-12) about a restoration or the rebuilding of the house of David, Acts 12:16-17. Some, who believe the form of the doctrine of Premillennialism, teach that Christ is not now on the throne of David as promised in Luke 1:32-33. At the annunciation to Mary, the promise was made that her son would take the throne of David forever. In Matthew 28:18 all authority HAD BEEN given to Christ in his resurrected state. Peter, speaking through the Spirit on Pentecost, stated that God HAD made Jesus both Lord and Christ, Acts 2:36. As the anointed one, he was in the true kingly line of David and hence now sits on his throne in an eternal kingdom.

12. EXODUS - God Delivers.

The physical or fleshly nation of Israel was in bondage in the Land of Egypt, Exodus 1-12. When they called out to God for relief he heard their cry and sent a deliverer in the form of the man, Moses. The Exodus was a very dramatic event in which Moses asked the people to stand still and see the salvation of the Lord, Exodus 14:13. The waters of the Red Sea were parted making the way of escape possible for Israel. The fact that they accepted his deliverance is described in I Corinthians 10:2 as one in which they were baptized in the cloud and in the sea.



In the wilderness they found themselves free from the Egyptians but faced with new challenges. The first test was survival, but God provided manna, Exodus 16:4. They soon went off into idolatry and made themselves a golden calf, Exodus 32:1-6. After forty years wandering, they came to the Jordan River which separated them from the Promised Land. Again God came to their rescue and carried them across the river on dry land, Joshua 3:7-4:18. The survivors are now ready to enter the land flowing with milk and honey as promised by Moses, Deuteronomy 6:3.

Our spiritual deliverance follows a very similar pattern. All men are now in bondage to sin and its terrible yoke, Romans 3:23. As Israel was immersed in the cloud and in the sea (I Corinthians 10:2) men are immersed in water as they are buried with Christ in baptism, Romans 6:3-6. When the Christian arises from baptism he is very much like the Israelite who found himself in the wilderness. It is essential to trust in God and seek his help in living out our existence here. In making the comparison to Israel, Paul warned that one should take heed lest he fall as Israel did. He concludes by saying that one is never tempted beyond their ability to escape, I Corinthians 10:6-13. The life one now lives in the flesh is to be lived by faith in Jesus Christ, Galatians 2:20.

The exodus and final deliverance still has the barrier of death to overcome. "It is appointed unto men once to die and after this comes the judgment", Hebrews 9:27. What is this Promised Land on the other side of death? In the word of truth of the gospel, one has hope laid up in heaven, Colossians 1:5. Peter speaks of this as an inheritance reserved in heaven for the

obedient—it is incorruptible, undefiled and will not fade away, I Peter 1:4. Only after one is asked to enter here will deliverance be complete.

13. BONDAGE OF SIN - Jesus Saves.

Much of this point was covered under Term 12. Shortly after Jesus began his earthly ministry he returned to his home town of Nazareth. In describing his mission he quoted from Isaiah 61:1-2, “The spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,” Luke 4:18. Hence, the great work of Jesus is to deliver men from the bondage of sin. How can this be done?

The first thing is to convince men and women that they **are** in bondage and need to be saved. Too many are like the Jews Jesus met as recorded in the eighth chapter of John; they felt they had never been in bondage to any man, John 8:33. Paul found a similar situation among the Gentiles and wrote in Romans 6:12-19 that men are the slaves of the one they obey—sin to death or obedience to life. Whoever commits sin is the slave of sin and hence needs to break this bondage through Christ.

The law of the spirit of life, which brings us life in union with Christ Jesus, sets us free from the law of sin and death, Romans 8:2. For freedom did Christ set us free—do not be yoked again in bondage, Galatians 5:1. “Jesus saves,” are beautiful words but must be properly understood and used. He saves only those who believe in Him and put their faith into action. Jesus never hinted at universal salvation; he made everything conditional upon man’s submission and obedience to his will. The only sure thing is that we are saved through the grace of Jesus Christ by our faith in his sacrifice for us, Ephesians 2:8-10.

B. Three-fold Temptation of Jesus.

a. Stones to bread - Lust of flesh. In spite of the fact that Jesus was the son of God, and in spite of His favorable position, He was not exempt from temptation, Matthew 3:16-17. No person is exempt from temptation today. The arch enemy of man today is Satan. By causing the Savior, the representative man, to stumble, Satan could work the greatest possible mischief to mankind. Therefore, Jesus was tempted by Satan in all of the ways that it is possible to tempt man today.

The three-fold temptation of Jesus centered on the pinnacle of the temple. This means at one of the highest points of the temple building. Jesus was at his highest point of power, popularity, and spirituality. What was this temptation? The account of this episode in the life of Jesus is found in Luke 4:1-12 and in Matthew 4:1-11. Because Jesus was hungry after having been in the wilderness for forty days, the devil appealed to the lust of the flesh by suggesting, “If thou art the son of God, command this stone that it become bread.” Two things are evident in this first part of Jesus’ temptation:

(1) The devil injected doubt by saying, “**If thou art** the son of God;” and

(2) By trying to get Jesus to feed himself in the way that would be **following the command of Satan** rather than God’s commandments. Jesus conquered this temptation by saying “It is written.”

In each of these three temptations Jesus did not depend upon miraculous power to deliver Himself, or on some superior strength to relieve Him, but upon the word of God. (Deuteronomy 6:16).

b. Receive all kingdoms - Lust of the eye. In the effort to get Jesus to worship him, Satan promised glory and power and authority in all of the kingdoms of the world. Jesus again replied with, “It is written,” and he stated that only God is to be worshipped. Many people are led away into temptation today because of the supposed glory, or power, or authority that they hope to obtain.

c. Cast Self Down - Vain glory of life. In this last part of the temptation of Jesus Satan ask Christ to make a display of his power by casting himself down from the high point of the temple. He added to this an effort to turn simple trust into foolish presumption by saying, “He shall give his angel charge concerning thee.” The **devil quoted scripture** but misinterpreted God’s Word to tempt Jesus to yield (see Psalms 91:11-12). Jesus answered, “Thou shall not make trial of the Lord thy God.” After tempting Jesus the devil left Him for a season. The three-fold temptation of Jesus illustrates the ways in which man may be tempted of the devil today. Everything that is wrong for man to do, all of the violations of God’s commandments, and every enticement of Satan can be catalogued under the lust of the flesh, the lust of the eye, or the vain glory of life. Hebrews 4:15 tells us that Jesus has been tempted in all points like as we are, yet without sin. This shows us that to be tempted is not sinful but to yield to temptation is sin. James 1:12 says, “Blessed is the man that endures temptation.” James 4:7-8 says, “Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you.”

The photo below shows the traditional and possible site of the pinnacle of the temple where Satan tempted Jesus to throw himself down to the ground below. Through the years, some walls have been torn down and rebuilt several times, but the temple mount has remained since the time of Christ. The corner shown is where the priests used to blow the shofar horn, announcing the Sabbath. The top of the Mosque of Omar, also called the Dome of the Rock, is seen to the right. Archaeologists have periodically excavated the area next to the wall of the pinnacle to learn where gates and entrances to the temple have been located. This photo shows some recent (2009) landscaping of the area with new walks for the benefit of tourists (pilgrims).



14. THE LAW - Came by Moses.

The Law that came by Moses (John 1:17) was added because of transgression, until the seed should come, Galatians 3:19. This would include all the carnal ordinances that were against us; through Christ these binding rules were taken away - nailed to the cross, Colossians 2:14.

The Law that came by Moses is used in two senses:

1) The Pentateuch (the first five books of the O. T.) is called the "book of the Law of Moses," Joshua 8:30-32, Luke 24:44.

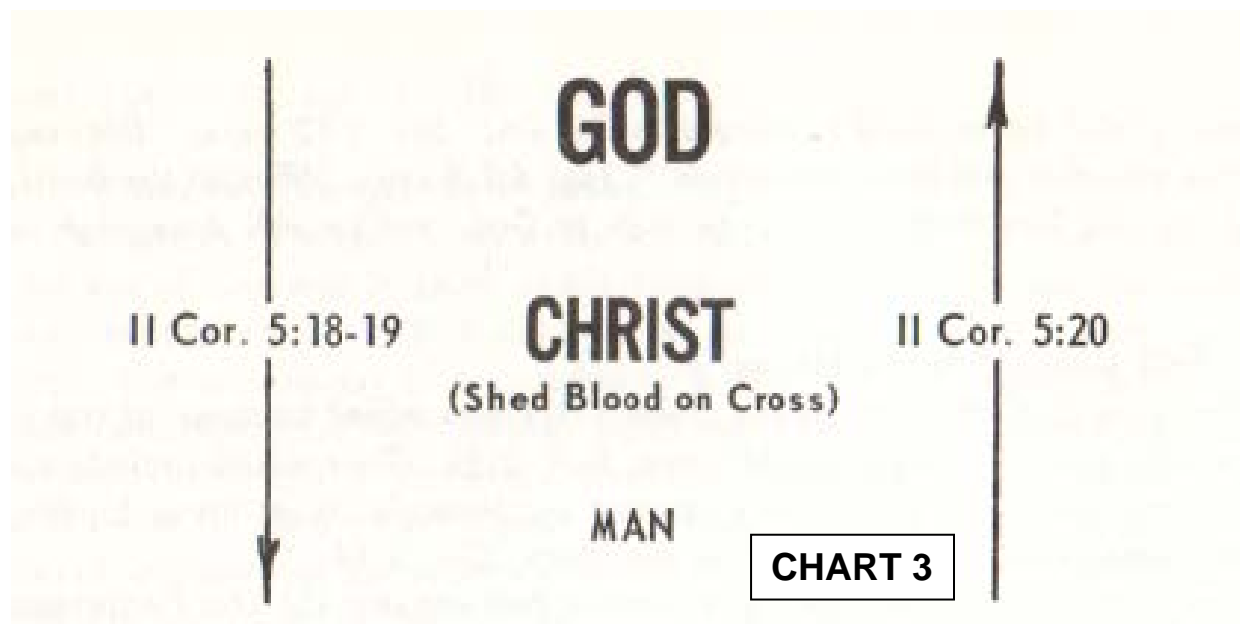
(2) The other, as Paul used the term, takes in the whole of the old covenant, It is in the latter sense that Hebrews 10:9 is used: Jesus took away the first (both the Law and the Patriarchal Period) that he might establish the second. God gave the law through Moses; grace and truth, that is the gospel, came through Jesus Christ, John 1:17.

The Law had a purpose and place and when this was fulfilled it was taken away. The Law itself was holy and the commandments good. How could something good bring death? The Law, as a preparatory measure, helped man to know sin for what it was—an instrument of death, Romans 7:12-14. When it completed its great overall work of bringing men to Christ, it was set aside for the way of grace in Christ, Galatians. 3:24.

15. RECONCILIATION - Peace With God.

This is a difficult doctrine to define and understand but should not be avoided as it stands at the heart of Christianity. It tells how man, once alienated from God in a world of sin, can again be recognized as a child of God. It is well to point out that reconciliation and propitiation (expiation) are translated from the same root word.

The basic idea of this teaching is that of “change” or “exchange.” This is expressed in what is sometimes called the atonement: Man can be made righteous, or justified, by God sending his son as a sacrifice (or exchange) for man whereby he can be freed from the guilt of sin. Two principles are brought forth in Paul’s excellent summary of this in II Corinthians 5:16-21: (1) God, through Christ, was reconciling the world to himself; (2) Man, on the other hand, must reconcile himself to God, through Christ. The ground of peace was established and man was reconciled through the death of his body and the blood of the cross, bringing peace with God, Colossians 1:19-23. (Note Chart 3.)



The reason for this peace is that the one in Christ knows that he is then justified; not by his own merit, but through the sacrifice of Jesus Christ, Romans 3:21-26. When one accepts the grace of Christ, He then becomes the means by which our sins are forgiven, I John 2:2; all because God loved man enough to send his son to free man from his sins—to be a propitiation (atonement, reconciliation) for man’s sins, I John 4:10. In a way, Christ became the appeasement to God for the sins and iniquities of all mankind. Instead of having conflict with God, man can have peace through Christ.

16. REDEMPTION - Buy Back.

This Term must be associated and coordinated with Terms 12, 13 and 15. Because redeem means to “buy back” two questions arise: (1) Who is buying “what,” and (2) what is the price? Under Term 15 (reconciliation) it was seen that

God was buying man back from the prince and power of the world. The great love of God went forth to save all men that they not perish but have eternal life, John 3:16. Paul describes this process as a transfer or change. Sharing in the inheritance of the saints, Christians are transferred from the power of darkness into the reign of the son of his love: "In whom we have redemption through his blood, even the forgiveness of sins," Colossians 1:14. In the process, God is the "buyer" and the price is the shedding of the blood of his only begotten son. This is not to be confused with the redemption offered under the old covenant where one was redeemed by the blood of goats and calves: "But by his own blood he entered in once into the holy place, having obtained eternal redemption for us," Hebrews 9:12. About this same subject Paul wrote to the Romans that Christ died for man while he was yet a sinner, that he might be saved from wrath through Him, Romans 5:8-9.

Who needs to be redeemed? Since all have sinned all need to be redeemed—bought back from the power of the world: "Being justified freely by his grace through the redemption that is in Jesus Christ," Romans 3:24. This cannot come by any power or wisdom of man but by Christ being our redeemer, I Corinthians 1:26-31. Only by redemption and justification in Christ can there be true glory or boasting. God reconciles, saves, redeems all through His Son and man has only the privilege of accepting the terms of redemption.

17. INCARNATION - God in the Flesh.

The English word "incarnation" is formed by combining "in" and "carnal" (flesh). When this term is applied to Christ in the scriptures it means the union of the divine with humanity. This is not to be confused with the doctrine of Reincarnation as taught by the Hindu and Buddhists. They believe that the souls of the dead returned to the earth in new forms or bodies; it is easy to see how some of them could believe that Jesus of Nazareth was the reincarnation of the Buddha.

Even though the word incarnation does not appear in the N. T. the idea permeates every part. To understand incarnation one must look back to the preexistent state of Jesus. John tells us that Jesus was a personality existing from the beginning and was God or divine, John 1:1. Jesus talked about coming down from heaven (John 3:13) or that as the "I AM" he was before Abraham, John 8:58.

Incarnation was when Jesus gave up the divine glory to come to this earth to live as man. "The word was made flesh and dwelt among us," John 1:14. Paul writes that he emptied himself of the divine that he might take the form of a servant, being made in human likeness, Phil. 2:7-8. Like other men he was born of woman, Galatians 4:4. This in turn brings out the significance and importance of the virgin birth. Christ's entry into the world might have appeared to have been as others, but it was not. In fact his birth goes back to a prophesy made by Isaiah, over 700 years before, that a virgin should conceive and bring forth a son who would be called IMMANUEL or "God with us", Isa. 7:14. This is quoted in Matthew 1:23 and applied to the birth of Jesus.

