

# WRITINGS OF DON KROW

by Don Krow

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*A collection of theological writings, sermons, and essays by Don Krow, compiled for study and devotional reading.*

74 Chapters

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## 01.00.1. Luke - Bible Study Questions

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Supplement – Bible Study Questions 807 Bible Study questions prepared for group discussions  
The Gospel of Luke.

## 01.01. Luke 1

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Luke 1:1-80

Read Luke 1:1-4. (Luke 1:2) How did Luke rely on eyewitnesses in writing his Gospel?

Read Luke 1:3-4. What reasons did Luke give for deciding to write his Gospel?

Read Luke 1:4. What did Luke hope would be the result of this Gospel in the life of Theophilus?

Are you a person who needs to be taught or a person who needs to be more certain of what you have already been taught?

Read Luke 1:5-25. (Luke 1:5-7) What characteristics did Zechariah and Elizabeth have in common?

Read Luke 1:8-10. For what duty was Zechariah chosen by lot?

Read Luke 1:11-12. What experience gripped Zechariah with fear?

Read Luke 1:13-17. What promises did Gabriel make concerning the child who would be born to this elderly couple?

Read Luke 1:16-17. How did Gabriel describe the main purpose of John's life?

Read Luke 1:26-38. (Luke 1:26-28). How did Mary learn of her role in Jesus' birth?

Read Luke 1:31-33. How did Gabriel describe the child that would be born to Mary?

Read Luke 1:32. What title would Jesus have?

Read Luke 1:34; Luke 1:38. How did Mary's response to the angel differ from Zechariah's?

Read Luke 1:39-45. (Luke 1:41) What two remarkable things happened as soon as Mary called her greeting to Elizabeth?

Read Luke 1:43. In what significant way did Elizabeth address Mary?

Read Luke 1:45. What general spiritual principle did Elizabeth express?

Read Luke 1:46-56. What attributes of God are extolled in Mary's song?

Read Luke 1:47-48. How did Mary describe herself in her song?

Read Luke 1:50-55. According to Mary's song, what kinds of people are given special treatment by God?

Read Luke 1:57-66. (Luke 1:61) What was the relatives' response when Elizabeth told them the child wouldn't be called Zechariah?

Read Luke 1:63-64. Why was Zechariah's voice restored?

Read Luke 1:64. How did Zechariah react when his voice was restored?

Read Luke 1:65-66. What was the effect of all these events on the people in the region in which Zechariah and Elizabeth lived?

Read Luke 1:66. What was the question on everybody's lips who heard about the birth of John?

Read Luke 1:67-80. (Luke 1:69-71; Luke 1:77) For whom and from what was the salvation that Zechariah described?

Read Luke 1:76. What title did Zechariah say would be given to his son?

Read Luke 1:76. For whom was John supposed to prepare a way? How?

In what way do we need to have the knowledge of salvation through the forgiveness of our sins?

## 01.02. Luke 2

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Luke 2:1-52

Read Luke 2:1-7. (Luke 2:1) Who decreed that a census be taken of the entire Roman world?

Read Luke 2:3. What did the Roman census require of everyone?

Read Luke 2:5. What was Joseph and Mary's marital status at the time of Jesus' birth?

Read Luke 2:5. Why was travel especially difficult for Mary?

Read Luke 2:7. What were the conditions in Bethlehem the night Jesus was born?

Read Luke 2:8-20. (Luke 2:9) How did the shepherds react when they saw the angel?

Read Luke 2:10. To whom did the angel address his good news?

Read Luke 2:10; Luke 2:12. What message did the angel tell the shepherds?

Read Luke 2:11. Who did the angel say the newborn child really was?

Read Luke 2:12. By what symbol or sign were the shepherds supposed to identify the Christ child?

Read Luke 2:15. What was the immediate reaction of the shepherds after the angels left?

Read Luke 2:21-40. (Luke 2:22-23) Why did Mary and Joseph take Jesus to the temple?

Read Luke 2:25-32. How did Luke describe the man named Simeon?

Read Luke 2:26-29. What special significance did Christ's arrival have for Simeon?

Read Luke 2:32. How did Simeon's prophecy point out that Christ would be the Savior for the world?

Read Luke 2:34-35. What did Simeon say to Mary?

Read Luke 2:38. What was Anna's response to finding Mary, Joseph, and the Christ child in the temple?

Read Luke 2:40. What character qualities were apparent in Jesus during His childhood?

In what different ways did Anna and Simeon each receive the Christ child?

Read Luke 2:41-52. (Luke 2:43-44) How did Jesus get left behind in Jerusalem?

Read Luke 2:46. What was Jesus doing during the three days that he was on His own?

Read Luke 2:51. After replying to His parents, what did Jesus do?

How does this story illustrate the tension Jesus may have felt between obedience to his Father and obedience to His earthly parents?

## 01.03. Luke 3

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Luke 3:1-38

Read Luke 3:1-20. (Luke 3:3) What was John's basic message?

Read Luke 3:4. What Old Testament prophecy was fulfilled by John the Baptist?

Read Luke 3:8-9. What responses did John expect from his listeners? Why?

Read Luke 3:10. How did people react to John's message?

Read Luke 3:11-14. What practical examples of repentance did John use to help people who asked for direction?

Read Luke 3:16. What was John's response to those who thought he might be the Messiah?

Read Luke 24:46-47. What connection is there between repentance and forgiveness?

Luke 3:21-38. (Luke 3:22) To whom did the voice from heaven speak during Jesus' baptism?

Read Luke 3:22. What was Jesus doing when the Holy Spirit descended on Him?

Read Luke 3:23. When did Jesus start His ministry?

Read Luke 3:23. Whose ancestors did Luke list? Why?

## 01.04. Luke 4

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Luke 4:1-44

Read Luke 4:1-13. (Luke 4:2) After forty days of fasting and facing temptations, how did Jesus feel?

Read Luke 4:3; Luke 4:9-10. How did the devil challenge Jesus to prove He was the Son of God?

Read Luke 4:4; Luke 4:8; Luke 4:12. Where did Jesus get the answers He gave the devil?

Read Luke 4:5. For his second temptation where did the devil take Jesus and what did he show Him?

Read Luke 4:6-7. What did the devil offer Jesus in exchange for His worship?

Read Luke 4:8. What was Jesus' reply to the devil's offer of power and authority?

Read Luke 4:12. Why wasn't the devil successful in enticing Jesus to jump off the temple?

Read Luke 4:13. What did the devil do after Jesus' third resistance to his temptations?

Since the Bible can be misused, how can we learn to use the Bible the right way?

Read Luke 4:14-30. (verse Luke 4:16) What did Jesus customarily do on the Sabbath?

Read Luke 4:17-20. What did Jesus do when He was handed the scroll of the prophet Isaiah?

Read Luke 4:21. How did Jesus apply the passage He read from Isaiah?

Read Luke 4:28-30. How did the people express their anger at Jesus' message?

Read Luke 4:31-37. (Luke 4:33) In what setting did Jesus drive out the demon from the man in Capernaum?

Read Luke 4:34. With what expressions did the demon-possessed man identify Jesus?

Read Luke 4:35. What happened to the man who was demon-possessed?

Read Luke 4:36. How was Jesus' reputation affected by the healing of the demon-possessed man?

Read Luke 4:32; Luke 4:35-36. How did Jesus demonstrate the power of His teaching and actions?

What does this incident tell us about good and evil?

Read Luke 4:38-44. (Luke 4:38) why did Jesus heal Simon's mother-in-law?

Read Luke 4:41. What did the demons shout about Jesus as they were expelled?

Read Luke 4:43. What did Jesus say was His mission?

What can a person accomplish in solitude that can't be accomplished with other people around?

## 01.05. Luke 5

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Luke 5:1-39

Read Luke 5:1-11. (Luke 5:4-5) How did Simon reply to Jesus' instructions to cast their nets again?

Read Luke 5:8-9. How did Simon react when he realized Jesus had just done a miracle for them?

How does a person go about being a fisher of men?

Read Luke 5:12-16. (Luke 5:12) What did the leprous man do when he saw Jesus?

Read Luke 5:12. In what way did the man's words to Jesus show belief in Christ?

Read Luke 5:13. What did Jesus say to the sick man?

Read Luke 5:14. To whom was the healed man supposed to show himself? Why?

Read Luke 5:14. Besides showing the priest that he was healed, what else did Jesus tell the man to do?

Read Luke 5:15. In spite of Jesus' request that the man not tell anyone, what resulted from this healing?

Read Luke 5:17-26. (Luke 5:18) Who came to see Jesus, and why did they come?

Read Luke 5:20. What did Jesus acknowledge as the paralytic man was lowered through the roof?

Read Luke 5:21. Why did the Pharisees and teachers think that Jesus' words to the paralytic man were blasphemous?

Read Luke 5:23. What challenging question did Jesus pose to the Pharisees?

Read Luke 5:25. How did the paralytic man respond to Jesus' invitation to "get up, take your mat and go home"?

Read Luke 5:26. What was the response of the crowd to what happened that day?

Read Luke 5:27-32. (Luke 5:27) What was Levi's profession? How do you feel about the Internal Revenue Service?

Read Luke 5:28. What actions did Levi take upon hearing Jesus' invitation to follow Him?

Read Luke 5:28. What did Levi leave behind when he followed Jesus?

Read Luke 5:29. What was Levi's first action as a new follower of Jesus?

Read Luke 5:30. How did the Pharisees and others express their disapproval of Jesus' presence at Levi's banquet?

Read Luke 5:31. To what occupation did Jesus liken His ministry?

Read Luke 5:32. What reason did Jesus give for His coming?

Read Luke 5:33-39. (Luke 5:33) Who asked Jesus about fasting?

Read Luke 5:34. How did Jesus identify Himself in His answer to the Pharisees?

Read Luke 5:34. What did Jesus say would cause His disciples to fast?

Read Luke 5:36. What was the point of Jesus' illustration about new and old garments?

Read Luke 5:37. What was the point of Jesus' illustration about new and old wineskins?

How can a person decide when differences between groups are unimportant and when they are crucial?

How can you show respect for the way other Christians honor God?

## 01.06. Luke 6

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Luke 6:1-49

Read Luke 6:1-11. (Luke 6:2) What were the disciples accused of doing when they picked the grain?

Read Luke 6:3-5. How did Jesus respond to the Pharisees' accusation?

Read Luke 6:5. What claim did Jesus make about Himself?

Read Luke 6:5. What did Jesus' identity as Lord of the Sabbath have to do with the disciples eating grain on the Sabbath?

Read Luke 6:9-10. What did Jesus ask the crowd? Why?

Read Luke 6:11. How did the Pharisees and teachers respond to the miracle Jesus did?

Read Luke 6:12-16. (Luke 6:12) What did Jesus do before choosing the twelve apostles?

Read Luke 6:13. From what larger group did Jesus name His twelve apostles?

What is an apostle?

What do you want to keep in mind from this passage to help you in making choices in the future?

Read Luke 6:17-26. (Luke 6:18-19) What effect did Jesus' presence have on the crowd?

Read Luke 6:20-22. What four groups did Jesus single out for receiving a blessing?

Read Luke 6:20-23. What blessings did Jesus promise then and which ones did He promise for the future?

Read Luke 6:24-26. What four groups did Jesus single out for woes?

In what way are these words of Jesus challenging?

Read Luke 6:27-36. (Luke 6:27-31) How many positive responses to mistreatment did Jesus command?

Read Luke 6:31. Which statement best summarizes what Jesus said about responding to enemies?

Read Luke 6:32-35. What was Jesus' basic argument in backing up His command to love others unconditionally?

Read Luke 6:35. What title did Jesus give to those who love their enemies?

Read Luke 6:36. Who are we imitating when we love our enemies?

Read Luke 6:37-42. (Luke 6:38) How did Jesus summarize the importance of extending grace, mercy, and help to others?

Read Luke 6:41-42. What is the main point of the parable of the plank and the sawdust?

Read Luke 6:42. What is required of a person before he or she can teach or instruct someone else?

Read Luke 6:43-45. (Luke 6:45) What did Jesus describe as the source of good and evil things?

Read Luke 6:45. How do people ultimately know about the state of our hearts?

How can a person change his or her heart?

Read Luke 6:46-49. (Luke 6:47) What three things did Jesus say the wise person did that are similar to building well?

Read Luke 6:47; Luke 6:49. What did Jesus say His two house building examples were meant to illustrate?

Read Luke 6:47-49. How many differences can you find between the two people Jesus described in His story?

Read Luke 6:48-49. What event did Jesus describe as happening to both houses?

What specific actions was Jesus challenging His disciples to take?

## 01.07. Luke 7

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Luke 7:1-50

Read Luke 7:1-10. (Luke 7:3) What did the centurion ask Jesus to do?

Read Luke 7:3. What reason did the elders give Jesus to honor their request on behalf of the centurion?

Read Luke 7:3-8. What different character qualities were demonstrated by the centurion?

Read Luke 7:9. How did Jesus react to the centurion's words?

Read Luke 7:10. What happened to the centurion's servant?

Read Luke 7:11-17. (Luke 7:14-15) How did the mother and her son react to Jesus?

Read Luke 7:16. Who did the people think Jesus was?

Read Luke 7:17. What was the result of the miracle?

Read Luke 7:18-35. (Luke 7:19) For what two questions did John want answers?

Read Luke 7:21-22. How did Jesus answer the visitors' questions?

Read Luke 7:35. What did Jesus conclude about the people of His day?

Read Luke 7:28. What is your response to Jesus' claim that the least in God's kingdom is greater than John the Baptist?

Read Luke 7:36-50. (Luke 7:39) What did the Pharisee say about what the woman did?

Read Luke 7:40-43. How did Jesus respond to Simon the Pharisee's harsh thoughts?

Read Luke 7:49. How did the other guest react to Jesus' forgiveness of the woman?

Read Luke 7:50. Why, according to Jesus, was the woman saved?

## 01.08. Luke 8

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Luke 8:1-56

Read Luke 8:1-15. (Luke 8:4) What method did Jesus choose to use in communicating His message? Why?

Read Luke 8:5-8. What happened to each group of seeds?

Read Luke 8:8. How did Jesus conclude His parable?

Why is perseverance necessary for all who receive the Word?

Read Luke 8:16-18. (Luke 8:16) According to Jesus, what is not done with a lamp? What is done with a lamp?

Read Luke 8:17. What will happen to those things that are hidden?

Read Luke 8:18. What are we to consider carefully?

Read Luke 8:19-21. (Luke 8:20) How did Jesus hear of His family's arrival?

Read Luke 8:21. What did Jesus consider more important than family? With what is "hearing" closely associated?

How did Jesus identify those who heard God's Word and put it into practice?

Read Luke 8:22-25. (Luke 8:23) How did Jesus react to the growing storm?

Read Luke 8:25. After the storm was calmed, what did Jesus ask the disciples? What did the disciples realize about Jesus' identity?

Read Luke 8:26-39. (Luke 8:27; Luke 8:29) What had the demon-possessed man's life been like until he met Jesus?

Read Luke 8:28. Of what was the man afraid?

Read Luke 8:31-32. What did the demons choose over life in the Abyss?

Read Luke 8:34-37. What emotion gripped all but the man who had been possessed by demons?

In what ways do people today ask Jesus to leave them alone?

Read Luke 8:40-56. (Luke 8:41-42) What did Jairus want Jesus to do?

Read Luke 8:43-44. What do we know about the sick woman?

Read Luke 8:45-46. How did Jesus know that someone had been healed?

Read Luke 8:48. To what did Jesus attribute the woman's healing?

Read Luke 8:50; Luke 8:52; Luke 8:54. What commands did Jesus give before the girl was given new life?

Read Luke 8:55-56. What did Jesus tell the girl's parents?

What can we learn from the boldness of both the woman and Jairus?

## 01.09. Luke 9

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Luke 9:1-62

Read Luke 9:1-9. (Luke 9:1-2) What authority was granted to the Twelve?

Read Luke 9:3-5. How did Jesus instruct the Twelve to proceed?

Read Luke 9:7. What did Herod think of Jesus' healing and preaching?

Read Luke 9:7-8. What were the various explanations of Jesus?

Read Luke 9:9. What did Herod want to do? Why?

Read Luke 9:10-17. (Luke 9:12) What did the apostles want to do with the crowd?

Read Luke 9:13. What did Jesus propose to do with the crowd?

Read Luke 9:17. What were the results of Jesus' miracle?

With what projects can your church or community group be involved to help people in need?

Read Luke 9:18-27. (Luke 9:20) Who spoke up when Jesus brought up the question of His identity?

Read Luke 9:21. What was Jesus' reaction to the statement by Peter?

Read Luke 9:22. What kind of future did Jesus predict for Himself?

Read Luke 9:24-25. What kind of commitment does discipleship require?

Read Luke 9:28-36. (Luke 9:28) Why did Jesus and His disciples go up the mountain?

Read Luke 9:29. What happened to Jesus while He was praying?

Read Luke 9:30-31. Who suddenly appeared, and what did they do?

Read Luke 9:33. How did Peter react to the amazing scene?

Read Luke 9:34. Why were the disciples suddenly afraid?

Read Luke 9:35. What did the voice from the cloud say about Jesus?

Read Luke 9:36. What happened to Moses and Elijah?

Read Luke 9:37-45. (Luke 9:37) What did Jesus and His disciples encounter when they came down from the mountain?

Read Luke 9:38. Why did the man ask Jesus to look at his son?

Read Luke 9:39. What had been happening to the boy?

Read Luke 9:40. What had the father tried to no avail?

Read Luke 9:41. To what did Jesus attribute the disciples' failure to heal the boy?

Read Luke 9:42. What three things did Jesus do?

Read Luke 9:43. What was the crowd's reactions to what they saw?

Read Luke 9:43-44. How did Jesus respond to the people's admiration?

Read Luke 9:46-50. (Luke 9:46) About what did the disciples argue?

Read Luke 9:47. What did Jesus use to reply to the disciples' ambition?

Read Luke 9:48. What opportunities do we have to welcome children (and thereby welcome Jesus and God the Father)?

Read Luke 9:49. How did John change the subject?

Read Luke 9:49. Why had the disciples tried to stop the man?

Read Luke 9:50. What reason did Jesus give for not stopping the man who was driving out demons?

Read Luke 9:51-56. (Luke 9:51) Where was Jesus going?

Read Luke 9:53. Why didn't the Samaritans welcome Jesus?

Read Luke 9:54. What did James and John want to bring down on the Samaritans? Why?

Read Luke 9:55. What did Jesus think of His disciples' suggestion?

Read Luke 9:57-62. (Luke 9:57) To what lengths did the first man say he would follow Jesus?

Read Luke 9:58. What was Jesus' reply to the first man's statement of devotion?

Read Luke 9:59. What did the second man want to do before following Jesus?

Read Luke 9:60. What was the second man to do instead of burying his father?

Read Luke 9:61. What did the third person want to do before following Jesus?

Read Luke 9:62. Who is not fit for the kingdom of God?

Read Luke 9:57-62. From this account, how would you summarize the costs of following Jesus?

## 01.10. Luke 10

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Luke 10:1-42

Read Luke 10:1-24. (Luke 10:2) According to Jesus, why were His followers to pray for more workers?

Read Luke 10:3. To what did Jesus liken His followers?

Read Luke 10:9. What were the seventy-two sent out to do?

Read Luke 10:9-11. What does preaching "the Kingdom of God" mean?

Read Luke 10:17. What did the disciples report upon their return?

Read Luke 10:20. Why were the seventy-two to rejoice?

Read Luke 10:25-37. (Luke 10:27) How did the legal expert summarize the demands of the Law?

Read Luke 10:30-35. How did Jesus reply to the question, "Who is my neighbor?"

Read Luke 10:31-32. What did the priest and the Levite do to help the man who was robbed and beaten?

Read Luke 10:33-35. What was the Samaritan's response to what he saw?

Read Luke 10:33. Why did the Samaritan help the beaten man?

Read Luke 10:37. What did Jesus command the expert to do in response to the parable?

How does it feel when someone has mercy on you?

In what ways can we as individuals and as groups of Christians be more like the Samaritan?

Read Luke 10:38-42. (Luke 10:38) What did Martha do for Jesus and His disciples?

Read Luke 10:39. Who was Mary?

Read Luke 10:39. Where was Mary while Jesus was talking?

Read Luke 10:39-40. What did Mary do while Martha attended to household preparations?

Read Luke 10:40. Of what did Martha accuse Jesus?

Read Luke 10:41-42. What did Jesus think of the sisters' choices?

## 01.11. Luke 11

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Luke 11:1-54

Read Luke 11:1-13. (Luke 11:1) What was the disciple's request?

Read Luke 11:2-4. What topics did Jesus' prayer cover?

Read Luke 11:4. With what is God's forgiveness of us linked?

Read Luke 11:5-10. What cause-and-effect connection did Jesus use to follow up on the parable?

Read Luke 11:13. Why do parents grant their children's requests?

Read Luke 11:14-28. (Luke 11:16) What did some people say about Jesus' work?

Read Luke 11:23. If a person is not with Jesus, what is his status?

Read Luke 11:25-26. What happens to a person if an evil spirit is cast out of him or her and replaced with nothing?

Read Luke 11:28. Who is blessed, according to Jesus?

Read Luke 11:29-32. (Luke 11:30) What did Jesus' generation want?

Read Luke 11:31. What made the Queen of the South fit for judging the people of Jesus' generation?

Read Luke 11:31-32. Who was to condemn Jesus' generation?

Read Luke 11:32. What had the men of Nineveh done?

Read Luke 11:33-36. (Luke 11:34) What happens when the eyes are bad?

Read Luke 11:35. What did Jesus counsel His listeners to do?

Why did Jesus choose the illustration of light and darkness?

Read Luke 11:37-54. (Luke 11:39-40) According to Jesus, what did the Pharisee emphasize and overlook?

Read Luke 11:42. What did the Pharisees neglect in favor of tithing herbs?

Read Luke 11:42-52. Why did Jesus say "woe" six times?

How can we be sure that we are emphasizing justice and the love of God instead of our own lists of things others ought to do?

## 01.12. Luke 12

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Luke 12:1-59

Read Luke 12:1-12. (Luke 12:4-5) What did Jesus say His disciples should and should not fear?

Read Luke 12:6-7. What proofs of God's care did Jesus offer to His disciples?

Read Luke 12:8-9. How was the disciples' loyalty to Jesus linked to Jesus' loyalty to them?

Read Luke 12:12. How were the disciples to know what to say?

Why are we important to God?

Read Luke 12:13-21. (Luke 12:13-15) Against what did Jesus warn the crowd? Why?

Read Luke 12:19. How did the rich man view his possessions and good fortune?

Read Luke 12:21. To whom did Jesus apply His teaching about greed?

Why is it difficult for us to accept the fact that our life and things are temporary?

How is it possible to be rich toward God?

Read Luke 12:22-34. (Luke 12:22) About what are we not to worry?

Read Luke 12:24. What are we to learn from birds?

Read Luke 12:27-28. What do flowers teach us?

Read Luke 12:31. What does God want us to seek?

Read Luke 12:33. What are we to do with our possessions?

Read Luke 12:33. Where can treasure be found?

How can a person seek God's kingdom?

What is the connection between seeking God's kingdom and the Father giving us the kingdom?

How can we store up treasure in heaven?

What step can you take this week to share your earthly treasures with others?

Read Luke 12:35-48. (Luke 12:35) According to Jesus, what are the two traits of the one who is ready?

Read Luke 12:37. What happened to the servants who were watching properly?

Read Luke 12:45. How did some servants handle responsibilities in their masters' absence?

Read Luke 12:46. What happened to the foolish servants?

Read Luke 12:47. What was to be the fate of the servants who knew what to do but wouldn't do it?

Read Luke 12:48. What happened to the servants who acted out of ignorance?

Read Luke 12:48. What is expected of those who have been given and entrusted with much?

Read Luke 12:49-53. (Luke 12:51) What, evidently, did most people think Jesus was bringing?

Read Luke 12:51. In what way did Jesus indicate that division would affect everyone until He returned?

Read Luke 12:52-53. What relationships would suffer division because of Christ?

In the context, what did Jesus mean by baptism?

Read Luke 12:54-59. (Luke 12:57) What did Jesus want His audience to do?

Read Luke 12:58. Where did Jesus recommend the people patch up differences with others?

## 01.13. Luke 13

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Luke 13:1-35

Read Luke 13:1-9. (Luke 13:2) What explanation for the tragedy did Jesus propose?

Read Luke 13:3-5. What were Jesus' listeners to learn from the two stories?

Read Luke 13:6. In the parable, what did the man seek from his fig tree?

Read Luke 13:7. Why did the man want the fig tree chopped down?

Read Luke 13:8-9. What did the vineyard tender suggest?

What did Jesus mean by His warning, "But unless you repent, you too will all perish"?

Why did Jesus tell the fig tree parable after discussing the two tragic incidents?

What can we learn from this parable?

Read Luke 13:10-17. (Luke 13:11) Whom did Jesus see in the synagogue?

Read Luke 13:12. What did Jesus do when He saw the crippled woman?

Read Luke 13:12-13. What led to the crippled woman's healing?

Read Luke 13:13. How did the woman respond to what Jesus had done?

Read Luke 13:14. Why was the synagogue ruler indignant?

Read Luke 13:15. What did Jesus think of the religious leaders?

Read Luke 13:15-16. What example did Jesus give to justify His healing of the woman?

What good deeds do we sometimes restrict because of traditions or rules?

Read Luke 13:18-21. (Luke 13:19) How did the mustard seed start out?

Read Luke 13:19. What transformation did the mustard seed make?

What makes a mustard seed a good illustration of God's kingdom?

What makes yeast a good illustration of God's kingdom?

What do these two parables tell us about God's kingdom?

Read Luke 13:22-30. (Luke 13:23) What did someone ask Jesus?

Read Luke 13:25. What happens once the door is shut?

Read Luke 13:26. How will those left outside try to appeal to the owner?

Read Luke 13:28. What will those who cannot enter hear?

What was Jesus saying about human relationships when He said that the first will be last?

In what way is the first last and the last first?

Read Luke 13:31-35. (Luke 13:32-33) What were Jesus' goals?

Read Luke 13:34. How did Jesus want to show His compassion for Jerusalem?

Read Luke 13:35. What sad words did Jesus have for Jerusalem?

## 01.14. Luke 14

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Luke 14:1-35

Read Luke 14:1-14. (Luke 14:4) What was the Pharisees' and legal experts' reply to Jesus' question?

Read Luke 14:4. What happened to the man with dropsy?

Read Luke 14:5-6. Under what circumstance did the religious and legal experts allow work on the Sabbath?

Read Luke 14:6-7. Why did Jesus tell a parable?

Read Luke 14:11. How did Jesus communicate the value of humility?

Read Luke 14:13. Whom did Jesus want people to invite to dinner?

Read Luke 14:14. In what way would the host be repaid?

What caused the religious and legal experts to be speechless?

Why is it a blessing to invite those who cannot repay?

Read Luke 14:15-24. (Luke 14:16) What did the man in the parable do?

Read Luke 14:17. How did the man let his guests know that the time for the banquet had arrived?

Read Luke 14:18. How did the guests respond to the invitation?

Read Luke 14:21. What was the master's reaction to the excuses people made?

Read Luke 14:21. Whom did the master invite to the banquet to replace the original invitees?

Read Luke 14:24. What was to become of the original guests?

Why was the master justified in his anger at the guests who made excuses?

Read Luke 14:25-35. What does it mean to "hate" your parents, wife, children, siblings, and your own life?

How do most people react to Jesus' terms of discipleship?

What costs do we need to count in responding to Jesus?

## 01.15. Luke 15

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Luke 15:1-32

Read Luke 15:1-7. (Luke 15:1) Who had gathered to hear Jesus?

Read Luke 15:2. Why were the Pharisees and teachers of the law grumbling?

Read Luke 15:5. How does a shepherd bring a lost sheep home?

Read Luke 15:6. What happens when a shepherd returns to his home and flock after finding a lost sheep?

Read Luke 15:7. How does heaven react when a sinner repents?

Read Luke 15:8-10. (Luke 15:8) What steps did the woman take to find her lost coin?

Read Luke 15:9. What did the woman do when she finally found the lost coin?

Read Luke 15:10. Where is there rejoicing?

Read Luke 15:10. What causes angels to rejoice before God?

Read Luke 15:10. How many repenting sinners does it take to cause heavenly rejoicing?

What can we learn about God from this parable?

Read Luke 15:11-32. (Luke 15:12-13) What did the younger son ask his father to do?

Read Luke 15:13. What did the younger son do after arriving in the distant country?

Read Luke 15:13-20. How did the younger son live once he was out on his own?

Read Luke 15:14-15. Why did the younger son have to hire himself out for work?

Read Luke 15:17-19. What made the younger son decide to return home?

Read Luke 15:20. How did the father respond to the younger son's return home?

Read Luke 15:22-24. Why did the father call for a celebration?

Read Luke 15:28. How did the older son respond to his brother's return and the celebration afterward?

Read Luke 15:31-32. Why did the father want the older brother to be happy?

What does the forgiving love of the father in this story represent?

From whom do we tend to withhold mercy?

What does this parable reveal to you about the Lord's love?

## 01.16. Luke 16

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Luke 16:1-31

Read Luke 16:1-15. (Luke 16:1-2) How did the rich man respond to the manager who was "wasting his possessions"?

Read Luke 16:3. Why was the manager scared to lose his job?

Read Luke 16:4-7. What plan did the manager devise to secure his future?

Read Luke 16:8. How did the rich master react to the dishonest dealings of the manager?

Read Luke 16:8. Who are the "people of light" to whom Jesus referred?

Read Luke 16:10-12. What main principle should govern the way we use our resources?

Read Luke 16:13. Why is it impossible to serve two masters?

Read Luke 16:16-18. (Luke 16:16) What two eras did John the Baptist's ministry divide?

Read Luke 16:16. What changed after the ministry of John the Baptist?

Read Luke 16:16. What was being preached?

Read Luke 16:16. Who was "forcing his way" into the kingdom of God?

Read Luke 16:17. What is easier than for the least stroke of a pen to drop out of the Law?

Read Luke 16:17. Why did Jesus emphasize the importance of the Law?

Read Luke 16:18. What two conditions constitute adultery?

What attitude should we have toward God's Law today?

Read Luke 16:19-31. (Luke 16:19) How did Jesus describe the rich man in the story?

Read Luke 16:20. What does the story tell us about Lazarus?

Read Luke 16:22. Where did the angels take Lazarus?

Read Luke 16:22-23. What difference did the rich man's wealth make in his eternal destiny?

Read Luke 16:22-31. What does this parable reveal about heaven and hell?

Read Luke 16:23. What did the rich man see from his place in hell?

Read Luke 16:25. How did Abraham respond to the request of the rich man?

Read Luke 16:26. What was the other reason why Lazarus could not help the rich man?

Read Luke 16:27-28. Why did the rich man want Lazarus to go to his father's house on earth?

Read Luke 16:30. What did the rich man think was necessary to convince his brothers to believe?

Read Luke 16:29; Luke 16:31. Why did Abraham say that Moses and the Prophets should be enough for the rich man's brothers?

## 01.17. Luke 17

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Luke 17:1-37

Read Luke 17:1-10. (Luke 17:1) What did Jesus say about people who tempt others to sin?

Read Luke 17:2. Who are the “little ones” Jesus cares so much about?

Read Luke 17:3-4. What advice did Jesus give His disciples about how to react when others sin against them?

Read Luke 17:4. According to Jesus, how often were His disciples to forgive those who sinned?

Read Luke 17:4. What principle of forgiveness was Jesus promoting?

Read Luke 17:5. What did the disciples ask Jesus to do?

Read Luke 17:6. How much faith is needed to do great things?

Read Luke 17:6. Why was Jesus’ example of the mustard seed so startling?

Read Luke 17:7-9. Why did Jesus tell the story of the servant and the master?

Read Luke 17:10. What attitude should we have in working for the Lord?

Read Luke 17:11-19. (Luke 17:12) Who met Jesus as He entered the village?

Read Luke 17:13. What did the ten men want from Jesus?

Read Luke 17:14. How did Jesus respond to the ten men?

Read Luke 17:14. What happened to the men as they went to show themselves to the priest?

Read Luke 17:15. What did one of the ten do that the others did not?

Read Luke 17:17-19. How did Jesus respond to the one man who returned?

Read Luke 17:19. What did Jesus tell the man about his faith?

Read Luke 17:20-37. (Luke 17:20-21) What prompted Jesus to say, “The kingdom of God does not come with your careful observation?”

Read Luke 17:22. What did Jesus tell His disciples they would long to see?

Read Luke 17:24-30. How did Jesus describe what the days of the Son of Man will be like?

Read Luke 17:33. What will happen to the person who attempts to keep his life?

For what reason did Jesus warn, “Remember Lot’s wife”?

## 01.18. Luke 18

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Luke 18:1-43

Read Luke 18:1-8. (Luke 18:1) What was Jesus' purpose in telling His disciples this parable?

Read Luke 18:2. How did Jesus describe the judge in the story?

Read Luke 18:3. Why was the woman in the story especially helpless?

Read Luke 18:3. What did the woman need from the judge?

Read Luke 18:4-5. Why did the judge finally give in to the woman's request?

Read Luke 18:6. Why should we take note of how the unjust judge responded to persistence?

Read Luke 18:7. How will God's actions differ from those of the unjust judge?

Read Luke 18:7. What can Christians expect from God?

Read Luke 18:8. What promise does this parable offer to Christians?

Read Luke 18:8. To what kind of faith did Jesus refer at the end of this passage?

Read Luke 18:9-14. (Luke 18:9) To whom did Jesus tell this parable?

Read Luke 18:9. Why did Jesus tell this parable?

Read Luke 18:10. Who were the two men described in the story?

Read Luke 18:11. What did the Pharisee do?

Read Luke 18:11. What motivated the Pharisee to pray?

Read Luke 18:11-12. How did the Pharisee pray?

Read Luke 18:11-12. Why was the Pharisee confident in his own righteousness?

Read Luke 18:13. Why did the tax collector stand at a distance?

Read Luke 18:13. What does the tax collector's posture reveal about his own attitude?

Read Luke 18:13. What prompted the tax collector to pray?

Read Luke 18:13. How did the tax collector pray?

Read Luke 18:14. What difference did it make how these men prayed?

Read Luke 18:14. What does it mean that one man was justified and the other wasn't?

Read Luke 18:14. What principle did Jesus stress?

In whose righteousness should we have confidence?

Read Luke 18:15-17. (Luke 18:15) Why were people bringing babies to Jesus?

Read Luke 18:15. How did the disciples respond to what the parents were doing?

Read Luke 18:15-16. What was it about Jesus that motivated parents to bring their children to Him?

Read Luke 18:15. Why did the disciples rebuke those who were bringing their babies to Jesus?

Read Luke 18:16. How did Jesus react to His disciples' attitudes?

Read Luke 18:16. How did Jesus treat the children?

Read Luke 18:16. What did Jesus say about the children?

Read Luke 18:17. Why should we receive the kingdom of God like a child?

Read Luke 18:17. What will happen to those who do not receive the kingdom "like a little child"?

Read Luke 18:18-30. (Luke 18:18) What did the ruler ask Jesus?

Read Luke 18:18. What does the wording of the ruler's question reveal about his attitude?

Read Luke 18:19. How did Jesus respond to the ruler's question?

Read Luke 18:20. Of what did Jesus remind the ruler?

Read Luke 18:21. What does the ruler's response to Jesus reveal about his character?

Read Luke 18:22. What did the ruler lack?

Read Luke 18:22. Why did Jesus advise this man to sell all he had, especially when He did not require this of others?

Read Luke 18:23. How did the ruler respond to Jesus' instructions?

Read Luke 18:23. How did the man's wealth interfere with his eternal salvation?

Read Luke 18:24-25. What was the rich man's problem?

Read Luke 18:26. How did Jesus' listeners respond to Jesus' harsh words?

Read Luke 18:27. What did Jesus reveal about how a person can inherit eternal life?

Read Luke 18:29-30. What did Jesus teach about sacrifice?

Read Luke 18:31-34. (Luke 18:31) To whom was Jesus speaking?

Read Luke 18:31. Where were the disciples and Jesus planning to go?

Read Luke 18:31. To whom was Jesus referring when He spoke of the "Son of Man"?

Read Luke 18:31-32. What did Jesus reveal to the disciples about the future?

Read Luke 18:31. Why did Jesus take the Twelve aside from the crowds to tell them about certain events?

Read Luke 18:32. How did Jesus describe what would happen?

Read Luke 18:32. To whom would the Son of Man be handed over?

Read Luke 18:32. How would the Gentiles treat the Son of Man?

Read Luke 18:33. What did Jesus predict would happen after the Son of Man was killed by the Gentiles?

Read Luke 18:31-33. Why did Jesus reveal details of the future to His disciples?

Read Luke 18:34. How did the disciples respond to Jesus' prediction of the future?

Read Luke 18:34. What prevented the disciples from understanding what Jesus explained to them?

Read Luke 18:35-43. (Luke 18:35) Where did this event take place?

Read Luke 18:35. What was the man by the roadside doing?

Read Luke 18:36. How did the blind man know that something unusual was happening?)

Read Luke 18:37-38. How did the blind man know who Jesus was?

Read Luke 18:38. How did the blind man respond to the situation?

Read Luke 18:39. How did the crowd respond to the blind man's actions?

Read Luke 18:39. What did the blind man do in response to the criticism of the crowd?

Read Luke 18:40. How did Jesus respond to the blind man?

Read Luke 18:41. If Jesus could see that the man was blind, why did He ask the man what he wanted?

Read Luke 18:42. Why did Jesus heal the blind man?

Read Luke 18:42. What role did the blind man's faith play in his healing?

Read Luke 18:43. How did the blind man and the crowds respond to the miracle Jesus performed?

## 01.19. Luke 19

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Luke 19:1-48

Read Luke 19:1-10. (Luke 19:1) Where did the events of this story take place?

Read Luke 19:2. How did Luke describe Zacchaeus?

Read Luke 19:3. What problem did Zacchaeus have?

Read Luke 19:4. How did Zacchaeus solve his problem?

Read Luke 19:5. What did Jesus say to Zacchaeus?

Read Luke 19:6. How did Zacchaeus respond to Jesus' request?

Read Luke 19:6; Luke 19:8. What do Zacchaeus' actions reveal about his character?

Read Luke 19:7. Why did the crowds begin to mutter and gossip among themselves?

Read Luke 19:7. What reputation did Zacchaeus have in Jericho?

Read Luke 19:8. What changes did Zacchaeus make in his life in response to Jesus' interest in him?

Read Luke 19:9. How had salvation come to Zacchaeus' house?

Read Luke 19:10. How is the concluding verse of this passage significant?

Read Luke 19:11-27. (Luke 19:11) For what reason did Jesus choose to tell this parable?

Read Luke 19:11. What false expectations did Jesus' followers have?

Read Luke 19:12. In the parable, why did the man of noble birth go to a distant country?

Read Luke 19:12-27. Whom do the king, the servants, and the subjects represent in this parable?

Read Luke 19:13. For what reason did the man call together ten of his servants?

Read Luke 19:13. What did the man want his servants to do with the money he gave them?

Read Luke 19:14. How did the people react to their new king?

Read Luke 19:15. After his return, why did the king send for his servants?

Read Luke 19:16-18. What did the first two servants do with the money the king entrusted to them?

Read Luke 19:17-19. How did the king respond to the first two servants?

Read Luke 19:20-21. What did the third servant think of the king?

Read Luke 19:20-21. How did the third servant's feelings for his king affect his actions?

Read Luke 19:22-24. How did the king treat the third servant?

Read Luke 19:26. What principle summarizes the parable?

Read Luke 19:27. Why did the king punish so severely those who did not want him to be king?

Why is it dangerous to neglect the truth we know about God?

Read Luke 19:28-44. (Luke 19:28-29) Where did the events of this story take place?

Read Luke 19:30. Where did Jesus send two of His disciples?

Read Luke 19:30-31. What specific instructions did Jesus give two of His disciples?

Read Luke 19:32-34. What happened to the disciples who went ahead into the village?

Read Luke 19:35. Why did Jesus choose to ride into the city on a colt?

Read Luke 19:36-37. How did people react to Jesus' entrance into the city?

Read Luke 19:37. Why did all of the disciples begin to praise God?

Read Luke 19:38. In what way were the words of the disciples' praises significant?

Read Luke 19:39. Why were the Pharisees in the crowd upset?

Read Luke 19:40. How did Jesus respond to the Pharisees' rebuke?

Read Luke 19:41. How did Jesus react when He saw the city of Jerusalem?

Read Luke 19:44. In what way did the people of Jerusalem miss a golden opportunity?

Read Luke 19:45-48. (Luke 19:45) What did Jesus do in the temple area?

Read Luke 19:45-47. Who was plotting to kill Jesus?

Read Luke 19:46. What attitude did Jesus have toward the merchants in the temple area?

Read Luke 19:46. Why did Jesus quote Scripture?

Read Luke 19:46. What did Jesus accuse the merchants of doing?

Read Luke 19:46. How had the temple area been misused?

Read Luke 19:46. What was the real purpose of the temple?

Read Luke 19:47. Why did the religious leaders want to kill Jesus?

Read Luke 19:48. Why were the religious leaders unable to carry out their plot?

Read Luke 19:48. How did the people respond to Jesus' teaching in the temple?

In what way can a church be made a "den of robbers"?

## 01.20. Luke 20

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Luke 20:1-47

Read Luke 20:1-8. (Luke 20:1) What was Jesus doing in the temple courts?

Read Luke 20:1. Who approached Jesus while He was preaching in the temple?

Read Luke 20:2. What question did the religious leaders ask Jesus?

Read Luke 20:2. How was Jesus put to the test?

Read Luke 20:2-7. In what way were the actions of the religious leaders hypocritical?

Read Luke 20:3. Why did Jesus answer the religious leaders' question with another question?

Read Luke 20:5-6. What was it about Jesus' question that stumped the religious leaders?

Read Luke 20:6. How did the crowds' beliefs affect the religious leaders' willingness to answer Jesus' question?

Read Luke 20:7. How did the leaders respond to Jesus' question?

Read Luke 20:8. In what way did Jesus demonstrate His wisdom?

Read Luke 20:9; Luke 20:19. Why did Jesus choose to tell the people a parable in this situation?

Read Luke 20:9-16. What are the main points of the parable Jesus told?

Read Luke 20:9. Whom does the man who planted the vineyard represent?

Read Luke 20:10-12. Whom do the servants the owner sent to the vineyard represent?

Read Luke 20:10-12. How were the servants treated?

Read Luke 20:10; Luke 20:19. Whom do the tenants in the story represent?

Read Luke 20:13. Why did the owner send his son to the vineyard?

Read Luke 20:14. What is the inheritance to which the tenants referred?

Read Luke 20:16. How will the owner of the vineyard respond to the terrible actions of the tenants?

Read Luke 20:16. How did the people listening to Jesus respond to the parable?

Read Luke 20:17-18. What is the meaning of the Scripture that Jesus quoted?

Read Luke 20:19. How did the religious leaders react to Jesus' teaching?

Read Luke 20:19. How did the mood of the people affect the actions of the religious leaders?

Read Luke 20:20-26. Why did the religious leaders send spies?

Read Luke 20:20. Why did the religious leaders want to hand Jesus over to the governor?

Read Luke 20:21. What did the spies do to trap Jesus?

Read Luke 20:21. How did the spies demonstrate hypocrisy?

Read Luke 20:22. In what way was the question the spies asked a trick question?

Read Luke 20:23. What did Jesus think of the spies?

Read Luke 20:24. How did Jesus respond to the spies' question?

Read Luke 20:24-25. How was Jesus' response a show of His wisdom?

Read Luke 20:26. Why were the spies astonished by Jesus' answer?

Read Luke 20:27-40. (Luke 20:27) How did Luke describe the Sadducees?

Read Luke 20:27. Why did the Sadducees approach Jesus?

Read Luke 20:28-33. What was the main point of the lengthy story the Sadducees told Jesus?

Read Luke 20:33. What controversial question did the Sadducees want Jesus to answer?

Read Luke 20:34-35. How did Jesus respond to the Sadducees' question?

Read Luke 20:35. What is the "age" to which Jesus referred?

Read Luke 20:35. Who is "considered worthy"?

Read Luke 20:36. In the age to come, what did Jesus promise to those who take part in the resurrection of the dead?

Read Luke 20:36. Who is like the angels?

Read Luke 20:37. For what reason did Jesus refer to Moses?

Read Luke 20:37-38. How did Jesus describe God?

Read Luke 20:38. Why did Jesus describe God as "the God of the living"?

Read Luke 20:40. Why did people stop asking Jesus questions?

How can we guard against misinterpreting Scripture, as the Sadducees did in Jesus' day?

Why do you think there will be no marriage in heaven?

Read Luke 20:41-47. (Luke 20:41) What dilemma did Jesus set before His listeners?

Read Luke 20:41-44. What was Jesus revealing to His listeners about His own identity?

Read Luke 20:42-43. For what reason does Jesus quote the words of David to His listeners?

Read Luke 20:44. How does David refer to the Christ?

Read Luke 20:44. Why could Jesus' opponents not answer His question?

Read Luke 20:45-46. What did the teachers of the law seek?

Read Luke 20:45-47. About what did Jesus warn His disciples?

Read Luke 20:46-47. Of what were the teachers of the law guilty?

Read Luke 20:46-47. What point was Jesus trying to make about such religious behavior?

Read Luke 20:47. How did Jesus criticize the teachers of the law?

Read Luke 20:47. What did Jesus mean when He said, "They devour widows' houses"?

Read Luke 20:47. How did Jesus say proud people would be treated for their actions?

How is seeking the honor and respect of people related to the exploitation of the poor and defenseless?

## 01.21. Luke 21

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Luke 21:1-38

Read Luke 21:1-4. (Luke 21:1) What did Jesus notice?

Read Luke 21:1. What were the rich people doing?

Read Luke 21:2. How did Luke describe the woman Jesus saw?

Read Luke 21:2. What did the woman do that Jesus noticed?

Read Luke 21:1-2. How were the motives of the rich different from those of the woman?

Read Luke 21:3. How did Jesus use this situation as an opportunity to teach His followers?

Read Luke 21:3. How did the woman "put in more than all the others" when her gift was much smaller than the gifts of the rich?

Read Luke 21:4. What was lacking in the gifts the rich people gave?

Read Luke 21:4. What had the poor widow actually sacrificed?

Read Luke 21:4. What principle of giving did Jesus communicate?

Why did Jesus draw attention to a seemingly unremarkable event?

Read Luke 21:5-38. (Luke 21:5) What did the disciples say about the temple that prompted a prophecy from Jesus?

Read Luke 21:7. How did the disciples respond to Jesus' prediction concerning the temple?

Read Luke 21:8. What did Jesus say could deceive Christians in the last days?

Read Luke 21:9-13. What signs of the end of the age did Jesus tell us to expect?

Read Luke 21:14. Why did Jesus advise His followers not to worry about what will happen to them?

Read Luke 21:18-19. What promises did Jesus give to His disciples?

Read Luke 21:19. What will be the result of "standing firm" in the last days?

Read Luke 21:22. Why will the "time of punishment" be necessary?

Read Luke 21:23-26. What signs will usher in the end of the age?

Read Luke 21:28. What should be the response of Christians to the many signs of the end?

Read Luke 21:29-31. For what purpose did Jesus tell the parable of the fig tree?

Read Luke 21:34-36. What final advice did Jesus give?

## 01.22. Luke 22

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Luke 22:1-71

Read Luke 22:1-6. (Luke 22:1) What event were the people anticipating?

Read Luke 22:1. Why was this event important?

Read Luke 22:2. What was the plan of the chief priests and teachers of the law?

Read Luke 22:2. Why were the religious leaders afraid of the people?

Read Luke 22:3. What motivated Judas to approach the religious leaders who wanted to get rid of Jesus?

Read Luke 22:3. In what way is Satan's role in this story significant?

Read Luke 22:4. What did Judas and the religious leaders discuss?

Read Luke 22:4. How did the leaders respond to Judas's willingness to betray Jesus?

Read Luke 22:5-6. What did Judas get in return for betraying Jesus?

Read Luke 22:6. How was Judas's plan deceitful?

Read Luke 22:6. Why was it important for Judas to hand Jesus over "when no crowd was present"?

What can we learn from the hypocritical actions of Judas?

Read Luke 22:7-38. (Luke 22:7) What was significant about the day of Unleavened Bread?

Read Luke 22:8-13. What instructions did Jesus give to Peter and John?

Read Luke 22:15-16. Why did Jesus eagerly desire to eat the Passover with His disciples?

Read Luke 22:16. What did Jesus mean when He said, "I will not eat it again until it finds fulfillment in the kingdom of God"?

Read Luke 22:17-20. What did Jesus instruct His disciples to do in remembrance of Him?

Read Luke 22:20. What did the cup represent?

Read Luke 22:23-24. Why did a dispute arise among the disciples?

Read Luke 22:25-27. What principle did Jesus promote in response to the disciples' disagreement?

Read Luke 22:31-32. What did Jesus tell Simon about his future?

Read Luke 22:33. How did Simon respond to Jesus' prediction?

Read Luke 22:35-37. How did Jesus warn His disciples of the difficult time ahead?

Read Luke 22:38. In what way did the disciples take Jesus' instructions too literally?

Read Luke 22:39-46. (Luke 22:39) What does this passage reveal about Jesus' habits?

Read Luke 22:39. For what purpose did Jesus go to the Mount of Olives?

Read Luke 22:40. What instructions did Jesus give to His disciples?

Read Luke 22:41. Why did Jesus withdraw from His followers?

Read Luke 22:42. What does Jesus' prayer reveal about His own character and His relationship with the Father?

Read Luke 22:42. What did Jesus want to avoid if possible?

Read Luke 22:42. What was Jesus referring to when He said, "Take this cup from me"?

Read Luke 22:43. How was Jesus strengthened at this difficult time?

Read Luke 22:44. How did Jesus confront His own anguish and dread?

Read Luke 22:44. What does this passage tell us about Jesus' physical and emotional condition shortly before His death?

Read Luke 22:45. What did Jesus find when He returned to the disciples?

Read Luke 22:45. Why were the disciples so exhausted?

Read Luke 22:46. For what reason did Jesus advise His disciples to pray?

Read Luke 22:47-53. (Luke 22:47-53) Who was leading the crowd that approached Jesus? Why? Why did Judas approach Jesus?

Read Luke 22:47-48. What actions of Judas were hypocritical and insincere?

How did Jesus respond to Judas's greeting?

Read Luke 22:48. Why did Jesus reveal His identity to His opponents?

Read Luke 22:49. How did Jesus' followers respond to Jesus' arrest?

Read Luke 22:50. What motivated one of Jesus' followers to attack one of the servants?

Read Luke 22:50-51. How did Jesus react when one of His disciples tried to protect Him?

Read Luke 22:51. How did Jesus show compassion even to His captors?

Read Luke 22:51-53. What emotions did Jesus show during this difficult time?

Read Luke 22:52-53. What did Jesus say to the religious leaders who had come for Him?

Read Luke 22:53. What did Jesus mean when He said, "This is your hour—when darkness reigns"?

Read Luke 22:53. In what way did Jesus submit to the Father's will in this situation?

Read Luke 22:54-62. (Luke 22:54) Where did the events of this story take place?

Read Luke 22:54. What had happened to Jesus?

Read Luke 22:54. For what reason did Peter follow Jesus "at a distance"?

Read Luke 22:54-62. What do the actions of Peter in this story reveal about his personal character?

Read Luke 22:56. Of what did the servant girl accuse Peter?

Read Luke 22:57. How did Peter respond to the servant girl?

Read Luke 22:56-59. How many times was Peter accused of knowing Jesus?

Read Luke 22:58-60. How did Peter respond to the second and third accusations put to him?

Read Luke 22:59. Why did the third person suspect Peter was a follower of Jesus?

Read Luke 22:60-61. What happened when Peter denied Jesus the third time?

Read Luke 22:60-61. What caused Peter to remember Jesus' earlier prediction?

Read Luke 22:61. What did Jesus do the third time Peter denied knowing Him?

Read Luke 22:61-62. Why was Peter so upset and bitter about his actions?

Read Luke 22:62. How did Peter respond to the realization that he had denied his Lord?

How was Peter's denial of Christ different from Judas's betrayal of Jesus?

What can we learn about repentance from Peter's example in this story?

How would you define true repentance?

Read Luke 22:63-65. (Luke 22:63) In light of what had happened before this point, what was Jesus probably feeling?

Read Luke 22:63. Who had control of this situation?

Read Luke 22:63-64. How was Jesus treated by His guards?

Read Luke 22:63-64. In what way did the guards mock Jesus?

Read Luke 22:64. Why was Jesus blindfolded?

Read Luke 22:64. What prompted the guards to mock Jesus as they did?

Read Luke 22:64. How did news of Jesus' reputation influence the guards' actions?

What was the guards' purpose in demanding that Jesus prophesy for them?

Read Luke 22:64. What was so demeaning about the guards' treatment of Jesus?

Read Luke 22:63-65. What did Luke imply about Jesus' actions by not mentioning any details about how He responded to the guards?

Read Luke 22:63-65. In what way are the details of Christ's humiliation significant to the overall story?

Read Luke 22:66-70. (Luke 22:66) Who was first to question Jesus?

Read Luke 22:67-70. How did Jesus respond to the question about His identity?

## 01.23. Luke 23

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Luke 23:1-56

Read Luke 23:1-25. (Luke 23:1) Where was Jesus taken?

Read Luke 23:2. Of what was Jesus accused?

Read Luke 23:2. How did Jesus respond to Pilate's question about His identity?

Read Luke 23:4. Of what did Pilate find Jesus guilty?

Read Luke 23:5; Luke 23:9-11. How was Jesus treated throughout His trial?

Read Luke 23:5-7. For what reason did Pilate send Jesus to Herod?

Read Luke 23:8-9. Why was Herod pleased to see Jesus?

Read Luke 23:13-16. How did Pilate explain what he decided to do with Jesus?

Read Luke 23:18. How did the crowds respond to Pilate's ruling?

Read Luke 23:20-25. In what way did popular pressure influence Pilate's decisions?

Read Luke 23:25. What finally happened to Jesus at the conclusion of His trial?

Read Luke 23:26-43. (Luke 23:26) Why did the soldiers seize Simon of Cyrene?

Read Luke 23:26. What do the soldiers' actions reveal about Jesus' condition?

Read Luke 23:27. Why did such a large crowd gather?

Read Luke 23:27. How did many of the women respond to Jesus' impending death?

Read Luke 23:28-31. How did Jesus treat the women mourning for Him?

Read Luke 23:28-31. Why did Jesus tell the women to weep for themselves?

Read Luke 23:31. What did Jesus mean when He said, "If men do these things when the tree is green, what will happen when it is dry?"

Read Luke 23:34. What do Jesus' words on the cross reveal about His character?

Read Luke 23:35-39. How was Jesus treated by others while He was hanging on the cross?

Read Luke 23:39. What did the first criminal demand of Jesus?

Read Luke 23:42. What request did the second criminal on the cross make of Jesus?

Read Luke 23:43. How did Jesus respond to the criminal's plea?

Read Luke 23:44-49. (Luke 23:44-45) What unusual natural occurrence took place and what did it signify?

Read Luke 23:45. What happened to the curtain in the temple?

Read Luke 23:45. What did the tearing of the temple curtain signify?

Read Luke 23:46. Why did Jesus call out from the cross?

