

## GOD THE FATHER

### INTRODUCTION

The Bible makes no attempt to prove the existence of God. Genesis 1:1 states: “In the beginning God created the heavens and the earth.” It assumes it as fact and asserts that “The fool has said in his heart, There is no God” (Psalm 14:1). The Bible is written on the premise that the evidence for God is so strong that no informed person would deny His existence.

Some stumble at the idea of an eternal God. This is due to the fact that we had a beginning and cannot conceive of anyone who did not have a beginning. Nonetheless, God has always been. There are many reasons why the Christian accepts the existence of God. Consider some of these.

### I. REASONS FOR BELIEVING GOD EXISTS

**Apologetics** — The Bible reveals it. As has already been mentioned, the Bible states as a matter of fact that God exists. We must examine the Bible for its trustworthiness in all areas. When a person does this, he will find that the Bible stands true in areas that no early man could have possibly known, thus revealing the existence of God.

**Cosmological Argument** — Reason teaches it. This is the law of cause and effect. For every effect there must be a cause. The universe is the effect. What is the cause? Did something come out of nothing? Or was there a mastermind behind it all? Hebrews 3:4 says, “For every house is built by someone, but the builder of all things is God.”

**Teleological Argument** — Intelligence indicates it. This is the argument that the design implies a designer. Everything that the sciences have proven (and they haven’t proven everything) shows design, not chaos.

**Ontological Argument** — Intuition requires it. This is the argument that man instinctively or intuitively recognizes that there is a higher being than himself. We think and function in certain ways that let us know in our heart there must be a higher power than ourselves. Paul says in Romans 1:20, “For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.”

**Astronomy, Biology, Geology, etc.** — Nature proves it. This one ties in with all the above arguments. All areas of provable science are in total agreement with the Bible. Psalms 19:1 says, “The heavens are telling of the glory of God; and their expanse is declaring the work of His hands.”

**Archeology** — History proclaims it. All known archeological discoveries confirm the biblical record. [note: Book of Mormon has no maps, arch evidence]

Now that we know that God exists, we can begin to study about God. What is God like? What are His characteristics? We can know these things. In fact, God wants us to know!

## II. GOD'S NAMES REVEAL A LOT ABOUT HIM.

His personal name is **Jehovah**. It means the self-existent one. He is not limited by time or space, for He is without beginning or end. When Moses asked God what answer he should give to the children of Israel when they asked for his authority, God replied in Exodus 3:14, "I AM WHO I AM" (Yahweh=Jehovah). "He who is the substance of all things has sent you." God is the first cause. If anything else caused the universe to be, then God is automatically eliminated. All rational thinking must begin with God.

The name "**ELOHIM**" is applied to God in Genesis 1:1 and elsewhere in the Old Testament. This means "strong one" and refers to His all-powerful nature especially in connection with creation.

"**Adon**" — means Lord and Master and is often applied to God in the Bible showing His authority.

## III. GOD'S NATURE SHOWS US MUCH ABOUT GOD.

He is **OMNIPOTENT** (all powerful). Omnipotent means "unlimited in power, ability, or authority." This great truth is revealed in many places in the Bible. In Jeremiah 32:17 and 32:27 we find these words: "Ah Lord Jehovah! Behold, You have made the heavens and the earth by Your great power and by Your outstretched arm! Nothing is too difficult for You." God's response to Jeremiah is: "Behold, I am the Lord, the God of all flesh; is there anything too difficult for Me?" Jesus testified of God's power in Matthew 19:26 by saying, "With God all things are possible."

Ps. 33:6; 107:25; Isa 59:1; Ja. 4:12

He is **OMNISCIENT** — all-knowing. "Omniscient" means "having universal knowledge; infinitely wise." God knows the past, present and the future; our deeds and thoughts; what we will do and what He will do. First Samuel 16:7 says, "But the Lord said to Samuel, 'Do not look at this appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart.'"

Ps. 147:4; Rom 8:28; 1 Jn. 3:19

He is **OMNIPRESENT** — everywhere. "Omnipresent" means, "present everywhere at once."

2 Chron. 16:9; Ps. 139:7

God is **SPIRIT**. John 4:24 reveals that “God is Spirit.” A spirit is a person, a being that thinks, feels, has emotions.

God is **ETERNAL**. His personal name, “Jehovah,” implies this. He is life, and lives in the eternal present. He has no beginning and no ending. He does not count time by earthly standards, He is infinite. 2 Peter 3:8 — “with the Lord one day is like a thousand years, and a thousand years like one day.”

God is **LOVE**. 1 Jn. 4:8 says it plainly. He is the very definition of love. If we want to know what true love is, we need to stop listening to the definitions the world feeds us and start looking at the person of God, how He thinks and how He acts, because He is love.

God is **LIGHT**. The apostle John writes in 1 John 1:5 that “God is light, and in Him there is no darkness at all.” All that is truth and all that is right is found in the person and character of God. Anything that deviates from God is not true and not right.