Paul calls this a great mystery, I Tim. 3:16: "He who was manifest in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up into glory." Paul makes the understanding of the

incarnate nature of Christ essential to proper behavior in the house of God which is the church of the living God. See Chart 1, page 11.

18. GRACE - Unmerited Favor.

Grace, when joined with love, becomes the very heart of Christianity. The original term appears over 170 times in the N. T. and has a large variety of meanings, in this study it is defined as “unmerited favor.” This definition applies in most cases but there are exceptions such as Luke 2:52: Christ grew in “favor” with God and man. This word (favor) is from the same word but surely does not mean that Jesus did not merit approval or favor of either God or man. Most of the time in the N. T., grace carries the idea expressed in John 1:17: Grace and truth came through Jesus Christ. This grace is mercy, motivated by the greatness of the love of God; the true grace of God wherein men now stand, I Peter 5:12.

The depth of the meaning of grace is found in the writings of Paul. The fullness of this “unmerited favor” is shown in God’s sending his son that man might be freed, not by man’s goodness but through God’s love. In Romans chapters 3-6, Paul explains the place of grace in the plan of justification. All are in need of and are justified (made righteous) by his grace, through the redemption that is in Christ Jesus, 3:24. Next he says that a man who works is paid; his wages are not looked upon as a gift (grace) but as a debt.

Today, grace comes to man through the promise made to Abraham because of his faith (see Term 10). However, access to this grace comes through faith in Christ Jesus, 5:2. Since man cannot earn salvation (justification) he must receive it as a free gift; because of this some, in Paul’s day, thought that the more they sinned, the more God’s grace would abound. “What shall we say then? Shall we continue in sin, that grace may abound?” Romans 6:1. Paul said, “No!”

When one arises from the waters of baptism to a new life he is not under law but under grace. He will not receive the wages of sin in death but the blessings of grace in eternal life, 6:23. Do not frustrate the grace of God by seeking righteousness under the Law of Moses, for if this is true Christ died in vain, Galatians 2:21. When man leaves the security of being in Christ he falls or removes himself from the grace of God, Galatians 5:4

The Biblical doctrine of grace (and love) is not to be found in Islamic teaching, or in Shinto, Buddhist, Confucianism, Taoism, or other religions devised by man. A distinguishing characteristic of Christianity is the doctrine of grace.

19. MERCY - Relief of Misery.

In the N.T. “mercy” is usually associated directly or indirectly with grace. A distinction between the two is often difficult to make, especially when applied to the mercy and grace of God. Trench, in his notes, makes the following distinction: “The freeness of God’s love is the central theme of grace, while mercy has in view the misery and it’s relief. Grace is expressed in the display of forgiveness of sons and mercy is extended to all that are miserable. Man is the only one that can benefit by grace but all creatures profit from God’s mercy.”

Mercy is one of the essential attributes or qualities of God. This feeling of a desire to relieve the misery and suffering of man is expressed in Psalms 103:17: "The mercy of the Lord is from everlasting to everlasting upon them that fear him." In II Corinthians 1:3 God is described as the father of mercies. Paul, in telling of the great redemptive work of Christ on our behalf, says: "God's mercy is so rich and his love for us so great that while we were spiritually dead in our disobedience he brought us to life with Christ," Ephesians 2:4. This comes to reality in that men are saved by grace through faith, Ephesians 2:8. The Lord is full of mercy and compassion, James 5:11. This is true because through the suffering of Jesus Christ he understands man, his misery and his needs for deliverance.

Man is to strive for this same attribute as he shows mercy or comes to the aid of his fellow man. When Jesus was challenged for associating with publicans and sinners, he asked what the prophet Hosea (Hos. 6:6) meant when he said, "I desire MERCY, and not sacrifice:" Matthew 9:13. Later Jesus listed mercy as one of the weightier matters of the law: judgment, MERCY and faith, Matthew 23:23. He admonishes us to be merciful as our heavenly father is merciful, Luke 6:36. If men follow this they will seek to relieve both the physical and spiritual misery of man.

20. TRUTH - God's Word (Scripture).

The teacher should first refer back to Term 1 concerning inspiration of the scriptures: God speaking to man as He breathes through scripture. It is essential that it is understood that in scripture one has the words of God.

What relationship is there between these "God inspired writings" and truth? In John 18:38, Pilate asked the question, "What is truth?" The question was never answered but the thought that produced the question is interesting. Jesus had just said he had come into the world to bear witness to the truth; those who believed and accepted the truth would hear his voice. Truth is a dominant idea throughout the Gospel of John. Grace and TRUTH came by Jesus Christ, John 1:17. Later Jesus made himself the very embodiment of truth when he said that he was the way, TRUTH and the life, John 14:6. "You shall know the truth and the truth shall make you free," John 8:32. Jesus continues by saying that he speaks the truth because he speaks from God, whereas the Jews, the ones to whom He was talking, were of their father, the devil. To hear Jesus is to hear the words of God, John 8:46. In his prayer for unity Christ asked the Father to sanctify them "in the truth" and immediately followed saying God's word was truth, John 17:17.

How is man to know this truth? The comforter or helper would come—the spirit of truth—from the Father to bear witness of him, John 15:26. Next he says that this same spirit of truth shall guide you into all truth, John 16:13. This may all be summed up by saying that in the scriptures man has the words of God with all the truth necessary to live an acceptable life before God.

Later, Peter wrote that His divine power has given us everything we need to live a godly life, II Pet. 1:3. Paul admonished the Ephesians to speak the truth in love, Ephesians 4:15. He was talking about preaching the gospel, or telling the story of what Jesus has done to save man. In declaring the gospel the church

becomes the pillar and ground of the truth, I Tim. 3:15. In his letters John speaks twice of the Christian life as one of living in the truth, II John 4; III John 3. When one lives in accordance with the inspired scriptures he has all truth essential to life now and also in the world to come.

21. FAITH - Substance of Things Hoped For.

Faith is the bridge whereby man leaves the world of sin and darkness and crosses over to the area of grace where salvation and eternal life are to be found. The problem at the center of this great doctrine is how to determine what is faith and how does faith work?

One of the best definitions of faith is found in Hebrews 11:1: "Faith is the assurance (substance) of things hoped for and the conviction (evidence) of things not seen." This simply means that one can trust in the reality of the unseen. Confidence in the "unseen" is very much a part of our life. If one accepts a check, it is not the paper that is of value but faith that the person giving the check has on deposit sufficient funds to cover the value. For all practical purposes faith and belief should not be separated as is evidenced by their being translated from the same Greek word. The importance of faith is seen in Hebrews 11:6: Without faith it is impossible to please God. One must believe that God exists and that he rewards those who seek him.

The origin of faith is important. Faith must come from hearing the message and the message comes through preaching Christ, Romans 10:17. In Romans 10:9-10 Paul stated that faith begins in the inner man or the heart when one believes that God raised Christ from the dead. Here are some things that faith will give one confidence in as this life is lived out: (1) That Jesus of Nazareth is the son of God, John 3:16; (2) that He was born in the flesh through the virgin Mary, Matthew 1:23; and (3) that the "good news" was the thing on which the firm faith of the Corinthians stood, I Corinthians 15:1. This is all involved in the message that Paul preached concerning the death, burial and resurrection of Christ, I Corinthians 15:2-4.

Today, faith must be traced back to a relationship to Christ. Since no one has the privilege of knowing Him as those who saw him in the flesh, how may a person today have faith? Jesus' prayer for unity was that men might be one through the message of the apostles, John 17:20. Man today must depend upon the written record as John wrote in his gospel account: These are written "that you might believe that Jesus is the Christ, the Son of God and that believing ye might have life through his name," John 20:30-31. The teacher should point the student back to Term 1 and the importance of faith in the scriptures as the inspired word of God.

22. COMMANDMENTS OF LORD - Not Add or Subtract.

When Israel reached the plains of Moab and prepared to enter the Promised Land Moses delivered a series of sermons. These are recorded in the book of Deuteronomy (Law repeated) and one can still study and profit from these lessons. Moses knew that he could not go on with Israel so he tried to prepare their minds and hearts for the new experiences and life they would face.

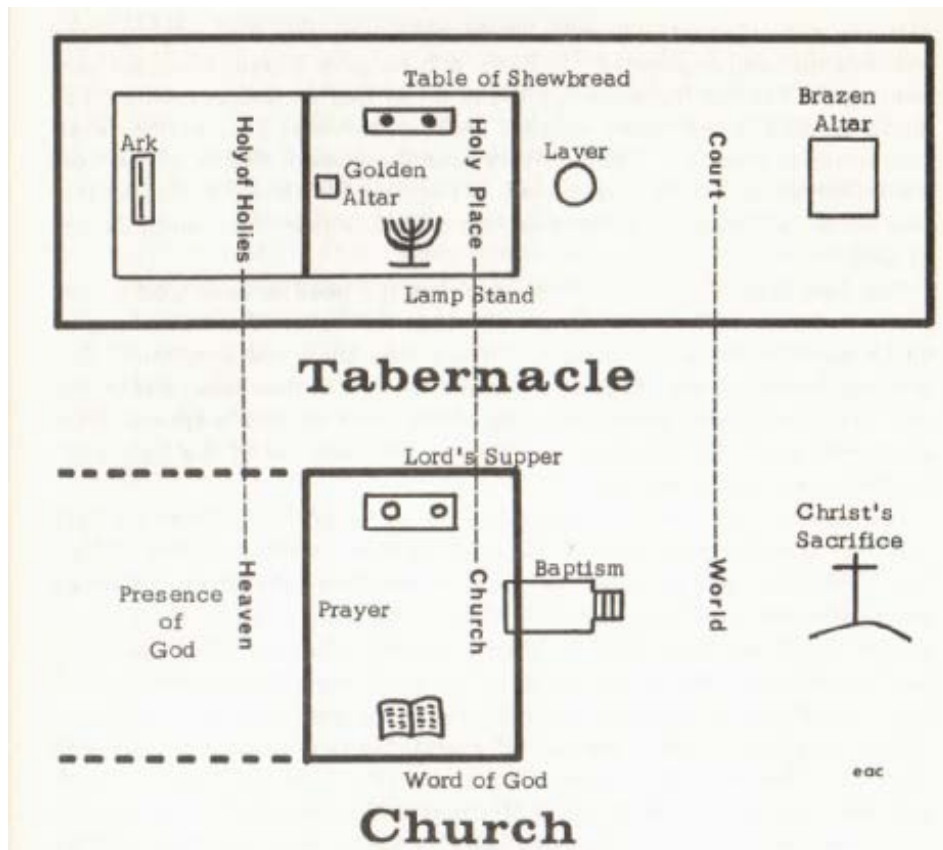
In the first of these sermons Moses repeated the Decalogue or Ten Commandments. Chapter four serves as an introduction to the “giving again” of the covenant. Moses asked Israel to hear the statutes and judgments which he would teach them that they might go and possess the land of promise. In Deuteronomy 4:2, he gave a great principle concerning the law but it can be applied to all of God’s commandments: ‘You shall not add to the words which I (Moses) command you, neither shall you diminish from it.’ They were to keep the commandments of the Lord their God which Moses commanded. (The teacher should point out that one cannot separate the commandments of Moses from the commandments of God.)

The last book of the Bible also stresses the need to keep God’s commandments, Revelation 22:18-19. To all who hear the words of the prophesy of that book (Revelation) it is said, “If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophesy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.”

The apostle Paul gave the same principle when he said that men should not go beyond the rules or that which is written, I Corinthians 4:6. The ideas and personalities of men (teachers) should not be pitted one against the other or especially against the Word of God. Many years before, King Saul learned a lesson about changing God’s commands. When told to go DOWN and utterly destroy the Amalekites, Saul just made some minor changes: He destroyed the “vile and refuse” but brought back the best of everything to offer as a sacrifice to Jehovah. Samuel, the prophet, challenged him upon his return: “Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold to obey is better than sacrifice, and to hearken than the fat of rams....Because thou hast rejected the word of Jehovah, he hath rejected thee from being king,” I Sam. 15:22-23. The teacher should admonish students that today one can be rejected from redemption by changing the gospel plan of salvation.

23. TABERNACLE- Type of Church.

The writer of the Hebrew letter calls the things of the old covenant the shadow of the good things to come, Hebrews 10:1. A shadow is not identical to the real thing, but it has many similar forms and principles; this makes it easy, in most cases, to associate the shadow with its object. (The teacher may wish to demonstrate this principle by arranging to cast the shadow of several objects on a wall, or a screen, and having the students to try to identify the objects from the shadow. Select some objects which are very easy to identify and a few which are more difficult).



The likeness of the tabernacle to the church is shown by the diagram above, which may also be used to demonstrate the fact that the tabernacle was the type of the church, which is the antitype. (The teacher may wish to make a large poster of the diagram. Permission is given to copy the diagram, which is copyrighted, for this purpose.)

It should be pointed out to the students that only the priests were permitted to enter the tabernacle (Exodus 28:29; Leviticus 22.) and that the New Testament shows that all Christians are priests in the church, I Peter 2:9. If time permits, the class should discuss the relationships as shown by the diagram; these are discussed under **Outline C**.