Read Luke 23:46. What was significant about Jesus' words on the cross?

Read Luke 23:46. What occurred after Jesus called out to the Father?

Read Luke 23:47. How did the centurion in charge of the crucifixion react to Jesus' death?

Read Luke 23:47. What motivated the centurion to praise God?

Read Luke 23:47. Why did the centurion call Jesus a righteous man, and in what way was this declaration significant?

Read Luke 23:48. How did the witnesses to Christ's crucifixion react to His death?

Read Luke 23:49. Why did those people who knew Jesus watch from a distance?

Read Luke 23:50-56. (verse Luke 23:50) Who was Joseph?

Read Luke 23:50. How did Luke describe Joseph's character?

Read Luke 23:51. How did Joseph feel about Jesus' trial and punishment?

Read Luke 23:51. What did Luke mean by describing Joseph as a man who was "waiting for the kingdom of God"?

Read Luke 23:51. What kind of man was Joseph?

Read Luke 23:52. What did Joseph ask of Pilate?

Why was it courageous for Joseph to approach Pilate for Jesus' body?

Read Luke 23:53. How did Joseph prepare Jesus' body?

Read Luke 23:55. Who followed Joseph?

Read Luke 23:55-56. What do the actions of the women reveal about their faith?

Read Luke 23:56. Why did the women not take their prepared spices and perfumes directly to Jesus' tomb?

## 01.24. Luke 24

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Luke 24:1-53

Read Luke 24:1-12. (Luke 24:1) Why did the women go to Jesus' tomb?

Read Luke 24:2. What did the women find once they arrived at the tomb?

Read Luke 24:4. What happened while the women were wondering what had happened to Jesus' body?

Read Luke 24:4. Who were the two men who appeared to the women?

Read Luke 24:5. How did the women respond to the angels?

Read Luke 24:5-7. What did the angels tell the women about Jesus?

Read Luke 24:7. Of what words of Jesus were the women reminded?

Read Luke 24:9. What did the women do after the men had told them that Jesus had risen from the dead as He had predicted?

Read Luke 24:11. How did the apostles react to the women's testimony?

Read Luke 24:11. Why did the apostles not believe the women?

Read Luke 24:12. In what way were Peter's actions different from the other apostles?

Read Luke 24:12. How did Peter respond to the sight of the empty tomb?

Why is Jesus' resurrection central to the Christian faith?

Read Luke 24:13-35. (Luke 24:13) Who was going to Emmaus?

Read Luke 24:14. What were the two men discussing along the way?

Read Luke 24:15. Who appeared to the men on the way to Emmaus?

Read Luke 24:17. What did Jesus ask the two men?

Read Luke 24:17. What emotions did the two men display?

Read Luke 24:18. Why did Cleopas think that Jesus must have been a visitor to Jerusalem?

Read Luke 24:19-24. How did the two men describe Jesus and what had happened?

Read Luke 24:21. How had the events of the last few days crushed the expectations of the two men talking with Jesus?

Read Luke 24:25-27. Why did Jesus explain the Scriptures to the men?

Read Luke 24:31. When did the men finally recognize Jesus?

Read Luke 24:32. What did the men recall after they reflected on their conversation with Jesus?

Read Luke 24:33-35. How did these men respond to their encounter with Jesus?

Read Luke 24:36-49. (Luke 24:36) How did Jesus approach the disciples?

781. Read Luke 24:37. Why were the disciples frightened?

Read Luke 24:38-39. How did Jesus try to calm and reassure the disciples?

Read Luke 24:39. What evidence did Jesus give to prove He was not a ghost?

Read Luke 24:41. How did the disciples react to the evidence and convincing words of Jesus?

Read Luke 24:41. What did the disciples' actions reveal about their understanding of what Jesus had told them earlier about His death and resurrection?

Read Luke 24:41. What emotions did the disciples display?

Read Luke 24:43. What was significant about Jesus' eating a piece of fish?

Read Luke 24:44-45. When did the disciples finally understand the Scriptures?

Read Luke 24:44-45. How were the disciples finally able to understand the prophecies about Christ in Scripture?

Read Luke 24:47. What did Jesus explain would be the result of His resurrection?

Read Luke 24:48. What instructions did Jesus give to His disciples?

Read Luke 24:48. What was Jesus going to send the apostles?

Read Luke 24:48. What was the "power from on high" to which Jesus referred?

Why did Jesus consider it important to teach the disciples from the Old Testament?

According to this passage, how can we expect to understand the Scriptures?

In what ways have you experienced the power Jesus promised us?

Read Luke 24:50-53. (Luke 24:50) What did Jesus do for His disciples?

Read Luke 24:50. Why did Jesus bless His disciples at this point?

Read Luke 24:51. What happened while Jesus was blessing His disciples?

Read Luke 24:51. How did the disciples know that Jesus was taken up into heaven?

Read Luke 24:51. How was this time with Jesus significant for the disciples?

Read Luke 24:52. What was the response of the disciples to Jesus' ascension into heaven?

Read Luke 24:52. Why were the disciples so joyful?

Read Luke 24:52. What is significant about the fact that Jesus' followers worshipped Him?

Read Luke 24:52. Why did the disciples return to Jerusalem?

Read Luke 24:52-53. What did Jesus' followers do after He left them?

How can you honor Jesus for all He came and did for you?

## 02. Chapter 00.1. Mastering the Basics

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Mastering the Basics by

Don Krow

## 02.Chapter 00.2. Table of Contents

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## 02.Chapter 01. Why Teach Doctrine?

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### Why Teach Doctrine?

There are many that feel that it is unnecessary, even divisive, to teach doctrine. Nothing could be further from the truth. Bible doctrine is the truth of God's Word, which needs to be taught. Jesus said, "My doctrine is not mine, but His that sent Me" (John 7:16). Paul said to Timothy, "But thou has fully known my doctrine, [and] manner of life..." (2 Timothy 3:10). Doctrine should lead to life, practice, and application. As believers we are told to "earnestly contend for the faith which was once delivered to the saints" (Jude 1:3). The Apostle Paul said, "The time will come when they will not endure sound doctrine... And shall turn away their ears from the truth" (2 Timothy 4:3-4).

Three Sources of Doctrine. There are three sources of doctrine:

(1) God.

(2) Man.

(3) Satan. In Matthew 16:13-23 we see all three sources revealed. When Jesus asked His disciples, "Who do men say that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matthew 16:16-17). This was the doctrine of God coming to Peter. When asked the same question, many people said Jesus was John the Baptist, Elijah, Jeremiah, or some other prophet (Matthew 16:14). This was the doctrine of man, that is, only human thinking. Jesus said that traditions and doctrines of men make the Word of God of none effect (Mark 7:7-9; Mark 7:13). Believers are warned not to be carried about by every wind of doctrine (Ephesians 4:14). In Matthew 16:21-23, Peter rebuked Jesus for saying He was going to the cross. Jesus replied, "Get thee behind me Satan..." (Matthew 16:23). This was a doctrine of Satan. The Apostle Paul states that "in the latter time some will depart from the [Christian] faith and give heed to deceiving spirits and doctrines of demons" (1 Timothy 4:1). Proper understanding of God's Word is the only way to correct the false teaching of man and the doctrines of demons.

Doctrine Must Be Sound. Sound doctrine is revealed as (1) The doctrine of God (1 Timothy 6:1-3; Titus 2:10).

(2) The doctrine of Christ (Hebrews 6:1).

(3) The Apostles' doctrine (Acts 2:42).

Contained within these doctrines are: Repentance from dead works, Faith toward God, Baptisms, Laying on of Hands, Resurrection from the dead, Eternal Judgment (Hebrews 6:1-2), the words of our Lord Jesus Christ (1 Timothy 6:3), the Kingdom of God (Luke 4:43), godliness (1 Timothy 6:3), love (1 Corinthians 13:1-2), and all that the scriptures reveal that is profitable to be taught; that is, for doctrine (2 Timothy 3:16). A Personal & Intimate Relationship with God. The purpose of all Bible doctrine is that man may come to know God in a personal and intimate way, as revealed in

Jesus Christ (John 17:3; Acts 9:5).

#### Questions

Read John 7:16. Jesus said, My doctrine is not mine, but:

a. His that sent me [God's]. b. the Pharisee's. c. the Jewish Rabbi's.

Read 2 Timothy 3:10. The way the Apostle Paul lived and his:

a. doctrine was fully known to others. b. teaching CD's was fully known to others. c. appearance was fully known to others.

Read James 1:22. Doctrine will not benefit unless there is:

a. application (it has to be applied). b. meditation. c. a teaching degree.

Read Jude 1:3. As believers we are to:

a. earnestly contend for the Christian faith which was once delivered unto the saints. b. read Christian books continually. c. go to church on Sunday.

Read 2 Timothy 4:3-4. The Apostle Paul said there will be a time when many shall turn away their:

a. ears from the truth. b. money from the offerings. c. children from the family.

Read Matthew 16:13-23. What are the three sources of doctrine?

a. God, man, and satan. b. priest, clergy and laity. c. preachers, prophets & evangelist.

Read Acts 2:42. As disciples of Jesus, we are to continue steadfastly in the

a.. devils doctrine. b.. man's doctrine. c. apostles' doctrine.

Read Hebrews 6:1-2. The doctrine of Christ consist of:

a. repentance from dead works, faith toward God, baptisms, laying on of hands, resurrection of the dead, and eternal judgment. b. the trinity, rapture and the end times.

Read 1 Timothy 6:3-4. We are to teach and consent to the words of:

a. man. b. satan. c. your pastor. d. our Lord Jesus Christ.

Read 1 Timothy 6:3. The words of the Lord Jesus Christ and His doctrine is according to:

a. ungodliness. b. the Law. c. godliness.

Read Titus 2:7-10. In doctrine we should display:

a. Corruptness. b. works of the law. c. uncorruptness; that is, we don't want anyone to look down on God's message because of their behavior (the Message Bible, Titus 2:7).

Read Luke 4:43. The doctrine of Christ involves preaching

a. The kingdom of God. b. asking Jesus into your heart. c. prosperity.

Read 2 Timothy 3:16. All scripture is profitable for:

a. doctrine. b. reading. c. edification.

Read John 17:3. The purpose of Bible doctrine is that man may come to:

a. know God. b. a higher education. c. know more about religion.

Scriptures to use with Questions

Read John 7:16.

Jesus answered them, and said, My doctrine is not mine, but his that sent me.

Read 2 Timothy 3:10.

But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

Read James 1:22.

But be ye doers of the word, and not hearers only, deceiving your own selves.

Read Jude 1:3.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

Read 2 Timothy 4:3-4.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.

Read Matthew 16:13-23.

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then charged he his disciples that they should tell no man that he was Jesus the Christ. From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Read Acts 2:42.

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Read Hebrews 6:1-2.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Read 1 Timothy 6:3-4.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

He is proud, knowing nothing...

Read 1 Timothy 6:3.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

Read Titus 2:7-10.

In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity,

Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Read Luke 4:43.

And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

Read 2 Timothy 3:16.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Read John 17:3.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

## Answer Key - Chapter 1 Why Teach Doctrine?

Read John 7:16. Jesus said, My doctrine is not mine, but:

a. His that sent me [God's]. b. the Pharisee's. c. the Jewish Rabbi's.

Read 2 Timothy 3:10. The way the Apostle Paul lived and his:

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a. know God. b. a higher education. c. know more about religion.

## 02.Chapter 02. What was the Message of Jesus?

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What was the Message of Jesus?

While the kingdom of God was the central message of Jesus, many modern-day evangelists have virtually ignored it. A gospel of American invention has replaced the New Testament message of the “gospel of the Kingdom.” Many evangelists and even professors of Bible colleges would be hard-pressed to expound on the “gospel of the Kingdom.” Yet it is one of the first words from Jesus and the last message He spoke before returning to heaven (Mark 1:14-15; Acts 1:3). When John the Baptist came preaching in the wilderness he said, “Repent, for the kingdom of heaven is at hand” (Matthew 3:1-2). His hearers understood he was referring to the future age prophesied by the Old Testament prophets. It would be a time when the Messianic King would defeat the enemies of Israel and usher in the Messianic Age of an everlasting kingdom of peace and prosperity. The long awaited expectation had arrived in Jesus.

Jesus told the crowds, “I must preach the kingdom of God to other cities also: because that is why I was sent” (Luke 4:43). The 12 Apostles also traveled with Him and were commissioned by Him to preach the same message as He did (Matthew 10:1; Matthew 10:7-8). They went out and preached that people should repent (Mark 6:12), showing the connection of accepting the rule of God (kingdom) by the call of repentance. They also confessed their sins and were baptized as they believed in the Messianic King-Jesus (Matthew 3:1-2; Matthew 3:6; Matthew 3:8; John 4:1; Acts 19:4-6). Jesus tried to explain that He had to be a suffering Messiah to overthrow Satan’s authority legally and permanently (Luke 24:26; Colossians 2:15). Later 70 others were commissioned to preach the kingdom message also (Luke 10:1; Luke 10:9). The gospel of the Kingdom has to be preached in all the world for a witness unto all nations; and then the end will come (Matthew 24:14). In the interim Christ’s disciples would be the witnesses of the Messiah King. The gospel of the Kingdom is not an invitation to “invite Jesus into your heart,” neither is it centered on heaven awaiting believers at death. It’s focus is on accepting the rule of God by rejecting Satan’s, receiving the grace of the cross that results in personal relationship with God (Acts 26:18-20), for its by grace that we are saved (Ephesians 2:5). The kingdom is received through the New Birth (John 3:3; John 3:5). The kingdom is the realm in which one accepts God’s rule (1 Thessalonians 1:9).

It is a realm in which one must enter now (Colossians 1:13-14), yet it is a realm in which one will enter in the future (Matthew 25:31; Matthew 25:34). In this age there is death; in the kingdom of God, eternal life (Mark 10:29-30). In this age the righteous and wicked are mixed together (Matthew 13:47-51). In the future all wickedness and sin will be destroyed (Matthew 13:41). At present, Satan is viewed as the “god of this age,” in the future kingdom, God’s rule will have destroyed Satan and righteousness will displace evil (2 Corinthians 4:4-5; Revelation 11:15; Matthew 13:36-43). Have you accepted the offer of God’s kingdom? Have you turned from darkness to light? Have you turned from the authority of Satan unto the authority of God? Have you received the gift of forgiveness and the inheritance of eternal life? If not, repent for the

kingdom of God (rule of God) has arrived.

God calls upon all men everywhere to submit voluntarily to His rule. Thus the kingdom now is said to be in a mystery form (Mark 4:11), and is not seen by natural observation. When God however, asserts His rule universally, the kingdom will appear in glory and will manifest to all (Daniel 2:44).

#### Questions

Read Mark 1:14-15 & Acts 1:3. One of the first words of Jesus and the last message He spoke before returning to heaven was:

a. things concerning tithing. b. things concerning the order of worship. c. things pertaining to the kingdom of God.

Read Matthew 3:1-2. When John the Baptist came preaching in the wilderness he said:

a. Ask Jesus into your heart. b. God has a wonderful plan for your life. c. Repent [have a change of heart & mind] for the rule of God has come.

3. Read Acts 26:18. Vine's Greek dictionary under the subject of the "kingdom" states the following: "Since this earth is the scene of universal rebellion against God, the kingdom of God is the sphere in which at any given time, His rule is acknowledged." The "kingdom of God" has the idea of a group of people that would accept His rule.

Look at Acts 26:18, In preaching the "kingdom of God," whose authority are we rejecting and whose authority are we accepting?

Read Luke 4:43. Jesus told the crowds that the reason that He had been sent was to proclaim:

a. the four spiritual laws. b. the prosperity message. c. the kingdom of God.

Read Matthew 10:1; Matthew 10:7-8. The twelve Apostles traveled with Jesus and were commissioned by Him to preach

a. the law of Moses. b. the 10 commandments. c. the same message as He did.

Read Mark 6:7; Mark 6:12. A person shows that they accept the rule of God [kingdom], by:

a. repentance. b. joining a local church. c. reading the Bible.

Read Acts 8:5; Acts 8:12; Matthew 28:19-20. Philip the evangelist preached the kingdom of God and Jesus as the Messiah king. People responded to his preaching by identifying with Christ through the act of:

a. asking Jesus into their heart. b. joining the local church. c. baptism.

8. Read 1 John 3:8, Colossians 2:15. Satan's authority was overthrown legally and permanently by:

a. the work of the cross. b. by an animal sacrifice. c. praying without ceasing.

Read Luke 9:59-60; Luke 10:1; Luke 10:9. Those that follow Jesus are commissioned to preach:

a. inspirational messages. b. the philosophies of man. c. the kingdom message.

Read Matthew 24:14. The gospel of the shall be preached in all the world for a witness unto all nations; and then shall the end come.

Read 1 Thessalonians 1:9; Acts 26:18. The gospel of the kingdom is not an invitation to “invite Jesus into your heart,” neither is it centered on heaven awaiting believers at death. It’s focus is on accepting the rule of God by rejecting:

a. Satan’s rule. b. your wife’s authority. c. your local church’s teachings.

Read Mark 6:12. The Apostles preached that people must:

a. ask Jesus into their heart. b. repent, that is accept God’s rule by turning to God and His authority. c. attend a local church.

Read 2 Peter 3:13. According to God’s promise, we look for:

a. a new car. b. an abundance of money. c. new heavens and a new earth, in which righteousness dwells.

Scriptures to use with Questions

Read Mark 1:14-15 & Acts 1:3.

Mark 1:14-15 :

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Acts 1:3 : To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

Read Matthew 3:1-2.

In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand.

Read Acts 26:18.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Acts 26:20 But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

Read Luke 4:43.

And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

Read Matthew 10:1; Matthew 10:7-8.

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. And as ye go, preach, saying, The kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Read Mark 6:7; Mark 6:12.

And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; And they went out, and preached that men should repent.

Read Acts 8:5; Acts 8:12; Matthew 28:19-20.

Acts 8:5 :

Then Philip went down to the city of Samaria, and preached Christ unto them.

Acts 8:12 : But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Matthew 28:19-20 :

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Read 1 John 3:8, Colossians 2:15.

1 John 3:8 :

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Colossians 2:15 : And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

Read Luke 9:59-60; Luke 10:1; Luke 10:9.

Luke 9:59-60 : And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

Luke 10:1 :

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

Luke 10:9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

Read Matthew 24:14.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Read 1 Thessalonians 1:9; Acts 26:18.

1 Thessalonians 1:9: For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

Acts 26:18 : To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Read Mark 6:12.

And they went out, and preached that men should repent.

Read 2 Peter 3:13.

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Answer Key - Chapter 2 What Was the Message of Jesus?

Read Mark 1:14-15 & Acts 1:3. One of the first words of Jesus and the last message He spoke before returning to heaven was:

a. things concerning tithing. b. things concerning the order of worship. c. things pertaining to the kingdom of God.

Read Matthew 3:1-2. When John the Baptist came preaching in the wilderness he said:

a. Ask Jesus into your heart. b. God has a wonderful plan for your life. c. Repent [have a change of heart & mind] for the rule of God has come. [I have interpreted the kingdom of God as the rule of God for the following reasons: The word "kingdom" is made up of two words, "king" meaning "absolute ruler; one who rules or presides over." "Dom" meaning "domain, the territory He rules, that is, His subjects"].

3. Read Acts 26:18. Vine's Greek dictionary under the subject of the "kingdom" states the following: "Since this earth is the scene of universal rebellion against God, the kingdom of God is the sphere in which at any given time, His rule is acknowledged." The "kingdom of God" has the idea of a group of people that would accept His rule.

Look at Acts 26:18, In preaching the "kingdom of God," whose authority are we rejecting and whose authority are we accepting?

We are turning from the authority of Satan unto the authority of God [also called repentance, see Acts 26:20], that we might receive the forgiveness of our sins.

Read Luke 4:43. Jesus told the crowds that the reason that He had been sent was to proclaim:

a. the four spiritual laws. b. the prosperity message. c. the kingdom of God.

Read Matthew 10:1; Matthew 10:7-8. The twelve Apostles traveled with Jesus and were commissioned by Him to preach

a. the law of Moses. b. the 10 commandments. c. the same message as He did.

Read Mark 6:7; Mark 6:12. A person shows that they accept the rule of God [kingdom], by:

a. repentance. b. joining a local church. c. reading the Bible.

Read Acts 8:5; Acts 8:12; Matthew 28:19-20. Philip the evangelist preached the kingdom of God and Jesus as the Messiah king. People responded to his preaching by identifying with Christ through the act of:

a. asking Jesus into their heart. b. joining the local church. c. baptism. [Early New Testament believers expressed their faith in Christ by an act of water baptism. This was an act of faith that identified them as becoming Christ's disciple (Matthew 28:18-20).

8. Read 1 John 3:8, Colossians 2:15. Satan's authority was overthrown legally and permanently by:

a. the work of the cross. b. by an animal sacrifice. c. praying without ceasing.

Read Luke 9:59-60; Luke 10:1; Luke 10:9. Those that follow Jesus are commissioned to preach:

a. inspirational messages. b. the philosophies of man. c. the kingdom message.

Read Matthew 24:14. The gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Read 1 Thessalonians 1:9; Acts 26:18. The gospel of the kingdom is not an invitation to "invite Jesus into your heart," neither is it centered on heaven awaiting believers at death. It's focus is on accepting the rule of God by rejecting:

a. Satan's rule. b. your wife's authority. c. your local church's teachings.

Read Mark 6:12. The Apostles preached that people must:

a. ask Jesus into their heart. b. repent, that is accept God's rule by turning to God and His rule. c. attend a local church.

13. Read 2 Peter 3:13. According to God's promise, we look for: a. a new car. b. an abundance of money. c. new heavens and a new earth, in which righteousness dwells.

## 02.Chapter 03. What did Paul Preach to the Gentiles?

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What did Paul Preach to the Gentiles? When Jesus went about preaching the message, “Repent, for the kingdom of God or the rule of God was at hand,” the Jews seemed to understand it. When Paul taught the same message to Gentiles he used the word “Lord” instead of the word “King.” “King” was a foreign term in Gentile usage, but they understood completely “Caesar is Lord.” He is deity, he is maximum authority, he is the boss. Christian gentiles said, “No, Caesar is not Lord, Jesus is Lord!” He is Deity, He is our authority, He is our boss, He is God (Acts 26:18; Romans 1:1; Romans 1:3; John 20:28). The Apostle Paul said, “That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved” (Romans 10:9 NASV). On the day of Pentecost the Apostle Peter said the same thing. This Jesus that you have crucified, God has raised, and has made Him both Lord and Messiah (Acts 2:36). The call for response was the same as when Jesus and John preached the kingdom message. Repent, have a change of heart and mind, turn from darkness to light, for Satan’s authority unto God’s and be baptized – identifying with the Messiah Jesus. You also shall receive God’s promised Holy Spirit.

Christ’s death, burial and resurrection was the foundation that secured God’s right to have absolute authority over those who had turned to God. Romans 14:9 says, “This is why Christ died and came to life again, to establish his lordship over dead and living...” (New English Bible). The Apostle Paul stated that as believers we “are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Corinthians 6:20). The gospel message contains the good news that God has redeemed man, [freed and released them from the clutches of Satan] to serve the living and true God (1 Thessalonians 1:9). Which master do you serve, whose authority are you under? Have you turned from darkness to light, from Satan’s authority unto God’s that you may receive the forgiveness of your sins (Acts 26:18) ? The preaching of the gospel of the kingdom is the only message that brings the righteousness of God [being made right with God, as a gift, through Jesus blood], and the truth of being under God’s authority and rule [holiness], into the lives of men and women who have decided to become Jesus disciples.

### Questions

Read Luke 6:46. The word “Lord” means:

a. master. b. ruler. c. boss. d. king. e. the one who has the right to control your life. f. deity. g. all of the above.

Read Acts 2:36. God has made Jesus, the one who was crucified to be both:

a good man & a good teacher.

b. to be Lord & the promised Messiah (Christ). c. a Pharisee & a scribe.

Read Acts 2:37. When people heard that Jesus was the Lord (Master) and Messiah, they were:

a. glad. b. sad. c. pricked in their heart, that is, convicted deeply.

Read Acts 2:38. What did the Apostle Peter tell the people to do:

a. repent.

be baptized.

receive forgiveness through Jesus.

receive the Holy Spirit.

all of the above (that is, a.,b.,c., & d.).

ask Jesus into their heart.

Read Acts 26:18-20. Repentance means:

a. Having a change of heart toward God. b. turning from spiritual darkness to the light. c. turning from Satan's authority to God's authority. d. turning to God & proving you have turned by the good works that you do. e. all of the above.

Read Romans 14:9 & 1 Corinthians 6:19-20. Christ death, burial, and resurrection was the foundation that secured God's right to have absolute authority over those who have turned to God. True or False.

Read 1 John 3:8; Acts 10:38 & Colossians 1:13-14. The gospel message contains the good news that God has redeemed man, that is, freed and released them from the clutches of Satan. True or False.

Read Romans 6:17-18; Romans 6:22. The preaching of the gospel of the kingdom is the only message that brings:

a. health & wealth together. b. justification [being made right with God as a gift through Jesus blood] and sanctification [holiness – being set apart unto God] together. c. religions together.

Read Acts 28:28-31. What message did the Apostle Paul preach?

Scriptures to use with Questions

Read Luke 6:46.

And why call ye me, Lord, Lord, and do not the things which I say?

Read Acts 2:36.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Read Acts 2:37.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Read Acts 2:38.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Read Acts 26:18-20.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

Read Romans 14:9 & 1 Corinthians 6:19-20.

Romans 14:9 : For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

1 Corinthians 6:19-20 :

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Read 1 John 3:8; Acts 10:38 & Colossians 1:13-14.

1 John 3:8 :

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Acts 10:38 :

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Colossians 1:13-14 : Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins:

Read Romans 6:17-18; Romans 6:22.

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Read Acts 28:28-31.

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that

came in unto him,

Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Answer Key – Chapter 3 The Preaching of Paul to the Gentiles 1. Read Luke 6:46. The word “Lord” means: a. master. b. ruler. c. boss. d. king. e. the one who has the right to control your life. f. deity. g. all of the above.

Read Acts 2:36. God has made Jesus, the one who was crucified to be both:

a good man & a good teacher. b. to be Lord & the promised Messiah (Christ). c. a Pharisee & a scribe.

2. Read Acts 2:37. When people heard that Jesus was the Lord (Master) and Messiah, they were: a. glad. b. sad. c. pricked in their heart, that is, convicted deeply.

Read Acts 2:38. What did the Apostle Peter tell the people to do: repent.

be baptized.

receive forgiveness through Jesus.

receive the Holy Spirit.

all of the above (that is, a.,b.,c., & d.).

ask Jesus into their heart.

5. Read Acts 26:18-20. Repentance means: a. Having a change of heart toward God. b. turning from spiritual darkness to the light. c. turning from Satan’s authority to God’s authority. d. turning to God & proving you have turned by the good works that you do. e. all of the above.

Read Romans 14:9 & 1 Corinthians 6:19-20. Christ death, burial, and resurrection was the foundation that secured God’s right to have absolute authority over those who have turned to God. True or False.

Read 1 John 3:8; Acts 10:38 & Colossians 1:13-14. The gospel message contains the good news that God has redeemed man, that is, freed and released them from the clutches of Satan. True or False.

Read Romans 6:17-18; Romans 6:22. The preaching of the gospel of the kingdom is the only message that brings:

a. health & wealth together. b. justification [being made right with God as a gift through Jesus blood] and sanctification [holiness – being set apart unto God] together. c. religions together.

Read Acts 28:28-31. What message did the Apostle Paul preach?

The kingdom of God, the truths concerning the Lord Jesus Christ & His redeeming work, that is, the salvation of God that is sent to even the Gentiles.

## 02.Chapter 04. The Cost of Discipleship

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### The Cost of Discipleship

Jesus call was a call to discipleship. The word “disciple(s)” is used 273 times in the New Testament. The word “Christian(s)” is used only 3 times in the New Testament. The reason that many people will not accept that “disciples” and “Christians” are suppose to be the same person (See Acts 11:26) is that discipleship cost you something but salvation is free. The truth is, that Jesus always called for the whole of our life for all of our life. The free gift that accompanied His call was eternal life, provided by redemption, the provision of His sacrifice, forgiveness as an act of pure grace. But as stated before, Jesus call was for the whole of our life for all of our life (1 Corinthians 6:19-20).

Jesus said, “the kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field” (Matthew 13:44). Again Jesus said, “the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it” (Matthew 13:45). The price is the same for all, everything we have (See Luke 14:33). The kingdom of heaven is like a treasure hid in a field, when discovered we sell all to have the field with its treasure. Jesus is like the pearl of great price which man is willing to give all to have (See Matthew 19:21). The Bible tells the story of a rich young ruler who came to Jesus with a question concerning eternal life (Matthew 19:16-29; Mark 10:17-30; Luke 18:18-30). Jesus ask him to give up his covetousness [which is idolatry, Colossians 3:5] so that he might follow Him. The rich man refused and walked away from Jesus without eternal life (Mark 10:22-24). Another way to say this is, that the man refused to repent. He chose rather to follow his own life and his own ways (Luke 13:3).

If you want this pearl of great price, this kingdom of heaven, you must have a change of mind and a change of heart. This change is toward God and unto His authority and away from Satan and his authority. God wants to grant you repentance that leads unto life (Acts 11:18).

Juan Carlos Ortiz, a pastor from Argentina, relates the truths of discipleship this way: “The Bible says the kingdom of God is like a merchant looking for fine pearls. When he finds a pearl of real worth, he sells everything he has and buys that pearl. Of course, according to traditional thinking, man is the pearl of great price and Jesus the merchant who sells everything to make the purchase. Now I understand that He is the pearl of great price, and man the merchant. So when man finds Jesus, it costs him everything. Jesus has joy, peace, healing security, eternity. Man marvels at such a pearl and says, “I want this pearl. How much does it cost?” The seller says, “It’s too dear, too costly.” “But how much?”

“Well, it’s very expensive.” “Do you think I could buy it?”

“Oh, of course. Anybody can.”

“But you say it’s too expensive. How much is it?”

“It costs everything you have – no more, no less – so anybody can buy it.” “I’ll buy it.”

“What do you have? Let’s write it down.” “I have \$10,000 in the bank.”

“Good, \$10,000. What else?”

“I have nothing more. That’s all I have.” “Have you nothing more?”

“Well, I have some dollars here in my pocket.” “How many?”

“I’ll see: 30, 40, 50, 80, 100, 120 – 120 dollars.”

“That’s fine. What else do you have?” “I have nothing else. That’s all.” “Where do you live?”

“I live in my house.” “The house too.”

“Do you mean that I must live in my car, then?” “Have you a car?”

“I have two.”

“Both become mine. Both cars. What else?”

“Well, you have the house, the cars, the money, everything.” “What else?”

“I have nothing else.”

“Are you alone in the world?”

“No, I have a wife, two children...” “Your wife and your children too.” “Too?”

“Yes, everything you have. What else?” “I have nothing else, I am left alone now.”

“Oh, you too. Everything. Everything becomes mine: wife, children, house, cars, money, clothing, everything. And you too. Now you can use all those things here but don’t forget they are mine, as you are. When I need any of the things you are using you must give them to me because now I am the owner.” (Call to Discipleship by Juan Carlos Ortiz, pgs.42-43).

Richard P. Belcher stated, “If one were to suggest that the time would come when a group of evangelical Christians would be arguing for a salvation without repentance, without a change of behavior or lifestyle, without a real avowal of the lordship and authority of Christ, without perseverance, without discipleship, and a salvation which does not necessarily result in obedience and works, and with a regeneration which does not necessarily change one’s life, most believers of several decades ago would have felt such would be an absolute impossibility. But believe it or not, the hour has come” (A Layman’s Guide to the Lordship Controversy by Richard P. Belcher, p.71).

Eternal life is offered without works, as a free gift, as an act of pure grace through the redeeming work of our Savior. But it is also true that Jesus purchased the whole of our life, for all of our life (1 Corinthians 6:19-20), so glorify God in your body and in your spirit which is God’s.

Questions

Read James 1:22. The word “disciple” comes from the Greek word “Mathetes” and means a learner that imitates their teacher, indicating thought accompanied by endeavor or effort. According to James 1:22, a true disciple not only hears God’s Word but also:

a. applies it. b. makes CD teaching tapes from it. c. forgets what he hears. d. sells it at the Bible book store.

Read Acts 11:26. The Christians first in Antioch were called

a. Pharisee’s b. disciples. c. Catholics d. Protestants e. none of the above were called The Christians first in Antioch.

Read Luke 14:26; Luke 14:33 & 2 Timothy 4:7-8. Jesus always called for the whole of our life for all of our life.

True or False.

Read Mark 8:34 & John 10:27-28. Many times Jesus simple invitation was to:

a. Repeat a prayer after me. b. Attend church regularly. c. Follow Me.

Read Mark 10:28-30 & Matthew 19:27-29. Those that accept Jesus invitation to “follow Him” will in the age to come receive the free gift of:

a. all medical expenses paid. b. anything they want. c. advice on how to use their money. d. Eternal life.

Read Luke 5:27-28. Jesus spoke only two words to the tax-collector Matthew: “Follow Me!” And Matthew obeyed. Matthew “paid a great price, perhaps a higher price than any of the other disciples. A fisherman who followed Jesus could always go back to fishing. But a tax collector who left was finished, because the next day Rome would have someone else to take his place. Yet Matthew forsook everything immediately. He didn’t say, “Well, I’m coming Lord – but, hey, I could finance this whole operation if You’d just let me grab these bags!” He turned his back on it all, forsaking everything he had” (The Gospel According to Jesus, p.62). Luke 5:28 states, Matthew left:

a. his mother b. his new car c. all to follow Jesus.

Read Acts 3:19; Acts 17:30-31; Acts 20:20-21; Acts 26:20. No one who neglects to call people to repentance is preaching the gospel of Jesus correctly. It was one of the first words of John the Baptist’s and Jesus (Matthew 3:1-2; Mark 1:14-15) and the response that all the apostles were looking for (Acts 3:19; Acts 17:30-31; Acts 20:20-21; Acts 26:20). The only people eligible to receive salvation are those who realize they are sinners and are willing to:

a. pretend they are good. b. go to church. c. give to charity. d. repent.

Scriptures to use with Questions

Read James 1:22.

But be ye doers of the word, and not hearers only, deceiving your own selves.

Read Acts 11:26.

And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

Read Luke 14:26; Luke 14:33 & 2 Timothy 4:7-8.

Luke 14:26 :

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

Luke 14:33 : So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

2 Timothy 4:7-8 :

I have fought a good fight, I have finished my course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Read Mark 8:34 & John 10:27-28.

Mark 8:34 : And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

John 10:27-28 : My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

Read Mark 10:28-30 & Matthew 19:27-29.

Mark 10:28-30 :

Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Matthew 19:27-29 :

Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

Read Luke 5:27-28.

And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him.

Read Acts 3:19; Acts 17:30-31; Acts 20:20-21; Acts 26:20.

Acts 3:19 :

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Acts 17:30-31 : And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Acts 20:20-21 : And how I kept back nothing that was profitable unto you, but have shown you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Acts 26:20 : But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

Answer Key - Chapter 4 The Cost of Discipleship

Read James 1:22. The word “disciple” comes from the Greek word “Mathetes” and means a learner that imitates their teacher, indicating thought accompanied by endeavor or effort. According to James 1:22, a true disciple not only hears God’s Word but also:

a. applies it. b. makes CD teaching tapes from it. c. forgets what he hears. d. sells it at the Bible book store.

Read Acts 11:26. The Christians first in Antioch were called

a. Pharisee’s b. disciples. c. Catholics d. Protestants e. none of the above.

Read Luke 14:26; Luke 14:33 & 2 Timothy 4:7-8. Jesus always called for the whole of our life for all of our life. True or False.

Read Mark 8:34 & John 10:27-28. Many times Jesus simple invitation was to:

a. Repeat a prayer after me. b. Attend church regularly. c. Follow Me. The word “follow” means: “to come or go after, to move in the same direction, to come or go with, to be governed by, to obey or comply with, to accept the guidance or leadership of [lordship].”

Read Mark 10:28-30 & Matthew 19:27-29. Those that accept Jesus invitation to “follow Him” will in the age to come receive the free gift of:

a. all medical expenses paid. b. anything they want. c. advice on how to use their money. d. Eternal life.

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a. pretend they are good. b. go to church. c. give to charity. d. repent. Repentance is a change of heart that causes people to turn to God and His ways and away from Satan and his ways. In this act people receive God's grace resulting in the forgiveness of their sins.

## 02.Chapter 05. Jesus Is Lord

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Jesus Is Lord The Lordship of Christ involves the daily submission and surrender of our entire lives to the authority and leadership of God through Jesus Christ. Through “Lordship” we recognize the sovereign right of God to rule over us through Jesus Christ our King. In the early church, Jesus Christ was preached as Lord and King (Acts 2:36; Acts 17:6-7). It is interesting to note that Jesus was referred to as “Savior” only two times in the book of Acts while His “Lordship” was referred to ninety-two times. The apostles frequent evangelistic preaching as well as the epistles refers to His “Lordship” hundreds of times. The evidence that the Greek word kurios [lord] historically denotes rulership is overwhelming. Whether speaking of God the Father or Jesus His Son, kurios [lord] properly understood means supreme rulership as well as deity (Luke 6:46).

John MacArthur, Jr., in his book “The Gospel according to Jesus” states, “He [Jesus] is called Lord [kurios] no less than 747 times in the New Testament. The book of Acts alone refers to Him 92 times as Lord, while calling Him Savior only twice. Clearly in the early church’s preaching, the lordship of Christ was the heart of the Christian message.”

“The centrality of Jesus’ lordship to the gospel message is clear from the way Scripture presents the terms of salvation. Those who dichotomize [to divide into] between believing on Christ as Savior and yielding to Him as Lord have a difficult time with many of the biblical invitations to faith, such as Acts 2:21 : “Every one who calls on the name of the Lord shall be saved”; or Acts 2:36 : “Let all the house of Israel know for certain that God has made Him both Lord and Christ – this Jesus whom you crucified”; or Acts 16:31 “Believe in the Lord Jesus, and you shall be saved”; and particularly Romans 10:9-10 : “That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved.”

“All of these passages include indisputably the lordship of Christ as part of the gospel to be believed for salvation. We saw that Jesus’ lordship includes the ideas of dominion, authority, sovereignty, and the right to govern. If those things are implicit in the phrase “confess...Jesus as Lord” (Romans 10:9), then it is clear that people who come to Christ for salvation must do so in obedience to Him, that is, with a willingness to surrender to Him as Lord” (pgs. 206-207).

We conclude this teaching with these thoughts. “Salvation is not in a plan but in a Person, the Person of the Lord Jesus Christ. Salvation becomes a vital experience when the Person of the Lord Jesus Christ is received. Christ must not be divided in our preaching of the gospel. To receive Him is to receive Him as Lord and Savior, King as well as Prophet and Priest, Sovereign [ruler] as well as God. Regeneration by the Holy Spirit places the born-again soul into the Kingdom of God (John 3:3; John 3:5). If the Kingdom of God is “the rule of God,” can one be in the Kingdom without being under the King’s rule?” (Lordship Salvation: some crucial questions & answers by Robert Lescelius, p.46).

Generally speaking, people who present Jesus as only Savior to be accepted by faith, preach a message that is absent of any real commitment unto Him or His authority. The gospel message of

salvation is not an offer of a discourse about Christ, but is a offer of Christ, the whole person and not just an offer of one of his offices or titles.

#### Questions

Read Luke 6:46. Through the “Lordship” of Jesus we recognize the sovereign right of God to: a. help us. b. speak to us. c. rule over us through Jesus the King.

Read Acts 17:6-7. In the early church, Jesus Christ was preached as Lord and:  
a. teacher. b. friend. c. King.

Read Acts 5:30-31& Acts 13:23-24. It is interesting to note that in the book of Acts, Jesus “Lordship” was referred to ninety-two times and Him being “Savior” was referred to:  
a. 90 times. b. 500 times. c. two times. d. none of the above.

Read Acts 2:36 & Luke 6:46. The Greek word kurios translated “Lord,” means:  
shepherd.

Son of Man.

supreme rulership and authority, as well as deity.

Read Acts 2:21; Acts 2:36; Acts 16:31 & Romans 10:9-10. Those who divide between believing on Christ as Savior and confessing Him as Lord have a difficult time with many biblical:  
a. examples. b. parables. c. stories. d. invitations to the Christian faith.

Read Acts 16:31. Salvation is not in a plan but in:  
a. doing good works. b. loving one another. c. a Person (the Lord Jesus Christ).

Read John 1:12. Christ must not bein our preaching of the gospel. To receive Him is to receive Him as Lord and Savior, King as well as Prophet and Priest, Sovereign [ruler] as well as God.

8.Read Matthew 2:6. If the Kingdom of God is “the rule of God,” can one be in the Kingdom without being under the King’s?

#### Scriptures to use with Questions

Read Luke 6:46.

And why call ye me, Lord, Lord, and do not the things which I say?

Read Acts 17:6-7.

And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.

Read Acts 5:30-31& Acts 13:23-24.

Acts 5:30-31 : The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Acts 13:23-24 : Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: When John had first preached before his coming the baptism of repentance to all the people of Israel.

Read Acts 2:36 & Luke 6:46.

Acts 2:36 :

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Luke 6:46 : And why call ye me, Lord, Lord, and do not the things which I say?

Read Acts 2:21; Acts 2:36; Acts 16:31 & Romans 10:9-10.

Acts 2:21: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Acts 2:36:

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Acts 16:31 : And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Romans 10:9-10 : That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Read Acts 16:31.

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Read John 1:12.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Read Matthew 2:6.

And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.

Answer Key – Chapter 5 Jesus Is Lord 1. Read Luke 6:46. Through the “Lordship” of Jesus we recognize the sovereign right of God to: a. help us. b. speak to us. c. rule over us through Jesus the King.

Read Acts 17:6-7. In the early church, Jesus Christ was preached as Lord and:

a. teacher. b. friend. c. King.

Read Acts 5:30-31 & Acts 13:23-24. It is interesting to note that in the book of Acts, Jesus "Lordship" was referred to ninety-two times and Him being "Savior" was referred to:

a. 90 times. b. 500 times. c. two times. d. none of the above.

Read Acts 2:36 & Luke 6:46. The Greek word kurios translated "Lord," means:

a. shepherd. b. Son of Man. c. supreme rulership and authority, as well as deity.

Read Acts 2:21; Acts 2:36; Acts 16:31 & Romans 10:9-10. Those who divide between believing on Christ as Savior and confessing Him as Lord have a difficult time with many biblical:

a. examples. b. parables. c. stories. d. invitations to the Christian faith.

Read Acts 16:31. Salvation is not in a plan but in:

a. doing good works. b. loving one another. c. a Person (the Lord Jesus Christ).

Read John 1:12. Christ must not be divided in our preaching of the gospel. To receive Him is to receive Him as Lord and Savior, King as well as Prophet and Priest, Sovereign [ruler] as well as God.

8. Read Matthew 2:6. If the Kingdom of God is "the rule of God," can one be in the Kingdom without being under the King's rule? No, He is King, Christ, Governor and Ruler (Matthew 2:1-6).

## 02.Chapter 06. Jesus Is King

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Jesus Is King The gospel presented in Scripture is the gospel of the Kingdom. It presents Jesus as Lord, as King, as the maximum authority. The gospel of the Kingdom is Christ-centered not man centered. As Juan Carlos Ortiz stated, "There are two masters in this world, and each has a kingdom. We were born into the kingdom of darkness. We were natural citizens of the kingdom of selfishness. It is a place where everyone does his own will. That is the way Satan runs his kingdom, "in the lusts of our flesh, indulging the desires of the flesh and of the mind" (Ephesians 2:3).

We lived as we liked. We did as we pleased. What difference did it make? The kingdom of darkness is like a wrecked ship that is sinking fast. When the captain knows his ship is lost, he goes to the passengers and says, "Listen, those in second class can go to first class; you're free to do what you want. Anyone who wants to drink, help yourself at the bar; it's all free. If you want to play soccer in the dining room, go ahead. If you break the lamps, don't worry." The passengers say, "What a nice captain we have! We can do whatever we like on this ship." But they will all be dead in a few minutes. In the kingdom of darkness, you can have all the drugs, lust, and cheating you want. Nevertheless, you are lost. You think you are the king. You are led by the selfish spirit of your kingdom. But it is only a matter of time.

What is salvation? It is to be "delivered...from the domain of darkness, and transferred...to the kingdom of His beloved Son" (Colossians 1:13). It is not getting free of the kingdoms altogether. It is moving from the rulership of Satan to the rulership of Jesus Christ. In this new Kingdom, you cannot do whatever you like. You are part of the Kingdom of God. He is King. He rules." [Disciple by Juan Carlos Ortiz, pgs.28-29]. The problem of modern day evangelism is that there is no emphasis on kingdoms, there is no emphasis on authority, there is no emphasis on masters. "Ask Jesus into your heart," "Ask Jesus to be your Savior," "Repeat this prayer after me," does not emphasize the turn from darkness to light, the turn from Satan's authority to God that is necessary for one to receive the forgiveness of their sins (Acts 26:18).

There must be a racial change, a new birth, a new nature that accompanies repentance and the accepting of God's rule. "It is my belief that the mission of Jesus was to invade this present evil age with His kingdom rule, the age to come. Those who chose to receive the proclamation of the rule of God are, in fact, the Church" [The Church is Not the Kingdom! Week 3, SBL Ministries, p.1].

"The Kingdom of God does not accept naturalized citizens. You have to be born into the Kingdom. Suppose the laws of the United States were like that. And I came along to the immigration office and said, "I want to be an American."

"Where were you born?" they would ask me. "[Entebbe, Uganda, East Africa]."

"Then you cannot be an American," they would explain, "because all Americans are born on American soil."

“Oh, but sir, I really want to become an American.” “Where were you born?”

“[Entebbe, Uganda, East Africa].”

“Well, I just told you that the only way to be an American is to be born in the United States of America.”

“Oh, sir, how can I do it? I really truly want to be an American.”

“Well, the only thing you can do would be to die and be born again, and this time be sure to be born in America. That’s the only way. We don’t accept visitors. We don’t accept visas anymore. You have to be born here.” So how can a man change citizenship from the kingdom of darkness to the Kingdom of God?

Jesus brought the solution. His death on the cross and His resurrection really means this: Any slave who looks to the cross in faith is allowed to count that death as his own death. He dies; Satan loses him.

Then comes the resurrection. By it we are transferred into the new Kingdom. This is just as important as the cross. We die to one king and are born under the rule of another.” [Disciple by Juan Carlos Ortiz, p.30]. If we would interpret the word “Christ” as “anointed to rule, king,” we would not fail to see His “kingship” throughout the entire New Testament (Luke 23:2).

#### Questions

Read Mark 15:25-28. Jesus was declared to be a criminal by the Roman government because he:

a. was said to be a king. b. was a good teacher. c. didn’t pay his taxes.

Read Luke 23:1-3. From a Jewish perspective the word “Christ” means:

a. a farmer. b. a teacher. c. a tax-collector. d. a king.

Read Acts 17:6-7. The Apostle Paul was accused by Jewish opposition of preaching Jesus as:

a. a great religious leader. b. a healer. c. another king other than Caesar. d. a good man.

Read Revelation 15:3. The Lord God Almighty is the:

a. King of the Saints. b. King of the unbelievers. c. King of the Gentiles.

Read Acts 25:26 & Revelation 17:14. The Old Testament Hebrew word Malak means “to reign, or be king.” Basically the word means “to fill the functions of ruler over someone” The Greek word kurios that is used in the New Testament and is translated “Lord” 667 times means “supreme in authority.” Which English word in Acts 25:26 & Revelation 17:14 is the equivalent of the Greek word kurios in these verses?

Read Isaiah 9:6-7. The everlasting King whose government shall not come to an end will be called:

a. The Prince of Peace. b. The everlasting Father. c. the mighty God. d. Counsellor. e. Wonderful. f. all of the above.

Read Hebrews 1:8-9. The scepter [a staff borne by a king as an emblem of authority] of God's rule is:

a. love. b. joy. c. peace. d. righteousness.

Read Mark 1:14-15 & Acts 20:21. How can a man change citizenship from the kingdom of darkness to the Kingdom of God?

Read Luke 16:13; John 13:13-15; Matthew 23:10. What master have you chosen?

Read Colossians 1:13-14. We have been bought, purchased and freed to come into the Kingdom of God through Jesus':

a. teaching. b. blood. c. example.

Scriptures to use with Questions

Read Mark 15:25-28.

And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

Read Luke 23:1-3.

And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

Read Acts 17:6-7.

And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.

Read Revelation 15:3.

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Read Acts 25:26 & Revelation 17:14.

Acts 25:26 : Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

Revelation 17:14 :

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Read Isaiah 9:6-7.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Read Hebrews 1:8-9.

But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Read Mark 1:14-15 & Acts 20:21.

Mark 1:14-15 :

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Acts 20:21 :

Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Read Luke 16:13; John 13:13-15; Matthew 23:10.

Luke 16:13 : No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

John 13:13-15 :

Ye call me Master and Lord: and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

Matthew 23:10 :

Neither be ye called masters: for one is your Master, even Christ.

Read Colossians 1:13-14.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins:

Answer Key – Chapter 6 Jesus Is King

Read Mark 15:25-28. Jesus was declared to be a criminal by the Roman government because he:

a. was said to be a king. b. was a good teacher. c. didn't pay his taxes.

Read Luke 23:1-3. From a Jewish perspective the word "Christ" means:

a. a farmer. b. a teacher. c. a tax-collector. d. a king.

Read Acts 17:6-7. The Apostle Paul was accused by Jewish opposition of preaching Jesus as:

a. a great religious leader. b. a healer. c. another king other than Caesar. d. a good man.

Read Revelation 15:3. The Lord God Almighty is the:

a. King of the Saints. b. King of the unbelievers. c. King of the Gentiles.

Read Acts 25:26 & Revelation 17:14. The Old Testament Hebrew word Malak means "to reign, or be king." Basically the word means "to fill the functions of ruler over someone" The Greek word kurios that is used in the New Testament and is translated "Lord" 667 times means "supreme in authority." Which English word in Acts 25:26 & Revelation 17:14 is the equivalent of the Greek word kurios in these verses? King. This implies that the New Testament word "Lord" and "King" are basically synonymous or similar in meaning. To confess Jesus as Lord is to confess Him as King (Romans 10:9-10), as well as God.

Read Isaiah 9:6-7. The everlasting King whose government shall not come to an end will be called:

a. The Prince of Peace. b. The everlasting Father. c. the mighty God. d. Counsellor. e. Wonderful. f. all of the above.

Read Hebrews 1:8-9. The scepter [a staff borne by a king as an emblem of authority] of God's rule is: a. love. b. joy. c. peace. d. righteousness.

Read Mark 1:14-15 & Acts 20:21. How can a man change citizenship from the kingdom of darkness to the Kingdom of God? By repenting of our sins, turning to God for mercy and forgiveness, and putting faith toward the Lord (Master), Jesus (Saviour), Christ (our anointed King).

Read Luke 16:13; John 13:13-15; Matthew 23:10. What master have you chosen? Hopefully you have chosen Christ.

Read Colossians 1:13-14. We have been bought, purchased and freed to come into the Kingdom of God through Jesus':

a. teaching. b. blood. c. example.

## 02.Chapter 07. Jesus Is Saviour

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### Jesus Is Saviour

“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince [King] and a Saviour, for to give repentance to Israel, and forgiveness of sins” (Acts 5:30-31).

“What is a Saviour? Suppose you are drowning. There you are, out in the middle of the ocean. Suppose someone were to throw you a book, Three Easy Lessons on How to Swim. Would he be a Saviour? No! Perhaps he could be called an “Educator.”

“Now suppose a man got out of his boat, jumped in alongside you, and demonstrated various swimming strokes. Showed you just how you ought to do it. Would he be a Saviour? Of course not. He would merely be an “Example.”

“A Saviour is one who takes you safely all the way to shore! When God says He gives eternal life, and that He will never cast you out or lose you, He means it; because, He is the true Saviour! If you do not trust Christ to take you all the way to heaven, then you have not trusted Him as your Saviour” (Handbook of Personal Evangelism by Ray Stanford, Richard & Carol Seymour, pgs. 25-26).

“Jesus Himself interpreted His mission as one of salvation, saying “For the Son of man came to seek and to save the lost” (Luke 19:10). The term presupposes a danger, a disaster, from which the rescuer snatched the one whom he helped. The term in both the Old Testament (Isaiah 53:1-12) and the New Testament suggests deliverance from the worst affliction and trouble known to mankind – deliverance from sin [and Satan]” (Zondervan Pictorial Encyclopedia, H.L. Drumwright, Jr., Vol.5, p. 291).

George Eldon Ladd in his book “The Gospel of the Kingdom,” states, “What is the Gospel of the Kingdom? What means the announcement that the Kingdom of God has come near? It is this: that God is now acting among men to deliver them from the bondage to Satan” (p. 47). The Old Testament and the New Testament indeed prophesied that the Messiah was to be a Saviour. The word “Messiah” translated into Greek as christos (in English it is “Christ”), means “anointed.” It primarily signifies an anointed king. It was expected of God’s anointed king to deliver his subjects from their enemies. This is why the New Testament stated that a Saviour was to be born that would deliver us from the hands of our enemies (Luke 1:67-75; Luke 2:11). The real enemy was not flesh and blood but spiritual forces. Through Christ’s redeeming act upon the cross he legally destroyed the works of the devil (1 John 3:8; Colossians 2:14-15). The good news is that we have a Saviour, which is Christ the Lord. He has dealt with Satan, sin and the flesh. Have you confessed Him as your Lord and accepted Him as your Saviour? (Romans 10:9-10).

He wants to take you safely all the way into the Kingdom of Heaven.

### Questions

Read Acts 5:30-31. God exalted Jesus to be:

a. a Prince [King] b. a Saviour. c. all of the above.

Read Acts 5:30-31. Jesus as a Prince and Saviour offers to us:

a. repentance. b. the forgiveness of sins. c. all of the above.

3. Read again the first four paragraphs in our lesson. A "Saviour" is: a. an educator. b. an example. c. a rescuer or deliver. d. none of the above.

Read Matthew 1:21; 1 John 3:8; James 4:7; Romans 7:24-25; Romans 8:12. Jesus as our "Saviour" delivers us from:

a. sin. b. Satan. c. the flesh. d. none of the above. e. all of the above.

Read 1 John 3:8. God is now acting among men to deliver them from the bondage to:

a. food. b. religion. c. Satan d. women.

6. Read John 4:42. Jesus is the Saviour of: a. monkey's. b. the whale's. c. the world, that is, mankind.

Read Colossians 2:13; Romans 6:17-18; Romans 6:13; 1 John 3:2; Romans 8:21-23). "The Hebrew and Greek words for salvation imply the ideas of deliverance, safety, preservation, healing and soundness. Salvation is the great inclusive word of the Gospel, gathering into itself all the redemptive acts" [of the Saviour] (Scofield Ref. Bible, p.1192).

The believer has been saved from the guilt and penalty of sin (Colossians 2:13). True or False. The believer is being saved from the habit and dominion of sin (Romans 6:17-18; Romans 6:13). True or False. The believer is to be saved in the sense of entire conformity to Christ (1 John 3:2; Romans 8:21-23). True or False.