God is a **CONSUMING FIRE** (Heb. 12:29). No one can fool God or “pull-the-wool” over His eyes or purposely “get by” with doing wrong and not pay the price. Only those who have accepted God’s grace will escape His wrath. All others will experience it.  
Heb. 10:27

God is **HOLY** — separated. The word “holy” means “separation” or “separated one.” In the case of God, He is totally separated from all sin, all evil, all unrighteousness and He calls us to be the same. This is one of the greatest distinctions between Jehovah and the gods created by man. All other gods are flawed. But not Jehovah God. He is perfect.  
1 Peter 1:15

God is **FAITHFUL**. God will keep His Word for it is impossible for Him to lie (Heb. 6:18). Because God does not change (Mal. 3:6), man can place his total trust in every promise He makes. The omnipotence of God assures His faithfulness. Men cannot always keep their promises, no matter how well intentioned, because of human weaknesses. But God can perform and will keep all He promises.  
1 Jn. 1:9; Deut. 7:9

## CONCLUSION

Jer. 9:23-24

Because God exists, has created all that is and possesses all the divine attributes, man is obligated to Him. The created cannot escape obligation and responsibility to the Creator.



## GOD THE FATHER

### INTRODUCTION

Men have spent a lot of time and energy to prove something the Bible makes no attempt to prove. What is it?

Why is it difficult for men to conceive of an eternal being?

What does the Bible say of the one who insists there is no God (Ps. 14:1)?

### I. REASONS FOR BELIEVING GOD EXISTS

**Apologetics** — The Bible \_\_\_\_\_ it.

**Cosmological argument** — \_\_\_\_\_ teaches it. Heb. 3:4

**Teleological argument** — \_\_\_\_\_ indicates it.

**Ontological argument** — \_\_\_\_\_ requires it. Rom. 1:20

**Science** — \_\_\_\_\_ proves (displays) it. Ps. 19:1

**Archeology** — \_\_\_\_\_ proclaims it.

### II. GOD'S NAMES REVEAL A LOT ABOUT HIM.

His personal name, \_\_\_\_\_, means \_\_\_\_\_. Ex. 3:14

"Elohim" means \_\_\_\_\_. Gen. 1:1

"Adon" means \_\_\_\_\_.

### III. GOD'S NATURE SHOWS US MUCH ABOUT GOD.

He is \_\_\_\_\_, which means \_\_\_\_\_.  
Jer. 32:17; 32:27; Matt. 19:26; Ps. 33:6; 107:25; Isa. 59:1; Ja. 4:12

He is \_\_\_\_\_, which means \_\_\_\_\_.  
1 Sam. 16:7; Ps. 14:4; Rom. 8:28; 1 Jn. 3:19

He is \_\_\_\_\_, which means \_\_\_\_\_.  
2 Chron. 16:9; Ps. 139:7

God is \_\_\_\_\_. Jn. 4:24    A spirit is a \_\_\_\_\_.

God is \_\_\_\_\_. 2 Pet. 3:8

God is \_\_\_\_\_. 1 Jn. 4:8

God is \_\_\_\_\_. 1 Jn. 1:5

God is a \_\_\_\_\_. Heb. 12:29; 10:27

God is \_\_\_\_\_, which means \_\_\_\_\_. 1 Pet. 1:15

God is \_\_\_\_\_. 1 Jn. 1:9; Heb. 6:18; Deut. 7:9; Mal. 3:6

## CONCLUSION

Jer. 9:23-24

Because God exists, has created all that is and possesses all the divine attributes, man is \_\_\_\_\_ to Him. The created cannot escape \_\_\_\_\_ and \_\_\_\_\_ to the Creator.

## JESUS THE CHRIST

### INTRODUCTION

The most important consideration of mankind, affecting not only life on earth but in eternity, relates to the identity of Jesus Christ. Everything hinges upon one's regard for this historical figure.

This issue is discussed and debated by people of all walks of life. None can deny that He lived. But many deny His claims. Some say:

"He was just a man."

"He was a Jewish prophet."

"He was a do-gooder."

"He was a great teacher."

"He was the founder of Christianity."

"He was an insurrectionist who got what He deserved."

These are but a few of the opinions of people concerning Christ. As Josh McDowell has so aptly pointed out, there are really only three possibilities we can consider as to who Jesus really is:

1. He is a **liar**. If, when Jesus made His claims He knew that He wasn't God, then He was lying. More than a liar, He would also be a hypocrite, for He demanded total honesty in His followers. He would be unspeakably evil because he told men He was the only way to eternal life. He was also a fool because His claims to deity resulted in His crucifixion. But the testimony of His closest friends and His worst enemies contradict what we would expect about Him if He were a liar and deceiver.

2. He is a **lunatic**. As Josh McDowell writes in *Evidence That Demands A Verdict*,

"If it is inconceivable for Jesus to be a liar, then could not He actually have thought Himself to be God, but been mistaken? After all, it is possible to be both sincere and wrong. But we must remember that for someone to think that He is God, especially in a culture that is fiercely monotheistic, and then to tell others that their eternal destiny depends on believing in Him is no slight flight of fantasy but the thoughts of a lunatic in the fullest sense.

Was Jesus such a person?"

All evidence points to the contrary. His words and thoughts are logical and reasonable. He baffled the teachers of the Law at age twelve. He put to silence the scribes and Pharisees when they tested Him. He amazed the common person because He taught as one who had authority. In every situation, He kept a cool head when all around Him people were losing theirs.

3. He is **Lord**. The third and only real choice is that Jesus is telling the truth and is Lord. Three major factors point to this truth:

- He fulfilled all Old Testament prophecy concerning the Messiah.
- He performed miracles that only God could perform.
- He raised from the dead.

