

Basic Bible Doctrine

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Table of Contents

I.	The Existence and Nature of God.....	2
II.	God's Word.....	5
III.	Bible Interpretation (Hermeneutics).....	9
IV.	The Nature of Man (Total Depravity).....	17
V.	The Wages of Sin is Death.....	21
VI.	Salvation by Grace (Eternal Salvation).....	23
VII.	Temporal Salvation.....	26
VIII.	The Purpose of the Gospel.....	29
IX.	Baptism.....	33
X.	The Local Church.....	41
XI.	True Worship.....	43
XII.	Christian Duty.....	47
XIII.	The Second Coming of Christ.....	49

I. The Existence and Nature of God

1. The Bible declares that there is only one God (**Isa 44:6-8; 1Co 8:6**).
2. Even without the revelation of God, man can reason from the creation and know that there is an eternal and omnipotent God who created all things.
 - A. The *visible* things that are *seen* prove the existence of the *invisible* God who is not seen (**Rom 1:20**).
 - B. The heavens declare the glory of God (**Psa 19:1**).
 - C. The heavens declare His righteousness (**Psa 50:6; Psa 97:6**).
 - D. The creation teaches us that God created it (**Job 12:7-10**).
3. A creation demands the existence of a creator.
 - A. No sane person would look at an iPhone and deduce that it was the product of an explosion in an Apple factory.
 - B. Just as the complexity of an iPhone demands that it was designed and made by an intelligent creator, so likewise does the universe.
4. There are four explanations for the existence of the universe:
 - A. It doesn't exist.
 - i. This idea is as dumb as those who promote it.
 - ii. If the universe doesn't exist, than neither do the ignoramuses that argue that it doesn't.
 - iii. Arguing with nobody is an exercise in futility, so we move on.
 - B. It has always existed; it's eternal.
 - i. The second law of thermodynamics: "The second law of thermodynamics states that the entropy of an isolated system never decreases, because isolated systems spontaneously evolve towards thermodynamic equilibrium—the state of maximum entropy. Equivalently, perpetual motion machines of the second kind are impossible." - Wikipedia
 - ii. In other words, the universe is in a constant state of decay towards equilibrium where all motion will cease.
 - iii. The Bible affirms this (**Psa 102:25-27**).
 - iv. If the universe is eternal, then all processes would have already ceased by now.
 - v. This is the case because no matter what point in time is picked, there was an infinite amount of time before it, and in an infinite amount of time, the universe would be at a state of equilibrium.
 - vi. Furthermore, if the universe is eternal and self-subsisting, would it not be God by definition?
 - C. It spontaneously popped into existence.
 - i. The first law of thermodynamics states that matter is neither created nor destroyed.
 - ii. The Bible affirms this (**Heb 11:3**).
 - iii. No one has ever observed matter spontaneously coming into existence.
 - iv. No experiment has ever been conducted which validates such a theory.
 - v. This theory is therefore not scientific and, with a complete lack of evidence, it is blind unreasonable faith.
 - D. It was created by an intelligent being more powerful than itself.
 - i. This is the only reasonable and logical explanation.
 - ii. This is what the Bible plainly declares (**Gen 1:1**).

5. Arguments for the existence of God.

A. The creation itself is one of the simplest and most profound arguments for the existence of God, as was shown in the above points.

- i. The theory of macro evolution is wholly inadequate to explain the existence of life.
- ii. The sheer complexity of life, the cell, the eye, the brain, etc. should be glaring evidence to any honest person that they could not have evolved over long periods of time by random chance, but rather that there must be an infinitely intelligent and powerful God who created it.
- iii. Those who deny this are fools (**Psa 14:1**).
- iv. They are without excuse (**Rom 1:20**).
- v. They are willingly ignorant (**2Pe 3:5**).
- vi. "Sometimes I don't believe that there is any heaven or hell or that there is a God, but then I think, 'If there is no God, how did we get here?'" - Sarah Broyles (6 years old)

B. The argument of the first cause.

- i. We live in a world of cause and effect. Everything that happens was caused to happen by something else.
- ii. The example of the human life is a good example.
 - a. Your life was caused by your parents.
 - b. Their lives were caused by their parents.
 - c. If the causes are traced back far enough we come to the first humans, which would be the first cause in this example.
- iii. In a material universe bound by time, there must be a first cause.
- iv. There cannot be an infinite number of causes because an actual infinite number of anything doesn't exist in a material universe.
- v. If there be no first cause, there cannot be a second cause. If there be no second cause, there can be no third cause, etc.
- vi. There therefore must be a first uncaused cause, which we call God.

6. The nature of the true God.

A. Bible declares that God is a trinity, or a triune God, consisting of the Father, the Word, and the Holy Ghost (**1Jo 5:7**).

- i. These are not three offices or personalities of God, but rather three persons which bear record (**Joh 8:14-18 c/w 1Jo 5:7**).
 - a. Record - I. 1. Law. a. The fact or attribute of being, or of having been, committed to writing as authentic evidence of a matter having legal importance, spec. as evidence of the proceedings or verdict of a court of justice; evidence which is thus preserved, and may be appealed to in case of dispute.
 - b. Witness - 1. Knowledge, understanding, wisdom. *Obs.* (not used after 1482). 2. a. Attestation of a fact, event, or statement; testimony, evidence; †evidence given in a court of justice.
- ii. All three persons of the Godhead took part in the creation of the universe (**Gen 1:1-3; Psa 33:6 c/w Joh 20:22**).
- iii. The Trinity is shown plainly in **Isa 48:16**.

B. All three persons of the Trinity are declared to be God in the scripture.

- i. The Father is God (**2Th 2:16**).
 - ii. The Word, the Lord Jesus Christ, is God (**Joh 1:1-3,14; Heb 1:3; Joh 8:58 c/w Exo 3:14**).
 - iii. The Holy Ghost is God (**Act 5:3-4; Heb 3:7-11 c/w Psa 95:7-11; Heb 10:15-17 c/w Jer 31:33-34**).
 - iv. Jesus and the Father are one (**Joh 10:30; Joh 14:9**).
 - v. Jesus and the Holy Ghost are one (**Joh 14:16-18; Rom 8:26-27 c/w Rom 8:34; Rev 1:1 c/w Rev 2:29; Rev 3:22**).
- C. A trinity is not an incomprehensible idea.
- i. The universe is a trinity made of matter, space, and time.
 - a. The universe can't exist without all three elements.
 - b. Matter can't move without space and as it moves, time occurs.
 - ii. Space is a trinity made of length, width, and height.
 - a. Space can't exist without all three.
 - b. Yet, length is not width and width is not height.
 - iii. Matter is a trinity made of energy, motion, and phenomena.
 - a. Matter is energy in motion that causes a phenomena (light, sound, etc).
 - b. Energy, motion, and phenomena are not what matter does, they are what matter is.
 - iv. Time is a trinity made of past, present, and future.
 - a. They are not the same, yet if any of them are missing, there is no time.
 - b. All time was future, is, was, or will be present, and is or will be past.
 - v. Human beings are likewise trinities made of body, soul, and spirit (**1Th 5:23**).
7. Some attributes of God.
- A. His name is Jehovah (**Exo 6:3; Psa 83:18**).
 - B. God is eternal (**Gen 1:1; Psa 90:2; Mic 5:2; 1Ti 1:17**).
 - C. God is omnipotent (**Rev 19:6; 1Ti 6:15**).
 - D. Omnipotent - 1. Strictly said of God (or of a deity) or His attributes: Almighty, infinite in power.
 - E. God is omnipresent (**2Ch 16:9; Pro 15:3**).
 - F. God is omniscient (**Rom 11:33-36; Isa 40:12-14, 28; Psa 147:4-5**).
 - G. God is holy (**Isa 6:3; Psa 5:4-5**).

II. God's Word

1. Throughout time, God has spoken to men by various and different means (**Heb 1:1**).
 - A. Sundry - Having an existence, position, or status apart; separate, distinct.
 - B. Divers - Different or not alike in character or quality; not of the same kind.
2. God spoke by the prophets in the Old Testament times (**Heb 1:1**).
 - A. The law that God gave by the prophets was spoken by means of angels (**Heb 2:2**).
 - i. The law of Moses was ordained by angels (**Gal 3:19**).
 - ii. Ordain - v. I. To put in order, arrange, make ready, prepare. 1. trans. To arrange in rows or ranks, or other regular order; esp. to draw up in order of battle; to set in array; to array, marshal, order.
 - iii. It was given by the disposition of angels (**Act 7:53**).
 - iv. Disposition - 1. a. The action of setting in order, or condition of being set in order; arrangement, order; relative position of the parts or elements of a whole.
 - B. The prophets were under the control and influence of the Holy Spirit who *moved* them to speak and write God's word (**2Pe 1:21**).
 - i. Balaam was a good example of this, whom God caused to speak words contrary to what he wanted to speak (**Num 23:1-12 c/w 2Pe 2:15-16**).
 - ii. All scripture is given by *inspiration* of God (**2Ti 3:16**).
 - a. Inspiration - I. Literal (physical) senses. 1. The action of blowing on or into.
 - II. Figurative senses. 3. The action of inspiring; the fact or condition of being inspired (in sense 4 or 5 of inspire v.); a breathing or infusion into the mind or soul. a. spec. (Theol., etc.) A special immediate action or influence of the Spirit of God (or of some divinity or supernatural being) upon the human mind or soul; said esp. of that divine influence under which the books of Scripture are held to have been written.
 - b. If a book is held to be scripture then it is inspired by God, since ALL scripture is inspired by God.
 - c. To say that a translation of the Bible is not inspired is to say that it is not scripture.
 - iii. This method of inspiration has been called *mechanical inspiration* or *dictation theory* (God dictated the books of the Bible word by word). Other theories of inspiration are:
 - a. *Verbal Plenary Inspiration*: The effect of inspiration was to move the authors so as to produce the words God wanted. In this view the human writers' "individual backgrounds, personal traits, and literary styles were authentically theirs, but had been providentially prepared by God for use as his instrument in producing Scripture." - Wikipedia
 - b. *Dynamic Inspiration*: The thoughts contained in the Bible are inspired, but the words used were left to the individual writers. - Wikipedia
 - iv. The Holy Spirit literally spoke by the prophets using their mouths (**2Sa 23:2 c/w Psalms 45:1**). David was a prophet (**Act 2:29-30**).
 - v. God put His words in their mouths (**Jer 1:9**).
 - vi. When a prophet spoke in the word of the Lord, it was God's voice (**1Ki 20:35-36**).

- vii. God inspired His prophets to write down His words as well as speak them (**Jer 36:1-6**).
 - a. The words that the prophets wrote down were God's words, not theirs (**Jer 32:6**).
 - b. This method of inspiration is very simple, but very confusing to scholars (**Jer 36:17-18**).
- 3. God spoke in the New Testament times by His Son, Jesus Christ (**Heb 1:2**).
 - A. Jesus gave to the church apostles, prophets, and scribes (**Eph 4:11; Mat 23:34**).
 - B. Jesus gave His word to the apostles by revelation.
 - i. He did so for Paul (**Gal 1:11-12; Eph 3:3**).
 - ii. Revelation - 1. The disclosure or communication of knowledge to man by a divine or supernatural agency.
 - iii. He did likewise for John (**Rev 1:1-3**).
 - iv. Prophecy - 1. The action, function, or faculty of a prophet; divinely inspired utterance or discourse; spec. in Christian theology, utterance flowing from the revelation and impulse of the Holy Spirit.
 - v. The testimony of Jesus is the spirit of prophecy (**Rev 19:10**).
- 4. The preservation of the word of God.
 - A. God's word is preserved forever (**Psa 12:6-7**).
 - i. Preserve - v. 1. trans. To keep safe from harm or injury; to keep in safety, save, take care of, guard.
 - ii. God's truth, His word (**Joh 17:17**), *endures* forever (**Psa 100:5; Isa 30:8**).
 - iii. Endure - v. To last, continue in existence.
 - iv. The word of God shall stand *forever* (**Isa 40:8**).
 - B. Jesus said that not even a jot or a tittle would pass from the law till heaven and earth passed away (**Mat 5:18**).
 - i. A jot (JOD) is the smallest letter in the Hebrew alphabet: see (**Psa 119:73**).
 - ii. A tittle is a tiny mark on a Hebrew letter that distinguishes one letter from another: see (**Psa 119:9**) (BETH has a tittle on the lower right corner) c/w (**Psa 119:81**) (CAPH is nearly identical to BETH, except for not having a tittle).
 - iii. This verse proves that Jesus was using the Hebrew scriptures, not the Greek Septuagint which has no jots and tittles.
 - C. Jesus said that although heaven and earth would pass away, His words (the New Testament) wouldn't (**Mat 24:35**).
- 5. The means of the preservation of the scriptures.
 - A. Some say that God only inspired His word in the original autographs.
 - B. The original autographs no longer exist, therefore either 1) God lied when he said His words would be preserved forever, or 2) He preserved them in copies and/or translations.
 - C. God is well able to, and has, preserved His scriptures in copies.
 - i. Moses and the stone tablets.
 - a. God gave Moses the "original autographs" which He personally wrote (**Exo 31:18**).
 - b. Moses destroyed the "original autographs" (**Exo 32:19**).
 - c. God wrote a copy of the originals on two new tables (**Exo 34:1 c/w Exo 34:28 c/w Deu 10:1-5**).

- d. Therefore, the inspired word of God given by Moses was a copy.
- e. God is able to preserve and inspire His word in copies.
- ii. Jeremiah's roll of a book.
 - a. God told Jeremiah to take a roll and write the words in it which He had spoken (**Jer 36:2**).
 - 1) Jeremiah then dictated the words of the LORD to Baruch the scribe who wrote them down in the roll (**Jer 36:4**).
 - 2) Notice that the words that Baruch wrote down were "the words of the LORD", not Jeremiah's words (**Jer 36:6**).
 - b. After Baruch read the words of God to the princes, they asked how exactly it was that he wrote them down and Baruch made it very plain for them (**Jer 36:16-18**).
 - c. When the word of God was read to the king, he, not liking what he heard, cut it up and burned it in the fire (**Jer 36:22-26**).
 - d. The "original autographs" were destroyed; the word of God was lost.
 - e. How were men ever going to have the inspired word of God with the originals lost?
 - f. God's answer to this dilemma was quite simple: preserve His word in a copy (**Jer 36:27-28,32**).
- iii. The king of Israel was to make himself a *copy* of the law upon becoming king (**Deu 17:18**).
 - a. He was to read his *copy* of the law all the days of his life (**Deu 17:19**).
 - b. By doing so he would learn to fear God and "to keep ALL THE WORDS of THIS LAW and THESE STATUTES, to do them". (**Deu 17:19-20**).
 - c. His *copy* of the law was the inspired preserved word of God by which he could keep ALL the WORDS of the law.
- iv. Joshua made a *copy* of the law of Moses in stones (**Jos 8:32**).
 - a. He then read "ALL the WORDS of THE LAW, the blessings and the cursings, ACCORDING to ALL that is written in THE BOOK of THE LAW" (**Jos 8:34**).
 - b. According - 1. Agreeing, corresponding to; matching.
 - c. When Joshua read his *copy* of the law to Israel, it was said that "There was NOT A WORD OF ALL THAT MOSES COMMANDED, which Joshua read not..." (**Jos 8:35**).
 - d. Therefore, Joshua's copy of the word of God was the inspired preserved word of God.
- v. The "original autograph" of Proverbs 25 was an inspired copy of the word of God (**Pro 25:1**).
- vi. All scripture is given by inspiration of God (**2Ti 3:16**).
 - a. Consider the following people who were said to be reading the *scriptures*:
 - 1) Timothy from the time he was a child knew the *holy scriptures* (**2Ti 3:15**).
 - 2) Paul reasoned out of *the scriptures* (**Act 17:2**).
 - 3) The Bereans searched *the scriptures* (**Act 17:11**).
 - 4) The Ethiopian eunuch read *the scripture* (**Act 8:32**).