Read Luke 1:67-75; Luke 2:11. The New Testament stated that a Saviour was to be born that would deliver us from the hands of:

a. our friends. b. our relatives. c. our enemies.

Scriptures to use with Questions

Read Acts 5:30-31.

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Read Acts 5:30-31.

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Read again the first four paragraphs in our lesson.

Read Matthew 1:21; 1 John 3:8; James 4:7; Romans 7:24-25; Romans 8:12.

Matthew 1:21 : And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

1 John 3:8 :

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

James 4:7 :

Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Romans 7:24-25 :

O wretched man that I am! who shall deliver me from the body of this death?

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

Romans 8:12 :

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

Read 1 John 3:8.

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Read John 4:42.

And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

Read Colossians 2:13; Romans 6:17-18; Romans 6:13; 1 John 3:2; Romans 8:21-23. Colossians 2:1-23 :

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Romans 6:17-18 : But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.

Romans 6:13 :

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

1 John 3:2 :

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Romans 8:21-23 :

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Read Luke 1:67-75; Luke 2:11.

Luke 1:67-75 : And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life.

Luke 2:11 : For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Answer Key – Chapter 7 Jesus Is Saviour

Read Acts 5:30-31. God exalted Jesus to be:

- a. a Prince [King]
- b. a Saviour.
- c. all of the above.

. Read Acts 5:30-31. Jesus as a Prince and Saviour offers to us:

- a. repentance. b. the forgiveness of sins. c. all of the above.

3. Read again the first four paragraphs in our lesson. A “Saviour” is: a. an educator. b. an example. c. a rescuer or deliver. d. none of the above.

Read Matthew 1:21; 1 John 3:8; James 4:7; Romans 7:24-25; Romans 8:12. Jesus as our “Saviour” delivers us from:

- a. sin. b. Satan. c. the flesh. d. none of the above. e. all of the above.

Read 1 John 3:8. God is now acting among men to deliver them from the bondage to:

- a. food. b. religion. c. Satan d. women.

Read John 4:42. Jesus is the Saviour of:

- a. monkey's. b. the whale's. c. the world, that is, mankind.

Read Colossians 2:13; Romans 6:17-18; Romans 6:13; 1 John 3:2; Romans 8:21-23). “The Hebrew and Greek words for salvation imply the ideas of deliverance, safety, preservation, healing and soundness. Salvation is the great inclusive word of the Gospel, gathering into itself all the redemptive acts” [of the Saviour] (Scofield Ref. Bible, p.1192).

The believer has been saved from the guilt and penalty of sin (Colossians 2:13). True or False. The believer is being saved from the habit and dominion of sin (Romans 6:17-18; Romans 6:13). True or False. The believer is to be saved in the sense of entire conformity to Christ (1 John 3:2; Romans 8:21-23). True or False.

Read Luke 1:67-75; Luke 2:11. The New Testament stated that a Saviour was to be born that would deliver us from the hands of:

a. our friends. b. our relatives. c. our enemies.

## 02.Chapter 08. The Doctrine of Christ: Repentance

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### The Doctrine of Christ: Repentance

What is Repentance? Repentance is a gift that God grants people who want to come to Him and be saved. It is a new attitude, a change of mind, a change of heart THAT RESULTS in one turning from sin, to God and to His ways. In Matthew 3:8 John the Baptist said, "Bring forth fruit that is consistent with repentance [let your lives prove your change of heart]" (Amplified Bible). And the apostle Paul said in his preaching to the Gentiles "that they should repent and turn to God, performing deeds appropriate to repentance" (Acts 26:20; NASV). From these scriptures we can see that "repentance" is "a change of heart, a change of mind" and that good works are the FRUIT of that changed heart.

"Vine's Expository Dictionary" states that "repentance" (Gk. METANOEO) "signifies to change one's mind or purpose, always, in the New Testament, except in Luke 17:3-4, of repentance from sin" (p. 952). It further states, "In the New Testament the subject chiefly has reference to repentance from sin, and this change of mind involves both a turning from sin and a turning to God. The parable of the prodigal son is an outstanding illustration of this. Christ began His ministry with a call to repentance, Matthew 4:17, but the call is addressed, not as in the Old Testament to the nation, BUT TO THE INDIVIDUAL" (p. 953). The "Expository Dictionary of Bible Words" states, "The Old Testament word that expresses the biblical concept of repentance is SUB. This verb is found over a thousand times in the Old Testament...in the 164 uses of this word in a covenant context, it indicates turning from evil to God, from evil ways to God's ways, or from God to idols. SUB is that commitment to a faith and way of life that involves turning from a previous way, and this is to `repent.' ...repentance itself, as it is illustrated in the Old Testament, is essentially the `about face' of a new commitment" (p. 522).

"In the New Testament, METANOEO and METANOIA are used in the same way as SUB in the Old Testament - to emphasize a change of mind and attitude. To repent is to make a decision that changes the total direction of one's life" (Ibid., p. 522).

"Repentance in both the Old Testament and the New Testament provides a perspective on faith. For faith in a biblical sense is commitment, not merely `belief about.' One who repents has faith, for it is faith in God that is expressed when we carry out a decision to turn from our old ways and to commit ourselves to God's ways" (Ibid., p. 522).

"The New International Dictionary of N.T. Theology" states, "Repentance is no longer obedience to a law but to a PERSON. The call to repentance becomes a call to discipleship. So repentance, faith and discipleship are different aspects of the same thing" (Vol. 1, p. 358).

"There are many passages in which the term METANOEO does not appear, but in which the thought of repentance is clearly present. Examples are: `Unless you TURN and become like children, you will never enter the kingdom of heaven' (Matthew 18:3). `So therefore, whoever of you does not FORSAKE all that he has cannot be my disciple' (Luke 14:33). It is the spiritually

poor, the little ones and the helpless, who receive the promise of the Kingdom of God (Matthew 5:3; Matthew 18:10; Matthew 18:14)" (Ibid., Vol.1, p. 358).

"The early Christian preaching continued the call for repentance (See Mark 6:12 and the sermons in Acts). This early preaching linked repentance with, the call to faith (Acts 20:21), the demand to be baptized (Acts 2:38), the promise of the forgiveness of sins (Luke 24:47), and salvation (Acts 11:18). Conversion is turning from evil (Acts 8:22; Revelation 2:21) to God (Acts 26:20). In Acts 3:19 and Acts 26:20 METANOEO (repentance) and EPISTREPHO (conversion) are placed side by side. This shows that the two concepts are related. The fact that this group of words does not occur often in the Pauline writings (6 times) and not at all in the Johannine (apart from Revelation), does not mean that the idea of conversion is not present...Both Paul and John convey the idea of conversion (turning) by that of faith. Paul speaks of faith as 'being in Christ,' as the 'NEW CREATION,' as 'PUTTING ON THE NEW MAN,' as the 'DYING AND RISING OF A MAN WITH CHRIST.' The Johannine literature represents the new life in Christ as the 'NEW BIRTH,' as the passing from DEATH TO LIFE and from DARKNESS TO LIGHT" (Ibid., Vol. 1, p. 359). From these statements we see that in the call to conversion that sometimes the word "repent" is only used. At other times the word "believe" is only used. At still other times they are both used together (Acts 20:21). But both words involve a change of heart towards God. Repentance is the first response of man to the gospel that is demanded by God. It must always accompany true faith. Without repentance, faith alone as described in James 2:1-26, would be dead faith, that is, mental assent that cannot save.

Repentance Defined. Again, as already stated, repentance in the New Testament denotes an inner decision, a change of heart, a change of mind. The Old Testament word denotes an outward action of turning back or turning around. By putting the two together we see that repentance involves a change of heart, a change of mind that results in a turning around to move in a completely new direction. This change of direction can be summed up by the words of Jesus, "FOLLOW ME!" (Matthew 4:19; Matthew 8:22; Matthew 9:9; Matthew 16:24; Matthew 19:21; Mark 2:14; Mark 8:34; Mark 10:21; Luke 5:27; Luke 9:23; Luke 9:59; Luke 18:22; John 1:43; John 10:27; John 12:26; John 21:19). "Follow" means to come or go after; move behind and in the same direction; to come or go with; to accept the guidance or leadership of; to adhere to the cause or principles of; to be governed by; obey; and comply with. An Example. The prodigal son of Luke 15:11-32 is a good example of repentance. He had turned his back on his father and his home to waste his life in sin and riotous living. Eventually he came to himself and made a decision to arise and go back to his father and home. He first had the change of heart, he then acted by carrying out his decision. He returned to father and home acknowledging, "Father I have sinned!" In our sinful condition we have all turned our back upon God our Father and heaven our home. We must stop, and have a change of mind, a change of heart, a change of direction. This essential act is called "repentance" and is the first move we must make to be reconciled to God.

Repentance is not an Emotion. Concerning Esau, Hebrews 12:17 states, "...he found no place of repentance, though he sought it carefully WITH TEARS." This is evidence that strong emotion is not necessarily proof of repentance. Many people because of a strong sales approach, respond to a gospel call but never come to the change of heart, and change of mind that is necessary to receive God's salvation. Shedding a tear sometimes indicates a person is sorry they were caught in a situation, but they may never have had a change of mind towards their actions.

Repentance Begins With God. Scriptural repentance begins with God, not with man. John 6:44 states, "No man can come to Me, except the Father which hath sent Me draw him..." (John 6:44). For this reason the supreme crisis of every human being comes at the moment of the Spirit's drawing to repentance. When a person says, "Yes" to that drawing it will lead to saving faith. If rejected it will leave a person to continue in his own sinful way. That's why the scripture states, "Today if you will hear His voice, harden not your hearts..." (Hebrews 3:8). And again, "How shall we escape, if we neglect so great salvation..." (Hebrews 2:3). Apart from God's grace and the drawing of His Spirit, man left to himself is incapable of repentance. But when the Spirit is drawing through the ministry of the gospel, it is a necessity that man respond at that time. To have the attitude that the thief on the cross waited till the last moment and I can wait, may have the most serious consequences.

Repentance Is Made Complete By Man's Response. Although repentance is initiated by God it is made complete by man's response. For this reason God's decree is that "all men everywhere must repent" (Acts 17:30). All scripture is absolutely unanimous on this point, "except ye repent, ye shall all likewise perish" (Luke 13:3; Luke 13:5).

#### Questions

An accepted definition of repentance is: "an inner change of mind, resulting in an outward turning back, or turning around, to face and to move in a completely new direction" (Foundation Series, p.104). True or False.

Read James 2:19. "Without exception, throughout the entire New Testament, repentance is the first response to the gospel that God demands. Nothing else can come before it, and nothing else can take its place. True repentance must always precede true faith. Without such repentance, faith alone is a mere empty profession" (Foundation Series, p.109). True or False.

Read Acts 17:30-31. "In many places today the simplification of the gospel message has been taken one step too far. The message often preached today is: 'Only Believe.' But that is not the message of Christ. Christ and His apostles preached: 'Repent and believe.' Any preacher who leaves out the call to repentance is misleading sinners and misrepresenting God" (Foundation Series, p. 109). True or False.

Read Acts 3:19. Before a persons sins can be blotted out they must first:

a. go to church. b. pay their tithes. c. do good works. d. repent and be converted.

Read Jeremiah 18:8 & Malachi 3:7. Turning [also known as conversion], is described in the Old Testament as turning from evil to the Lord. True or False.

Read Isaiah 55:7. A person that returns to God will receive:

a. forgiveness. b. chastisement. c. scolding.

Read Romans 10:9-10. Conversion involves a change of:

a. friends. b. churches. c. Lords.

Read Acts 26:20. As Christians are we to continue in repentance? Yes or No.

“But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent [present tense: and continue in repentance] and turn [present tense: and continue to turn] to God, and do [present tense: and continue to do works or deeds that prove their repentance] works meet for repentance” (Acts 26:20).

Read Mark 1:14-15 & Colossians 1:22-23. Is saving faith a one-time act or is it a continuing faith?

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye (present tense: repent and continue to repent as often as the situation or need arises), and believe (present tense: believe and continue to believe) the gospel (Mark 1:14-15).

Read Mark 6:12 & Luke 24:46-47. The apostles went out and preached:

a. to ask Jesus in your heart. b. to come to church on Sunday. c. that you should repeat this prayer after me. d. that men should repent.

Scriptures to use with Questions

1.Repentance is: “an inner change of mind, resulting in an outward turning back, or turning around, to face and to move in a completely new direction” (Foundation Series, p.104).

Read James 2:19.

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

Read Acts 17:30-31.

And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Read Acts 3:19.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Read Jeremiah 18:8 & Malachi 3:7.

Jeremiah 18:8 :

If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

Malachi 3:7 :

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

Read Isaiah 55:7.

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

Read Romans 10:9-10.

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Read Acts 26:20.

“But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent [present tense: and continue in repentance] and turn [present tense: and continue to turn] to God, and do [present tense: and continue to do works or deeds that prove their repentance] works meet for repentance.”

Read Mark 1:14-15 & Colossians 1:22-23.

Mark 1:14-15 :

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye (present tense: repent and continue to repent as often as the situation or need arises), and believe (present tense: believe and continue to believe) the gospel.

Colossians 1:22-23 : In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight:

If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Read Mark 6:12 & Luke 24:46-47.

Mark 6:12 : And they went out, and preached that men should repent.

Luke 24:46-47 : And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Answer Key – Chapter 8 The Doctrine of Christ: Repentance

An accepted definition of repentance is: “an inner change of mind, resulting in an outward turning back, or turning around, to face and to move in a completely new direction” (Foundation Series, p.104). True or False.

Read James 2:19. “Without exception, throughout the entire New Testament, repentance is the first response to the gospel that God demands. Nothing else can come before it, and nothing else can take its place. True repentance must always precede true faith. Without such repentance, faith alone is a mere empty profession” (Foundation Series, p.109). True or False.

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a. friends. b. churches. c. Lords.

Read Acts 26:20. As Christians are we to continue in repentance? Yes or No. "But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent [present tense: and continue in repentance] and turn [present tense: and continue to turn] to God, and do [present tense: and continue to do works or deeds that prove their repentance] works meet for repentance" (Acts 26:20).

Read Mark 1:14-15 & Colossians 1:22-23. Is saving faith a one-time act or is it a continuing faith? It is a continuing faith.

[14] Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

[15] And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye (present tense: repent and continue to repent as often as the situation or need arises), and believe (present tense: believe and continue to believe) the gospel (Mark 1:14-15).

Read Mark 6:12 & Luke 24:46-47. The apostles went out and preached:

a. to ask Jesus in your heart. b. to come to church on Sunday. c. that you should repeat this prayer after me. d. that men should repent.

## 02.Chapter 09. The Doctrine of Christ: Saved by Grace

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The Doctrine of Christ: Saved by Grace “For the law was given by Moses, but grace and truth came by Jesus Christ” (John 1:17). As stated in a previous lesson, It was expected of God’s anointed King (the Messiah) that He would deliver His people from their enemies and give knowledge of salvation by the remission of their sins (Luke 1:71-77). The means of accomplishing this task, in the scriptures, is called “grace.”

“Grace,” is the free, unmerited, undeserved favor of God toward the undeserving and the ill-deserving. It is not merely that we didn’t deserve good, we actually deserved evil, and in the place of evil God offers us good. The only explanation for this is grace.

There is nothing in ourselves for which we can find any reasons for God’s offer of love, mercy and favor, it is God’s own grace that causes Him to do it.

There are several great facts about the grace of God. First of all, it’s free. It can never be earned. No one ever earns the grace of God (Romans 11:6). Secondly, it is sovereign or independent. God is entitled to do whatever He wills with His grace. He owes no one any account or explanation of His grace. The gospel really is a manifestation of His grace (Acts 20:24), the free unmerited favor toward those who didn’t deserve favor but did deserve judgment and condemnation. Most religious people think they must do something to earn God’s grace and even worse, they think they have done something that has earned them God’s grace. They are totally wrong in both respects. Most religious church goers think because they’ve set so long in church or Sunday school that God owes them some grace. He doesn’t. God will faithfully reward good but that’s not grace. Grace is on a whole different plane, we must be willing to humble ourselves and accept it without trying to be good enough to receive it.

There are certain facts about grace that are clearly revealed in the New Testament. First of all, grace has only one channel, it is Jesus Christ. God offers grace to no one in any situation apart from Jesus Christ (John 1:17; John 14:6). Secondly, grace is offered to only one kind of person, that is the humble (Proverbs 3:34; James 4:6; 1 Peter 5:5; Luke 18:13-14). Thirdly, there is only one means by which grace is appropriated and that is faith. Ephesians 2:8 states, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” Even the faith is given you by God, so you can’t even boast of that. So God offers you grace, only through Jesus Christ, it is offered to the humble, and it is appropriated only by faith.

Having made a little study of the word “grace” [charis], we are now in a position to understand the word “charisma,” which is simply the word for “grace” [charis] with the two letters “ma” added on. The effect of adding on these two letters is to make a definite specific noun out of a general abstract noun. “Grace” is essentially what we call an abstract noun but “charisma” is grace made definite, specific, and effective. It is some particular form, operation or manifestation of the grace of God. “Charis” is grace, but “charisma” is grace made specific, made available in a certain way, in a certain form, in a certain operation. Normally “charisma” is translated “gift” but in two instances its

translated “free gift” (Romans 5:15-17). There are seventeen instances where the word “charisma” is used in the New Testament.

One of the first places that “charisma” is used in the New Testament is in Romans 5:17. “For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ” (Romans 5:17). I want to point out to you that the free gift that Paul speaks about here is “righteousness.” It is tremendously significant that the first actual specific form of grace mentioned in the New Testament is “righteousness.” Again, I find that the majority of professing Christians fail to realize that we are offered righteousness as a gift. We cannot earn it or work for it (Roman 11:6). It is offered freely as a gift through the redeeming work of Jesus Christ (Romans 3:24). Any other righteousness other than Jesus Christ’s is to low of a level. The only righteousness that will admit us into the kingdom of heaven is the righteousness of God, offered to us as a gift through Jesus Christ. The first thing that God does when we humble ourselves to approach Him for mercy, is to make us righteous (John 14:6; 2 Corinthians 5:21). The tax-collector in Luke 18:13, “would not lift up so much as his eyes unto heaven, but smote his breast, saying, God be merciful to me a sinner.” The scripture goes on to tell us that this man went to his home justified, righteous, forgiven, just as if he had never sinned (Luke 18:14). I think the majority of Christians have never grasp this fact. One thing the devil fights against as powerfully as anything else is the person that realizes that he has been made righteous as a gift. The devil will keep you by any measure he can, in some measure under guilt and condemnation and keep you feeling very religious about it at the same time. The majority of people would feel almost embarrassed or presumptuous to call themselves righteous, because they think they have to earn it. The scripture emphasizes that it is a grace gift. You either receive it as a gift or you just don’t have it (Romans 5:17; Galatians 2:21).

Questions 1. “Grace,” is the free, unmerited, undeserved favor of God toward the: a. good & faithful. b. undeserving and the ill-deserving. c. blameless & mature.

Read Romans 11:6. Grace can:

a. be earned. b. never be earned. c. be worked for.

Read Romans 9:15. God owes no one any account or explanation of His grace. True or False.

Read Acts 20:24. The gospel really is a manifestation of God’s grace. True or False.

Read Romans 3:24. We are justified [made righteous] freely as an act of God’s:

holiness.

justice.

power.

grace.

Read Romans 9:14. When God gives man what he deserves, that is an act of:

a. justice. b. compassion. c. grace. d. mercy.

Read Romans 4:4; Romans 9:15. When God gives man what he does not deserve, that is an act of:

a. justice. b. his power. c. grace.

Read Romans 3:22 & 2 Corinthians 5:21. What kind of righteousness does God offer to those who believe upon the Lord Jesus Christ?

a. the righteousness of man. b. the righteousness of God. c. the righteousness of the Pharisee's.

Read Romans 5:17. Those that receive abundance of grace, also receive righteousness as a:

a. gift. b. debt to be paid. c. hope for the future.

Read Ephesians 2:5; Ephesians 2:8-9. No one will ever be saved except by the grace of God. True or False.

Scriptures to use with Questions 1. "Grace," is the free, unmerited, undeserved favor of God toward the undeserving and the ill-deserving.

Read Romans 11:6.

And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

Read Romans 9:15.

For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Read Acts 20:24.

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Read Romans 3:24.

Being justified freely by his grace through the redemption that is in Christ Jesus:

Read Romans 9:14.

What shall we say then? Is there unrighteousness with God? God forbid.

Read Romans 4:4; Romans 9:15.

Romans 4:4 :

Now when a man works, his wages are not credited to him as a gift, but as an obligation (NIV).

Romans 9:15 : For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Read Romans 3:22 & 2 Corinthians 5:21.

Romans 3:22 :

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

2 Corinthians 5:21 : For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Read Romans 5:17.

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

Read Ephesians 2:5; Ephesians 2:8-9.

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

Answer Key - Chapter 9 The Doctrine of Christ: Saved by Grace 1. "Grace," is the free, unmerited, undeserved favor of God toward the: a. good & faithful. b. undeserving and the ill-deserving. c. blameless & mature.

Read Romans 11:6. Grace can:

a. be earned. b. never be earned. c. be worked for.

Read Romans 9:15. God owes no one any account or explanation of His grace. True or False.

4. Read Acts 20:24. The gospel really is a manifestation of God's grace. True or False.

Read Romans 3:24. We are justified [made righteous] freely as an act of God's:

holiness.

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Read Romans 4:4; Romans 9:15. When God gives man what he does not deserve, that is an act of:

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Read Romans 3:22 & 2 Corinthians 5:21. What kind of righteousness does God offer to those who believe upon the Lord Jesus Christ?

a. the righteousness of man. b. the righteousness of God. c. the righteousness of the Pharisee's.

Read Romans 5:17. Those that receive abundance of grace, also receive righteousness as a:

a. gift. b. debt to be paid. c. hope for the future.

Read Ephesians 2:5; Ephesians 2:8-9. No one will ever be saved except by the grace of God.  
True or False.

## 02.Chapter 10. The Doctrine of Christ: Faith toward God

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The Doctrine of Christ: Faith toward God The concept of faith is central to Biblical teaching. “The response of men to the arrival of the reign of God in their midst in the Person of Jesus Christ was to be that they should “repent and believe the gospel” (Mark 1:15). The kingdom comes whether men hear or refuse to hear, but the claim which it makes is faith.” (Encyclopedia of the Bible, Vol.2, p.484). This faith is centered in the Lord Jesus Christ and His gospel. “There is therefore at least to some extent an intellectual content to faith. Its moral content is emphasized by its close association with repentance.” (Ibid., p.485). The construction of the Greek word for “believe” is many times used with Jesus as its object. “The expression undoubtedly suggests not only intellectual credence, but also moral commitment to the person of Christ.”

“Faith is connected with repentance (Acts 11:21; Acts 20:21) and has moral consequences (Acts 24:24-25). It leads to forgiveness (Acts 10:43; Acts 26:18), cleansing (Acts 15:9) and justification (Acts 13:39). It was the result of God’s calling (Acts 13:48) and was due to His grace (Acts 18:27). It was accompanied by the gift of the Spirit (Acts 10:43-44; Acts 11:17; Acts 19:2). It might be induced by a miracle (Acts 5:12-16; Acts 13:11-12), by the Scriptures (Acts 17:11-12) or by the preaching of the Gospel (Acts 4:2; Acts 4:4; Acts 18:8). It sometimes involved healing (Acts 3:16; Acts 14:9-10). Baptism is the sign of beginning the new life of faith (Colossians 2:11-12; Galatians 3:26-27) and wherever it is spoken of, faith is assumed to be present” (Ibid. pgs. 487,489). The Bible is clear that faith holds a prominent role in the receiving of salvation (Ephesians 2:8). It is equally clear that there must be a balanced relationship between faith and its expression in good works (James 2:14-18). The Bible indicates that it is wrong to disturb the balance of good works expressing a life of faith (James 2:26). Man is not saved by dead faith (James 2:-20), nor by works of the law (Galatians 2:16), but by saving faith in the object of God through our Lord Jesus Christ (Romans 4:22-25; Acts 20:21). Saving faith is more than mental assent. It involves trusting someone, giving over yourselves to them (Acts 16:31 The Amplified Bible). This is the kind of faith that a Christian has in God and His Christ.

### Questions

Read Mark 1:15. The response of individuals to the arrival of the reign of God (the kingdom) was that they should:

a. sell their house. b. get a new job. c. go to college. d. repeat a prayer after someone. e. repent and believe the gospel.

Read Acts 11:21 & Acts 20:21. Faith is connected with:

a. charity. b. church attendance. c. repentance.

Read Acts 24:24-25; Hebrews 11:24-25; Acts 26:18-20. “Faith” has moral

consequences. True or False.

Read Acts 10:43; Acts 26:18. "Faith" leads to forgiveness. True or False.

Read Acts 15:9. "Faith" leads to cleansing. True or False.

Read Acts 13:39. "Faith" leads to justification. True or False.

Read Acts 13:48. "Faith" was the result of God's calling. True or False.

Read Acts 18:27. "Faith" was due to God's grace. True or False.

Read Acts 10:43-44; Acts 11:17; Acts 19:2. The gift of the Spirit accompanied the believer's faith. True or False.

Read Acts 5:12-16; Acts 13:11-12. Many times faith was the result of a miracle. True or False.

Read Acts 4:2; Acts 4:4; Acts 17:11-12; Acts 18:8. Faith resulted from the Scriptures or by the preaching of the Gospel. True or False.

Read John 2:23; John 4:48. Faith results from people being healed. True or False.

Read Mark 16:16. Whenever baptism is spoken of, faith is assumed to be present. True or False.

Read James 2:18. Faith can be seen by works of faith that proceed from it. True or False.

Read Acts 16:31 The Amplified Bible. Saving faith is more than mental assent. It involves trusting someone, giving over yourselves to them. True or False.

Scriptures to use with Questions

Read Mark 1:15

And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Read Acts 11:21 & Acts 20:21.

Acts 11:21 : And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Acts 20:21 :

Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

3. Read Acts 24:24-25; Hebrews 11:24-25; Acts 26:18-20.

Acts 24:24-25 : And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

Hebrews 11:24-25 : By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Acts 26:18-20 : To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

Read Acts 10:43; Acts 26:18.

Acts 10:43 : To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Acts 26:18 : To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Read Acts 15:9.

And put no difference between us and them, purifying their hearts by faith.

Read Acts 13:39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Read Acts 13:48.

And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Read Acts 18:27.

And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

Read Acts 10:43-44; Acts 11:17; Acts 19:2.

Acts 10:43-44 : To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

Acts 11:17 :

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

Acts 19:2 :

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

Read Acts 5:12-16; Acts 13:11-12.

Acts 5:12-16 : And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.)

Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Acts 13:11-12 : And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Read Acts 4:2; Acts 4:4; Acts 17:11-12; Acts 18:8.

Acts 4:2 : Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

Acts 4:4 :

Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

Acts 17:11-12 :

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

Acts 18:8 : And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

Read John 2:23; John 4:48.

John 2:23 :

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

John 4:48 :

Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

Read Mark 16:16.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Read James 2:18.

Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.

Read Acts 16:31 The Amplified Bible.

And they answered, Believe in the Lord Jesus Christ [give yourself up to Him, take yourself out of your own keeping and entrust yourself into His keeping] and you will be saved, [and this applies both to] you and your household as well.

Answer Key - Chapter 10 The Doctrine of Christ: Faith toward God

Read Mark 1:15. The response of individuals to the arrival of the reign of God (the kingdom) was that they should:

a. sell their house. b. get a new job. c. go to college. d. repeat a prayer after someone. e. repent and believe the gospel.

Read Acts 11:21 & Acts 20:21. Faith is connected with:

a. charity. b. church attendance. c. repentance.

Read Acts 24:24-25; Hebrews 11:24-25; Acts 26:18-20. "Faith" has moral consequences. True or False.

Read Acts 10:43; Acts 26:18. "Faith" leads to forgiveness. True or False.

Read Acts 15:9. "Faith" leads to cleansing. True or False.

Read Acts 13:39. "Faith" leads to justification. True or False.

Read Acts 13:48. "Faith" was the result of God's calling. True or False.

Read Acts 18:27. "Faith" was due to God's grace. True or False.

Read Acts 10:43-44; Acts 11:17; Acts 19:2. The gift of the Spirit accompanied the believer's faith. True or False.

Read Acts 5:12-16; Acts 13:11-12. Many times faith was the result of a miracle. True or False.

Read Acts 4:2; Acts 4:4; Acts 17:11-12; Acts 18:8. Faith resulted from the Scriptures or by the preaching of the Gospel. True or False.

Read John 2:23; John 4:48. Faith results from people being healed. True or False.

Read Mark 16:16. Whenever baptism is spoken of, faith is assumed to be present. True or False.

Read James 2:18. Faith can be seen by works of faith that proceed from it. True or False.

Read Acts 16:31 The Amplified Bible. Saving faith is more than mental assent. It involves trusting someone, giving over yourselves to them. True or False.

## 02.Chapter 11. The Doctrine of Christ: Identity with Christ through Water Baptism

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### The Doctrine of Christ: Identity with Christ through Water Baptism

Upon examination of the word "baptize" we find it is not actually an English word, but a Greek word written in letters of the English alphabet. If we write out the Greek in English letters, this gives us "baptizo." Then with a change of the "o" to an "e," we have the word "baptize." In Strong's Exhaustive Concordance we see the primary meaning of the word "baptizo," "to make fully wet." Strong's gives the meaning of the verb "bapto" as "to cover wholly with fluid, hence to dip." On the day of Pentecost 3000 souls responded to the gospel and were baptized (Acts 2:41). If the twelve apostles baptized and it took 2 minutes a person to perform the act, that would mean that each apostle baptized eight and one-half hours that day. It was commonly known and understood by believers and unbelievers that all those that put saving faith in Jesus Christ as Lord, Messiah and Saviour would immediately be baptized. In modern day evangelism I think we have substituted repentance, faith, water baptism and discipleship for reciting a little prayer. The first command for all mankind is repentance toward God, faith in the Lord (Master) Jesus (Saviour) Christ (the anointed King) and water baptism (Acts 17:30; Acts 20:21; Acts 2:38). The apostles even included baptism in the call to faith (Acts 2:38; Mark 16:16). "One can hardly read the New Testament without noticing the heavy stress the early church placed on baptism. They assumed that every genuine believer would embark on a life of obedience and discipleship. That was nonnegotiable. Therefore they viewed baptism as the turning point. Only those who were baptized were considered Christians. That is why the Ethiopian eunuch was so eager to be baptized (Acts 8:36-39).

Unfortunately, the church today takes baptism more casually. It is not unusual to meet people who have been professing Christians for years but have never been baptized. That was unheard of in the New Testament church. Unfortunately, we have lost the focus on initial obedience" and a faith that works, that is, that expresses itself in actions (Faith Works by John MacArthur, Jr., p. 208).

Look at the early New Testament church and compare it to our practice today;

Mark 16:15-16

Acts 8:35-38

Acts 16:14-15

Acts 2:36-41

Acts 9:3-6; Acts 17:1-34; Acts 18:1-28 cp. Acts 22:12-16

Acts 16:30-34

Acts 8:5; Acts 8:12; Acts 8:14-15

Acts 10:43-48

Acts 19:1-6

Because of the practice of our own traditions God is again calling the church to act as did the early New Testament church and respond to the gospel of the kingdom.

#### Questions

Read Acts 2:38. How many are to repent as a condition to receive the forgiveness of their sins?

a. some of them. b. everyone of them [you]. c. part of them.

Read Acts 16:31; Acts 8:37; Mark 16:16. How many are to believe with all their heart on the Lord [Master] Jesus [Saviour] Christ [anointed King] so that they might be saved?

a. some people. b. everyone. c. only a few individuals.

Read Acts 2:38; Acts 10:48; Mark 16:16. How many individuals that have repented of their sins and believe upon the Lord Jesus Christ, are to be baptized?

a. some. b. all. c. or none.

Read Acts 2:38 and Mark 16:16. Can an infant repent? Can an infant believe? Can an infant meet the scriptural requirements for baptism? Yes or No.

Read Acts 16:33; Acts 10:43-48; Acts 22:16. According to the New Testament, when a person turned to God through repentance and faith they were to immediately be baptized? True or False.

Read Acts 2:38; Acts 8:16; Acts 19:5. Baptism identifies a person with:

a. the first Baptist church. b. the Catholic church. c. the Assemblies of God. d. the Lord Jesus Christ.

Read the following scriptures and compare it with our practice today: Mark 16:15-16; Acts 2:36-41; Acts 8:5; Acts 8:12; Acts 8:14-15; Acts 8:35-38; Acts 9:3-6; Acts 9:17-18 compare with Acts 22:12-16; Acts 10:43-48; Acts 16:14-15; Acts 16:30-34; Acts 19:1-6. Discuss among yourselves what changes need to take place.

#### Scriptures to use with Questions

Read Acts 2:38.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Read Acts 16:31; Acts 8:37; Mark 16:16.

Acts 16:31 : And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Acts 8:37 : And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

Mark 16:16 :

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Read Acts 2:38; Acts 10:48; Mark 16:16.

Acts 2:38 :

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 10:48 : And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Mark 16:16 :

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Read Acts 2:38 and Mark 16:16.

Acts 2:38 :

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Mark 16:16 :

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Read Acts 16:33; Acts 10:43-48; Acts 22:16.

Acts 16:33 : At that hour of the night the jailer took them and washed their wounds; then immediately he and all his family were baptized (NIV).

Acts 10:43-48 : To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

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

Acts 22:16 : And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Read Acts 2:38; Acts 8:16; Acts 19:5.

Acts 2:38 :

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 8:16 :

(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Acts 19:5 : When they heard this, they were baptized in the name of the Lord Jesus.

7. Read Mark 16:15-16; Acts 2:36-41; Acts 8:5; Acts 8:12; Acts 8:14-15; Acts 8:35-38; Acts 9:3-6; Acts 9:17-18 compare with Acts 22:12-16; Acts 10:43-48; Acts 16:14-15; Acts 16:30-34; Acts 19:1-6. Mark 16:1-20 : And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Acts 2:36-41 :

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Acts 8:5 :

Then Philip went down to the city of Samaria, and preached Christ unto them.

Acts 8:12: But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Acts 8:14-15:

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

Acts 8:35-38 :

Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the

eunuch; and he baptized him.

Acts 9:3-6 : And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

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

Acts 22:12-16 : And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Acts 10:43-48 : To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

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

Acts 16:14-15 : And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Acts 16:30-34 : And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Acts 19:1-6 : And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

Answer Key – Chapter 11 The Doctrine of Christ: Identity with Christ through Water Baptism

Read Acts 2:38. How many are to repent as a condition to receive the forgiveness of their sins?

a. some of them. b. everyone of them [you]. c. part of them.

Read Acts 16:31; Acts 8:37; Mark 16:16. How many are to believe with all their heart on the Lord [Master] Jesus [Saviour] Christ [anointed King] so that they might be saved?

a. some people. b. everyone. c. only a few individuals.

Read Acts 2:38; Acts 10:48; Mark 16:16. How many individuals that have repented of their sins and believe upon the Lord Jesus Christ, are to be baptized?

a. some. b. all. c. or none.

Read Acts 2:38 and Mark 16:16. Can an infant repent? Can an infant believe? Can an infant meet the scriptural requirements for baptism? Yes or No.

Read Acts 16:33; Acts 10:43-48; Acts 22:16. According to the New Testament, when a person turned to God through repentance and faith they were to immediately be baptized? True or False.

Read Acts 2:38; Acts 8:16; Acts 19:5. Baptism identifies a person with:

a. the first Baptist church. b. the Catholic church. c. the Assemblies of God. d. the Lord Jesus Christ.

Read the following scriptures and compare it with our practice today: Mark 16:15-16; Acts 2:36-41; Acts 8:5; Acts 8:12; Acts 8:14-15; Acts 8:35-38; Acts 9:3-6; Acts 9:17-18 compare with Acts 22:12-16; Acts 10:43-48; Acts 16:14-15; Acts 16:30-34; Acts 19:1-6. Discuss among yourselves what changes need to take place.

## 02.Chapter 12. The Doctrine of Christ: Baptized with the Holy Spirit

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### The Doctrine of Christ: Baptized with the Holy Spirit

There are many different ways to describe the experience of being "saved" in terms that the Bible uses. For example in John 3:3 it is referred to as being "born again"; in Matthew 18:3 as "conversion"; in Mark 16:16 as "believing and being baptized"; in Colossians 2:13 as having been "forgiven" of all trespasses; in Romans 6:23 as having received "eternal life"; and in Romans 8:9 as having received "the Spirit of Christ." Although many terms are used, they all basically mean the same thing. In like manner, the experience which is subsequent to and distinct from salvation is described as: "the baptism with the Holy Spirit" (Acts 1:5); being "filled with the Holy Spirit" (Acts 2:4); "the Holy Spirit falling on" someone (Acts 11:15); and having "received the Holy Spirit" (Acts 19:2). These are synonymous terms referring to one and the same thing.

There are many examples in the New Testament of the difference between salvation by the quickening of the Spirit, and the Baptism with the Holy Spirit. For example: In John 20:22, Jesus' disciples received the Holy Spirit but a few days later were actually baptized with the Holy Spirit (Acts 2:1-4). The Samaritans, in Acts 8:12, believed upon Christ and were baptized and saved, yet were baptized with the Holy Spirit several days later (See Acts 8:16-17). In Acts 19:1-7, the apostle Paul found several disciples who had believed upon Christ, but had not received the baptism with the Holy Spirit. Verse 6 states that "...when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Dr. R. A.Torrey, the first president of Moody Bible Institute, wrote: "It is evident that the baptism with the Holy Spirit is an operation of the Holy Spirit distinct from and additional to His regenerating work...A man may be regenerated by the Holy Spirit and still not be baptized with the Holy Spirit. In regeneration, there is the impartation of life by the Spirit's power, and the one who receives it is saved: in the baptism with the Holy Spirit, there is the impartation of power, and the one who receives it is fitted for service..." (The Person & Work of the Holy Spirit, by R. A.Torrey, pgs. 174, 176).

Now that you've received Jesus as Lord, King, Master and Ruler of your life, are you willing to receive what He has for you? Do you believe this promise is valid for you today? (If not, read Acts 2:38-39 and 1 Corinthians 1:7, which states that the Holy Spirit and His gifts are all valid and in operation for us today until the second coming of Jesus Christ.) Do you need power to witness? (Acts 1:8 states that you "shall receive power, after the Holy Ghost is come upon you.) Are you afraid of manifestations of the Holy Spirit such as tongues? Mark 16:17 says, "These signs shall follow them that believe; they shall speak with new tongues..." Do you believe this is for you? Jesus said, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Will you pray and ask Jesus to do His part by baptizing you with the Holy Spirit? Will you do your part, that is, receive the Holy Spirit and speak in tongues? Acts 2:4 says "they spoke...as the Spirit gave them utterance." Are you going to RECEIVE? Are you going to SPEAK and worship God in another language? Are you

ready to receive? Then pray a prayer similar to this one: "Father, thank you that Jesus died for all my sins and arose from the dead. I renounce Satan and all his works. I confess that Jesus Christ is my Lord, King, Master, and the Boss of my life. My life belongs to Him. Lord, you promised to baptize me with the Holy Spirit. I will receive power to witness and speak in new tongues. Lord baptize me now and I will speak with new tongues as you form the words for me now. Lord, empower me for Your service, I worship you now ... In Jesus Name." (Luke 11:13).

## Questions

Read Luke 24:49-51; Acts 1:4-5. The baptism with the Holy Spirit was one of the first major experiences that the disciples of Jesus received after He ascended into heaven. True or False.

Read Acts 1:8; Acts 8:1; Acts 8:4. After receiving the baptism with the Holy Spirit the church went forth in explosive power giving witness to the resurrection of Jesus and the preaching of the kingdom of God. True or False.

Read Acts 2:39. The baptism with the Holy Spirit is for believers today to experience. True or False.

Read John 14:16-17. The baptism with the Holy Spirit is not for unbelievers. True or False.

Read Matthew 3:11. Jesus is the one who baptizes people with the Holy Spirit. True or False.

Read Acts 2:38; Acts 3:19. To receive the baptism with the Holy Spirit our hearts must be properly prepared through repentance. True or False.

Read Acts 19:19; Acts 26:18-20; 1 Thessalonians 1:9. Repentance is a turn from darkness to light. If you have ever been involved in the occult [Satanism, Witchcraft, non-Christian religions, etc.] then renounce these things before you seek the baptism with the Holy Spirit. If you are now going to seek supernatural guidance from God by His Holy Spirit, renounce all occult influences in Jesus' Name. True or False. Read Acts 5:29-32. Do not seek the baptism with the Holy Spirit if you do not want to be holy (set apart to God) and obey Him. True or False.

Read Galatians 3:2; Galatians 3:14; Hebrews 11:6. The baptism with the Holy Spirit is a gift provided by God's grace and received by faith. True or False.

Read 1 John 5:14-15; Luke 11:9-13. The baptism with the Holy Spirit is received by asking. True or False.

Read Mark 16:17; 1 Corinthians 14:22. "In the experience of the baptism in or infilling of the Holy Spirit, "tongues" functions as a sign of the Holy Spirit's presence. Jesus prophesied it as a sign (Mark 16:17), Paul referred to it as a sign (1 Corinthians 14:22), and Peter noted its uniformity as a sign-gift in confirming the validity of the Gentiles' experience in the Holy Spirit. (Compare Acts 10:44-46 with 11:16,17 and 15:7-9). Thus, speaking with tongues is a properly expected sign, affirming the Holy Spirit's abiding presence and assuring the believer of an invigorated living witness. It is not viewed as a qualification for fullness of the Holy Spirit, but as one indication of that fullness" (Spirit Filled Life Bible, p. 1852). True or False.

Read 1 Corinthians 14:2; 1 Corinthians 14:14; 1 Corinthians 14:16-17. When a person speaks in tongues he is: a. speaking to God. b. praying with his spirit. c. blessing [that is, praising] God. d.

giving thanks to God. e. all of the above.

Read Acts 2:4; Acts 4:31; Ephesians 5:18-19. There will always be only one “baptism with the Holy Spirit” but there can be many fillings with the Holy Spirit. True or False.

Scriptures to use with Questions

Read Luke 24:49-51; Acts 1:4-5.

Luke 24:49-51 :

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Acts 1:4-5 :

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Read Acts 1:8; Acts 8:1; Acts 8:4.

Acts 1:8 : But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts 8:1 : And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

Acts 8:4 :

Therefore they that were scattered abroad went every where preaching the word.

Read Acts 2:39.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Read John 14:16-17.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Read Matthew 3:11.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

Read Acts 2:38; Acts 3:19.

Acts 2:38 :

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 3:19 :

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Read Acts 19:19; Acts 26:18-20; 1 Thessalonians 1:9.

Acts 19:19 :

Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

Acts 26:18-20 : To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

1 Thessalonians 1:9 : For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

Read Acts 5:29-32.

Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

Read Galatians 3:2; Galatians 3:14; Hebrews 11:6.

Galatians 3:2 : This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Galatians 3:14 : That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

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

Read 1 John 5:14-15; Luke 11:9-13.

1 John 5:14-15 : And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Luke 11:9-13 : And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Read Mark 16:17; 1 Corinthians 14:22.

Mark 16:17 : And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

1 Corinthians 14:22 :

Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

Read 1 Corinthians 14:2; 1 Corinthians 14:14; 1 Corinthians 14:16-17.

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

1 Corinthians 14:14: For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

1 Corinthians 14:16-17:

Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified.

Read Acts 2:4; Acts 4:31; Ephesians 5:18-19.

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

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

Ephesians 5:18-19 : And be not drunk with wine, wherein is excess; but be filled with the Spirit;

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

Answer Key - Chapter 12 The Doctrine of Christ: Baptized with the Holy Spirit

Read Luke 24:49-51; Acts 1:4-5. The baptism with the Holy Spirit was one of the first major experiences that the disciples of Jesus received after He ascended into heaven. True or False.

Read Acts 1:8; Acts 8:1; Acts 8:4. After receiving the baptism with the Holy Spirit the church went forth in explosive power giving witness to the resurrection of Jesus and the preaching of the kingdom of God. True or False.

Read Acts 2:39. The baptism with the Holy Spirit is for believers today to experience. True or False.

Read John 14:16-17. The baptism with the Holy Spirit is not for unbelievers. True or False.

Read Matthew 3:11. Jesus is the one who baptizes people with the Holy Spirit. True or False.

Read Acts 2:38; Acts 3:19. To receive the baptism with the Holy Spirit our hearts must be properly prepared through repentance. True or False.

Read Acts 19:19; Acts 26:18-20; 1 Thessalonians 1:9. Repentance is a turn from darkness to light. If you have ever been involved in the occult [Satanism, Witchcraft, non-Christian religions, etc.] then renounce these things before you seek the baptism with the Holy Spirit. If you are now going to seek supernatural guidance from God by His Holy Spirit, renounce all occult influences in Jesus' Name. True or False.

Read Acts 5:29-32. Do not seek the baptism with the Holy Spirit if you do not want to be holy (set apart to God) and obey Him. True or False.

Read Galatians 3:2; Galatians 3:14; Hebrews 11:6. The baptism with the Holy Spirit is a gift provided by God's grace and received by faith. True or False.

Read 1 John 5:14-15; Luke 11:9-13. The baptism with the Holy Spirit is received by asking. True or False.

Read Mark 16:17; 1 Corinthians 14:22. "In the experience of the baptism in or infilling of the Holy Spirit, "tongues" functions as a sign of the Holy Spirit's presence. Jesus prophesied it as a sign (Mark 16:17), Paul referred to it as a sign (1 Corinthians 14:22), and Peter noted its uniformity as a sign-gift in confirming the validity of the Gentiles' experience in the Holy Spirit. (Compare Acts 10:44-46 with 11:16,17 and 15:7-9). Thus, speaking with tongues is a properly expected sign, affirming the Holy Spirit's abiding presence and assuring the believer of an invigorated living witness. It is not viewed as a qualification for fullness of the Holy Spirit, but as one indication of that fullness" (Spirit Filled Life Bible, p. 1852). True or False.

Read 1 Corinthians 14:2; 1 Corinthians 14:14; 1 Corinthians 14:16-17. When a person speaks in tongues he is:

a. speaking to God. b. praying with his spirit. c. blessing [that is, praising] God. d. giving thanks to God. e. all of the above.

Read Acts 2:4; Acts 4:31; Ephesians 5:18-19. There will always be only one "baptism with the Holy Spirit" but there can be many fillings with the Holy Spirit. True or False.

## 02.Chapter 13. The Doctrine of Christ: Laying on of Hands

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The Doctrine of Christ: Laying on of Hands The laying on of hands is one of the foundational doctrines of Christ the anointed King. It is a part of what is called “the foundation” (Hebrews 6:1). The foundational teachings of Christ were taught by the apostles in almost every sermon that is recorded in the book of Acts. For instance, repentance (Acts 2:38; Acts 3:19; Acts 5:31; Acts 8:22; Acts 11:18; Acts 17:30; Acts 20:21; Acts 26:20), faith (Acts 6:7; Acts 13:8; Acts 14:22; Acts 15:9; Acts 20:21; Acts 24:24; Acts 26:18), baptisms (Acts 1:5; Acts 2:38; Acts 2:41; Acts 8:12-13; Acts 8:16; Acts 8:36; Acts 9:18; Acts 10:47; Acts 11:16; Acts 16:15; Acts 16:33; Acts 18:8; Acts 19:5; Acts 22:16), laying on of hands (Acts 5:12; Acts 6:6; Acts 8:17-18; Acts 9:17; Acts 13:3; Acts 14:3; Acts 19:6; Acts 19:11; Acts 28:8), resurrection of the dead (Acts 2:31; Acts 4:2; Acts 4:33; Acts 17:18; Acts 17:32; Acts 23:6; Acts 24:15; Acts 24:21), and eternal judgment (Acts 17:30-31; Acts 24:25), are foundational to almost every sermon recorded in the New Testament (Hebrews 6:1-2). They are a basic response to gospel of the kingdom teaching. In the doctrine of the “laying on of hands,” one person(s) lays their hands upon another person(s) in view of some definite spiritual purpose. These are the purposes recorded in the New Testament: the impartation of spiritual blessings to individuals, especially children (Matthew 19:13-15; Mark 10:13-16), imparting the baptism with the Holy Spirit (Acts 8:17-19; Acts 9:17; Acts 19:6), imparting spiritual gifts (1 Timothy 4:14; 2 Timothy 1:6), separation for service or ministry (Acts 6:5-6; Acts 13:3), the raising of the dead (Matthew 9:18; Matthew 9:25), spiritual deliverance (Luke 4:40-41; Luke 13:11-13), physical healing (Matthew 8:2-4; Matthew 8:14-15; Matthew 20:34; Mark 1:41; Mark 6:5; Mark 7:32-33; Mark 8:23; Mark 8:25; Mark 16:18; Luke 4:40; Luke 13:13; Luke 22:50-51; Acts 9:10-12; Acts 9:17; Acts 28:8; James 5:14), and various miracles (Acts 5:12; Acts 14:3).

Hebrews 6:5 speaks of those who have tasted of the powers of the age to come. A taste is not a banquet. It is a realization of a experience yet to come. Each and every time that a miracle takes place through the “laying on of hands” it compels us to conclude that the blessing of the future kingdom have become objects of present experience in this present evil age. It is a taste of the Kingdom which Christ will bring at His second return when it will be fully realized that He reigns an all enemies are put under his feet, the last enemy to be destroyed is death (1 Corinthians 15:25-26). In the laying on of hands, Satan’s authority has be replaced by God’s spiritual authority. People experience and realize a new domain of rule, an impartation of the powers of the age to come (Hebrews 6:5). The “laying on of hands” accompanies the preaching of the gospel of the Kingdom and is especially recognized as people are healed and delivered from evil spirits (Mark 16:15-18; Luke 4:40-41; Luke 13:11-13). Impartation of the baptism with the Holy Spirit, accompanied by the laying on of hands, empowers Christ’s disciples to be witnesses of Him (Acts 1:8). Healings and various miracles also imparted through the laying on of hands, affirms God’s reign and redemptive blessings are for those who in this age have become the disciples of the Messiah-King.

Questions

Read Hebrews 6:1-2. The laying on of hands is one of the foundational doctrines of Christ the anointed King. True or False.

Read Hebrews 6:1-2 with the book of Acts in mind. The foundational teachings of Christ were taught through the apostles in almost every sermon that is recorded in the book of Acts. True or False.

3. Read 2 Timothy 1:6. In the doctrine of the "laying on of hands," one person(s) lays their hands upon another person(s) in view of some definite spiritual purpose. True or False.

Read Mark 16:15-18; Mark 16:20. Jesus told His disciples:

a. to preach the gospel to everyone. b. to baptize converts. c. to cast out devils. d. to speak with tongues. e. to lay hands on the sick so that they would recover. f. all of the above are inferred in the scriptures.

Read Acts 9:10-12; Acts 9:17-18. When Ananias was sent to Paul to lay hands upon him, what things happen at this time.

a. he was healed and received his sight. b. he was filled with the Holy Spirit. c. he arose and was baptized. d. all of the above.

Read Acts 9:10. Ananias was not an apostle, he was a disciple, a student, a layman. It was he who did the laying on of hands to heal Paul, to impart God's Holy Spirit and to baptize an apostle. True or False.

Read Acts 19:11-12. God did special miracles by the hands of Paul. This resulted in:

a. large offerings coming in. b. constructing a new church building. c. diseases departing from people and evil spirits leaving them.

Read Acts 8:14-17. When Peter and John laid their hands on those who had believed on the Lord Jesus and were baptized:

a. they started to think differently. b. they started to tithe at the church. c. they received the Holy Spirit.

Read Acts 13:1-4. Were hands laid on Saul and Barnabas before they were sent out as missionaries and apostles? Yes or No. Who were the ones' laying hands on them?

a. the congregation. b. the pastor. c. the prophets and teachers in the congregation that had spiritual authority.

Read 2 Timothy 1:6; 1 Timothy 4:14; Romans 1:11. What was bestowed upon Timothy through the laying on of hands?

a. ten years of added life. b. deliverance from the flesh. c. spiritual gifts.

Read 1 Timothy 5:22. In 1 Timothy 5:22 we are taught:

a. not to be quick or hasty in ordaining someone, without testing their character. b. don't participate in other people's sins. c. keep yourself pure. d. all of the above.

Scriptures to use with Questions

Read Hebrews 6:1-2.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Read Hebrews 6:1-2 with the book of Acts in mind.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Read 2 Timothy 1:6.

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Read Mark 16:15-18; Mark 16:20.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Mark 16:20: And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Read Acts 9:10-12; Acts 9:17-18.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

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

Read Acts 9:10.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

Read Acts 19:11-12.

And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Read Acts 8:14-17.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

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

Read Acts 13:1-4.

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

Read 2 Timothy 1:6; 1 Timothy 4:14; Romans 1:11.

2 Timothy 1:6 :

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

1 Timothy 4:14 :

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Romans 1:11 : For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

Read 1 Timothy 5:22.

Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

Answer Key – Chapter 13 The Doctrine of Christ: Laying on of Hands

Read Hebrews 6:1-2. The laying on of hands is one of the foundational doctrines of Christ the anointed King. True or False.

Read Hebrews 6:1-2 with the book of Acts in mind. The foundational teachings of Christ were taught through the apostles in almost every sermon that is recorded in the book of Acts. True or False.

Read 2 Timothy 1:6. In the doctrine of the “laying on of hands,” one person(s) lays their hands upon another person(s) in view of some definite spiritual purpose. True or False.

Read Mark 16:15-18; Mark 16:20. Jesus told His disciples:

a. to preach the gospel to everyone. b. to baptize converts. c. to cast out devils. d. to speak with tongues. e. to lay hands on the sick so that they would recover. f. all of the above are inferred in the scriptures.

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a. the congregation. b. the pastor. c. the prophets and teachers in the congregation that had spiritual authority.

Read 2 Timothy 1:6; 1 Timothy 4:14; Romans 1:11. What was bestowed upon Timothy through the laying on of hands?

a. ten years of added life. b. deliverance from the flesh. c. spiritual gifts.

Read 1 Timothy 5:22. In 1 Timothy 5:22 we are taught:

a. not to be quick or hasty in ordaining someone, without testing their character. b. don't participate in other people's sins. c. keep yourself pure. d. all of the above.

## 02.Chapter 14. The Doctrine of Christ: Resurrection of the Dead

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### The Doctrine of Christ: Resurrection of the Dead

“The most startling characteristic of the first Christian preaching is its emphasis on the resurrection. The first preachers were sure that Christ had risen, and sure, in consequence, that believers would in due course rise also. This set them off from all the other teachers of the ancient world. Clearly the resurrection is of the very first importance for the Christian faith.” [The New Bible Dictionary. P.1086].