## I. THE TESTIMONY ABOUT JESUS

### A. By His enemies

1. Pharisees — testified that Jesus claimed to be God, the Son of God, equal with God. John 5:18; 10:30-33; 19:7
2. Demons — testified that Jesus is God. Matt. 8:29; Lk. 4:33-34
3. The Centurion (Matt. 27:54) testified Jesus is the Son of God

### B. By His friends

1. Mark (1:1) — testified that Jesus is the Son of God
2. John (1:1) — testified that Jesus is the eternal God
3. John the Baptist — testified that Jesus is the Lamb of God and the Son of God. Jn. 1:29, 34
4. Andrew — testified that Jesus is Messiah—Christ. Jn. 1:41
5. Nathaniel — testified that Jesus is the Son of God, the King of Israel. Jn. 1:49
6. Thomas — testified that Jesus is Lord and God. Jn. 20:28
7. Peter — testified that Jesus is Lord, Christ, Son of the living God. Lk. 5:8; Matt. 16:16

### C. By God the Father — testified that Jesus is His Son. Matt. 3:17; 17:5

### D. By Jesus Himself

1. claims the authority to forgive sin Matt. 9:6; Jn. 8:24
2. claims to have all authority and to know the Father Matt. 11:27; 28:18
3. claims to reside in heaven with power Matt. 26:64
4. claims to be the ultimate judge Jn. 5:22
5. claims to be God's ambassador Jn. 8:29
6. claims to be sinless Jn. 8:46
7. claims to be eternal Jn. 8:58
8. claims to be one with the Father Jn. 10:30
9. claims to have power over death Jn. 11:25

## II. THE CHARACTER OF JESUS

### A. Testimony of His enemies

1. Judas — testified Jesus is innocent. Matt. 27:4
2. Pilate — testified there is no sin or evil in Him. Matt. 27:23; Lk. 23:4; Jn 18:38
3. Pilate's wife — testified He is righteous. Matt. 27:19
4. Herod — testified Jesus had no guilt. Lk 23:14-15
5. Centurion — testified He is innocent. Lk. 23:47

### B. Testimony of His friends

1. Paul — testified Jesus knew no sin. 2 Cor. 5:21
2. Peter — testified Jesus committed no sin. 1 Pet. 2:22-23
3. Writer of Hebrews — testifies Jesus was tempted but did not sin. Heb. 4:15
4. John — testified there was no sin in Jesus. 1 Jn. 3:5

### C. Testimony of Jesus Himself

1. He does what the Father does. Jn. 5:19
2. He does what pleases God. Jn. 8:29
3. He speaks the truth; no sin. Jn. 8:46
4. Satan has no power over Him. Jn. 14:30

### III. PROPHECIES ABOUT JESUS FULFILLED over 300

- A. Relating to His birth
  - 1. Born of a virgin Is. 7:14; Matt. 1:18, 21
  - 2. Born in Bethlehem Micah 5:2; Matt. 2:1
- B. Relating to His life and ministry
  - 1. Forerunner, cleansing of the temple Ps. 69:9; Jn. 2:13
  - 2. Triumphal entry Zech. 9:9; Matt. 21:5
  - 3. Patience and silence in suffering Is. 53:7; Matt. 27:1-14
- C. Relating to His death
  - 1. Rich man's grave Is. 53:9; Matt. 27:57-60
  - 2. Numbered with the criminals Is. 53:1; Jn. 19:18
  - 3. Pierced hands and feet Ps. 22:1; Jn. 19:18
  - 4. Cast lots for garments Ps. 22:18; Matt. 27:35

### IV. THE MIRACLES OF JESUS

- A. Widely known Acts 26:26
- B. Variety
  - 1. Power over nature Matt. 8:26 calmed the sea
  - 2. Power over demons Matt. 8:28-34 healed demon-possessed man
  - 3. Power over death Matt. 9:24-25 little girl Jn. 11 Lazarus
  - 4. Power over physical infirmity Matt. 9:27-34 restored sight to the blind
  - 5. Power of intimate knowledge Jn. 1:48; 4:17-18 Nathaniel; woman at well
  - 6. Power to feed multitudes Jn. 6:11
  - 7. In all, 35 specific miracles are mentioned pointing to the deity of Jesus.

### CONCLUSION

Peter's testimony: "You are the Christ, the Son of the living God" (Matt. 16:16)



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### INTRODUCTION

The most important consideration of mankind, affecting not only life on earth but in eternity, relates to the \_\_\_\_\_ of Jesus Christ.

None can deny that Jesus \_\_\_\_\_, but many deny His \_\_\_\_\_.

There are really only three possible conclusions one may reach concerning the identity of Jesus. He was either a \_\_\_\_\_, a \_\_\_\_\_, or He is \_\_\_\_\_.

Three major factors support the claim that Jesus is divine:

- 1.
- 2.
- 3.