C. Comparison between the Church and the Tabernacle.

When Moses was ready to undertake construction of the tabernacle God warned him that he was to make all things according to the pattern he had been given in the mountain, Hebrews 8:4-5. God wanted the tabernacle with all of its contents and worship to foreshadow Christ and His Church under the New Dispensation. The articles of furniture and some of the things about the tabernacle were to serve as types of the church. If Moses had made an error in constructing the things pertaining to the tabernacle then the antitype, found in Christ and his church, would not have fit. The passage in Hebrews 8 plainly says that these things are a "copy and shadow." There were six important pieces of furniture that belonged to the tabernacle which were types of things within the church, and there were three areas of the tabernacle that

are to be considered as types today. The student is asked to learn the type and its corresponding antitype for each of these nine items. For the benefit of the teacher, these are described and scripture references given for each item.

a. Brazen Altar - Christ's Sacrifice. The altar of Burnt-offering, or Brazen Altar, was located in the court near the door of the tent of meeting Exodus 40:29. It was ninety inches long, ninety inches wide and fifty four inches high. The sacrifices made on this altar typify Christ, slain for the sins of the world, Matthew 26:28; I John 1:9; Revelation 5:9, 12, 13.

b. Laver - Baptism. The laver was placed between the tent of meeting and the altar of burnt-offering. It was used by the priest to wash them ceremoniously clean, Exodus 30:19-21. The laver was made of brass and typifies baptism in the church, I Corinthians 6:11; Ephesians 5:26; Titus 3:5; Hebrews 10:22; Revelation 7:14.

c. Golden Altar - Prayer. This Altar, made of gold, was placed in the Holy Place just before the veil, Exodus 40:26-27. It was used to burn incense when the priest trimmed the lamps each morning and evening, Exodus 30:7-8. This was a small altar, only eighteen inches long, eighteen inches wide, and thirty-six inches high. In Revelation 8:3 we learn that the incense burned upon the golden altar typified the prayers of the people going up before the throne of God.

d. Table of Showbread - Lord's Supper. The table of Showbread (sometimes spelled "Shewbread") was used to hold twelve loaves of unleavened bread, one for each of the twelve tribes, Exodus 37:10-16. The table was thirty-six inches long, eighteen inches wide, and twenty-seven inches high. As was most of the furniture of the tabernacle, the table was overlaid with gold. The loaves of bread were changed every week and could be eaten by the priests. In the church we have the Lord's supper which Jesus gave as a memorial of his death and which Christians are to partake each week, I Corinthians 11:23-29; Acts 20:7; Matthew 26:26-30.

e. Lamp Stand - Word of God. The lamp stand, or golden candlestick, was placed on the south side of the tabernacle in the Holy Place, Exodus 40:24. It was used to burn oil and to make a light continually, Exodus 27:20-21, and although it had seven lamps on the candle stand it was the only source of light in the tabernacle. The antitype of the lamp stand is the Word of God which we possess today as the only light to guide us in His church, Psalms 119:105; John 1:8-9; Hebrews 9:2.

f. Court - World. In Hebrews 9:11-27 there is an explanation of the worship as it was conducted within the tabernacle. This explanation indicates to us that the tabernacle proper was divided

into two parts: (1) **The Holy Place**, typifying the church, and (2) **The Most Holy Place**, typifying heaven. This being true, it would indicate that the court would be represented by the world today. Jesus shed his blood on the cross as a sacrifice for every man, but the sacrifice is of value only to those who will enter the church. Just as the priests were not allowed to enter into the Holy Place without first having washed in the laver, God today does not allow anyone to enter the church today without first being baptized.

g. Holy Place - Church. This is a continuation of the theme as suggested under theme f.

h. Most Holy Place - Heaven. Separating the Holy Place from the Most Holy Place in the tabernacle was a veil. In Hebrews 9:3 there is a description of the articles of furniture, the two rooms within the tabernacle, and the veil that divides them. The veil between the Holy Place and the Most Holy Place is called a second veil, the reason for which is the first veil was at the entrance to the Holy Place. The continuing description that is given shows us that the high priest would enter into the Most Holy Place once a year, not without blood, in order to make atonement for his sins and the sins of the people. In the antitype we are told that Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us, Hebrews 9:24. The Most Holy Place, therefore, corresponds to heaven in the comparison between the church and the tabernacle.

i. Ark - God's presence. The Ark of the Covenant was the only piece of furniture in the Most Holy Place, Exodus 25:10-22; I Kings 8:9. This ark was a box forty-five inches long, twenty-seven inches wide and twenty-seven inches high, Exodus 37:1. This ark contained the tables of stone, Aaron's rod that budded, and a pot of manna, Exodus 25:16; Hebrews 9:4. The ark is said to be typical of the throne of God in heaven and the tables of stone typify the new covenant made by Christ, II Corinthians 3:7-17; Hebrews 8:1-13; 9:15-22; Revelation 11:19. The law of Moses and the tabernacle worship under it had to come to an end as the type. Today we are under the antitype or the law of Christ as is explained in Hebrews 9:23-28.

24. KADESH-BARNEA - Failed to Go Up.

Kadesh-Barnea the "holy place" of Barnea. It was the center of much activity for Israel during the time of their wilderness wanderings. At Mt. Sinai Israel received the Law and built the Tabernacle which was the dwelling place for God among them, Exodus 19-40. When they left Sinai, they went north to the wilderness of Paran, Numbers 12:16. From this point the Lord commanded Moses to send men to search out the land. When this incident is retold in Deuteronomy 1:22, one finds that the initiative came from the people to send out the spies.

Twelve men were sent out, one from each of the tribes except the tribe of Levi. (Ephraim and Manasseh, sons of Joseph, each sent one.) Two men, Caleb of Judah and Joshua (Oshea) of Ephraim, brought back favorable reports. They said it was a land flowing with milk and honey and Caleb said, "Let us go up at once and possess it; (or, "we are well able to overcome it,"), Nu. 13:30. The others said that it was truly a land of milk and honey, but there were giants in the land and they saw themselves as grasshoppers before them.

Most of the faithless people went with the majority and began to murmur against Moses and Aaron, even desiring to return to the bondage of Egypt. The Grasshopper complex has the heart and will of many Christians today so that they are not ready to go forward with faith. The bondage of sin seems better to them than fighting the good fight of faith in the Lord Jesus Christ. Many young people today stand at Kadesh-Barnea; it is hoped that they will have the faith of Caleb to go up at once and receive the promises of God. When the opportunity was presented to him, Caleb did this very thing, thus setting an excellent example, Joshua 1:13-16.

25. SOLOMON'S REQUEST - Wisdom in Ruling the People.

Solomon was one of the youngest, if not the youngest, of David's Sons. His name means "peaceable" in anticipation of the quiet and peace that characterize his reign. Adonijah, one of the older sons, tried to seize the throne before the death of David; this plot failed through the efforts of Nathan the prophet, Zadok the priest, and Benaiah the commander of military forces. So Solomon came to the throne with full support; he was only about twenty years of age, but wise enough to know his limitations even then, (I Kings 1:1-40).

The Bible says he walked in the statutes of his father David, including going to the high places to worship. In the early days of his reign he went to Gibeon to offer sacrifices. The Lord appeared to him in a dream and said, "Ask what I shall give you," I Kings 3:5. Solomon first responded by thanking God for his throne and taking the place of his father, David. He continued saying, "I am but a little child: I know not how to go out or come in," I Kings 3:7. Being in the midst of this great and numerous people, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad," I Kings 3:9. God was pleased and gave him a wise and understanding heart to judge the people. Solomon called himself "a little child" but he probably meant that he was very young to have the responsibility of ruling the kingdom.

The young man asked for wisdom instead of wealth, a long life, or the death of his enemies. One example of his ability to judge is recorded in I Kings 3:16-28 when he had to determine the true mother of a child. The teacher should read and use this story. Today young people should seek the wisdom of the Lord as found in his Word—the way the Lord speaks to men today. As Paul said, the scriptures make one wise unto salvation, II Timothy 3:15.

It might be well to point out that Solomon was wise in judging and ruling the people but was a terrible failure in his personal life. He failed to let God rule here and this brought ruin to himself and to his people.

26. DIVISION OF THE KINGDOM - Took Advice of Young.

When Saul became king in Israel things were in a bad condition as a result of the period of the Judges when “every man did that which was right in his own eyes”, Judges 17:6. At first, Saul brought order out of chaos but in his later years, when he turned from God, the nation was left in confusion. David again brought order and consolidated the kingdom; Solomon brought a time of building and glory to Israel. He built a beautiful temple for God but failed miserably in his personal life, allowing his foreign wives to bring in various forms of idolatry.

At Solomon’s death, his son Rehoboam came to the throne. In order to complete his program, Solomon had taxed and suppressed the people; the people came and asked the new king for relief, I Kings 12. The king requested three days to consider the matter. He first called the old men that had served with his father and asked their counsel; they told him that if he would speak good words to the people that they would be his servants. He then consulted with the younger men with whom he had grown up and they in turn advised him to be even harder than his father. This resulted in the rise of Jeroboam I who led all but two of the tribes of Israel from the service of Rehoboam.

Since the young make up such a large part of our population today it is most important that we have the right attitude toward advice they might give. No one should be heard just because he is young or is in the majority. Truth and right should be the dominate thing in the life of each one. It would have solved the problems for Rehoboam as it will for all who seek truth today, John 8.

27. SPEAK LORD - Your Servant Hears.

This beautiful story is from the life of Samuel while he was still young and serving the old priest Eli. At a very young age Samuel had been brought and dedicated to the Lord as was promised by his mother before his birth, I Samuel 1:21-28. On the occasion that these words were spoken the young man and the old priest had retired for the day; it was early enough, however, that the lamp of the Temple was still burning. Samuel heard a voice which he thought was Eli; he did not know that it was the Lord speaking, for visions and the word of the Lord were rare in those days, I Samuel 3:1. Samuel went to Eli and said, “Here am I”, but the old man said, “I called not, lie down again.” This happened three times and Eli then perceived that it was the Lord and told Samuel to go back to bed; if the voice called again to say, “Speak Lord for your servant hears,” I Samuel 3:9.

The Lord called the fourth time and Samuel responded as he was told to do. Then the Lord told Samuel that he would do things in Israel that would make the ears tingle of all who heard. Apparently it was easy for the young man to confuse the divine voice with a familiar human voice for the Lord had not yet revealed himself to Samuel. One, however, can get so out of practice that they do not recognize God when he calls. Separating and recognizing the scriptures as divine revelation is one of the most pressing problems of the Twenty-first Century. In our existential age all should be admonished to test or try the spirits to see if they are of God for many false teachers are in the world, I John 4:1.

In the attempt to reject the false, one must also guard against refusing to hear the call of God today. Why the shortage of preachers? Parents, teachers, preachers, and others are not encouraging young men to take the charge that Paul gave to Timothy, “preach the word,” II Timothy 4:1-2. The need today is for

more to give the advice that Eli gave to Samuel, to humbly say," Speak Lord your servant hears." We need to encourage more to follow Isaiah when he said, "Here am I Send me," Isaiah 6:8.



In Jerusalem, at Nezer David Street, Bayit Vegan, is a large model of the city in which there is a replica of Beit HaMikdash (Herod's Temple). The doors to the Holy Place were nearly 100 feet tall. There were 162 Corinthian columns, 100 feet tall, holding up Solomon's Porch next to the Temple.

28. TEMPLE - God's Dwelling Place.

The first mention of a temple in Israel is when Hannah, the mother of Samuel, went to Shiloh, I Samuel 1:1-18. It was called the house of the Lord but was probably the tabernacle for several years later David spoke of the Lord living in a tent while he had a house of cedar, II Samuel 7:2-7

David was not permitted to build the temple for the name of God because he was a man of blood and war, I Chronicles 22:8. He did, however, accumulate much of the material; but the supervision of the construction was left to his son Solomon. David planned that the temple should be exceedingly magnificent in glory and fame throughout nations, I Chronicles 22:5. This temple, built by Solomon, was patterned after the tabernacle, only larger and much more elaborate. Many years before, Moses had declared that they should worship and offer sacrifice in the place Jehovah God should choose, Deuteronomy 12:14-18. In fulfillment of this, after Solomon had completed the temple, God appeared to him and said: "I have hallowed this house which you have built, to put my name there forever," I Kings 9:3.

This was about 400 years after the exodus from Egypt and it remained a temple unto Jehovah for about 400 years. Because of unfaithfulness on the part of Israel, God permitted Babylon to come and destroy this wonderful structure and carry the people away into captivity. This was in 586 BC which left Israel without a temple until the completion of the temple of Zerubbabel in the sixth year of Darius (515 BC), Ezra 3:8; 6:15. This second temple was so plain that Haggai saw it as “nothing” compared to the former glory of Solomon’s temple, Haggai 2:3.

That which is called the temple of God in the New Testament was started by Herod The Great, about 19 BC; it had not even been fully completed when it was destroyed by the Romans in 70 AD: when the Roman General, Titus, destroyed the city of Jerusalem. Now the Moslem Mosque of Omar (“Dome of the Rock”) stands where the three great temples of Israel stood. The three temples were built by Solomon, Zerubbabel, and Herod.

Today, God does not dwell in houses, or temples, made with hands of men, Acts 17:24. Under the New Covenant, worship is not to be restricted to any physical place (including church buildings) but is for all everywhere, who worship in spirit and truth. God will dwell among mankind in two ways that stand for a temple of God. (1) Jesus promised where two or three gathered in his name to be in the midst of them, Matthew 18:20. (2) In speaking about the church, Paul called the church (the people) the temple of the living God and God promised to dwell with them, II Corinthians 6:14-18. In talking about the body of the individual Christian, Paul calls it a “temple of the holy spirit” that should not be defiled, I Corinthians 3:16-17. This is an excellent opportunity for the teacher to point out the possibility of abuse of the body by tobacco, alcohol, etc. Many sanctify a church building, and then abuse their body, which is a temple of God.

29. You ARE THE MAN - I Have Sinned.

In this account from the life of David one gains meaning to the New Testament thought that David was a man “after God’s own heart,” Acts 13:22. This incident is like many in which sin compounds itself, one sin leading to another. It started when David lusted after a woman. He next took her and committed adultery with her. Then, in order to cover the previous sins, he lied and finally murdered Uriah, the husband of Bathsheba, II Samuel 11.

Shortly after this, Nathan, the prophet, came to David and told him a parable, II Samuel 12:1-14. There were two men, one rich and the other poor. The rich man had great flocks and herds while the poor man had just one little lamb. A traveler came to the city and the rich man, instead of taking from his own flocks or herds, took the only lamb of the poor man to prepare a meal for the visitor. When David heard this parable he was very angry and said that such a man deserved to die. Apparently to David’s surprise, Nathan said, “You are the man.” Nathan did not stop here but reminded him of all that God had done for him and how he now had despised the commandments of the Lord by doing this sinful deed in secret.

The true heart and nature of David came to the front as he said: “I have sinned.” God seeing the sincerity of his servant spoke through Nathan: “the Lord has put away your sin; you shall not die.” However, the child that was to be born to David would die, and, in the future, his own house would be a source of strife against him. The remaining days of David’s life is commentary on, and a

completion of, these prophesy. This proved true up to the very end when his son, Adonijah, rebelled against him, II Kings 1:5-10.

Man may commit very grievous sins, as David did, and confess them when they are brought to his attention. God will forgive, as he did David, but still one must live with the consequences and scars of the sins until this life is over. "Do not sin the more that grace may abound but live as if the old man of sin and lust has been crucified or put to death", Romans 6:1-6.

30. I FORCED MYSELF - Saul's Offering.

This account took place in the early years of the reign of Saul, King of Israel. The Philistines had invaded and oppressed much of Israel. At this time Saul had not yet gathered a regular army so he chose 3,000 men of which he kept 2,000 and 1,000 were with Jonathan. Jonathan took the Philistine garrison at Geba, apparently without regular arms of war, I Samuel 13:3, 22. Saul was so elated over the "victory" that he sent out messengers to blow the trumpet throughout the land to let the Hebrews hear the good news. The Philistines also heard the announcement and became aroused, gathering a great army to come up against Saul, I Samuel 13:5. Learning of this, the people of Israel became afraid and hid themselves in the rocks, caves and thickets and a few fled over the Jordan River to the land of Gad in Gilead, I Samuel 13:6-7.