What does the doctrine of the resurrection have to do with me? – everything! Jesus states, “The hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John 5:28-29). The point is that an hour is coming – that is, it will be future – in which all people that are in the graves will be resurrected bodily. The power to bring forth this resurrection will be the voice of the Son of God, and all people will come forth. Those that have done good – that is, those who have repented, turned to God, gone a new direction- will have a resurrection to eternal life. But those that have done evil, who have refused to repent, will be raised unto a resurrection of damnation – that is, they will perish. For those who are raised unto the resurrection of eternal life, the Scriptures say that their bodies will be raised and changed into spiritual bodies (1 Corinthians 15:44). Their earthly, flesh and bone bodies will be raised and changed into heavenly bodies (1 Corinthians 15:49). The body of corruption – that is, subject to perishing and dying – will put on incorruption (i.e., it can no longer die or perish – 1 Corinthians 15:42; 1 Corinthians 15:53-54). Their bodies of dishonor, shame, or disgrace will be raised into glorious bodies (1 Corinthians 15:43). The body of weakness, subject to feebleness or infirmity, will be raised in power (1 Corinthians 15:43). The mortal body – that is subject to death – will be raised into immortality – that is, everlasting life. The vile body – that is, the body of humiliation – will be changed and fashioned into a glorious body (Php 3:21). For those who will be raised into a resurrection of damnation, this resurrection will be followed by eternal judgment. The end result will be that they perish.

“The plainest statement on the resurrection [in the Old Testament] of the individual is undoubtedly that in Daniel 12:2, ‘many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.’ This clearly envisages a resurrection both of the righteous and of the wicked, and it sees also eternal consequences of men’s action” (Ibid., p. 1086).

“Jesus speaks of ‘the resurrection of life’ but also of ‘the resurrection of damnation (i.e. judgment)’ (John 5:29). The plain New Testament teaching is that all will rise, but that those who have rejected Christ will find the resurrection a serious matter indeed. For believers the fact that their resurrection is connected with that of the Lord transforms the situation. In the light of His atoning work for them they face resurrection with calmness and joy” (Ibid., p.1088). For Christians, the body is to be raised and transformed so to be suitable for the life of the age to come , His future

manifested kingdom and eternal life (Matthew 13:36-43; Matthew 13:47-51; Matthew 25:34; Matthew 25:46; 1 Corinthians 15:50-53).

#### Questions

Read John 5:28-29. What resurrection(s) does Jesus speak of?

a. the resurrection of life [or unto eternal life]. b. the resurrection of damnation [or unto eternal punishment]. c. both a. & b.

Read Daniel 12:2. What resurrection(s) does Daniel 12:2 describe?

a. a resurrection unto everlasting life. b. a resurrection to shame, disgrace, dishonor and everlasting contempt. c. both a. & b.

Read 1 Corinthians 15:44. Through the resurrection the believers natural body will be raised and changed into:

a. an animal's body. b. a body of water. c. a spiritual body.

Read 1 Corinthians 15:42. The body we have now is said to be:

a. beautiful. b. powerful. c. corruptible, that is, subject to decay, ruin or destruction.

Read 1 Corinthians 15:42. The believer, through the resurrection shall rise in:

a. weakness. b. corruption. c. incorruption, that is, unending existence and immortality.

Read 1 Corinthians 15:43. The physical body is likened to planting a seed. It is planted in:

a. dishonour. b. weakness. c. both a. & b.

It springs up and rises in: a. glory. b. power. c. both a. & b.

Read Romans 8:23; Ephesians 1:13-14. For the true believer in Christ the mortal body will be raised (1 Corinthians 15:44), put on (1 Corinthians 15:53-54), be changed (1 Corinthians 15:51 & Php 3:21), be fashioned (Php 3:21), be quickened (Romans 8:11), be redeemed (Romans 8:23), and will manifest all that it means to be a child of God (Romans 8:19; Romans 8:23). This "change" is referred to as:

a. the redemption of the body. b. the redemption of the purchased possession. c. both a. & b.

Read Revelation 20:12-15. The resurrection-body of the wicked is not described in scripture. They will be judged according to what they have done (Romans 2:5-11) and cast into the lake of fire. This is referred to as:

a. a bad situation. b. enjoying all my old friends. c. the second death.

Read 1 Corinthians 15:53; 2 Corinthians 5:4. The true child of God will through the resurrection put on:

a. incorruption. b. immortality, that is, deathlessness & life. c. both a. & b.

#### Scriptures to use with Questions

Read John 5:28-29.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Read Daniel 12:2.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Read 1 Corinthians 15:44.

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Read 1 Corinthians 15:42.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

Read 1 Corinthians 15:42.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

Read 1 Corinthians 15:43.

[43] It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

Read Romans 8:23; Ephesians 1:13-14.

Romans 8:23 : And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Ephesians 1:13-14 : In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Read Revelation 20:12-15.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

Read 1 Corinthians 15:53; 2 Corinthians 5:4.

1 Corinthians 15:53 : For this corruptible must put on incorruption, and this mortal must put on immortality.

2 Corinthians 5:14 : For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Answer Key – Chapter Doctrine of Christ: Resurrection of the Dead

Read John 5:28-29. What resurrection(s) does Jesus speak of?

a. the resurrection of life [or unto eternal life]. b. the resurrection of damnation [or unto eternal punishment]. c. both a. & b.

Read Daniel 12:2. What resurrection(s) does Daniel 12:2 describe?

a. a resurrection unto everlasting life. b. a resurrection to shame, disgrace, dishonor and everlasting contempt. c. both a. & b.

Read 1 Corinthians 15:44. Through the resurrection the believers natural body will be raised and changed into:

a. an animal's body. b. a body of water. c. a spiritual body.

Read 1 Corinthians 15:42. The body we have now is said to be:

a. beautiful. b. powerful. c. corruptible, that is, subject to decay, ruin or destruction.

Read 1 Corinthians 15:42. The believer, through the resurrection shall rise in:

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a. dishonour. b. weakness. c. both a. & b.

It springs up and rises in: a. glory. b. power. c. both a. & b.

Read Romans 8:23; Ephesians 1:13-14. For the true believer in Christ the mortal body will be raised (1 Corinthians 15:44), put on (1 Corinthians 15:53-54), be changed (1 Corinthians 15:51 & Php 3:21), be fashioned (Php 3:21), be quickened (Romans 8:11), be redeemed (Romans 8:23), and will manifest all that it means to be a child of God (Romans 8:19; Romans 8:23). This "change" is referred to as:

a. the redemption of the body. b. the redemption of the purchased possession. c. both a. & b.

Read Revelation 20:12-15. The resurrection-body of the wicked is not described in scripture. They will be judged according to what they have done (Romans 2:5-11) and cast into the lake of fire. This is referred to as:

a. a bad situation. b. enjoying all my old friends. c. the second death.

Read 1 Corinthians 15:53; 2 Corinthians 5:4. The true child of God will through the resurrection put on:

a. incorruption. b. immortality, that is, deathlessness & life. c. both a. & b.

## 02.Chapter 15. The Doctrine of Christ: Eternal Judgment

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The Doctrine of Christ: Eternal Judgment The word “judgment” is “krima” in the Greek and simply means “a decision either for or against, the sentence pronounced, a verdict.” Both the Old Testament and New Testament state that at the end of this age Jesus the Messiah King will return, a resurrection of all people will take place and a judgment will take place resulting in everlasting life for some and everlasting punishment for others (Daniel 12:2; John 5:28-29; Matthew 25:34; Matthew 25:46; 2 Thessalonians 1:7-10). The phrase “Day of the Lord” is synonymous with these events (1 Thessalonians 5:2-10; 2 Peter 3:10-13; Matthew 3:7).

There are two views as to the final judgment and destination of the wicked, while the righteous [those that have repented] go into everlasting life (Matthew 25:46). The first view and the most popular is that of everlasting punishing of the wicked. Theologians refer to this view as the “traditionalist” view. This view signifies the understanding that hell will involve the unending conscious torment of the wicked who are immortal, and will suffer the torments of hell forever. Some scriptures that may support this position are: Luke 16:19-31; Matthew 5:22; Matthew 13:41-43; Matthew 18:8-9; Matthew 25:41; Mark 3:29; Mark 9:43-48; Jude 1:7. The second view is the view of everlasting punishment, also known as the “conditionalist” view. In this view “the wicked will suffer conscious punishment precisely measured by divine justice but that they finally will perish in hell so as to become totally extinct forever” [also referred to as the “second death”] (Revelation 20:14). Let it not be supposed that the “conditionalist” deny the “torment” of the wicked (Revelation 14:11; Revelation 18:7; Revelation 18:10; Revelation 18:15), far from it, they say there will be conscious suffering, mental and physical, of a very terrible kind, but it will END in “the second death.” As one “conditionalist” states, “‘There shall be weeping and gnashing of teeth’ (Matthew 25:30). ‘Many stripes’ or ‘few stripes’ will be proportioned to degrees of wickedness. As to Judas, Christ said, ‘It had been good for that man if he had not been born’ (Matthew 26:24). Many will realize the dreadfulness of ‘everlasting punishment’ when Christ says to them, ‘Depart from me, all ye workers of iniquity’ (Luke 13:27). And he added, when speaking of this day of judgment, ‘There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and ye yourselves thrust out.’” [Hell and the Destiny of the Wicked, pgs. 2-3]. Some scriptures that may support this position are: Romans 6:23; Psalms 145:20; 2 Thessalonians 1:8-9; Matthew 10:28; 1 Timothy 6:15-16).

“Traditionalists and conditionalists may strike hands in agreement concerning the Word of God, but they immediately draw swords when they begin to apply it to hell. The wicked go into eternal punishment. Does that refer to the act of retribution or to its effect? Which is eternal, the punishing or the punishment?” [The Fire that Consumes, Edward William Fudge, pgs. 43-44]. Selah!

### Questions

Read Matthew 3:7. In John the Baptist preaching, he warned others of:

- a. a bad economy to come.
- b. a famine to come.
- c. the wrath to come.

Read Acts 24:24-25. When the Apostle Paul was witnessing to Felix and his wife Drusilla concerning the Christian faith, he warned them of:

a. bad food at the next town. b. devalue of the American dollar. c. a judgment to come.

Read Acts 17:30-31. God has commanded all people every where to repent, because:

a. it's a good idea. b. it's the right thing to do. c. He has set a day when the entire human race will be judged.

Read Romans 5:9. The only thing that can save us from the wrath to come is:

a. prayer & fasting. b. attending church. c. paying tithes. d. Jesus & His shed blood.

5. Read Matthew 25:34. On the "Day of the LORD," when Jesus returns, the true believers will inherit: a. the land of Palestine. b. a lot of money. c. the kingdom prepared for them from the foundation of the world.

Read Matthew 25:41; Matthew 25:46; 2 Thessalonians 1:8-9. On the "Day of the LORD," when Jesus returns, the wicked unbelievers will receive:

a. free beers for all their friends. b. asbestos suits tailored just for them. c. everlasting fire, that is, everlasting punishment from God's presence.

Read Matthew 25:31-33; Matthew 25:46. When Christ returns with all His holy angels, His judgment will result in:

a. good times & bad times. b. the national debt being paid. c. who will be the next president. d. everlasting life for some & everlasting punishment for others.

Read Luke 16:19-31. According to the "traditionalist" view, the everlasting punishment of the wicked will be:

a. having to live eternally with all their old friends. b. living forever with their ex-wife. c. being tormented in a flame.

Read 2 Thessalonians 1:7-10. According to the "conditionalist" view, the everlasting punishment of the wicked will be:

a. torment in fire. b. losing all their earthly possessions. c. everlasting destruction from the presence of the Lord.

Read 1 Timothy 6:14-16; 1 Timothy 1:16-17. The following questions are not to persuade you to believe a certain way, but only for your consideration to think through the issues in question. Who only has "immortality?"

a. all of mankind. b. Judas Iscariot. c. God & our Lord Jesus Christ.

Read 2 Timothy 1:10-11. What is offered through the gospel?

a. more money than you could ever use. b. no problems in this present life. c. life & immortality.

Scriptures to use with Questions

Read Matthew 3:7.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

Read Acts 24:24-25.

And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

Read Acts 17:30-31.

And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Read Romans 5:9.

Much more then, being now justified by his blood, we shall be saved from wrath through him.

Read Matthew 25:34.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Read Matthew 25:41; Matthew 25:46; 2 Thessalonians 1:8-9.

Matthew 25:41 :

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Matthew 25:46: And these shall go away into everlasting punishment: but the righteous into life eternal.

2Th 8-9 : In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

Read Matthew 25:31-33; Matthew 25:46.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.

Matthew 25:46 : And these shall go away into everlasting punishment: but the righteous into life eternal.

Read Luke 16:19-31.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Read 2 Thessalonians 1:7-10.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

10. Read 1 Timothy 6:14-16; 1 Timothy 1:16-17. Read 2 Timothy 1:10-11.

1 Timothy 6:14-16 : That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

1Ti 16-17 :

Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

2 Timothy 1:10-11 : But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

Answer Key – Chapter 15 The Doctrine of Christ: Eternal Judgment

Read Matthew 3:7. In John the Baptist preaching, he warned others of:

a. a bad economy to come. b. a famine to come. c. the wrath to come.

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a. more money than you could ever use. b. no problems in this present life. c. life & immortality.

Note: The Greek words for “immortality” means “deathlessness and unending existence” [Strong’s Concordance, numbers 110 & 861 in its’ Greek Lexicon]. The difference between the “traditionalist” and the “conditionalist” views, is that the “traditionalists” believe that the soul is immortal, that is, it can never cease to exist. The “conditionalist” believe that only God is immortal and immortality is offered only through the gospel and put on through the resurrection of the just (John 5:28-29; 1 Corinthians 15:53).

## 02.Chapter 16. In Christ: A New Creation

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### In Christ: A New Creation

“Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!” (2 Corinthians 5:17, NIV). A Christian is a person that has become someone that he was not before. A Christian, in terms of his deepest identity and nature, is a new creation, a saint, a child of God, a divine work of art, a child of light, a citizen of heaven, not only positionally (true in the mind of God but not true on earth), not only judicially (a matter of God’s bookkeeping and accounting), but ACTUALLY. Becoming a Christian is not just in getting something, it is in becoming something, that is, someone that he was not before.

Consider our physical conception and birth. Being born isn’t getting something, No!, being born is becoming someone who was not there before. God says “We are God’s workmanship, created in Christ Jesus” (Ephesians 2:10). Is God’s workmanship – His masterpiece – simply adding something onto sinful clay? The truth is, I am now someone else. This new creation in Christ Jesus was so fundamental to the apostle Paul that he states twice (and infers several more times) that when he sins, “it is no longer I myself who do it, but it is sin living in me” (Romans 7:17-20). Though he acknowledges personal responsibility, he denies that sinning is part of his essential, deepest nature and personhood. We were all “by nature children of wrath,” but now through Christ Jesus we have the seed of God within us, and have become the children of God.

Contrary to much popular teaching, regeneration is more than having our sins taken away, it is becoming someone we had never been before. This new identity is not on the physical level, but the spirit level – one’s deepest self. “This miracle is more than a ‘judicial’ act of God. It is an act so REAL that it is right to say that a Christian’s essential nature is righteous rather than sinful” [Birthright, David C. Needham, p.61].

Even though all this is true – even though God describes us as sons of God we are still for a while inseparably linked to unredeemed flesh. Our bodies are mortal. Not just the bones and muscles, glands and senses, but mind and emotions as well. Paul says in Romans 7:23, ‘I see ... a law of sin which is in my members.’ The Christian still has full responsibility for his actions. He must yield his members “as slaves to righteousness” (Romans 6:19), depending upon the Holy Spirit (Galatians 5:16-17). Remember, to become a Christian is to become part of the kingdom of God. And it was the “kingdom of God” that Christians preached throughout the entire book of Acts (Acts 8:12; Acts 19:8; Acts 20:25; Acts 28:23; Acts 28:31). How can one assume he is entering the kingdom of God and at the same time reject the Kings – authority and rule? Sin is not simply what we do or don’t do, sin relates to our independence from the King.

God’s purpose for humans is not simply that they do right things, his purpose is that they become actual extensions of His life through a dependent relationship on Him (Galatians 2:20). This, above all else, is new creation righteousness. A life that expresses itself in righteous deeds (Ephesians 2:10), but the foundation for those deeds is dependence upon Him (John 15:5; Galatians 5:22-23).

## Questions

Read 2 Corinthians 5:17. If any man be in Christ (i.e. a Christian), he is:

a. a hypocrite. b. doing the best he can. c. faithful to attend church. d. a new creature, that is, a new creation.

Read 2 Corinthians 5:17. As Christians, the old things, the old life is:

a. always tormenting us. b. not far behind. c. passed away, that is, the old life is gone.

Read 2 Corinthians 5:17. When we were converted:

a. problems started in our home. b. the devil came after us. c. a new life begun, we became new persons.

4. Read Galatians 6:15. It doesn't make any difference whether we have been circumcised or not, what counts is: a. that we stay out of debt. b. that we vote in the elections. c. that we stay out of trouble. d. whether we have been changed into new and different people, that is, we have become a new creature [creation].

Read Romans 7:22. As a Christian, my inward man, my true nature always delights in:

a. getting drunk. b. committing adultery. c. the law of God, that is, the ways of the LORD.

Read Romans 4:6-7. As a Christian, God has blessed me with:

a. a lot of money. b. some new clothes. c. imputed righteousness put to my account without me working for it [by grace I am saved].

Read 1 Corinthians 3:16; 1 Corinthians 6:19-20. As a new creation, I am:

a. nice to my spouse. b. always at church. c. the temple and dwelling place of God.

Read Romans 6:18. As a new creation, I am a:

a. servant of sin. b. a servant of righteousness. c. a nicer person.

Read Romans 6:17-19. As a new creation we no longer serve sin, that is, sin is not our master, our new master is:

a. the pastor. b. our spouse. c. righteousness.

Read Colossians 1:13-14. As a new creation, I have been rescued from the domain of Satan's rule and transferred to:

a. a new job. b. a new denomination. c. the kingdom of Christ.

Read Acts 8:13; Acts 8:18-22; 1 John 1:8-9. As a new creation, I sometimes fail and sin, when I find my heart is not right I should: a. give up the whole thing. b. go ahead and sin anyway because I am under grace. c. repent of my sin, asking God for forgiveness.

## Scriptures to use with Questions

Read 2 Corinthians 5:17.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

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Read 2 Corinthians 5:17.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Read Galatians 6:15.

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Read Romans 7:22.

For I delight in the law of God after the inward man:

Read Romans 4:6-7.

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Read 1 Corinthians 3:16; 1 Corinthians 6:19-20.

1 Corinthians 3:16 :

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

1 Corinthians 6:19-20 :

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Read Romans 6:18.

Being then made free from sin, ye became the servants of righteousness.

Read Romans 6:17-19.

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

Read Colossians 1:13-14.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins:

Read Acts 8:13; Acts 8:18-22; 1 John 1:8-9.

Acts 8:13 :

Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Acts 8:18-22: And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

1 John 1:8-9 :

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Answer Key – Chapter 16 In Christ: A New Creation

Read 2 Corinthians 5:17. If any man be in Christ (i.e. a Christian), he is:

a. a hypocrite. b. doing the best he can. c. faithful to attend church. d. a new creature, that is, a new creation.

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## S. ARE SOME MINISTRIES ROBBING GOD?

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### ARE SOME MINISTRIES ROBBING GOD?

Dear Don, I have a question about Malachi 3:1-18 references to tithing.

Before this, in Malachi 2:1-17, at the beginning of the previous chapter, it says “And now, O priests, this commandment is for you.” and then it proceeds to say much about how the priests were conducting themselves. It seems that the next two or maybe three chapters are all about their misdeeds and wrong attitudes. When we get to Malachi 3:1-18 it speaks of not bringing all the tithes into the storehouse. Now, if I remember correctly, the people brought the tithes to the priests, and they brought them into the storehouse. If the priests did not do what was right, and did not bring it in, and not put meat in the storehouse to be used for the purposes God intended, then they took what the people gave to God, and stole it from Him. They were the ones robbing God. Not the people themselves.

Rather than calling a man who did not give a robber, it seems more logical that “robbing God” refers to stealing what had been given to God, dedicated to God. In Deuteronomy there is a prescription for the tithe that divides giving into three one year periods. One year it was set aside for the poor, one year given to the priests, and one year it was taken to the temple to throw a party for the purpose of praising God (try teaching that in church). So it doesn't seem that not bringing the tithe into the storehouse could really refer to anyone but someone to whom the tithe was given for the purposes God outlined, but which purposes were not carried out. And this is why there would be a curse on the nation as stated in Malachi. An individual lack of bringing a tithe would not curse a nation, but the priests lack of bringing it in for proper use could do that. That is the context of Malachi 3:1-18, the whole nation was cursed, but you know that someone in that nation gave tithes. And, sadly, that same is in operation today. How many leaders of churches are using the funds given to them in ways that God has not designed, nor planned, nor told them to do? Its really true that men rob God, but it may not be quite the way we think. C.S. Clovis, NM

## S. Agape Love

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### AGAPE LOVE

There is much confusion today on the subject of love because we are limited to only one English word (love) with a broad range of meanings. For example, if I said, "I love my wife, I love my dog, I love apple pie," obviously I am not talking about love in the same degree or definition. In the New Testament period there were four major Greek words that were used.

**Eros** - A word that was not actually used in the New Testament but was alluded to. It meant sexual passion; arousal, its gratification and fulfillment. The Greek word is probably not used in the New Testament because the origin of the word came from the mythical god Eros, the god of love. It is inferred in many scriptures and is the only kind of love that God restricts to a one- man, one-woman relationship within the bounds of marriage (Hebrews 13:4; Song of Solomon 1:13; Song of Solomon 4:5-6; Song of Solomon 7:7-9; Song of Solomon 8:10; 1 Corinthians 7:25; Ephesians 5:31).

**Storge** - Storge is the natural bond between mother and infant, father, children, and kin. William Barclay states, "We cannot help loving our kith and kin; blood is thicker than water" (N.T. Words, 1974).

**Phileo** - Phileo love is a love of the affections. It is delighting to be in the presence of another, a warm feeling that comes and goes with intensity. The Bible encourages it but it is never a direct command. God never commands phileo since this type of love is based on the feelings. God Himself did not phileo the world but rather operated in agape love towards us. I cannot have a warm tender feeling toward an enemy but I can agape love them.

**Agape** - Agape love is God's kind of love. It is seeking the welfare and betterment of another regardless of how we feel. Agape does not have the primary meaning of feelings or affection. Jesus displayed it when he went to the cross and died for you and me regardless of how He felt. In the gospels Jesus prayed, "...Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt" (Matthew 26:39; Mark 14:36; Luke 22:41-43; John 18:11). Jesus sought the betterment of you and me, regardless of His feelings. Matthew 7:12 states it this way, "So whatever you wish that men would do to you, do so to them; for this is the law and the prophets" (RSV).

We can agape our enemies regardless of how we feel. If they are hungry, we can feed them; if they thirst we can give them a drink (Romans 12:20-21). We can choose to seek the betterment and welfare of others regardless of how we feel.

Jesus was the greatest expression of love that ever came into the world, but it is never recorded that he ever said the words, "I love you!" Why? because 95 percent of all love is non-verbal. Jesus did not love with just words but in deed and truth (1 John 3:18). If your actions contradict your words, what are people going to believe, your words or your actions? Your actions of course.

Vine's Expository Dictionary states, "Love can be known only from the actions it prompts" (p. 21). The following is a description of agape love, also called "charity" in the New Testament (1 Corinthians 13:1-13). This paraphrase is based upon research of the Greek and English words and their meanings in 1 Corinthians 13:4-8.

LOVE SUFFERETH LONG. God's love has a tolerance for and endures trying situations and persons beyond an average standard. God's love is patient.

LOVE IS KIND. God's love is of a friendly nature, generous, hospitable, warm-hearted, and good. God's love is charitable and helpful, showing sympathy and understanding for others. It is considerate, forbearing, tolerant, courteous, and thoughtful, desiring only to promote another's welfare. It is generous, liberal, and beneficial, demonstrating itself in kindly acts.

LOVE ENVIETH NOT. God's love does not resent another's good fortune or desire to have what is his. God's love is not jealous and does not deprive another of what he has.

LOVE VAUNTETH NOT ITSELF. God's love does not boast and brag or abound with self-praise. It is not vain nor proud.

LOVE IS NOT PUFFED UP. God's love is not high-minded or puffed up with pride.

LOVE DOTHTH NOT BEHAVE ITSELF UNSEEMLY. God's love does not act, react, function, or perform in a manner which is in bad taste, improper, or in violation of what is right.

LOVE SEEKETH NOT HER OWN. God's love does not demand its own way.

LOVE IS NOT EASILY PROVOKED. God's love is not easily annoyed or incited to anger or resentment.

LOVE THINKETH NO EVIL. God's love does not reason about or reflect upon that which causes or constitutes misfortune, suffering, difficulty, or the like. God's love does not ponder upon wickedness.

LOVE REJOICETH NOT IN INIQUITY. God's love feels joyful when right, sincerity, integrity, honesty, and truth prevail.

LOVE BEARETH ALL THINGS. God's love makes it possible to withstand all stress and difficulty. Because God is love, He supports and carries on His own Person whatever is placed upon Him. God's love protects, covers, and keeps off anything which threatens the benefit and welfare of another. God's love holds back, refrains, and is tolerant and patient in all circumstances.

LOVE BELIEVETH ALL THINGS. God's love puts faith in others, believing the best of everyone (without criticizing or looking for fault).

LOVE HOPETH ALL THINGS. God's love persists in hoping, against all odds, in confidence and expectation of fulfillment of that which is promised.

LOVE ENDURETH ALL THINGS. God's love causes one to carry on through, despite hardships.

LOVE NEVER FAILETH. God's love never proves insufficient in duration or is unsuccessful in effectiveness. Love will never disappoint or prove undependable. God's love goes on forever and

will never come to an end. Are you walking in love and trusting the Holy Spirit's power for the manifestation of this virtue? (Galatians 5:22)

Sin is the transgression of the principles of love. Always let love be your highest aim and your greatest pursuit (1 Corinthians 14:1).

## S. An Open Letter To My Dad

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### AN OPEN LETTER TO MY DAD

Dear Dad, I will be looking forward to seeing you and Mom very soon. The babies should be here within a few weeks. As I was riding the motorcycle on the way to my janitorial job, my mind kept going back to you and some of the things experienced in my childhood. You know, it always has been hard for us to talk on a father to son basis (which is probably not unusual for many families). The reason that I'm writing this letter is because I want you to know the truth -- the truth about life, about Christianity, about things you knew to be wrong such as hypocrisy (pretending to be something that you weren't). The disciples asked Jesus one time, "What would be the sign of your coming, and of the end of the world?" Jesus answered, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ (or I am of Christ); and shall deceive many." "And many false prophets shall rise, and shall deceive many" (Matthew 24:3; Matthew 24:13).

How do we know or how can we know truth from error? Well, the first thing is to take by faith that the scriptures are the very God-breathed words of God (2 Timothy 3:16). Today I am writing you a letter. I presume that you are not just reading one sentence from this letter and then telling Mom that such and such is what Don said in his letter. Much preaching today is like reading one sentence from a letter; frankly in doing that you can make the Bible say anything you want it to. The apostle Peter warned that many people would distort the scriptures to their own destruction (2 Peter 3:15-17). This is where the word "heresy" is derived from. "Heresy" comes from a Latin word which means "to take or choose." Many people today are taking or choosing which part of the Bible they would like to believe. (The result is the many church denominations that we have today.)

Jesus said when He left this earth He would send the Spirit of truth to guide us into all truth (John 16:13-14). The apostle John again speaks in the epistle of first John of men that would seduce, that is, try to lead a person astray. He says, "These things have I written unto you concerning them that seduce you. But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of ALL things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him. And now little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming. If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him" (1 John 2:26-29). Let me share with you what I see from these verses: (1) Men will try to lead you astray (knowingly or unknowingly). (2) The Spirit of truth will teach you. (3) The Spirit of truth's teaching that causes you to abide in Christ, will produce a fruit or character of life that will cause a person not to be ashamed when Christ comes. (5) Those that are truly born again are those whose faith in Christ's redemption and Word brings forth a fruit which is doing righteousness.

You see, 70 or 80 percent of Americans claim to be born again. But if that were true we would have a nation that practiced righteousness (and that is not the way it is). You see, the apostle Paul also made a statement against the religious Jews of his day that claimed to be the people of God

by saying, "For the name of God is blasphemed among the Gentiles through you" (Romans 2:24). In other words these religious Jews were talking the talk but not walking the walk. They claimed the true God but conducted themselves in such a way that caused other people to think less of God. In other words, "If their God is real and they live like that, I don't want anything to do with their God." Well, Paul goes on to say, that the problem is not with God but with man's heart (Romans 2:28-29).

Jesus was asked one time if there were few that would be saved? "And He said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:23-24) . For "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity" (Matthew 7:21-23).

You see, these people were religious enough and claimed many wonderful works but yet they were turned away from the kingdom. Why? Because they worked iniquity. You see, Jesus saves people not only from the penalty of sin but also from its power. Not to sin and continue a lifestyle of sin but FROM SIN. Is this sinless perfection? No. Is it a change of direction? Yes.

Jesus says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Wherefore by their fruits you shall know them" (Matthew 7:17-20; Matthew 3:10; John 15:1-27; Luke 13:7-9). You see, being born again is likened to an incorruptible seed (1 Peter 1:23). And what kind of fruit does an incorruptible seed bring forth? What kind of fruit would a corrupt seed bring forth? Fruit after its own kind. The apostle James speaks about the true religion and the pure religion when he says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to KEEP HIMSELF UNSPOTTED FROM THE WORLD" (James 1:27). Don't get me wrong, we are saved by faith in Christ alone. But we can tell what we believe by what we do. We are not saved by works but works are the test that reveals if our faith is real (James 2:18). See Titus 1:16. In our western civilization, to believe in Christ has come to mean no more than to acknowledge some facts about Him. Or to use natural terms I could say, "Do you believe that is a tree?" You said, "Yes, I believe that is a tree." "Do you believe Jesus died for your sins?" "Yes, I believe Jesus died for my sins." It is very possible that this kind of faith could be no more than demons faith (James 2:19) or mental assent to some facts. In the Bible the words "believe" and "faith" mean much more. If I said, "Your house is on fire!" If you believed me that would produce an action which would be getting up and running out of the house. If you really believe that Christ's sacrifice (redemption) saves you from sin you're not going to be living in sin (Romans 6:1-23). These things go together just as much as running out of the house that is on fire. Christ's redemption is not only that which saves a man from the penalty of sin, but it is also the great act of God whereby we have been enabled by God's Spirit (as He applies the truth of redemption to our hearts) to never go back into a lifestyle of in again. For those who continue a lifestyle of sin, the question is, "Do they really believe what they say they believe?" This is why the Bible says, "Examine and test and evaluate your own selves, to see whether you are holding to your faith and showing the proper fruits of it" (2 Corinthians 13:5; AMP).

Don't get me wrong, its not that doing good things or deeds could ever deal with the problem of sin. For forgiveness comes only as a gift through the shedding of Jesus' blood. What good are good deeds in the light of redemption? They could never remove one of our sins. God through Jesus has paid on our behalf the wages of our sins which was eternal death (Romans 6:23). "Who was betrayed and put to death because of our misdeeds and was raised to secure our justification - our acquittal, and to make our account balance, absolving us from all guilt before God" (Romans 4:25, AMP). But is there not also a second meaning in the idea of God declaring man righteous through the redemption of Christ? Does not God make man upright (that is, giving him a new heart and change in his direction) as well as recognize him as upright? For example, I could never keep a pig away from a mud hole. Why? Because it is the nature of a pig to wallow in mud. But if I could somehow put the nature of a lamb into the pig then I wouldn't have to worry about the pig wallowing in the mud. It isn't the nature of a lamb to wallow in mud. So in Christ a new nature of Christ has been placed into the believer (Ephesians 4:24). This explains the many scriptures that say, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of Him" (1 John 2:29). "And every man that hath this hope in Him purifieth himself, even as He is pure" (1 John 3:3). "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth (continues in) sin is of the devil" (1 John 3:7-8). "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John 3:10). "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure" (Php 2:12-13). You work out that which God has worked in you. That is the fruit of your faith or as Hebrews 6:9-10 states, "Beloved, we are persuaded better things of you, and things that ACCOMPANY salvation, though we thus speak. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward His name." That which accompanies (to co-exist or occur with) salvation are the good works which God hath before ordained that we should walk in (Ephesians 2:10).

Yes it is possible for a person to have said the sinner's prayer, asked Jesus into their heart, without having really repented of their sins (repent: a change of mind, a change of heart that turns away from sin to God). These are people that Jesus said "draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from Me" (Matthew 15:8).

Yes, Jesus is after the hearts of men, they that have taken on the yoke of His kingdom (Matthew 11:28-30), they that will live by their King's (Christ's) commands (Luke 6:46), they who have turned aside from sin unto Him (1 Corinthians 6:9-10). God is calling you, I know because there's a special love in my heart to see you enter the kingdom and I pray to this end. Love, Don

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## S. CONFESSION OF SIN

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CONFESSION OF SIN There is a false doctrine today that says we should never repent nor confess our sins. That is being sin conscious. Do Christians Repent? Whenever believers sin, the Bible calls on them to repent. THE CHURCH AT CORINTH

“For even if I made you sorry with my letter, I do not regret it... As it is, I rejoice, not because you were grieved, but because you were grieved into repenting...” (2 Corinthians 7:8-9; RSV).

“Yes, I am afraid that when I come, God will humble me again because of you. And I will have to grieve because many of you who sinned earlier have not repented of your impurity, sexual immorality, and eagerness for lustful pleasure” (2 Corinthians 12:21 NLT). THE CHURCH AT EPHESUS

“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (Revelation 2:5). THE CHURCH AT PERGAMOS

“Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth” (Revelation 2:16). THE CHURCH AT SARDIS “Remember therefore how thou hast received and heard, and hold fast, and repent” (Revelation 3:3). THE CHURCH AT LAODICEA “As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Revelation 3:19).

### BELIEVER’S INDIVIDUAL REPENTANCE AND CONFESSION OF SIN

#### SIMON

“[12] But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. [13] Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. [18] And when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money, [19] Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. [20] But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. [21] Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. [22] Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee” (Acts 8:12-13; Acts 18:1-28; Acts 19:1-41; Acts 20:1-38; Acts 21:1-40; Acts 22:1-30).

#### DAVID

“[1] Blessed is he whose transgression is forgiven, whose sin is covered. [2] Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. [3] When I kept silence, my bones waxed old through my roaring all the day long. [4] For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. [5] I acknowledged

my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah” (Psalms 32:1-5).

“[1] Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. [2] Wash me thoroughly from mine iniquity, and cleanse me from my sin. [3] For I acknowledge my transgressions:” (Psalms 51:1-3).

ALL BELIEVER'S

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9). The word “we” includes the author and his readers. “Us” is used as the objective case form of “we.” Selah!

## S. Christian Water Baptism

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CHRISTIAN WATER BAPTISM As we come to the teaching on Christian water baptism it is of utmost importance that we be honest with ALL scriptures, asking God to give us light and then to make a quality decision to act upon that light (James 1:22).

Because of religion, tradition and doctrines of men that make the Word of God of none effect (Matthew 15:3; Matthew 15:6-8; Mark 7:8-9; Mark 7:13; Colossians 2:8) such questions as these have been asked, "Well my grandfather wasn't baptized, Will he go to heaven?" or "Baptism is salvation by works isn't it?" Such questions would never have been asked of the early New Testament church. The reason that such questions would not be valid is because all New Testament believers were immediately baptized as they put their faith in Jesus as Lord, Messiah and Saviour. All the apostles and disciples immediately baptized their converts never questioning it as being a work of the law. This is also true of the apostle Paul who establishes the fact of salvation by grace through faith without works (Acts 19:4-5).

These questions have only been asked because we have not practiced New Testament Christianity. The practice of many Christians today is "believe on the Lord Jesus Christ" and when it is convenient and we can get enough people together we will have a baptismal service and then later on as you grow in the Lord, there is another experience we will tell you about called the baptism with the Holy Spirit. In the early New Testament church there was not time period between these experiences, at the most, a time period of a few days and in most cases not even a period of hours.

Because of the lack of practicing New Testament Christianity, and the practice of our own traditions that God is calling the church to again act upon the gospel as did the early New Testament church.

Look at New Testament Christianity and then compare it to the practice of the church today:

Mark 16:15-16

Acts 8:35-38

Acts 16:14-15

Acts 2:36-41

Acts 9:3-6; Acts 9:17-18 cp. Acts 22:12-16

Acts 16:30-34

Acts 8:512

Acts 10:43-48

Acts 19:1-6

It is because of a dishonest approach to the scriptures that denominations have built churches based on one scripture such as Acts 2:38 while others have built churches on Acts 10:43. To get the whole truth on any subject we must acknowledge and approach all of God's Word on that subject. Comparing scripture with scripture we must be willing to believe and act upon God's Word and understanding will come. "For man shall not live by bread alone but by every word which proceeds from God" (Matthew 4:4). Men fall into heresy when they begin to choose which scriptures they would like to believe. The word heresy comes from a root word which means "to take" or "choose."

Upon examination of the word "baptize" we find it is not actually an English word, but a Greek word written in letters of the English alphabet. If we write out the Greek in English letters, this gives us "baptizo." Then with a change of the "o" to an "e," we have the word "baptize." In Strong's Exhaustive Concordance we see the primary meaning of the word "baptizo," "to make fully wet." Strong's gives the meaning of the verb "bapto" as "to cover wholly with fluid, hence to dip."

We have here the idea of baptism by immersion. If we do not trust the Greek as our final authority, let us go to the scripture themselves to settle this all important question.

Please read Matthew 3:16, Acts 8:38, and Romans 6:4. (A burial is not placing a corpse on top of the ground and sprinkling some dirt on it. It is placing it in the ground.) As we study such words as "baptize" it will lead us to examine other subjects such as "remission." Acts 2:23 states repentance and Christian water baptism in the name of the Lord Jesus for the remission of sins. Upon examination of the word "remission" we also see that Acts 10:43 states that "whosoever believeth in Him (Lord Jesus) shall receive remission of sins. It is with an equal approach that we must acknowledge both of these scriptures as being God's holy Word to us. As a study of the subject of "remission" is done, we find that there could be no remission under any circumstances "without the shedding of blood" (Hebrews 9:22). John Baptist's baptism of repentance could only be a temporary baptism based on the shedding of blood of bulls and goats (Hebrews 10:1; Hebrews 10:4). When the apostle Paul had discovered that certain disciples at Ephesus had only received John's baptism he immediately re-baptized them with Christian water baptism in the name of the Lord Jesus (Acts 19:1-5). It is only the blood of Jesus that can give remission of sins on a permanent basis (Hebrews 10:16-19). As an objection that Christian water baptism is "works" we are led to examine the subject of works. The apostle Paul establishes the fact "that a man is not justified (declared righteous) by works of the law, but by the faith of Jesus Christ" (Galatians 2:16). But what are the works of the law? Read Php 3:9. The works of the law are anything that you do to establish your own righteousness before God, saying, "Lord I've done these righteous deeds, I deserve now to enter your Kingdom." Read Romans 10:3-4 very carefully. As we study the subject of "works" we discover another kind of "work" that must be present with saving faith. It is called "a work of faith." Read 1 Thessalonians 1:2-3; 2 Thessalonians 1:11. John Calvin said, "Faith alone saves but saving faith is not alone." A work of faith is a corresponding action that results from faith. If I said, "This building is on fire!" it would produce a work of faith, an action which would cause you to get up and run out of the building. To all those that said they believed but did not get up and go out of the building, they would perish. That is what we call intellectual assent or devils' faith (James 2:19), a faith that is dead because it has no corresponding action (James 2:17; James 2:20; James 2:26).

We do not receive salvation by works but works are the test of whether our faith is real. James gives us several examples of this:

Read James 2:16. If a person has the means to help another but says, "Go your way, we will pray for you." The fact that he could have helped but did not indicates that he really did not care. His words were mere empty talk.

Read James 2:19. Demons faith brings them no comfort, only fear. This shows that true saving faith is expressed by obedience and submission to God.

Read James 2:21-23. In Genesis 15:6 Abraham believed God to give him a seed from his own bowels in which all families of the earth would be blessed. As he believed, righteousness was imputed unto him without works (Romans 4:9-11). Because Abraham believed in his heart, faith was expressed by a work of faith as God asked him to offer his son Isaac as an offering (Genesis 22:1-24).

Because of the faith in Abraham's heart (received in Genesis 15:6) this faith led to a work of faith or result of faith which was offering his son Isaac upon the altar. We read in James 2:22-23 (NIV), "You see that his faith and his actions were working together, and his faith was made complete (or perfect) by what he did. And the scripture was FULFILLED that says, Abraham believed God and it was credited to him as righteousness." So it is with Christian water baptism. The result of faith or work of faith that was always expressed when people believed on the Lord Jesus Christ was water baptism. This was practiced immediately upon conversion. So we could say that all those that believed and were baptized have fulfilled or completed by faith and action the scripture which says, "Believe on the Lord Jesus Christ...Read Acts 16:30-34. Christian baptism understood correctly does not take away from justification by faith but actually strengthens the point. Faith is made perfect, complete or manifest by a work of faith which was usually water baptism in the early New Testament church. Read 1 Peter 3:20-21, the righteous man Noah (Genesis 7:1) became heir of the righteousness which is by faith as his faith was expressed in preparing the ark (Hebrews 11:7). Baptism is the like figure or picture of this corresponding work of faith (1 Peter 3:21). James says, "Shew me thy faith without thy works (which is impossible to do) and I will shew thee my faith by my works" (James 2:18). God sees saving faith in the heart of a man before it expresses itself in action (Genesis 15:6). However, God will, through instruction show a man how to express his faith outwardly (Genesis 17:10-14; Romans 4:10-11; Genesis 22:1-24; James 2:22) thus bringing it to maturity and proving or making manifest the perfect will of God. Water baptism was a work of faith that the apostles demanded as a distinguishing factor between saving faith and intellectual assent. On the day of Pentecost 3000 souls responded to the gospel and were baptized (Acts 2:41). If the twelve apostles baptized and it took 2 minutes a person to perform the act, that would mean that each apostle baptized eight and one-half hours that day. It was commonly known and understood by believers and unbelievers that all those that put saving faith in Jesus Christ as Lord, Messiah and Saviour would immediately be baptized. When Jesus was baptized of John he gave the reason for this act as "to fulfill all righteousness" (Matthew 3:15). Jesus was already righteous, but through this act he fulfilled or completed the righteousness that he already had in his heart. Christian baptism is the outward act of the believer in which he fulfills or completes, the inward righteousness which he has in his heart through faith in Christ's atoning death and resurrection.

Many times as I've baptized I've had people say, "I'm not going to be baptized unless so and so can baptize me." Such attitudes make baptism invalid and for this reason the apostle Paul refrained from baptizing (1 Corinthians 1:12-15). Read Galatians 3:27, baptism is done in the name of Jesus. There is no room here for anything less than Christ. Baptism is an identification with Christ not with man.

Through baptism the truth of the gospel message is acted out in the life of the believer, thus bringing before the church the central theme of Christ's atonement. Each time a believer is added to the church, they themselves act out in the ordinance of baptism their identification by faith with Christ - first in His death and burial unto sin, and second in his resurrection to newness of life (Romans 6:3-5; Colossians 2:12).

Jesus gave a commission in Matthew 28:19 to baptize in the name of the Father, and of the Son, and of the Holy Ghost. As we look at actual examples of baptism we see that the apostles and disciples baptized in the name of the Lord Jesus Christ. To baptize in the name of Jesus fulfills the commission of Matthew 28:1-20 because in Jesus Christ "dwells all the fullness of the Godhead bodily" (Colossians 2:9).

It is also true that the scriptures reveal that "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Colossians 3:17). This means that when I go to work, when my wife is cooking dinner or whatever is done, do in the name of Jesus. This doesn't mean that every time I do something I have to stop and say "in Jesus' name I go to work, in Jesus' name I cook the dinner, etc." God is not so concerned about the words we say as He does the attitude of the heart. So it is with baptism. God is not so concerned with the words that the preacher said over those being baptized as He is with the obedience to the commission of Christ. So in other words the preacher may have said the words, "I baptize in the name of the Father, and of the Son, and of the Holy Spirit" but the act was done in obedience to the person of Christ, therefore the person was baptized in the name of Jesus regardless of the actual words spoken over the individual.

It is also true that someone can say the words "in Jesus' Name" and actually not do the "deed in Jesus' Name." For example, If I were to teach a Bible study and I began to pray, "Father, in Jesus' Name I come before you and ask you to anoint this teaching because I have been paying my tithes, going to church every Sunday and Wednesday, I've given much money to the poor, so God bless this teaching, in Jesus' Name, Amen." Although I said, "in Jesus' Name" I did not pray in the name of Jesus. Why? Because I listed all of my righteousness as a means of God's blessing instead of trusting Christ righteousness as a means of God's blessing. I prayed IN MY NAME although I said, "in Jesus' Name." This point is brought out because of the division that has come about in the body of Christ over the words the preacher used when baptizing converts.

I do believe that to be technicality correct as to the mode of Christian baptism that it was probably the name of the Lord Jesus Christ which was used. I say this because of the actual examples of baptism in the book of Acts (Acts 2:38; Acts 8:16; Acts 10:48; Acts 19:5), but I would never tell someone to be re-baptized or that their baptism was invalid for the reasons that have already been stated. Baptism is an identification with Christ in His death, burial and resurrection, to re-baptize because of one's objection to not pronouncing the right words over the convert seems to take away from the central truth the He (Jesus) has offered one sacrifice for sins forever (Hebrews 10:12).

What are the requirements of those desiring baptism?

(1) A new convert needs to receive a certain amount of teaching to enable him to understand the nature and purpose of baptism. Read Matthew 28:19-20.

(2) Repentance. Repentance is a gift that God grants people who want to come to Him and be saved. It is a new attitude, a change of mind, a change of heart, that results in one turning from sin, to God and ultimately to His ways. In Matthew 3:8 John the Baptist said, "Bring forth fruit that is consistent with repentance [let your lives prove your change of heart]." (Amplified Bible) And the apostle Paul said in his preaching to the Gentiles "that they should repent and turn to God, performing deeds appropriate to repentance." (Acts 26:20; NASV) From these scriptures we can see that repentance is a change of heart, a change of mind and that good works are the fruit (evidence) of that changed heart.

(3) Faith. Faith is responding to something God has done. The gospel is responded to by faith in believing Christ died for our sins, was buried, and arose again that we might be declared righteous (1 Corinthians 15:1-3; Romans 4:25). This results in making Jesus the Lord of our lives and committing ourselves to Him as the only one that can save us (Romans 10:9-10; Matthew 1:21; Mark 16:15-16; Acts 8:36-37).

These requirements for baptism automatically rule out one class of persons - and that is infants. By its very nature an infant cannot be taught, cannot repent, and cannot believe. Therefore, an infant cannot be eligible for baptism if we are going to follow the scriptures.

There are only two reasons people are not baptized immediately when putting faith in Jesus Christ as Lord:

(1) Ignorance. The lack of proper instruction. This can be corrected in a matter of moments by going to the scriptures.

(2) Those being cut off. That is for example, someone in the hospital that has just put faith in Jesus as their Lord but dies without the opportunity to express that faith by water baptism. Read 1 Samuel 16:7. The purpose of this teaching is to once again lay the foundation of the doctrine of Christ (Hebrews 6:1-2), for a house cannot stand that does not have a proper foundation. Faith in Christ is that which justifies (Acts 15:8-9), but a faith that is unwilling to be expressed is dead faith (James 2:17). Only true living faith can make a true living Christian.

## S. DISCIPLES OR CHRISTIANS

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### DISCIPLES OR CHRISTIANS By Don Krow

It may surprise you to know that Jesus never called anyone to be a Christian, rather his call was to be his disciple. In the book of Acts, people were not invited to be Christians, rather their call was to become Christ's disciples.

Take your concordance and look up the word "Christian(s)" and then look up the word "disciple(s)." You are in for a shock! Look in the book of Acts and compare the word "Christian" to the word "disciple," you'll get the point! In the Scripture the word disciple and disciples are used a total of 273 times. In all the Bible the word Christian and Christians is used a total of 3 times (Acts 11:26; Acts 26:28; 1 Peter 4:16).

"And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch" (Acts 11:26).

Notice that they did not become Christians first and then decide if later they wanted to be disciples, no, they were disciples and later had the name Christian added to their description.

What is a disciple? The Greek word *mathetes* (disciple) means more in the New Testament than a mere pupil or learner. It means an adherent who accepts the instruction given to him and makes it his rule of conduct (Lexical Aids to the NT, p.933).

*Mathetes* (disciple) implies relationship to a teacher. In the New Testament *mathetes* occurs ... some 250 times, almost always for those who follow Jesus. Acts has it in the absolute for a disciple of Jesus. In each instance we find attachment to a person. Jesus as the head of the group is expected to give the ruling. The destiny of the disciples is bound up with his. A unique aspect of New Testament discipleship is that his teaching has force only when there is first a commitment to his person (Theological Dict. of the NT, pgs 556-560). In the New Testament, the words connected with discipleship are applied chiefly to the followers of Jesus and describe the life of faith to follow, follow after and imitate. Learning is no mere intellectual process by which one acquires teaching about Christ. It implies acceptance of Christ Himself. Following Jesus as a disciple means the unconditional sacrifice of his whole life, for the whole of life (New International Dict. of NT Theology, vol. 1, pgs., 480-490). In at least some cases it meant literal abandonment of home, business ties and possessions, but in every case readiness to put the claims of Jesus first, whatever the cost (New Bible Dict., p. 285). The verb "to follow" occurs about eighty times in the gospels, and exclusively describes the relationship between the earthly Jesus and His companions. It became a synonym for disciple (Zondervan Pictorial Encyclopedia, pgs., 129-130).

Jesus charged his followers to "go and make disciples of all nations" (Matthew 28:19). The mission was not to win loose adherents... Instead, Jesus said to his disciples that they were to teach those who believe "to obey everything" he had commanded them (Matthew 28:20). Jesus defined the

goal of discipling when he said, "A student (mathetes) is not above his teacher, but everyone who is fully trained will be like his teacher" (Luke 6:40). Likeness, not simply knowledge, was the goal of Jewish discipleship. And likeness to Jesus himself is the goal God has for you and me (Romans 8:29; 1 John 3:2) (Expository Dict. of Bible Words, pgs., 226-227).

Jesus said, "If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters--yes, even his own life--he cannot be my disciple" (Luke 14:26).

Conclusion and Objections: The real objection (to the Scriptures that emphasize discipleship) is that to be a Christian requires no effort (it is by grace). To be a "disciple" requires real sacrifice and commitment. The truth is, that the redemption of Christ required no effort on our part, it is perfect and requires no effort from us. But Christ's call is for our whole and absolute life. He did not call some to be Christians and some to be disciples, they were to be the same. Jesus saves us by his blood, but his rights over us are absolute... He is King, Lord and Saviour.

Jesus call requires a change of heart. This change of heart, is a change of direction and is toward God (See Acts 20:21), and away from Satan. This turn was toward discipleship. As one turned, God offered by grace, through Jesus blood the gift of righteousness (forgiveness). Christ did not offer his benefits without taking his Person. The call was toward God and Christ, this is discipleship, a call and allegiance to Him, but not to his benefits without taking his Person.

## S. DO YOU TAKE THIS WOMAN AS YOUR PERSONAL COOK?

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### DO YOU TAKE THIS WOMAN AS YOUR PERSONAL COOK?

Suppose that on your wedding day as you stood before the pastor he suddenly began to say these words: "Do you take this woman to be your personal cook, to clean your house, and do your dishes? Do you take her from this day forth to vacuum the floors, and to dust the furniture as long as you both shall live?" Suddenly your wife-to-be says, "Stop! If you want me as a person that only does things for you, you can hire a maid. I want you to love me, and take me for who I am. If you take me for who I am, I will do all those things for you, but I want you to take me! All of me! I don't want you to take just my benefits and not my person."

A.W. Tozer states, Now, it seems odd that none of these teachers ever noticed that the only true object of saving faith is none other than Christ Himself; not the "saviourhood" of Christ nor the "lordship" of Christ, but Christ Himself. God does not offer salvation to the one who will believe on one of the offices of Christ, nor is an office of Christ ever presented as an object of faith. Neither are we exhorted to believe on the atonement, nor on the cross, nor on the priesthood of the Saviour. All of these are embodied in the person of Christ, but they are never separated nor is one ever isolated from the rest. Much less are we permitted to accept one of Christ's offices and reject another. The notion that we are so permitted is a modern day heresy, I repeat, and like every heresy it has had evil consequences among Christians (The Root of the Righteous, pgs. 84-86). Do you get the point? Why does the church want to take part of Christ, his benefits, an office of Christ but not Christ Himself? That's like taking a wife in marriage as your personal cook and not her for her person.

## S. Evangelism & the Kingdom of God

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Evangelism & the Kingdom of God by R. Alan Streett

While the Kingdom of God was the central theme of all preaching in the New Testament, it has been virtually ignored by modern-day evangelists. This absence of Kingdom-centered evangelism has had devastating effects on the Western church and has now reached critical mass. An anthropocentric gospel of American individualism, which traces its roots back no farther than to the American frontier, has replaced the God-centered “gospel of the kingdom.” The deficiency is so great that most evangelists and professors of evangelism would be hard-pressed even to define the “gospel of the kingdom” (Matthew 24:14; Mark 1:14). The result has been a watered-down message that has no power to change lives. THE BASIS FOR PREACHING THE GOSPEL OF THE KINGDOM When John the Baptist came preaching, “Repent, for the kingdom of God is at hand!” (Matthew 3:2), his hearers understood he was referring to the eschatological age foretold by Old Testament prophets, a time when God would send a promised messianic king to defeat Israel’s enemies and usher in a new age of universal peace. John called people to break with the past as a requirement to enter the Kingdom and escape the coming judgment.

After John’s arrest, “Jesus came preaching the gospel of the kingdom, and saying, ‘The time is fulfilled, and the kingdom of God is at hand’” (Mark 1:14-15). Luke tells us that when Jesus stood in the synagogue and read a messianic passage from the prophet Isaiah, he concluded by saying, “Today this scripture is fulfilled in your hearing” (Luke 4:21). Later, when asked if he were the promised messiah, Jesus replied, “I am” (Mark 14:62). The waiting period was over. The Kingdom had arrived in Jesus. It was no longer a distant hope, but it now had a name and a face connected with it.

Soon after his synagogue discourse, Jesus told the crowds, “I must preach the kingdom of God to other cities also, because for this purpose I have been sent” (Luke 4:43). Everywhere He went He proclaimed the “glad tidings of the kingdom of God” (Luke 8:1). The 12 apostles traveled with Him. Is it any wonder as He sent them out, He commissioned them “to preach the kingdom” (Luke 9:1-2)? Mark’s parallel account of the event says, “So they went out and preached that people should repent” (Mark 6:12), showing the link between the Kingdom and the call to repentance. Jesus then appointed 70 others to “heal the sick there, and say to them, ‘The kingdom of God has come near you’” (Luke 10:1; Luke 10:9).

Prior to His ascension, the resurrected Lord spent 40 days with the apostles “speaking of the things pertaining to the kingdom of God” (Acts 1:3). Thus, He ended His earthly ministry the way He began it -- declaring the Gospel of the Kingdom! On the mount, after assuring His followers that there would be a future dimension to the Kingdom, He told them that in the interim they were to be His witnesses (Acts 1:8). Therefore, it is not surprising to find them preaching “the things concerning the kingdom of God and the name of Jesus” (Acts 8:12). The Apostle Paul, likewise, taught “concerning the things of the kingdom of God” (Acts 19:8). He reminded the elders at Ephesus that he spent three years “preaching the kingdom of God” (Acts 20:25; Acts 20:31). While

under house arrest in Rome, “Many came to him at his lodging, to whom he explained and solemnly testified of the kingdom of God” (Acts 28:23). The Book of Acts closes, significantly, with these words, “Then Paul dwelt two whole years in his own rented house and received all who came to him, preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him” (Acts 28:30-31).