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#### A. By His enemies

1. Pharisees (Jn. 5:18; 10:30-33; 19:7) \_\_\_\_\_
2. Demons (Matt. 8:29; Lk. 4:33-34) \_\_\_\_\_
3. The centurion (Matt. 27:54) \_\_\_\_\_

#### B. By His friends

1. Mark (1:1) \_\_\_\_\_
2. John the Apostle (1:1) \_\_\_\_\_
3. John the Immerser (Jn. 1:29, 34) \_\_\_\_\_
4. Andrew (Jn. 1:41) \_\_\_\_\_
5. Nathaniel (Jn. 1:49) \_\_\_\_\_
6. Thomas (Jn. 20:28) \_\_\_\_\_
7. Peter (Lk. 5:8; Matt. 16:16) \_\_\_\_\_

#### C. By God the Father (Matt. 3:17; 17:5) \_\_\_\_\_

Discovering Series

D. By Jesus Himself

1. claims to have authority to \_\_\_\_\_ (Matt. 9:6; Jn. 8:24)
2. claims to have all \_\_\_\_\_ and to know \_\_\_\_\_ (Matt. 11:27; 28:18)
3. claims to reside in \_\_\_\_\_ (Matt. 26:64)
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7. claims to be \_\_\_\_\_ (Jn. 8:58)
8. claims to be \_\_\_\_\_ with the Father (Jn. 10:30)
9. claims to have power over \_\_\_\_\_ (Jn. 11:25)

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A. Testimony of His enemies

1. Judas (Matt. 27:4) testified Jesus is \_\_\_\_\_.
2. Pilate (Matt. 27:23; Lk. 23:4; Jn. 18:38) said, "\_\_\_\_\_."
3. Pilate's wife (Matt. 27:19) said, "\_\_\_\_\_."
4. Herod (Lk. 23:14-15) testified Jesus had no \_\_\_\_\_.
5. Centurion (Lk. 23:47) testified to Jesus' innocence.

B. Testimony of His friends

1. Paul (2 Cor. 5:21) testified Jesus knew no \_\_\_\_\_.
2. Peter (1 Pet. 2:22-23) testified Jesus committed no \_\_\_\_\_.
3. Writer of Hebrews (4:15) testified Jesus was tempted but did not sin.
4. John (1 Jn. 3:5) testified there was no \_\_\_\_\_ in Jesus.

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2. Born in \_\_\_\_\_ (Micah 5:2; Matt. 2:1)

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A. Widely known (Acts 26:26)

B. Variety

1. Power over \_\_\_\_\_ (Matt. 8:26)
2. Power over \_\_\_\_\_ (Matt. 8:28-34)
3. Power over \_\_\_\_\_ (Matt. 9:24-25; Jn. 11:25, 43-44)
4. Power over physical infirmity (Matt. 9:27-31)
5. Power of intimate knowledge (Jn. 1:48; 4:17-18)
6. Power to feed multitudes (Jn. 6:11)
7. In all, \_\_\_\_\_ specific miracles are mentioned pointing to the deity of Jesus.

#### **CONCLUSION**

Write below your response to someone who asks about the identity of Jesus, giving three good reasons for your conclusion.

## THE RESURRECTION OF JESUS

### INTRODUCTION

All but four major world religions are based on mere philosophical propositions — they are philosophies (a study of the processes governing thought and conduct and of the principles that regulate the universe).

Of the four that are based on personalities rather than a philosophical system. Only Christianity claims an empty tomb for its founder.

#### **ABRAHAM**

Recognized by the Jews as the founder of Judaism, Abraham died about 1900 B.C. No resurrection was ever claimed for him.

#### **BUDDHA**

In the earliest account of his death, the “Mahaparinibhava Sutta,” we read that when Buddha died, it was “with that utter passing away in which nothing whatever remains behind.” There is no claim of a resurrection for Buddha.

#### **MOHAMMED**

Mohammed died June 8, 632 A.D. at the age of 61 at Medina, where his tomb is visited annually by thousands of devout Mohammedans.

#### **JESUS CHRIST**

Jesus repeatedly claimed that He would rise from the dead, although such a claim is not necessary to the founding of a world religion.

Matthew 12:38-40; 6:23; 17:9; 20:18-19; 2:32; 27:62-66

Mk. 9:9-10

Lk. 9:22

Jn. 2:18-22; 10:17—18

A man would have to be a lunatic to perpetrate the idea that he would rise from the dead, when it was unnecessary to his cause. Unless, of course, he knew he had the ability to do so!

### **I. EVIDENCE NUMBER ONE — JESUS WAS DEAD**

#### **A. SCOURGING** Mark 15:15

The victim was stripped of his clothing, tied to a post and beaten — in this case by Roman soldiers. The instrument used was called a flagrum, a whip with several leather strands with pieces of bone and metal attached to the end of each.

#### **B. EXECUTION** Mark 1:22

After a sleepless night, in which He was given no food, endured the mockery of two trials, and had his back lacerated with the cruel Roman cat-o-nine tails, He was led out to execution by crucifixion.

#### **C. COMPLETION** John 19:31

As the soldiers came around to break the legs of the victims, in order to be sure they died before the Sabbath, they found Jesus already dead. (often a person who was crucified would live in agony on the cross for as long as three days.)

Robbed of their opportunity to inflict further pain on Jesus, they thrust a spear into His side. The mixture of blood and water from that wound has led many medical authorities to conclude that Jesus died of a ruptured heart.

**D. RESULTS** Mark 15:37

The centurion, an expert on death, watched Jesus die. Because of the manner in which he died the centurion exclaimed, “Truly this man was the Son of God!” Pilate consulted this man to verify that Jesus was indeed dead.

**E. BURIAL** Matthew 27:59; John 19:38

The burial process was begun Jesus’ family and friends certainly believed He was dead. All evidence verified the fact that Jesus was dead. Wrapped tightly with linen plus several pounds of spices, a man who had had no sleep or food for two days, as well as a scourging, the crown of thorns, the emotional stress of the trials and the mocking and the crucifixion itself, wouldn’t be able to breathe even if there was some shred of life in him! Jesus was dead.