- b. If all scripture is given by inspiration of God and what they were reading was called scripture, then what they were reading was the *inspired* word of God.
 - c. If the only inspired scriptures are the original autographs, were all these people getting access to the original autographs of the Hebrew O.T. which was stored in the Ark of the Covenant (**Heb 9:4**)?
 - d. Obviously not. They were all reading *copies* of the scriptures which were called *scripture*, which were therefore the *inspired* word of God.
- D. At various times in the Bible, God translated his word and wrote it down as inspired scripture.
- i. Pharaoh speaking to Moses.
 - a. The Egyptians didn't speak Hebrew (**Gen 42:23**).
 - b. When Pharaoh spoke to Moses, his words were spoken in Egyptian and written down in Hebrew (**Exo 5:1-2**).
 - c. The "original autograph" was an inspired translation.
 - d. God is still able to inspire and preserve His word through a translation.
 - ii. Paul giving his defense to the Jews.
 - a. Paul's gave his defense to the Jews in Hebrew (**Act 21:39 - Act 22:21**).
 - b. The New Testament in which his words were first penned was written in Greek.
 - c. This was an inspired translation.
- E. In the New Testament, God chose to translate His word into many different languages, not to make everyone learn Greek.
- i. On the day of Pentecost, there were Jews in Jerusalem from 16 different countries (**Act 2:9-11**) (every nation under heaven) (**Act 2:5**), who all spoke different languages (**Act 2:6-8**).
 - ii. Rather than make them all learn Greek, God translated His word by way of the gift of tongues into their several *tongues* (**Act 2:11**).
 - iii. God showed a pattern of things to come on the day of Pentecost: that His word was no longer going to be confined to the native language of the Jews, but that it would be translated into other languages.
 - iv. Jesus told the apostles to go into all the world and preach the gospel to every creature (**Mar 16:15**).
 - a. The gospel was preached in all the world unto all nations (**Mat 24:14 c/w Col 1:6,23**).
 - b. Preaching the word to them in a tongue unknown to them would be a waste of time in that they could not understand it (**1Co 14:11**).
 - c. The word would have to be translated, just like it was on the day of Pentecost.
 - v. By its 400+ years of bearing fruit, the King James Version has show itself to be an inspired and preserved translation of God's word.

III. Bible Interpretation (Hermeneutics)

1. The origin of sound Bible interpretation.
 - A. Man is supposed to live by every word of God (**Mat 4:4**).
 - i. It is by God's word that we get understanding (**Psa 119:104**).
 - ii. The Bible is a light and a lamp to show us the way (**Psa 119:105; Pro 6:23**).
 - B. Therefore it would make sense that the Bible would tell us how to interpret itself, which it does.
2. Some prerequisites for understanding the Bible.
 - A. The Bible can be understood; it is not some dark book shrouded in mystery.
 - i. God has not revealed everything thing about Himself to us in the Bible, but He has revealed what He wants us to know about Him in it (**Deu 29:29**).
 - a. There are things about God that are unsearchable (**Rom 11:33**), but not all things.
 - b. It is God's glory to conceal knowledge about Himself, but it is our honour to search out what God has revealed about Himself (**Pro 25:2**).
 - ii. By simply *reading* scripture we can understand the revelation that God made know to the apostles (**Eph 3:3-4**).
 - iii. There is no hidden esoteric message in scripture (**2Co 1:13**).
 - iv. Acknowledge - 1. To own the knowledge of; to confess; to recognize or admit as true.
 - v. The New Testament especially is characterized by great plainness of speech (**2Co 3:12**).
 - vi. Plainness - Openness, honesty, or straightforwardness of conduct; frankness or directness of language.
 - B. God wants us to understand His word.
 - i. The Lord commands us to get wisdom and understanding (**Pro 4:5-7**).
 - ii. Obtaining understanding requires diligent effort, but it is obtainable (**Pro 2:1-6**).
 - iii. Ministers are supposed to study the word to be able to correctly understand it (**2Ti 2:15**).
 - iv. Christians in general are supposed to study and search the scriptures (**Pro 15:28; Joh 5:39; Act 17:11**).
 - a. This enables us to be ready to give an answer when someone asks us about our faith and hope (**1Pe 3:15**).
 - b. This is one of the reasons why God gave us His word (**Pro 22:20-21**).
 - c. We should pray for God to give us understanding so we can talk to others about Him (**Psa 119:27**).
 - C. A man's heart must be right if he is to be able to understand the scriptures.
 - i. God resists the proud, but gives grace to the humble (**Jam 4:6**).
 - ii. A man's pride will keep him from seeking after God (**Psa 10:4**).
 - iii. God hides His word from those who don't humbly seek to know it.
 - a. God hides his word from the wise men of this world (**1Co 1:19-29; Mat 11:25**) and reveals it to babes (**Mat 11:25; Act 4:13**).
 - b. Jesus is a discerner of the thoughts and intents of the heart (**Heb 4:12**).
 - c. Jesus will therefore withhold understanding from those who are not honest or have insincere motives (**Mat 21:23-27**).

- iv. A man must first fear God before he will find understanding, knowledge, and wisdom (**Pro 1:7; Pro 9:10; Psa 111:10; Job 28:28**).
 - v. We must desire to know the truth about God above all else and be willing to give up whatever is necessary to obtain it (**Mat 13:44-46; Pro 23:23**).
 - vi. We must ask God in faith for wisdom without doubting and He will give it (**Jam 1:5-7**).
 - a. Those who ask in faith will receive (**Mat 7:7; Mat 21:22**).
 - b. Those who seek the Lord get understanding (**Pro 28:5**).
 - c. Those who seek shall find (**Mat 7:7**).
 - vii. We must DO God's will (His commandments) if we expect to know the doctrine (**Joh 7:17**).
 - a. Understanding comes to those who do God's commandments (**Psa 111:10; Psa 119:100**).
 - b. If we commit our ways unto the Lord, our thoughts and understanding will be established (**Pro 16:3**).
 - c. As we obey God's reproofs, He makes known His words to us (**Pro 1:23**).
 - d. When we keep God's commandments, Jesus will love us and manifest Himself to us (**Joh 14:21**).
 - e. Manifest v. - 1. trans. To make evident to the eye or to the understanding; to show plainly, disclose, reveal.
 - f. Those who abound in godly living will be fruitful in the knowledge of Jesus Christ (**2Pe 1:8**).
 - g. As we walk in the truth, God gives us more truth (**Pro 4:18**).
3. The rules of Bible interpretation.
- A. There are no contradictions in the Bible.
 - i. When prophets prophesied, they had to do it *according to the proportion of faith* (**Rom 12:6**).
 - a. According *adv.* - According *to*. a. In a manner agreeing with, consistent with, or answering to; agreeably to.
 - b. Proportion - 1. A portion or part in its relation to the whole; a comparative part, a share; sometimes simply, a portion, division, part.
 - c. In other words, the prophecy given by a prophet which was a portion or part of the scripture (the faith) had to agree and be consistent with the whole of scripture; it could not be in contradiction with what was already given.
 - ii. Therefore, no portion of scripture should be interpreted to the exclusion of the teaching of the rest of the body of scripture (**2Pe 1:20**).
 - a. Prophecy - 1. The action, function, or faculty of a prophet; divinely inspired utterance or discourse; spec. in Christian theology, utterance flowing from the revelation and impulse of the Holy Spirit.
 - b. Private - 1. Withdrawn or separated from the public body
 - c. Interpretation - 1. a. The action of interpreting or explaining; explanation, exposition.
 - iii. Those who are unlearned and unstable *wrest* some scriptures which are hard to be understood (**2Pe 3:16**).

- a. Wrest - 1. trans. To subject (something) to a twisting movement; to turn or twist.
 - b. They twist and turn the verse(s) of scripture they don't understand.
 - c. That verse then doesn't fit with the rest of scripture it is a part of because it has been twisted out of place.
 - d. In other words, they have privately interpreted the verse in a manner not agreeing with the whole of the faith.
- B. The words of scripture should be read distinctly and primary meanings should normally be used. The pattern is shown in (**Neh 8:8**).
- i. One key ingredient that was present in the people which enabled them to understand the reading of the law was that they were *attentive* unto the reading (**Neh 8:3**).
 - a. Attentive - 1. a. Steadily applying one's mind, observant faculties, or energies; giving or evincing careful consideration; intent, heedful, observant.
 - b. Steadily - In a steady manner (see senses of the adj.); firmly, unwaveringly, steadfastly, uniformly, etc.
 - c. If we are to understand the Bible, we must *apply our hearts to understanding* (**Pro 2:2; 22:17; 23:12**).
 - d. Apply - II. To bring oneself into close practical contact with a pursuit. 13. To give or devote (any faculty) assiduously to some pursuit, or to do something.
 - e. God bids us to *attend* to His words (**Pro 4:20**).
 - f. Attend - I. To direct the ears, mind, energies to anything. 1. To turn one's ear to, listen to.
 - ii. They read *in the book of the law of God* (Neh 8:8).
 - a. They read not in the Talmud.
 - b. They read not in the commentaries.
 - c. They read not in the annals of Church Tradition.
 - d. They read not in the writings of the "Church Fathers".
 - iii. They read in the book of the law of God *distinctly* (Neh 8:8).
 - a. Distinctly - 1. In a distinct or separate manner; separately, individually, severally.
 - b. Every word of God is pure (**Pro 30:5**) and we should live on each one of them (**Mat 4:4**).
 - iv. They read in the book of the law of God distinctly, *and gave the sense* (Neh 8:8).
 - a. Sense - III. Meaning, signification. 19. a. The meaning or signification of a word or phrase; also, any one of the different meanings of a word, or that which it bears in a particular collocation or context.
 - b. They didn't give *a sense* or one of *the senses*; they gave *the sense*.
 - c. In other words, they gave the meaning of the word under consideration.
 - d. Notice how the definition of *sense* primarily is "the meaning...of a word".
 - e. Secondly, it *can* refer to "any one of the different meanings of a word, or that which it bears in a particular collation or context".

- f. "The meaning" of a word would be the original meaning of a word when it came into existence (the primary definition in the dictionary).
- g. The primary definition is therefore *the meaning* or *the sense* of a word.
- h. In special cases, *the sense* of a word can be one of the different meanings of a word (a secondary meaning) if the context makes it obvious that "the meaning" (the primary definition) of the word is not being used.
- i. A secondary meaning can be used when:
 - 1) To use the primary meaning would cause a contradiction or an absurdity.
 - A. Example: It's absurd to conclude that Paul gave *birth* (1. The bearing of offspring. Viewed as an act of the mother:
 - a. Bringing forth, giving birth.) to the Galatians (**Gal 4:19**).
 - B. Example: It's absurd to conclude that those who belong to Christ are Abraham's *ovules of a plant* (primary definition of *seed*) (**Gal 3:29**).
 - 2) The context makes it obvious that a secondary sense is being used.
 - A. Example: We are told to be "Forbearing one another, and *forgiving* one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." (**Col 3:13**)
 - a. The primary definition of "forgive" is (1. *trans. To give, grant.*).
 - b. The primary definition doesn't create a contradiction or an absurdity, but it clearly doesn't fit in the context of the verse.
 - c. The context shows that this *forgiving* is to be according to what Christ did for us.
 - i. A parallel text says "*forgiving* one another, even as God for Christ's sake hath forgiven you" (**Eph 4:32**).
 - ii. God forgave our sins for Christ's sake by *pardon*ing them and by *not retaining his anger against us* (**Mic 7:18**).
 - iii. Pardon - 1. *trans. To remit or condone (something due, a duty, obligation, debt, fine, or penalty).*
 - iv. This matches a secondary definition of *forgive* (3. *To remit (a debt); to give up resentment or claim to requital for, pardon (an offence).*)
 - v. Note: Definition #3 is also the first definition in OED that was used in 1611.
 - d. By examining the context and comparing parallel texts in their primary meanings, we have found the applicable secondary meaning of the word in question.

- B. Another example is the word "lusty" in **Jdg 3:29**.
- a. The primary definition of "lusty" is (*1. Of persons and their attributes: Joyful, merry, jocund; cheerful, lively.*)
 - b. Using the primary definition would not create a contradiction or an absurdity, for the soldiers of Moab could have been joyful, merry, and lively as they went into battle.
 - c. But the context makes it clear that this is not the sense in which *lusty* is here used.
 - d. The correct sense in the context is the tenth definition.
 - e. Lusty *adj.* – 10. Of persons: Massively built. Hence, corpulent, stout, fat.
 - f. The marginal rendering of *fat* given by the KJV translators confirms that this is the correct sense.
- 3) The Bible itself states that a secondary meaning is to be used in a given verse.
- A. Example: Jesus said that Lazarus was sleeping (**Joh 11:11**).
 - B. The disciples assumed Jesus was using "sleep" in its primary meaning (*1. a. The unconscious state or condition regularly and naturally assumed by man and animals, during which the activity of the nervous system is almost or entirely suspended, and recuperation of its powers takes place; slumber, repose.*) (**Joh 11:12**).
 - C. Jesus, though, was using a secondary meaning (*4. fig. a. The repose of death.*) (**Joh 11:13**).
 - D. Jesus then plainly states in primary meanings that Lazarus was dead (*1. That has ceased to live; deprived of life; in that state in which the vital functions and powers have come to an end, and are incapable of being restored*) (**Joh 11:14**).
 - E. This is an obvious case where a secondary meaning is to be used.
- 4) In such cases as the above stated, a parallel verse in which primary meanings are used should be compared with the verse under consideration to see which secondary meaning for the given word should be used. In such a case, one should not simply choose a secondary meaning at random or one that makes the verse say what one wants it to.
- A. Example: **Gal 3:29** says that "if ye be Christ's, then are ye Abraham's *seed*".
 - B. The primary definition of *seed* is: 1. a. That which is or may be sown; the ovules of a plant or plants.
 - C. To say that Christ's children are seeds of plants is absurd.