Samuel, the prophet, had promised to come within seven days to offer sacrifice and give direction from God, I Samuel 13:8. When Samuel did not come at the first of the seven day period, the people began to drift away. On the seventh day, Saul thought it best to go ahead and make the burnt-offering and peace-offering, seeking God's help in their coming battle. Just as he was completing the burnt-offering Samuel arrived. Without any apparent sense of wrong Saul went out to meet and greet Samuel.

Samuel asked Saul, "What have you done?" Saul began to make excuses and place the blame on others. He first blamed the people because they were leaving him; next, he blamed Samuel because, from Saul's view point, he was late, and last, the enemy had gathered against him and he thought preparation had to be made without delay. When he thought of the Philistines coming upon him without making supplication to the Lord, he said, "**I forced myself** there and offered a burnt-offering." Samuel immediately informed Saul that he had been foolish and had not kept the commandment of the Lord. According to Exodus 28:1; 40:12-13, only the priests, of the line of Aaron, were to offer sacrifices for the people. Saul was of the tribe of Benjamin, hence not even associated with the tribe of Levi who was responsible for the sacred things, Numbers 1:50.

Many today will be presumptuous and attempt to aid the Lord by exceeding his commands. Such a course can only lead to destruction as it did with Saul. Temporary successes can often be very costly in the long run. The teacher should admonish all to take time to see the salvation of the Lord, Exodus 14:13.

31. BURIAL OF OLD MAN - Baptism.

The place and importance of baptism will lag in interest for a time and then will surge back into the forefront of the thoughts of men. The last few years has characterized such an interest.

Paul twice describes Baptism as a burial. Those baptized into Jesus Christ were baptized into his death. He explains that we are buried by this act of baptism into death. This was all in likeness of Christ's death, burial and resurrection, so from baptism one arises to walk in a new life, Romans 6:3-4. In speaking of the same thing Paul wrote that by burial, in baptism, the Christian had put off the body of flesh, Colossians 2:11-12.



Many miss the great principle of baptism as being the transition from the old life to the new. Only those who have put to death or crucified the old man of sin, with its lusts and desires, are fit subjects for burial in baptism, Romans 6:6. Indirectly this is seen in the baptism of Jesus but is different in that he had no need to be baptized for remission of sin as he had no sins, Hebrews 4:15. The spirit descended on Jesus when he arose from the burial in the waters of baptism and he went forth on his mission of redemption, Matthew 3:13-17.

The eunuch of Acts 8 displays the symbolism of baptism as the transition by burying the old and rising to the new. Both Philip (the preacher) and the eunuch went down into the water and Philip baptized (immersed) the eunuch. Coming up out of the water, the eunuch went on his way rejoicing, Acts 8:34-39.

The teacher should impress upon the student the importance of this personal change. It should be pointed out that only those who have truly repented—those who are willing to die to the old life—are fit subjects for “burial” in baptism. This means that a candidate for baptism into Christ has already come to a change of mind and is determined to let Christ live in him, or to have the mind of Christ.

D. Baptisms in the New Testament.

The Greek word “baptize” means to dip, to plunge, to overwhelm, to submerge, to sink, to drench, immerse, a washing according to the *Arndt and Gingrich Greek-English Lexicon*. In Ephesians 4:4-6, it says there is “one baptism”, yet there are several baptisms mentioned in the New Testament; six to be exact. Each of these six should be briefly examined to learn what they are, and to whom they applied, and then why Paul would say there is only “one baptism”.

(1). Baptism of Moses. This baptism is mentioned in I Corinthians 10:1-2, and was only for the children of Israel, the Hebrews. It was a onetime baptism. The elements were the sea and the cloud. The people, as they crossed the Red Sea, were immersed in these two elements, being covered by the sea on each side and the cloud overhead. Moses was the author of this baptism commanded by God. It took place some fifteen hundred years before the birth of Christ. It never happened more than this one time.

(2). Baptism of Repentance. In Mark 1:4 we are told that “John came, who baptized in the wilderness and preached the baptism of

repentance unto remission of sins.” This baptism of repentance was begun by John and continued by his disciples, until such a time as it had served its purpose. Its purpose was to get the people to repent of their sins and to acknowledge this repentance by being baptized, Matthew 3:6. (Cf. John 1:33-34). From the scriptures it may be seen that the baptism of repentance was never intended to be permanent, and was only for the disciples of John prior to Pentecost. Read Acts 19:3-5. As this passage is read, the teacher should point out the fact that those who had been baptized with the baptism of repentance found it was necessary for them to be baptized “into the name of the Lord Jesus for the remission of their sins.”

(3). Baptism of Suffering. This baptism is also referred to as the “baptism of the atonement”. By the very name of this baptism it can easily be ascertained that this baptism would have some connection with Christ. In Luke 12:50, Jesus said, “I have a baptism to be baptized with.” More light is shed on this baptism by Matthew 20:22 (KJV), where Jesus said, “Ye know not what ye ask. Are you able to drink of the cup that I shall drink of? and to be baptized with the baptism that I am baptized with?” Jesus was referring to the suffering that he would be submerged in when he died upon the cross. Christ was over whelmed by this suffering in the atoning sacrifice he made upon the cross. The baptism of suffering then happened only one time, it was for only one person to undergo, and that person was Jesus Christ. Although every person who becomes a Christian benefits by the baptism of suffering only Christ was baptized with it.

(4). Baptism of the Holy Spirit. Jesus, shortly before he ascended into heaven, told the apostles in Acts 1:5, “John indeed baptized with water; but you shall be baptized in the Holy Spirit not many days hence.” Jesus was referring to the outpouring, or baptism, of the Holy Spirit on the day of Pentecost as is described in Acts 2:1-4. There are only two places in the Bible where the baptism of the Holy Spirit is mentioned as being administered: (1) for the apostles on the day of Pentecost to indicate to the people that they were from God, to enable them to deliver accurately God’s message, and to begin the work of the church. (2) Upon the household of Cornelius, as described in Acts 10:44-48. The purpose of the baptism of the Holy Spirit on Cornelius’ household was to show the Jews that the gospel was for Gentiles also.

The teacher should ask the class if they know of any other place in the scriptures where the baptism of the Holy Spirit is mentioned, or was administered and should point out that, although we do not receive the baptism of the Holy Spirit today, we are recipients of the benefit of the baptism of the Holy Spirit upon the apostles through having God’s inspired word, and as Gentiles by having a part in the saving power of the gospel.

(5). Baptism of Believers. As class time permits, these passages of scripture should be read in the sequence listed and then discussed: Matthew. 28:19; Mark 16:16; Acts 2:38; Romans 6:3-4; Galatians 3:26-27; and I Peter 3:21.

From these scriptures it will be observed that Jesus told the disciples to teach all nations, baptizing them in the name of the father and of the son and of the Holy Spirit, that the ones who believe and were baptized would be saved. This same command is repeated by Peter on the day of Pentecost and explained by Paul in two of his letters; (1) in Romans 6:4 he teaches that baptism is like a burial, and (2) in Galatians 3:27 Paul teaches that baptism puts one into Christ. In I Peter 3:21 it is very clear in the Revised Standard Version, which reads, "baptism, which corresponds to this, now saves you." From all of these passages of scripture there can be little doubt that the baptism of believers is for all people of all times since the day of Pentecost, that it is a burial in water for the remission of sins, that one cannot be saved without being baptized, that baptism adds one to the church, and that this baptism is the one baptism referred to by the apostle Paul in Ephesians Chapter 4.

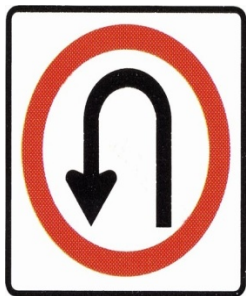
(6). Baptism of Fire. John the Baptizer explained his baptism in Matthew 3:11-12, and said that Jesus would baptize in the Holy Spirit and in fire. We have already learned about the baptism of the Holy Spirit and about the baptism for believers today. From what is said in Matthew 3, plus what is taught in Revelation 21:8, about the lake that burneth with fire and brimstone, and what is taught in 2 Thessalonians 1:7-8 concerning the Lord Jesus coming from heaven with the angels of his power in flaming fire to render vengeance upon them that know not God, we may observe that the baptism of fire is Hell fire.

The teacher should carefully point out that since the one baptism is immersion in water for the forgiveness of sins, that the baptism of Moses was for Israel, that the baptism of repentance was prior to Pentecost and for John's disciples, that the baptism of suffering was for Jesus Christ only, that the baptism of the Holy Spirit happened only twice; upon the apostles and upon the household of Cornelius, and that the baptism of fire is Hell fire for those who obey not the gospel and is yet to come. Therefore, there is still only one baptism that affects people today and to which we are subject. However, every person will be baptized whether they want to be baptized or not. If one does not choose to be baptized for the remission of sins now he will be baptized in the baptism of fire eternally. Cf. Hebrews 5:9.

32. REPENTANCE - To Turn About.

The great need of the world and the church of the mid-twentieth Century is true repentance with fruits to prove its reality. It is difficult to translate the real idea of the original Bible language into our English word "Repentance." The idea

comes from more than one word in the original Hebrew and Greek; all of them having to do with “change” and “difference.” In New Testament Greek there are



three words translated “repent” or “to repent”: (1) **στρέφω**: to turn, turn away, return; to change, repent, turn one's life, to twist; to turn, Matthew 5:39; to make a change of substance, to change, Revelation 11:6; absol. to change or turn one's course of dealing, Acts 7:42; mid. to turn one's self about, Matthew 16:23; Lk. 7:9; to turn back, Acts 7:39; to change one's direction, to turn elsewhere, Acts 13:46; to change one's course of principle and conduct, to be converted, Matthew 18:3; (2) **μεταμέλομαι**: to regret, repent; (pass.) to be

repentant, changed of mind, remorseful to change one's judgment on past points of conduct; to change one's mind and purpose, Hebrews 7:21; to repent, regret, Matthew 21:29, 32; 27:3; 2 Corinthians 7:8; (3) **μετανοέω**: to repent, to change any or all of the elements composing one's life: attitude, thoughts, and behaviors concerning the demands of God for right living; to undergo a change in frame of mind and feeling, to repent, Luke 17:3, 4; to make a change of principle and practice, to reform, Matthew 3:2.

In Genesis 6:6 we read that it “repented God that he had made man”. The Hebrew word (פָּ) להתחרט signifies that God “panted” or “sighed” in sorrow over making man. Another more common term in the Old Testament is to “turn” or “return” (תָּ) גומלין (ביקור וכו'); חוזר; הלך ושוב; בחזרה, של חזרה; מוחזר) as the appeal made by Samuel, I Samuel 7:3.

In the New Testament, the three different Greek terms translate the idea of repentance and all must be used or a person can easily miss the depth of the whole idea. Sometimes it can be “concern” or “regret” that is almost all together emotional in nature. The parable of the two sons in Matthew 21:28-32, when the first son refused to go and later repented (had a change of feeling) and went. This is the kind of repenting that Judas did which ended in remorse instead of positive steps of correction, Matthew 27:3. Another term expresses more completely the change that takes place when a sinner comes to God. It has the literal idea of “to another mind,” or “a change of mind.” This is the word used by John the Baptist, Jesus and the apostles when they called men and women to turn their allegiance from the world back to the living God.

In the first gospel sermon Peter told the people to “repent” in the sense of having a new mind, Acts 2:38. This change of mind was to result in a change of action as he joined with this word repent “and be baptized.” It is well to note that “repent” is in the active voice signifying that the person something desiring to become a Christian must do. This in turn produces a change that results in submission; hence “be baptized” is in the passive voice. The principle is further brought out in Acts 3:19 where Peter told the people to repent and be converted. Both of these words are active and call for a change of mind to be accompanied by a change or turn in actions. A third term carries more the meaning of “turn unto” as in I Thessalonians 1:9 the people “turned to God” from Idols.

The teacher should emphasize that repentance, and the change that goes with it, is a basic part of truly becoming and remaining in the Christian life. Some have been led aside by the Latin version that translates this as to “exercise penitence” by which they mean “grief over sin” rather than abandoning and turning completely away from such rebellion. For there to be true repentance

there must be a change of mind that results in a real change in action and allegiance.

33. LOVE - God Is.

The best approach for the teacher on this topic is to first read I John 4:7-21. Then, go back and study in depth the thought of these fifteen verses. Two major ideas are found: (1) Love is defined; (2) Man is told something of how to experience and enjoy the benefits of love. In verses 8 and 16, John says that "God is love," but this gives little help as man has not seen God at any time, verse 12. This is the same thought that Jesus gave to the woman of Samaria when he said, "God is spirit," John 4:24. Previously, Jesus had told Nicodemus that the spirit is controlled by an unseen force like the wind; as man sees the effect of the wind on the trees, so the love of God is seen in the sending of his son as a propitiation for man. Love is not man's love for God, but God's love for man, while he was yet in sin, Romans 5:8.

John was a witness to the fact that God had sent his son into the world as Savior. In order to receive the benefits of God's love, man is obligated to take certain actions. "If God so loved us, we ought to love one another. If we love one another, God dwells in us, and his love is perfected in us," I John 4:11-12. Later, John explains that the man who says that he loves God but hates his brother is in reality a liar. About the invisible nature of God, John says how can one say he loves God, whom he has not seen, when he does not love his brother, whom he has seen. If man loves God he must love his brother also, I John 4:20-21. To the extent that man lets the love of God rule in his heart he is able to cast out fear.

Another thing that man must do is to confess that Jesus is the son of God. The result of this confession is that, upon completion of his obedience to God's commands, man now abides in God and God in man, I John 4:15. This prepares man for the judgment and lets him be as Jesus was in this world.

34. VIRGIN BIRTH - Christ Enters The World.

Modernists deny the miraculous conception of Jesus, yet many of them wish to be looked upon as believers in Christ. To maintain their position they must deny the inspiration of both Matthew and Luke. If neither of these writers was inspired, can we be sure that any other New Testament writer was also inspired? Scriptures that should be considered in connection with this key term and definition are: Isaiah 7:14; Matthew 1:18-25; and Luke 1:26-35. When the angel appeared to Mary she understood that her conception was to be immediately. This was puzzling to Mary and she expressed her troubled mind by saying that she had not known a man. Matthew 1:25 indicates that Joseph and Mary had not lived together as husband and wife until after the birth of Jesus. The angel's explanation of the manner in which Mary's conception would take place was that the Holy Spirit would be the divine instrument and the human nature of Jesus was the product of the Spirit's work.

In the event someone hesitates to believe this account of the virgin birth of Christ, the teacher might point out that man does not understand his own origin. Have them read Ecclesiastes 11:5, and Psalms 139:15. Since God can create the universe and people it with humanity, he can certainly beget a child in a

virgin. The birth of Jesus is described in Luke 2:4-16. Christ is the “promised one from God”, he is the “Messiah”, he is the “Holy One of God”, He is “the only begotten son of God”. All of the doctrine in the New Testament would be of no value whatsoever, if Jesus Christ is not the son of God. The doctrine would also be invalid if Christ had not entered the world.