Some have tried to promote what is called a “swoon theory,” which speculates that Jesus only appeared to be dead — that He was not raised from death, but simply revived. But evidence to the contrary is overwhelming. The issue is not whether Jesus was dead, but whether He remained dead.

**II. EVIDENCE NUMBER TWO — THE SEALED TOMB**

**A. Security** Matthew 27:62

A guard was chosen by the Romans at the request of the High Priest. A guard of soldiers usually consisted of ten to thirty soldiers. The tomb was also marked with the Roman seal. The punishment for an unauthorized person who somehow gets past the guards and breaks the seal was death.

**B. Obstacle** Mark 15:46; 16:4

A stone described as “extremely large” was rolled into place, blocking the entry to the tomb, thereby sealing it. From our text we know that it was at least larger than three women could move. It would have been a monumental task for anyone to sneak past all the guards, remove the seal and move the stone without being detected. Really, an impossible job. Who would have done it? His followers had fled in terror. They had given it all up when Jesus was taken.

**III. EVIDENCE NUMBER THREE — RESURRECTION WITNESSES**

1. Mary Magdalene, two angels John 20:11-18; Mark 16:9
2. Mary Magdalene, Mary, an angel Matthew 28:1-10
3. Two men on the road to Emmaus Luke 24:13-33
4. Simon Luke 24:34
5. The eleven disciples Mark 16:13-14; Luke 24:36-43; John 20:19-20
6. Thomas John 20:24-29
7. The eleven disciples John 21:1-11
8. The eleven disciples Matthew 28:16-20
9. Peter, the twelve, five hundred at one time, Paul 1 Corinthians 15:3-9

**IV. EVIDENCE NUMBER FOUR—NO REFUTATION BY ENEMIES**

**A. Soldiers**

Within three days, reports of the resurrection began to spread through Jerusalem and the surrounding area. There is no record of any attempt to dispute these reports, except the ridiculous story of the soldiers. If the soldiers claimed that the body had been stolen while all of them slept, they would have been a

laughing stock. Any time a Roman soldier was caught sleeping on guard, he was killed immediately. The fact that they were able to tell about it would disprove their story.

#### **B. Peter**

Within fifty days, Peter was standing in the temple preaching the resurrection of Jesus to thousands (Acts 2:32). No one stood up and tried to refute his claims. All that the Jews would have needed to do at this point was to produce the body of Jesus and Christianity would have been aborted.

#### **C. Gospels**

The four gospels were written within the next thirty years or so, but no one wrote to refute them.

In contrast to this silence by the enemies of Jesus Josephus, a Jewish historian writing to please the Romans, says this about Jesus:

“Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him many Jews and also many of the Greeks. This man was the Christ. And when Pilate condemned him to the cross, upon his impeachment by the principal men among us, those who had loved him from the first did not forsake him, for he appeared alive to them on the third day, the divine prophets having spoken these and thousands of other wonderful things about him. And even now the race of Christians, so named from Him, has not died out.”

### **V. EVIDENCE NUMBER FIVE — PERSISTENT TESTIMONY**

In spite of threatened and real persecution — even martyrdom — the apostles never recanted, but persisted in proclaiming the message of the resurrection.

Simon Greenleaf (1783-1853) was the famous Royal Professor of Law at Harvard University who succeeded Justice Joseph Story as the Dane Professor of Law in the same university upon Story's death in 1846. Greenleaf, while Professor of Law at Harvard, wrote a volume entitled, “An Examination of the Testimony of the Four Evangelists by the Rules of Evidence Administered in the Courts of Justice” (Baker Book House, 1965), in which are recorded these brilliant observations:

“The great truths which the apostles declared, were, that Christ had risen from the dead, and that only through repentance from sin, and faith in him, could men hope for salvation. This doctrine they asserted with one voice, everywhere, not only under the greatest discouragements, but in the face of the most appalling errors that can be presented to the mind of man. Their master had recently perished as a malefactor, by the sentence of a public tribunal. His religion sought to overthrow the religions of the whole world. The laws of every country were against the teachings of His disciples. The interests and passions of all the rulers and great men in the world were against them. The fashion of the world was against them. Propagating this new faith, even in the most inoffensive and peaceful manner, they could expect nothing but contempt, opposition, reviling, bitter persecutions, stripes, imprisonments, torments, and cruel deaths. Yet this faith they zealously did propagate; and all these miseries they endured undismayed, nay, rejoicing. As one after another was put to a miserable death, the

survivors only prosecuted their work with increased vigor and resolution. The annals of military warfare afforded scarcely an example of the like heroic constancy, patience, and unflinching courage. They had every possible motive to review carefully the grounds of their faith, and evidences of the great facts and truths which they asserted; and these motives were pressed upon their attention with the most melancholy and terrific frequency. It was therefore impossible that they could have persisted in affirming the truths they have narrated, had not Jesus actually risen from the dead, and had they not known this fact as certainly as they knew any other fact . . . If then their testimony was not true, there was no possible motive for its fabrication.”

## **CONCLUSION**

As G.B. Hardy (Countdown, Moody Press, 1970) has said, “Here is the complete record:

Abraham’s	tomb is occupied.
Buddha’s	tomb is occupied.
Mohammed’s	tomb is occupied.
Jesus’	tomb is unoccupied!