- D. A secondary meaning must be chosen based on the primary meanings of a parallel verse.
 - E. In a parallel verse, **Gal 3:7** states - "Know ye therefore that they which are of faith, the same are the children of Abraham."
 - F. The primary definition of *children* is: plural of child.
 - G. The primary definition of *child* is: II. As correlative to parent. The offspring, male or female, of human parents; a son or daughter.
 - H. We see then that the fifth definition of *seed* should be used because it matches the primary definition of *children* in the parallel text Gal 3:7.
 - I. Seed - 5. Offspring, progeny. Now rare exc. in Biblical phraseology.
- v. They read in the book of the law of God distinctly, and gave the sense, *and caused them to understand the reading*. (Neh 8:8).
- a. The result of studying the Bible with this method was that *they caused them to understand*.
 - b. The result of the people understanding the words of God was *great mirth (Neh 8:12)*.
- C. Compare spiritual things with spiritual.
- i. The Bible is not written systematically like other books (ex: there is not a chapter on salvation and a chapter on baptism, etc).
 - ii. Any given doctrine in the Bible is given piecemeal, *here a little, and there a little (Isa 28:10)*.
 - a. This is how God teaches us knowledge and makes us to understand doctrine **(Isa 28:9)**.
 - b. Those who are to learn this way must be weaned from the milk and matured enough for strong meat **(Isa 28:9 c/w Heb 5:11-14 c/w 1Co 3:1-3)**.
 - c. Precept must be upon precept, and line must be upon line (one doctrine builds upon the foundation of another) **(Isa 28:10)**.
 - d. The information is *here a little, and there a little*.
 - iii. It is for this reason that the Holy Ghost teaches us by *comparing spiritual things with spiritual (1Co 2:13)*.
- D. Interpret the Old Testament in light of the New Testament, not vice versa.
- i. The New Testament, the word of the apostles, is a *more sure word of prophecy (2Pe 1:19)*.
 - a. It is as a light that shines in the dark places of the Old Testament.
 - b. We would do well if we take heed to this.
 - ii. The New Testament is a *better testament (Heb 7:22)*.
 - iii. The New Testament is characterized by *great plainness of speech* in contradistinction to the Old Testament which was *veiled (2Co 3:12-13)*.
 - a. The New Testament is not obscure, but is to be understood as it is written **(2Co 1:13)**.

- b. It is meant to be understood simply by *reading it* and when we do, we can understand the mystery which is therein revealed (**Eph 3:3-4**).
 - iv. Therefore the O.T. should be interpreted with the apostles' interpretation in the N.T. For example: **Act 15:14-17** should be used to interpret **Amo 9:11-12** and not vice versa.
 - E. Distinguish proof texts from reference texts.
 - i. A proof text expressly states a point of doctrine.
 - a. An example of a proof text would be: **Joh 5:24**.
 - b. Joh 5:24 states that a person who presently believes the gospel presently has everlasting life and his passing from death unto life happened prior to that (*is passed* is present perfect tense - something that happened in the past and continues into the present).
 - ii. A reference text refers to a point of doctrine but does not expressly define it. The point must be proved elsewhere.
 - a. An example of a reference text would be: **Rom 10:13**.
 - b. Rom 10:13 states that a person who calls on the name of the Lord shall be saved. Since the bible speaks of more than one type of salvation, the question then needs to be asked, "Saved from what?". The text doesn't say what type of salvation is being spoken of, it merely *refers* to a salvation and would need compared with other texts to define what it is.
 - F. Observe the argument from silence.
 - i. The argument from silence is summed up by stating that the Bible doesn't teach what it doesn't teach.
 - ii. If the bible specifies something, then anything which adds to it or takes away from it is wrong. For example:
 - a. The law of Moses specified that the priesthood would be of the tribe of Levi (**Heb 7:5**).
 - b. Moses said nothing about any other tribe including Judah having the priesthood (**Heb 7:14**).
 - c. Therefore because Moses said that the priesthood would be of the tribe of Levi, that means that it could not be from any other tribe.
 - d. This is the argument from silence: Moses didn't need to say that Judah didn't have or couldn't have the priesthood, he only had to say that Levi had it.
 - e. If therefore Jesus obtained the priesthood being of the tribe of Judah, the law had to have changed, because it would have been unlawful for Him to be a priest under the law of Moses (**Heb 7:11-12**).
- 4. Some practical tips for studying the Bible.
 - A. Get a good dictionary.
 - i. The Oxford English Dictionary is the standard of the English language.
 - a. The Compact Edition of the OED in two volumes can be purchased on Amazon for under \$60 used (\$600 new).
 - b. The CD-ROM version of the OED can be purchased on Amazon for around \$205. I would highly recommend this for any serious Bible student.
 - ii. The Webster's 1828 dictionary is also a very good dictionary.

- a. It can be found new on Amazon for about \$65.
 - b. There are also free apps for it on the iPhone.
- B. Get a Strong's concordance of the Bible.
 - i. This will aid you in looking at all the usages of a given word in the Bible.
 - ii. It can be a helpful tool to help you *compare spiritual things with spiritual* by looking up where else in the Bible a word in a given verse is used.
 - iii. It will also give the underlying Greek or Hebrew words.
- C. Get a good Bible program like E-Sword.
 - i. This is a free download on the internet and they now have an iPhone app.
 - ii. In addition to searching for the usages of an individual word, you can search for verses that contain several words or a specific phrase.
 - iii. You can download other Bible versions including versions previous to the KJV and even the Textus Receptus and the Westcott-Hort Greek NTs to compare to show the origins of the corruptions in the modern Bible versions.
 - iv. You can also download all the popular commentaries (Matthew Henry, Gill, etc.).
- D. Make your own cross-reference Bible by writing down parallel verses next to corresponding verses in your Bible's margins when you find them in your studies or hear them in sermons. Make sure to get a micron felt tip pen.
- E. Make use of highlighters in your bible to highlight key verses. You might also want to use different colored highlighters for a specific doctrine or theme.
- F. Consider investing in a high quality wide-margin Bible like a Cambridge.

IV. The Nature of Man (Total Depravity)

1. When Adam and Eve were created by God, they were created very good (**Gen 1:27,31**).
 - A. They were created in God's very own image.
 - B. They were pure and had no concept of evil (**Gen 2:25**).
 - C. God made man upright (**Ecc 7:29**).
2. Adam was given a law: he could not eat from the tree of the knowledge of good and evil (**Gen 2:17**).
 - A. *The day* that he ate of it he would *surely die*.
 - B. Adam ate of the fruit (**Gen 3:6**).
 - C. Adam died that day, but not physically (**Gen 5:5**).
 - D. Adam died spiritually on that day.
 - E. They were created upright, but had sought out many inventions (**Ecc 7:29**).
 - F. Invention - Something devised; a method of action, etc. contrived by the mind; a device, contrivance, design, plan, scheme.
3. After sinning against God and dying spiritually a marked change happened to them.
 - A. They went from being naked and unashamed to knowing they were naked and trying to cover their shame and their sin (**Gen 3:7 c/w Job 31:33**).
 - B. They went from having communion with God to hiding from Him and being afraid of Him (**Gen 3:8-9**).
 - C. They resorted to blaming others for their sin (**Gen 3:12-13**).
 - D. They went from being blessed of God (**Gen 1:28**) to being cursed of God (**Gen 3:16-17**).
4. Adam passed his spiritual nature which was dead in sin to all of his progeny.
 - A. Whereas Adam was created in the image and likeness of God (**Gen 5:1**), Adam begat children in *his own* image and likeness (**Gen 5:3**).
 - B. Sin and death entered into the world by Adam (**Rom 5:12**).
 - C. Death passed upon all men though Adam (**Rom 5:12**).
 - i. This death is spiritual (**Eph 2:1**).
 - ii. Dead - 1. That has ceased to live; deprived of life; in that state in which the vital functions and powers have come to an end, and are incapable of being restored:
 - iii. When a person is spiritually dead, their spiritual vital functions and power have come to an end and are *incapable* of being restored.
 - iv. All men are found in this condition *by nature* (**Eph 2:3**).
 - D. By Adam's sin, all of his offspring were *made sinners* (**Rom 5:19**).
 - E. By Adam's sin, men are born condemned and under judgment (**Rom 5:16-18**).
 - F. Men are sinners from:
 - i. Youth (**Gen 8:21; Pro 22:15**).
 - ii. Birth (**Psa 58:3**).
 - iii. Conception (**Psa 51:5; Isa 48:8**).
5. The characteristics of men in their natural state of death in trespasses and sins.
 - A. What does a person who is dead in trespasses and sins act like? What can or can't he do?
 - B. Men under sin exhibit the following characteristics:
 - i. They are not righteous, not even one of them (**Rom 3:9-10**).
 - a. Far from being righteous, they are free from it (**Rom 6:20**).
 - b. All their apparent righteousnesses are as filthy rags to God (**Isa 64:6**).

- c. They are as an unclean thing before God (**Isa 64:6**).
- d. Adam made himself unclean, so naturally his children would be unclean (**Job 14:4**).
- e. They can't change their nature anymore than an Ethiopian can change his skin color or a leopard can change his spots (**Jer 13:23**).
- ii. They have no spiritual understanding (**Rom 3:11**).
 - a. They can't understand Jesus' words (**Joh 8:43**).
 - 1) The reason they can't understand Jesus' words is because they can't hear them (**Joh 8:43**).
 - 2) The reason they can't hear God's words is because they are not born of God (**Joh 8:47**).
 - b. The preaching of the gospel is foolishness to them (**1Co 1:18**).
 - 1) It's foolishness to them because they can't understand it.
 - 2) The reason it is foolishness to them and the reason they can't receive it is because they are *natural men* (**1Co 2:14**).
 - 3) A *natural man* is a man without the spirit which is of God (**1Co 2:12 c/w 1Co 2:14**).
 - 4) The man who has been given the spirit which is of God can know the things that are given to him of God (**1Co 2:12**).
 - 5) But the natural man without the spirit of God can't know the things of the Spirit of God because those things are spiritually discerned, and he has not the spirit which is of God to discern (understand) them (**1Co 2:14**).
 - c. Since they can't hear nor understand the gospel, neither can they believe it (**Joh 10:26**).
 - 1) Notice that the reason they don't believe is because they are not Jesus' sheep.
 - 2) Jesus did not say the reason that they are not His sheep is because they don't believe.
 - 3) Jesus' sheep are those to whom He gave eternal life (**Joh 10:27-28**).
 - 4) Those who are not His sheep are goats that don't have eternal life (**Mat 25:31-33,41**).
 - 5) They can't please God (**Rom 8:8**).
 - A. Notice it doesn't say they *do not* please God, but rather that they *cannot* please God.
 - B. One reason that they can't please God is because they don't have faith (**Heb 11:6; 2Th 3:2**).
 - C. And if they can't please God, they therefore cannot believe in Jesus Christ (**1Jo 3:22-23**).
 - d. Since they can't hear, understand, nor believe the word of God, neither will they, nor can they, submit to it (**Rom 8:7**).
 - 1) Subject - *adj* I. 1. That is under the dominion or rule of a sovereign, or a conquering or ruling power; owing allegiance or obedience to a sovereign ruler or state, a temporal or spiritual lord, or other superior.

- 2) Notice is doesn't say they *won't be* subject to the law of God, but rather that they *can't be* subject to it.
 - iii. They don't seek after God (**Rom 3:11**).
 - a. The wicked will not seek after God, nor do they think about God (**Psa 10:4**).
 - 1) They do not seek God because they do not mind the things of the Spirit, but rather the things of the flesh (**Rom 8:5**).
 - 2) Mind - v. 1. a. trans. To put (one) in mind of something; to remind. b. To bring (an object) to one's mind.
 - b. *The wicked* in Psa 10:4 are men in general apart from grace (**Psa 10:4 c/w Psa 10:7 c/w Rom 3:14 c/w Rom 3:9**).
 - c. They won't seek God because of their pride (**Psa 10:4**).
 - d. God hates pride and the proud (**Pro 6:16-17; Pro 8:13; Pro 16:5**).
 - e. Abomination - 1. The feeling or state of mind of combined disgust and hatred; abhorrence, detestation, loathing.
 - f. The natural man with a carnal (*Of or pertaining to the flesh or body; bodily, corporeal.*) mind is at enmity with God and therefore hates Him (**Rom 8:7**).
 - g. Enmity - 1. The disposition or the feelings characteristic of an enemy; ill-will, hatred.
 - h. Men are natural *enemies* of God (**Rom 5:10**).
 - iv. They do no good (**Rom 3:12**).
 - a. No men do good by nature (**Ecc 7:20**).
 - b. They can't do good; it's not in their nature (**Jer 13:23**).
 - v. They don't fear God (**Rom 3:18**).
 - a. They don't fear God because they are wicked (**Psa 36:1; Ecc 8:13**).
 - b. They don't fear God because they have not been changed (**Psa 55:19**).
 - c. The fear of God is the beginning of wisdom, knowledge, and understanding (**Pro 1:7; 9:10; Job 28:28**).
 - d. It would follow then that the natural man would have no knowledge or understanding of God.
 - vi. They are by nature absolutely evil.
 - a. Their throat is an open grave (**Rom 3:13; Mat 23:27**).
 - b. They speak deceitfully (**Rom 3:13**).
 - c. Their words are poison (**Rom 3:13; Mat 23:33**).
 - d. Their mouth is full of cursing and bitterness (**Rom 3:14**).
 - e. They are murderers (**Rom 3:15**).
 - f. They cause destruction and misery (**Rom 3:16**).
 - g. They know not peace (**Rom 3:17; Isa 57:21**).
- C. The only reason why all of the unregenerate sinners in the world (most of the population) do not act like this continually is because God restrains their wrath (**Psa 76:10**).
- D. The only reason why God's elect children are not like this is because of God's mercy, kindness and grace by which He saved us from it (**Tit 3:3-7**) (but that is the topic of the next study).
6. Men by nature, being totally depraved sinners, are worthless.