There can be little doubt that the Good News of the Kingdom was the central theme of first-century evangelistic preaching. Consequently, it should be our focus as well. THE NATURE OF THE KINGDOM MESSAGE The Gospel is not an invitation to “invite Christ into your heart,” although His Spirit indwells every believer. Neither does the Gospel center on the eternal bliss that awaits believers at death, although every follower of Christ will depart to be with the Lord. Few, if any, New Testament sermons deal with heaven. Rather they focus on the Kingdom and what it means to be part of it, now and in the future. The New Testament kerygma announces what God has ultimately done in and through Jesus and invites the hearers to become part of God’s great plan for history. It is primarily about God, not us.

Additionally, the authentic Gospel is an historical, not an a historical or existential message. Through the Old Testament prophets, God foretold a time when He would send a mighty deliverer to establish a new covenant with Israel and bring all things in subjection to Himself. All independent kingdoms to which people give their allegiance, both spiritual and material, will be destroyed. The incarnate Jesus announced that God’s Kingdom had arrived, and then He called people to submit to His rule. On the cross He defeated Satan, offered His life as an atonement for sin, and regained dominion over God’s creation which Adam had relinquished at the fall.

Calvary was God’s death blow to Satan’s rule, sin’s power and death’s victory and, hence, it became the “hinge of history.” At His resurrection, Christ emerged from the cosmic battle victorious, proving that God, not the rebels, was in charge. After all, if Jesus could enter the heart of enemy territory and not be defeated, then their days are numbered! From His exalted position at God’s right hand, Christ now rules from His throne until His enemies become his footstool (Acts 2:35; 1 Corinthians 15:23-24). The powers of evil may still function, but only under the authority of Christ (Colossians 2:15; Colossians 1:15-16; 1 Corinthians 2:6-8). As one theologian remarks, “All kingdoms are confronted with their rightful overlord.” As sovereign Lord, Christ now directs the course of history toward its victorious completion, i.e. the future establishment of His Kingdom on earth and the judgment of all nations, which will take place at His coming.

Finally the Gospel is corporate in scope as well as individualistic. The Kingdom now finds root in the church. Becoming a citizen of the Kingdom cannot be done in a vacuum, any more than a foreigner can become a citizen of the United States without rubbing shoulders with other Americans. There is a corporate or community aspect to citizenship. It includes responsibility and privileges that cannot be found by living in isolation. Likewise, it is incoherent to say one can enter that reign of Christ and remain outside the church. The church in turn, spreads the Gospel of the Kingdom to the entire world and summons humanity to submit to God’s rule in Christ and align themselves with other believers in His Kingdom. Whenever and wherever the victory of Christ is proclaimed and obeyed, Satan must retreat. As God’s rule expands, Satan’s recedes. When asked what would be the sign of His coming and the end of the age, Jesus replied, “And this gospel of the kingdom will be preached in all the world as a witness to all nations, and then the end

will come” (Matthew 24:14). As we implement the Empowering Kingdom Growth initiative, it is essential that we as Southern Baptists re-examine the message we proclaim. Is it the same “gospel of the kingdom” preached by Jesus and the apostles?

--30-- R. Alan Streett is chairman and professor of evangelism at Criswell College in Dallas.

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## S. Faith and Works

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### Faith and Works

There is perhaps no greater confusion among Roman Catholic Christians and Evangelical Protestant and Pentecostal Christians than the held over controversy of faith versus good works. This controversy best warrants the balance of scriptures necessary in reading the Word of God to understand what God means for us to know. The Bible is clear that faith holds a prominent role in the salvation of every person.

Hebrews 10:38 But my just one shall live by faith ...

Hebrews 11:6 But without faith it is impossible to please him (God) ... The Bible is equally clear on the role of good works in the lives of a believer.

1 Peter 2:12

Maintain good conduct among the Gentiles, so that if they speak of you as evildoers, they may observe your good works and glorify God on the day of visitation.

Revelation 2:2 I know your works, your labor, and your endurance ...

Matthew 5:16 Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father.

Matthew 16:27 For the Son of Man will come with his angels in his Father's glory, and then he will repay everyone according to his conduct.

Matthew 25:34-36

Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.' The Bible makes it clear that there must be a balanced relationship between our faith and its expression in good works.

James 2:14-18

What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister has nothing to wear and has no food for the day, and one of you says to them, "Go in peace, keep warm, and eat well," but you do not give them the necessities of the body, what good is it? So also faith of itself, if it does not have works, is dead. Indeed someone might say, "You have faith and I have works." Demonstrate your faith to me without works, and I will demonstrate my faith to you from my works.

1 Corinthians 15:58

Therefore, my beloved brothers, be firm, steadfast, always fully devoted to the work of the Lord, knowing that in the Lord your labor is not in vain.

Hebrews 6:10 For God is not unjust so as to overlook your work and the love you have demonstrated for his name by having served and continuing to serve the holy ones.

James 2:20-22 Do you want proof, you ignoramus, that faith without works is useless? Was not Abraham our father justified by works when he offered his son Isaac upon the altar? You see that faith was active along with his works, and faith was completed by the works.

Matthew 16:27 For the Son of Man will come with his angels in his Father's glory, and then he will repay everyone according to his conduct.

1 Corinthians 3:8 The one who plants and the one who waters are equal, and each will receive wages in proportion to his labor.

Colossians 3:23-24

Whatever you do, do from the heart, as for the Lord and not for others, knowing that you will receive from the Lord the due payment of the inheritance. The Bible indicates that it is wrong to disturb the balance of works expressing a life of faith. Man is not saved by a dead faith.

James 2:24 See how a person is justified by works and not by faith alone. James 2:26 For just as a body without a spirit is dead, so also faith without works is dead. Nor is man saved by works of the law.

Romans 9:31-32 Israel, who pursued the law of righteousness, did not attain to that law ... because they did it not by faith, but as if it could be done by works. Galatians 3:11 And that no one is justified before God by the law is clear, for "the one who is righteous by faith will live." The Bible declares that salvation is a gift of God.

Ephesians 2:8-9 For by grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works, so no one may boast.

Hebrews 6:1

Therefore, let us leave behind the basic teaching about Christ and advance to maturity, without laying the foundation all over again: repentance from dead works and faith in God,

Hebrews 9:14

... how much more will the blood of Christ, who through the eternal spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God.

2 Timothy 1:9

He saved us and called us to a holy life, not according to our works but according to his own design and the grace bestowed on us in Christ Jesus before time began,

Titus 3:4-5

... the kindness and generous love of God our savior appeared, not because of any righteous deeds we had done but because of his mercy.

Romans 3:27-28

What occasion is there then for boasting? It is ruled out. On what principle, that of works? No, rather on the principle of faith. For we consider that a person is justified by faith apart from works of the law.

Galatians 2:16

(We) know that a person is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus that we may be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

Mental Ascent and Saving Faith

Two phrases are worth introducing here: mental ascent and saving faith. Mental ascent is the mental acknowledgment of something's existence. The demons acknowledge and believe that God exists. Saving faith is more than mental acknowledgment. It involves a trust in someone, a giving over of ourselves to them. This is the kind of faith that a Christian has in Christ. A Christian, therefore, has saving faith; that is, he has real faith and trust in Christ, not simply an acknowledgment that He lived on earth at one time. Another way to put this is that there are many people in the world who believed that Jesus lived and died: But they do not believe in Him as their personal Lord and Savior.

Mental ascent does not lead to works. Saving faith does. Mental ascent is not of the heart. Saving faith is.

What is James and Paul Saying?

James is simply saying that if you 'say' you are a Christian, then there will be some appropriate works manifested or your faith is false (dead). This sentiment is echoed in 1 John 2:4 which says, "If you say you have come to know Him, yet you do not keep His commandments, then the truth is not in you and you are a liar."

Apparently, there were people who were saying they were Christians, but were not manifesting any of the fruit of Christianity. Can this faith justify? Can the dead 'faith' that someone has which produces no change in a person and no good works before men and God be a faith that justifies? Absolutely not. It is not merely enough to say you believe in Jesus. You must actually believe and trust in Him. If you actually do, then you will demonstrate that faith by a changed and godly life. If not, then your profession is of no more value than the same profession of demons: "We believe Jesus lived."

Notice that James actually quotes the same verse that Paul uses to support the teaching of justification by faith in Romans 4:3. James 2:23 says, "and the Scripture was fulfilled which says, 'and Abraham believed God, and it was reckoned to him as righteousness.'" If James was trying to teach a contradictory doctrine of faith and works than the other New Testament writers, then he would not have used Abraham as an example.

Therefore, we are justified by faith. That is, we are made righteous in the eyes of God by faith as is amply demonstrated by Romans. However, that faith, if it is true, will result in deeds appropriate to salvation. After all, didn't God say in Ephesians 2:8-10, "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast. For we are His workmanship, created in Christ Jesus for good works..."

### Empty Profession

Richard P. Belcher stated, "If one were to suggest that the time would come when a group of evangelical Christians would be arguing for a salvation without repentance, without a change of behavior or lifestyle, without a real avowal of the lordship and authority of Christ, without perseverance, without discipleship, and a salvation which does not necessarily result in obedience and works, and with a regeneration which does not necessarily change one's life, most believers of several decades ago would have felt such would be an absolute impossibility. But believe it or not, the hour has come." A Final Word In modern day evangelism I think we have substituted repentance, faith, water baptism and discipleship for reciting a little prayer. The first command for all mankind is repentance toward God, faith in the Lord Jesus Christ and water baptism (Acts 17:30; Acts 20:21; Acts 2:38). The apostles even included baptism in the call to faith (Acts 2:28; Mark 16:16). One can hardly read the New Testament without noticing the heavy stress the early church placed on baptism. They assumed that every genuine believer would embark on a life of obedience and discipleship. That was nonnegotiable. Therefore they viewed baptism as the turning point. Only those who were baptized were considered Christians. That is why the Ethiopian eunuch was so eager to be baptized (Acts 8:36-39).

Unfortunately, the church today takes baptism more casually. It is not unusual to meet people who have been professing Christians for years but have never been baptized. That was unheard of in the New Testament church. Unfortunately, we have lost the focus on initial obedience and a faith that works, that is, that expresses itself in actions.

### Martin Luther's statements about Saving Faith

Faith is something very powerful and active which at once renews a person and leads him altogether into a new manner and character of life. What does James mean when he says in his Epistle: "Faith without works is dead" (James 2:26). That is, as the works do not follow, it is a sure sign that there is no faith there; but only an empty thought and dream, which they falsely call faith...Works naturally follow faith...it is impossible for faith not to do them...man should thereby prove and see the difference between false and true faith. The information in these notes were gleaned from the research of Paul Flanagan, Robert Schihl, Dr. John MaCarthur, Martin Luther and Richard P. Belcher.

## S. HOW DID THE EARLY NEW TESTAMENT BELIEVERS UNDERSTAND THE SCRIPTURES?

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### HOW DID THE EARLY NEW TESTAMENT BELIEVERS UNDERSTAND THE SCRIPTURES?

The early church continued in the apostle's doctrine by reading the Scriptures (the whole letter written to them by the apostles and applying the truths of that letter).

“And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers” (Acts 2:42).

“All scripture is given by inspiration of God, and is profitable for doctrine” (2 Timothy 3:16).

“And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea” (Colossians 4:16).

“I charge you by the Lord that this epistle be read unto all the holy brethren” (1 Thessalonians 5:27).

How did they hear and understand the letter as it was read to them? They did not have to mentally check the Scriptures by the various doctrines and creeds that have been taught, most of those creeds did not come into existence until the seventeenth or eighteenth century. Nor did they have to check out what was read by their favorite TV preacher that may be adding doctrines the early church never heard of. They pretty much could take the apostle's writings at face value. If the Apostle said, “It would be better to not have known the way of righteousness, than after knowing it to turn your backs on it” (2 Peter 2:21), they probably took it at face value. They didn't have to say, “Well, what does (you fill in the name – your favorite teacher or preacher) say that this means?” “According to John Calvin or Jacob Arminius it could not mean this! I believe in eternal security, I believe in spirit, soul & body teaching, I believe in .....!” The New Testament was written in Koine Greek. It was the common language (the street language) of the people of that day. God was not trying to hide the truth from his disciples (the early Christians in the New Testament church). They took what the apostles said pretty much at face value. It's only because of our various doctrines and teaching that we have read the Scriptures and then changed its meaning by reading into it something that is not there or taking something away from it. That's a No, No! (Revelation 22:18-19).

I personally adhere to the first-century church and what the early believers understood when they first heard a New Testament letter read to them. I personally do not believe that we should take Scriptures out of context (that which proceed and/or follows any part of a discourse). I personally do not adhere to a twentieth-century mystical interpretation that reads into the passage doctrines that the early church did not know nor perceive. Don W. Krow

## S. Just One Gospel (A Look at Ultra-Dispensationalism)

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### JUST ONE GOSPEL (A Look at Ultra-Dispensationalism)

I was told that a man needed a new brain so he went to a salesman who sells brains. The salesman showed him a carpenter's brain and told him it would cause him to be a skilled carpenter. The man then asked how much the brain sold for. The salesman replied, "Forty -five dollars." The salesman then showed him a Christian's brain and the man asked how much it was. "It is fifty -thousand dollars." "Why so much?" the man asked. The salesman replied, "Because it has never been used!"

Sometimes when it comes to the study of the scriptures, we as Christians don't think. Our brains are never used. We need to come to a place in our lives where we begin to think and examine the scriptures for ourselves. We need to get down before God and really ask to be directed and guided in study of His Word.

I am going to discuss some things that you may not have thought about before. I want to discuss dispensations, covenant theology and ultra-dispensationalism. I've been familiar with those different schools of thought to some degree but I would like to lay a somewhat simple foundation for you today. First of all I quote from appendix 2 of the book "Faith Works," "Many people are understandably confused by the term DISPENSATIONALISM. I've met seminary graduates and many in Christian leadership who haven't the slightest idea how to define dispensationalism. How does it differ from covenant theology?" (Faith Works, by John MacArthur Jr., p. 219).

"Dispensationalism is a system of biblical interpretation that sees distinction between God's program for Israel and His dealing with the church" (Ibid. p. 219).

"Dispensations are not periods of TIME, but different ADMINISTRATIONS in the eternal outworking of God's purpose. It is especially crucial to note that the way of salvation - by grace through faith - is the same in every dispensation...Dispensationalism notes that Israel was the focus of God's redemptive plan in one dispensation. The church, consisting of redeemed people including Jews and Gentiles, is the focus in another" (Ibid., p. 219).

"Dispensationalism teaches that all God's remaining covenant promises to Israel will be literally fulfilled - including the promises of earthly blessings and an earthly messianic kingdom. God promised Israel, for example, that they would possess the promised land forever (Genesis 13:14-17; Exodus 32:13). Scripture declares that Messiah will rule over the kingdoms of the earth from Jerusalem (Zechariah 14:9-11). Old Testament prophecy says that all Israel will one day be restored to the promised land (Amos 9:14-15); the temple will be rebuilt (Ezekiel 37:26-28); and the people of Israel will be redeemed (Jeremiah 23:6; Romans 11:26-27). Dispensationalists believe all those promised blessings will come to pass...literally" (Ibid. p. 220).

"Covenant theology, on the other hand, usually views such prophecies as ALREADY fulfilled allegorically (i.e. in principle) or symbolically. Covenant theologians believe that the church, not

literal Israel, is the recipient of the covenant promises. They believe the church has superseded Israel in God's eternal program. God's promises to Israel are therefore fulfilled in spiritual blessings realized by Christians. Since their system does not allow for literal fulfillment of promised blessings to the Jewish nation, covenant theologians allegorize or spiritualize those prophetic passages of God's Word" (Ibid. p. 220).

"I am a dispensationalist because dispensationalism generally understands and applies Scripture - particularly prophetic Scripture - in a way that is more consistent with normal, literal approach...For example, dispensationalists can take at face value Zechariah 12:1-14, Zechariah 13:1-9, Zechariah 14:1-21, Romans 11:25-29, and Revelation 20:1-6. The covenant theologian, on the other hand, cannot" (Ibid. p. 220).

"So I am convinced that the dispensationalist distinction between the church and Israel is an accurate understanding of God's eternal plan..." (Ibid. p. 220).

"I disagree with dispensational extremists who relegate whole sections of Scripture - including the Sermon on the Mount and the Lord's Prayer - to a yet-future kingdom era. I am critical of the way some dispensationalists have handled the preaching and teaching of Jesus in a way that erases the evangelistic intent from some of His most important invitations. I decry the methodology of dispensationalists who want to isolate salvation from repentance, justification from sanctification...in a way that breaks asunder what God has joined together" (Ibid. p. 221).

"Many dispensationalists ...agree that there is some continuity between the Old and New Testament people of God in that we share a common salvation purchased by Jesus Christ and appropriated by grace through faith. But dispensationalists do not accept covenant theology's teaching that the church is spiritual Israel" (Ibid. p. 222).

"Admittedly, however, most dispensationalists carry...baggage in their systems..Early dispensationalists often packaged their doctrine in complex and esoteric systems illustrated by intricate diagrams. They loaded their repertoire with extraneous ideas and novel teachings, some of which endure today in various strains of dispensationalism. Dispensationalism's earliest influential spokesman included J.N. Darby, founder of the Plymouth Brethren and considered by many the father of modern dispensationalism, Cyrus I. Scofield, author of the Scofield Reference Bible; Clarence Larkin, whose book of dispensational charts has been in print and selling briskly since 1918; and Ethelbert W. Bullinger, an Anglican clergyman who took dispensationalism to an unprecedented extreme usually called ULTRADISPENSATIONALISM. Many of these men were self taught in theology and were professionals in secular occupations. Darby and Scofield, for example, were attorneys, and Larking was a mechanical draftsman. They were laymen whose teachings gained enormous popularity largely through grass-roots enthusiasm" (Ibid. p. 223).

"Unfortunately some of these early framers of dispensationalism were not as precise or discriminating as they might have been had they had the benefit of a more complete theological education. C.I. Scofield for example, included a note in his reference Bible that contrasted 'legal obedience as the condition of [Old Testament] salvation' with 'acceptance...of Christ' as the condition of salvation in the current dispensation (The Scofield Reference Bible, p. 1115). Non-dispensationalist critics have often attacked dispensationlism for teaching that the conditions for salvation differ from dispensation to dispensation. Here, at least, Scofield left himself open to

that criticism, though he seemed to acknowledge in other contexts that the law was never a means of salvation for Old Testament saints" (Ibid., 93).

"The maturing of dispensationalism...has mainly been a process of refining...clarifying...and cutting away what is extraneous or erroneous. Later dispensationalists, including Donald Grey Barnhouse, Wilbur Smith, Allan MacRae, and H.A. Ironside, were increasingly wary of the fallacies that peppered much early dispensationalist teaching. Ironside's written works show his determination to confront error within the movement. He attacked Bullinger's ULTRADISPENSATIONALISM (Wrongly Dividing the Word of Truth, New York: Loizeaux, n.d.). He criticized teaching that made repentance for some other era (Except Ye Repent, Grand Rapids, Mich.: Zondervan, 1937)...Ironside's writings are replete with ( i.e. full of) warnings against antinomianism" (Faith Works, p. 224). (Antinomianism is taking the teaching of grace and saying we have no responsibility, let's live in lasciviousness that grace may abound [See Jude 1:4]. It actually means without law. It was a term that was developed by Martin Luther in the reformation to those who would take justification by faith to the extreme as they did in Paul's by saying, 'Let us continue in sin that grace may abound' [Romans 6:1; Romans 6:15], we have nothing restraining us. That is a false teaching about grace referred to as antinomianism.)

"Many skilled and discerning students of Scripture have embraced dispensationalism and managed to avoid antinomianism, extremism, and other errors" (Ibid. p. 225).

"Some dispensationalists apply 2 Timothy 2:15 (Study to show thyself approved unto God, a workman that needeth not to be ashamed, RIGHTLY DIVIDING THE WORD OF TRUTH) as if the key word were DIVIDING rather than RIGHTLY...Some dispensationalists teach, for example, that 'kingdom of heaven' and the 'kingdom of God' speak of different domains. The terms are clearly synonymous in Scripture, however, as a comparison of Matthew and Luke shows (Matthew 5:3//Luke 6:20; Matthew 10:7//Luke 10:9; Matthew 11:11//Luke 7:28; Matthew 11:12//Luke 16:16; Matthew 13:11//Luke 8:10; Matthew 13:31-33//Luke 13:18-21; Matthew 18:4//Luke 18:17; Matthew 19:23//Luke 18:24). Matthew is the only book in the entire Bible that ever uses the expression 'kingdom of heaven.' Matthew, writing to a mostly Jewish audience, understood their sensitivity to the use of God's name. He simply employed the common euphemism HEAVEN. Thus the kingdom of heaven is the kingdom of God" (Ibid. p. 226). Other tendencies are to sever justification from sanctification, believers from disciples, etc. Paul was offering a different salvation from Jesus. Abuses of dispensationalism teaches that Jesus' gospel of the kingdom had nothing to do with Christians or the Church age. This philosophy has become a tendency to divide and disconnect related ideas. Grace becomes the basis for antinomianism.

"We must start with proper interpretation of Scripture and build our theology from there...Scripture is the only appropriate gauge by which we may ultimately measure the correctness of our doctrine" (Ibid., p. 232-233). In the light of that I want to say that you are going to have to work out in your own heart and mind these things. I have been thinking about this for a couple of years. I came from a totally Pauline prospective. The last 20 years of my life have been spent immersed especially in the book of Romans, Galatians and the Pauline epistles. The last couple of years I had to wrestle with my own theology when I was confronted face to face with the words of Jesus. Because I have come from a Pauline prospective, everything that I saw was in a Pauline light. Therefore many of the words that the Lord Jesus would speak meant nothing to me. In fact the

way I dealt with Christ's words was to basically ignore them. In the last couple of years I have wondered in my own heart and my own understanding, is there really a distinction between Paul and Christ? Was the Apostle Paul preaching the same thing as the Lord Jesus Christ or was the Lord Jesus Christ speaking something different? These are real issues that I have had to wrestle with. I think they are issues today that you yourself may wrestle with. When I was about 15 years old, I was involved with a Bible youth camp that I know today to be ultra-dispensationalists. At that time, I did not know what that was, but the concept of that teaching is basically this: that all of the words of Jesus which are the four gospels, were under the law. Everything that Jesus said was under the law. It only related to the law so therefore we can more or less ignore what Jesus said because he was under the law. The words that Jesus spoke basically don't really apply to us today, so let's leave those sayings alone. It was given to the apostle Paul to understand the mystery. As a result people like Peter, James, John and the 12 apostles didn't really understand the gospel. So therefore, what is done in ultra-dispensational thinking is to cut out the general epistles of Peter, James and John. Jesus was a man under the law, so we are not going to acknowledge the gospels. Peter, on the day of Pentecost, didn't understand grace so we can't put much emphasis on him. Therefore, we must cut out the first portion of the book of Acts because it relates to the ministry of the Apostle Peter.

There are two prominent people in the book of Acts, Peter and Paul. The first major emphasis in the book of Acts is the sermons of the Apostle Peter. Paul gets converted in Acts 9:1-43. In Acts 13:1-52, Paul is sent out and goes out on his first missionary journey. In Acts 13:1-52 we begin to focus on the Apostle Paul and his message. An ultra-dispensationalist will basically build his theology from about Acts, chapter 13 all the way through the rest of the Pauline letters. They won't say that what Jesus said was not true, but basically they wipe out most of the New Testament and focus on the 13 letters of the Apostle Paul. Because Hebrews may be written by Paul they emphasize this letter also.

I believe that there is a continuity and unity between the entire New Testament. That is my position. I am a dispensationalist, but I am not an ultra-dispensationalist. I believe that there is a distinction between the things that have been spoken to the church and things that were spoken to the nation of Israel. I try in my interpretation to divide those things correctly. But I also believe that there is a continuity in the entire New Testament including the gospels, the words of Jesus, Paul, Acts, James, Peter and John and all of the 12 apostles. Why do I say that? Luke 16:16 makes it plain that the law and the prophets in the Old Testament were until the time of John the Baptist. Since that time there has been only one message, one gospel that has been preached, it is the gospel of the kingdom of God. It was first taught by the Lord Jesus Christ. Mark 1:14-15 states, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, 'The time is fulfilled, and the kingdom of God is at hand: Repent ye, and believe the gospel.'" Jesus' gospel was the gospel of God's kingdom. John the baptist said it was close, Jesus says it's here now in the person of Me. Jesus called people to repent, to change their minds and their attitudes, to turn a new direction, to come to Him for the forgiveness of sins, eternal life, and to believe the gospel. That was the preaching of Jesus. Although at this time He was not crucified, the preaching, message and gospel of Jesus are basically the same except they lacked the redemptive work that He said he was going to do. Jesus began to preach the gospel of the kingdom, He then commissioned 12 apostles to preach that message, and then commissioned

70 others also to preach it as well. As we go into the book of Acts, there is no doubt a continuation of that same message. We can see this very plainly as we go through Acts. As an example, Acts 8:5 states, "Then Philip went down to the city of Samaria, and preached Christ to them." Acts 8:12, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." So the preaching of the kingdom of God is accompanied by the preaching of Jesus Christ redemptive work throughout the book of Acts. The Apostle Paul preaches the same message (Acts 20:24-25; Acts 28:23; Acts 28:30-31). In his thirteen epistles, Paul also will use the phrase the kingdom of God. "For the kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost." Paul is preaching the kingdom of God and it's King, Jesus Christ. In the Jewish mentality the kingdom of God produced the idea of a king...and the territory or people over whom a king rules (Vine's), in the Gentile world the word that was used was Lord. The concept is the same. Lord is a way of saying king and king is a way of saying lord. We also see Peter, James and John talking about the kingdom. John says unless a man is born again he shall not enter the kingdom of God (John 3:3; John 3:5). The kingdom of God is really the preaching and the basis of continuity between all the New Testament. It brings the gospels together, along with Acts, with Paul, with the general epistles, etc. The kingdom of God is the theme that brings unity to the entire teaching of the New Testament. Matthew 24:14 states, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." It's the gospel of the kingdom that Paul preached, that the apostles preached, that Jesus preached, and is going to be preached at the consummation of the end of the age, to all the world. We must ask, is Jesus Christ preaching the same thing as the Apostle Paul? I conclude that he is. Different individuals are going to teach the same message in a different ways because different personalities are expressed. But the message has to be the same. In Matthew 19:16 a man came to Jesus, the scriptures states, "And behold, one came and said unto him, Good master, what good thing shall I do, that I may have eternal life?" What is this man asking? First of all, let me say that this is an evangelist's dream. This is not somebody trying to pass out a tract. This is not one trying to witness to someone who doesn't want to hear. In the parallel account in Mark 10:17 it states, "...There came one running, and kneeled to Him and asked Him, 'Good Master what shall I do that I may inherit eternal life?'" This man was asking the right question. He was asking about eternal life. He was not only asking the right question, he was asking the right person. He asked the person who could tell him how to have eternal life. Eternal life is a term used in the scriptures about 50 times. It's not talking about a quality of time, it's talking about a quality of existence; where a person is alive to God and to the things of God. The Jews saw eternal life as being the hope of life after death. That's what this man was asking. What can I do to get eternal life? Notice Matthew 19:17, "Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." Now, here's a man asking how to get eternal life. Instead of answering, Jesus asked him a question. He didn't say to sit down here and pray with me. He said, "I have a question for you, my question is why do you call me good, there is none good but God." I believe that what Jesus is really asking is do you recognize who I really am? That I am the one that can give you eternal life, do you recognize my deity? Then he said something amazing, He said, "If you want to enter into life, keep the commandments." Is that what the Apostle Paul said? That is exactly what the Apostle Paul said. Romans 2:13 says, "For not the hearers of the law are just before God, but the doers of the law shall be justified." Paul says it's not just those who hear the

law but those who do the law that will be justified, declared righteous in God's sight. Paul is saying the same thing Jesus is saying. Jesus said if you want life, keep the commandments. Paul says if you want life, keep the commandments. Both Jesus Christ and the Apostle Paul will then use that statement to their own advantage by showing that there has never been a man who has done it. Why did Paul say in Romans 2:13 that it's not the hearers of the law but the doers that shall be justified? Because he spent the first three chapters of the book of Romans making a statement showing that a man has never and can never do it. The Apostle Paul is going to go on to say that it's the law that will bring the knowledge of sin (Romans 3:20). It will never make you right before God, therefore by keeping the law no one will ever be justified or be saved. Why? Because the law is not that standard? No! The law is the standard of righteous, holiness and goodness of God, but no man has ever been able to live up perfectly to the standard. Paul's point is the same as Jesus. When Jesus said to the rich young ruler, keep the commandments, He said that because he wanted to point something out to that man that he wasn't aware of. I see this in evangelism outreaches all the time. Whenever I witness to someone I say something similar to this: What do you think you have to do to go to heaven? Almost 80-90 percent of the time I'll get the answer, live a good life, or be the best you can, or keep the ten commandments, or some answer along these lines. I hear that over and over and over. Jesus knew that he was dealing with a self righteous man who had kept the commandments since his youth and he dealt with him in the only way that he could be reached. You see, the Bible says the law isn't made for a righteous man (1 Timothy 1:9-10). It's not made for the born again person. It's made for the unrighteous, the godless. This person thought he was righteous. In Matthew 19:18 the young man asked Jesus which ones of the commandments do I keep and Jesus named five of the ten commandments, thou shalt not murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, and honor thy father and thy mother. Then Jesus quoted Leviticus 19:18 that says "love thy neighbor as thyself." In verse 20, the young man says to Jesus "all these things I've kept" (Matthew 19:20). I hear it everyday, "I live by the golden rule, I keep the ten commandments, what do I lack?" Jesus says, "If you then will be perfect I'll tell you what to do: sell what you have, give to the poor and thou shalt have a treasure in heaven, then come and follow me!" What was Jesus saying? He was saying "You've kept the commandments have you? Love your neighbor as yourself, no problem, huh? Well then you are a rich man, take all your possessions and give them to your neighbor. If you love your neighbor just as you love yourself there should be no problem whatsoever in giving everything you have to someone else. If you love them like you say you do, then it's no problem." The man couldn't do it. Why? He had something in his heart and the Apostle Paul said that a covetous man is an idolater. What does that mean? He had another god enthroned. Matthew 19:22-23 says, "But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, 'Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.'" In Mark's account of this story in Mark 10:24, it says any rich man that "trusts" in his riches can't enter the kingdom. Jesus emphasized His point in Matthew 19:24 by saying, "And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." When he says it's harder for a camel to go through the eye of a needle, he wasn't talking about a door over in Palestine where the camel takes off his bags and then he can barely get through. Jesus was trying to make a point. In Matthew and Mark the Greek word for needle used meant a sewing needle. In Luke's account it meant a surgical needle. Jesus said if you can take a camel and ram him through the eye of a little

bitty needle, then a rich man can enter the kingdom. It struck the point with the disciples because Matthew 19:25 says they were exceedingly amazed and they asked who then could be saved? Can anyone be saved? What did Jesus say? Matthew 19:26, "And Jesus beheld them, and said unto them, 'With men this is impossible; but with God all things are possible.'" What was Jesus saying? He was saying, I am taking all your self righteousness away. I'm taking all your faith in your own works away. I'm taking all your own ability to keep the law and the commandments away. I am stripping you of everything. I am taking it all away. I will tell you how impossible it is for a man to be saved, for a man to save himself he must be able to take a camel and put it through the eye of a needle. Jesus was saying a man cannot save himself. Salvation is by grace, it's not by man's works or efforts. Jesus says with man it can't be done. Salvation only comes by the grace of God, and can only be done by God. Jesus' point was that salvation is by the grace of God. That's the same point that the Apostle Paul made, it's the same message. Man can't be saved by his own effort, and he can't be saved by the law. He can only be saved through Christ. I want to preach the same thing that Jesus preached, the kingdom of God, repentance, and faith in the gospel. In Acts 20:1-38, the Apostle Paul says I declare unto you publicly what I teach: it's the kingdom of God, involving repentance toward God and faith in the Lord Jesus Christ (See Acts 20:20-21). It's the very same thing that Jesus Christ himself spoke (Mark 1:15). It's the same thing that He told the twelve to speak (Mark 6:12). It's the same He told the seventy to speak (Luke 10:9; Luke 10:13). It's the same thing the Apostle Paul says was his message (Acts 20:21; Acts 20:24-25).

We often forget that when John the Baptist began to preach the kingdom of God (Luke 16:16), he said not only to repent, but prove by your life that you have repented (Matthew 3:8). The Apostle Paul preached the same thing. In Acts 26:20 Paul says, "...to the Gentiles, that they should repent and turn to God, and do works meet for repentance." He was saying that repentance is the change of heart and of mind that causes you to turn and go a new direction. The new lifestyle that comes out of that is not repentance, it's the fruit of repentance. It proves that repentance is in an individual's life.

Then there's the question concerning the Beatitudes. What about the sayings of Jesus? He's saying it's not the ten commandments of don't commit adultery, but I say to you if you lusted after a woman you've broken God's law. It's not the ten commandments of don't murder that is the keeping of God's law, Jesus says, Are you angry? What about those words of Jesus? Can we live up to those words of Jesus? The Bible says the words of God are sharper than a two edged sword (Hebrews 4:12). Jesus, when He used words, used them both for the believer and for the unbeliever. When he said to the unbeliever, you think you are good enough to have eternal life by your works, I'm telling you it's not murder, it's anger, have you ever been angry? I'm telling you it's not the act of adultery, it's lust, have you ever lusted? Those words get a man right where it hurts. You can be self righteous and think that you can earn your way to God but when you apply Jesus' words they will do much more than the ten commandments, they will say you are more guilty than you ever thought. The law is a schoolmaster to lead people to Jesus. In Romans 8:4 Paul states that we aren't to perform the law, but "the righteousness of the law" will be fulfilled in us when we walk not after the flesh but after the Spirit. What that does mean is that there is a righteousness (or right way of living) that God wants to produce in us by the power of the Holy Spirit (Galatians 5:16). It is the fruit of the Holy Spirit that God wants in our lives and it does not contradict the moral teachings of Jesus or the Old Testament. "But when the Holy Spirit controls our lives he will

produce this kind of fruit in us: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control; and here there is no conflict with Jewish laws" (Galatians 5:22-23, LB).

There is only one gospel. It began to be spoken by the Lord (See Hebrews 2:3), it was commissioned to His followers (Mark 16:15), and it unifies the entire New Testament in its teaching.

## S. Make Certain About His Calling & Choosing You

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### Make Certain About His Calling & Choosing You

“Set your minds, then, on endorsing by your conduct the fact that God has called and chosen you. If you go along these lines there is no reason why you should stumble. Indeed if you live this sort of life a rich welcome awaits you as you enter the eternal kingdom of our Lord and Savior Jesus Christ (2 Peter 1:10-11, Phillips Translation).

“This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother” (1 John 3:10, New International Version). It did not say, “This is how we save ourselves.” It says, “This is how we know who the children of God are...” (1 John 3:10, emphasis mine).

Jesus said it like this, “By their fruits ye shall know them” (Matthew 7:20, emphasis mine). In Scripture, God speaks of salvation in two ways: (1) that salvation is by grace through faith (Ephesians 2:8-9) and (2) in terms of the good works that every saved person will perform (Ephesians 2:10). Why are we afraid to speak of the fruit of the believer? The Bible does not shy away from such a subject. Here is how we can know we are in God’s kingdom and under God’s rule:

1 John 2:3-5 – [3] We know that we have come to know him if we obey his commands. [4] The man who says, “I know him,” but does not do what he commands is a liar, and the truth is not in him. [5] But if anyone obeys his word, God’s love is truly made complete in him. This is how we know we are in him.

If you know that He is righteous, you know that everyone who does what is right has been born of Him (1 John 2:29). (Doesn’t this make sense? The nature of God and Christ is righteousness, and everyone who practices righteousness is giving evidence of sharing His nature or, as John says, has been born of Him).

1 John 3:5-10 – [5] But you know that he appeared so that he might take away our sins. And in him is no sin. [6] No-one who lives in him keeps on sinning. (In Greek, this is in the present tense; this conveys continuous, or habitual, action. The Bible reader can significantly enhance their understanding of the passage by supplying the words: continuously, repeatedly, over and over again, uninterrupted, constantly, keep on, customarily, habitually, as a lifestyle.) No-one who continues to sin (present tense) has either seen him or known him. [7] Dear children, do not let anyone lead you astray. He who does (present tense: repeatedly, over and over again does) what is right is righteous, just as he is righteous. [8] He who does what is sinful (present tense: habitual as a lifestyle because it’s their nature) is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil’s work. [9] No-one who is born of God will continue to sin (present tense: that is, as their lifestyle, showing an unrepentant heart), because God’s seed remains in him; he cannot go on sinning (present tense: uninterrupted), because he has been born of God. [10] This is how we know who the children of

God are and who the children of the devil are: Anyone who does (present tense) not do what is right is not a child of God; nor is anyone who does not love (present tense) his brother. (John says, "This is how we know who the children of God are and who the children of the devil are." Those who do not practice righteousness and love show that they do not have the nature of the Father. Is evidence of the new birth not important?)

1 John 3:14 – We know that we have passed from death to life, because we love our brothers. Anyone who does not love remains in death.

1 John 4:6 – We are from God, and whoever knows God listens to us (the apostles); but whoever is not from God does not listen to us (the apostles). This is how we recognize the Spirit (or spirit) of truth and the spirit of falsehood.

1 John 4:8 – He that loveth not knoweth not God; for God is love. (Love is the mark of a believer, for the nature of God is love.) 1 John 5:2 – This is how we know that we love the children of God: by loving God (present tense: and continually loving Him) and carrying out (present tense: and continuing to keep) his commands.

1 John 5:18-19 – We know that anyone born of God does not continue to sin

(present tense: as a lifestyle, showing an unrepentant heart); the one who was born of God keeps him safe (King James Version – keepeth himself, present tense: and continues to keep himself), and the evil one cannot harm him. [19] We know that we are children of God, and that the whole world is under the control of the evil one.

WHY DID THE APOSTLE JOHN SHARE ALL THESE THINGS WITH US? I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life (1 John 5:13).

Conclusion: Righteousness, holiness, love, the fruit of God's Spirit are evidences of the new birth. You yourself have no confidence that you belong to Him (God) while practicing an ungodly lifestyle. The conscience condemns, and there is no confidence toward God. The Apostle Peter admonishes you to make your calling and election sure (2 Peter 1:10); i.e., assure your heart that you really do belong to Him by a lifestyle that corresponds to the glorious Gospel. I did not say, "This is how we are saved"; I said, "This is how we know we belong to Him."

## S. PERSONAL APOSTASY

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**PERSONAL APOSTASY** The reason I have decided to include an article on this subject is because after studying so many of the apostolic letters in the New Testament, I have come to see that this is a major theme in the New Testament (Hebrews, 1 & 2 Timothy, James, 2 Peter, etc.) It is not limited to a few verses of Scripture.

Apostasy (Gk. *apostasia*) appears twice in the New Testament as a noun (Acts 21:21; 2 Thessalonians 2:3) and in Hebrews 3:12 as a verb (Gk. *aphistemi*, translated “depart”). The Greek term is defined as a falling away, defection, withdrawal, or turning from what one has formerly turned to. To apostatize means to sever one’s relationship with Christ or to withdraw from true faith in Him. Apostasy may involve two separate, though related, aspects: (a) theological apostasy, that is, a rejection of all or some of the original teachings of Christ and the apostles (1 Timothy 4:1; 2 Timothy 4:3) and (b) moral apostasy (See Titus 1:16). In the Vine’s Greek Lexicon under the word “Error” it states, “Plane, a wandering, a forsaking of the right path (See James 5:20), whether in doctrine, or in morals. In Scripture, doctrine and morals are never divided by any sharp line. “Error” in doctrine are not infrequently the effect of relaxed morality and vice versa” (p. 369). The Bible issues urgent warnings concerning the possibility of apostasy, designed both to alert us to the deadly peril of abandoning faith in Christ and to motivate us to persevere in faith and obedience. The divine purpose of these warning passages must not be weakened by the view that states, “the warnings are real, but the possibility of actual apostasy is not.” Rather, we should regard them with sincere alarm. A few of the many New Testament warning passages are: Matthew 24:4-5; Matthew 24:11-13; John 15:1-6; Acts 11:21-23; Acts 14:21-22; 1 Corinthians 15:1-2; Colossians 1:21-23; 1 Timothy 4:1; 1 Timothy 4:16; 1 Timothy 6:10-12; 1 Timothy 4:2-5; Hebrews 2:1-3; Hebrews 3:6-8; Hebrews 3:12-14; Hebrews 6:4-6; James 5:19-20; 2 Peter 1:8-11; 1 John 2:23-25.

Example of actual apostasy can be found in Isaiah 1:2-4; Jeremiah 2:1-9; Acts 1:25; Galatians 5:4; 1 Timothy 1:18-20; 2 Peter 2:1; 2 Peter 2:15; 2 Peter 2:20-22; Jude 1:4; Jude 1:11-13. The steps which lead to apostasy are as follows: (a) The believer, through unbelief, fails to take the truths, exhortations, warnings, promises, and teachings of God’s Word with utmost seriousness (Luke 8:13; John 5:44; John 5:47; John 8:46). As the realities of the world become greater than the realities of God’s heavenly kingdom, he gradually ceases to draw near to God through Christ (Hebrews 4:16; Hebrews 7:19; Hebrews 7:25; Hebrews 11:6).

Through the deceitfulness of sin, he becomes increasingly tolerant of sin in his own life (1 Corinthians 6:9-10; Ephesians 5:5; Hebrews 3:13). He no longer loves righteousness and hates iniquity (Hebrews 1:9).

Through hardness of heart (Hebrews 3:8; Hebrews 3:13) and rejecting God’s way (Hebrews 3:10), he ignores the repeated voice of the Holy Spirit (Ephesians 4:30; 1 Thessalonians 5:19-22; Hebrews 3:7-11). The Holy Spirit is grieved (Ephesians 4:30; Hebrews 3:7-8) and quenched (1 Thessalonians 5:19), and he eventually departs from his former faith (Colossians 1:22-23; Hebrews 3:14).

If apostasy continues on its course unchecked, an individual may eventually reach the point when no repentance is possible (Hebrews 6:4-6; Hebrews 12:17). That is, a person may continually harden his heart to the Holy Spirit's voice (Hebrews 3:7-19), continues to sin willfully (Hebrews 10:26), and refuses to repent towards God (Acts 20:21), he may reach a point of no return where repentance and salvation is no longer possible (Hebrews 6:4-6). This point of no return cannot be defined in advance. Hence, the only safeguard against the peril of ultimate apostasy is found in the admonition: "Today, if ye will hear his voice, harden not your hearts" (Hebrews 3:7-8; Hebrews 3:15; Hebrews 4:7).

It must be emphasized that while apostasy is a danger for all who drift from the faith (Hebrews 2:1-3) and fall away from God (Hebrews 6:6), it is not made complete without constant and willful sinning against the voice of the Holy Spirit (Matthew 12:31). Because of the possibility of self-deception, Paul exhorts all those claiming salvation to "examine yourselves, whether ye be in the faith; prove your own selves" (2 Corinthians 13:5). Any person who becomes sincerely concerned about his own spiritual condition and finds in his heart the desire to return to God in repentance, has sure evidence he has not committed unpardonable apostasy. The Scriptures clearly affirm that God is "not willing that any should perish" (2 Peter 3:9; Isaiah 1:18-19; Isaiah 55:6-7) and declares that God will receive all who come to Him in faith (2 Corinthians 2:5-11; Luke 15:11-24; Romans 11:23; James 5:19-20; Revelation 3:21). (The Full Life Study Bible, pgs. 524-525).

## S. PRAYER, REPENTANCE & SALVATION

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say unto thee, Today shalt thou be with me in paradise." Did you notice that in both of these instances it was a completely spontaneous confession: no one was putting words in their mouth. No one TOLD THEM what to say. They sought God from their heart and He heard them in their own words and in their own way. There was no rote or ritual or repeating, only a heartfelt cry unto the Lord for mercy and forgiveness. -- This is what God responds to. A very clear instruction is found from God in Jeremiah 29:12-14 a. In this passage the Lord exhorts those who would seek Him, "Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, WHEN YE SHALL SEARCH FOR ME WITH ALL YOUR HEART. And I will be found of you saith the Lord: and I will turn away your captivity." Please understand that this DOES NOT SAY, "I shall be found of you if you just repeat this sinner's prayer after the minister or evangelist!" No! He said WHEN YOU SEEK ME WITH ALL OF YOUR HEART! GOD WANTS TO HEAR OUR OWN HEARTFELT PRAYER AND CONFESSION, not something someone else puts in our mouth to help us out or make it easier. THERE MUST BE REAL CONVICTION BEFORE CONVERSION, AND OUR CONFESSION MUST BE WITH REAL HUMILITY AND WITH A SPONTANEOUS AND HEARTFELT PRAYER.

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Let us read through a few more important scriptures that touch on this vital area of prayer and seeking God acceptably:

"We then, as workers together with Christ, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I helped thee: behold, now is the accepted time; behold now is the day of salvation) [2 Corinthians 6:1-2].

"Seek ye the LORD while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon" [Isaiah 55:6-7].

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## S. Putting More Life Into Your Marriage

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### PUTTING MORE LIFE INTO YOUR MARRIAGE

One unique thing I've discovered about the Bible is that it records the failures along with the successes of God's people. We'll be reading about a Bible character who sounds like a great person, and then if we read long enough, we find out he wasn't so great after all. He was human and sometimes failed.

Noah was a great man, but he got off the ark and got drunk. Jacob was called a swindler, but God made him Israel and made a great nation out of him. Abraham was a great man of faith, but he was a failure in many things. Moses murdered an Egyptian; but God redeemed his failure and brought success out of it. David was a man after God's own heart; but he once murdered and committed adultery.

We're no different than the men and women of the Bible. We've all sinned. Many of us have failed in our past. Some of us have failed in our marriages. Perhaps your marriage is in trouble or you've already been divorced. I want to tell you that you can be forgiven. You don't have to live with your past failures. This is illustrated in 1 Corinthians 6:9, "Don't you know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God." Notice what he says in 1 Corinthians 6:11 "And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God."

#### Leaving the Past Behind

If you want a good, successful marriage today, you must make a complete break from the past and its memories. You have to do what the Apostle Paul did, "Forgetting those things which are behind and pressing towards the mark of the high calling in Christ Jesus" (Php 3:13).

Maybe in your younger years you sowed your wild oats and did a lot of things you shouldn't have done such as adultery, fornication or homosexuality. But if you've repented, Jesus has washed you whiter than snow. The word says in Romans 6:6, "Knowing this the old self was crucified." When I repent, not only am I washed from my past, but the old person has been laid in the grave. My wife isn't married to that man of the past. She's married to a new creature in Christ.

If your marriage is going to be successful, you have to establish this in your heart and quit living in the past. Forget those things which are behind and press on towards the mark of the high calling of God. He called you and He still has a plan for your life.

#### You Need Each Other

Let's look at what the Bible has to say about marriage starting with the beginning in Genesis 1:31, "And God saw every thing that he had made, and, behold, it was very good. And the evening and

the morning were the sixth day." Everything up to this point was good. This was before the fall, so everything was in a perfect state, in a perfect relationship with God. However, in Genesis 2:18, God pointed out the first thing that wasn't good. "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him."

Some Christians have the idea that they don't need anyone or anything but Jesus. Wives, you may think that it doesn't matter what your husband thinks - it's just you and Jesus. Husbands, you may feel that a relationship with Jesus is all you need. It doesn't matter what your wife thinks. If you believe this way, you're in error. The world may tell you that you can each do your own thing, but that's wrong. God's original idea was and is for a wife to support her husband, to help him, to complete him. The Bible says, in 1 Peter 3:7, that we're heirs together of the grace of life. I'm a joint heir with my wife. I'm not a single unit. God made man with a need for a counterpart. It's explained in Genesis 5:1-2, "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created." God called Adam and Eve together as one unit. The male and female together constitute the complete image of God. Within the woman there is an image of God and within the man there is an image of God, but when you put the man and woman together, you have a complete expression of the image of God.

I believe the Bible refers to God in the masculine gender. However, God also has feminine characteristics. One of God's names is "El Shadai," which means the breasted one that cares for a nursing child. Tenderness and kindness are also attributes of God's character.

What is really important to God? Relationship, first with God in the new birth experience and our daily walk, then with others. This is particularly true of the marriage relationship. God could have created man to relate only with Him. Instead, He chose to relate to man in a triune relationship - God, man and woman. God wanted to teach man to walk in relationship, so much so that He related to Adam and Eve as being one unit together. In the New Testament, our relationship with God is still affected by our relationship with our wives. In 1 Peter 3:7 it says "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." If we fail to dwell, or abide, with our wives in understanding, our prayers will be hindered. In the Greek, the word "hindered" means to "cut off." Our prayers will be cut off if we fail to understand the woman God has given us and dwell with her according to knowledge.

Sin Came into Marriage First An important point is that sin didn't come into the church first; sin came into marriage first. Sometimes we put our priority on the church; but the church will be no stronger than the family units within it. If you have marital problems you will bring them into the church. There is nothing wrong with marriage, but marriage problems reveal problems in people. You won't have a good marriage without change. When you buy an appliance and something is wrong with it, you get out the manual for the solution. God designed marriage and God gave us the manual, the Bible, and it will tell us what's wrong and what to do about it. 1 John 5:3 says "this is the love of God that we keep his commandments," or walk in his ways. God tells me how to treat my wife. He tells me the attitude I should have in my relationship with her.

Marriage Is God's Idea

God chose to create a woman for Adam. He could have created ten friends for him, but instead he chose a woman. In Genesis 2:20-21, we read exactly how God created her. "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;"

Surgery has only come about in the last few hundred years, but God did surgery thousands of years ago. Genesis 2:22 says, "And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." As I think about this, I can see Adam waking up and thinking "Ouch, this is sore" until he sees what God has made.

Notice that it says the Lord brought her unto the man. Many single people ask me how to find a mate. I usually tell them, "You don't have to go out and play the dating game. The best thing you can do is to seek God with all your heart. Marriage is God's idea so you don't need to go out shopping. God will bring her to you."

Leaving and Cleaving In Genesis 2:23 we see a scripture we often use. "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." Adam wasn't kidding. He knew that she was made from his flesh. This is what God does in a marriage relationship. That oneness is described in Genesis 2:24. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Marriage begins with leaving the closest relationship you've ever known in life. When you're single, there is no closer relationship than the kind you have with your mom and dad. In marriage, God calls you to refocus your life upon another and come into a relationship that is more intimate and dear than a relationship with a mother and father.

Husbands, there are many ways that we fail to leave. When we consume ourselves with TV and a job and other things, we fail to refocus our life on our wives. The Bible says I'm to be the husband of one wife. Does that mean there is to be one and none other? I don't think so, because the Bible says if my partner dies I'm free to remarry. I think when it says the husband of one wife it means all of my attention is to be focused on my marriage partner. If you're still hanging onto your relatives and it causes problems in your marriage, you have failed to leave.

After leaving, this verse says a man should cleave unto his wife. The word "cleave" actually means to glue, adhere to or stick to. If you take two pieces of paper and glue them together and let them dry, it's impossible to separate the two pieces of paper. If you try to separate them, they will tear. That is why God hates divorce, because you are not leaving two whole people anymore. You are leaving two fragments of what was supposed to be one. The word cleave in this verse is in a present tense verb form. You don't cleave one time; you continue to cleave. Anything that divides me from my wife is a failure to cleave. If I speak unkind words or criticize my wife, I'm failing to cleave. If I speak words of kindness, love and edification to my wife, I'm cleaving because it brings us closer.

Sex, Christ and the Church The last part of Genesis 2:24 says "And they shall be one flesh." It is saying that the sexual union will make you one flesh. The next verse says "And they were both naked, the man and his wife and they were not ashamed." I did some research in the scriptures on nakedness and every reference had to do with shame, except for the marriage relationship. In the

marriage relationship there is no shame. Hebrews 13:1-25 says "Marriage is honorable and the bed is undefiled, but the whoremongers and adulterers, God will judge." Marriage is a oneness or a nakedness that God approves. It's really a counterpart of the relationship with Christ and the church.

Everything in marriage has a counterpart in the spirit. In Ephesians 5:1-33 it speaks of a man being joined in one flesh to his wife. In Ephesians 5:32 it says "This is a great mystery: but I speak concerning Christ and the church." A good marriage is a small-scale model of an eternal truth. The counterpart to a kiss when you compare marriage to the relationship between Christ and the Church is praise or worship. If you look up the Greek word for worship, the root word is kiss. What is the counterpart for intercourse? 1 Corinthians 6:15 says, "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." Regardless of what the world says, physical intercourse outside of marriage is not love. God calls it fornication or adultery. He calls it the pleasure of sin for a moment, but the result is destruction. When intercourse is misused outside of marriage, you are actually damaging the oneness that God created for your marriage.

Sexual intercourse is a sacred relationship. It is 20 percent technique, and 80 percent letting the woman know she is loved. It's impossible to have a good physical relationship if that woman doesn't know she is loved. It is only then that she can give herself away. The spiritual counterpart to this relationship is in 1 Corinthians 6:17. It says "But he that is joined unto the Lord is one spirit." He said in the physical union you become one body, but in the spiritual union with God you become one spirit.

I believe what is said goes beyond even this, that I can't be one spirit or one heart with God when I have other junk in there. Human beings are susceptible to adultery. God says the real unfaithfulness is when my people go astray from me. That is spiritual fornication. James 4:4 says "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." The real adultery is not the physical part. As we go astray, we put other gods in our heart. That's why every day it's important for us to turn to God. Every day he shows us how to love as He loves.

True Submission is Based on What the Man Does In Ephesians 5:22, we find every woman's favorite verse. "Wives, submit yourselves unto your own husbands, as unto the Lord." Notice that it didn't say obey your husbands, it said submit to your husbands. A woman could obey her husband and never submit to him. The word submit is based on what the man does. The next verse says "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." The husband takes his headship by love, just as Christ takes his headship by being the savior of the body. The savior of the body means the provider, the protector, the preserver. As a husband protects, cares for and loves his wife, the natural response for her is to submit. God made woman a responder. He told the man to take the initiative in the marriage relationship. The initiative for husbands is to love your wives.

There is no place in the New Testament that God commanded the women to love their husbands. I know that women are supposed to love their husbands. There is a place in Titus that says the older women are to teach the younger women to love their husbands. However, God gives a

command for men to love their wives. As you express love to your wife, she will "do her part" which is to respond to love.

### Loving With Words

Ephesians 5:25 says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word." I used to read this verse and get under condemnation. I thought the Lord could never come for His church because it's in such a mess. God showed me what this truth means in a marriage relationship. Christ loved the church and sanctified the church and cleansed the church by his words. In the Greek, it's *rhema*, the spoken words of God. Those spoken words of God to the church are "I've loved you, I've laid down my life for you, I've set you apart, you are mine, I cleanse you." He cleansed you as he said, church, I forgive you. Now, husbands love your wives the same way Jesus loved, through His words.