The teacher may wish to ask students to make a list of the many things Jesus did for man while upon the earth. The list will vary according to the age and knowledge of the students, and therefore, the teacher may wish to expand the student’s work with suggestions of his/her own.

35. CRUCIFIXION - Christ’s Sacrificial Death.

The account of Jesus death, burial, and resurrection is found in all four of the gospels. For this study the account of Matthew will be used. See Matthew 27:26-38. The death of Jesus was foretold in Isaiah 53:1-12.

For classes using this material in an extended study, the teacher may wish to discuss the (1) betrayal of Jesus (Matthew 26:47-56), (2) Peter’s denial of Jesus (Matthew 26:69-75), (3) Jesus tried by the Jews (26:57-69), (4) Jesus tried before Pilate (Matthew 27:11-25), and (5) Jesus being tried before Herod (Luke 23:5-12). Cf. Mark 15:22-41.

Nothing man can do can atone for his own sins. The obedience which we render to God does not atone for our sins. We are taught in the scriptures that nothing short of the shedding of the blood of the Son of God could atone for our sins. Thus, it is said that Christ died for our sins, I Corinthians 15:3, and by his sacrificial death on the cross Jesus made satisfaction for our sins so that God may forgive us without doing wrong. Jesus not only died on the cross as a sacrifice to atone for our sins but he also died to enable us to be reconciled to God. This is stated in Colossians 1:22. The death of Christ not only reconciles us to God but makes it possible for us to approach God. The Hebrew letter says much about approaching God through Christ. It teaches us that today we enter into the Holy Place by the blood of Jesus, by a new and living way through the veil, that is to say his flesh, Hebrews 10:19-21. The teacher should call attention again to Term 23 and Outline C where these very thoughts are expressed in the comparison between the church and the tabernacle.

36. RESURRECTION - Raised From The Dead.

No other event in all history is better substantiated than is the resurrection of Jesus. We have the word of an angel that Jesus was raised from the dead, Matthew 28:1-10. The empty tomb was a problem to the Jewish leaders who tried to invent a story to explain what had happened; they bribed the guards to say that the disciples stole the body of Jesus. The men that lived with Jesus for more than three years before his death, and were separated from him but three days, are the ones who wrote of the resurrection of Jesus. Many of these men all died violent deaths rather than give up their belief that Jesus arose from the dead. The list of people given in I Corinthians 15:1-5, is more than sufficient evidence to prove in any court that Jesus arose from the dead.

The conversion of Saul of Tarsus cannot be explained on any other ground than that Jesus arose from the dead. Why else would a zealous persecutor of the church, going to Damascus to bind men and women and take them back to Jerusalem prisoner, go away from Damascus himself a believer in the resurrection of the Lord? Cf. Mark 16:1-18; John 20:1-18; Acts 7:54-60; and Acts 9:1-9.



The empty Garden Tomb in Jerusalem is one of the traditional burial sites shown tourists.

Just as the fact that Jesus died for our sins according to the scriptures is a recorded bit of history, just so the fact that Jesus was raised on the third day is a truth according to the scriptures, I Corinthians 15:3-4. These facts of the gospel, as Paul refers to them in I Corinthians 15, are a part of the cardinal doctrines as set forth by Peter in the first gospel sermon, Acts 2:36. The facts of the death, burial, resurrection, and ascension of Jesus are basic Bible doctrines.

37. ASCENSION - Return to Glory.

The best and most detailed account of the ascension of Jesus is given by Luke, because he furnishes us with information in two places: Luke 24:50-53; Acts 1:6-11. Mark 16:19, simply says that Jesus was received up into heaven. We know that Jesus returned to glory with the Father by what is said by Mark. Acts 7:56 says that Stephen saw Jesus standing on the right hand of God in heaven. Jesus had predicted his return to the Father in John chapter 14, where he said, "If I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." Jesus is now in heaven ruling over his kingdom the church, preparing a place for those who prepare to be with him. Cf. Ephesians 1:20-23; I Corinthians 15:24-28; I Thess. 4:13-18.

38. MARRIAGE - An Honorable Estate (Christ and Church).

The Hebrew writer said in chapter 13 verse 4, "Let marriage be had in honor among all, and let the bed be undefiled". Marriage is an honorable estate. Some of the things taught in the New Testament concerning marriage are: (1) that one should be married to give no occasion to stumble, I Timothy 5:14-15; (2) that marriage brings about completeness, I Corinthians 11:11-12; (3) that for the sake of chastity marriage is honorable, I Corinthians 7:1-9; (4) that marriage must not be forbidden to any one, I Timothy 4:3; and (5) that God joins the couple together and expects them to live as husband and wife until death do them part, Matthew 19:5-6, Romans 7:2-3, I Corinthians 7:39.

The apostle Paul, in Ephesians 5:22-23, uses the husband-wife relationship to illustrate the relationship between Christ and the church. If time permits it would be well for the members of the class to outline the comparison that is given by Paul in this passage of scripture. Marriage is not a sacrament, as some think, but it is a plain teaching, or doctrine, of God's Word that one man and one woman are to live together as husband and wife until separated by death; when this is the case the estate is honorable.

39. THE CHURCH - The called out.

In this day and time the word "church" has come to mean many things. We speak of "going to church" and use the word "church" as equivalent to "worship". When we say, "the church at (then give a specific address of a certain building)," we are talking about a building being the church. Most frequently the word church is used as the equivalent of "denomination" by the world as a whole.

John McRay has given some information concerning the church in a sermon preached in Nashville, Tennessee. He said,

"Contrary to popular opinion the word "church" does not originate in the Greek term **ekklesia**. On the other hand the word comes into our language relatively late. In the history of the English Bible it was not until the Geneva Bible of 1560 that the word "church" first appeared replacing "congregation." The word "congregation" remained, however, in Matthew 16:18 until the King James Version was produced in 1611. The modern use of the word "church" is not what **ekklesia** meant in the original Greek language of the New Testament. Our word "church" is related to the Scottish word *kirk* and the German word *kirche* which comes from the Greek word **kuriak** meaning "belonging to the Lord." It occurs only twice in the New Testament. In I Corinthians 11:20 Paul spoke of the Lord's Supper and used this unique Greek adjective from which our word "church" is derived. The other occurrence is in Revelation 1:10 where John is described as being in the Spirit on the Lord's Day. Our word "church" then, is one which means "that which belongs to the Lord," and yet it appears throughout our translation for the Greek word **ekklesia**, which means "an assembly."

He further states that, “the emphasis of the Old Testament is not upon that out of which they were called so much as upon that to which they were called out.” We generally think of the word church meaning “called out of the world”. This idea, as explained by McRay, suggest that when one is a citizen of the kingdom of God he has removed himself, as it were, from the world and united himself with the eternal kingdom of God, which is the church of the New Testament. This definition of the church removes any possibility of the church being equated as a higher stage of Judaism. The church is the body of Christ and when one obeys the gospel he becomes a part of the body of Christ, Galatians 3:26-27. The steps of conversion, that which is necessary for entrance into the church, are explained in Outline E. In the sermon already quoted by McRay, he summarizes the idea of the church, the called out, by saying,

“the purpose of the church is to hold forth in the world the truth of Almighty God: To bring to a world lost in darkness the light of the gospel of Jesus Christ; to let all men know what is the saving power of Almighty God—the blood of Jesus Christ; and to bring all men into the one body unto God through the cross.”

E. Steps of Conversion.

The emphasis that the teacher might give to this outline will depend upon the age of the students, and whether or not there are many in the class who have not become a Christian.

Every child of God is instructed that he should “be ready always to give an answer to every man that asks you a reason of the hope that is in you with meekness and fear.” I Peter 3:15. Therefore, it is good for any group to learn not only the steps of conversion but also scripture references to indicate why these are necessary steps of conversion. It is well for all who may be involved in a group of classes to agree on whether a scripture would have to be given in support of the steps named when the student recites. It may, or may not, be advisable to ask for such scripture references depending upon the nature of the classes being conducted.

a. Hear. Jesus said in John 6:45 that everyone who has heard and learned comes to the father. The reason why one must hear God’s Word is in order to believe, Romans 10:14, and that which one is to hear is the word of God, Romans 10:17. We are told that we should be doers of the word and not hearers only, Jas. 1:22.

b. Believe. Without faith it is impossible to please God, Hebrews 11:6. Belief or faith is a work of God we are told in John 6:29. The reason why one is to believe is in order to be saved, Mark 16:16. This faith requires obedience and faith works through love, Romans 16:26.

c. Repent. Jesus said, in Luke 13:3, that it was either repent or perish. We are to repent, that is turn from our old sins, in order to receive the forgiveness of sins, Acts 2:38. In Paul’s speech in

Athens he stated that “the times of ignorance therefore God overlooked; but now he commands men that they should all everywhere repent.” Acts 17:30.

d. Confess. Jesus indicates that one who has heard the gospel will either confess or deny him according to Matthew 10:32, 33. Romans 10:9, 10, teaches that confession is made in order to obtain salvation. This does not mean that just by acknowledging that one believes Jesus Christ is the son of God that he is saved upon making that confession but it does mean that in order for one to be saved he must acknowledge belief in Christ. This was the case in the conversion of the eunuch as recorded in Acts 8:35-38. Cf. Matthew 16:16; I Tim. 6:12.

e. Be Baptized. As may have already been observed, a number of the terms and definitions are repeated in this study in various ways. The subject of baptism can be seen in Numbers 13, 31, and 58, and in Outlines D, F, and G. At this time it would be well for the teacher to point out that baptism is authorized by Jesus Christ, Mk. 16:16; and is shown to be a command, Acts 2:38; Acts 10:48; that it is necessary for one to get into Christ, Galatians 3:26,27; that it is a burial, Romans 6:3,4; that it is in the name of the Father, Son and Holy Spirit, Matthew 28:19; and that it is to save or wash away sins, I Peter 3:21, Acts 22:16.

f. Walk in New Life. In Romans 6:3-4 the apostle Paul teaches that when one has been buried with Christ in baptism he is then raised to walk in newness of life. And as was pointed out in Term 31, the old man of sin is buried by baptism and the new man, the Christian, is raised to walk a new life. This new life has certain obligations and requirements, among them being, to worship God acceptably according to his will. These points will be discussed in greater detail as the study progresses.

40. JOSIAH - The Restorer.

Matthew 4:10 states, “Thou shall worship the Lord thy God, and him only shall thou serve.” Through all ages of mankind God has expected worship from man. God is not willing to share the adoration of man with anyone else. God, alone, wishes to be served by man. There came a time in the history of the nation of Israel that the people forgot God. For a period of years they had lost contact with God and had turned away to idolatrous worship. There was a king over the nation, Josiah by name, who was a religious reformer. Under his reign the temple was cleaned up and during the work a scroll was found which contained the law of God. The King called the high priest to read the book of the law in the presence of the people.

This was the beginning of a great restoration: a time when the children of Israel renewed their allegiance to God and attempted to worship him faithfully according to the commandments given in the law. Thus under Josiah, the worship of Jehovah God was restored and the activities of worship were started

again in the temple. The account of this restorer is contained in chapters 22 and 23 of II Kings.

Spoken truth, to be effective, must be heard and written truth, to be effective, must be read. In the early days of the church the people heard the apostles speak; now we may read what they wrote. The most vital truth learned in the world is of no value to one who will not decide to accept it or who fails to remain with it after accepting it.

Two things are especially important in the church today: (1) To keep the worship of the church free from human practices, and (2) To keep our heart free from sin. It should be the desire of every Christian to carefully read and study the word of God to learn what God wants us to do to be well pleasing to him today. When we learn a great doctrine, or Bible truth, we should accept it and make every effort to see that our practice is in accord with that truth. Where we find we are not doing what God has asked to be done, then we each have the responsibility to act as Josiah, to restore God's original purpose, aim, and commandment to the very best of our ability. We should be willing to "speak where the Bible speaks, and be silent where the Bible is silent."

41. WORSHIP - In Spirit and in Truth.

The New Testament speaks of three types or kinds of worship: (1) Vain worship, Matthew 15:9; (2) Ignorant worship, Acts 17:23; and, (3) worship in Spirit and in Truth, John 4:21-24.

Vain worship consists of unauthorized acts including the traditions of men, II John 9, 10. Vain worship may be engaged in by adding to or subtracting from the word of God, Revelation 22:18-19; Deuteronomy 4:2.

Ignorant worship, according to Acts 17:23-31, is to worship without understanding.

Worship in Spirit and in Truth. For one to worship as Jesus said we must in John 4:24 we must worship by doing the right things for the right purposes. The right things are those which are truth. Jesus said his word was truth so we can only find out what we should do by consulting the word of God. To worship in Spirit is to worship with the right attitude and purpose which of course of necessity includes doing the right things. The next five Terms and Definitions discuss those things authorized by God as a part of true worship.

42. LORD'S SUPPER - Memorial feast.

By studying these five Terms and Definitions the teacher will be able to reinforce that which was studied under Outline C in the comparison between the church and the tabernacle. The Lord's institution of his supper is recorded in Matthew 26:26-29; Mark 14:22ff; Luke 22:7ff. The manner of observing the Lord's Supper and some abuses in connection with the Lord's Supper are discussed by the apostle Paul in I Corinthians 11:17-34. The frequency of observing the Lord's Supper is suggested in Acts 20:7, where it says that the disciples met together upon the first day of the week (Sunday) to break bread.

In I Corinthians 10:16 the Lord's Supper is referred to as a "communion", a term which is frequently employed to describe the supper of the Lord. The purpose of the Lord's Supper in worship is to bring the worshipers mind back to the death of Christ on the cross so that we might have remission of sins. Jesus

said that the supper was to be eaten in remembrance of him. There is no indication in the scriptures that the Lord's Supper is any more important than any other part of the worship although many Christians consider it so today. All of the things that God commanded us to do in worship unto him are important and no worship could be said to be in Spirit and in Truth with the omission of anything God has commanded.

43. GIVING - Purpose in heart.

Upon the first day of the week each person is to contribute as he has been prospered by the Lord, I Corinthians 16:1. The money that is to be contributed into the treasury of the church is to be used to finance the teaching of the gospel and to meet other obligations which the local congregation may have. The giving that the Christian does is not to be a haphazard thing. Second Corinthians 9:6ff, teaches that one should give bountifully as he has purposed in his heart: not grudgingly, or of necessity. For one to give purposefully must mean that some thought has been given to the amount that will be contributed prior to the time that the money is to be given.