- A. At our best we are vanity (*That which is vain, futile, or worthless; that which is of no value or profit.*) (**Psa 39:5**).
- B. God considers all nations of men as nothing (**Isa 40:17**).
 - i. God even considers all nations of men as *less than nothing* (**Isa 40:17**).
 - ii. Imagine a scale that was balanced with nothing on each side and then God puts the entire human race on one side of the scale and it goes UP!
- 7. God, on the other hand, is holy (**Isa 6:3; Isa 57:15**) and separate from sinners (**Heb 7:26**).
 - A. God can't dwell with evil and wickedness (**Psa 5:4**).
 - B. God can't even *behold evil* or *look on iniquity* (**Hab 1:13**).
 - C. Our iniquities have separated us from God (**Isa 59:2**).
 - D. We are as an unclean thing (**Isa 64:6**).
 - E. We are worms before God, in whose sight even the stars aren't pure (**Job 25:4-6**).
- 8. Men are therefore hated of God.
 - A. God hates sin (**Psa 45:6-7**).
 - B. God also hates *sinners* in their natural state (**Psa 5:5; Psa 11:5**).
 - i. God broadly hates sinners, but he also gets very specific (**Pro 6:16-19**).
 - ii. God even hates specific sinners (**Rom 9:13**).
 - C. Given the description of men in their natural state of wickedness, filth, and hatred and animosity toward God, and the absolute holiness of God, it is clear why God would hate men by nature.
- 9. Given this sordid description of man under sin who hates God and will not seek Him and cannot hear, understand, nor believe the gospel; how in the world is that man going to be reconciled to God?
- 10. The answer can be summed up with one word: grace.

V. The Wages of Sin is Death

1. As was before proved, men inherited a sinful nature from Adam (**Rom 5:12; Eph 2:3**).
 - A. We not only inherited a sinful nature, but we have all sinned ourselves (**Rom 5:12; Rom 3:23**).
 - i. Sin is the transgression of the law (**1Jo 3:4**).
 - ii. There is not a person alive that has not sinned (**1Ki 8:46; Ecc 7:20**).
 - iii. Have you ever:
 - a. Lied? Ever lied to your parents when they asked where you were or what you did? (**Exo 20:16**)
 - b. Stolen anything? Have you ever taken anything that wasn't yours, regardless of the cost? (**Exo 20:15**)
 - c. Dishonoured your parents? Have you ever cursed your parents in your heart? (**Exo 20:12**)
 - d. Coveted or lusted after anything? (**Exo 20:17**)
 - e. Committed adultery? (**Exo 20:14**) In your heart? (**Mat 5:28**)
 - f. Murdered anyone? (**Exo 20:13**) In your heart? (**Mat 5:21 c/w 1Jo 3:15**).
 - g. Used the Lord's name in vain (*Devoid of real value, worth, or significance; idle, unprofitable, useless, worthless; of no effect, force, or power; fruitless, futile, unavailing.*)? (**Exo 20:7**)
 - h. Worshipped and idol? (**Exo 20:4**) In your heart? (**Col 3:5**)
 - i. Had a god before God? (**Exo 20:2-3**) In your heart? (**Phi 3:19**)
 - iv. If we claim to have no sin or to not have sinned, we are liars (**1Jo 1:8,10**).
 - B. The wages of sin is death (**Rom 6:23**).
 - i. Wage - A payment to a person for service rendered.
 - ii. Death is earned; it is worked for.
 - iii. God would be unjust to not render payment for work performed.
 - iv. It only takes one sin to condemn you (**Gen 2:17 c/w Rom 5:12**).
 - C. This death is an eternal death in hell and the lake of fire where all those go who are judged according to their works (**Rev 20:11-15; Mat 25:41**).
 - D. We have broken an eternal law of the eternal God and we therefore must be punished eternally.
2. Nothing that a man can do can make him just and holy in the sight of God.
 - A. Man cannot be saved by works (**Eph 2:8-9; Rom 9:11**).
 - i. Work - 1. Something that is or was done; what a person does or did; an act, deed, proceeding, business; in pl. actions, doings
 - ii. Salvation is not by our alleged good works (**2Ti 1:9; Tit 3:5**).
 - iii. All our good works are as filthy rags to God because we have a defiled sinful nature (**Isa 64:6; Tit 1:15**).
 - B. Man cannot be saved by keeping the law (**Gal 2:16**).
 - i. The law is the knowledge of sin (**Rom 3:20**).
 - ii. The law condemns us (**Gal 3:10**).
 - iii. If we don't *continue* in *all things* written in the law, we are cursed (**Gal 3:10**).
 - iv. If we keep the whole law and slip up just once, we are guilty of all (**Jam 2:10**).
 - v. Even if we sin through ignorance and don't know it, we are still guilty (**Lev 5:15,17**).

- C. Man cannot be saved by offering sacrifices.
 - i. The sacrifices of the wicked are an abomination to God (**Pro 15:8**).
 - ii. The things the Gentiles (people outside of God's religion) sacrifice, they sacrifice to devils (**1Co 10:20**).
 - iii. Even the sacrifices under the law of Moses which God ordained never took away sins (**Heb 10:1-4; Heb 10:11**).
 - D. Man cannot be saved by religious ordinances.
 - i. Baptism will not save you eternally, nor change your filthy fleshly nature (**1Pe 3:21**).
 - ii. Doing miraculous works such as prophesying, casting our devils, or other wonderful works like speaking in tongues will not save you (**Mat 7:21-23**).
 - E. Man cannot even be saved by his own freewill or belief.
 - i. God's election is *not of him that willeth...but of God that sheweth mercy* (**Rom 9:16**).
 - ii. Faith is a work of the law (**Mat 23:23; 1Th 1:3**).
 - a. Belief in Jesus is a work (**Joh 6:28-29**).
 - b. As we have already seen, salvation is not of works.
 - iii. Believing in Jesus is a commandment (**1Jo 3:22-23**).
 - iv. We cannot be saved by keeping commandments (**Gal 3:21; Gal 2:21**).
3. The answer to our sin problem is not in ourselves, for we by nature are the children of wrath, *But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)* (**Eph 2:4-5**).

VI. Salvation by Grace (Eternal Salvation)

1. Given that men by nature under sin are spiritually dead, unrighteous, and filthy and cannot seek, understand, please, nor believe in God; if man will be reconciled to God and spared eternal punishment, it is God who must save the sinner.
2. God's law demands death for sin (**Rom 6:23**).
 - A. God is infinite and eternal and therefore the punishment for breaking His law must be eternal punishment.
 - B. God is holy and therefore cannot acquit the wicked (**Job 10:14; Nah 1:3**).
 - C. Acquit - 1. To settle, clear off, discharge, pay (a claim, debt, or liability).
 - D. God's law demands death for sin and God would be unrighteous to clear that debt.
3. If our sin debt is to be cleared, there must be a daysman, a mediator, to stand between sinners and a righteous God to make intercession for them.
 - A. Job wished for a daysman (*An umpire or arbitrator; a mediator*) to stand between him and God (**Job 9:33**).
 - B. An animal sacrifice would not suffice because it is neither human, nor can it suffer infinitely (**Heb 10:4,11**).
 - C. If atonement would be made for the sins of men, it would have to be by a man being sacrificed for those sins.
 - i. This man would have to have no sin himself, else he would be dying for his own sin and couldn't die for someone else.
 - ii. This man would have to be able to suffer infinitely in order to endure eternal punishment.
 - iii. In order to suffer infinitely, and not spend an eternity in hell, this man would have to be God.
 - iv. God would have to become a man and suffer infinitely for the sins of others.
 - v. Enter Jesus Christ.
 - D. A plan was struck between the three members of the Trinity.
 - i. God the Word (**Joh 1:1**) would be made flesh (**Joh 1:14**) by being conceived in the womb of a virgin by the power of God the Highest and God the Holy Ghost, and would become the Son of God (**Luk 1:35**).
 - ii. His name would be Jesus, (Jehovah saves) and He would save His people from their sins (**Mat 1:21**).
 - iii. He would be the God-man Who would be the mediator between God and men (**1Ti 2:5**).
 - iv. Mediator - 1. One who intervenes between two parties, esp. for the purpose of effecting reconciliation; one who brings about (a peace, a treaty) or settles (a dispute) by mediation.
 - v. He would make intercession for transgressors (**Isa 53:12**).
 - vi. Intercession - 1. The action of interceding or pleading on behalf of (rarely against) another; entreaty, solicitation, or prayer for another; mediation.
 - vii. He would live a sinless life (**1Pe 2:21-22; 1Jo 3:5; Heb 4:15; Heb 7:26**).
 - viii. He would fulfill all that was written in the law (**Mat 5:17; Act 13:29**).
 - ix. He would be made sin for the sins of men (**2Co 5:21; Rom 8:3**).
 - x. He would bear the sins of men (**1Pe 2:24; Isa 53:11-12; Heb 9:28**).

- xi. He would offer his sinless body for a sacrifice for the sins of men (**Heb 10:5-10; 1Pe 3:18; Heb 9:26**).
 - xii. He would suffer and be wounded for those sins (**Isa 53:5; 1Pe 3:18**).
 - xiii. His soul would be made an offering for sin (**Isa 53:10-11**).
 - xiv. He would die for those sins (**Isa 53:12; 1Co 15:3**).
 - xv. The Spirit would present the blood to the Father (**Heb 9:14**).
 - xvi. The Spirit would raise Jesus from the dead (**Rom 8:11**).
4. Who did Jesus die for and how did those people come to be in that group?
- A. The story starts before the foundation of the world.
 - B. God, being omniscient, knew that Adam would sin and plunge the human race into sin and death (**Rom 5:12**).
 - C. God looked down throughout time at all mankind, Jew and Gentile, and found *not one* that would understand and seek Him and do any good (**Psa 14:2-3 c/w Rom 3:9-12**).
 - i. Therefore to send Jesus to die for the sins of any or all of them, and then make the atonement effectual only after they would understand and seek him and do good by believing in Him would save none of them, because none of them were capable of meeting those conditions.
 - ii. If any of them were going to be saved, God would have to be the one Who sought them and saved them.
 - D. Foreseeing this fallen *lump* (*A compact mass of no particular shape; a shapeless piece or mass;*) of mankind (**Rom 9:21**) who Adam (not God) fitted to destruction (**Rom 9:22 c/w Rom 5:12**), God decided before He even created the world to choose *some* of them and put them in Christ (**Eph 1:4**).
 - i. The purpose of choosing them in Christ was so that they *should be* holy and without blame before him (**Eph 1:4**).
 - ii. Should - pa. tense of SHALL v.
 - iii. If God chose them so that they *should be* holy, then that necessarily means that when he chose them, they were not holy.
 - iv. In other words, God chose them in Christ so that Christ would make them holy by dying for their sins.
 - v. This means that He did not retroactively choose people before the foundation of the world who chose to put themselves in Christ thousands of years later.
 - a. The idea of people seeking God before God changed them by grace was already shown to be false (**Psa 14:2-3 c/w Rom 3:9-12**).
 - b. The section on Total Depravity thoroughly proves the impossibility of this.
 - vi. This is election according to the foreknowledge of God (**1Pe 1:2**).
 - a. The elect were elected to the sprinkling of the blood of Jesus Christ.
 - b. The foreknowledge that God's election was according to was not the foreknowledge of their works (whether they would believe in and submit to God or not): their works were not considered when God elected them (**Rom 9:11**).
 - c. This was rather foreknowledge of their identity, their person.
 - d. The Lord *knows them* that are His (**2Ti 2:19**).
 - e. The Lord foreknew *his people* who are His elect (**Rom 11:2 c/w Rom 11:5**).

- f. Jesus knows *His sheep* (**Joh 10:14,27**).
- g. God doesn't know all men in this way (**Mat 7:21-23**).
- h. The elect are foreknown, the others are never known.
- vii. The elect were predestinated to be God's children (**Eph 1:5**).
 - a. Predestinate - 1. *Theol.* Of God: To foreordain by a divine decree or purpose: a. to salvation or eternal life; to elect.
 - b. This foreknowledge and predestination of the elect guarantees that they will be:
 - 1) justified by the blood of Christ (**Rom 8:30 c/w Rom 5:9**).
 - 2) called to new spiritual life by the voice of Christ (**Rom 8:30 c/w Joh 5:25**).
 - 3) glorified (*Invested with glory, rendered glorious*) in heaven like Christ (**Rom 8:29-30 c/w 1Jo 3:2**).
- 5. Jesus completed the work that the Father gave him to do and He fully and eternally saved all that the Father gave him to save (**Joh 17:2-4**) and lost none (**Joh 6:37-39; Joh 10:28**).
- 6. The eternal salvation of God's elect is a completed fact (**2Ti 1:9**). Thank God!
- 7. If you believe that Jesus is the Christ and that He has saved His people from their sins, then you show the evidence that you are one of the ones He died for and saved eternally (**Joh 5:24; 1Jo 5:1**). (More on this in the next couple of studies.)

VII. Temporal Salvation

1. The Bible makes a distinction between things that are temporal and things that are eternal (**2Co 4:18**).
 - A. Temporal - 1. Lasting or existing only for a time; passing, temporary. Now rare or merged in 2.
 2. Of or pertaining to time as the sphere of human life; terrestrial as opposed to heavenly; of man's present life as distinguished from a future existence; concerning or involving merely the material interests of this world; worldly, earthly. (Opp. to *eternal* or *spiritual*.)
 - B. Eternal - 1. Infinite in past and future duration; without beginning or end; that always has existed and always will exist: esp. of the Divine Being.
 3. a. Infinite in future duration; that always will exist; everlasting, endless.
¶The New Testament expressions eternal life, death, punishment, etc. are here referred to sense 3, this being the sense in which the adj. in such contexts is ordinarily taken.
2. Much confusion and verse-banging results from not "rightly dividing the word of truth" (**2Ti 2:15**) when it comes to what the scriptures have to say about salvation and being saved.
3. "Salvation" doesn't necessarily always refer to being saved from hell and given eternal life. Consider the definitions of the words:
 - A. Salvation - The action of saving or delivering; the state or fact of being saved.
 1. a. The saving of the soul; the deliverance from sin and its consequences, and admission to eternal bliss, wrought for man by the atonement of Christ.
 2. gen. Preservation from destruction, ruin, loss, or calamity.
 - B. Save - 1. *trans.* To deliver or rescue from peril or hurt; to make safe, put in safety.
 2. *Theol.* To deliver (a person, the soul) from sin and its consequences; to admit to eternal bliss.
 - C. Deliver - 1. *trans.* To set free, liberate, release, rescue, save.
 - D. "Salvation" or being "saved" can simply refer to being delivered from danger or hurt, or to being liberated or set free from something.
4. The scripture teaches that there is an *eternal salvation* that is by grace alone and is not conditioned on anything a person does.
 - A. As was thoroughly proved in the previous part of this study, Jesus fully and *eternally* saved us from our sins when He died for us on the cross (**Heb 9:12; Heb 9:15**).
 - B. This eternal salvation is a completed fact and is not conditioned on anything we do (works) (**2Ti 1:9; Tit 3:5**).
 - C. This eternal salvation that gave us eternal life can never be lost (**Joh 6:37-39; Joh 10:27-29**).
5. But does the Bible always refer to eternal salvation when it speaks about being saved? Consider what the following verses say one must *do* to be saved:
 - A. Believe on the Lord Jesus Christ (**Act 16:30-31**).
 - i. Believing on the Lord Jesus Christ is something a man *does* which these verses plainly state.
 - ii. Believe - 1. To have confidence or faith in (a person), and consequently to rely upon, trust to.
 - iii. Believing is *doing* something, which is *work* by definition (**Joh 6:28-29**).