How do I sanctify my wife? I set my wife apart and tell her she is the most wonderful thing that ever happened to me. I speak kindness to her. I express love to her with my words and cleanse her by my words. My words edify her. She may say "I want to be a good wife." You say, "I know you do, you fail just like I do. I forgive you." Love your wives always speaking edification and kindness. If you find it necessary to criticize, you first tell her how you have failed and missed it.

### Loving Our Wives As We Love Ourselves

Ephesians 5:28 says "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." This is not a love of passion. He says love your wives as your own body. I care for my body. When my body is hungry, I give it something to eat. When my body is sleepy, I let it sleep. If I have a physical infirmity, I cover it up. If your wife has a weakness, don't expose it in front of other people.

Notice in Ephesians 5:29, "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:" The word "cherish" means to hold her dear, value her highly, treat her tenderly, take good care of her, nurture her, cling to her. It means to hold her valuable in your eyes. He says for the husband to nourish his wife. He is to feed her, to sustain her with the substances necessary for life and growth. God told the male to do what the female does to an infant baby. When the woman breastfeeds the baby, she holds it and nourishes it with substance for life. Men if you will do this, your wife will be glad to meet all of your needs.

### Marriage: A Box of Goodies

Marriage can be compared to a box that is full of all kinds of goodies. Whatever you want is in this box of marriage. You can have all the love you'll ever need. In this box is talking, sharing, doing fun things together, freedom to share your feelings, loyalty, romance, affection, intimacy, warmth, touching, sex, friendship, affirmation, communication and oneness. The possibilities go on and on.

There is one rule. If you want to take something out of the box, you have to put it in first. If you put in affection and your mate puts in affection, you can draw from it anytime. Some people may say "there is no love in my marriage." There is not supposed to be any love in marriage. Love is in people. If you want love, you have to put love in the box called marriage. If you want friendship, you have to set aside time for your mate. If you want transparency you have to reveal yourself.

One thing God wants in a marriage is loyalty in action, attitude and thought. Matthew 15:1-39 says that out of the heart proceeds adultery, fornication and other bad things. This is referring to the mind. God has called us to be loyal in our thought life as well as in action. If Satan puts a thought in your mind and he sees that it brings you a little pleasure, he will keep bringing it back. You may not resist because it is pleasurable. If the devil has to wait 25 years to set you up to be unfaithful, he will. You need to bring all your thoughts into obedience to Jesus.

You may put a lot of good things into your marriage box. Sometimes it only takes one negative thing to kill the love. If you put in criticism, you'll kill the love. Women need nonsexual touching and warmth. When it doesn't happen, there is an unmet need. Someone else may come along who will meet that need.

Men are more sexual. If a woman withholds sex in an effort to bribe her husband to do something, it leaves an unmet need that opens the door to the devil. Someone else may come along to meet that need.

You may be from a dysfunctional family. Maybe you never saw love demonstrated between your mother and father. You may want to love your wife, but you don't know how. There is no way that someone can love unless they've seen love and known love. I've realized that the greatest thing I can do for my children is to love my wife. They will carry forever what they sense in our home. If you come from a dysfunctional home, there is hope and it's found in the Bible. 1 John 3:1-24 says love is to lay down your life for a brother. Husbands, lay down your life to meet your wife's needs. Wives, lay down your life to meet your husband's needs.

## Conclusion

I would also encourage you to read books about marriage that agree with the principles in God's word, the Bible. Most of the books on marriage are read only by women. God works through information so you should read everything you can and ask God to help you implement these things into your life. Find out what each other's needs are. Marriage is wonderful and I can personally testify that it can more and more exciting as the years go by.

## Recommended Resources For Marriages - Booklets and Books

"When God Says I Do (God's Mystery in Marriage Revealed)" by Don Krow. (This booklet may be down loaded from our web site.)

"Love Life for Every Married Couple" by Ed Wheat, M.D.; Zondervan. (This book tells how to fall in love, stay in love, and rekindle your love. A good book on marriage.)

"His Needs, Her Needs" by Willard F. Harley Jr.; Revell. (Many couples experience the agonizing pain of infidelity. This book identifies the ten most important marital needs of husbands and wives. It will help teach you how to fulfill each other's needs and affair-proof your marriage.)

"The Friendship Factor" by Alan Loy McGinnis; Augsburg Publishing House. (A book that relates how to get closer to people you care for.)

"How to Win Friends and Influence People" by Dale Carnegie. (A secular writer, but practical book on relating to others.)

"The Bondage Breaker" by Dr. Neil Anderson; Harvest House Publishers. (Although this book is not on the subject of marriage, it is most helpful for anyone seeking deliverance from spiritual bondage. Practical steps to take to walk in freedom.)

#### Cassette Tapes

Bible Believers Cassettes, Inc. Loan Library. (A cassette lending library offering over 1,000 cassettes on the subject of marriage and relationships.) Call or write: 130 Spring Street, Springdale, Arkansas 72764 USA; (501) 756-1100.

## S. Repentance and Faith

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### Repentance and Faith

Repentance and faith is a response to the gospel, but can a one-time momentary act of faith save? (See Luke 8:13). Can it cease and still receive the promise? (See Colossians 1:22-23). Abraham believed God and it was imputed to him as righteousness (Genesis 15:6). If Abraham's faith ceased (stopped), would imputed righteousness cease? From Scripture, we know that "faith" begins as a complete one-time action (aorist tense) but continues in the Christian life as is brought out by the Greek present tense. Commands that are given in the present tense are expected to have continuous, or repeated, application. When using the present tense, if we would supply the following words or phrases to the Bible reader, we would significantly enhance his or her understanding of Bible passages. These words are: repeatedly; that is, over and over again, constantly, continuously, customarily, as a habit or lifestyle, or uninterruptedly.

Consider the following passages and how the Greek present tense affects them:

John 3:16 – For God so loved the world, that he gave his only begotten Son, that whosoever believeth (present tense: believes and continues to believe) in him should not perish, but have everlasting life.

Hebrews 10:14 – For by one offering he hath perfected for ever them that are sanctified (present tense: those that are set apart and continue to be set apart, that one offering has perfected forever. The New King James Version says "being sanctified." The New International Version says "being made holy.").

1 John 3:9 – Whosoever is born of God doth not (present tense: i.e., he does not continue to sin as his lifestyle, showing an unrepentant heart) commit sin; for his seed remaineth (present tense: God's seed remains and continues to remain) in him: and he cannot (present tense: as his lifestyle or uninterruptedly) sin, because he is born of God.

Mark 1:15 – And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye (present tense: i.e., repent and continue to repent as often as the situation or need arises), and believe (present tense: i.e., believe and continue to believe) the gospel.

John 5:24 – Verily, verily, I say unto you, He that heareth my word, and believeth (present tense: and continues to believe) on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Luke 15:7 – I say unto you, that likewise joy shall be in heaven over one sinner that repenteth (present tense: and continues in repentance), more than over ninety and nine just persons, which need no repentance.

Acts 17:30 – And the times of this ignorance God winked at; but now commandeth (present tense: and continues to command) all men every where to repent (present tense: and to continue in

repentance).

John 6:47 – Verily, verily, I say unto you, He that believeth (present tense: and continues to believe) on me hath everlasting life.

Romans 4:5 – But to him that worketh not, but believeth (present tense: and continues to believe) on him that justifieth the ungodly, his faith is counted for righteousness.

Acts 26:20 – But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent (present tense: and continues in repentance) and turn (present tense: and continues to turn) to God, and do (present tense: and continues to do works, or deeds, that prove your repentance) works meet for repentance.

Conclusion: The present tense is used hundreds of times in Scripture. It is not my intention to show all the scriptures that relate to this subject. The truth about saving faith is that it is continuous and is taught by both Arminianism and Calvinism theology, although they come from different perspectives.

Calvinism, which professes eternal security, teaches that genuine believers may stumble or fall, but they will nevertheless persevere in the Christian faith (1 Corinthians 1:8). Those who believe in eternal security believe also that true Christians have experienced a death to sin and will not continue in it (Romans 6:1-3). Those who would later turn completely away from Christ show that they were never truly born again (1 John 2:19).

Arminian theology teaches that genuine believers can fall away from the Christian faith. They generally believe and teach that those who do fall away lose, or forfeit, their salvation. Their system makes no room for so-called Christians (those by name only) to live in continuous rebellion or deliberate sin with no fruit that proves their repentance. The Apostle John said “If we say that we have no sin, we deceive ourselves” (1 John 1:8), but he also said, “Whosoever is born of God doeth not commit sin” (1 John 3:9). Here we have a paradox, but not an inconsistency in Scripture. All Christians sin (1 John 1:8), but all Christians also obey (1 John 2:3). Sin and carnality are still present with Christians, but sin cannot be their master or distinguishing trait (1 John 3:9). True repentance and faith requires a change of mind, a change of heart, a change of direction, even though it is not perfection (Acts 26:18 and 1 John 1:8). “Fruit” is still a test of faith’s reality and genuineness. Faith is a firm supernatural conviction that governs the true believer’s behavior and results in accompanying actions. This is shown from the examples of faith in Hebrews 11:1-40, that results in corresponding actions. In other words, what we do is the outcome of what we believe. The book of James 2:18 says, “Show me thy faith without thy works, and I will show thee my faith by my works.” When the apostles speak in a negative way about works, they are referring to “works of the Law”; that is, anything one is doing to earn, or work for, their salvation. The Scriptures also speak of the fruit of salvation, which is good works, or works of faith. Those are the works, or actions, that proceed from repentance and faith (Acts 26:20, Matthew 3:7-10, 1 Thessalonians 1:3, and James 2:14-26), they show the evidence of salvation. The unity that is expressed between both repentance and faith is that they both have the same fruit or evidence: good works. We are not saved by good works, but we are saved unto good works (Ephesians 2:8-10 for the contrast of being saved by and unto). Works are a test of faith’s reality, and grace that does not eventually affect one’s life and actions cannot be considered being the true grace of

God (Titus 2:11-12). Jesus teaches that by fruit, true believers will be known (Matthew 3:8; Matthew 7:16-20; Matthew 25:34-40; John 13:35; John 14:23; Acts 26:20; Romans 2:6-11; James 2:14-18; and 1 John 3:10).

## S. SOUND DOCTRINE

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### SOUND DOCTRINE

Why Teach Doctrine? There are many that feel that it is unnecessary, even divisive, to teach doctrine. Nothing could be further from the truth. Bible doctrine is the truth of God's Word, which needs to be taught. Jesus said, "My doctrine is not mine, but His that sent Me" (John 7:16). Paul said to Timothy, "But thou has fully known my doctrine, [and] manner of life..." (2 Timothy 3:10). Doctrine should lead to life, practice, and application. As believers we are told to "earnestly contend for the faith which was once delivered to the saints" (Jude 1:3). The Apostle Paul said, "The time will come when they will not endure sound doctrine... And shall turn away their ears from the truth" (2 Timothy 4:3-4).

Three Sources of Doctrine. There are three sources of doctrine: (1) God. (2) Man.

(3) Satan. In Matthew 16:13-23 we see all three sources revealed. When Jesus asked His disciples, "Who do men say that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matthew 16:16-17). This was the doctrine of God coming to Peter. When asked the same question, many people said Jesus was John the Baptist, Elijah, Jeremiah, or some other prophet (Matthew 16:14). This was the doctrine of man, that is, only human thinking. Jesus said that traditions and doctrines of men make the Word of God of none effect (Mark 7:7-9; Mark 7:13). Believers are warned not to be carried about by every wind of doctrine (Ephesians 4:14). In Matthew 16:21-23, Peter rebuked Jesus for saying He was going to the cross. Jesus replied, "Get thee behind me Satan..." (Matthew 16:23). This was a doctrine of Satan. The Apostle Paul states that "in the latter time some will depart from the [Christian] faith and give heed to deceiving spirits and doctrines of demons" (1 Timothy 4:1). Proper understanding of God's Word is the only way to correct the false teaching of man and the doctrines of demons.

Doctrine Must Be Sound. Sound doctrine is revealed as (1) The doctrine of God (1 Timothy 6:1-3; Titus 2:10). (2) The doctrine of Christ (Hebrews 6:1). (3) The Apostles' doctrine (Acts 2:42). Contained within these doctrines are: Repentance from dead works, Faith toward God, Baptisms, Laying on of Hands, Resurrection from the dead, Eternal Judgment (Hebrews 6:1-2), the words of our Lord Jesus Christ (1 Timothy 6:3), the Kingdom of God (Luke 4:43), godliness (1 Timothy 6:3), love (1 Corinthians 13:1-2), and all that the scriptures reveal that is profitable to be taught; that is, for doctrine (2 Timothy 3:16). Do You Have Sound Doctrine? Sound doctrine keeps back nothing that is profitable (Acts 20:20), declares the whole counsel of God (not just your favorite verses – Acts 20:27; 2 Timothy 3:16), it builds up (Acts 20:32), rebukes, corrects and instructs in right living (See 2 Timothy 3:16). It holds firmly to the whole counsel of the apostle's doctrine that was delivered unto the saints through the apostolic letters written to the churches (See 1 Timothy 4:13-16; Colossians 4:16; 1 Thessalonians 5:27). Are You In Heresy? Heresy means to pick or choose. I have forty Scriptures on two pages and I choose ten verses I want to believe and teach (while ignoring the thirty). I am already in heresy to some degree. Vine's Greek Lexicon states,

“Heresy means to choose, especially the choosing of a self-willed opinion. It is frequently because of personal preference or the prospect of advantage.” Whatever the reason, it will lead to spiritual ruin and destruction. Without acknowledging all the Scriptures on all subjects, we will be led to wrong conclusions that result in wrong doctrine. How sad it would be to deceive others and be deceived (See 2 Timothy 3:13). Paul told Timothy to “watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers” (1 Timothy 4:16, NIV). I personally adhere to the first-century church and what the early believers understood when they first heard a New Testament letter read to them. I personally do not adhere to a twentieth-century mystical interpretation that reads into the passage doctrines that the early church did not know nor perceive. Don W. Krow A Personal & Intimate Relationship with God. The purpose of all Bible doctrine is that man may come to know God in a personal and intimate way, as revealed in Jesus Christ (John 17:3; Acts 9:5). Not a god of our own making by picking and choosing what scripture we will believe and not believe. In doing this we make a god of our own invention. Selah!

## S. THE TWO-FOLD ASPECT OF THE CROSS: JUSTIFICATION AND SANCTIFICATION

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THE TWO-FOLD ASPECT OF THE CROSS: JUSTIFICATION AND SANCTIFICATION The redemptive work of our Lord at the cross provided two aspects of salvation in relation to sin: (1) Salvation from God's wrath – justification (See Romans 5:9), and (2) sanctification – the breaking of the power of indwelling sin (See Romans 7:23-25; Romans 8:2). This was accomplished at the cross but made available to the believer when baptized into Christ (Romans 6:3-4). The Greek word for "baptize" is baptizo and means "the introduction or placing of a person or thing into a new environment or into union with something else so as to alter its condition or its relationship to its previous environment or condition." And that is its usage in Romans 6:1-23. It refers to the act of God introducing a believing sinner into vital union with Jesus Christ, in order that that believer might have the power of his sinful nature broken and the divine nature implanted through his identification with Christ (Wuest Word Studies in Greek, p. 97). The apostle Peter said that God has given the believer all that is necessary to live a godly life (2 Peter 1:3-4). One aspect of this equipment is what the Bible calls "the divine nature," the divine power of Christ Himself given to believers through the indwelling of the Holy Spirit (Romans 8:2; 2 Peter 1:3). Some refer to this by the term "the New Nature."

Through hearing hundreds of sermons we have come to understand the word "sin" only as an action, something that we do. From a careful examination of Scripture we see that Romans 5:1-21, Romans 6:1-23, Romans 7:1-25, Romans 8:1-39 uses the word "sin" only one time as an action (a verb) and forty times as a (noun) that is, a governing principle of power that was personified. That means this governing principle of power represents itself almost as a personage (See Vine's Greek Lexicon under the heading "Sin"). Since "sin" is personified in these chapters let us refer to it as "Mr. Sin" so we may simplify the understanding of these verses. The New Nature and Mr. Sin are opposite dispositions toward God (Galatians 5:17). Mr. Sin is a disposition of enmity (hatred) against God (Romans 8:7 in the Living Bible). The New Nature is a favorable disposition toward God and his law which is now written in the believers heart (Jeremiah 31:31-34). When a person confesses Jesus Christ as Lord and is baptized into his death he ceases to be an "old man" (an unregenerate man). He loses his position as a slave to Mr. Sin and Mr. Sin loses his position as master over him. This means that he is no longer obligated to obey Mr. Sin. He receives the New Nature (a new, favorable disposition toward God consisting of the law of God written in his heart) and the indwelling of Christ through the Holy Spirit (Romans 8:9). All of these changes provide the believer with a great potential for living a different kind of life than that of his unregenerate days.

Even though Mr. Sin has lost his position as master over the believer, this does not mean that he has left the believer. He dwells in the mortal body and its members (See Romans 7:23; Romans 6:12), yet is not you any more than a gold tooth that dwells in your mouth is you. The reason that Mr. Sin can live in your mortal body is because your body is not yet saved. It is dying and shall be saved and changed (Romans 8:23-24; 1 Corinthians 15:50-51).

Mr. Sin tries to exercise controlling power over the believer in spite of the fact that he no longer has the right to rule. When the believer relies upon himself for the power necessary to overcome Mr. Sin, he is defeated. Mr. Sin takes him captive against his will and prevents him from doing the will of God (Romans 7:14-15). This does not mean that the believer has to be doomed to continuous defeat. It only means he has lost his true focus which is Christ. Christ is the source of power through the indwelling Holy Spirit that is necessary to defeat Mr. Sin (Romans 8:2)

Because Christ (through the Holy Spirit) permanently indwells the believer, His power is constantly available. That power will not operate automatically in the believer's life unless he personally turns to Christ in trusting faith, believing all that was accomplished in Him through the cross (Galatians 2:20). Moment by moment the believer must trust Christ rather than himself to empower him for victory over Mr. Sin. For more information get the book "The New Nature" by Renald Showers. ISBN 0-87213-783-X See also several of the articles available at [www.krowtracts.com](http://www.krowtracts.com)

## S. The Error of Ultimate Reconciliation

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The Error of Ultimate Reconciliation By Jim Richards

George Santayana, the Spanish philosopher once said, "Those who cannot remember the past are condemned to repeat it!" Solomon, the wisest man in the world, once said,

"That which has been is what will be, That which is done is what will be done, And there is nothing new under the sun" (Ecclesiastes 1:9). Sadly, those who don't know history are doomed to repeat the failures of the past.

Church history is one of those topics that the "hyper-spiritual" deem to have little value. Putting down the study of church history ranks right up there in the "ignorant Christian" poll with those who boldly declare, "I don't want to study theology or doctrine; I just want to read the Bible!" Jesus knew the history of His people and He knew the doctrines of the day, as did the Apostle Paul. It was their knowledge of these practical areas that made them so powerful in so many different cultural settings and doctrinal conflicts. This lack of knowledge is the doorway for error to cycle through the Church repeatedly and be welcomed by unsuspecting generations as "new revelation." The prophet Isaiah boldly declared, "Therefore my people have gone into captivity, Because they have no knowledge" (Isaiah 5:13). While the Spirit-filled movements have introduced incredible truth into the body of Christ, they have, as a whole, been very poor theologians. The inconsistency of doctrine is a major reason Spirit-filled believers can't get what they believe to actually work in real life. Our covenants are mixed, our doctrine is self contradictory, and we know nothing of how we got where we are! The 21st century church is a breeding ground for doctrinal error - not the kind that simply causes an argument between you and other believers; this is the type of error that could affect every part of your life!

Error, like all trends, tends to circulate every few years. When error emerges those who don't know history, specifically church history, think they have a revelation. They see it as a "scrumptious morsel," unaware of the damage it has wreaked in the past. In the race to have the next new revelation some preachers rush to their pulpits, or in the case of traveling preachers, they rush to your pulpit and create havoc in the hearts of believers.

One doctrine that emerges every few years is Ultimate Reconciliation, sometimes called Universalism. Regardless of the name it goes by, its message is the same: everyone is going to Heaven, whether they believe or not. This is an appealing message to people who will not reconcile their life and beliefs with particular aspects of truth. What seems like a message of endless love is actually a message of death, deceit, and depravity.

Years ago I traveled with a man who began the slide into Universalism. At first it seemed as if he was only preaching a mildly irresponsible grace message. People approached me after our meetings and said, "When I hear you preach about grace I believe I can live godly and I'm inspired to godly living. When I hear him preach about grace I feel like it's just alright to sin." In time, he was openly declaring that sin had no effect and he began rejecting any portions of Scripture that

promoted responsibility and godliness. Ultimately he succumbed to a battle with sin that he no longer chose to resist! The way we know when the message of grace, peace and faith righteousness has gone too far is when they inspire irresponsible living!

All deadly truth has an element of truth; however, that truth is extrapolated into something that is no longer true. Extrapolation is how Lucifer became Satan. He followed a flawed reasoning. (Ezekiel 28:17) Based on his brightness and splendor he began to build a logic that departed from reality. In the end, he felt he could overthrow the One who gave him his splendor. God has given us grace, love, mercy and the gift of righteousness so we can have the power to live a godly life, not to excuse us from godly living.

Extrapolation is the process of ultimate reconciliation. It starts with some basic truths. First, it capitalizes on God's unconditional love. It couples that with the fact (and it is a fact) that Jesus died for the sins of the entire world, not for the few. Add this with some humanistic logic that exalts man and his needs above God and His plan, and you have a recipe for devastating error.

Jesus died for the sins of the world, not just for those who would believe and receive, but also for those who would not. (1 John 2:2) God was proactive and preemptive in His limitless love. Because of Jesus becoming the sin of the world, all men were free from the wrath of God. No man in this life has experienced God's wrath. The apostle John said, "In this, the propitiation, we see the love of God" (1 John 4:9-10). Many people respond to His expression of love with love and trust and many others see it as a free pass for irresponsible living.

Everything God offers us must be received, (lambano) taken hold of, by our trust (faith) in God. (Romans 1:16) Everything of God is given freely, but our personal participation is a choice, thus the idea of free will. The Universalist denies free will and insists that everyone is saved whether they know it or not, whether they want it or not. By lifting a few Scriptures out of context and ignoring dozens more, personal responsibility is glossed over as a moot point!

You see, the Universalists, much like the Spirit-filled community, actually miss the ultimate point: Jesus came so we could know (experience, be intimate with) God. For some, God is just the One we run to when we have needs. We really have no desire to know Him or His ways; we simply want His benefits. It may be this corrupt version of Christianity that creates such a breeding ground for an impersonal faith!

Extrapolation is based on a logic that creates non-existent formulas, "this equals that." When questioned about the basis of their process of reasoning, it usually comes back to, "That's what I believe" or "That's how I see it." It doesn't matter how we see it if it's not supported by the truth of God's Word. We are called to cast down vain imaginations and reasoning that exalt themselves against the knowledge of God. (2 Corinthians 10:4-5) This process is called 'subjective reasoning'. A reasoning that is based on how it makes you feel regardless of all the other facts. Subjective reasoning places "me" at the center of the equation. I fall prey to the original temptation to be as God and choose good and evil from my own judgments.

One of the well known modern day proponents of Universalism is Carlton Pearson. I met personally with Carlton when he first made his exit from the faith. According to our discussion, his subjective reasoning seemed to peak when he held his newborn baby in his arms and said, "I would never send my child to Hell if he did something wrong." That very statement, and the

doctrine that Carlton had been preaching, made it clear he already had error in his theology. But even if God would do such a thing, who are we to say to the Potter, "You can't do it that way." The Universalists are basically taking a stand that they are more righteous, more compassionate and more merciful than God. They, too, have exalted themselves above God by exalting their own logic and condemning His! It's in this very attitude that we may see the real root of the problem. We are called to surrender to Jesus as Lord. We are compelled to renew our minds and put on the mind of Christ. It seems that too many seek Jesus as Savior but not as Teacher and Lord.

Failure to cling to Jesus as Lord of our logic leads us down destructive, unfulfilling paths. In the absence of a meaningful relationship, we search for knowledge to give what is missing in our heart. Maybe it is, in fact, the lack of an intimate relationship with God that spills over into an incredible sense of lack and insecurity that spurs the desperate search for something to bring us the peace that only comes through relationship.

It was Mike Williams who introduced, or finally convinced, Carlton Pearson in the doctrine of Universalism. Mike was a long time friend and associate. He is a man I loved deeply and grieved for as he made his departure from the faith. Mike came from a life of homosexuality and at the time he turned to Ultimate Reconciliation, he had fallen back into an immoral lifestyle. As his life degenerated, his message grew more and more compromising. As someone close to Mike said, "You always know what Mike is going through, he always preaches his life." And that's true; Mike's doctrine changed every time his life changed. When he couldn't get grace to work in his life, he simply changed his doctrine of grace. Like many, he developed circumstance theology that justified his own life. This is a common tendency among those who lean toward permissive doctrine. They need a "revelation" that justifies their failing life! In an interview with Allen Speegle, we discussed why grace preachers would be susceptible to the doctrine of Ultimate Reconciliation. It is my observation that there are three primary reasons for this.

First, most grace preachers simply embrace grace as a doctrine, not as a means to a more powerful life. This, of course, means they are not experiencing grace. Grace is God's power to live in righteousness, to live as it really should be. The doctrine is a sad replacement for the reality!

The power of grace is experienced to support the belief of faith righteousness. Faith righteousness began by Jesus obtaining righteousness by His faith; it is brought to fruition by us experiencing that righteousness by faith. As Romans 1:17 says, "It is revealed from faith to faith." If Jesus' righteousness is received by faith, then righteousness has to be the object of our faith. This brings another basic theological flaw to the forefront. The primary reason for receiving Jesus as Savior and Lord is not just to save us from the penalty of our sin but to save us from the power of sin. We are set free from the power of sin to live a righteous life. It's in righteousness that we enjoy life as it was meant to be. When we forget the destruction of sin in our lives, we forget why we came to Jesus.

The second reason grace preachers may succumb to this error is that our life often facilitates the need for self-justification. When preachers don't reach the lost, when they don't make their churches relevant, when they are seeking to build a ministry before building people, they need a doctrine that justifies the departure from New Testament goals and agendas. You see, it's not the erroneous doctrine that leads to the compromised ministry and life. No! It's the compromised life that needs a doctrine to justify itself!

The third reason is all too common. People who are not experiencing the grace of God, those who do not believe the Gospel of Peace in a way that leads to an intimate love life with God, tend to miss the point. In the absence of a life experience, they think it's the new revelation that gets people excited about their ministry. They fail to realize the excitement isn't in the message; it's in the power of the message. In their shallow insecurity they think they need to be ever finding new revelation to preach to people with itching ears. (2 Timothy 4:3) The preacher who is trying to impress will always end up in error!

The church desperately needs the message of grace, peace and faith righteousness. But we need to live and model this message through our life, our character and our commitment to the true cause of Christ. It's those who misuse and misapply these cornerstone truths that give the legalists the opportunity to decry the message.

One of the greatest ways you can tell that grace, peace and faith righteousness are no more than a message is when the life doesn't change. Ultimate Reconciliation misses the point that we have a predestined purpose to be transformed into the likeness of Jesus. (Romans 8:29) That is our destiny. Being delivered from wrath and being unconditionally loved doesn't equate salvation and righteousness by faith; it does, however, facilitate the opportunity. In the absence of fear and in the presence of love we can come unafraid. When we know everything God does is for our good we have every reason to trust and follow Him. If we continue in the same sins as before we knew Jesus, they accomplish the same destruction. That destruction is not the product of God's wrath; it's the fruit of sin. In my meeting with Carlton Pearson and in discussions with Mike Williams and many others who began to follow this erroneous path, I asked the question, "Do you not believe there is any benefit to living a godly life? Do you not see the destruction of sin? If so, then why is the focus of your message the permissiveness of sin?" Paul, Peter, James and John all echoed these sentiments in various terminologies: flee every type of sin, don't yield to the flesh, don't use your freedom as an excuse for sin, and don't suffer for unrighteousness. The message is clear: sin still kills. While the beginning of Ultimate Reconciliation is not a blanket invitation to a reckless life, in the end that is the fruit.

Churches that embrace even the slightest hint of this doctrine lose sight of biblical agendas and ultimately their purpose. The need for relevancy evaporates. The passion to win the lost becomes needless. The value for the most basic ministry needs disappear with the idea that all men are ultimately going to Heaven - so what's the urgency?

We live in a day when people need God's power working in them more than ever! The need for Spirit-empowered grace to take us to a life beyond our strength is imminent. We may be in what the Bible calls the "beginning of sorrows"; but whether we are or not, be assured we are living in difficult times, the likes of which the world has never seen. Our nation is disturbingly close to facing the horrors others nations have faced for generations. The church in America isn't ready! We are poised for a great falling away! The only cure is a Gospel that works - which will require leaders that experience it.

Fresh new revelation doesn't come because we discover what has never been seen. Revelation is when we look at a truth in a new way, a way that empowers us to live in victory. People don't need their lives complicated by a lot of new doctrines; they need to know how to get the doctrines we have to work. People need to be led into a relationship with Jesus. They need mentors and

models. They don't need to hear a message of grace; they need to see a lifestyle of grace. This righteousness of God is by faith from first to last. Jesus obtained it by faith; we take hold of it by faith; and it empowers our life by faith. Inspire people to a better life than they ever imagined - a life of knowing and experiencing God's love, grace, and righteousness.

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Discipleship Evangelism

P.O. Box 17007 Colorado Springs, CO 80935-7007 U.S.A.  
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## S. The Exchanged Life

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THE EXCHANGED LIFE OVERCOMING THE POWER OF SIN In this booklet, I will deal with the problem of sin and the effects it has upon the human body. Not only does sin affect the body, but it affects the soul. I want to teach you how to defeat sin in your life. A lot of Christian theology states that we have to resist sin, so consequently, we spend our lifetime trying to resist it. Some people think that they have to overcome sin, so they spend all of their life trying to overcome it. The more they try to overcome, the more defeated they are in their Christian life. They don't know what is wrong. They think that they should be able to overcome, but the Word of God never teaches that it is our responsibility to overcome sin. What the word of God does tell us in the sixth chapter of Romans, is that it is not our responsibility to overcome sin, or even resist sin, but we must be freed from sin. The Word of God teaches us that through an identification with Christ, in His death, His burial, and His resurrection, we are joined together in union with Him. We have been freed and released from sin. All of our trying and struggling will never free us from sin. Freedom from sin is an accomplished work. It is something that is already done, and is a gift to us. Victory is not something that you struggle and strive to obtain. Victory is a gift from God through the Lord Jesus Christ (1 Corinthians 15:57). The problem that most Christians have in living the Christian life, is their approach. It has been totally opposite to what the Word of God teaches. The mentality of the church today, is to look at the commandments of God as something they must accomplish or do. They believe that the more they do these things, the stronger they will become. They call this "Christian maturity" or growing in Christ, but actually it is just a concept in the back of their minds that is destroying them as Christians. This is because the concept of getting stronger and stronger, being able to handle things and overcome sin, has put a trust and reliance in themselves. This destruction happens subtly. When I first came into Christ, I knew that I needed Jesus 100%. I didn't know the Word, or anything about the Lord, I just knew that Jesus was everything I needed. Now that I have grown in the Lord, read the Bible two or three times, and have daily devotions and prayer, I have come to a place where I should be able to overcome sin. This is the misconception that many Christians fall under and what leads them to their devastation trying to live the Christian life.

Someone may be a Christian for ten years and suddenly, something happens that propels him to seek counseling. He may pour out his heart and say, "I have been a Christian for ten years, and I just can't believe what I did!" What he is really saying is that he thought he was beyond that. He thought he had grown, that he had strength and maturity. As a result, when his will power came up against the power of sin, the power of sin defeated him. This is exactly what the Apostle Paul tells us in the seventh chapter of the book of Romans. He says, "I know what God demands. I know the good that I want to do, but I end up doing the very thing that I hate. The will is with me, but the power to perform that, I don't know" (Romans 7:15-18). He says that he knows what God demands: that the law is holy and perfect and just and righteous, and a good thing, but he ends up failing every time he wants to do good. He realizes that evil is present within him. The will to do good is within him, but he doesn't know how to release it. Eventually, he comes to a place of utter

wretchedness. Most Christians are still living in the seventh chapter of Romans. They struggle trying to conquer the power of sin. Sin is not just a matter of doing something right or wrong. If you believe that, you will never understand the sixth, seventh, and eighth chapter of Romans. In these three chapters, Paul is not talking about sinful acts. He is not talking about doing right or doing wrong. He is talking about "sin" in the singular-sin not "sins." Sins are acts that spring from sin. So, what is sin? Most Christians don't realize what sin is, and don't understand the battle they are having with what the Word of God calls sin. THE EFFECTS OF SIN

Before I explain exactly what sin is, I am going to talk about the effects sin has had upon the human race. I believe that you will identify with this, because sin also affects the life of a believer, even a Christian. I will also explain how to tap into a brand new source and power to overcome this principle that the Word of God calls sin. If you read through Romans 7:1-25, you will see that even though it says the old man is crucified, a person still can struggle with sin, by the power of his will. Many Christians try to live their life by the power of their will (Romans 7:18). As we look at the effects of sin, we will take a trichotomous viewpoint. Some people are dichotomous, which means they are a two-part being. They believe they have a body and a soul but not a spirit. They have an inward man and an outward man - a two-part being. I don't believe that we are a dichotomy; I believe that we are a trichotomy because the Word of God tells us in 1 Thessalonians 5:23, that we are spirit, soul, and body. I don't think that you can combine the Greek words for spirit and soul and make them the same thing. I think that God meant exactly what He said when He said that man consists of a spirit, a soul and a body. Theologically, the soul refers to the mind, will, emotions and affections.

Sometimes in the Word of God, the word soul or spirit is used by itself and refers to the entire person. For instance, in 1 Peter 3:20, it says that eight souls were saved by water. This doesn't mean that eight minds, wills, and emotions were saved. It means eight people were saved. Soul-winning is winning the whole person to Christ, not just their mind, will, and emotions. Sometimes in the Word of God, the word soul or spirit is used alone, and refers to the entire person. But most of the time when the Word talks about the soul, it refers to the mind, will and emotions. It is difficult to separate the different parts of man because we are a total entity-spirit, soul, and body (Hebrews 4:12). It will help us understand how to live the Christian life if we understand the terms in the Bible such as sin, the flesh, the soul, and the spirit. Furthermore, understanding these terms will enable us to walk in the spirit and not fulfill the lust of the flesh (Galatians 5:16). (I will define the flesh on subsequent pages.) HOW SIN AFFECTS OUR MIND

Now let's discuss the effect sin has on the mind. Ephesians 4:18 says, "Having their understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart." So the first effect that sin has on our mind is that it darkens it. This is to say that we really don't know truth like we should. As much as we want to know the truth, as much as we want to know and have understanding, we really don't perceive as we ought to perceive. Our understanding has been darkened through Adam with the fall of man. In 1 Corinthians 13:12, the apostle Paul goes on to say that we look through a glass darkly, but then face to face. In other words he is saying that we perceive things through a dim light. We are not seeing and perceiving truth the way we should see, the way that we should perceive truth. Now if you don't think that is true, just look at all the Christians around you, and listen to the different opinions they have on many issues. It is quite obvious that they do not know and understand truth

as they ought to know. This is how sin affects the mind. Ephesians 4:18 says, "Having the understanding darkened."

## HOW SIN AFFECTS OUR WILL

We also have a will. How does sin affect our will? Sin has actually enslaved the will. Romans 6:6 says, "Knowing this that our old man is crucified with him that the body of sin might be destroyed that henceforth we should not serve sin." What Romans 6:1-23 says is that a person's will is really enslaved. Paul is talking about sin and says, "That henceforth we should not serve sin." This refers to sin in the life of an unbeliever. The reason why an unbeliever can never be free from sin is because he is enslaved to sin. In Romans 6:1-23, Paul uses an allegory (or a picture) of a master-slave relationship. What Paul is trying to tell us, is that through Christ we have been freed. He also brings out the point that before we came to Christ and were identified with Him in his death, burial and resurrection, we were enslaved to sin. Sin enslaves the will. For instance, if I was a prisoner of war, and was in Vietnam, and said, "I have a free will, and I choose to return to the United States of America tomorrow." It wouldn't matter if I chose to be in the United States, the truth is that I would still be in Vietnam and am enslaved. I am a captive to the enemy. Paul is telling us that we are a captive to the enemy, and that enemy is called "sin." In the sixth chapter of Romans, sin is personified. What does personified mean? In the book of Proverbs, wisdom is personified. "Wisdom" crieth from the streets (Proverbs 1:20). Solomon is talking about wisdom as if it were a person. It is given an identity. In the same way, Paul talks about sin as if it were a person. He says there is a master-slave relationship. Sin is the master and mankind is the slave. Sin is personified as a master over mankind. In verse Romans 6:12, it says, "Let not sin therefore reign in your mortal body that you should obey it in the lust thereof." Sin refers to something that is personified, something that reigns like a king reigns. A king has dominion. He has authority. He exercises that authority and says, "Don't let sin reign." Until a person comes into Christ, sin reigns in his life, sin is in authority. Sin is personified. It is like a person who exercises dominion and authority over you. In Romans 6:14 it says, "Sin shall not have dominion over you for you are not under law but under grace." Paul is talking about sin in a person's life who is still under law; before he comes into the grace of God. Sin exercises its authority and jurisdiction over people's lives. Therefore, we have it all backwards. Our thinking is wrong. For example, we may discuss whether a homosexual should be ordained into the ministry, and thus create controversy. It is not a matter of whether a homosexual should be ordained, but whether we will tell him how to be freed from homosexuality. That is the real question. If a person is really enslaved to an enemy, like the example of the prisoner in Vietnam, can he really be free if he wants to be free? Even if he says with his will, "I am going to be in American tomorrow." Can he really be free? No, he can't. This is the way people in the world, who are outside of Christ think. A person may say, "I am going to quit drinking. I am going to quit committing adultery. I am going to change my life. I am going to start doing right. I will go to church." But can he really do those things? A person doesn't know how evil he is until he tries to be good (Romans 7:21). This is the principle of the law. As soon as God put up his standard which is the law, then we saw what He really demanded (Romans 7:12). So then we try to fulfill the standard of the law. We say, "Okay, I can do that." This is the person living Romans 7:1-25. The will is with the person, but before long, he finds out that he doesn't have the ability to carry out the things he tries to do. Why? Because he is enslaved to sin. Therefore, even though a person desires with his will to do what is right, his will is enslaved outside the will of

Christ.

## HOW SIN AFFECTS OUR EMOTIONS

I believe that our emotions are the greatest problem that hinders us from living the Christian life. The problem is, that Christians are trying to live their life guided by their emotions. They live by how they feel. Common expressions are, "Oh, I felt the Spirit tonight." Or, "I never felt the Spirit." But the Word of God never appeals to our emotions or to the way we feel. This is because sin has affected our emotions. We can't trust our emotions. Sometimes our emotions will line up with the Word of God, but sometimes our emotions won't. For instance, if I tell my wife how beautiful she looks in a certain dress, that it makes her look dynamite, what happens to her emotions? They go up and up and up. Then, if I tell her that it is too bad that the dress doesn't fit her, what happens to her emotions? They go down, down, and down. This is what sin does to our emotions. We can't always trust them. Emotions are affected by the circumstances in our life.

We can get pumped up in our emotions and get high, but just as quickly our emotions can go down, and we get low. That is the problem many people have living the Christian life. They are living the Christian life based on how they feel- on their emotions which go up and down. God doesn't ask us to live the Christian life based on our emotions. He asks us to live the Christian life based upon the truth and upon faith in the truth. Truth doesn't change. Our emotions do change. An example of this is an experience my friend Phil had. He was sick and went to church. After the service some people prayed for him. He said that suddenly, he felt much better. He declared, "I am really healed. I feel healed." Then the Lord quickened him with the revelation that he was not healed because he felt healed, but that he was healed because the Word of God says he is healed. Immediately, Phil caught the error of basing things on his emotions and he went to a higher source which is truth and it was the truth that set him free. Romans 1:17 says, "The just shall live by faith." But how? God tells us to live by the truth. He tells us to live by faith, not by our emotions.

## HOW SIN AFFECTS OUR BODY

Romans 8:10 says, "If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness." I believe the effect sin has on the physical body is the process of dying. The body is dead because of sin, but the spirit man is now alive and is righteous in the spirit realm. Romans 8:22 says, "For we know that the whole creation groaneth and travaileth until now, and not only that, but ourselves also, which hath the first fruits of the spirit, even we ourselves groan within ourselves waiting for the adoption to wit, the redemption of our bodies." Therefore, the effect sin has upon the body is death-the body dies. I believe that if the people who have already died could speak to us, they would agree with me, because when Adam transgressed there was a law that came into motion. It is described in Romans 8:2. It says, "For the law of the spirit of life in Christ Jesus has set me free from the law of sin and death." The law of sin and death came into effect quickly. In Romans 7:23, it says, "But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members." This is the first time we see the apostle Paul describe sin as being a law. "It is the law of sin that is in my members." Do you know what a law is? A law is something that is consistent. It works the same way all the time. When the apostle Paul tried to do good, he ended up doing evil; and when he tried to do good again he ended up doing what he hated. He tried further to do good

and ended up doing the very thing that he did not want to do. He discovered that sin was more than just an act, more than just an accident. It was a law. There was a law of sin in his members. That is the reason Paul could not defeat it. Romans 7:15 says, "For that which I do I allow not, and what I would that do I not, but what I hate that do I. If then I do that which I would not I consent to the law that the law is good. Now then it is no more I that do it but sin that dwelleth in me for I know that in me, that is in my flesh dwelleth no good thing, for the will is (notice his will power) present with me, but how to perform that which is good I find not. For the good that I would I do not but the evil which I would not that I do." Paul discovered that sin was not an accident. It was more than just struggling against sin and saying, "I will overcome sin if I try real hard." Paul discovered that sin was much more than that. Sin was a law that worked against him.

**FIGHTING THE LAW OF SIN** A law has a natural power, it has a natural force. There is a law of gravity which is a natural force. If you drop a pen it naturally falls down to the floor. I don't have to take it and push it down to the floor. Without any effort on the pen's part, a natural force pulls it to the earth because of the law of gravity. A natural law is working against the pen. Now Paul says that the way he first dealt with sin was with his own resources, his own power, and his own will. He said, "I am not going to do this anymore." Will that work against sin? Have you ever made a resolution and said, "I am not going to do this anymore?" Then within ten minutes that thing defeats you again. Romans 7:21 says, "I find then a law that when I would do good evil is present with me." Evil was present with Paul. When is evil present with you? It is when you want to do good. Paul continues, "The first time I wanted to do good and I found out that evil is present with me, and the third time and the hundredth time and the thousandth time and the millionth time that I wanted to do good I discovered there was a law." Evil was on Paul's tail trying to defeat and beat him. Paul said that with his will he was not going to do the thing he didn't want to do, that he was going to conquer it. He was exercising willpower. Can willpower overcome sin? Can the will overcome the law? Only on a temporary basis. For example, I can lift 50 pounds, but I am going to try and overcome the law of gravity by only lifting seven ounces. I will lift a Bible in the air and hold it up, thus defying the law of gravity. However, the law of gravity is still pushing down on my arm and hand, but I am defying it. This is what Paul calls willpower. Willpower defies the power of sin. You may say that you are not going to do a certain thing, you may grit your teeth and try to defy the law of sin just like I tried to defy the law of gravity. But if I try and hold the Bible in the air for several hours or until tomorrow morning, by 8:00 a.m. tomorrow, not only will I drop this book that only weighs seven ounces, but I will probably end up in the hospital to get my arm wrapped. Why? Because willpower exerts a natural force, a natural power. I don't have to push the Bible to the floor and hold it down there. It falls naturally. Gravity says, "Just hold it out there until morning and I will keep working on you. You may be able to lift 50 pounds but just wait, this little seven ounce book is going to defeat you." This is true because it is a law. Paul says, "I tried to live the Christian life with my will." Romans 7:18 says, "For I know that in me dwelleth no good thing, for the will is present with me, but how to perform that which is good I find not." He is saying that he has the will, but not the ability. He has the desire but he can't produce the goods. It is the same with us. Every time we want to do good and try to do good, we might temporarily do good, and temporarily defeat the habit, but within a matter of time sin will defeat us because it is a law. It never quits exerting its authority and its power upon us. So what should we do? This is the question that hinders people from living the Christian life. They try to live the Christian life by overcoming sin, resisting sin, and trying to defeat sin. That is the way they try to live their life. But they haven't discovered what Paul

discovered-that sin is a law. It works in our members. It exercises authority and power against us. It exerts itself upon us. The only way to defeat a law (the law of sin) is to put another law into operation that is greater than the former law. Let's use gravity for an example. There is a greater law than gravity, that is the law of thrust. When jet engines are put on airplanes, they will defy gravity. The law of gravity still is in effect. It is pushing on the plane, but there is a greater law (thrust) in effect that pushes on the plane in the opposite direction and defies gravity. Gravity is still pulling on it, but a greater law is in operation. This is also true with the law of density. If I fill a balloon with helium, the law of density comes into effect. Gravity only works under certain conditions. The helium gas is lighter than the force of gravity and the balloon lifts off the ground and it floats up into the air. A law that is higher than gravity is put into operation to defeat gravity. This is the only way to defeat a law. The Word of God says that the only way we can live a consistent Christian life, not based upon our emotions, mind, will or body, is to put a higher law into operation. One that has more power, more strength, and more ability than the law of sin. What held mankind (outside of Christ) in slavery to Satan is inside the spirit man. When a man is without Christ, he is spiritually dead. His spirit is dead in trespasses and sins as described in Ephesians 2:1-22. The spirit is dead towards God and it is alive towards Satan. Man's spirit is the part that is in fellowship and communion with God. When man sinned, Satan usurped authority and took over and occupied the spirit area of man. According to Ephesians 2:2, "It is the Spirit that now works in the children of disobedience." It goes on to say, "You were by nature the child of wrath. The spirit that now works in the children of disobedience" (Ephesians 2:2-3). The reason we can't quit sinning is because sin started from within and went without, because that is our nature. The believer has one nature and the non-believer has one nature. I don't mean a old nature and a new nature, not a white dog and a black dog inside of us. The believer has one nature and that is the nature of God, the nature of Christ. The unbeliever has one nature and that is the nature of the enemy or Satan. Romans 6:6 says, "Knowing this, that our old man is crucified with him that the body of sin might be destroyed that henceforth we should not serve sin." I believe that God dealt Satan a deadly blow, because not only did Jesus Christ die for our sins so that we can be forgiven, but He took our sinful nature upon himself and crucified it and buried it. When He came out of the grave, we came out with Him. We are in union with Him and are a brand new creation. The old self is crucified. We are not the same as we were before we came to Christ. We have a new nature.

**OUR OLD NATURE IS DEAD - WE ARE A NEW CREATION**

Look at your hands. Are there nail prints on your hands? No, it was not your body that was crucified, therefore it was not your soul that was crucified because God uses your personality, your mind, will and emotions to express the life of Jesus. He did not leave you without any personality, without any mind or without any emotions. Obviously they were not crucified and put to death. Therefore, according to the Word of God, the only part of us that was literally crucified with Christ is our nature, or our old spirit which is dead in trespasses and sins. I believe that Romans 6 says that the old man was crucified with Christ. What happened when the old man was crucified with Christ? The old spirit, the old man, was crucified so that the body of sin would be destroyed. The root and power of sin was destroyed. Some theologians use the word body or soma in Greek, to correspond to the physical body. The physical body is now inactive, inoperative and not under the dominion and authority of Satan. Christ broke the power of sin through His resurrection. Now that we are made one with Him we are free from sin. God replaced the old man with Christ. Our new man is created in righteousness and true holiness. This is the mystery that has been hidden for

generations, but is now manifest to us the saints, which is Christ in us the hope of glory. Christ crucified the old man so that the power of sin would be destroyed and we would not have to serve sin.

However, our mind did not change. Our emotions are still affected by sin to some degree. Our will has been loosed and freed, but we must make a choice. Romans 8:10 says that the body is dead or in the process of dying. But the spirit is alive because of righteousness. Our true nature as a believer is the nature of Christ. Although, there is still something operating that the Bible calls the flesh. **THE FLESH** The flesh is the combination of the unrenewed mind, the emotions and the physical body. Galatians 5:16 says, "Walk in the spirit and you will not fulfill the lust of the flesh." In Galatians 5:17, it says, "The flesh lust against the spirit and the spirit against the flesh and these are contrary one to another so that you cannot do the things that you would." There is a war going on between the flesh and the spirit. Walking in the flesh is when we choose to operate and move in a direction independent of Christ. If we are not operating in faith, we will fulfill the lust of the flesh. The lust of the flesh is everything that was programmed into us by the "old man." The effects of the old man, or our old nature, can be seen in our flesh and in our unrenewed mind.

I was told that I was ugly all my life. I believe I am ugly because I was told so. People said that I would never amount to anything, that I was no good. They said I would never make it, that I was dumb, stupid. This was programmed into my flesh. The only way to overcome this kind of inferiority complex, heal emotions that are damaged, and take away the hurt, is to live our new life and utilize our new power source, which is Christ. My mind might tell me that I am stupid, but what does God say? God says that I have the mind of Christ. The mind of Christ is where Christ is. This does not mean that we have a new brain, it means that we have a new source of wisdom that is beyond anything we could ever learn in school. It is in us now because Jesus lives in us.

Take a moment right now, and by faith look at Jesus. He will show you who you are and what He thinks of you. He will also show you how to heal your emotional wounds. Today, people are really into inner healing. I believe in inner healing, but receive it differently than most people. The way I learned was to look at myself, be introspective and find out where the damaged emotion came from. When I look at it, I realize it came in my childhood. This is a common approach that many counselors advocate, but all it does is show us the problem. We constantly look at the problem, and all that does is stir up our emotions. Our emotions say, "I feel rejected. I am hurt. I am devastated by rejection." When something happens that reminds us of the rejection, the pain starts to surface. But now when this happens, I immediately turn to Christ, who is my new life and I say, "But the Word says, Christ says, God says, that I am not accepted according to my performance which is the world's way. The world's system says that if I perform well, then I will have friends; if I am a good mate, then I will be loved. If not, my wife will divorce me. However, I no longer operate in that realm. In my spirit man I am accepted in the beloved (Jesus). I am not accepted based on my performance. Many Christians get this confused. They think then that God doesn't care what they do. He approves and disapproves of things that we do. But our acceptance is not based on what we do or don't do. Our acceptance is based only on Jesus and what He has done for us. Often, when people accept Christ they spend the rest of their lives trying to do things so God will accept them. But God says He has already accepted us perfectly and completely in Christ. We are as righteous today just as Jesus Christ is righteous. But often, people don't believe this because they focus on what they are doing or not doing, that is contrary to this statement. We are just as

righteous as Jesus Christ.

You may be thinking, that sounds good, but I know where I have failed and where I have fallen short. 1 Corinthians 1:26 says, "For you see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise and hath chosen the weak things of the world to confound the things which are mighty, the base things of the world and the things which are despised hath God chosen, yes the things that are not, to bring to naught the things that are. That no flesh (no person) should ever glory in his presence. But of him are you in Christ Jesus who of God is made unto us wisdom, and righteousness and sanctification and redemption that according as it is written, he that glorieth, let him glory only in the Lord." Therefore, I can say that you are just as righteous, just as accepted, just as loved as Jesus Christ himself. Why can I say that? Because 1 Corinthians 1:30 goes on to say, "We have been made of him but of him are you in Christ Jesus who of God is made unto wisdom righteousness, sanctification, redemption." The reason we can say that we are as righteousness as Jesus Christ, is because Jesus Christ is our righteousness. He is our redemption. He is our salvation. He doesn't give us salvation, He is our salvation. He doesn't give us righteousness, he is our righteousness. No flesh, or person can ever glory in His presence; he that glories will only glory in the Lord. God has designed salvation from the beginning to the end to be nothing less than Christ.

#### WE MUST LIVE THE CHRISTIAN LIFE BY FAITH

If you struggle trying to live the Christian life, it may be because you thought that the Christian life was something that you were supposed to do and you didn't see that it is Christ from beginning to end. The way you live it is by faith. How did you receive Christ? By faith. How do you walk in Him? By faith. How do you overcome temptation? By faith in Him and His ability to overcome it. How do you live holy? By His ability to live holy in you. How do you produce love and joy and peace and long-suffering? Not by might, saying, "I am going to try real hard to love that guy. I am going to try real hard to work up joy. I am going to try real hard to be peaceful." No. It is a manifestation of Jesus' life. We have tried to imitate Him and produce His life. It is like a monkey trying to be a human being - he tries real hard. For us to try and be like Jesus is like a monkey trying to be like a human being. We can try real hard and may be funny; God may look at us and think that we are humorous, but then God says, "Why not let the only one who is life be your life?" Why don't you let Him be your righteousness? Why don't you let Him defeat sin? Why don't you let Him be your victory?" You see, victory is not something that you try for and struggle for-it is a gift. Victory is Christ. 1 Corinthians 15:57 says, "Thanks be to God that giveth us the victory through the Lord Jesus Christ." He is our victory. So when sin comes and the law comes to try and defeat you, what do you do? Do you say, "No, I am not going to do this?" You should say, "There is law of the spirit that brings life to me. This law set me free from the law of sin." So now, when the law of sin comes against me, I say, "Jesus, you answer the door." When temptation comes, immediately turn your attention to Jesus. You don't have the power to overcome this sin or conquer this temptation, but Jesus does. When you turn your attention immediately to Him, He is your victory. Jesus helps us overcome and conquer temptations, circumstances, high imaginations and anything else. We live His life by faith. He is our power source. The old man has been crucified. We are a brand new creation. We now have Christ, so henceforth we will never again serve sin. Sin dwells in the physical realm. Sin used to be our master. It used to usurp authority over us, but we have a new

master now. We can turn to our new master. We are discharged from living in the military on earth. When sin gives us an order, we don't have to follow the order. We have a new master which is the strength and power of our life, He is our life. Romans 5:10 says, "For if when we were enemies we were reconciled to God by the death of His Son. (Reconciliation means to be brought into a friendly relationship. We have been brought into a friendly relationship) through Jesus' death." "For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved." How? By His death and by his resurrection life. The amplified Bible says it like this: "When we were enemies we were reconciled to God by the death of his Son, much more now being reconciled, we shall be saved, that is daily delivered from sin's dominion by his resurrection life." Do you understand what this says? His death paid for our sin. But it is His life within us that is the power to overcome temptation and the power of the devil. It is His life that allows us to conquer the circumstances that come against us. It is His resurrected life that resides within us by faith. He is our power source and through Him we have victory. His death paid the debt for our sin. What is the point of our sins being forgiven if we live this life defeated? We must also defeat sin daily, as it says in the amplified Bible, "Daily delivered from sin's dominion by his resurrection life."

**LIVING THE VICTORIOUS CHRISTIAN LIFE** The Christian life is not only hard to live, it is impossible to live. We can't live it on our own power. But there is one within us that can live it when we make Him our power source by faith, in every circumstance we may face in our life. In Him, is the ability to overcome sin's dominion daily. His resurrection life resides in us. We do this by faith. First we must surrender to Him.