Sometimes elders of congregations request the members to indicate on a purpose card how much they may hope to give during the course of a year. This would certainly be in keeping with the admonition that is given in II Corinthians 9 for one to decide how much of what God has given him he will give back to God. Whether an eldership request the knowledge of how much one purposes in his heart or not, this passage teaches that there must still be a determination on the part of the individual as to how much they will give at any given time. For one to say that he does not know how much he will be prospered and therefore cannot know how much he is to give is but a lame excuse for not obeying Bible doctrine. Everyone recognizes the fact that estimates have to be made for income tax and other purposes and may certainly also be included in our purposing to give to the Lord. We are told in II Corinthians 9:13-15 that the way we give is proof how much we love, or fail to love, the Lord.

44. SINGING - With spirit and understanding.

There is no reference to instrumental music in church worship found in the Bible. After the Lord's Supper was instituted we are told that they sung a hymn and went out, Matthew 26:30; Mark 14:26. Each person is to sing in the worship service according to Ephesians 5:19, and by so doing we are able to teach and admonish one another by songs, hymns, and spiritual songs, Colossians 3:16. The way we are to sing is described in I Corinthians 14:15 where it says to sing "with the spirit and with the understanding." Not only are we to worship by doing the right things for the right purposes but even part of our worship, that is singing, is to be done in the right manner because we know or understand what we are doing.

Singing, as a part of worship, is not an elective, that is, one does not have the choice of either singing or not singing. Since the command is given to sing, unless one is physically disabled, or is too sick to comply, to worship in spirit and in truth requires participation in the public singing of hymns of praise unto God.

In an extended study of the material in this course, the teacher may wish to analyze different types of gospel songs, hymns, and songs of praise as may

be contained in the song book the congregation is using. It may also be of interest to search the Internet for the history of hymns and how some of the hymns were written. Some sites with hymn history are:

<http://lavistachurchofchrist.org/LVarticles/HistoryOfOurHymnbooks.html>

<http://lavistachurchofchrist.org/LVarticles/HymnWritersAmongChurchesOfChrist.html>

<http://homeschoolblogger.com/hymnstudies/650886/>.

45. PRAY - Without ceasing.

Prayer has always been a powerful and important part of the life of people who believe in and follow after the commandments of God. Jesus taught his disciples to pray, Matthew 6:5-15; Luke 11:1-4. We are told the church after its establishment on the day of Pentecost continued steadfastly in prayer, Acts 2:42. I Thessalonians 5:17 emphasizes the necessity to pray always, and I Timothy 2:8 states that we are to pray everywhere. Just as Christians are to sing with the spirit and with the understanding as a part of public worship, just so they are also to pray with the spirit and with the understanding as a part of public worship, I Corinthians 14:15. According to the model prayer Jesus gave in Matthew chapter 6, our prayers should be addressed to the Father in heaven; they should contain praise and adoration for God; they should contain thanksgiving for the blessings bestowed upon us and for other things which we have received from God; they should contain petitions not only for ourselves to receive the things needful such as daily bread and the forgiveness of sin but also to pray for others and their needs; and according to Colossians 3:17, the prayer should be to God in the name of Jesus Christ. Other passages that might be helpful in the study of prayer are Matthew 5:44, Luke 6:28, Matthew 26:41, Luke 22:40, and Mark 11:24-25.

46. GOSPEL - Good news.

The word gospel means “good news” or “glad tidings”. The news itself is the information concerning the coming of Christ into the world, his life, his death, burial, and resurrection, and his ascension to the Father in heaven. In I Corinthians 15 Paul says that he makes known unto them the gospel, then he lists some facts which the gospel contains. The gospel is that which is to be preached in the whole world, Luke 16:16. The world is to be saved by the preaching of this gospel, I Corinthians 1:21. As far as announcements from God to people are concerned they may not preach whatever they want but only the gospel is to be preached, Galatians. 1:8-9; I Corinthians 9:16-18. The teacher may wish to have the class discuss the following outline pertaining to the gospel as time permits.

THE GOSPEL

The beginning of the gospel	Mark 1:1-11
The gospel carried into Europe	Acts 16:6-15
The gospel is for all men	Acts 11:5-18
The gospel is preached to the Gentiles	Acts 11:19-26
The gospel is preached in Samaria	Acts 8:5-16
Carrying the gospel to the whole world	Matt. 28:16-20

Preachers of the gospel are committed to teach what is contained within the scriptures and not those things devised by themselves. Condemnation from the Lord is spoken against anyone who would teach or preach a different doctrine other what has been revealed, I Corinthians 6:3-4. Some people have been under the opinion that the gospel may not be preached to the church; that it may be preached only to those who have never heard the good news before. Paul did preach to the church, Acts 20:7.

47. PROVIDENCE - God provides.

The term providence literally means "to see for," and it indicates God's watch-care over his people and his plans for them. Perhaps the two best stories recorded in the pages of inspiration to illustrate this great doctrine are that of Joseph and Esther. Solomon said, "Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths," Prov. 3:5-6. We are told in Hebrews 13:5-6 we should "be free from the love of money; content with such things as you have; for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, the Lord is my helper; I will not fear: What shall man do unto me?"

The great Bible doctrine of God's willingness to provide for his own is best stated by the Son of God in his sermon on the mount in Matthew 6:23-34, where Jesus says that "no man can serve two masters" indicating that we must let God be the master of our lives. He speaks of God knowing and caring for the birds of the heavens, for the lilies of the field, and therefore ask, "does not God also know and care for us?" Jesus indicates that the provisions from God will come to those who seek first his kingdom and his righteousness; that when one is willing to do this and does it to the best of his ability there is no need to be anxious for the morrow.

The Psalmist said (103:13), "Like as a father pities his children, so Jehovah pities them that fear him." The acknowledgment that God does provide can be made by the statement given in Psalms 31:15, "My times are in thy hand." Anyone who can truly say this realizes that providence embraces every aspect of his life. "And we know that to them that love God all things work together for good, even to them that are called according to his purpose", Romans 8:28.

Should the teacher desire to pursue the subject of the providence of God the following outline will be helpful.

GOD THE FATHER PROVIDES

A thoughtful Father	Matt. 6:24-34
A merciful Father	Psalms 103:1-10
A faithful Father	I Peter 4:12-19
A chastening Father	Heb. 12:5-11
A loving Father	Jno. 3:16-21
A forgiving Father	Luke 11:1-10
A blessed Father	Eph. 1:1-23

48. SIN - Miss the mark.

Both *Thayer's Greek-English Lexicon* and the lexicon of *Arndt and Gingrich* give the meaning of the Greek word, *hamartia*, which is translated "sin" in the New Testament, as "to miss the mark." This simply means that one may be aiming for a certain goal, but should he fail to reach the goal, or hit the target, he has missed the mark, or sinned. Thayer points out that one may sin by failing to do God's will either by omission or commission.

The teacher might emphasize how sin is missing the mark by using one of the following examples:

- (1) **An archer** makes preparation, he has necessary equipment, his bow and arrows, he fits the arrow to the bow properly, and he aims at his target and lets the arrow fly. If the archer has put sufficient effort, or power, in his pull, and he aims accurately, he may then hit the target: however, if he fails to put forth sufficient effort, or misaims, his arrow falls short or misses the mark.

- (2) **Throwing darts at a dart board.** Even with the best of equipment, a reasonable distance from the thrower to the target, sometime the whole board is missed, or most of the darts are outside the target. These may be compared to the life of a Christian.



The Christian is to make preparation by studying, II Timothy 2:15. The Christian's equipment is the knowledge of truth and the opportunity to use that knowledge. The Christian must fit this truth to practice by not being just a hearer of the word but a doer, James 1:22. The Christian aims at the target heaven, Hebrews 11:16. When sufficient effort and aim is put forth by the Christian he will not miss the mark: however, a lack of effort for the right purposes at the right times will cause one to sin or miss the mark. Another illustration is given by comparing getting rid of sin to a race in Hebrews 12:1, which states, "lay aside

every weight, and the sin which doeth so easily beset us, and let us run with patience the race that is set before us.”

49. APOSTASY - Falling away.

“The Spirit says expressly, that in later times some shall fall away from the truth,” I Tim. 4:1. This is Paul’s way of stating his prediction of an apostasy. The word “apostasy” suggests a rejection of that which was formerly professed, or a desertion of the faith. To desert the faith, or fall away from it, means that the principles upon which faith rests have been abandoned. Instead of remaining loyal to the word of God, some professed Christians will give heed to heretical teachers and doctrines inspired by demons, I Tim. 4:1-5; I John 4:1-6. Apostasy, or the leaving of the faith, is brought about by an evil heart of unbelief, Hebrews 3:1-12. This falling away is discussed and described by the apostle Paul in II Thessalonians 2:3-12.

The results of apostasy and the condition of the apostates are described in II Peter 2:17-22. Verse 21 says, “for it were better for them not to have known the way of righteousness, than, after knowing it, to turn from the holy commandment delivered unto them.” The general apostasy referred to by Paul was brought about (1) by men speaking lies rather than truth, (2) by making commandments that God never gave such as forbidding to marry and to abstain from meats, and (3) by man setting up his own system of government for the church rather than accepting God’s doctrine of congregational independence and autonomy. The sixteenth century reformation was an attempt to bring men closer to God and back to his word. The reformers were unable to accomplish this because they continued to adhere to the doctrines of men rather than the doctrines of God. The restoration movement, of which we are a part today, is an effort to get men to go back to the original commandments as given by God in his word; to say what the Bible says and to do what the Bible instructs.

Paul taught Timothy how to deal with apostasy in I Tim. 4:6-9. The same admonition is applicable today. God has never condoned apostasy on the part of his people, and the punishment that was placed upon Judah for its apostasy is described in Zephaniah 1:1-6. The idea of apostasy as described in the scriptures teaches us that it is possible for Christians to fall from grace. Cf. I Timothy 1:18-20; Galatians 5:4-7; I Timothy 4:1-3, and Jude 24.

50. RIGHTEOUSNESS - Acquitted before God.

Sin is to miss the mark and alienates one before God. When one becomes an alien he is guilty in the sight of God and because he has guilt upon his soul he must pay the price of eternal punishment unless the guilt of sin can be removed and man be acquitted, or found guiltless, in the sight of God. By being a righteous person one may be acquitted in the sight of God. Righteousness is defined and illustrated in Psalms 119:172 which states, “For all thy commandments are righteousness.” For one to be possessed of righteousness one must be a doer of the commandments of God. In the parable that Jesus spoke, recorded in Luke 6:39-49, he teaches what righteousness is. The doctrine set forth by Christ might be described as the nature of righteousness. The basis of one’s righteousness is described in the same chapter verses 46 through 49,

and the quality of righteousness is described in verses 27 through 37. These scriptures should be examined carefully as much as time permits.

A righteous life can be lived only as one is willing to listen to and obey what the Lord teaches. The apostle Paul contrasts the two ways of life in these words; "Know you not, that to whom you present yourselves as servants of obedience, his servants you are whom you obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that, whereas you were servants of sin, you became obedient from the heart to that form of teaching whereunto you were delivered; and being made free from sin, you became servants of righteousness." Romans 6:16-18.

F. Things That Befit Sound Doctrine.

(1). Older Men: sober, grave, temperate, sound in faith, love and stead fastness. This outline is based on the admonition given by the apostle Paul in Titus chapter 2. In the first chapter of Titus Paul had described the immoral character of the Cretans. In contrast with their conduct, Paul wants Titus to impress upon Christians the need for a well-regulated social order within the church. Sound doctrine simply means those things which are in keeping with sound teaching. The term "older men", or "aged men", is used in the sense of the older men in the church and not in the sense of an officer, that is, an elder.

The teacher might point out that different translations may have a different list of words to describe those things that befit sound doctrine for older men, women, and younger men. However, it is not likely that the basic meaning would be altered much. Therefore, a brief definition is given for the terms as listed in the outline for this present study.

Sober: this is to have a mind that is not flighty or unstable, but means sober-mindedness.

Grave: to be dignified worthy of respect from others, or serious.

Temperate: although usually connected with the use of intoxicating beverages, it is not limited to that area; it refers to a way of life, one which a man would exercise self-restraint and not go to excess in anything.

Sound in faith: this not only implies a correct understanding of Bible teaching, or doctrine, but also a good attitude toward the word of God; one then must not only know what the Bible teaches but must put his confidence in what it says as being truth.

Love: the guiding principle of the Christian life is love, I Corinthians 13; I John 5:3.

Steadfastness: this word is also used in Romans 5:4, and from that passage we may see that it means patience; also from Jas. 1:2-4, the same principle may be observed.

(2). Older Women: Reverent, not slanderers, not slaves to drink, to teach what is good, that young women love husband and children,

be sensible and chaste, domestic and kind, submissive to husbands. The reference in Titus 2:3 is obviously to aged women in the church.

Reverent: this means that in behavior, conduct, and deportment that the older women are worthy of reverence, or act reverently.

Not slanderers: those who utter false reports maliciously, or who repeat that which tends to defame or injure the reputation of another is slanderous. This term is applied to the devil, I Peter 5:8; Revelation 12:9, 10.

Not slaves to drink: to be enslaved, too much wine is to be overcome by the habit. The danger is in one coming addicted to intoxicating beverages of any kind.

To teach what is good: at one time the home was the only source of training for women, but today, the public school, unfortunately, is often given first place in what training younger women receive. That which is to be taught makes up the balance of the things which Paul lists in his letter to Titus.

That young women love husband and children: the direction which the instruction of the older women is to take is shown by this statement. This suggests that it is necessary for young women to be trained to love their husbands and their children. Further admonition by Paul is given in Ephesians 5:22-33.

Be sensible and chaste: the word sensible is the same as “sober minded” and means to have a well-balanced mind; chaste means to be pure in heart and lives.

Domestic: some translations say “workers at home”, thus the idea of being a home-maker, a guardian of the house, or acting in household duties is suggested. If time permits, the class may engage in a profitable discussion by considering the advantages of women working outside the home.

Kind: this word suggests being gracious, hospitable, and conducting one’s self in a becoming manner. Submissive to husbands: if wives truly love their husbands this will come as a natural consequence. This is not only God’s will, but it will result in greater happiness and lead to the ultimate good. I Peter 3:1, 2 says, “In like manner, you wives, be in subjection to your own husbands; that, even if any obey not the word they may without the word be gained by the behavior of their wives; beholding your chaste behavior coupled with fear.”

All of this is to be done that the word of God be not blasphemed. Unfortunately, many people do not judge doctrine by the doctrine itself. They make the character and conduct of its professors the test of the teaching; therefore, it is most important that Christian women adhere to the sound doctrine as taught in the book of Titus.

c. Younger Men: are to show themselves as pattern of good works; in doctrine show integrity, gravity, and sound speech. After

listing the things which befit sound doctrine to aged men and women, Paul next turns toward the younger men.

Control themselves: the term sober-minded is used in some translations to suggest the attitude of younger men which, has as already been pointed out, is to be characteristic of older men and women. This means that they are to be reasonable, sensible, serious, and keep one's head. As far as moral duty of younger men is concerned Paul uses only one word to express their duty; but it is evident that this one word includes a great deal.