- iv. Work - 1. Something that is or was done; what a person does or did; an act, deed, proceeding, business; in pl. actions, doings
- B. Get baptized (**Mar 16:16**).
 - i. Baptize - 1. *trans.* To immerse in water...
 - ii. Getting baptized is doing something, which is *a work* by definition.
- C. Confess the Lord Jesus with your mouth AND believe that God raised Him from the dead (**Rom 10:9**).
 - i. Notice that there are TWO conditions given here that must be met to be saved: confessing and believing.
 - ii. Confess - 1. *trans.* To declare or disclose (something which one has kept or allowed to remain secret as being prejudicial or inconvenient to oneself); to acknowledge, own, or admit
 - iii. Believe - 1. To have confidence or faith in (a person), and consequently to rely upon, trust to.
 - iv. These are not the same thing (**Joh 12:42**).
 - v. Both confessing and believing is *doing* something, which is *work* by definition.
- D. Call upon the Lord (**Rom 10:13**).
 - i. Calling upon the Lord is not the same as believing (**Rom 10:14**).
 - ii. Call - 1. To utter one's voice loudly, forcibly, and distinctly, so as to be heard at a distance; to shout, cry: often emphasized by out, to cry out.
 - iii. Calling upon the Lord is *doing* something, which is *work* by definition.
- E. Repent with godly sorrow (**2Co 7:10**).
 - i. Repentance - 1. The act of repenting or the state of being penitent; sorrow, regret, or contrition for past action or conduct; an instance of this.
 - ii. Repent - 1. *refl.* To affect (oneself) with contrition or regret for something done, etc. (cf. 3.)
 - 3. *intr.* To feel contrition, compunction, sorrow or regret for something one has done or left undone; to change one's mind with regard to past action or conduct through dissatisfaction with it or its results.
 - iii. Repenting is *doing* something, which is *work* by definition.
- F. Remember the gospel that was preached to you (**1Co 15:1-2**).
- G. Continue in the doctrine (**1Ti 4:16**).
 - i. Continue - 1. To carry on, keep up, maintain, go on with, persist in (an action, usage, etc.).
 - ii. Continuing in the doctrine is *doing* something, which is *work* by definition.
- H. Have other Christians pray for you (**Phi 1:19**).
 - i. Prayer - 1. a. A solemn and humble request to God, or to an object of worship; a supplication, petition, or thanksgiving, usually expressed in words.
 - ii. Praying is *doing* something, which is *work* by definition.
- I. Enter in the door of the sheepfold (**Joh 10:9**).
- J. Endure to the end (**Mat 10:22**).
 - i. Endure - II. To last; to suffer continuously. 2. *intr.* To last, continue in existence.
 - ii. Enduring is *doing* something, which is *work* by definition.
- K. Have children (**1Ti 2:15**).
- L. Stay in a ship (**Act 27:31**).

- M. As the Arminian soul-winner would tell us: there's nothing you can do to be saved, all you have to do is....repent, believe, confess, call on the name of the Lord, get baptized, enter into the sheepfold, remember the gospel, continue in the doctrine, have other Christians pray for you, endure to the end, have children, and stay in a ship.
6. Are all the preceding verses referring to *eternal* salvation?
- A. Obviously not. All these verses have one thing in common: the salvation being spoken of was conditioned on *works*.
 - B. Eternal salvation is *not of works* (**Rom 9:11; 2Ti 1:9; Tit 3:5**).
 - C. Any verse that attaches a condition that a person must fulfill (works) to be saved is not referring to eternal salvation.
 - D. There is more than one type of salvation in the scriptures.
 - i. To be saved is to be delivered (**Act 2:21 c/w Joe 2:32; Psa 107:6 c/w Psa 107:13**).
 - ii. There are salvations in scripture (**Psa 44:4**).
 - iii. David was saved from dying in battle (**Psa 55:18**).
 - iv. We can be saved from death, tears (sorrow), and falling (**Psa 116:4-8**).
 - v. Men were saved from being killed at sea when they called upon the name of the Lord (**Psa 107:23-30 c/w Psa 107:13 c/w Mat 8:25 c/w Mat 14:30**).
 - E. Therefore all the preceding verses that speak of salvation or being saved are not referring to *eternal* salvation, but rather to a *temporal* salvation.
7. What does temporal salvation by belief of the gospel save people from?
- A. Ignorance of God's righteousness (**Rom 10:1-3 c/w Rom 10:9**).
 - B. Deception and bondage (**Eph 4:11-14; Joh 8:31-32**).
 - C. The power of Satan and sin (**Act 26:18; 2Ti 2:25**).
 - D. Going about to establish their own righteousness (**Rom 10:1-4 c/w Rom 10:9**).
 - E. Fear of death (**Heb 2:14-15; Act 16:27-31 c/w Act 12:19**).
 - F. Chastisement from God for sin (**Pro 1:20-33**).
 - i. Knowing God's will and doing it saves beatings from God (**Luk 12:47-48**).
 - ii. Believing and obeying the gospel will help us to be (not become) the sons of God *without rebuke* (**Phi 2:15; 2Co 6:14-18**).
 - G. An untoward and wicked generation (**Act 2:37-40**).
8. What does temporal salvation by belief of the gospel save people unto?
- A. Knowledge and assurance of eternal life (**1Jo 5:13**).
 - B. Assurance of their election of God (**1Th 1:4-6**).
 - C. Fellowship with God and with believers of like faith (**1Jo 1:1-3; Act 2:41-42,46**).
 - D. Fullness of joy (**1Jo 1:4**).
 - E. Rest (**Mat 11:28**).
 - F. Victorious living (**1Jo 5:4-5**).

VIII. The Purpose of the Gospel

1. A common question which is often asked when someone first hears of the doctrine of sovereign grace is: "If God chose people to save before He even created the world, then what is the point of preaching the gospel?"
2. The word "gospel" means "good tidings" or "good news" (**Rom 10:15 c/w Isa 52:7; Nah 1:15**).
 - A. Gospel - 1. a. 'The glad tidings (of the kingdom of God)' announced to the world by Jesus Christ. Hence, the body of religious doctrine taught by Christ and His apostles; the Christian revelation, religion or dispensation.
 - B. The gospel is the good news about what Jesus did. The gospel tells us that:
 - i. Jesus died for our sins according to the scriptures (**1Co 15:1,3**).
 - ii. Jesus was buried and rose again three days later according to the scriptures (**1Co 15:4**).
 - iii. Jesus destroyed the devil who had the power of death (**Heb 2:14**).
 - iv. Jesus delivered us from the power of darkness (**Col 1:13**).
 - v. because Jesus rose from the dead, so will we (**1Co 15:20-23**).
 - vi. Jesus gave us eternal life (**1Jo 5:11**).
3. The gospel, or the good news, is the declaration of an event that happened which brought salvation to men, which is definitely good news; but the gospel doesn't cause the event to happen, it just declares what already happened.
 - A. For example: your brother gets into an accident and is knocked unconscious and when he gets to the hospital the surgeon does a heart transplant to save his life. When he wakes up in the hospital, you tell him what happened and that the heart transplant saved his life.
 - i. In this case, the good news (the gospel) is that the surgeon was able to give him a heart transplant which saved his life.
 - ii. The act of telling him the good news (the gospel) didn't give him the new heart and save his life.
 - iii. The act of him believing the good news (the gospel) didn't give him the new heart, it just allowed him to know it and to be thankful for it.
 - iv. Once he has heard and believed the good news (the gospel), he can thank the surgeon that did the transplant and tell others what a great job he did in saving his life.
 - B. The real gospel is the good news that Jesus died for our sins and saved us from eternal death and gave us eternal life.
 - i. The act of telling someone the gospel doesn't give him eternal life, it simply declares what Jesus did.
 - ii. The act of believing the gospel doesn't give the person eternal life, it just allows him to know that he has it and to be thankful for it.
 - iii. Once a person has heard the gospel and believed it, he can thank God who saved him and tell others what God did for him.
4. Is belief of the gospel *necessary* for a person to have eternal life?
 - A. Necessary - 1. a. Indispensable, requisite, essential, needful; that cannot be done without.
 - B. If believe of the gospel is *necessary* for a person to have eternal life, then every person who does not believe the gospel is going to hell.

- i. Babies can't believe the gospel. Therefore if belief of the gospel is *necessary* for a person to have eternal life, then all babies are going to hell.
 - ii. If at least some babies go to heaven when they die, and they don't believe the gospel, then belief of the gospel is not *necessary* to have eternal life.
 - iii. If it is believed that all babies go to heaven when they die because they have no sin (which is not true - **Rom 5:12**), then belief of the gospel is not *necessary* to have eternal life.
- C. If belief of the gospel is *necessary* for a person to have eternal life, and it is first necessary to hear the word of God before one can believe the gospel (**Rom 10:14-17**), then every person who does not hear the gospel is going to hell.
 - i. This would mean that every heathen in the jungles of Africa or South America who has never heard the gospel is going to hell.
 - ii. If all the heathen in the bush are going to hell because they were not fortunate enough to hear the gospel, and all the people who were fortunate enough to hear it are heaven-bound, but are too lazy to preach it to others, which will cause them to go to hell; then what kind of God is that who would save in such a way?
 - iii. This also puts the power of eternal life in the hands of the believer: he would decide who goes to heaven or hell by deciding to share or withhold the gospel from a person.
 - iv. If it is believed that God will have mercy and save them which have never heard the gospel, then belief of the gospel is not *necessary* to have eternal life.
 - a. If all those who have not heard the gospel are going to heaven because of God's mercy, then why send missionaries to preach the gospel to them?
 - b. If they are already going to heaven, and they hear the gospel and believe it, the gospel does nothing for them *eternally speaking*.
 - c. If they are going to heaven until they hear the gospel and reject it, then the gospel becomes an instrument of condemnation instead of salvation.
 - d. In such a case, the best thing we could do is stay at home and share the gospel with nobody because doing so will send men to hell that were headed to heaven.
- D. The belief that people such as babies, the heathen, the mentally handicapped, etc. who cannot (or have not the opportunity to) believe the gospel will be saved by God's mercy and grace alone is partly right.
 - i. This is how God saves all of His people, not just those who cannot believe -- by His mercy and grace (**Tit 3:5; 2Ti 1:9**).
 - a. Our unbelief will not stop God from saving us if we be His elect children (**Rom 3:3-4; 2Ti 2:13**).
 - b. God even saves His elect who are enemies of the gospel (**Rom 11:28-29; Psalms 89:30-34**).
 - c. Does this mean we should continue in sin? God forbid (**Rom 6:1-2; 3:8**).
 - ii. It is partly right because God does save some of those people (babies, heathen, handicapped) by His mercy and grace, but not all of them.
 - iii. God saves people *out of* every kindred, tongue, people, and nation, but not every person from a particular tribe just because the whole tribe never heard the gospel (**Rev 5:9**).

- iv. God is not a respecter of persons (**Rom 2:11**) and He doesn't save people based on their circumstances, but only on His purpose according to election (**Rom 9:11-13**).
5. The gospel is the power of God unto salvation to believers (**Rom 1:16**).
 - A. Notice the tenses: the gospel *is* (not *shall be*) the power of God unto salvation to every one that *believeth*.
 - B. This verse doesn't say that the gospel makes people believe, nor does it say that it is the power of God unto salvation to unbelievers.
 - C. The gospel has no power at all to unbelievers. If you don't agree, just preach the gospel to an unbeliever and see how much effect it has on him.
 - D. A man must already be saved eternally for the gospel to be the power of God to him (**1Co 1:18**).
 - i. Notice the tenses: the preaching of the cross (the gospel) *is* (present tense) the power of God to us which *are saved* (present perfect tense).
 - ii. Being saved eternally comes *before* the gospel is the power of God to someone.
 - iii. On the other hand, to them that perish (are not saved eternally), the gospel is foolishness and has no power.
 - E. If the gospel is the power of God unto salvation only to believers who are already saved eternally (**1Co 1:18**), then it is not the power of God unto *eternal* salvation.
 - i. It's not the power of God unto eternal salvation because a man has to already have eternal salvation for it to be the power of God to him, and furthermore, if he isn't a believer it is of no power to him since it is foolishness.
 - ii. Therefore the gospel must be the power of God unto *temporal salvation* to believers. (See section VII to see what temporal salvation saves a person to and from.)
 - F. The gospel *reveals* the righteousness of God, not procures it (**Rom 1:17**).
 - i. The righteousness of God was procured for us by Jesus being made sin for us (**2Co 5:21**), not by the gospel telling us about it.
 - ii. The righteousness of God is by Jesus' faith (**Rom 3:22**), and the gospel that reveals it is received by us by faith, which was preached to us by another person who received it by faith.
 - iii. Therefore it is from faith to faith.
 6. The gospel brings life and immortality *to light*, it doesn't cause life and immortality (**2Ti 1:10**).
 - A. It was Jesus that saved us and abolished death (**2Ti 1:9-10**).
 - B. It is the gospel that tells us about it.
 - C. Whereas Jesus destroyed him that had the power of death (**Heb 2:14**), the knowledge of the gospel delivers men from the *fear of death* (**Heb 2:15**).
 7. The gospel is the proclamation of the fact that God saves by grace, not the means by which God saves by grace (**Act 20:24**).
 - A. The gospel tells us about the hope which *is laid up* for us in heaven (**Col 1:5**).
 - B. The gospel brings knowledge of the grace of God (**Col 1:6**).
 - C. The gospel brings knowledge of salvation (**Luk 1:77**).
 - D. Preachers labor and endure all things for the elect so that they may obtain the salvation which is in Christ Jesus in addition to eternal glory (eternal salvation) (**2Ti 2:10**).
 - i. All of the elect have already obtained the *eternal* salvation and *eternal* glory in Christ Jesus (**2Ti 1:9; Rom 8:30**).