Christ can't live His life through us if we don't give Him our life. If you hold back, you'll never be victorious. It is only by total surrender that we obtain victory. He can't live through us if we won't give Him the reigns. It has to be absolute surrender. Once we surrender, we just simply take His resurrected life that is within us and use His power to defeat the enemy. 1 John 3:9 says, "For this purpose the Son of God was manifest that he might destroy the works of the devil." Who is going to destroy it? Only Christ has the power to destroy the works of the devil. He resides within us. He that is joined to the Lord is one spirit. We never have to be defeated again. If you are defeated, it is because you have chosen to be defeated. If you sin, it is because you failed to look to Christ as your power source to defeat sin. The Bible doesn't teach sinless perfection, but it does teach that you have the power through Christ to actually defeat and conquer sin. It is not you doing it, it is Christ in you that defeats sin. We fail when we do not take the time to focus on Christ as our life. But first we must reach the point of total weakness before Christ can be our total strength. God's grace is sufficient for you, His strength is made perfect in your weakness. "Therefore, I glory in my infirmities that the power of Christ may rest upon me." It says the same thing in Romans 7:1-25, "Oh wretched man that I am. I have come to the end of myself. Who shall deliver me?" (Romans 7:24). Thank God it has been done through Christ (Romans 7:25). You see, Christ can't be your strength until you come to absolute weakness. Until you admit that you can't do it on your own-you can't conquer sin, or defeat the power of the enemy, and say, "All right God, I am going to put my faith in Christ to be my total strength." Only then will He be your strength and power. We don't have the ability to live the Christian life, it is our response to His ability that lets us live in victory. God did not come to help us live the Christian life, to strengthen our flesh. He came to get us out of the way so Christ could live through us and give us the victory. This is so no flesh can ever glory in

His presence. No person will ever glory. It is Jesus who died for our sins. It is Him within us that conquered sin. It is Him from beginning to end. But the devil deceives Christians by saying Jesus did it in the beginning, but now it is our responsibility. We've got to go do this thing. That is what is preached to us from the pulpit, "You've got to go do it." When we try and do it ourselves, we end up as defeated Christians moaning and groaning and living by our emotions, living the Christian life up and down. The people most in need of counseling are the Christians. They are worse off than the world. It is because they try to live victoriously by their own effort. God will let you live by your effort until you hit a brick wall. He will let you get to the end of yourself and then, when you have gone to the end of yourself and say, "Oh wretched man that I am," that is, I am so miserable. I have no ability. I know what God wants, but I can't do it." Then God rejoices! It is then that Christ can be your total resource. I am not talking about avoiding spiritual burnout, trying to patch someone up, so his flesh can go a little longer. No, I am saying, "Burnout buddy, burnout!" Until you get there, Christ can't be your life. Live the Christian life through a new power and resource, which is Christ. Live it by faith. As you have received Christ Jesus the Lord, so walk ye in Him, by faith. He is a Savior that delivers us from the power of sin. This is revealed in Romans 8:2, "The law of the spirit of life in Christ Jesus hath set me free from the law of sin and death. The spirit that brings Jesus' life to me hath set me free. Hath made me free from the law of sin and death." It doesn't work just sometimes, or once in a while, it says He hath done it. He is everything. We are complete in Him. The living Bible says, "When you have Jesus you have everything that you need. He is everything. We are complete in Him. He is the completion. Now we just need to renew our mind with what He says in His Word He is. He is our life."

**WALK IN THE SPIRIT** This does not mean changing our flesh, it means walking in the spirit and not fulfilling the lust of the flesh man. Renewing our mind to the truth of who Christ is, is a process. By faith we exchange our flesh life, (the effect that sin has had upon our personality) for His life. We do this by faith. It is not a one-time experience. It is not an emotional experience; however, it can be. It's not like the baptism of the spirit and you are instantly changed. It is a learning process to exchange Jesus' life for your life, on a moment by moment, hour by hour basis. When we fail to do this, our flesh man will take over. But when we look to Jesus to be our life, we exchange our flesh man for His life by faith. Paul says, "In the flesh dwells no good thing." He is not saying that he is an evil person. He is saying that if we take the flesh man; the mind, will, emotions, and body, and separate them from Christ, it will go in a direction that is contrary to God. No good will dwell there. But when we walk in the spirit with dependence on Christ, He will express His life through us. The word faith is another word for trust. We put our faith and dependence on Christ to be our life. He will use our mind, emotions, and body to express His life. Romans 8:10-13 says, "If Christ be in you the body is dead because of sin, the spirit has become alive because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies (Mortal means subject to death. A death doomed body is subject to death-it gets old and wrinkles) by the spirit that dwells in you. Therefore brethren, we are debtors not to the flesh to live after the flesh, for if ye live after the flesh you shall die, but if you through the spirit do mortify (which means put to death) the deeds of the body (or the deeds of the flesh or the deeds that are left from the old man) ye shall live. As many as are led by the spirit of God, they are the sons of God."

I believe that this says that the Spirit of God is going to do two things in our life. When we look to Him by faith, He will put to death the deeds of the body. That is, the flesh, the part of us living outside of Christ that wants to go its own way. The Spirit will conquer the power of sin. The Spirit will mortify the deeds of the flesh. It is not our own ability. We must cooperate with Jesus by faith. But He puts to death the deeds of the flesh so that it doesn't express itself. He also will quicken our mortal body, that is, He will make it alive with the life of Jesus Christ. The Spirit does two things: It puts to death the flesh and its deeds that are contrary to God, and it makes us alive to express the very life of Jesus Christ through our mortal bodies. This is what it means to be filled with the Holy Spirit. Ephesians 5:18 says, "Be not drunk with wine (don't be under the influence of wine) but be filled with the Holy Spirit." (In the Greek it is a continuous tense -be filled and keep on being filled.) When we are filled with the Holy Spirit and keep on being filled, then the life of Jesus Christ floods through us to express His life. We must do this by faith. It is not an emotional experience that will give us goose bumps and suddenly we will say, "I am filled with the Holy Ghost!" It is bringing the life of Christ to our mortal body. That is what the Spirit has done to glorify Jesus.

LET JESUS LIVE THROUGH YOU An example of this is a tea bag. Imagine a cup of hot water and a tea bag. Set the tea bag up and say, "Water, be like tea." However, the water can't be like tea so you put the tea bag into the water and the strength of the tea goes into the water and then it is tea. But really, the tea is still in the tea bag. It is the same with us. It is the strength of Jesus and His life that goes into us. He is still God and we are still us, but it is His strength and life that comes up through us. Romans 6:16 says, "Whomsoever you yield yourself to his servants you become..." When you tell a lie, you have to tell another lie to cover up the first lie and then you must tell another, to cover up that one. It is a chain reaction. Sin is the same way. We become a slave to sin. But it says if we yield ourselves to righteousness, we become its slave. It is not just taking Christ as our life in one circumstance, it is taking His life moment by moment in every circumstance. When we walk in this, before long it is like a mindset where we learn to let Him be our life and we take His life. All of a sudden we begin to see consistent victory. Usually we don't see it as much as other people around us see it. We start to learn that the just live by faith. Just trust in Him. Look to Him. Turn to Him. It is so simple. It is Jesus.

I struggled for ten to fifteen years trying to find this truth. It was just Jesus. It is that simple. He is the victory. It is Him. You don't work for it, there is no earning it. The more that I see this truth, the more that I distinguish the law mentality which is all through the church. It is saturated through the church and the preaching. If you don't receive this revelation and are not grounded in it, you will fall back into condemnation. But if Christ is living your life, if He is your victory, you won't respond to your emotions. People that are not grounded in the truth will immediately respond to law. Immediately, they will respond to the consciousness of sin. And again it is back to their ability to do this and that, to quit this or not do that. Because they haven't learned yet that there can be something very consistent. It is living a life of faith as a brand new creation. Having a brand new identity, a brand new person, a brand new power source, which is Christ. God says, "To be carnally minded is death, but to be spiritually minded is life and (soul) peace" (Romans 8:6). Our emotions can come under the control of the indwelling Christ, but it won't happen if we are carnally minded. We must turn to Christ who indwells in us. Our mind plays a big part in this. When we are rejected, we must say, "No, I am accepted" (Ephesians 1:6). When we are condemned, we must say, "I am accepted. I am righteous" (2 Corinthians 5:21). When we are offended or persecuted,

we can rejoice. Paul says, "I know what it is to be with and I know what it is to be without. I know what it is to abound and I know what it is to be without" (Php 4:12). Paul seemed to glory in his infirmities. He is not saying, "Ha ha ha! It was a wonderful experience." But he is saying, "I am so in union with Christ that I am strengthened and infused with power and strength from Christ." It was Christ's strength that brought him through all his tribulations, stonings, and sufferings. It was not because Paul was a strong-willed guy, or that he was just determined to get up and preach in some other city. He says that it was the glory of Christ that strengthened him. It was Christ that was infusing strength into him-keeping him going, pressing towards the mark. We can use that same strength to withstand rejection, persecution, sin, or the circumstances of life, whatever we face. Paul had to allow Christ to dwell in him, or how else could he reveal this mystery to live a victorious life? How could he write the book of Philippians while in jail? "Rejoice in the Lord always, and again I say rejoice!" Paul was sitting there in jail. Most of us, if we were walking in the flesh would be moaning and groaning, "Come and get me out of here. I am being treated so bad." But there was not one iota of defeat in Paul. He said, "What has happened to me has happened for the furtherance of the gospel. They chained me to the prison guards in Caesar's place and I witnessed to them and got them saved" (Php 4:22). All Paul could see was what Christ was accomplishing in and through him. That is a true revelation of Christ living within us.

Today, make the choice to let Jesus live through you. Let Jesus be your new life. Then, you will live the victorious abundant life that God wants you to live.

## S. The Kingdom Of God

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### THE KINGDOM OF GOD

Jesus said that the law and the prophets were taught and in effect until the time of John the Baptist. Since that time the message this is to be proclaimed is the Kingdom of God (Luke 16:16). Jesus also said that the gospel of the Kingdom would be preached in all the world, to all nations, before the end comes (Matthew 24:14). The apostle Paul states that there is only one gospel and it is referred to as the preaching of the Kingdom of God and is used interchangeably with the term the gospel of grace (Acts 20:24-25). The proclamation of the gospel of the Kingdom was the only gospel preached by Jesus (Mark 1:14-15), John the Baptist (Luke 16:16), commissioned to the twelve (Luke 9:1-6; Mark 6:7-13), then to the seventy sent out by Christ (Luke 10:1-12; Luke 10:16), Peter (Acts 2:1-47; 2 Peter 1:10-11), Philip (Acts 8:5-8; Acts 8:12), the apostle Paul (Acts 14:19-22; Acts 19:8-10; Acts 20:20-27; Acts 28:23-31), James (James 2:5), John (Revelation 1:9; John 3:1-36) and all Christians throughout the end of the age (Matthew 24:14).

Within this message is the presentation and appeal to each individual to receive Jesus Christ as their King-Saviour. To receive Jesus Christ the King and His salvation is the only way to be restored to a full relationship and fellowship with God (Acts 4:12). The potential of His Kingdom ruling with us is now possible through the power of His Holy Spirit living within us (Romans 14:17; Galatians 2:20; Romans 8:2). The transference of individuals from satan's authority to Jesus Christ's authority is described as movement from one kingdom unto another (Colossians 1:13). The possibility of reinstatement to God's rulership is only possible through the forgiveness of our sins and the full redemption that is offered by the grace of God in Jesus Christ (Colossians 1:13-14). This present world system, also called this present evil age (Galatians 1:4), is under the sway of the wicked one (1 John 5:19). We should be careful not to attribute satan's destructive rule of disorder, sin, confusion, disease and tragedy as being the works of Almighty God. The announcement of the Kingdom of God was the announcement of God's King, Jesus Christ overthrowing satan's rule and works of darkness (1 John 3:8). Jesus' rule is the offer of life and deliverance from the flesh and satan's rule (Romans 6:16-19; Galatians 5:16). Jesus' ultimate victory over sin, demonic forces, and satan's right to rule men, was accomplished at the cross (Colossians 2:13-15). It was Jesus' death and resurrection that is the sole foundation of a full reinstatement of relationship with God and rulership under Him (Colossians 1:13-14). The sermon on the mount outlines some of the foundational characteristics of individuals who are willing to receive his rule and the Kingdom He brings (Matthew 5:1-48, Matthew 6:1-34, Matthew 7:1-29). Nine times in this teaching the "kingdom" is mentioned (Matthew 5:3; Matthew 5:10; Matthew 5:19-20; Matthew 6:10; Matthew 6:13; Matthew 6:33; Matthew 7:21). Christ's rule calls for humility (Matthew 5:3), willing to suffer for righteousness' sake (Matthew 5:10), the teaching and practicing of God's commands (Matthew 5:19), a life of prayer (Matthew 6:9), the willingness to forgive others (Matthew 6:14-15), the seeking first of eternal values over temporal things (Matthew 6:33), and submission to Christ's Lordship in deeds, not in just words (Matthew 7:21).

Because the apostle Paul's ministry was primarily to the Gentiles, Paul substituted the word "king" with its Gentile equivalent "Lord" in speaking of Christ's Kingdom. In the Roman Gentile world "king" was not used but "Lord" was. "Lord" carried the idea of Deity, as well as one having maximum authority, the boss. Unbelievers confessed Caesar as Lord, while Christians took their stand for Jesus as Lord. This caused great persecution for many Christians under Roman rule.

Although God's Kingdom is now in spiritual form, manifesting power to those who have been born again and received a new heart (Ezekiel 36:26; Luke 8:15). There will be a future coming of the Kingdom of God at the end of this age (Matthew 6:10; Acts 1:6). In the New Testament, Satan's kingdom stands over and against God's Kingdom (Colossians 1:13). The kingdoms of this age are being controlled by Satan's deception (Matthew 4:8; Luke 4:5). The opposition between the two kingdoms, Satan's and God's is acknowledged in 2 Corinthians 4:4, as Satan is seen to rule by holding men in spiritual darkness away from the light of the gospel.

Jesus' commission to His disciples was to preach the gospel of His Kingdom (Luke 9:1-2), cast out demons and overthrow Satan's power (Luke 10:18), thus calling men through repentance and faith, into a new rule and deliverance from the power of darkness. John's gospel calls this a new birth (John 3:3; John 3:5), Paul a new creation (2 Corinthians 5:17, Ezekiel a new heart and spirit (Ezekiel 36:26). It brings men righteousness, peace and joy in the Holy Spirit (Romans 14:17). In Jesus' preaching He invited everyone to enter His Kingdom by opening their lives to God's rule (Mark 1:15). The church is the fellowship of those accepting Christ's offer of salvation and submitting to His rule (Matthew 7:21-23).

Vine's Expository Dictionary states the Greek word for "kingdom" (*basileia*) denotes "the territory or people over whom a king rules ... the Kingdom of God is the sphere of God's rule ... but since the earth is the scene of universal rebellion against God, the Kingdom of God is the sphere in which, at any given time, His rule is acknowledged ... Henceforth God calls upon men everywhere, without distinction of race or nationality, to submit voluntarily to His rule ... that a man is of the Kingdom of God is not shown in the punctilious observance of ordinances, which are external and material, but in the deeper matters of the heart, which are spiritual and essential, 'righteousness, and peace, and joy in the Holy Spirit' - Romans 14:17, (from notes on Thessalonians by Hogg and Vine, pp. 68-70). The advancement of God's Kingdom is a direct result of its preaching (Luke 16:16; Acts 10:22; Acts 11:14). As proof that the Kingdom of God, the person and work of the King-Saviour is the only gospel message to be preached in the New Testament, consider the following verses:

**JOHN THE BAPTIST** The Law and the Prophets were proclaimed until John. SINCE THAT TIME, THE GOOD NEWS OF THE KINGDOM OF GOD IS BEING PREACHED, and everyone is forcing his way into it. Luke 16:16 NIV

Then said Paul, John...[said] unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. Acts 19:4

**JESUS** The beginning of the gospel of Jesus Christ, the Son of God;

Now after that John was put in prison, Jesus came into Galilee, PREACHING THE GOSPEL OF THE KINGDOM OF GOD, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Mark 1:1; Mark 1:14-15 To whom also He shewed Himself alive

after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. Acts 1:3 THE TWELVE Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And HE SENT THEM TO PREACH THE KINGDOM OF GOD, and to heal the sick. And he said unto them, Take nothing for the journey-- no staff, no bag, no bread, no money, no extra tunic.

Whatever house you enter, stay there until you leave that town. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, PREACHING THE GOSPEL, and healing every where. Luke 9:1-6 KJV; NIV And he called [unto him] the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; And commanded them that they should take nothing for the journey except a staff-- no bread, no bag, no money in your belts. But [be] shod with sandals; and not put on two coats.

Whenever you enter a house, stay there until you leave that town. And if any place will not welcome you or listen to you, shake the dust off your feet when you leave, as a testimony against them. And they went out, and PREACHED THAT MEN SHOULD REPENT. And they cast out many devils, and anointed with oil many that were sick, and healed [them]. Mark 6:7-13 KJV; NIV A CERTAIN DISCIPLE He said to another man, Follow me. But the man replied, Lord, first let me go and bury my father.

Jesus said unto him, Let the dead bury their dead: BUT GO THOU AND PREACH THE KINGDOM OF GOD. Luke 9:59-60 NIV; KJV THE SEVENTY

After this the Lord appointed seventy others and sent them two by two ahead of him to every town and place where he was about to go.

He told them, The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.

Go! I am sending you out like lambs among wolves. Do not take a purse or bag or sandals; and do not greet anyone on the road. When you enter a house, first say, Peace to this house.

If a man of peace is there, your peace will rest on him; if not, it will return to you.

Stay in that house, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house. When you enter a town and are welcomed, eat what is set before you. And heal the sick that are therein, AND SAY UNTO THEM, THE KINGDOM OF GOD IS COME NIGH UNTO YOU. But when you enter a town and are not welcomed, go into its streets and say,

Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be sure of this, THAT THE KINGDOM OF GOD IS COME NIGH UNTO YOU. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

He who listens to you listens to me; he who rejects you rejects me; but he who rejects me rejects him who sent me. Luke 10:1-12; Luke 10:16 NIV; KJV

PHILIP Then Philip went down to the city of Samaria, and PREACHED CHRIST unto them. And the people with one accord GAVE HEED UNTO THOSE THINGS WHICH PHILIP SPAKE, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed [with them]: and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But when they believed Philip PREACHING THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST, they were baptized, both men and women. Acts 8:5-8; Acts 8:12 THE APOSTLE PAUL And there came thither [certain] Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew [him] out of the city, supposing he had been dead.

Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had PREACHED THE GOSPEL to that city, and had taught many, they returned again to Lystra, and [to] Iconium, and Antioch,

Confirming the souls [i.e. strengthening the disciples] of the disciples, [and] exhorting them to continue in the faith, and that WE MUST THROUGH MUCH TRIBULATION ENTER INTO THE KINGDOM OF GOD. Acts 14:19-22 And he went into the synagogue, and spake boldly for the space of three months, DISPUTING AND PERSUADING THE THINGS CONCERNING THE KINGDOM OF GOD. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia HEARD THE WORD OF THE LORD JESUS, both Jews and Greeks. Acts 19:8-10 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to TESTIFY THE GOSPEL OF THE GRACE OF GOD. And now, behold, I know that ye all, among whom I have gone PREACHING THE KINGDOM OF GOD, shall see my face no more. Acts 20:24-25 And when they had appointed him a day, there came many to him into [his] lodging; to whom HE EXPOUNDED AND TESTIFIED THE KINGDOM OF GOD, PERSUADING THEM CONCERNING JESUS, both out of the law of Moses, and [out of] the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles and [that] they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

PREACHING THE KINGDOM OF GOD, AND TEACHING THOSE THINGS WHICH CONCERN THE LORD JESUS CHRIST, with all confidence, no man forbidding him. Acts 28:23-31

JAMES

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and HEIRS OF THE KINGDOM WHICH HE HATH PROMISED TO THEM THAT LOVE HIM? James 2:5

PETER

Therefore, my brother, be all the more eager to make your calling and election sure. For if you do these things, you will never fall, and you will receive a rich welcome into THE ETERNAL KINGDOM OF OUR LORD AND SAVIOR JESUS CHRIST. 2 Peter 1:10-11 NIV

JOHN

I John, who also am your brother, and companion in tribulation, and IN THE KINGDOM AND PATIENCE OF JESUS CHRIST, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. Revelation 1:9 (See also John 3:1-36.) ALL CHRISTIANS THROUGHOUT THE END OF THE AGE And this GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD for a witness unto all nations; and then shall the end come.

Matthew 24:14

## S. USDA Choice Flesh

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### USDA CHOICE FLESH

Introduction Are you living your Christian life in frustration because you can't seem to be the good Christian you want to be? Do you sometimes feel as if you are a slave to your flesh?

Even the Apostle Paul said, For that which I do I allow not: for what I would, that do I not; but what I hate, that do I (Romans 7:15). There is a reason that many Christians struggle with living the Christian life. But, if we know the root to the problem and deal with it, we can live a victorious, joyful life.

I have been through many struggles during my life. I've also seen many miracles. I was on a deathbed in 1976 and God raised me up. We saw our stillborn daughter restored to life. About five years ago I came to work for Andrew Wommack and I was totally destitute. I had pastored a church and there had been a split. I was totally burned out and tired of trying to live the Christian life.

Then the Lord began a process of renewing my mind. Through a period of several years God has opened a picture more clearly to me. As a result, I have ceased from my struggles and come to a place of rest. I have learned to let God do what He wanted to do all the time. A New Creation The Bible tells us that we are a new creation in Jesus. 1 Corinthians 6:17 says, But he that is joined unto the Lord is one spirit. Romans 8:9 says, Now if any man have not the Spirit of Christ, he is none of his. The Apostle Paul talked about a revelation - a mystery that has been hidden from ages and generations, but is now made manifest which is Christ in you, the hope of glory (Colossians 1:26-27). Paul said in Galatians 2:20 that it's no longer I living, it's now Christ living in me and through me. Romans 6:6 says it this way: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. As surely as Jesus Christ went to the cross and died between two thieves, the word of God teaches that you and I, the old self, actually died with Him on that cross. That's a reality in the spirit world. The Bible tells about us being members of Christ... of His body and of His flesh and of His bones (Ephesians 5:30). Of course, 2 Corinthians 5:17 says, If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. The Problem

Now if that is true, and we know it is, why do we still have thoughts of jealousy, envy, strife, lust, and other things that enter our minds? We are new creations in Christ Jesus. Old things are passed away. The old self has been crucified.

Sometimes, when I see someone succeed I become envious instead of rejoicing with him. Have you ever felt that way? Sometimes when someone is failing I feel a little better. I don't feel like such a failure myself. Some people may say it's because I'm suffering from rejection as a child, and what I need is deliverance from a spirit of rejection or inferiority. We all know the reality of evil spirits, but as I began to study the scriptures I found a different answer. I found out that my number one problem wasn't the devil.

I don't deny the reality of the devil. Even Jesus was tempted directly by the devil (Matthew 4:1-11). Paul says in Ephesians 6:12 that we wrestle not against flesh and blood, but against principalities and powers and rulers of the darkness of this world and wicked spirits in heavenly places. We know that evil spirits are out there and we know that they would like to affect the life of the believer. As I studied the scriptures, I discovered that there is a root problem to the struggles we face as believers. If we are not aware of this problem and how to deal with it, it results in what the Bible calls strongholds (2 Corinthians 10:4). Then, as a result of those strongholds, there is demonic activity that begins to operate in the life of the believer (Ephesians 4:27).

Many of you may disagree with me at first, but the root of our problem is one word - sin. The reason you may disagree is because we have only a partial understanding of this subject. When you hear the word sin most of you think of something you did. You think of an action, like the time you got angry or gossiped; but I'm not talking about sin in that context.

I've discovered that in Romans 5:1-21, Romans 6:1-23, Romans 7:1-25, Romans 8:1-39, the word sin is used 41 times. Forty of the times, the word sin is used as a noun. Only once is the word sin used as a verb, indicating an action or something you do. As a noun, the scripture is talking about a principle. To understand this better, let's look at Vine's Expository Dictionary of New Testament Words. This is what Vine says about the word sin as a noun. The Greek word is hamartia and literally, that word means a missing of the mark. Sin is coming short of the glory of God (Romans 3:23). Literally, sin means to miss the mark. So, sin can refer to an action. But Vine also says that the earliest known use is largely lost in the New Testament. He says that sin is a principle. It's a source of action. It's not the act itself, but it's an inward element that produces the act. Then he says that sin is a governing principle or power. Sin is an organized power that acts through the members of the body. The body is the instrument.

Vine also says that sin, the governing power that tries to operate through our body, is personified. He lists 16 scriptures in which sin is personified. To personify something is to give it personality. In the Old Testament, wisdom was personified. Wisdom wasn't a person, but wisdom cried from the streets (Proverbs 1:20). I believe that the Apostle Paul personified the word sin in Romans 5:1-21, Romans 6:1-23, Romans 7:1-25, Romans 8:1-39. I'm not saying that sin seems to almost have a personality. It seems to have a tactic. It schemes against you. It tries to deceive you. It wants to beat you. In Romans 7:22, we can qualify what Vine says. The Apostle Paul says, For I delight in the law of God after the inward man. If you're a born-again believer, in the innermost part of your being you always desire and delight to do the will of God. That is our new nature which, after God, is created in righteousness and true holiness (Ephesians 4:24). We also have an old nature which is described in Ephesians 2:1-2 as a spirit of disobedience. It is this old spirit that was dead in trespasses and sins. This spirit is who we were outside of Christ and in Adam. This old spirit was crucified with Christ and there was a new creation. Old things passed away and everything became new in our spirits. There may be times you fail. You may have all kinds of feelings, but inside you delight to do the will of God.

Then, what is the problem? Paul describes the problem in the next verse. Romans 7:23 says, But I see another law in my members, warring against the law of my mind, and bringing me into captivity [or slavery] to the law of sin which is in my members. Paul knows the principle of the new creation, but there's another principle that he is facing which he calls a law of sin. I heard one person call it

a law of defeat. Paul says this law wars against the mind. You're either going to win or lose in the mind. The Flesh

According to Strong's Exhaustive Concordance, the word warring means to attack. There is a principle attacking your mind. It schemes against you, trying to deceive you and defeat you. It's warring against your mind, trying to bring you into captivity to what Paul calls the law of sin. For all practical purposes, I call this law the flesh. I believe they are so closely related that they can hardly be separated. I'm referring to sin as the law of sin, the flesh, and self sufficiency.

Self sufficiency is operating independently of the Spirit. Self sufficiency is what happened at the tree of knowledge of good and evil. We tried to be God and do things in our own strength and ability.

You have all the resources you need in Christ, but you can still operate just like an unbeliever. It shouldn't surprise you to see television evangelists or anyone else operate in the flesh. We are all capable of anything if we operate independently of this new creation that we are in Christ and begin to operate in the realm of the flesh (Galatians 5:19-21).

Exactly how does this sin principle war against the mind? I've discovered in my life that it works something like this: I'm at work and I'm having a bad day. Everything that could possibly go wrong goes wrong. Then I get a thought in my mind that says, Why don't you go over there and give Tom a piece of your mind because Tom is the problem around here. If it wasn't for Tom, you wouldn't be having all these problems.

If I heard a thought like that I'd say, I rebuke you devil, in Jesus name. Get out of here! That's pretty obvious that someone is telling me to go over there and give Tom a piece of my mind. However, I very seldom have thoughts like that. The thoughts come and say, I ought to give Tom a piece of my mind. It is first person singular pronoun... identifying with me.

If I go over there and give Tom a piece of my mind, I'm operating in that principle of sin. Not everything that comes into my mind is me. 2 Corinthians 10:4-5 says, The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

If I had a bad thought and wasn't enlightened about this topic, I would condemn myself. I would say, If I was really a good Christian I wouldn't have had a thought like that. Good Christians don't have thoughts about giving someone a piece of their mind.

It was actually the principle of sin that came via my flesh. The devil or a demonic spirit could be attached to it, too. Sometimes I don't know the difference, but that doesn't matter. The answer is still the same - I have to bring those thoughts into obedience to Christ. We're all going to win or lose in the arena of the mind. The Law of Sin Do you know how Paul discovered that sin was a law? He tried to do good and he failed. He tried to do good again and he failed. So he tried to be holy again and he failed. He tried to keep the commandments and he failed. Then he decided that this must be a law of sin that works in his members - a law of defeat coming against him.

What is meant by a law? If I were to shoot someone, the police would come and arrest me and take me to jail. They would do that in England, too, and in Russia, or practically anywhere in the

world. It's a universal law that if you kill someone you will be arrested and stand trial. A law is consistent. It works the same way all the time. A better example is the law of gravity. The law of gravity applies everywhere. It works the same way all the time and has its own natural power. Have you lived your Christian life trying to beat a law of sin that seems to have its own power to hold you down? You may say, I'm not going to be defeated. I'm going to get really committed. Then the next Sunday night you have to get recommitted. So every Sunday night you get rededicated. You may think you're not exercising your will enough. Can you live your Christian life that way? Can you say no to sin and defeat it? You can, but it's like defeating the law of gravity. I can hold an object in my hand and keep it from falling to the floor. For a time, I am defeating the law of gravity. Eventually, my hand and arm will become so tired that I can't hold it any longer. I will drop it because there is a natural power in the law of gravity pulling on my hand.

Many of us have lived our Christian life that way. We may think we'll just exercise more will power against sin. In Romans 7:18 Paul says, For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

There is only one way to beat a law of sin that has a natural force. That way is to put a higher law into operation. The Bible never talks about overcoming sin. The Bible teaches about being freed and delivered from sin (Romans 6:7; Romans 6:22) through a power that Paul calls another law. The answer is in Romans 8:2. For the law of the Spirit of life in Christ Jesus hath [past tense] made me free from the law of sin and death. He didn't say it works sometimes - it's already done.

Before the Apostle Paul came to this point, he came to a conclusion in Romans 7:24 when he said, Oh wretched man that I am! who shall deliver me from the body of this death? If you look up the word wretched in the Greek, it means miserable. Paul says, I am miserable as a believer. Have you ever felt so miserable as a believer that you didn't want to evangelize because you were so miserable? You didn't want to give anyone else the miserable quality of life you were living as a Christian. In what context is Paul talking about being miserable? He is totally committed. He delights in the law of God. He wants to please God. Romans 7:15, tells us why he is miserable. He says, For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. The good things he wants to do, he doesn't do, and the things he doesn't want to do, he does.

Notice also what Romans 7:21 says: I find then a law [or principle] that, when I would do good, evil is present with me. He didn't say, When I want to do evil, evil is lurking with me. He said, When I want to do good, evil is present with me to defeat me. He is a wretched, miserable believer. This is not the abundant life that Jesus promised. Jesus said, I come that [you] might have life, and that [you] might have it more abundantly (John 10:10). The key to understanding Romans 7:1-25 is the personal pronoun I. The pronoun I is used over and over: I want to do good. I want to keep the commandments. I want to love God. However, the Spirit of God is not in that chapter. Paul is a believer, loving God and committed with all his heart, but he is operating on his own steam and burning out. The Bible says two seemingly different things about believers. It tells me that I'm an old wretched man and can't do anything. Then it says that I can do all things through Christ. In John 15:1-27 Jesus said, I can do all things. There is a balance between these two scriptures. Before you can do all things, you have to get down to Oh wretched man that I am and see that without Him I can do nothing.

USDA Choice Flesh

You may think that you have abilities. Maybe you can sing well or preach well. Having a good ability is a problem, because it's walking in the flesh, if used independently of God. Bill Gillham says in his book, *Lifetime Guarantee*, that you either have yucky flesh or USDA choice flesh. Chances are, if you are a pastor, you have USDA choice flesh. Most of the church members have yucky flesh. Yucky flesh say, Woe is me. I can't do anything. I'll never succeed. The problem with that is that it's a lie. The new creation is expressing itself through the soul and through the body. Romans 8:11 describes the spirit that dwells in us as quickening the mortal body. It's bringing the very life and expression of Jesus to this earth.

I don't know where we get the idea that if you are a good Christian, bad things don't happen to you. Paul said, I can do all things through Christ who strengthens me. If we read the context, we find that Paul was saying, in essence, I know what it is to be abased. I know what it is to abound. I know what it is to be hungry and I know what it is to be full. I can do all things through Christ who strengthens me (Php 4:12-13). He's saying that circumstances of life have nothing to do with one's victory. In the parables of Jesus, we read that the wind will come and the rains will descend, and it will beat upon the house whether it's on the sand or the rock (Matthew 7:24-27). The difference is that if we're on the rock, we understand who we are in Christ. If we understand the resource that we have and the revelation of what happened to us on the inside, we can face any circumstances. Paul is saying that he is not living his life according to circumstance. He is saying, I can do all things through Christ which infuses strength into me. But, before you get to that point you have to know how weak you are.

It's common for believers to start out depending on Christ, and end up depending on their own ability. It goes something like this: when you come to Jesus you throw yourself on the grace of God. You know you are a sinner and you throw yourself upon the cross and the blood that Jesus shed (Romans 5:1-21, Romans 6:1-23, Romans 7:1-25, Romans 8:1-39, Romans 9:1-33). Then you get into the church world. The other Christians tell you, If you really want to be a good Christian, then you have to pray an hour a day. You have to read your Bible and do all these other things. These things are good, but people misunderstand them.

Many people think that after ten years of religious instruction and establishing all these laws and avoiding the don'ts and doing the dos that they have arrived. Then suddenly they do something so devastating that they can't even believe it themselves. They may come for help and say, I've been in the ministry so many years and I can't even believe what I've done. I should have been stronger than that.

True Christianity is not you becoming stronger. It's you becoming so weak that you never depend on your own resources (2 Corinthians 12:9). You don't depend on your own ability anymore. The good thing about you and me is Christ. Even Paul said that our flesh dwells no good thing. We have to live the Christian life the same way Jesus Christ lived the Christian life. He came to the earth and humbled Himself. He came here from heaven and stripped Himself (Php 2:7-8). Jesus said, I live totally dependent on the Father. What I see Him do, I do. What I hear Him speak is what I speak. Without Him I can do nothing (John 5:19; John 5:30; John 8:28; John 8:38; John 12:49-50; John 14:10). Then, Jesus said, You have to live the Christian life that same way - in dependence upon Me (John 15:4-5; Galatians 2:20).

You are saved by grace and you're going to have to live by grace (Colossians 2:6). Romans 6:14 says that sin shall not have dominion over you for you are not under the law, but under grace. Under the law you had to rely on your own ability to achieve. But, under grace Jesus says that it's His strength, His ability, made perfect in your weakness.

You can have yucky flesh or you can have USDA choice flesh. USDA choice flesh says, I can handle it. I can think up how to get this ministry going. I can think up how to build my church. You may be good looking, or wealthy, or successful, but God says you have to come to the end of all that (Php 3:6-7). The Answer

Romans 8:5 holds part of the answer. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. The next verse says, For to be carnally minded is death; but to be spiritually minded is life and peace. Andrew Wommack wrote a footnote in his Life for Today commentary that states, Being carnally minded doesn't just tend towards death, it is death (note 15 at Romans 8:6). The Amplified Bible defines death as all the miseries arising from sin, both here and hereafter. Are you depressed, beaten down, defeated? What are you thinking about? The flesh will always oppose the Spirit. Galatians 5:17 says the flesh wars against the Spirit. I have to take the Word of God and focus on the God behind the Word to draw His strength. I'm not rejected. God's Word says that I'm loved. I'm not beaten down. I'm above and not beneath. Your mind has to cooperate with the Spirit. If your mind is not cooperating with the Spirit of God's Word, you're going to walk after the flesh. If you agree with God and set your mind on things above and not on things of this earth, there will be life and peace (Colossians 3:1-3; Romans 8:5).

Many people ask, How do you let Christ live through you? They want to know a formula. After Paul said, Oh wretched man that I am! who shall deliver me? In the next verse he said, I thank God (Romans 7:24-25). It takes Christ to live the Christian life. My dog and cat can live the Christian life as well as I can. The only difference is that I can tap into the resource of Christ.

People have wonderful experiences in prayer, but we've made a religion out of it. Just pray so long each day and you'll have a wonderful experience with God. They've missed the point. The point isn't the prayer. All our answers are only in Jesus Christ (Colossians 2:10). Prayer is not the answer. Prayer is what I use to focus my attention upon Jesus, and that's when I draw His strength.

Some people say the answer is praise and worship. It's not the praise and worship. It's Christ. Praise and worship are ways to direct my attention to Christ, and then I am energized (Psalms 22:3; Psalms 8:2; Matthew 21:16). Some may say the answer is in confessing the Word, but it's focusing on the God behind those words (2 Corinthians 3:15-17).

Whatever you have to do to focus your attention on Christ, do it. Just don't ever forget where your strength is. Your trust and dependence must be in Jesus Christ (Galatians 2:20).

## S. WHAT DOES IT MEAN TO BE IN ERROR ?

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### WHAT DOES IT MEAN TO BE IN “ERROR”?

“Error” comes from the Greek word *plane* meaning “a wandering or forsaking of the right path,” whether in doctrine, or in morals (See James 5:20). In Scripture, doctrine and morals are never divided by any sharp line. “Errors” in doctrine are not infrequently the effect of relaxed morality, and vice versa (Vine’s Greek Lexicon).

False teaching and teachers “deny the Lord that bought them” (2 Peter 2:1), that is, they deny the Lordship, his right to control one’s life. Although a person may be religious, their life and actions can deny Him. “They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Titus 1:16). The Greek word “deny” is *arneomai* and means “to contradict” (Vine’s Greek Lexicon). False teaching contradicts Jesus as Lord, Master, Ruler and King. False teaching contradicts Jesus words, teachings and lifestyle. A teaching of justification (being right with God) without sanctification (being under his rule) is false and should be avoided. A teaching of “grace” that says, “after we become Christians we can do just as we like” (Jude 1:4, Living Bible) is a false teaching on grace that is addressed by the Apostle Paul in Romans 6:1-2; Romans 6:15 and Titus 2:11-13.

“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness (no restraints), and denying the only Lord God, and our Lord Jesus Christ” (Jude 1:4).

“[1] What shall we say then? Shall we continue in sin, that grace may abound? [2] God forbid. How shall we, that are dead to sin, live any longer therein? [15] What then? shall we sin, because we are not under the law, but under grace? God forbid (Romans 6:1-2; Romans 6:15).

“[11] For the grace of God that bringeth salvation hath appeared to all men, [12]

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; [13] Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:11-13).

Consider the “error” of Balaam: Balaam spoke the true words of God. Later in his ministry his heart changed through greed. He ended up becoming a false prophet. Please take the time to look up these scriptures and see for yourself: Numbers 22:8; Numbers 22:17-18; Numbers 23:3; Numbers 23:5; Numbers 23:12; Numbers 23:16; Numbers 23:23; Numbers 23:26; Numbers 24:13 compare Numbers 31:16; Numbers 31:8; 2 Peter 2:15; Jude 1:11; Revelation 2:14. This is a warning for us today that needs to be heeded! (See 1 Corinthians 10:6-12). Is there hope for those in “error”? “Error” demands a change of heart but can be corrected by repenting and acknowledging of the truth (See 2 Timothy 2:25-26; James 5:19-20).

“[25] In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; [26] And that they may

recover themselves out of the snare of the devil, who are taken captive by him at his will” (2 Timothy 2:25-26).

“[19] Brethren, if any of you do err from the truth, and one convert him (turns him back); [20] Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins” (James 5:19-20).

## S. WHAT DOES IT MEAN TO BE IN HERESY ?

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### WHAT DOES IT MEAN TO BE IN “HERESY”?

Listen closely, you may be surprised! Heresy means to pick or choose. If I have forty Scriptures on two pages and I choose ten verses I want to believe and teach (while ignoring the thirty), I am already in heresy. Vine’s Greek Lexicon states, “Heresy means to choose, especially the choosing of a self-willed opinion. It is frequently because of personal preference or the prospect of advantage.” Whatever the reason, it will lead to spiritual ruin and destruction (2 Peter 2:1). Without acknowledging all the Scriptures on all subjects, we will be led to wrong conclusions that result in wrong doctrine. Wrong doctrine leads to spiritual ruin and destruction of oneself and others (1 Timothy 4:16).

“Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers” (1 Timothy 4:16).

## S. WHAT DOES JUSTIFICATION WITHOUT SANCTIFICATION LOOK LIKE?

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WHAT DOES JUSTIFICATION WITHOUT SANCTIFICATION LOOK LIKE? The Church Today

If one were to suggest that the time would come when a group of evangelical Christians would be arguing for a salvation without repentance, without a change of behavior or lifestyle, without a real avowal of the lordship and authority of Christ, without perseverance, without discipleship, and a salvation which does not necessarily result in obedience and works, and with a regeneration which does not necessarily change one's life, most believers of several decades ago would have felt such would be an absolute impossibility. But believe it or not, the hour has come. (A Layman's Guide to the Lordship Controversy, p. 71, Richard P. Belcher).

What confusion would many churches have today with these kinds of Scriptures?

"Pursue peace with all men, and the sanctification without which no one will see the Lord." (Hebrews 12:14 NASV).

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." (1 John 3:7 KJV).

"To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life." (Romans 2:7 NIV).

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21 KJV).

Most scholars agree that the words sanctify, sanctification, holiness and holy come from Hebrew and Greek words which basically mean "to set apart" or "to separate" (Sanctification, p. 12, Robert D. Brinsmead). (1) It means separation from. The church is called to separate from the world (2 Corinthians 6:17). (2) The church is called to separate from apostate doctrine (2 John 1:10). (3) The church is called to separate from sin (2 Corinthians 7:1). (4) The church is to be separated to a new life. Those that are justified by faith also became servants of righteousness (Romans 6:18) and serve in the new way of the Spirit (Romans 7:6). The New Testament often uses other expressions to describe sanctification such as: Following after righteousness (1 Timothy 6:11). Being transformed (Romans 12:2). Pressing toward the mark (Php 3:14). Partaking of the divine nature and escaping the corruption that is in this world (2 Peter 1:4). Cleansing ourselves from filthiness of flesh and spirit (2 Corinthians 7:1), etc.

Sanctification – Its Scope. It was the whole man that sinned, and it is the whole man whom God wants sanctified.

"May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ" (1 Thessalonians 5:23).

Any view of sanctification that does not include the whole man falls short of Bible sanctification. The Greeks taught that the body was a prison to temporarily incarcerate the human soul, Paul taught his Grecian converts that their bodies were the temple of the Holy Spirit (1 Corinthians 6:19). But the Corinthian church did not easily abandon the Grecian outlook. They were prone to interpret the Christian message in terms of Grecian philosophy. They thought sanctification was only a thing of the spirit so that what they did with the body was a matter of indifference (Ibid. p. 17). One of the most dangerous heresies of the first two centuries of the church was Gnosticism. Its central teaching was that spirit is entirely good and matter is entirely evil. The reasoning was that, since matter – and not the breaking of God’s law (1 John 3:4) – was considered evil, breaking his law was of no moral consequence. In Colossians and in John’s letters, acquaintance with early Gnosticism is reflected in 1, 2 Timothy, Titus, and 2 Peter and perhaps 1 Corinthians. John’s readers (in 1 Jn.) were confronted with an early form of Gnostic teaching of the Corinthian variety. This heresy was also libertine, throwing off all moral restraints. Consequently, John wrote the letter of 1 John with two basic purposes in mind: (1) to expose false teaching and teachers (1 John 2:26) and (2) to give believers assurance of salvation (1 John 5:13). In keeping with his intention to combat Gnostic teachers, John specifically struck at their total lack of morality ( 1 John 3:8-10) (NIV Study Bible, p. 1906).

There is some grace teaching today that makes the same mistakes. Arthur Pink, in his book Practical Christianity states, “The terrible thing is that so many preachers today, under the pretence of magnifying the grace of God, have represented Christ as the Minister of sin; as One who has, through His atoning sacrifice, procured an indulgence for men to continue gratifying their fleshly and worldly lusts. Provided a man professes to believe in the virgin birth and vicarious death of Christ.” (See Jude 1:4).

Obedience to God’s commandments cannot be separated from our love for Him in either the Old Testament or the New Testament (See John 14:15; John 14:21). Righteousness is both relational and ethical. Righteousness can be defined as right relationship that is reflected in right conduct. (See Matthew 25:37-40). The concern is not whether a man or his deeds are ethically sinless but whether those deeds are evidence of his faith and loyalty to Jehovah. Sanctification is not optional for believers. They are not saved by it, but they cannot be saved without it. Since they are saved to holiness, they know that a stranger to holiness may very well be a stranger to salvation (See 2 Corinthians 13:5; James 2:14) (Righteousness by Faith, pgs. 43,130; Robert D. Brinsmead).

Salvation has two aspects. (If clearly understood this would cause a revolution in many evangelical circles where people are resting on a salvation devoid of holiness). It means salvation from something (Romans 3:24) and salvation to something (Romans 6:18). The to is just as much a part of being saved as the from. So salvation means being saved from sin to righteousness, from death to life, from guilt to innocence, from condemnation to justification, from disobedience to obedience, from defilement to purity, from pollution to holiness. The Bible declares we are rescued “from the hand of our enemies” to serve God “without fear in holiness and righteousness before Him all our days” (Luke 1:74). This means if we receive God’s salvation in faith, a new life of obedience and holiness should be a part of it. As a train must operate on twin rails, so it is with a sound soteriology (the doctrine of salvation). And just as a train cannot jump one rail without jumping both, so it is with justification and sanctification (Sanctification, pgs. 38, 125-130, Robert D. Brinsmead). The New Testament keeps these two together. In 1 Corinthians 1:30 Christ is said

to have been made “our righteousness and sanctification and redemption” (RSV); we cannot, in other words, have Christ as our justification without at the same time having Him as our sanctification (also 1 Corinthians 6:11) (Sanctification, p. 83, Anthony A. Hoekema).

Let’s get our Message Straight: The proclamation of the gospel of the Kingdom was the only gospel preached by Jesus (Mark 1:14-15), John the Baptist (Luke 16:16), commissioned to the twelve (Luke 9:1-6; Mark 6:7-56), then to the seventy sent out by Christ (Luke 10:1-12; Luke 10:16), Peter (Acts 2:1-47; 2 Peter 1:10-11), Philip (Acts 8:5-8; Acts 8:12), the apostle Paul (Acts 14:19-22; Acts 19:8-10; Acts 20:20-27; Acts 28:23-31), James (James 2:5), John (Revelation 1:9; John 3:1-36) and all Christians throughout the end of the age (Matthew 24:14). Within that message is the proclamation of Jesus as Lord and King and his redemptive work (Romans 10:9-10). The teaching of the “gospel of the kingdom” is the only teaching that I am aware of that emphasizes both justification and sanctification together. “King” = “absolute Ruler.” “Dom” = “Those who have accepted his rule (also known as repentance towards God, Acts 20:21-25).”

Those preachers who tell sinners they may be saved without forsaking their idols, without repenting, without-surrendering to the Lordship of Christ are as erroneous and dangerous as others who insist that salvation is by works and that Heaven must be earned by our own efforts (Arthur Pink). Any professed faith in Christ as personal Saviour that does not bring the life under plenary obedience to Christ as Lord is inadequate and must betray its victim at the last (John MacArthur).

Some final words of thought: The words “king or kingdom” or its equivalent is used 3274 times in Scripture. 285 times it is used in the New Testament. The word “Christ” (“anointed” to rule, a king) is used 571 times in the New Testament. The word “Lord” is used 728 times in the New Testament. The word “Saviour” is used 24 times. The word “disciple(s)” is used 272 times in the New Testament. The word “Christian(s)” is used only 3 times. The phrase “ask Jesus into your heart” is used 0 times. The phrase “receive Jesus as your personal Saviour” is used 0 times. The example of having someone repeat a prayer after someone else is found 0 times in Scripture. The idea that grace allows me to do whatever I want to do, is found 0 times in Scripture (Titus 2:11-12; Jude 1:4).

John MacArthur, pastor of Grace Community Church said, “Listen to the typical gospel presentation nowadays. You’ll hear sinners entreated with words like, ‘accept Jesus as personal Saviour; ‘ask Jesus into your heart’; ‘invite Christ into your life.’ You may be so accustomed to hearing those phrases that it will surprise you to learn none of them is based on biblical terminology.”

It’s time to cast off the error of the modern day church. For “Some godless people have sneaked in among us and are saying, ‘God treats us much better than we deserve, and so it is all right to be immoral.’ They even deny that we must obey Jesus Christ as our only Master and Lord. (Jude 1:4 CEV). A message of justification without sanctification is a message that denies the heart of our King, for a scepter of righteousness is the scepter of His kingdom. For He loves righteousness, and hates iniquity (Hebrews 1:8-9).

## S. WHAT IS THE CHURCH ?

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WHAT IS THE CHURCH ? The following article is by David Anderson. I found it to be most helpful in clearing up some misguided thinking, so I wanted to share it with you.

Several days ago a writer said he used to have great home meetings which may have been “church,” Yes they were, I believe.

Friends, I am spellbound that in reading the Scriptures, there is - nothing – about starting churches nor planting churches nor organizing such. No one is referred to as a church planter. No one is told to do such. No core group is seen waiting to become a church. Hmmmm. This isn’t just an insignificant detail! The tremendous reality here is that Jesus himself will build his church, as promised. No one needs to start one or plant one because its already been done once and for all. The divine arrangement is: (1) to preach the gospel to all and then (2) to meet AS the church.

I am unaware of any first century Christians going out to “plant, start, or organize churches” according to such terminology. Rather, they sought first to preach the good news then to encourage the new converts to meet as the church.

Very simple, is it not? First, they preached:

“Therefore they that were scattered abroad went every where preaching the word” (Acts 8:4).

“Then Philip went down to the city of Samaria, and preached Christ unto them” (Acts 8:5). And then they met together as the church.

“When ye come together therefore into one place...” (1 Corinthians 1:20).

“If therefore the whole church be come together into one place...” (1 Corinthians 14:23).

“How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying” (1 Corinthians 14:26).

Furthermore, if we were ordered to “start” churches, surely there would be minimum requirements or specific instructions as to what this would entail. Surely there would be some mention of a “core group” somewhere waiting to attain “real church” status. Most assuredly would someone, somewhere be referred to as a church planter. The modern plan for “starting churches” is, I believe, from the same factory that gave us the clergy, written creeds, and church buildings. When they speak of starting churches what they actually mean is starting a – parish – where everything will essentially be centered around the pastor, officers, and the building.

It should also be noted that no one in biblical history is ever said to have “joined a church.” WOW! This is because membership goes into effect at conversion. Yet “starting churches” and “joining churches” is just about all that I hear about these days.

All of us desire the same thing – to see more conversions and to see Christians meeting as the Church. My problem is that I do not know of a single “church planter” who is able to immediately travel around the country to help churches “get started.” (This is not to imply that such persons do not exist.) Yet we receive hundreds of letters from folks desiring to immediately start a church. In summary; (1) Believe on the Lord Jesus Christ. (2) Assemble in His Name. (3) Exercise your gifts for the good of others. (4) Preach the Word and let this wonderful cycle begin again.

“For where two or three are gathered together in my name, there am I in the midst of them” (Matthew 18:20). A church, we have observed, simply means a gathering, group, or an assembly. A church we learn from the Scriptures consists of believers assembling together to enjoy the benefits of association. These benefits are not limited to any number. Even two can associate together. They can mutually assist, admonish, or reprove each other. When the Lord commands his disciples not to forsake the assembling of themselves together, he requires that they should associate as far as they have opportunity. The precept is as binding on two as on two hundred. These can continue steadfastly in the apostles’ doctrine, fellowship, breaking of bread and prayers (Acts 2:42); and the abundance of the one may be a supply for the other’s want.

There is no good reason why two or three believers, who have not an opportunity of meeting with a greater number should not assemble as the church and continue in the apostles’ doctrine, fellowship, breaking of bread and prayer. Indeed it is their duty to do so. It certainly cannot be shown that elders or deacons are essential to the existence of a church. While it is true that the apostles ordained elders (older ones to be shepherds or pastors) in every church, the churches must exist before elders can arise from them. The apostles appointed elders from within the churches that had already been established. They did not import religious professionals from the outside to be elders. Churches were churches before elders were appointed. Many think a church cannot be a church unless it has a building and a clergyman. In Acts, we see that churches were planted without elders. Elders were raised up and appointed in those churches. In areas where scattered saints settled, they would meet together, forming new churches. A new church can be formed by existing saints in the area, whether or not elders are present. The apostolic pattern for church planting involves planting churches and appointing elders from within congregations after these saints mature.

## S. Water Baptism

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Water Baptism As previously stated in the article "Faith and Works," I believe that modern day evangelism has substituted repentance, faith, water baptism and discipleship for reciting a little prayer. The first command for all mankind is repentance toward God, faith in the Lord Jesus Christ and water baptism (Acts 17:30; Acts 20:21; Acts 2:38). The apostles even included baptism in the call to faith (Acts 2:28; Mark 16:16). One can hardly read the New Testament without noticing the heavy stress the early church placed on baptism. They assumed that every genuine believer would embark on a life of obedience and discipleship. That was nonnegotiable. Therefore they viewed baptism as the turning point. Only those who were baptized were considered Christians. That is why the Ethiopian eunuch was so eager to be baptized (Acts 8:36-39).

Unfortunately, the church today takes baptism more casually. It is not unusual to meet people who have been professing Christians for years but have never been baptized. That was unheard of in the New Testament church. Unfortunately, we have lost the focus on initial obedience and a faith that works, that is, that expresses itself in actions.

Consider Vine's Greek Lexicon explanation of baptism. "The phrase in Matthew 28:19, 'baptizing them into the Name,' would indicate that the baptized person was closely bound to, or became the property of, the one into whose Name he was baptized."

Why do we in the modern church never mention nor follow up with baptism of new believers? The Scriptures are plain. This again I believe is an error of the modern church and evangelism.

## S. What Is Repentance?

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### WHAT IS REPENTANCE?

Repentance is a gift that God grants people who want to come to Him and be saved. It is a new attitude, a change of mind, a change of heart THAT RESULTS in one turning from sin, to God and ultimately to His ways. In Matthew 3:8 John the Baptist said, "Bring forth fruit that is consistent with repentance [let your lives prove your change of heart]" (Amplified Bible). And the apostle Paul said in his preaching to the Gentiles "that they should repent and turn to God, performing deeds appropriate to repentance" (Acts 26:20; NASV). From these scriptures we can see that "repentance" is "a change of heart, a change of mind" and that good works are the FRUIT of that changed heart.

"Vine's Expository Dictionary" states that "repentance" (Gk. METANOEO) "signifies to change one's mind or purpose, always, in the New Testament, except in Luke 17:3-4, of repentance from sin" (p. 952). It further states, "In the New Testament the subject chiefly has reference to repentance from sin, and this change of mind involves both a turning from sin and a turning to God. The parable of the prodigal son is an outstanding illustration of this. Christ began His ministry with a call to repentance, Matthew 4:17, but the call is addressed, not as in the Old Testament to the nation, BUT TO THE INDIVIDUAL" (p. 953). The "Expository Dictionary of Bible Words" states, "The Old Testament word that expresses the biblical concept of repentance is SUB. This verb is found over a thousand times in the Old Testament...in the 164 uses of this word in a covenant context, it indicates turning from evil to God, from evil ways to God's ways, or from God to idols. SUB is that commitment to a faith and way of life that involves turning from a previous way, and this is to `repent.' ...repentance itself, as it is illustrated in the Old Testament, is essentially the `about face' of a new commitment" (p. 522).