Show self as a pattern of good works: this simply means that in doctrine we must practice what we preach, that we be the right kind of an example.

In doctrine show integrity: this means uncorruptness, which suggest that the whole truth and nothing but the truth must be taught. God wants a pure doctrine, unmixed with the philosophies of men.

In doctrine show gravity: the teaching that we do must be with reverence, dignity, and seriousness.

In doctrine show sound speech: teaching or preaching which is beyond reproach, teaching which does not deviate from the truth, teaching which cannot be condemned by any listener or observer.

When Christians so live after the manner described by Paul under things that befit sound doctrine, the church will have it's borders enlarged and people will be brought to a knowledge of the truth and will obey it. We may teach others sound doctrine not only by what we say but also by how we live, what we believe, and preach.

51. HEAVEN - Eternal life.

Heaven is described in the scriptures in Revelation 21 as a holy city where there are no earthly woes. Heaven is the place where the throne of God is located, Revelation 22:1-5. It is the city which hath foundation who's builder and maker is God, Hebrews 11:10. Of course God is in heaven, and thus he is referred to as our "heavenly Father", Matthew 6:9. But the angels are also in heaven, Matthew 18:10; and Jesus is there, Acts 3:20-21. Jesus teaches us that those who are faithful and righteous will also inherit a heavenly home for an eternity, thus eternal life, Matthew 25:23-46. How does one inherit heaven as his eternal home? Matthew 10:22, states, "He that endures to the end, the same shall be saved." And, Revelation 2:10, states, "Be thou faithful unto death, and I will give thee the crown of life." Cf. I Peter 1:3-9; Hebrews 10:34-39.

52. HELL - Eternal punishment.

There are those who believe that every person must spend a brief period of time, relatively speaking, in hell in order to pay for the sins committed while here upon the earth. The man-made doctrine proposing this idea is called "Purgatory". The Bible teaches that those who are consigned to hell will remain

there as long as those who are sent to heaven will remain there. Eternal punishment will last as long as eternal life. Jesus describes the punishment in hell as being “eternal” or “age lasting”, Matthew 25:46; Matthew 10:28.

- Hell is** (1) a place of outer darkness (Matthew 25:30);
(2) a place of torment (Luke 16:23; Revelation 14:11);
(3) a place where the worm dies not and the fire is not quenched (Mark 9:47-48);
(4) it is a lake of fire (Revelation 20:14-15).

Hell was not designed for man but for the devil and his angels, however, God intends to send every person who is guilty of sin, whose sins have not been acquitted before him, to this same place.

Who are those who will occupy hell?

- (1) Those who obey not the gospel, II Thessalonians 1:7-8;
- (2) Those who are murderers, fornicators, liars, or unbelievers, Revelation 21:8;
- (3) Those who are backsliders, II Peter 2:20-21;
- (4) Those who are ungodly, I Peter 4:18;
- (5) Those who are not listed in the Lamb’s Book of Life, Revelation 20:15;
- (6) and all who have un-forgiven sins, II Peter 2:4;

The Bible doctrine of heaven and the Bible doctrine of hell are real and it is impossible to believe in one without believing in the other. One of the objects of living the Christian life is to be given the reward of eternal life in heaven and to avoid eternal punishment in hell.

53. SANCTIFICATION - Separation from the world.

The word sanctification, which means “a separation” or “a setting apart”, is used only five times in the New Testament. The word “sanctified” is used many more times, and means “to separate” or “set apart”. The person, or thing, that is sanctified is to be set apart or separated from the world. In the Old Testament the Hebrew word translated “sanctify” frequently meant “to set apart for a holy purpose”, thus the vessels to be used in connection with the tabernacle were sanctified, Exodus 29. These objects are described in the scriptures as having been sanctified. A quick look under sanctify in *Young’s Concordance* lists these things as having been sanctified: people, an altar, garments, a field, a house, and gold.

Sanctification, as applied to Christians, means that they have separated themselves from the world for the purpose of serving God, Romans 15:16; I Corinthians 1:2; Hebrews 10:10-29. For a deeper study of the subject of sanctification commentaries should be consulted under the following scriptures: I Corinthians 7:14; I Timothy 4:5; Hebrews 2:11; Jude 1; and Ephesians 5:26.

54. PETER’S CONFESSION - Jesus the Son of God.

When Christ made known the fact that he would build his church, he was dealing with the rock and key of Christianity. The account of this announcement is found in Matthew 16:13-26, and also contains the confession of Peter. Luke says that as Jesus prayed, his disciples were with him, and he ask them, saying, “who do the multitudes say that I am?” Luke 9:18. The disciples gave various

answers and then Jesus asked “who say you that I am?” And Peter answered, “thou art the Christ, the Son of the living God.”

The confession of Peter, that Jesus is the Son of God, contains two propositions: (1) His Messiahship as the promised son of David which indicates the human side of Christ; and (2) The Son of God which indicates his divine side. It should be pointed out that this confession is not made in the terms of an answer to the first question, that is, it is not, “we say,” or “I say,” but “thou art!” The confession which Peter made is the one confession which all people who are acceptable to God must make today. Before Phillip would baptize the eunuch, (Acts 8:36-40), Phillip had the eunuch to confess his belief in Jesus as the son of God. Romans 10:10 states, “with the mouth confession is made unto salvation.” As has already been discussed in Outline E, section (d), confession is one of the basic doctrines of the New Testament. It might be further observed that Peter did not stop with one confession but as he preached and as he taught from house to house and as he wrote he continually acknowledged the belief he had that Jesus is the Son of God. We must do the same.

55. GREAT COMMISSION - Preach the gospel to all.

There are some people who think the great commission, being given to the apostles, is not binding upon us today. Needless to say that people who hold this idea are not missionary minded, neither are they preaching the gospel around home enough to brag about. The three basic accounts of the great commission are found in Matthew 28:16-20, Mark 16:15-16, and Luke 24:44-47.

The preaching of the gospel was to begin in Jerusalem, Luke 24:47. The church had a very rapid growth in Jerusalem due to the great number of people gathered for the feast of Pentecost. The first two days of the church's existence some five thousand men became members, and after that great numbers were added to the church.

Sometime later, we learn in Acts 8:4 that a great persecution scattered the disciples and they went everywhere preaching the gospel. At first they preached only to the Jews, but soon the gospel was preached to Cornelius, the first Gentile convert, Acts 10. Although Caesarea was not far in miles from Jerusalem, it was the biggest step in the greatest departure from Jewish attitudes and customs the church had yet taken.

Some while after the conversion of Saul of Tarsus he, as the apostle Paul, began preaching the gospel to Gentiles everywhere. It was not long before it could be said the gospel had been preached to every nation under heaven. The gospel was to be preached to all people of all times. The message of the gospel is to be preached to all peoples today and although the great commission was fulfilled by the apostles to the extent of taking the gospel to people of their times, we are a long way from fulfilling our obligation today for there are many peoples of the world who have yet to hear a gospel sermon preached. It would be profitable for the teacher, if time permits, to have the class to discuss the efforts of various congregations to carry out the great commission.

G. Seven Points of Christian Unity.

(1). One Body. This one, and the six other points of Christian unity, are enumerated in Ephesians 4:4-6. The unity of the church is generally ignored by

people professing to be religious today. There are those who, when it is pointed out there is but one body and the one body is the church (Ephesians 1:22-23), who will scoff at the speaker, calling him narrow, bigoted, or intolerant. The Bible plainly teaches that there is but one church, and this is the New Testament church. It is the church for which Christ died; it is the church that contains all the saved; it is the church that alone will stand when the religious institutions invented by men are destroyed. The only way to religious unity today is not through merging the existing denominational bodies but through the practice of the doctrine of unity as described by Paul in Ephesians 4.

(2). One Spirit. This is obviously the Holy Spirit, who is a person (John 15:26), and who is an intelligent individual (John 14:16, 17, 26). The Holy Spirit does his teaching through the word; if we want to know what he would say then we must go to revelation to find it.

(3). One Hope of Calling. All Christians are looking forward to the same heaven and to the same happiness beyond the grave. Their one hope is that of immortality. Since all Christians have the same hope they therefore should be as one. The one calling received by all peoples who become Christians is through the gospel (Ephesians 1:18; II Thessalonians 2:14).

(4). One Lord. The one Lord is the Lord Jesus Christ. The force of the argument here is, there ought to be unity among all professed Christians because they have one Lord and Savior. The Holy Spirit has already been mentioned in the previous verse, and the Father mentioned in the following verse, thus, all of the members of the Godhead are included in these seven points of Christian unity. The teacher should stress this fact since it will be pointed out that as there is only one spirit, one Lord, and one God, there are likewise only one body (church) and one baptism.

(5). One Faith. Romans 10 says, "faith comes by hearing, and hearing by the word of God." There is only one word of God and it teaches the same thing to all people who read it. Therefore, there is only one thing to believe or one faith to be had. The truth of the gospel is one, and but one faith is needed to understand it. The teacher might point out that the word "faith" is used today to denote to which religious denomination one may belong. That is not the sense in which the word "faith" is used in this scripture. The doctrine here is that of what one believes, and there is only one thing to believe and that is what has been revealed by God in his word.

(6). One Baptism. During the course of this study baptism has been discussed several times. Here it may be pointed out that the "one" baptism does not mean the "mode," because the word baptism itself indicates the manner of doing it. The word "baptism" means immersion, thus there is one baptism, one immersion. There is only one way to baptize and any other act such as sprinkling a little water on someone, or pouring some water over a person's head, is not baptism. The one baptism is immersion in water, into the name of the Father and of the Son and of the Holy Spirit for the remission of sins. Matthew 28:19; Acts 2:38; Acts 10:48.

(7). One God and Father. There is little disagreement among those who believe in God that there is but one God. Likewise, most people professing Christianity believe in one Holy Spirit and one Lord Jesus Christ. Since we all have the same object of worship, all people should worship him in the same fashion. If this were done by the religious world as a whole today all people would be united in doing the same things the same ways for the same purposes. The only way we can know for sure we are worshiping God in the way that is well pleasing to him is to worship as he has directed. Although many religious bodies sing the great hymn, "The Church's one Foundation," they do not practice what they sing for they are divided over the basic doctrines taught in the scriptures. If all professed Christians would adhere strictly to the seven points of Christian unity as enumerated by the apostle Paul the dividing walls of denominationalism would crumble over night.

S. J. Stone **The Church's One Foundation** G. J. Webb

1. The Church's one foun-da-tion Is Je-sus Christ her Lord She is His new cre-
 2. E - lect from ev-'ry na - tion, Yet one o'er all the earth; Her char-ter of sal-
 3. Tho' with a scorn-ful won-der We see her sore oppressed, Her doc-trine rent a-
 a - tion By wa - ter and the word; From heav'n He came and sought her To
 va - tion: One Lord, one faith, one birth; One ho - ly name she bless - es, Par-
 sun - der, By names and creeds distressed, Yet saints their watch are keep-ing, They
 be His ho-ly bride; With His own blood He bought her, And for her life He died.
 takes one ho - ly food, And to one hope she press-es With ev-'ry grace en-dued.
 cry: "How long, how long!" And soon the night of weep-ing Shall be the morn of song.

56. CONSCIENCE - Must be trained aright.

"Let your conscience be your guide," is a common expression. Some think that one's conscience is never to be a guide, while others believe that it is the only guide that we have. We should be interested in what the scriptures have to say concerning our conscience. A small boy's definition of conscience was given as follows: "Something that makes you tell your mother before your sister does."

In Romans 14:23, we are told whatsoever is not of faith is sin. Here faith means conviction and conviction is based upon one's conscience. The word "conscience" comes from "conscire", and means joint knowledge. Thus the knowledge of what we ought to do, or ought not to do. One's conscience may

accuse him or excuse him, Romans 2:12-16. The Bible speaks of a good conscience if we do what we think is right, for instance, Paul “lived in all good conscience,” Acts 23:1. Even though he had a good conscience he calls himself chief of sinners in Acts 26:9-11.

When one has a conscience that quickly denounces the violation of doctrine, it may be said to be a tender conscience. We can train ourselves to discern between good and evil quickly, it is a fact that our conscience must be trained so that it will be good in the sight of the Lord and so that it will be tender to react quickly in discerning between good and evil. There is such a thing as a defiled conscience which is brought about by a continued disregard of right. A man once said, “I know tobacco hurts me, but I just can’t quit it.” This man is wrong, right or wrong. Both the mind and the conscience can be defiled by disobedience, Titus 1:15-16.

The teacher may wish to discuss a defiled conscience in regard to a lack of proper attendance at worship services, Bible study, etc. In Ephesians 4:19 it speaks of the Gentiles being past feeling, so their conscience was past feeling. One’s conscience can become seared, or past feeling, through false teaching, I Tim. 4:1-5. And then there is a weak conscience which is the conscience of one not properly taught, I Corinthians 8:7. To ignore a weak conscience is a great sin, verses 12 and 13.

It would be well to point out here that some “feel” that sprinkling is as good as immersion and that one church is as good as another. Some “feel” that there is nothing wrong with other sins condemned in the scriptures. Prov. 28:26 says, “He that trusts in his own heart is a fool.” One who has a weak conscience that can be deceived is one who has not been properly taught so as to have his conscience trained aright. When you have a properly trained conscience and then have a fight with your conscience and get licked, you win!

57. CHILDREN - Obey your parents.

The future of the church depends much upon the proper training of children. If we train our children in the way they should go, they will be faithful to the church. One of the great Bible doctrines plainly taught in the scriptures is that children should obey their parents. Perhaps the passage of scripture most familiar to people on this subject is Ephesians 6:1-4. It says, “Children should obey their parents in the Lord”. There is no principle more fundamental or necessary than children learning to obey. Children are not usually to be blamed if they are disobedient, for they would not be that way if parents would do their duty. The phrase “in the Lord” is to be connected with obey rather than with parents. This implies that obedience to parents is a command of the Lord; it is a part of a child’s duty to God to obey parents. And it is a part of his duty to God because it is right. Obeying parents is one way of honoring them, and to disobey is to dishonor. To honor thy father and thy mother is one of the Ten Commandments delivered by Moses, Exodus 20:12. With this promise goes the promise that one will live to be old, and that all will be well during life. Other passages of scripture that associate children and their obedience to parents are: Colossians 3:18-25; I Timothy 5:1-16.



BAPTISM = BORN AGAIN

Deliverance from sin (exodus)

A washing (lover)

For believers

Burial of old man

Part of conversion

Righteousness

One baptism

Born again

58. BORN AGAIN - Adopted.

When Nicodemus came to Jesus by night, one of the things Jesus told him was, "Except one be born again, he cannot see the kingdom of God." Nicodemus understood Jesus to refer to a birth like the one by which he entered into the world. Jesus quickly corrected Nicodemus by letting him know he was not speaking of a fleshly birth but a spiritual one. This new birth requires some action on the part of man, for Christ puts the responsibility of being born again squarely upon the person.