- ii. They don't need a preacher to labor for them to obtain that salvation.
 - iii. Preachers labor so that the elect may *also* obtain another salvation.
 - a. Also - 1. (went out of use in 1400's) 2. In the very manner of something else; in like manner, in the same way, likewise, similarly (passing in later times into 3). 3. As a further point, item, or circumstance tending in the same direction; further, in addition, besides, as well, too; taking the place of OE.
 - b. There is a salvation that is in addition to eternal salvation that the elect are in need of which is the preacher's job to tell them about.
 - iv. This "salvation which is in Christ Jesus" is *with* eternal glory.
 - a. With - II. Denoting personal relation, agreement, association, connexion, union, addition.
 - b. This salvation which is in addition to eternal salvation is *temporal salvation*, such as salvation from ignorance, deception, fear of death, trying to establish their own righteousness, chastisement in this life from God for sin; and salvation to the knowledge and assurance of eternal life, fellowship with like-believers, rest, and joy (see section on Temporal Salvation).
8. The gospel brings God's children into a better knowledge of Him and into fellowship with Him.
- A. Cornelius was a child of God whom God had already cleansed (**Act 10:15 c/w Act 10:28**).
 - i. Cornelius was already a child of God with eternal life (**Act 10:2 c/w Act 10:35**).
 - ii. He just needed to be told what he should do (**Act 10:5-6; Act 10:33**).
 - iii. Peter was sent to preach Jesus Christ to him so he could also obtain the salvation which is in Christ Jesus in addition to the eternal salvation he already had (**Act 10:36-43**).
 - iv. After hearing the gospel, Cornelius was baptized (**Act 10:47-48**).
 - B. Lydia was a woman that worshipped God (**Act 16:14**).
 - i. She had a limited knowledge of God though.
 - ii. God opened her heart so that she listened to the gospel that Paul preached (**Act 16:14**).
 - iii. She was then baptized (**Act 16:15**).
 - iv. She obtained *temporal salvation* by means of the gospel.
9. Belief of the gospel gives us the assurance of eternal life.
- A. The bible is written to God's children so that they may *know* that they have eternal life (**1Jo 5:13**).
 - B. The gospel tells us that if we hunger and thirst after righteousness, we shall be filled (**Mat 5:6**).
 - C. Belief of the gospel gives the evidence that we are born of God and have eternal life (**Joh 5:24**).
 - D. The gospel promises us that:
 - i. if we do righteousness, we are born of God (**1Jo 2:29**).
 - ii. if we love one another, we are born of God (**1Jo 4:7**).
 - iii. if we believe that Jesus is the Christ, we are born of God (**1Jo 5:1**).
 - E. The gospel assures us that if we love God, it is proof that He loves us (**1Jo 4:19**).
10. The purpose of the gospel is to locate and educate the regenerate.

IX. Baptism

1. What is baptism?

- A. **Baptism** - 1. The action or ceremony of baptizing; immersion of a person in water, or application of water by pouring or sprinkling, as a religious rite, symbolical of moral or spiritual purification or regeneration, and, as a Christian ordinance, betokening initiation into the Church.
- B. **Baptize** - *Etymology* - [a. F. *baptise-r, -izer* (11th c.), ad. L. *baptiza-re*, ad. Gr. *βαπτίζειν* 'to immerse, bathe, wash, drench,' in Christian use appropriated to the religious rite, f. *βάπτειν* to dip, plunge, bathe.]
 1. *trans.* To immerse in water, or pour or sprinkle water upon, as a means of ceremonial purification, or in token of initiation into a religious society, especially into the Christian Church; to christen.
- C. Baptism is a figure of our salvation by the resurrection of Jesus Christ (**1Pe 3:21**).
 - i. **Figure** - II. Represented form; image, likeness. 9. a. The image, likeness, or representation of something material or immaterial.
 - ii. Noah's ark was a figure of the salvation of Jesus Christ (**1Pe 3:20-21**).
 - a. Noah and his family were saved *by water*.
 - b. "they that went into the ark were saved by the water bearing up the ark, even by that by which others were destroyed; as the very same thing, for different reasons, is the cause or means of destruction and salvation; so Christ is set, for the fall and rising of many, is a stumblingblock to some, and the power and wisdom of God to others; and the Gospel, and the ministers of it, are the savour of life unto life to some, and the savour of death unto death to others." - John Gill's Exposition of the Entire Bible
 - c. Those inside the ark were saved from death and destruction which was the judgment of God on the world because of sin.
 - d. Those who are in Christ are likewise saved from the judgment of God for sin.
 - e. Just as the ark took the brunt of the wrath of God which destroyed those outside of the ark, so Christ took the brunt of the wrath of God which destroys all sinners outside of Him.
 - iii. Baptism is a *like figure* as Noah's ark was.
 - a. **Like** - 1. Having the same characteristics or qualities as some other person or thing; of approximately identical shape, size, colour, character, etc., with something else; similar; resembling; analogous.
 - b. The figures are *like* (similar), not identical.
 - c. Both are figures of salvation by Christ.
 - d. Both involve water.
 - e. Noah's ark figured how we are saved by being in Christ.
 - f. Baptism figures how Jesus saved us, by His death, burial, and resurrection (**1Co 15:3-4 c/w Rom 6:3-5**).
 - iv. Like Noah's ark didn't save Noah and his family eternally but figuratively by picturing how Jesus would; likewise baptism doesn't save anyone eternally, but figuratively by picturing how Jesus did.
 - a. Baptism doesn't remove sin (the filth of the flesh) (**1Pe 3:21**).

- 1) The filth of the flesh is sin (**2Co 7:1; Jam 1:21; 2Pe 2:7; Rev 17:4**).
 - 2) Filth, filthy, or filthiness are never referred to in a natural sense in the N.T.
 - 3) The filth of the flesh is contrasted with a good conscience (**1Pe 3:21**).
- b. Rather than giving a man a good conscience, baptism is the answer of a good conscience (**1Pe 3:21**).
- 1) One has to already have a good conscience to be baptized.
 - 2) Those who are defiled and unbelieving have a defiled conscience (**Tit 1:15**).
2. Baptism is a commandment for every believer in Jesus Christ (**Act 2:38; Act 10:48; Act 22:16**) and to not do so it to reject the counsel of God (**Luk 7:29-30**).
3. What constitutes a valid baptism?
- A. For a baptism to be scriptural, it must have:
- i. a proper administer.
 - ii. a proper candidate.
 - iii. a proper mode.
 - iv. a proper belief.
 - v. a proper result.
- B. A proper administrator.
- i. The proper administrator (baptizer) for baptism is an ordained minister.
 - ii. Jesus commissioned His disciples to preach the gospel and baptize (**Mat 28:16-20; Mar 16:14-16**).
- a. During the earthly ministry of Christ, only John the Baptist and Jesus' disciples baptized (**Joh 1:28**, et. al; **Joh 4:2**).
- 1) John was a prophet ordained by God (**Luk 7:28; Luk 3:2-4**).
 - 2) Jesus' disciples were ordained by Jesus as apostles (**Mar 3:14-19 c/w Mat 10:2**).
- b. After the earthly ministry of Christ, the following people were said to have baptized:
- 1) Peter and the apostles (**Act 2:37-42; Act 10:47-48**).
 - A. Peter and the apostles were ordained ministers.
 - 2) Philip (**Act 8:12-13; Act 8:36-38**).
 - A. Philip was an evangelist (**Act 21:8**).
 - B. Evangelist - One who preaches the gospel.
 - C. Preachers are ordained ministers (**1Ti 2:7**).
 - D. Therefore Philip was an ordained minister.
 - 3) Ananias (**Act 9:17-18; Act 22:12-16**).
 - A. It is apparent that Ananias was a prophet whom God spoke to and through (**Act 9:10-16**).
 - B. The office of a prophet was given as a gift to the church (**Eph 4:11**).
 - 4) Paul (**Act 16:14-15; Act 16:29-33; Act 18:8 c/w 1Co 1:14-16; Act 19:4-5**);
 - A. Paul was an ordained apostle (**1Ti 2:7**).

- 5) Possibly Silas (**Act 16:29-33**).
 - A. Silas was a prophet (**Act 15:32**).
 - B. Silas was also an apostle (**1Th 1:1** (Silvanus is another name for Silas) **c/w 1Th 2:2** (this shameful treatment in Philippi was in Acts 16:12-24) **c/w 1Th 2:6**).
- iii. Preachers/pastors/elders are to do the work of an evangelist (**2Ti 4:5**).
 - a. Elders/pastors are ordained ministers (**2Ti 1:6; Tit 1:5**).
 - b. Evangelists baptize (**Act 21:8 c/w Act 8:36-38**).
 - c. Pastors therefore baptize.
- iv. There is no commandment nor example in scripture of anyone besides ordained ministers baptizing.
 - a. Therefore no one besides an ordained minister can baptize.
 - b. The argument from silence applies here (**Heb 7:14**).
- C. A proper candidate.
 - i. The proper candidate (person to be baptized) for baptism is a penitent believing adult.
 - ii. In order to be baptized, a person must show forth the fruits of repentance (**Mat 3:5-8**).
 - a. John's baptism was the baptism *of repentance* (**Act 19:4**).
 - b. Repentance was/is necessary for baptism in the N.T. church (**Act 2:38**).
 - c. This prevents babies from being baptized since they can't repent.
 - iii. In order to be baptized, a person must also believe on Jesus Christ, that He is the Son of God (**Act 8:36-38; Act 19:4**).
 - a. When people in Samaria *believed* the gospel Philip preached, they were baptized, both *men and women* (not infants) (**Act 8:12**).
 - b. Simon *believed* and was baptized (**Act 8:13**).
 - c. Many Corinthians hearing *believed* and were baptized (**Act 18:8**).
 - d. Belief and baptism go hand in hand (**Mar 16:16**).
 - iv. This prevents infants or those too young to believe from being baptized.
 - v. There is no commandment to baptize those too young to believe (or any unbeliever), nor is there an example of it, in the scriptures.
 - vi. What about "household baptisms" in the Bible?
 - a. First of all, a house can be a house of adults (**Gen 7:1**).
 - b. Let's examine each of the five "household baptisms" in the Bible.
 - c. Cornelius' house (**Act 10:47-48**).
 - 1) It is true that more than Cornelius was baptized by Peter.
 - 2) Cornelius had invited his kinsmen and near friends to hear Peter (**Act 10:24**).
 - 3) The members of Cornelius' house were all old enough to fear God, since he feared God *with ALL* his house, which could not include infants as they are too young to fear God (**Act 10:2**).
 - 4) The same people that Peter baptized were the same people who the Holy Ghost fell on and spoke with tongues (**Act 10:44-48**).
 - 5) There were obviously no infants there since they *all heard* the word and spoke with tongues (**Act 10:44-46**).
 - d. Lydia's house (**Act 16:14-15**).

- 1) Lydia was baptized after she attended to the things spoken by Paul (**Act 16:14-15**).
 - 2) Lydia's household was also baptized (**Act 16:15**).
 - A. The text says nothing about there being infants in her household, let alone that any were baptized.
 - B. It is pure speculation to surmise that there were infants in her household.
 - C. There is no basis in scripture for the conclusion that there were infants in Lydia's house who were baptized since there is not one explicit example of such a thing in scripture.
 - D. Furthermore, such a speculation is contrary to other scripture that requires belief and repentance to be baptized (**Act 8:37; Act 2:38**).
 - e. The Philippian jailor's house (**Act 16:33**).
 - 1) The Philippian jailor and all his house were baptized (**Act 16:32-33**).
 - 2) All his house *believed* with him too (**Act 16:34**).
 - 3) Infants can't believe, and since all his house believed, therefore there were no infants in his house, and therefore no infants were baptized.
 - f. Crispus' house (**Act 18:8**).
 - 1) It is not specifically stated that Crispus' house were all baptized in Act 18:8, but at least Crispus was baptized (**1Co 1:14**).
 - 2) If Crispus' house was baptized as the verse seems to imply, the entire house were *believers* with Crispus (**Act 18:8**).
 - 3) Once again, there are no infants mentioned; and since infants can't believe, and "all his house" believed, there were no infants baptized in Crispus' house.
 - g. Stephanas' house (**1Co 1:16**).
 - 1) Paul baptized the household of Stephanas (**1Co 1:16**).
 - 2) These would have been some of the Corinthians of whom it was said "many of the Corinthians hearing *believed*, and were baptized" (**Act 18:8**).
 - 3) Once again, no infants.
 - h. So out of five (5) household baptisms, four (4) were clearly households of believers, and the remaining one says nothing about infants.
- D. A proper mode.
- i. The proper mode of baptism is immersion in water.
 - ii. The word "baptize" is a transliteration (the English word was created from the Greek word) of the Greek word "baptizo".
 - a. Baptizo (G907) - From a derivative of G911; to make whelmed (that is, fully wet); used only (in the New Testament) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: - baptist, baptize, wash.
 - b. Bapto (G911) - A primary verb; to whelm, that is, cover wholly with a fluid; in the New Testament only in a qualified or

specific sense, that is, (literally) to moisten (a part of one's person), or (by implication) to stain (as with dye):
- dip.

- iii. The English "baptize" has the same meaning as the Greek word "baptizo" because it IS the same word.
- a. Baptize - *Etymology* - [a. F. *baptise-r, -izer* (11th c.), ad. L. *baptiza-re*, ad. Gr. *βαπτίζειν* 'to immerse, bathe, wash, drench,' in Christian use appropriated to the religious rite, f. *βάπτειν* to dip, plunge, bathe.]
 1. *trans.* To immerse in water, or pour or sprinkle water upon, as a means of ceremonial purification, or in token of initiation into a religious society, especially into the Christian Church; to christen.
 - b. Immerse - 1. *trans.* To dip or plunge into a liquid; to put overhead in water, etc.; spec. to baptize by immersion.
 - c. Since the word "baptize" means to immerse, it stands to reason that the proper mode of immersion is immersion.
 - d. To immerse in any other mode than immersion is not immersion.
 - e. To immerse by sprinkling or pouring water on someone's forehead is asinine doublespeak.
- iv. *Baptize* carries with it a meaning of more than just immersing something in water, but it is completely unreasonable to say that it loses its etymological meaning of *to immerse* when it is used to describe the Christian ordinance of baptism.
- a. To baptize means to immerse a person in water upon repentance and a confession of faith in Jesus Christ, which adds them to the membership of a local church.
 - b. Because the definition includes *more than* immersion doesn't mean it doesn't *include* immersion.
 - c. Every baptism is an immersion, but every immersion is not a baptism (which is why *baptizo* is translated as *wash* (Luk 11:38) sometimes).
 - d. On the other hand, to use a transliteration of a word that means to immerse (*baptizo*) to describe something that is not an immersion (pouring or sprinkling) makes no sense.
 - e. In similar fashion, *Christ* is a transliteration of *Christos* which means "anointed".
 - f. Obviously, when Jesus is called *Christ*, that carries with it a lot more than the fact that he was anointed, but doesn't cease to mean that He was anointed.
 - g. To call Jesus *Christ* if He wasn't anointed would make no sense, just like it makes no sense to call pouring water on a baby's head a baptism.
- v. As was before proved, baptism is a figure of salvation in Christ (**1Pe 3:21**).
- a. The gospel of our salvation is the story of how Jesus died, was buried, and rose again for our justification (**1Co 15:3-4; Rom 4:25**).
 - b. In baptism we are symbolically buried with Christ (**Rom 6:4; Col 2:12**).