## THE RESURRECTION OF JESUS

### INTRODUCTION

Among the four major world religions that are based upon a person rather than a philosophy, only Christianity claims a resurrected founder.

JUDAISM — \_\_\_\_\_ died about 1900 B.C.

BUDDHISM — \_\_\_\_\_ died with “nothing whatever remaining behind.”

ISLAM — \_\_\_\_\_ died June 8, 632 A.D. at age 61 in  
Medina, where his tomb may be visited yet today.

CHRISTIANITY — Jesus’ resurrection was not only prophesied and promised, but proven by many irrefutable facts or convincing, infallible proofs (Acts 1:3).

### I. EVIDENCE NUMBER ONE — JESUS WAS \_\_\_\_\_.

- A. \_\_\_\_\_ Mark 15:15
- B. \_\_\_\_\_ Mark 1:22
- C. \_\_\_\_\_ John 19:31
- D. \_\_\_\_\_ Mark 1:37
- E. \_\_\_\_\_ Matthew 27:59; John 19:38

### II. EVIDENCE NUMBER TWO — \_\_\_\_\_.

- A. \_\_\_\_\_ Matthew 27:62
- B. \_\_\_\_\_ Mark 15:46; 16:4

### III. EVIDENCE NUMBER THREE — RESURRECTION \_\_\_\_\_.

- 1. \_\_\_\_\_ John 20:11-18; Mark 16:9
- 2. \_\_\_\_\_ Mathew 28:1-10
- 3. \_\_\_\_\_ Luke 24:13-33
- 4. \_\_\_\_\_ Luke 24:34

5. \_\_\_\_\_ Mk. 16:13-14; Lk. 24:36-43; Jn. 20:19-20

6. \_\_\_\_\_ John 20:24-29

7. \_\_\_\_\_ John 21:1-11

8. \_\_\_\_\_ Matthew 28:16-20

9. \_\_\_\_\_ 1 Corinthians 15:3-9

**IV. EVIDENCE NUMBER FOUR — NO \_\_\_\_\_**

A. \_\_\_\_\_

B. \_\_\_\_\_

C. \_\_\_\_\_

**V. EVIDENCE NUMBER FIVE — \_\_\_\_\_**

## CONCLUSION

G.B. Hardy: \_\_\_\_\_'s tomb \_\_\_\_\_

\_\_\_\_\_ 's tomb \_\_\_\_\_

\_\_\_\_\_ 's tomb \_\_\_\_\_

\_\_\_\_\_ 's tomb \_\_\_\_\_

## THE HOLY SPIRIT

### INTRODUCTION

It is imperative that we recognize the Holy Spirit! Before the child of God submits himself to the leading of a spirit, he should make certain that he is yielding to the Holy Spirit. This is important because the Holy Spirit is not the only spirit operating in the world today.

- A. There is the **SPIRIT OF MAN**. Man is body, soul, and spirit (1 Thess. 5:23). We are spirit and our spirit leads us to do certain things. Our spirit is who we are. If the Holy Spirit leads us, we will do Christian things. But if some other spirit controls our spirit we will not do the will of God.
- B. There is the **SPIRIT OF SATAN**. Paul tells believers that prior to their conversion they walked “according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience” (Eph. 2:2). Here we learn that Satan controls the spirit of men who are outside of Christ.
- C. There is the **HOLY SPIRIT**. God’s Spirit who is at work in you, both to will and to work for His good pleasure (Phil. 2:13). God works in each Christian’s life to have the will or the desire to do His will.

Christians are to test the spirits, to discern the spirits (1 John 4:1). John tells us in verse that we can discern between the Spirit of Truth and the spirit of error. It is absolutely essential that we recognize and clearly identify the Holy Spirit before obeying. God, in His Word, has set forth some marks, which clearly identify the Holy Spirit from other spirits.

- A. The Holy Spirit will always work in **harmony** with Jesus Christ and the Word of God, never apart from them or in opposition to them. Jesus told His apostles in John 14:2, “He will teach you all things, and bring to your remembrance all that I said to you. The Apostle Peter wrote (2 Pet. 1:1), “for no prophecy was ever made by an act of human will but men moved by the Holy Spirit spoke from God.”
- B. The Holy Spirit is recognized by His **unity**. Paul contrasted the unity of the Holy Spirit with the confusion of the other spirits in his first letter to the Corinthians. Paul concluded, “God is not the author of confusion” (1 Cor. 14:32-33). Later Paul exhorted his followers “to keep the unity of the Spirit in the bond of peace” (Eph. 4:3).
- B. The Holy Spirit always **exalts** Jesus Christ, never Himself. Jesus told His apostles, “When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me” (John 15:2). He also said, “He will glorify Me, for He will take of Mine and will disclose to you what is to come” (John 16:14). Jesus Christ is our Savior. If a church’s teaching is not Christ-centered then it is not Spirit-led.

Consider what the Bible teaches about the Holy Spirit.

## **I. THE HOLY SPIRIT IS A PERSON**

He is not a human person but a divine person. A person is a being who is conscious of self, has the ability to think and reason; has feelings and emotions, and has free will and is able to make decisions and take responsible action. The Holy Spirit has all of these qualities.