"In the New Testament, METANOEO and METANOIA are used in the same way as SUB in the Old Testament - to emphasize a change of mind and attitude. To repent is to make a decision that changes the total direction of one's life" (Ibid., p. 522).

"Repentance in both the Old Testament and the New Testament provides a perspective on faith. For faith in a biblical sense is commitment, not merely `belief about.' One who repents has faith, for it is faith in God that is expressed when we carry out a decision to turn from our old ways and to commit ourselves to God's ways" (Ibid., p. 522).

"The New International Dictionary of N.T. Theology" states, "Repentance is no longer obedience to a law but to a PERSON. The call to repentance becomes a call to discipleship. So repentance, faith and discipleship are different aspects of the same thing" (Vol. 1, p. 358).

"There are many passages in which the term METANOEO does not appear, but in which the thought of repentance is clearly present. Examples are: `Unless you TURN and become like children, you will never enter the kingdom of heaven' (Matthew 18:3). `So therefore, whoever of you does not FORSAKE all that he has cannot be my disciple' (Luke 14:33). It is the spiritually

poor, the little ones and the helpless, who receive the promise of the Kingdom of God (Matthew 5:3; Matthew 18:10; Matthew 18:14)" (Ibid., Vol.1, p. 358).

"The early Christian preaching continued the call for repentance (See Mark 6:12 and the sermons in Acts). This early preaching linked repentance with, the call to faith (Acts 20:21), the demand to be baptized (Acts 2:38), the promise of the forgiveness of sins (Luke 24:47), and salvation (Acts 11:18). Conversion is turning from evil (Acts 8:22; Revelation 2:21) to God (Acts 26:20). In Acts 3:19 and Acts 26:20 METANOEO (repentance) and EPISTREPHO (conversion) are placed side by side. This shows that the two concepts are related. The fact that this group of words does not occur often in the Pauline writings (6 times) and not at all in the Johannine (apart from Revelation), does not mean that the idea of conversion is not present...Both Paul and John convey the idea of conversion (turning) by that of faith. Paul speaks of faith as 'being in Christ,' as the 'NEW CREATION,' as 'PUTTING ON THE NEW MAN,' as the 'DYING AND RISING OF A MAN WITH CHRIST.' The Johannine literature represents the new life in Christ as the 'NEW BIRTH,' as the passing from DEATH TO LIFE and from DARKNESS TO LIGHT" (Ibid., Vol. 1, p. 359). From these statements we see that in the call to conversion that sometimes the word "repent" is only used. At other times the word "believe" is only used. At still other times they are both used together (Acts 20:21). But both words involve a change of heart towards God. Repentance is the first response of man to the gospel that is demanded by God. It must always accompany true faith. Without repentance, faith alone as described in James 2:1-26, would be dead faith, that is, mental assent that cannot save.

#### REPENTANCE DEFINED

Again, as already stated, repentance in the New Testament denotes an inner decision, a change of heart, a change of mind. The Old Testament word denotes an outward action of turning back or turning around. By putting the two together we see that repentance involves a change of heart, a change of mind that results in a turning around to move in a completely new direction. This change of direction can be summed up by the words of Jesus, "FOLLOW ME!" (Matthew 4:19; Matthew 8:22; Matthew 9:9; Matthew 16:24; Matthew 19:21; Mark 2:14; Mark 8:34; Mark 10:21; Luke 5:27; Luke 9:23; Luke 9:59; Luke 18:22; John 1:43; John 10:27; John 12:26; John 21:19). "Follow" means to come or go after; move behind and in the same direction; to come or go with; to accept the guidance or leadership of; to adhere to the cause or principles of; to be governed by; obey; and comply with. AN EXAMPLE The prodigal son of Luke 15:11-32 is a good example of repentance. He had turned his back on his father and his home to waste his life in sin and riotous living. Eventually he came to himself and made a decision to arise and go back to his father and home. He first had the change of heart, he then acted by carrying out his decision. He returned to father and home acknowledging, "Father I have sinned!" In our sinful condition we have all turned our back upon God our Father and heaven our home. We must stop, and have a change our mind, a change of heart, a change of direction. This essential act is called "repentance" and is the first move we must make to be reconciled to God.

#### REPENTANCE IS NOT AN EMOTION

Concerning Esau, Hebrews 12:17 states, "...he found no place of repentance, though he sought it carefully WITH TEARS." This is evidence that strong emotion is not necessarily proof of repentance. Many people because of a strong sales approach, respond to a gospel call but never

come to the change of heart, and change of mind that is necessary to receive God's salvation. Shedding a tear sometimes indicates a person is sorry they were caught in a situation, but they may never have had a change of mind towards their actions.

#### REPENTANCE BEGINS WITH GOD

Scriptural repentance begins with God, not with man. John 6:44 states, "No man can come to Me, except the Father which hath sent Me draw him..." (John 6:44). For this reason the supreme crisis of every human being comes at the moment of the Spirit's drawing to repentance. When a person says, "Yes" to that drawing it will lead to saving faith. If rejected it will leave a person to continue in his own sinful way. That's why the scripture states, "To day if you will hear His voice, Harden not your hearts ..." (Hebrews 3:8). And again, "How shall we escape, if we neglect so great salvation..." (Hebrews 2:3). Apart from God's grace and the drawing of His Spirit, man left to himself is incapable of repentance. But when the Spirit is drawing through the ministry of the gospel, it is a necessity that man respond then. To have the attitude that the thief on the cross waited till the last moment and I can wait may have the most serious consequences.

REPENTANCE IS FROM DEAD WORKS In Hebrews 6:1 repentance is from dead works. In Acts 20:21 it is toward God. John Calvin once said that we must turn from our works as well as from our sins and flee to Christ for his mercy and pardon. In Isaiah 64:6 it says that "all our righteousnesses are as filthy rags." There is no reference here to sin but only to our own righteousness as a means of trying to justify ourselves.

#### REPENTANCE IS MADE COMPLETE BY MAN'S RESPONSE

Although repentance is initiated by God it is made complete by man's response. For this reason God's decree is that "all men everywhere must repent" (Acts 17:30). All scripture is absolutely unanimous on this point, "except ye repent, ye shall all likewise perish" (Luke 13:3; Luke 13:5). Consider these messages from the scriptures themselves:

#### REPENTANCE IN THE OLD TESTAMENT

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and TURN FROM THEIR WICKED WAYS; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

"He that covereth his sins shall not prosper: but WHOSO CONFESSETH AND FORSAKETH THEM SHALL HAVE MERCY" (Proverbs 28:13).

"Therefore say unto the house of Israel, Thus saith the Lord GOD; REPENT, AND TURN YOURSELVES FROM YOUR IDOLS; AND TURN AWAY YOUR FACES FROM ALL YOUR ABOMINATIONS:" (Ezekiel 14:6).

"Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should RETURN FROM HIS WAYS, AND LIVE?"

Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. REPENT, AND TURN YOURSELVES FROM ALL YOUR TRANSGRESSIONS; so iniquity shall not be your ruin" (Ezekiel 18:23; Ezekiel 18:30).

"Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked TURN FROM HIS WAY AND LIVE: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezekiel 33:11).

"Wherefore, O king, let my counsel be acceptable unto thee, and BREAK OFF THY SINS BY RIGHTEOUSNESS, and thine iniquities by shewing mercy to the poor; it may be lengthening of thy tranquillity" (Daniel 4:27).

"Therefore say thou unto them, Thus saith the LORD of hosts; TURN YE UNTO ME, saith the LORD of hosts, and I WILL TURN UNTO YOU, saith the LORD of hosts" (Zechariah 1:3).

#### REPENTANCE IN THE GOSPELS

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

Bring for therefore FRUITS MEET FOR REPENTANCE" (Matthew 3:7-8).

"And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow Me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but SINNERS TO REPENTANCE" (Matthew 9:9-13).

"And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed Him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard it, He saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but SINNERS TO REPENTANCE" (Mark 2:15-17).

"And they went out, and PREACHED THAT MEN SHOULD REPENT" (Mark 6:12).

"There were present at that season some that told Him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?

I tell you, Nay: but, EXCEPT YE REPENT, YE SHALL ALL LIKEWISE PERISH. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

I tell you, Nay: but, EXCEPT YE REPENT, YE SHALL ALL LIKEWISE PERISH" (Luke 13:1-5).

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

I say unto you, that likewise JOY SHALL BE IN HEAVEN OVER ONE SINNER THAT REPENTETH, more than over ninety and nine just persons, which need no repentance" (Luke 15:4-7).

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

Likewise, I say unto you, THERE IS JOY IN THE PRESENCE OF THE ANGELS OF GOD OVER ONE SINNER THAT REPENTETH" (Luke 15:8-10).

"Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but IF ONE WENT UNTO THEM FROM THE DEAD, THEY WILL REPENT" (Luke 16:29-30).

"And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS, beginning at Jerusalem" (Luke 24:46-47).

#### REPENTANCE IN ACTS

"REPENT YE THEREFORE, AND BE CONVERTED, THAT YOUR SINS MAY BE BLOTTED OUT, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19).

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give REPENTANCE TO ISRAEL, AND FORGIVENESS OF SINS" (Acts 5:30-31).

"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

REPENT THEREFORE OF THIS THY WICKEDNESS, and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:21-22).

"Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted REPENTANCE UNTO LIFE" (Acts 11:17-18).

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but NOW COMMANDETH ALL MEN EVERY WHERE TO REPENT:

Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17:29-31).

"And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

Testifying both to the Jews, and also to the Greeks, REPENTANCE TOWARD GOD, and faith toward our Lord Jesus Christ" (Acts 20:20-21).

"Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and TO TURN them FROM darkness TO light, and FROM the power of Satan unto God, that they may receive FORGIVENESS OF SINS, and inheritance among them which are sanctified by faith that is in me.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should REPENT AND TURN TO GOD, and do works meet for repentance" (Acts 26:17-20).

"First to those in Damascus, then to those in Jerusalem and in all Judea, and to the Gentiles also, I preached that they should REPENT AND TURN TO GOD AND PROVE THEIR REPENTANCE BY THEIR DEEDS" (Acts 26:20; NIV).

#### REPENTANCE IN PAUL'S LETTERS

"And thinkest thou this, O man, that judgest them who do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the GOODNESS OF GOD LEADETH THEE TO REPENTANCE? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But to them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Greek; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Greek: For there is no respect of persons with God" (Romans 2:3-11).

"And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have NOT REPENTED OF THE UNCLEANNES AND FORNICATION AND LASCIVIOUSNESS which they have committed" (2 Corinthians 12:21).

"The Lord's message rang out from you not only in macedonia and Achaia-- your faith in God has been known everywhere. Therefore we do not need to say anything about it, for they themselves report what kind of reception you gave us. They tell how you TURNED TO GOD FROM IDOLS to serve the living and true God" (1 Thessalonians 1:8-9; NIV).

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if GOD peradventure will give them REPENTANCE TO THE ACKNOWLEDGING OF THE TRUTH; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Timothy 2:24-26).

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of REPENTANCE FROM DEAD WORKS, and of faith toward God" (Hebrews 6:1).

## REPENTANCE IN PETER'S LETTERS

"The Lord is not slow about his promise, as some think of slowness, but is patient with you, NOT WANTING ANY TO PERISH, BUT ALL TO COME TO REPENTANCE" (NRSV).

REPENTANCE IN JOHN'S LETTERS "I have GIVEN HER TIME TO REPENT of her immorality, but she is unwilling. So I will cast her on a bed of suffering, and I will make those who commit adultery with her suffer intensely, UNLESS THEY REPENT OF HER WAYS" (NIV).

## S. When God Says, I Do

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### WHEN GOD SAYS, I DO God's Mystery in Marriage Revealed

During the time of Jesus there were several ideas and opinions about divorce just as there are today. Jewish leaders were divided on this issue. Some believed a person could divorce for any reason. Others believed divorce had to involve fornication. It was such a controversial subject that the Pharisees decided to ask Jesus a question concerning divorce because no matter which side Jesus took, He would be on someone's wrong side.

We read in Matthew 19:3, "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?" The phrase, "put away", actually means "divorce." These Pharisees were asking Jesus a trick question concerning divorce.

We know this because Matthew 19:3 tells us they came tempting and testing Him, asking if it was lawful for a man to divorce his wife for every cause.

Notice how Jesus answered the question about divorce. Verse 4 says, "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female?" His answer to the Pharisees was a reminder that marriage was God's idea - not man's.

Jesus got to the heart of the matter concerning divorce - God's heart for marriage. When He told them that in the beginning God made them male and female, he was referring them to God's original design for marriage. It was God who designed marriage and gave it purpose and meaning. Genesis 1:26-27 states, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

I believe these scriptures tell us something else about God's original design for marriage: The complete likeness of God is found in the combination of male and female together.

God said, "Let us make man in our image," and then He said, "let them have dominion." Genesis 5:1-2 says, "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."

Notice what God's divine and original idea concerning this subject of oneness in marriage was. He created the male and the female to be one being together and He called their name Adam. I always assumed that God created Adam, and then later on He created Eve; so first there was Adam, and then there was Eve. But It says in the day - not days - when they were created. And what God did through the creation, when He created male and female, was to create them in His own likeness, and He called them Adam. God named them Adam. Adam was a "them." Adam was not a single-sexed being; in God's eyes he was male and female. This is speaking within the context of the original union of marriage.

Now go back to Matthew 19:1-30, verses Matthew 19:4-6, where Jesus is answering this question concerning divorce. "And he answered and said unto them (the Pharisees) , Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain (the two) shall be one flesh? Wherefore they are no more twain (or two), but one flesh. What therefore God hath joined together, let not man put asunder (or separate)." This is saying that not only is marriage God's idea but God does the joining. Divorce is separating something God has joined, not "undoing" something we've done.

### Why Did God Create Woman?

Genesis 1:31 says, "And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." Then, in Genesis 2:1-25, God tells us the very first thing He noticed after creation that was not good. We're talking about a perfect paradise where no sin existed in Genesis 3:1-24. God had created all things good (Genesis 1:31), but there was one thing missing in His creation. Adam had a perfect relationship with God, he walked with Him, and apparently did not need anything. But there was one thing that was lacking in Adam's life; it's described in Genesis 2:18, "And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him." (Once again it's God's idea for man to have a help mate, not man's.)

All of the animal creation had a counterpart, but Adam was by himself. God saw what was lacking in Adam: he was alone and loneliness was a problem. He was alone even though he had a perfect relationship with God. Some people say, "If I had a perfect relationship with God, I would not have any other needs." While this is essentially true, as a norm God has created man to need a counterpart, a help meet, a woman.

What is a woman's purpose? It's to be a help, an aid, an assistant to the man. That is her ministry. So much talk today involves trying to make men and women independent of each other. But God created the woman to "help" or assist the man. God said the man needed a helper. In today's language and culture, being a "helper" is not associated with any significant ministry or position of importance. However, the "role" of helper in the Bible is a vital one. It means you can accomplish something with a helper that you cannot do alone. An example of this helper role is found in Romans 8:26-27 where it says, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." The word "helpeth" was translated from the Greek word "sunantilambanomai" meaning "to take hold of opposite together, i.e. cooperate (assist)." It's describing a union in which the Holy Spirit is not interceding for us but through us. The word "infirmities" is translated as weakness in five other places and is used here to describe a mental and moral weakness, not sickness. In this passage our weakness is not knowing how we should pray. We need the Spirit's "help" to pray effectively.

Marriage: A Model of God's Relationship with His People Have you noticed that nearly everything we're seeing about the marriage relationship has a spiritual counterpart? Did you know that God actually talks about three different kinds of marriage in in the scriptures? He talks about marriage between a man and a woman, our marriage to Him and our marriage to the Law.

God compares the marriage union between a man and woman to the relationship that He Himself has with us, His people. In a sense He says, "To help you understand the relationship that I'm calling you to, I'm going to give you a little scale model to show you what I'm talking about." Everything that we can say about a good marriage - one that's all God's designed it to be - is a model of what our relationship with God should be.

**Oneness in Marriage** In marriage there is an exclusion of all others. The Bible says, "they two shall be one. . ." (Ephesians 5:31). It doesn't say, "they three," "they four," or "they five." It says, "they two shall be one flesh." In the same way there is an exclusion of all others in a marriage, there is to be an exclusivity in our relationship with God. He alone is our God and we alone are His people.

Concerning marriage, Genesis 2:25 says, "And they were both naked, the man and his wife, and were not ashamed." There is to be an openness and nakedness in marriage that is to be shared between a man and his wife and not shared outside of that marriage bond any other place. Did you know that any time the Bible talks about nakedness in the scripture, it talks about it in the context of shame? In one instance, while Moses was on the mountain with God, the Children of Israel had Aaron make them an idol of gold, and they ate and played and committed adultery and fornication, to their own shame. They showed their nakedness and their shame was exposed (Exodus 32:25). There are scriptures in Isaiah that talk about nakedness in the context of shame (Isaiah 20:4; Isaiah 47:3). Nakedness is also mentioned in the Book of Revelation. John was instructed to write to the church in Laodicea and tell them, "You think you're in good shape, but you don't know that you're poor and you're wretched and you're naked" (Revelation 3:17). Revelation 16:15 speaks of being naked in the sense of humiliation and shame. There's only one place where nakedness is not spoken of in the context of shame and that's within the relationship of marriage.

Genesis 2:25, doesn't say the man and the woman were naked and were not ashamed, it says the man and his wife were naked unashamed. The word "ashamed" conveys the idea of guilt, condemnation and humiliation. The Bible says in Hebrews 13:4, "Marriage is honourable in all, and the bed undefiled..." The marriage bed, according to the Greek text, is without defilement. The phrase "without defilement" means "pure." There is a nakedness, an openness and an exposure. There is a oneness that's a oneness in body, a oneness in the emotions, a oneness of the deepest level. It's a spiritual oneness ordained by God for the marriage relationship. And it's a model of the relationship He's called us to with Him.

Notice that in 1 Corinthians 6:1-20, Paul quotes Genesis 2:24 when he's talking about a sexual union. He says in 1 Corinthians 6:16 that if you went into a harlot you'd be one body with her. Then he quotes Genesis 2:24, ". . .for two, saith he, shall be one flesh." Now notice what he says in verse 1 Corinthians 6:17; "But he that is joined unto the Lord is one spirit." First He presents a human, earthly illustration of a physical relationship, where two people are one in body. Then he talks about a marriage union to the exclusivity of others, followed by the spiritual counterpart to that physical relationship. It's as if God were saying, "When you come into union with Me we are one to the exclusion of others. We are one in love. We are one in exposure. We are one totally." In the marriage relationship it is a oneness in body. When we come into union with Him we're one in spirit.

I don't have a complete understanding of all these things, but I do know this: when the physical union is being expressed in the marriage relationship, it's an ongoing expression, not something that only happens once. In the same way, our relationship with Christ needs to be an ongoing expression. That's why the Bible says that if we've sinned, turned away, or gone a different direction, we need to come to our advocate, Jesus Christ the righteous one. If we've sinned let's expose our heart before him. Hebrews 4:13 says that "all things are naked and opened unto the eyes of him with whom we have to do." Let's expose ourselves totally to the Lord. Let's come and intimately love Him. Do you know what happens when that occurs in your relationship with the Lord? You'll find a strength in the relationship. In the physical relationship of marriage, there is a oneness and a closeness that brings you back together and keeps strengthening that covenant. There is a spiritual counterpart to that in our relationship with Christ and our exposure, oneness and openness to Him. You see, He wants us to be His and He wants to be ours to the exclusion of all others. That's why, if you do a word study on the word "fornication" in the Bible and you trace it back far enough, the root word of "fornication" is "idolatry." It's "idolatry" - not "adultery." Do you know what idolatry is? Colossians 3:5 says, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:" I believe that God gave this definition of idolatry because our relationship to Him is just like a marriage relationship. When a person has been untrue in his marriage relationship, it causes the spouse to experience the deepest depths of pain. When someone has been unfaithful to the covenant - the exclusion that should have been there, the oneness in love and exposure that was not to be shared with anyone else is devastated. God says that is a small illustration of what it's like when His people are unfaithful to Him. When you do a study on idolatry, you can't escape the spiritual context of how God uses it. He says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" (James 4:4-5). What is He saying here? He's saying that He's jealous over you. He wants you to exclusion of all others.

1 Peter 3:7 says this, "Likewise, ye husbands, dwell with them (your wives) according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." In this union, God has called both the male and the female to be heirs together of the gracious gift of life. Have you ever taken the attitude of, "I don't care what my husband (or wife) does, I'm going to do this or that," or, "I'm going to follow God"? That's fine, but God doesn't see it that way. The way God sees it is that you're heirs together of the gracious gift of life. If you don't understand that principle and you try to be independent and do your own thing, your prayers will be hindered. The counterpart to this truth is that when God has called us into union with Him, into what He even calls a marriage relationship, we become heirs together with Him of the gracious gift of life. Just as I'm not to do anything independently of my wife because of our relationship, so it is with my relationship in the Lord - I'm not to do anything independently of Him.

Married to the Law The Bible tells me in Romans 7:1-6 that at one time I had a relationship with the law. What was that relationship with the law? Romans 7:1-25 describes it in terms of a bad marriage relationship. The Bible is referring to the spiritual counterpart of being married to the law. It says that I'm bound by the relationship of marriage until death...

What was the law? It was my marriage at one time to a really hard taskmaster. Nothing I did in my marriage pleased my husband. The law was such a perfectionist that no matter how hard I tried, and no matter what I tried to do, it was never good enough in my marriage. I was married to this critical person who never, ever lifted me up, admonished me or told me I was doing something right. All he told me were the things that I did wrong. Romans 3:20 says, ". . .by the law is the knowledge of sin." I was always under a sense of guilt and condemnation when I was married to the law. The Bible says that there was only one way that I could be free from that marriage relationship. I had to die or he had to die. Do you know what? He wouldn't die, so I died, and thus ended my "marriage relationship" to the law. How did this happen? Let's look at Romans 7:1-3, "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."

Paul is really talking about a spiritual truth here. I don't want you to fall under condemnation if you've ever been in the situation described in these verses. God does recognize marriage, he does recognize divorce and he recognizes remarriage. We can make that statement based on Deuteronomy 24:1-4, under the old covenant, which says, "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance."

We can also say that God recognizes divorce and remarriage based on Jesus' conversation with the woman at the well. When Jesus said to her, "Go get your husband," she said, "I don't have a husband." Jesus said, "That's right. You've had five husbands, but the guy that you're with right now is not your husband. It's just a live-in relationship. He's not your husband, but I recognize every one of those previous marriages you've had. I recognize the divorces you've had. But the one that you're living with now is not your husband." She said, "I perceive that you're a prophet" (John 4:16-19). God does recognize divorce and remarriage, but when He is talking about the institution of marriage, He always takes man back to the original idea - the original design - which should be a permanent relationship because it's a spiritual counterpart to our relationship with the Lord. Even though those other standards are recognized in God's eyes, He's saying, "I'm talking about a relationship with Me, and I'm bringing it to the highest level because I want you to see it in as a spiritual counterpart to a relationship with Me."

Now let's look at Romans 7:4. It says, "Wherefore, my brethren, ye also are become dead to the law. . . ." What is he talking about? He's saying that in order to break that old marriage relationship to the law there has to be a death - ". . .by the [crucified] body of Christ." What does that mean? It means that I once had a union to a husband - the law but I could never please that man. All he

ever did was point out my wrongdoings. That was the function of the law. Romans 3:20 says that by the law came the knowledge of sin. I really wanted to be free from that husband, but the only way I could be free was for one of us to die. Then I died and I was free. How did I die? Romans 7:4 says that I became dead to the law through the crucified body of Christ. You see, when Jesus went to the cross and I went to the cross with Him, He didn't just die for sins, but He also died to break my relationship with the law.

What was a relationship with the law like? Along with all the criticism, it never gave me a helping hand either. It's like the husband who tells his wife, "I want you to do this and I want you to do that," while he sits down and watches television. Not only does he put demands on her, but he doesn't even lift a finger to help with any of those demands.

What else happened in the marriage relationship with the law? The result of being under the law was falling under a curse. Galatians 3:10 says, "... Cursed is every one that continueth not in all things which are written in the book of the law to do them." I was wretched and miserable under the law. Not only did I have a standard that was spiritual - Romans 7:12 says that the law was spiritual; holy, just, and good - but the law gave me no power to perform those things. I had to struggle in the resources of my own flesh and my own abilities to do those spiritual things that were demanded of me. I had no helping hand. So what happened next? Romans 7:4 says, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." The demands really haven't changed, but I've been remarried to a wonderful husband now. And every demand that's ever been placed upon me, He Himself is the ability to fulfill that demand. Everything that was ever required of me or will ever be required of me by God, my new husband, the One who was raised from the dead so I could be married to Him, is my ability to please my heavenly Father.

Changed Names Did you know that in a true marriage relationship the names are changed? My wife, Wendy, used to be "Sellon" and now she's "Krow." She used to have her own bank account and now she has mine. I go to work and when I get my paycheck, I don't know where it goes because it goes into her hands. God has said that the women are to guide the house. Wendy's ability to function in guiding the house, buying the groceries, driving the car and putting gas in really comes through my ability. She's doing what God has called her to do through my resources and strength, when she signs my name on those checks because we're no longer two, we're one.

We're no longer separate entities going separate ways, but we are one and the expression of our oneness is found in our children. Our son has some of me in him, but he also has some of her. He looks like me, and he looks like her. He has my qualities in him, but he also has her qualities. We've born fruit from our union of oneness.

What does the Bible say here in Romans 7:4? It says that we're dead to the law. We're married to a new husband, Jesus Christ Himself, that we should bear fruit unto God. There's going to be an expression of bearing fruit unto God. There's going to be an expression of Christ on this earth. But it's not me alone, and it's not Jesus Christ by Himself in spirit form walking upon the earth. He uses me as a vessel and we're in union together. The Bible says we are co-laborers together with Him (1 Corinthians 3:9). We're bearing fruit unto God and it's an expression of something that's sweet and something that's pleasing in the Father's eyes. I'm married to another so I should bring forth

fruit unto God. Under the law I had no ability to bring forth fruit. I was impotent, so to speak, under the law, because my strength was limited by my own ability to do things. Do you know what the real root of sin is? It's independence. It's being self-sufficient. It's self. The original temptation in Genesis was not to be like the devil, it was to be like God. The temptation was to eat of the tree and be like God. Didn't God say tell us to be like Him? The trouble is, God doesn't want us to be like Him independently of Him. I'm in a marriage relationship, and the only way that I can be like Him is by being joined in this union of divine oneness. Now I've taken on His name - "Christian." I've become one in spirit, according to 1 Corinthians 6:17. "But he that is joined unto the Lord is [not become one in flesh, but] one spirit." My spirit and God's spirit have been united into one through Jesus Christ. The fruit I bear has to be produced through His strength and ability.

#### First Ruling Principle in Marriage: Joining

There are two ruling principles in this marriage relationship between me and Christ. These same principles exist in my physical marriage on this earth as well. The first principle is that marriage in scripture means a joining, a oneness, a uniting, "What God has joined together, let no man put asunder" (Matthew 19:6). "The two shall become one flesh" (Ephesians 5:31). "The two shall cleave and become one flesh" (Matthew 19:5). What does the word "cleave" mean? In Hebrew it means "to stick to; to adhere to." It also means "to pursue." The command was given to the man to pursue, cleave and stick to like glue. Why? Because man is the lover in this relationship and woman is the responder. The woman will respond to the way the man loves. Submission is not blind obedience. Submission is won through the love of the man, just as Jesus became the head of the church and gave Himself for the church, and won the right to have our submission.

If I love my wife, I'll give her tokens of my affection and love. They may be gifts or flowers, or ways of meeting her needs by giving her spending money, providing for her, giving her the security of a home, or expressions of affection that are not necessarily of a sexual nature. Women just need affection. When I do that for my wife, she doesn't get upset with me and say, "I want a divorce." You know why? My wife doesn't want a divorce when I provide for her, give her security and affection, verbally express my love for her and all of these things. She wants to respond in kind to those acts of love. God made her as a woman to be a responder. God says that this kind of relationship where one responds to acts of love is just a model of His real, eternal relationship with us as responders! Do you know what I think eternity will be? Eternity will be an endless unfolding of divine love. I believe that the relationship I have right now with the Lord is truly an engagement relationship. In the New Testament, when Mary and Joseph were espoused, it meant that in the eyes of the law they were married, even though it was not consummated. The engagement period was called marriage, and it took a divorce even to break an engagement. Paul said to the church, "I want to present you as a pure virgin unto Christ (2 Corinthians 11:2), wholly and exclusively unto Him." This marriage relationship is going to be consummated, at the marriage supper of the Lamb, I suppose, and all throughout eternity there's going to be an unfolding of love. God designed a little, physical, scale model here on earth with the man as the lover and the woman as the responder. And just as she'll respond back with love if she's given love, God has said, "I want you to know that you loved Me because I first loved you." (1 John 4:19) The Bible doesn't say that we just started loving God on our own. The Bible says that we love Him because He first loved us. In Ezekiel 16:8 God says, "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto

thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine." He gave us a picture of marriage in this verse, but He likened it to bringing us unto our relationship with Him. So this is the first principle in marriage: anywhere in scripture that it talks about marriage, it's talking about joining together as one. But marriage is more than that. If a man went into a prostitute, the Bible says he'd become one body with her, but that doesn't mean he's married to her. He would be sinning against this principle of marriage. He'd be sinning against his mate or future mate, and also against the design and definition of marriage. Marriage is a joining together in the fullest sense - in a sense of spirit to spirit, soul to soul, and body to body - especially for a believer. That's why God says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Corinthians 6:14). In a Christian marriage, you have the potential of bringing Christ not only into the marriage but into the union of spirit to spirit, soul to soul, and body to body. That's why it's so powerful for Christian couples in this relationship. The Bible says that if I go out and join myself to a harlot, I actually join Christ to the harlot because I've become a member of Christ's body (2 Corinthians 6:15). However, if I consider this same dynamic in a positive light, in my marriage relationship I'm bringing Christ, and inviting Christ, and joining Christ into my union and into my marriage. That potential is the strongest potential in the world!

#### Joining Involves a Covenant

Marriage is more than just a joining together, because its joining together involves a covenant. Sexual intercourse is not marriage. Sexual intercourse is a consummation of marriage, and marriage is a joining together and becoming one in the fullest possible way, but it's only done in covenant. The Hebrew word for this covenant is BERIYTH (ber-eeth) and it's the most binding contract that is possible. It's even used with the shedding of blood or cutting an animal into pieces. It involves blood. It involves the two becoming one. The closest concept we have is two becoming blood brothers and marriage is it. It's becoming one under a covenant and a vow. It's the vow and the covenant that keep me moving in the area of love toward my wife.

Love is Not a Feeling The Bible never teaches you to love only when you feel like loving. The problem is that we don't feel like it often enough. The world isn't full of love, is it? The Bible doesn't say to feel like loving and then love. The Bible commands me to love and my feelings will follow. Husbands love your wives as Christ loved the church - that's the commandment (Ephesians 5:25).

If I thought that love was just a feeling or an emotion I might say, "I want to be with you because I feel good when I'm with you." What if that was my only concept of love? It is a form of love, but it's not the kind of love that God commands us to have. God says, "I'm telling you to love your enemies. Bless those that curse you, do good to those that hate you, pray for those that despitefully use you" (Matthew 5:44).

If I thought love was just a warm feeling I'd be saying, "God, do you mean I have to have a warm feeling of love and affection for somebody who slaps me in the face, persecutes me, hates me, and slanders me? That's impossible." But the Bible didn't say to love when you feel love.

Let's say two singles want to be united in matrimony. We ask the man, "Do you solemnly promise and vow that you will love this woman, you'll take her as your wife, cherish her and honor her?" And the man vows, "Yes, I do." Then she says her vows. So we pronounce them man and wife

and they go on their way. Suppose a few years later, or maybe after only one year, they come back and they're having problems in their marriage. She says, "He doesn't love me. He doesn't show me any affection or kindness. He just doesn't love me." We ask him, "Is this true?" And he replies, "Yeah, that's right." Why does this happen?

I used to think that if I taught my children enough Bible verses, when they got older they would "not depart from the Lord" and everything would be fine. Then one day I discovered that it wasn't going to be some Bible verse that I made my son memorize that would carry him through life. It's those things he experiences in my home that he's going to take out into his life. I know because what I experienced in my home is what I took out into my life.

If you come from a dysfunctional home and you've never seen love or you've never seen expressions of kindness and affection, if you never heard your father or mother ever say, "I love you" to each other, then it won't matter if you come to marriage and vow to love your spouse for the rest of your life. If you've never seen your parents hug or kiss, or you never saw your father give a gift to your mother just because he wanted to, you have no concept of what I'm talking about. You have no concept at all about what I mean by love or how to be loving to someone. Even if you vow to do it, in just a matter of months your marriage will break down and start falling to pieces. You see, my son is going to take out of my home what he's seen in my home, what he's felt in my home and what he's experienced in my home. If he never experienced it, then he can't take it with him.

#### Second Ruling Principle in Marriage: Love

We've seen the principle of marriage that is a uniting together which first involves a covenant. This small scale model of the relationship here on earth between a husband and wife is the same kind of relationship that is to be found eternally in the heavens. It's a joining, an unfolding of a love for all eternity. And it's a joining process of God's covenant to be one with me forever. He says, "This is the covenant that I'll make with you - your sin and iniquity I'll remember no more. I'll put myself on the inside of you, I'll be merciful to you in your unrighteousness, and your sin and iniquity I'll remember no more. I'll be your God and you will be My people. I swear to you, this is what I will do" (Hebrews 8:10; Hebrews 8:12). A covenant is a binding and solemn promise, agreement or vow. It's binding because God is not a man that He should lie (Numbers 23:19). I can violate all of these principles of oneness that God is trying to show me about Himself. I can violate them on earth but I'm talking about something that He is trying to get across to me in an eternal way. Marriage is a joining and a oneness that involves a covenant. That covenant is a covenant with the ruling principle of love. It's a covenant of love, because love is the ruling principle of this covenant. What's the ruling principle of my covenant with this woman in marriage? It's love. What is the ruling principle of her submission to me? It's love. What's the ruling principle of me providing for her, nourishing her, and cherishing her as my own body? It's the principle of love. The Bible says, "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church ... This is a great mystery (the relationship of marriage): but I speak concerning Christ and the church" (Ephesians 5:29; Ephesians 5:32). Have you ever thought about that? No man ever hated his own flesh. I used to think people who had poor self images and committed suicide did, but the Bible says that no man ever hated his own flesh. He nourishes and cherishes it even as Christ cherished the church. Husbands are to love their wives in the same way. Do you know what

that phrase, "nourished and cherished" means? Let's say it's getting chilly in the room you're sitting in now. You'll probably put a jacket on, and when you do you'll nourish your body. You don't just say, "I love being cold. I'm going to go outside and stand in the snow because it feels so good." In a few hours you are most likely going to nourish and cherish your body with a meal because it's the natural thing to do. You're not going to starve yourself. Do you know that's the kind of love God called me to in my marriage relationship? I'll be saying, "Are you cold, Honey? Here's your coat. Do you need food? Here it is."

While it's natural for me to nourish and cherish my body, it's not natural for me to nourish and cherish my wife. Why? Because the principle of sin came into the first marriage. It didn't come into the first church, it came into the first marriage. In Genesis 3:1-24, when sin entered into creation and into the marriage, all of a sudden what was natural was no longer natural. Why? Because the root of sin in my life caused me to go astray and turn to my own way. "All we like sheep have gone astray; we have turned every one to his own way. . ." (Isaiah 53:6). So now I'm independent. Now I want to do things my way.

You see, it's not natural to love. Someone might disagree, "I beg your pardon," they'll say, "I want to be with her. I just want to be around her." Well, wait until they've been married for a little while, because there's this principle of sin that causes independence in people; they want to go their own way and do their own thing. They don't care if they hurt someone else. There's some type of dysfunction in every family like this. Perhaps you never saw affection, or expressions of kindness and love in your home. There's only one way to love with that kind of love because it's not natural; it has to be learned. It's going to have to come from God's Word.

What is Love?

1 John 5:3 says, "For this is the love of God, that we keep his commandments. . ." 2 John 1:6 says, "And this is love, that we walk after his commandments. . ." If I were to ask someone to describe love he might say, "Love is a warm feeling, it's tender affection, it gives me goose bumps." But God says, 'Brothers and Sisters, this is love. You live and you walk in My principles and My commandments.' Then you have to learn the principles. Romans 13:1-14 says those principles of love will never harm anyone - "for he that loveth another hath fulfilled the law" (Romans 13:8) . Therefore love is a fulfilling of the law. When you walk in these principles, you'll be walking in love. Love is kind - that means generous, that means giving, that means being unselfish, that means seeking the best for someone else. God says, "This is love. Walk after these principles."

Someone might say, "I've never seen it in my home. I don't know what God's talking about." Well, I'll show it to you right here. Matthew 7:12 says, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them. . ." Here it is in written form. When Jesus said, "It is written," in the Greek it meant, "Say it again." God's telling us, "I'm saying it to you again. And this is what I'm saying, `Whatever you want someone to do for you, that's what you do for them.'"

Why can't we love? Because we're caught in this principle of sin, and this principle of sin is selfish. It's someone sitting there saying, "They don't love me. If they love me why don't they come over here and visit me? Don't they know I'm hurting? Why don't they come over here and pray for me? They're a bunch of hypocrites down at that church. Why don't they do something? Don't they know

I'm hurting? I'm hurting so bad, why doesn't anybody care?"

What has God said? God said, "This is the way it works. Get up out of your pity party and think about what you would want done to you. Would you want someone to be kind to you? Would you want someone to give a gift to you? Would you want someone to be loving and say kind words to you - not jokes that put you down, but words that say, "This is what I like about you?"

Put those principles into action, and do you know what will happen? The love you've been desiring will be generated in those people you've been ministering to, and it will come back to you in good measure, pressed down, shaken together, and running over (Luke 6:38). To have friends, you have to be friendly (Proverbs 18:24). To have love, you have to give love. God so loved He gave (John 3:16). Love is a verb. Love is an action word. Love can only be seen by what it does, not by the words that are said. 1 John 3:18 says, ". . .let us not love in word, neither in tongue; but in deed and in truth." It's good to say that I love you. But if I say, "I love you" yet do things opposite of love in deed, then I'm lying. Love is an action, it has to be seen. There never come a time in my marriage when I say to my son, "Now Steven, you're 16 years old now, and I want you to know that I love your mother, Wendy." He already knows whether or not I love his mother because love is an action. It's the example he sees in my home.

#### Love Can be Taught

Titus 2:4-5 (NIV) says, "Then they can train (or teach) the younger women to love their husbands ... to be self-controlled and pure, to be busy at home, to be kind..." This says that love is not a feeling, but it's a principle to be taught by the older women to the younger women in the church. Love is something that's taught.

Even though you've been given these principles, do you know what it's going to take to be able to walk in them? It's going to take getting down on your knees and saying, "Hey God, I can't do it in my own strength or ability." It goes against the grain of my flesh to honor someone else above myself. It goes against the grain of my flesh to give to another person rather than meeting my own selfish needs. It takes God, who is the source of love, the author of love, and the One who's saying, "Brothers, I wrote it down because I wanted to show you that if you're walking in these principles you're on the right path. Keep looking to Me; I'll give you divine ideas. I'll give you creative ideas on how to love others, how to be in love, and how to stay in love, even when you don't feel like it."

Jesus didn't feel like it when He went to the cross. He said, "God, I don't want to do this. Nevertheless not my will, but Yours be done" (Luke 22:42). Romans 5:8 (NIV) says, "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us." He demonstrated love. The love that He demonstrated in going to the cross even went against His feelings. He didn't feel like it. But He chose to operate in the principles of divine love that God gave in the scriptures. He gave Himself without feeling like it, and as He gave, many of us have given back to Him the feeling of love and appreciation. We generated that love back to Christ when He took a step to love us without feelings.

It can happen in your marriage too. You can rekindle the flame of love. It can happen in your friendships. It can happen in your job situation. It can happen if you make it your goal. You make operating in the principles of divine love the most important thing in your life. The next time you

come to a decision, just stop and think, "Am I making this decision based on selfishness and what I want, or am I considering others in this decision?" As you continue loving this way, you'll find that the love you've been desiring will be multiplied back to you. Your life will become a demonstration of God's love to the world.

## S. Whose Authority Are You Under?

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Whose Authority Are You Under?

“To open their eyes, and to turn them from darkness to light, and from the power [mastery, authority & jurisdiction] of Satan unto [the mastery, authority & jurisdiction of] God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts 26:18). The Apostle Paul’s commission from the Lord Jesus Christ was that through the preaching of the gospel of the kingdom, people would turn from Satan’s authority unto God’s. In so doing they would receive forgiveness of sins and an inheritance that is through faith in the Lord Jesus Christ. The common understanding of today’s gospel is that Jesus died for our sins, so ask Jesus into your heart, ask Him to be your Saviour, say this little prayer after me. We have heard these terms so often that it may surprise us to find that none of these terms and responses are necessarily scriptural.

I believe that in some ways the evangelical community has embraced a modern day gospel that is incomplete and without authority. A message of receiving Christ benefits without receiving His Person and authority is what is commonly proclaimed today. The whole point of Christ’s death, burial and resurrection was to secure His right of Lordship over the individual.

“For we are not our own masters when we live or when we die... Christ died and rose again for this very purpose, so that he might be Lord [master, owner & king] of those who are alive and of those who have died” (Romans 14:7; Romans 14:9 The New Living Translation). The Apostle Paul was talking of the right to have authority, ownership and Lordship over the individual believer whether in life or in death. Jesus is Lord, Master and boss and has the right to reign with maximum authority over those He has purchased with His blood.

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Corinthians 6:19-20).

Whether we live in physical form on this earth, or whether we die, His redemption has secured the right to His Lordship over us. The essential facts of the gospel which involve Christ’s death, burial and resurrection (1 Corinthians 15:1-4), had in mind His Lordship as the goal (Acts 2:36; Romans 10:6-10; Romans 14:9; Php 2:8-11).

“This is why Christ died and came to life again to establish his Lordship over the dead and over the living” (Romans 14:9, New English Bible). The purpose of Christ death was not only a redemptive act to deal with our sins but it also involved a redemptive act that established His authority and right to rule. It was for this reason that Christ died, was buried and rose again so that He might establish His Lordship over us. The Holman Christian Standard Bible states,

“Christ died and came to life for this: that He might rule over both the dead and the living” (Romans 14:9). The Message Bible says,

“That’s why Jesus lived and died and then lived again: so that he could be our Master across the entire range of life and death...” (Romans 14:9). When becoming a believer we are confessing Him as Lord (Romans 10:9) and coming under the authority of God by repenting of our sins and turning to Him (Acts 2:37-38; Acts 3:19).

Even in death we are not free from His Lordship. The purpose of redemption was to buy us out from under the jurisdiction of Satan that we might serve under the jurisdiction and authority of God! (1 Thessalonians 1:9). Jesus said, “No man can serve two masters” (Matthew 6:24). Either you serve the true and living God, or you serve under the authority of the evil one (Romans 6:16). The gospel of the kingdom is a gospel of authority and grace (Acts 20:24-25). In Romans 10:4-9 we have a description of righteousness by grace or faith verses the righteousness by law or good works. In verse 4 we read,

“Christ [the anointed king] is the end of the law for righteousness to everyone who will believe” (Romans 10:4).

Christ is the end of self-righteousness, the attempt to attain God’s righteousness by law keeping, to everyone who entrust themselves to the Messianic king. But within this act of grace and faith Jesus Christ has established His right to rule and to reign. In Romans 10:10 it states that we must confess with our mouth that Jesus is Lord and believe in our heart that God has raised Him from the dead to be saved. The righteousness of faith is something that has been done by grace but has to be responded to by faith as we confess Jesus as our new Lord (Romans 10:9). This confession glorifies the Father as we acknowledge and confess the Lordship of Jesus (Php 2:11). A lot of people try to get away from the real meaning of “Lord” because they do not want to acknowledge that there must be a real change in the heart of an individual. So many people claim that “Lord” only refers to Jesus’ deity. The overwhelming meaning of the Greek word KURIOS (Lord) is “supreme in authority, the one who has the right to control.” The opposite of the word “Lord” is “servant.” Who is your master? Who do you serve? We are not talking about perfection but we are talking about a new direction because we serve a new master.

Many times because we want to emphasize “grace,” we fail to bring people under the authority of a new master. We just say, “It’s a free gift, it is all about grace and not of works, so you don’t have to do anything.” We bring people into error to some degree because we are not telling them they are changing authority, changing masters, changing Lords. The gospel of the kingdom brings a person under the authority of God and no longer under the authority of the wicked one (Acts 26:18; Colossians 1:13-14; 1 John 5:19).

There is only one gospel. There is not a gospel of Jesus, another of the twelve, another of the seventy, another of the Apostle Paul. There is only one gospel as stated by the Apostle Paul (Galatians 1:6-7). It is serious to change the gospel in any way. It is serious to add to or take away from the Word of God (Revelation 22:19). I believe that many are proclaiming a half gospel, not telling that within the good news of the gospel we are not just having our sins forgiven but we are also coming out from under the jurisdiction and authority of the evil one by coming under the jurisdiction an authority of God. In so doing we receive the free gift of righteousness by grace (Romans 5:17).

Jesus never told anyone to accept His benefits without taking His person (John 6:53-54). He is Lord (Master), Jesus (Saviour), and Christ (the anointed King) (Acts 16:31 The Amplified Bible). Jesus said to sit down and count the cost if you want to follow Me (Luke 14:25-33). The scripture uses other illustrations such as “marriage” to bring home this point also (Romans 7:4). No one says to a person, “Today you look beautiful, I will marry you, we will go on a honeymoon. If later you begin to age, you don’t look so good, I’ll get rid of you.” No, you sit down and count the cost. Will I commit to love this one now, tomorrow, ten years, thirty years, fifty years from now till death do us part. We sit down and count the cost. Marriage really illustrates a relationship between us and our God (Ezekiel 16:8; Romans 7:4; James 4:4), a permanent relationship of total commitment to one another. A relationship where no idols or others lovers are involved.

Jesus basically told a rich young ruler that was asking about eternal life to turn away from his idolatry. The man turned around and walked away without eternal life (Matthew 19:16-29; Mark 10:17-30; Luke 18:18-30; Luke 10:25-28). We would have called him back. Told him that he would be a great asset to our church, that he could help the church with his finances, etc. Jesus let him turn around and walk away because he would not forsake his false god to come under His Lordship.

Today I think an error has crept into the evangelical community. We so much want to emphasize, “God loves you!,” that we leave people hanging by not telling them they are coming under the authority of a new master (the authority [kingdom] of God). God is a loving God, He is like a Father, but when we by pass foundations such as repentance, people end up not being converted (to turn around, to go a new direction). The Bible says, “Repent ye therefore, and be converted, that your sins may be blotted out...” (Acts 3:19). The word “conversion” means “to turn around resulting in going a new direction.” If that has not happened in an individual, then they have not been converted. Conversion starts in the heart and works its way out in a person’s actions and conduct. Because we want to only emphasize the love of God we fail to call people to the authority of Christ. The gospel of the kingdom emphasizes both the authority of God and the graciousness of God to forgive and accept us (Colossians 1:13-14).

Jesus began His ministry by proclaiming the kingdom of God, and He ended His earthy ministry proclaiming the kingdom of God (Mark 1:14-15; Acts 1:3). Everything that Jesus spoke related to the subject of the kingdom of God in some way or another (Matthew 4:23; Matthew 13:24; Matthew 13:31; Matthew 13:33; Matthew 13:44-45; Matthew 13:47; Matthew 18:23; Matthew 20:1; Matthew 22:2; Matthew 25:1; Matthew 25:14). I would say that the kingdom was really the only message that He proclaimed (Luke 4:43). Within His teaching different aspects of the kingdom appeared. The kingdom of God is like: unto a man, a mustard seed, leaven, treasure, a merchant, a net, a certain king, a man that is a householder, ten virgins, a man traveling into a far country, etc. His teaching related primarily to his subject, the kingdom of God.

There are three things that make up a kingdom. A king, his rule and his subjects. The word “kingdom” is derived from two words: “King” meaning “the sole and absolute rule,” and “dom” meaning “the domain, or territory of rule, that is, his subjects.” Vine’s Expository Dictionary defines “kingdom” in the following way: “Since this earth is the scene of universal rebellion against God, the kingdom of God is the sphere in which at any given time His rule is acknowledged.” In other words, the kingdom of God has the idea of a group of people that would accept God’s rule. This

decision must accompany a change of heart, referred to in scripture as repentance. When the kingdom is proclaimed a king is proclaimed. A king means an absolute ruler, a master, one who has authority. The apostle Paul when preaching in Thessalonica was accused of preaching “another king, one Jesus” (Acts 17:7). Jesus kingship and Lordship is hardly mentioned in today’s Christianity except around Christmas in a few of our songs. Yet in the New Testament it was the heart of the apostolic teaching (Acts 2:36; 1 Corinthians 12:3).

If you looked up the word “kingdom” in Latin you would see that it refers to one’s property, ownership rights and Lordship. In Hebrew it meant “rulership, dominion and realm [Strong’s numbers 18, 45, 47, 61, and 8]. In Greek it means “rule and the realm over which one has the rule” [See Strong’s number 155]. I am giving various definitions of “kingdom” because it is so very important that we understand the message that Jesus was bringing (Mark 1:14-15; Luke 4:43). His message was proclaimed by John Baptist (Matthew 3:1-2; Matthew 3:6), by the twelve apostles (Mark 3:14-15; Luke 9:1-2; Luke 9:6), by the seventy (Luke 10:1-2; Luke 10:9-11), by Philip the evangelist (Acts 21:8; Acts 8:5; Acts 8:12), by the apostle Paul (Acts 14:21-22; Acts 19:8-10; Acts 20:20-25; Acts 28:19-31), and by all others that followed our Lord (Luke 9:59-60). It is the message that will be proclaimed to all nations before the end comes (Matthew 24:14). It is a message that has not been understood clearly by many (Matthew 13:19; Mark 4:11). It is the message that we should be proclaiming today (Luke 16:16), but has been replaced by ask Jesus into your heart theology, a message that proclaims no one’s authority, mastery or Lordship.

Today we speak of being born again so that we might enter His kingdom, but we never define it. To define it means there is a king, He has absolute authority, the right to rule, and a domain (the people that have accept His rule). As stated before, “Since this earth is the scene of universal rebellion against God, the kingdom of God is the sphere in which at any given time His rule is acknowledged” (Vine’s Expository Dictionary). In other words, the kingdom of God has the idea of a group of people that would accept God’s rule. The Jewish perspective of the kingdom is that it would be nationalistic. It would be a nation (Israel) that would accept His rule and reign. But Jesus came to offer His kingdom to every individual that would accept it (Matthew 8:11-12). People were ask to repent, confess their sins, go into the water’s of baptism and change masters (Matthew 3:1-2; Matthew 3:6). These decisions were made on an individual basis and each one involved a change of heart. Zacchaeus is a good example. He was considered an evil tax collector but welcomed Jesus as a guest in his home. Without even a demand from Jesus, Zacchaeus heart was changed. He repented and proved his repentance by what he did (Acts 26:20). He restored income to those he had defrauded and gave half of his wealth to the poor. Jesus acknowledged his heart change by declaring, “This day is salvation come to this house” (Luke 19:9). “For the Son of man is come to seek and to save that which was lost” (Luke 19:10). Zacchaeus truly accepted God’s rule. In another instance we have the woman caught in adultery (John 8:3-11). She was standing there guilty and condemned when Jesus offered her the gift of forgiveness. It was an act of pure grace. Yet it came with the demand to “go and sin no more” (John 8:11). In the Greek a present tense is used, meaning that Jesus was requesting her to go and continue to live a different lifestyle than that which she was practicing. In other words, come under the rule and authority of God. In each conversion in the New Testament we see similar examples. In Thessalonica people turned from their idols so that they might serve the true and living God (1 Thessalonians 1:9). The Message Bible states,

“You deserted the dead idols of your old life so you could embrace and serve God, the true God” (1 Thessalonians 1:9, The Message Bible). The book of Acts declares that the Thessalonians were embracing “another king, one Jesus” (Acts 17:7). So each instance of conversion shows us that people rejected the authority of Satan by coming under the authority of God (Acts 26:18). The kingdom message is the only gospel that brings a believer to the free gift of righteousness and under the authority of God. It’s the only message that brings justification and sanctification together under the same umbrella. It the only message that brings the gift of righteousness and holiness together (Romans 6:22; Romans 6:17-18; Hebrews 12:14).

If you understand what the words Lord [Master, owner, boss], Jesus [Jehovah is Salvation], and Christ [anointed, basically the one anointed to be king] means then you will understand that the entire New Testament is really teaching a message of the kingdom.

Just as there is a kingdom of God, there is also a kingdom of darkness (Matthew 12:26). As we turn to God we turn away from Satan (Acts 26:18). The New Living Translation states it like this:

“For he has rescued us from the one who rules in the kingdom of darkness, and he has brought us into the Kingdom of his dear Son. God has purchased our freedom with his blood and has forgiven all our sins” (Colossians 1:13-14).

Paul is telling us that God has delivered us from the power of darkness (Colossians 1:13 KJV). This word “power” actually means “mastery, potentate (powerful ruler, king), authority, and jurisdiction.” He has done this as we have received and believed the good news of God’s kingdom. People are delivered from the authority, rule and Lordship of Satan, to come under the authority, rule and Lordship of God (Romans 10:9).

“This is the core of our preaching. Say the welcoming word to God – ‘Jesus is my Master’ – embracing, body, and soul... (Romans 10:9, The Message Bible). Or as 1 John 3:8 states it, “For this purpose the Son of God was manifested, that he might destroy the works of the devil” (that is, abolish the Devil’s ways – The Message). Or as the Apostle Paul states, “Who hath delivered us from the power [authority] of darkness, and hath translated us into the kingdom of his dear Son” (Colossians 1:13). The good news of the gospel is that God has delivered us from the authority of darkness and translated us into the authority [kingdom] of His dear Son. This is an act of grace, accomplished by redemption and accompanied by gift of righteousness. But it is not a gospel of receiving God’s benefits without taking His authority. You cannot serve two masters (Matthew 6:24). In Acts 26:1-32 the Apostle Paul is ministering to King Agrippa by telling him about his conversion. The Apostle receives a commission from the Lord Jesus to do the following things:

“To open [peoples] their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision” (Acts 26:18-19).

Through a revelation of the gospel a person does the following things. They turn from the authority and power of Satan unto the authority and power of God. They turn from one person [Satan] to another person [God]. From one jurisdiction to another, from one kingdom to another, from darkness to light. In the act of turning [also known as repentance], people are offered the free gift of righteousness (acquittal & pardon). We are not proclaiming a half-gospel, receive Jesus

benefits but not His authority. Remember, this is the gospel of the kingdom (of God's rule and reign). You will not truly receive forgiveness until you make this turn. You may say a little prayer, but your life will never change until you make this turn. The Bible calls this repentance. It is the first response of man that is commanded by God (See Acts 17:30), and without it men shall perish (Luke 13:1-5). Turn from the authority and power of Satan unto the power and authority of God that you may receive the forgiveness of your sins (Acts 26:18). Does this mean perfection? No. But it does mean we have turned to God that we may go a whole new direction in our lives (Acts 26:20).

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Romans 6:17-18). Whose authority are you under? The gospel of the kingdom brings a person under a new authority, a new king, a new Lord.

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