- 1) Immersion in water symbolized Christ's burial quite well as he was "in the heart of the earth" (**Mat 12:40**).
- 2) Christ's burial was not by sprinkling or pouring dirt on His forehead.
- 3) "Baptism" by sprinkling or pouring hardly symbolizes a burial.
- c. By baptism we are symbolically *planted* in the *likeness* of His death (**Rom 6:5**).
 - 1) Planted - *ppl.* 1. Set in the ground, as a plant; fixed in the ground, set up, established, etc.; placed surreptitiously or misleadingly; hidden esp. so as to deceive the discoverer:
 - 2) Plant - v. 1. a. *trans.* To set or place in the ground so that it may take root and grow
 - 3) Jesus described planting as a corn of wheat falling *into the ground* (**Joh 12:24**).
 - 4) To plant is to place something *IN* the ground, not to sprinkle a proportionally minute bit of dust on a seed (the equivalent to sprinkling water on someone's forehead to immerse them).
 - 5) "Baptism" by sprinkling or pouring hardly symbolizes planting.
- vi. The Bible clearly shows that baptism was done by immersion which required *much water* and for people to be *in the water*.
 - a. John baptized in Aenon *because there was MUCH water there* (**Joh 3:23**).
 - 1) Why would John need to be in a place where there was MUCH water to sprinkle a few drops on people's heads?
 - 2) It's obvious much water was needed to immerse people.
 - b. John baptized people *IN* Jordan, not *BY* Jordan (**Mat 3:6; Mar 1:5**).
 - 1) Jesus when He was baptized of John *went up straightway OUT OF the water* (**Mat 3:16; Mar 1:10**).
 - 2) Why would people be *IN* Jordan if John was sprinkling water on their heads?
 - c. The Ethiopian eunuch asked what hindered him to be baptized when he and Phillip came to *a certain water* (**Act 8:36**).
 - 1) Why would seeing *a certain water* (in other words a *body of water* of some type) prompt the eunuch to ask about being baptized if all that was needed was a couple of drops out of a canteen?
 - 2) To be baptized, both he and Phillip *went down INTO the water* and came up *OUT OF the water* (**Act 8:38-39**).
 - 3) Why get into the water to only sprinkle a couple of drops on his head?
 - 4) Some may object that they were in the desert (**Act 8:26**) so there would not have been enough water to be immersed.
 - A. Desert - 1. An uninhabited and uncultivated tract of country; a wilderness
 - B. A desert in those days didn't mean an arid place with no water (**Mar 6:35-39**).

C. Even if it was, God can change that (**Isa 41:18**).

E. A proper belief.

- i. A confession of one's belief that Jesus Christ is the Son of God is a necessary requirement to be baptized (**Act 8:36-38**).
- ii. A confession that one is a sinner is also necessary to be baptized (**Mat 3:6; Mar 1:5**).
- iii. These two requirements prohibit infants and children who are too young to make these sincere confessions from being baptized.

F. A proper result.

- i. The proper result of baptism is the addition of the baptized person to the membership of a local church.
- ii. The pattern of baptism resulting in being added to a church is found in **Act 2:41**.
 - a. Being *added unto them* was the result of being baptized.
 - b. The *them* which they were added to is the church at Jerusalem which had about 120 members named on a role (**Act 1:15**) who were assembled together, *all with one accord in one place* (**Act 2:1**).
 - c. It is obvious that they were added to the church because they continued from that time forward having church, which consisted of the apostles' doctrine (preaching) and fellowship, breaking of bread (communion), and prayers (**Act 2:42**).
 - d. Just to clear up any misunderstanding of what they were added to, we are told, that *the Lord added to the church* daily (**Act 2:47**).
 - e. If it be argued that the "*Then...: and...*" grammatical construction of Act 2:41 proves that the being added to the church was not a result of being baptized, then consider the identical construction of the following verses:
 - 1) **Exo 19:5-6** - "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation...."
 - 2) **Jdg 12:6** - "...Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand."
 - 3) **Jer 36:4** - "Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.
 - 4) **Jer 36:32** - "Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words."
 - 5) Each of these verses demonstrate that the "*Then...: and...*" grammatical construction shows that whatever comes after the "*:and...*" is a result or intricately connected to what preceded it.
 - 6) The same thing applies to Act 2:41.

- iii. When the preacher is baptizing a person in water which outwardly adds him to the church, the Holy Spirit is spiritually baptizing him into the body of Christ **(1Co 12:13)**.
 - a. The body of Christ in context is the local church **(1Co 12:14-27)**.
 - b. This is the gift of the Holy Ghost **(Act 2:38)**.
 - c. *Being made to drink into one Spirit (1Co 12:13)* is receiving the gift of the Holy Ghost, which is what Jesus referred to when He said *If any man thirst, let him come unto me, and drink (Joh 7:37-39)*.

X. The Local Church

1. A church is a congregation of people (**Heb 2:12 c/w Psa 22:22; Act 7:38 c/w Exo 16:2**).
2. There is more than one type of church found in the scriptures.
 - A. In the last section, it was shown that baptism adds a person to the church. In this section, it will be shown which church is under consideration.
 - B. The Bible speaks of the universal church comprised of all the redeemed from all time as the church (**Heb 12:22-23**).
 - i. This is the whole family of God (**Eph 3:15**).
 - ii. This church is the bride that Christ died for (**Eph 5:25-27**).
 - iii. A person was added to this church by God's election before the foundation of the world (**Eph 1:4 c/w Eph 5:27 c/w Eph 5:30**)
 - iv. This is not the church that a person is added to by water baptism.
 - C. The Bible also speaks of local churches as the church (**1Ti 3:15; 1Co 11:18; Act 14:27**).
 - i. Church - III. 10. A congregation of Christians locally organized into a society for religious worship and spiritual purposes, under the direction of one set of spiritual office-bearers.
 - ii. There are many local churches (**Act 9:31; Gal 1:2**).
 - iii. Each local church is the whole church (**1Co 14:23**).
 - iv. There is no universal church on earth of which local churches are parishes like the Roman Catholic church or other denominational systems.
 - v. This is the church that a person is added to by water baptism (**Act 2:41,47 c/w Act 1:15**).
3. The church (for the remainder of the outline, "the church" will refer to the N.T. local church) was built by Jesus Christ at His first coming (**Mat 16:18**).
 - A. The church existed in a different form under the O.T. (**Act 7:38 c/w Exo 16:2**).
 - i. Jesus reformed the church under Moses (**Heb 9:10**).
 - ii. This was the true reformation.
 - iii. Jesus built the N.T. church by completing and perfecting the O.T. church.
 - iv. The principle of building the house of God when it was already started is found in the rebuilding of the temple after the Babylonian captivity (**Ezr 3:11 c/w Ezr 4:3**).
 - B. The church is built upon Jesus, the chief corner stone, and upon the apostles (**Eph 2:20; 1Pe 2:6-7; Isa 28:16**).
 - i. The church (the congregation) is the true building, not the brick and mortar building it meets in.
 - ii. Each member is a *lively stone* of that *spiritual house* (**1Pe 2:4-5**).
 - iii. The church is the *house of God* (**1Ti 3:15**).
 - iv. It is His habitation where He dwells (**Eph 2:21-22**).
 - C. The church is the temple of God (**1Co 3:16 c/w 1Co 1:2**).
 - i. God dwelled in the temple in the O.T. (**2Ch 5:14**).
 - ii. God dwells in the church (His temple) (**1Co 3:16**).
 - D. Every true local church is the body of Christ (**1Co 12:27 c/w 1Co 1:2; Eph 5:30**).
 - i. Every child of God is a member of Christ (**1Co 6:15**) and for a member to be nourished and to grow it must be joined to the body (**Col 2:19**).
 - ii. That nourishment or edifying is done in the local church (**Eph 4:12**).

- iii. The church is where the sheep get feed (**Act 20:28; 1Pe 5:2**).
 - iv. You may be in the body of Christ in an eternal sense, which is the body that He died for (**Eph 1:22-23 c/w Eph 5:25-27**), but if you are not a member of a local church, you are not in the body of Christ, the kingdom of God in this world, and you will not be able to connect with God and grow as a Christian.
- E. The church will never be destroyed and will be here world without end.
- i. The church is the kingdom of heaven/God which was prophesied by Daniel (**Dan 2:44**).
 - a. The kingdom of God would be set up in the days of the fourth kingdom and would never be destroyed (**Dan 2:44 c/w Dan 2:40**). The four kingdoms were:
 - 1) Babylon - the head of gold (**Dan 2:32,38**).
 - 2) Meds and Persians - the breast and arms of silver (**Dan 2:32,39**).
 - 3) Greece - the belly and thighs of brass (**Dan 2:32,39**).
 - 4) Rome - the legs of iron and feet of iron and clay (**Dan 2:33,40**).
 - b. In the days of the Roman empire (**Luk 3:1-3**), John the Baptist and Jesus came preaching the kingdom of heaven/God (**Mar 1:15; Mat 3:2; Mat 4:17**).
 - c. The church is that kingdom of God that is entered by baptism (**Mat 21:31-32 c/w Luk 7:29-30 c/w Luk 16:16; Act 2:41**).
 - d. The church is that kingdom where we eat and drink at Christ's table (**Luk 22:29-30**).
 - ii. The church is the kingdom of the God of heaven *which shall never be destroyed* (**Dan 2:44**).
 - iii. The church that Jesus built was that kingdom of heaven of which the *gates of hell shall not prevail against it* (**Mat 16:18-19**).
 - iv. The church is that kingdom which *cannot be moved* (**Heb 12:28**).
 - v. The church will last *throughout all ages, world without end* to give glory to God (**Eph 3:21**).
 - vi. Jesus will be with the church always until the end of the world (**Mat 28:20**).
- F. There is no more important place to be on earth than in the church.
- i. The church is the house of God and the gate of heaven (**Gen 28:16-22 c/w 1Ti 3:15**).
 - ii. We ought to seek God's kingdom first, before our own needs and desires (**Mat 6:33**).
 - iii. The one thing that all Christians should desire of God and seek after is to be in the church all the days of our lives (**Psa 27:4**).
 - iv. They that dwell in God's house are blessed (**Psa 84:4**).
 - v. One day in God's house is better than a thousand anywhere else (**Psa 84:10**).
 - vi. Our prayer should be David's: "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever." (**Psa 23:6**).

XI. True Worship

1. The necessity of worshipping God *in truth*.

A. God *must* be worshipped in spirit and *in truth* (**Joh 4:24**).

- i. Truth - I. The quality of being true. 1. a. The character of being, or disposition to be, true to a person, principle, cause, etc.; faithfulness, fidelity, loyalty, constancy, steadfast allegiance.
II. 5. a. Conformity with fact; agreement with reality; accuracy, correctness, verity (of statement or thought).
- ii. *True* worshippers worship God in truth (**Joh 4:23**).
 - a. True - 1. a. Of persons: Steadfast in adherence to a commander or friend, to a principle or cause, to one's promises, faith, etc.; firm in allegiance; faithful, loyal, constant, trusty.
2. In more general sense: Honest, honourable, upright, virtuous, trustworthy (arch.); free from deceit, sincere, truthful (cf. 3d); of actions, feelings, etc., sincere, unfeigned
 - b. Some say that it is more important to worship God sincerely than it is to worship Him "by the book".
 - c. Notice though that a sincere worshipper is a true worshipper who worships God in truth (in correctness and accuracy).
 - d. If Jesus specified that *true* worshippers worship in *truth*, then it follows that there are *false* worshippers and *false* worship, and therefore *false* religion.

iii. God seeks such people to worship Him (**Joh 4:23**).

- a. Seeker friendly churches are popular these days.
- b. Our church is a seeker friendly church; we are friendly to those whom God is seeking, who desire to worship Him in spirit and in truth.

B. We are to worship in the manner God specifies.

- i. God is the king of all creation (**1Ch 29:11-12**) and therefore we must do what He says (**Ecc 8:4**).
- ii. In the O.T. God specified that Israel was supposed to do exactly what He said and not add to it nor diminish from it (**Deu 12:32**).
 - a. In the middle of the Bible God reiterates the need for not adding to His words (**Pro 30:6**).
 - b. As the revelation closes out, God again warns us sternly about adding to or taking away from His words (**Rev 22:18-19**).
 - c. In that we are supposed to worship God according to His word, then adding/subtracting something to/from His worship is in effect adding/subtracting something to/from His word.
- iii. Jesus commanded the apostles to teach people to *observe all things whatsoever I have commanded you* (**Mat 28:20**).
 - a. This verse implicitly states that we are not to add to nor diminish from Jesus' commandments.
 - b. If we are to observe *all things* that Jesus commanded, then what can we leave off?
 - c. If we are to observe *whatsoever* Jesus commanded, then what can we add?

- d. Jesus said repeatedly that if we love Him we must keep His commandments (**Joh 14:15; Joh 14:21; 1Jo 2:3-5**).
- iv. Paul, our apostle (**Rom 11:13**), instructed us to *keep the ordinances as he delivered them* (**1Co 11:2; Phi 4:9**).
 - a. An ordinance is a religious observance or ceremony like the Passover (**Exo 12:43**).
 - b. An ordinance is also a commandment or a rule (**Eph 2:15; Col 2:14**).
 - c. Therefore we are to keep God's commandments and religious observances as they were delivered by Jesus and the apostles.
- C. God has been known to get very angry with people who play fast and loose with His religion.
 - i. Even if men are sincere in their approach unto God, He will judge people who don't do it His way.
 - a. God did not accept Cain's offering (**Gen 4:3-5**).
 - 1) If Cain would have offered according to God's requirements, God would have accepted it (**Gen 4:7**).
 - 2) Abel on the other hand offered his sacrifice by faith (**Heb 11:4**), which is according to the word of God (**Rom 10:17**).
 - b. King Saul spared king Agag and the best of the animals when he was supposed to destroy all of the Amalekites including all the animals (**1Sa 15:3 c/w 1Sa 15:9**).
 - 1) Saul thought he had kept God's commandment since he intended to sacrifice the animals unto the Lord (**1Sa 15:13-15**).
 - 2) God considered Saul's disobedience and good intentions as rebellion and rejected him from being king because of it (**1Sa 15:18-23**).
 - c. King David moved the ark of God on an ox cart instead of by the Levites carrying it as God commanded (**1Ch 13:7 c/w Num 7:9**).
 - 1) David's well intentioned idea had the popular support of the church (**1Ch 13:1-4**).
 - 2) After all, this was the way that other people did it (**1Sa 6:7-8**).
 - 3) The effort was accompanied by a lot of music and pomp (**1Ch 13:8**).
 - 4) The ark was not to be touched (**Num 4:15**).
 - 5) With good intentions, Uzza put his hand on the ark to steady it because the oxen stumbled, and for that God killed him (**1Ch 13:9-10**).
 - 6) David later realized that God judged them severely because they *sought him not after the due order* (**1Ch 15:13**).
 - 7) David learned his lesson and declared that they should do it God's way (**1Ch 15:2**).
 - ii. God has judged people with sickness for not doing things His way.
 - a. Some of the Corinthians were sick because they were not observing the Lord's supper correctly (**1Co 11:30**).