A. He does what only persons can do.

1. He speaks 1 Tim. 4:1; Rev. 2:7
2. He comforts John 14:16
3. He teaches John 14:26
4. He testifies John 15:26
5. He guides John 16:1
6. He leads and forbids Acts 16:6
7. He searches and reveals 1 Cor. 2:10
8. He loves Rom. 15:30
9. He fellowships 2 Cor. 13:14

B. He has the characteristics of a person.

1. Mind Rom. 8:27
2. Love Rom. 1:30
3. Knowledge 1 Cor. 2:11
4. Will 1 Cor. 12:11

C. Suffers injuries ascribed to persons

1. Can be sinned against Matt. 12:24
2. Can be lied to Acts 5:3
3. Can be resisted Acts 7:51
4. Can be grieved Eph. 4:30; Isa. 63:10
5. Can be insulted Heb. 10:29

D. Personal pronouns in the masculine gender are applied to the Holy Spirit. In the Greek, the noun “spirit” is neuter in gender. Normally all its pronouns and modifiers would be neuter. But in the New Testament all pronouns referring to the Holy Spirit are personal and masculine. John 16:13

## **II. THE HOLY SPIRIT IS GOD**

A. He does the work of God.

1. He creates. Genesis 1:2
2. He regenerates people. John 3:5; Titus 3:5
3. He does the miraculous. Matthew 12:28; Romans 8:11

B. He has the characteristics of God.

1. He is eternal. Hebrews 9:13
2. He is omniscient. 1 Corinthians 2:1
3. He is omnipotent. Acts 1:8
4. He is omnipresent. Psalm 139:7

## **III. THE HOLY SPIRIT INDWELLS THE CHRISTIAN.**

A. In the Old Testament it appears that the Holy Spirit came upon people and left people at God’s discretion for the purpose of equipping them for service.

B. In the New Testament (from Pentecost on) the Holy Spirit is promised to all who believe that Jesus is the Christ, repents of sin and is immersed in water into Jesus Christ. Acts 2:38; 5:32; 19:1

#### **IV. THE BLESSINGS OF HIS PRESENCE**

- A. He enables us to bear fruit of righteousness. Galatians 5:22-23
- B. He equips us for ministry by giving us gifts. Rom. 12; Eph. 4; 1 Cor. 12-14
- C. He empowers us to overcome sin. Romans 8:13b
- D. He intercedes for us in our prayers. Romans 8:26
- E. He seals us as belonging to Him. Ephesians 1:13-14
- F. His presence assures us of our bodily resurrection Romans 8:11
- G. He sustains us in hope. Galatians 5:5

## THE HOLY SPIRIT

### INTRODUCTION

It is crucial that we obey the Holy Spirit as opposed to other spirits operating in the world.

Identifying marks of the Holy Spirit

1. He always works in \_\_\_\_\_ with Jesus Christ and the Word of God.
2. He is recognized by His \_\_\_\_\_.
3. He always \_\_\_\_\_ Jesus Christ.

### I. THE HOLY SPIRIT IS A \_\_\_\_\_.

A. He does what only persons can do.

1. He \_\_\_\_\_ 1 Timothy 4:1; Revelation 2:7
2. He \_\_\_\_\_ John 14:16
3. He \_\_\_\_\_ John 14:26
4. He \_\_\_\_\_ John 15:26
5. He \_\_\_\_\_ John 1:1
6. He \_\_\_\_\_ Acts 16:6
7. He \_\_\_\_\_ 1 Corinthians 2:10
8. He \_\_\_\_\_ Romans 15:30
9. He \_\_\_\_\_ 2 Corinthians 13:14

B. He has the characteristics of a person.

1. \_\_\_\_\_ Romans 8:27
2. \_\_\_\_\_ Romans 1:30
3. \_\_\_\_\_ 1 Corinthians 2:11
4. \_\_\_\_\_ 1 Corinthians 12:11

C. He suffers injuries ascribed to persons.

1. He can be \_\_\_\_\_ Matthew 12:24
2. He can be \_\_\_\_\_ Acts 5:3
3. He can be \_\_\_\_\_ Acts 7:51
4. He can be \_\_\_\_\_ Ephesians 4:30; Isaiah 63:10
5. He can be \_\_\_\_\_ Hebrews 10:29

D. Personal pronouns in the \_\_\_\_\_ gender are applied to the Holy Spirit.

## II. THE HOLY SPIRIT IS \_\_\_\_\_.

A. He does the \_\_\_\_\_ of God.

1. He \_\_\_\_\_ Genesis 1:2
2. He \_\_\_\_\_ John 3:5; Titus 3:5
3. He does the \_\_\_\_\_ Matthew 12:28; Romans 8:11

B. He has the \_\_\_\_\_ of God.

1. He is \_\_\_\_\_ Hebrews 9:13
2. He is \_\_\_\_\_ 1 Corinthians 2:1
3. He is \_\_\_\_\_ Acts 1:8
4. He is \_\_\_\_\_ Psalm 139:7

## III. THE HOLY SPIRIT INDWELLS THE CHRISTIAN.

- A. In the Old Testament it appears that the Holy Spirit came upon people for the purpose of equipping them for some service, after which He departed.
- B. In the New Testament (from Pentecost on) the Holy Spirit dwells within every Christian. Acts 2:38; 5:32; 19:1

## IV. THE BLESSINGS OF HIS PRESENCE

- A. He \_\_\_\_\_ us to bear fruit. Galatians 5:22-23
- B. He \_\_\_\_\_ us by giving us gifts. Rom. 12; Eph. 4; 1 Cor. 12-14
- C. He \_\_\_\_\_ us to overcome sin. Romans 8:13b