To be born again means to be baptized into Christ. The subject of baptism has previously been discussed under Term 31, and Outlines D and E. We enter the family of our fleshly parents by a physical birth, but when we are born again, baptized of water and the spirit, which is the spiritual birth, we are adopted into the family of God. This great Bible doctrine is taught in Romans 8:15, 23; 9:4; Galatians 4:5; and Ephesians 1:5. Births of a physical nature follow God's natural law, but becoming a part of a family by adoption is a part of God's written law.

59. HANDLE ARIGHT - Word of truth.

Jesus said that the word of God was true, John 17:17. One handles aright the word of truth when he deals with it as God intends that he should. Thayer says that to handle aright the word of truth means to teach the truth correctly and directly. This Bible doctrine means that the person who wants to do the will of God will examine the scriptures to learn what God teaches rather than to try to prove what he already believes. It means that the student of God's Word will carefully examine the scriptures to see to whom a passage is written, by whom it is written, when it was written, and to what extent it might affect people today.

An interesting point that might evoke some discussion among students is to ask what it means to be a workman "that needed not to be ashamed." When such a workman has done what God has asked to be done and is pleasing to God then he has nothing of which to be ashamed. Consider what is said in Psalms 119:5-6, "Oh that my ways were established to observe thy statutes!

Then shall I not be put to shame, when I have respect unto all thy commandments.”

H. Lessons from the Parables.

Parables are usually simple stories or a brief statement about obvious people or things which contain a hidden meaning. Parables have also been described as an earthly story with a heavenly meaning. Jesus often taught in parables and revealed in them many of the great Bible doctrines that he wants people today to be aware of, to teach, and to practice. The purpose of this outline on the lessons from the parables is not to enumerate all lessons taught by all parables but to examine briefly seven different ideas which Jesus calls upon Christians to accept and practice. These doctrines are taught in seven well known parables which the student is ask to learn along with a brief statement of the lesson from each parable.

a. Talents - Individual responsibility. This parable is recorded in Matthew 25:12-30. Rather than reading this lengthy passage the teacher might wish to ask a member of the class to briefly tell the story in the parable. The main point of emphasis in which we are interested is the fact that one man had the ability to handle five talents, another two, and the other one. This suggests that we are individually responsible for the abilities that we have to use them in an acceptable way well pleasing to the' Lord.

b. Ten Virgins • Advance preparation. This parable is also found in Matthew chapter 25, the first twelve verses. Five of these virgins are called wise and five are called foolish. Five of the virgins were wise in that they made all of the advance preparations necessary to meet the bridegroom. But the other five were careless and negligent about making their preparation until it was too late. This teaches the blessedness of being ready at all times for the coming of the Lord, and the danger of a lack of personal preparedness for his coming.

c. Good Samaritan - Do good to all men. Luke 10:25-37 contains the story Jesus told about a Jewish priest and a Levite passing by a man who had been beaten, robbed, and left for dead. Then a Samaritan, a stranger, came by and gave assistance to the wounded man. Galatians 6:10 teaches us to do good unto all men. These scriptures teach a world-wide brotherhood. Race, color, nationality, social and political differences are to be forgotten in the spiritual realm. Social differences there are, and it would be unwise to ignore them; but to fail to teach every man possible the way of life and to work for their physical, mental, and moral betterment we are obligated to all alike. Jesus used the parable of the good Samaritan to teach this lesson to the Jews and to us.

d. Two Houses - Build on proper foundation. The setting for the parable of the two houses is found in Matthew 7:21-29, and is prefaced by Jesus' statement concerning the necessity of doing the will of God. There are two classes of hearers, those who do what they hear God command them, and those that hear his commands but do not do them. To illustrate this Jesus told the story of the two houses, one built on sand and the other built on rock. The man who built his house on a rock is described as a wise man because he used a proper foundation. Rock was a good foundation both in the dry and rainy season. Sand might be sufficient in the dry season, but it was not good in the rainy season. So the man who built upon the sand is described as being foolish. Doing God's will is a good foundation for this life and for the storm of judgment; doing man's will is enough to be praised by men and perhaps do well in this life, but it is not good enough in the stormy trial of judgment. The wise man always chooses a proper foundation, one which is sure and certain to hold up under all adversities. Cf. I Timothy 4:8.

e. Prodigal - God does not wish any to perish. Luke 15:11-24. Several parables are found in Luke chapter 15, the first is the parable of the lost sheep in which Jesus teaches the Scribes and Pharisees the interest heaven has in that which is lost. This same concern is reinforced by the parable of the lost coin. In the third parable, the parable of the prodigal son, Jesus not only taught the Scribes and Pharisees the love of God for that which is lost, but he showed them that they were in as much need of the love and mercy of God as were the Publicans and sinners. The prodigal, representing the Publicans and sinners, was guilty of the sins of the flesh. The elder brother, representing the Scribes and Pharisees, was guilty of the sins of disposition, such as anger, jealousy, and unwillingness to forgive. Although one may journey to a far country, into sin, this parable shows that God does not wish any to be lost but desires them to return to him.

f. Sower - Soil is the determining factor. The reason why this is called the parable of the Sower, found in Matthew 13:1-9, is because of the emphasis placed upon the one who dispensed the seed. However, if we should center our attention upon the reception which the seed received, then it would be proper to refer to this as the parable of the soils. The arrangement given in this outline takes both points into consideration. The explanation that Jesus gives of the parable in Matthew 13:18-23 indicates the greater emphasis upon the type of soil into which the seed is sown. There may be three reasons why one would fail to reap a harvest:

- (1) the seed may be bad;
- (2) the soil may be unfavorable; and
- (3) the sowing may have been improperly done.

Jesus lets us know that the seed, which is the word of God, is good. Jesus also assumes that the work of the Sower was correctly done. Thus it is impossible to miss the point of the lesson, that the failure to reap a harvest lay directly in the fault of the soil, which represented different kinds of hearers. It should be observed that the one whose duty it is to sow the seed is not primarily responsible for the condition of the soil. If time permits an examination should be made of each of the type of soils, the reception made of the seed, and the end results of each.

g. Mustard Seed - Power of growth. A number of parables concerning the kingdom are found in Matthew chapter 13, and the parable of the mustard seed is found in verses 31 and 32. This parable is part of a pair, the second of which is the parable of the leaven found in verse 33. The subject is the progress of the kingdom of heaven here upon the earth. The emphasis is a contrast between the small beginning of the kingdom and its ultimate greatness. The power of growth is demonstrated in that the mustard seed is called, "less than all seeds," but that does not mean it was smaller than any seed known to man. The smallness of this seed was considered, not by comparing it with other small seeds, but with the large plant which grew out of it. This is certainly true of the kingdom of heaven.

The teacher may know of some example where God's Word, the seed, was planted in a community and began with the establishment of the church with two or three members and today that congregation has grown perhaps to several hundred members.

60. IF A MAN SUFFER - Let it be as a Christian.

This doctrine is based upon what is taught in I Peter 4:16. Actually a close study should be made of I Peter 3:13-17 and 4:12-16. From these passages may be seen the reason why Christians were suffering persecution; it was not because of the good life they lived, but because of their faith in Christ, and their constantly preaching him. Peter points out that no Christian may obtain a reward for suffering because of wrong doing, such as murder or dishonesty, or being an evil doer. But there is no reason for shame, if a person suffers for being a follower of Christ, "but let him glorify God in this name."

One brings shame on the cause he professes to uphold if he fails to live as a Christian should. Neither can anyone glorify God in the name Christian if he refuses to wear that name, but glories in wearing some other religious name. Neither can one glorify God in the name Christian by tacking on some other name in addition to the name Christian. All of the doctrine contained in the Bible leads up to and has as its one purpose the making of all peoples of the world Christians. Because there will be those who will refuse to become a Christian it will always be necessary for those who are Christians to suffer persecution, but if a man suffer, let it be as a Christian.

BIBLE DOCTRINES WORD PUZZLE

Toward the end of the class you may want to use this puzzle to enhance the learning of Terms and Definitions: the puzzle contains many of them. The puzzle also has a hidden message related to the study. Find the words in the grid. When you are done, the unused letters in the top of the grid will spell out a hidden message. Pick words out from left to right, top line to bottom line. Words can go horizontally, vertically and diagonally in all eight directions.

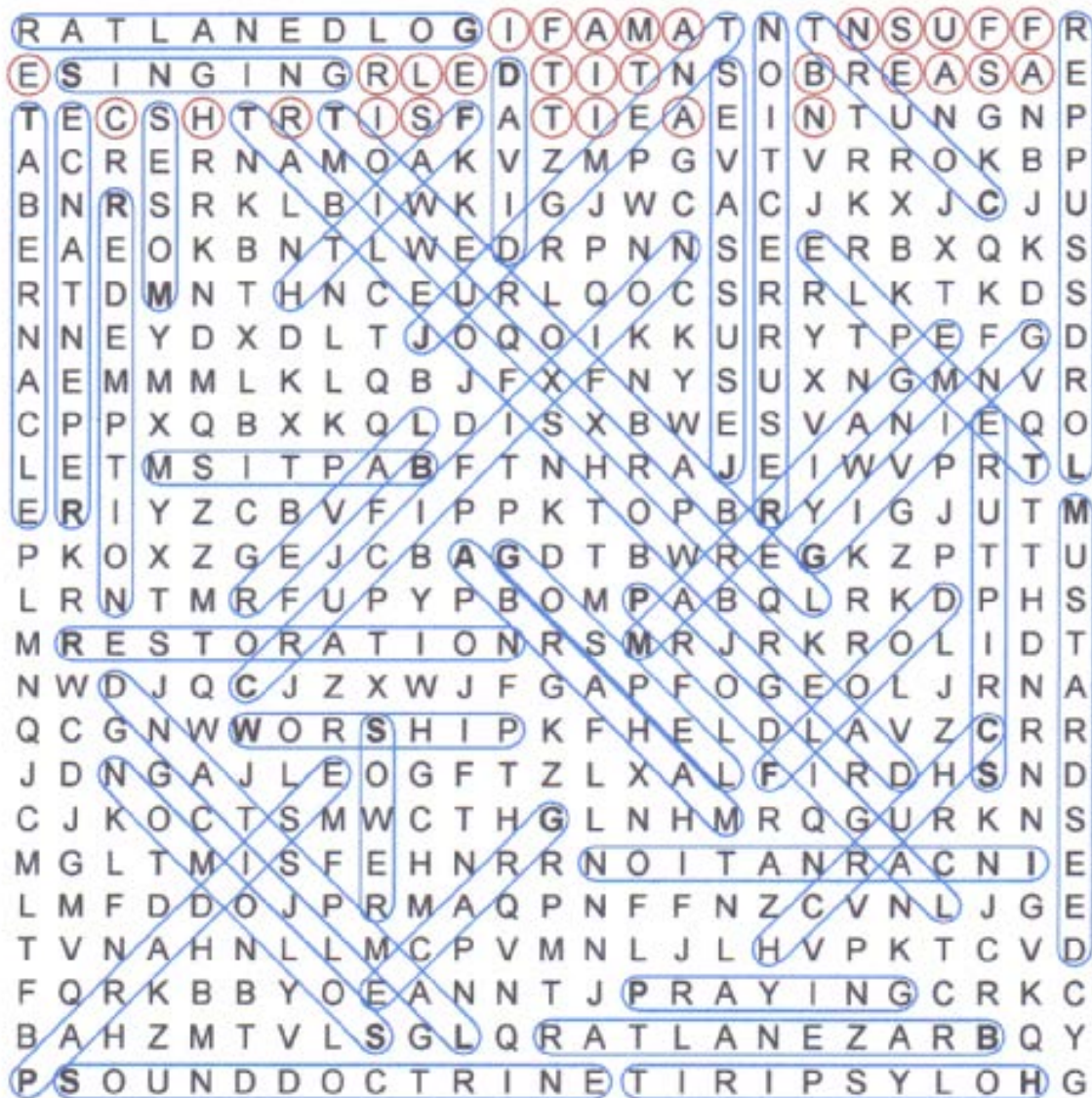
R A T L A N E D L O G I F A M A T N T N S U F F R
 E S I N G I N G R L E D T I T N S O B R E A S A E
 T E C S H T R T I S F A T I E A E I N T U N G N P
 A C R E R N A M O A K V Z M P G V T V R R O K B P
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 E A E O K B N T L W E D R P N N S E E R B X Q K S
 R T D M N T H N C E U R L Q O C S R R L K T K D S
 N N E Y D X D L T J O Q O I K K U R Y T P E F G D
 A E M M M L K L Q B J F X F N Y S U X N G M N V R
 C P P X Q B X K Q L D I S X B W E S V A N I E Q O
 L E T M S I T P A B F T N H R A J E I W V P R T L
 E R I Y Z C B V F I P P K T O P B R Y I G J U T M
 P K O X Z G E J C B A G D T B W R E G K Z P T T U
 L R N T M R F U P Y P B O M P A B Q L R K D P H S
 M R E S T O R A T I O N R S M R J R K R O L I D T
 N W D J Q C J Z X W J F G A P F O G E O L J R N A
 Q C G N W W O R S H I P K F H E L D L A V Z C R R
 J D N G A J L E O G F T Z L X A L F I R D H S N D
 C J K O C T S M W C T H G L N H M R Q G U R K N S
 M G L T M I S F E H N R R N O I T A N R A C N I E
 L M F D D O J P R M A Q P N F F N Z C V N L J G E
 T V N A H N L L M C P V M N L J L H V P K T C V D
 F Q R K B B Y O E A N N T J P R A Y I N G C R K C
 B A H Z M T V L S G L Q R A T L A N E Z A R B Q Y
 P S O U N D D O C T R I N E T I R I P S Y L O H G

Find and circle these Bible Doctrine Terms and Definitions in the puzzle above.

Abraham	Golden Altar	Marriage	Scripture
Baptism	Gospel	Moses	Singing
Brazen Altar	Grace	Mustard Seed	Solomon
Church	Holy Spirit	Paradise	Sound Doctrine
Court	Incarnation	Praying	Sower
Crucifixion	Jesus Saves	Prodigal	Tabernacle
David	Judgment	Redemption	Table of Showbread
Faith	Lamp Stand	Repentance	Temple
Flood	Layer	Restoration	Tower of Babel
Giving	Lords Supper	Resurrection	Worship

NOTE TO TEACHER: If the puzzle has been used and a clean copy is needed for printing a puzzle for each student you may download just the puzzle by going to www.clevengers.info/

SOLUTION TO THE BIBLE DOCTRINES WORD PUZZLE



The hidden message in the puzzle is circled in red at the top. It reads: "If a man suffer let it be as a Christian."