- b. Uzziah was made a leper until the day of his death because he tried to burn incense in the temple, something only the priests were allowed to do (**2Ch 26:16-21**).
 - iii. God has even killed people for not keeping His ordinances correctly.
 - a. God killed His own priests, Nadab and Abihu, because they *offered strange fire before the Lord, which he commanded them not* (**Lev 10:1-2**).
 - b. God killed Onan because he didn't raise up seed unto his deceased brother (**Gen 38:8-10**).
 - c. God killed Ananias and Saphira for lying to Him (**Act 5:1-10**).
 - d. God killed some of the Corinthians for not observing the Lord's supper correctly (**1Co 11:30**).
- 2. The method of worshipping God in truth in the N.T. church.
 - A. Preaching and teaching doctrine (**Act 2:42; 2Ti 4:2**).
 - B. Prayer (**Act 2:42; Act 12:5,12**).
 - C. Fellowship with the Father, Jesus Christ, the apostles, and other believers (**Act 2:42; 1Jo 1:3**).
 - D. Singing (**Eph 5:19; Col 3:16; Mat 26:30**).
 - E. Baptism (**Act 2:38,41**).
 - F. Communion (**Act 2:42; 1Co 11:23-26**).
 - G. Feetwashing (**Joh 13:14-15**).
 - H. Only men speaking and teaching in church (**1Co 14:34-35; 1Ti 2:11-12**).
 - I. Rule by the pastor (**Tit 1:5; 1Ti 5:17; Heb 13:7**).
 - J. Exclusion of commonly known sinners (**1Co 5**).
- 3. The methods of not worshipping God in truth.
 - A. Diminishing from any of these things that God has commanded such as:
 - i. Not preaching sound doctrine or not using the true text of the scriptures.
 - ii. Not singing.
 - iii. Not baptizing potential members or "baptizing" them by another mode because of convenience.
 - iv. Not observing communion or allowing non-members to commune with the church.
 - v. Not washing feet.
 - vi. Not excluding sinners whom God says need excluded.
 - B. Adding to any of these things or adding new things such as:
 - i. Accompanying singing with musical instruments or having a choir.
 - ii. Ordaining deacons for purposes other than what the scripture prescribes (anything besides serving widows tables - Act 6:1-3).
 - iii. Allowing women to pray aloud, speak, or teach in church.
 - iv. Creating unscriptural offices such trustees, directors, secretaries, members at large, head ushers, etc.
 - v. Creating unscriptural programs such as Sunday school, children's church, etc.
 - vi. Incorporating pagan holidays such as Christmas and Easter into the church worship.
 - vii. Incorporating the church with the state and making it a 501c3 nonprofit corporation.

4. Adding anything to God's religion which He didn't command is rejecting God's commandments in order to keep the traditions of men (**Mar 7:8-9,13**).
 - A. So where did all the unbiblical traditions of men come from in all these so-called Christian religions?
 - B. "We need not shrink from admitting that candles, like incense and lustral water, were commonly employed in pagan worship and in the rites paid to the dead. But the Church from a very early period took them into her service, just as she adopted many other things indifferent in themselves, which seemed proper to enhance the splendour of religious ceremonial. We must not forget that most of these adjuncts to worship, like music, lights, perfumes, ablutions, floral decorations, canopies, fans, screens, bells, vestments, etc. were not identified with any idolatrous cult in particular; they were common to almost all cults." (Catholic Encyclopedia, III, 246).

XII. Christian Duty

1. So you know and understand who the true God is, what the true word of God is, how to study and understand the Bible, that men by nature are totally depraved and condemned under sin, that Jesus Christ saved His elect eternally by grace alone, that belief and obedience of the gospel saves God's children temporally, and that believers ought to be baptized and added to a true church that worships God in spirit and in truth.
 - A. At this point, if you understand and believe all of the above, you should be a baptized member of a true New Testament church.
 - B. If you're not, why not?
 - C. If you are, what now?
 - D. What does God require of us? What is our duty to Him?
2. It can be summed up in one sentence: "Fear God, and keep His commandments: for this is the whole duty of man." (**Ecc 12:13; Deu 10:12-13**).
 - A. Duty - 1. a. The action and conduct due to a superior; homage, submission; due respect, reverence; an expression of submission, deference, or respect.
 - B. Whole - II. Complete, total 6. a. Having all its parts or elements; having no part or element wanting; having its complete or entire extent or magnitude; full, perfect.
 - C. His commandments are not grievous (**1Jo 5:3**).
 - D. Jesus' yoke is easy and His burden is light (**Mat 11:28-30**).
3. The greatest commandments which encompass all the others are to love God above all and to love our neighbor as ourselves (**Mat 22:37-40**).
 - A. Loving God with all of our heart, soul, mind, strength, and understanding means loving God:
 - i. Emotionally (the heart is the seat of emotion).
 - ii. Spiritually (with the soul).
 - iii. Intellectually (with the mind and the understanding).
 - iv. Physically (with the strength).
 - B. Loving our neighbor as ourselves.
 - i. Simply put: treat others as you would have them to treat you (**Luk 6:31**).
 - ii. This is the Golden Rule.
 - C. These two commandments contain all the rest (**Mat 22:40**).
 - i. The other commandments are all contained in these.
 - ii. If you love God supremely, you won't have any gods before him, worship idols, or use His name in vain.
 - iii. If you love your neighbor as yourself, you won't dishonor your parents, kill your neighbor, commit adultery with his wife, steal from him, lie to him, or covet his possessions.
 - D. To keep these two commandments is more than all whole burnt offerings and sacrifices (**Mar 12:32-33**).
4. God desires obedience, justice, judgment, mercy, and knowledge more than offerings and sacrifices.
 - A. To hearken to and obey the word of the Lord gives God more delight than burnt offerings and sacrifices (**1Sa 15:22-23**).
 - B. "To do justice and judgment is more acceptable to the LORD than sacrifice." (**Pro 21:3**).

- C. God desires mercy and not sacrifice (**Hos 6:6**).
 - i. Mercy rejoices against judgment (**Jam 2:13**).
 - ii. The merciful are blessed and receive mercy (**Mat 5:7**).
- D. God desires knowledge of God more than burnt offerings (**Hos 6:6**).
 - i. God commands us to get knowledge and wisdom (**Pro 8:10; Pro 4:5,7**).
 - ii. God's people are destroyed for lack of knowledge (**Hos 4:6; Isa 5:13**).
- 5. There is only one bodily sacrifice that is acceptable to God under the New Testament: your body (**Rom 12:1**).
- 6. We need to not be conformed to this world, but rather be transformed from it (**Rom 12:2**).
- 7. God's general requirements of us are few: do justly, love mercy, and walk humbly (**Mic 6:8**).
- 8. The weightier matters of the law that Jesus says should be done are judgment, mercy, faith, and the love of God (**Mat 23:23; Luk 11:42**).
- 9. Practical Christian duty - here are just a few things we need to do as Christians.
 - A. Read your Bible (**Psa 119:11,97**).
 - B. Pray (**1Th 5:17**).
 - C. Go to church (**Heb 10:22-25**).
 - D. Communicate with your brethren and get together regularly (**Mal 3:16; Psa 119:63; Act 2:46**).
 - E. Love your brethren (**Joh 13:34-35**).
 - F. Prefer your brethren over yourself and people of the world (**Rom 12:10**).
 - G. Be a good friend (**Pro 18:24; Pro 17:17**).
 - H. Be kind to one another and forgive one another (**Eph 4:32**).
 - I. Know and communicate with your pastor (**1Th 5:12-13**).
 - J. Support the ministry (**1Co 9:13-14**).
 - K. Comfort your brethren (**1Th 5:11**).
 - L. Comfort the feebleminded, support the weak, and condescend to men of low estate (**1Th 5:14; Rom 12:16**).
 - M. Esteem others more highly than yourself (**Phi 2:3**).
 - N. Give to the poor (**Gal 2:10; Rom 12:13; 1Ti 6:17-18**).
 - O. Help those in need (**Luk 10:30-37**).
 - P. Be diligent at work (**Rom 12:11; Col 3:23**).
 - Q. Submit to your husband (**Eph 5:22-24**).
 - R. Love and cherish your wife (**Eph 5:25, 28-29**).
 - S. Provide for the sexual needs of your spouse (**1Co 7:3-5**).
 - T. Train and teach your children in the ways of God (**Eph 6:4**).
 - U. Discipline your children (**Pro 22:6; Pro 13:24**).
 - V. Be a good citizen; obey just laws and rulers (**1Pe 2:13-14**).
 - W. Be honest and trustworthy (**Eph 4:25**).
 - X. Stay out of debt (**Rom 13:8**).
 - Y. Take care of parents and aged family members (**1Ti 5:4**).
 - Z. Abstain from all appearance of evil (**1Th 5:22**).
- 10. If we do the things that we have learned, received, heard and seen in the scriptures, the God of peace shall be with us (**Phi 4:9**).

XIII. The Second Coming of Christ

1. This Basic Bible Doctrine series started by covering things that took place before time began and will end by covering things that will take place after time ends.
2. What will the second coming of Christ be like? How will we know when it happens?
 - A. When Jesus left this earth after His resurrection, angels told the disciples who watched him depart into heaven that he would return in *like manner* (**Act 1:9-11**).
 - i. Like - 1. Having the same characteristics or qualities as some other person or thing; of approximately identical shape, size, colour, character, etc., with something else; similar; resembling; analogous.
 - ii. Manner - 1. a. The way in which something is done or takes place; method of action; mode of procedure.
 - iii. Therefore Jesus will return in a way which has the same characteristics and qualities, and is similar, resembling, and approximately identical to the way that He left.
 - B. Jesus left this earth:
 - i. bodily (**Luk 24:36-43**).
 - ii. tangibly (**Joh 20:26-27**)
 - a. Tangibly - *adv.* in a tangible manner
 - b. Tangible - *adj.* 1. a. Capable of being touched; affecting the sense of touch; touchable.
 - iii. visibly (*while they beheld, he was taken up...out of their sight*) (**Act 1:9**).
 - iv. audibly (*while he blessed them*) (**Luk 24:51**).
 - C. Therefore His return will be:
 - i. bodily - Jesus will come in His body (eyes, head, clothes, mouth, thigh) (**Rev 19:11-16**).
 - ii. visibly
 - a. *They shall SEE the Son of man coming in the clouds of heaven* (**Mat 24:30**).
 - b. *The Lord Jesus shall be REVEALED from heaven* (**2Th 1:7**).
 - 1) Reveal - 1. *trans.* To disclose, make known (to one) in a supernatural manner. 2. To disclose, divulge, make known (to one) by discourse or communication. 3. To display, show, make clear or visible, exhibit.
 - c. *In FLAMING FIRE...* (**2Th 1:8**).
 - d. *The BRIGHTNESS of his coming* (**2Th 2:8**).
 - e. *The heavens being ON FIRE...* (**2Pe 3:12**).
 - iii. audibly
 - a. *A GREAT SOUND of a TRUMPET* (**Mat 24:31**).
 - b. *The Lord himself shall descend with a SHOUT* (**1Th 4:16**).
 - c. *With the VOICE of the archangel* (**1Th 4:16**).
 - d. *With the TRUMP of God* (**1Th 4:16**).
 - e. *The heavens shall pass away with A GREAT NOISE* (**2Pe 3:10**).
 - iv. tangibly - it will be a very touching experience for the wicked (**2Th 1:7-9**).
3. What will happen?
 - A. Jesus will be revealed from heaven in flaming fire (**2Th 1:7-8**).
 - B. He will appear in the clouds (**Mat 24:30**).

- C. He will descend from heaven (**1Th 4:16**).
 - D. The devil, the beast, the false prophet, and all the armies that gathered together to make war against Jesus Christ will be destroyed and cast into the lake of fire (**2Th 1:7-9; 2Th 2:8-9; Rev 19:19-20; Rev 20:8-10**).
 - E. He will resurrect the dead (**1Th 4:16**).
 - i. The resurrection of the dead will be both of the just and unjust (**Act 24:15**).
 - ii. There will only be one resurrection of *all that are in the graves* (**Joh 5:28**).
 - iii. Of all those who are resurrected, the righteous will be resurrected to eternal life and the wicked will be resurrected to eternal damnation (**Joh 5:29; Dan 12:2**).
 - F. The elect will be gathered from the four winds of the earth (**Mat 24:31**).
 - G. The elect which are alive at the second coming will meet the Lord in the air with the elect which were resurrected (**1Th 4:17**).
 - H. All will be judged at that time (**2Ti 4:1; Mat 25:31-33**).
 - I. Those judged according to their works will be cast into the lake of fire, and those found in the book of life will be taken to heaven (**Rev 20:11-15; Mat 25:34; Mat 25:41**).
 - J. The heavens and the earth will be destroyed by fire (**2Pe 3:10-12**).
 - K. A new heaven and a new earth will be ushered in where there will be no more sorrow and death (**Rev 21:1-6**).
4. When will it happen?
- A. The resurrection which happens at the second coming of Christ will happen at *the last day* (**Joh 6:39,40,44,54; Joh 11:24**)
 - i. The resurrection happens at *the LAST TRUMP* (**1Co 15:52**), when *all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven*, at which time there will be *a great sound of a TRUMPET* (**Mat 24:30-31**), which happens when *the Lord himself shall descend from heaven with a shout...with the TRUMP of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air* (**1Th 4:16-17**).
 - ii. The resurrection happens at the same time that *the heavens be no more* (**Job 14:12**).
 - iii. This is the day of the Lord in which the heavens and the earth are destroyed by fire which comes as a thief in the night (**2Pe 3:10**).
 - iv. The day of the Lord is the day of the coming of the Son of man which comes as a thief in the night (**Mat 24:42-44**).
 - v. The coming of Christ will be *as the days of Noah* in which the destruction of the world will happen at His coming (**Mat 24:37-39**).
 - B. When is the last day?
 - i. No one knows (**Mat 24:36**).
 - ii. Jesus in His humanity didn't even know (**Mar 13:32**).
 - iii. The second coming will be a surprise as a thief in the night is, so we must always be watching (**Mat 24:42-44**).
5. When Jesus appears:
- A. We will appear with him (**Col 3:4**).
 - B. We will be changed (**1Co 15:51-52**).
 - C. We will be like Him (**1Jo 3:2; Phi 3:21**).
 - D. We shall see Him as He is (**1Jo 3:2; Psa 17:15**).

- E. We will be conformed to the image of Christ (**Rom 8:29**).
- 6. The second coming of Christ is our hope (**Tit 2:13**).
 - A. It's what we should be looking for (**Heb 9:28; 2Pe 3:12**).
 - B. It's what we should be waiting for (**1Co 1:7**).
 - C. It's what we should be desiring and for which we should be praying (**Rev 22:20**).