D. He \_\_\_\_\_ for us in our prayers. Romans 8:26

E. He \_\_\_\_\_ us, marking us as belonging to Him. Eph. 1:13-14

F. His presence assures us of our bodily \_\_\_\_\_ Romans 8:11

G. He \_\_\_\_\_ us in hope. Galatians 5:5

*Discovering Series*

## THE BIBLE

### INTRODUCTION

There is a universally accepted principle that states “Water never rises higher than its source.” The Bible itself states the principle this way: “By their fruits you shall know them” (Matt. 7:16). James also mentions this same general principle in asking, “Does a fountain send out from the same opening both fresh and bitter water? Can a fig tree, my brothers, produce olives, or a vine produce figs? Nor can salt water produce fresh.” THE POINT IS THIS: wherever the Bible has gone civilization has been lifted to a higher plane. It has made better husbands and wives, better fathers and mothers, better sons and daughters, and better employers and employees. It has been the strongest influence for good in the history of the world. Could this influence for good have come from a source which was itself a fabrication and a collection of false claims? Knowing what we know about cause and effect, we cannot but conclude that the good influence of the Bible is another evidence that it within itself is eminently good.

It was through the teaching and influence of the Scriptures that many of the major institutions of our modern world were created. Many of the laws that make our land a pleasant place in which to live also came from the teaching of the Bible. Without its beneficent influence, our world would be an infinitely worse place in which to live.

Those of us in the independent Christian Church are in a unique position in relationship to the rest of the Christian world. Every Christian denomination has a set of beliefs and rules, a creed or constitution by which all faith and worship is conducted. These consist of man-made ideas and interpretations of what the Bible says, written down with pen and ink. This does not mean that those who follow such church doctrines cannot be Christians. But it does mean that they aren’t following New Testament precedents. This departure from New Testament practice is the very problem that caused many men in early American history to begin a movement to restore New Testament Christianity.

The New Testament is our rule of life, our divine constitution and guidebook. In it is contained everything necessary for life and godliness (2 Pet. 1:3). Paul tells us in 2 Tim. 3:16-17 that “all Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.” The New Testament contains everything necessary to make our worship and us acceptable in the sight of God. In it is found the divine pattern for how the church is to function and the divine standard for how the individual believer is to live his life. We dare not depart from the New Testament in what we teach or what we practice.

Consider the value of the Bible . . .

### I. TO THE LOST

- A. We are **begotten** by the Word of God 1 Peter 1:23; James 1:18
- B. We are **saved** by the Word. James 1:21; 2 Timothy 3:15; Romans 1:16
- C. **Faith** comes through hearing the Word. Romans 10:17

We know that Christ is actually the One who saves us. When we confess Him as our Lord and Savior and submit to Him, He saves us. But the Lordship of Jesus and submission and obedience to the Word of God are one and the same. All we know of Jesus is through the Word of God. All we know of His will is through this revelation He has left us. This is stated and illustrated in the Sermon on the Mount in Matthew 7:21-27.

### II. TO THE SAVED

- A. As a means of **spiritual growth** Matt. 4:4; Jn. 6:63; Acts 20:32
- B. The Word **cleanses** us; keeps us clean and holy. Ps. 119:9; Jn. 15:3; 17:17
- C. By the Word of God we are able to resist the attacks of Satan and win the victory over **sin**. This is powerfully demonstrated by Jesus when He was being tempted by Satan (Matt. 4:1-11). Jesus thwarted Satan's attack by responding with the Word of God. And the devil fled. Paul tells us (Eph. 6:11-17) that the Word is the sword of the Spirit, which we are to use as our offensive weapon against the devil's schemes. Psalm 119:11
- D. By the Word of God we learn the **truth**. Psalm 19:7; 119:105; John 17:17
- E. Finally, we see the great importance of the Word when we learn that our very **life** depends upon it. Matthew 7:24-27; John 12:48

## REVELATION AND INSPIRATION

The Bible is the product of the miraculous transmission of God's will to man, assuring us that what we possess is what God intended and delivered. God revealed His will to men whom He inspired to record it. What the inspired writers recorded was overseen and guarded by the Holy Spirit, giving us confidence that we can know God's will for us. We have already seen the Bible's claim to be the divine revelation. Consider now the Bible's confirmation of inspiration.

### I. INSPIRATION OF THE OLD TESTAMENT

A. Reliable — From the following Scriptures, what Old Testament stories and people does Jesus confirm as being historically true?

- |                     |                                 |
|---------------------|---------------------------------|
| 1. Matthew 6:29     | Solomon                         |
| 2. Matthew 12:40-41 | Jonah                           |
| 3. Matthew 19:4     | The Creation                    |
| 4. Matthew 23:35    | Aabel & Zechariah               |
| 5. Mark 12:26       | Moses & the burning bush        |
| 6. Luke 4:25-26     | Elijah & the widow of Zarephath |
| 7. Luke 4:27        | Elisha & Naaman                 |
| 8. Luke 17:27       | Noah & the ark                  |
| 9. Luke 17:29       | Lot and Sodom                   |
| 10. Luke 17:32      | Lot's wife                      |
| 11. John 3:14       | Moses lifting up the serpent    |

B. Inspired by God—Give Old Testament references where possible

1. Matthew 22:31-32    Moses    Exodus 3:6, 15
2. Mark 7:9-13        Moses    Exodus 20:12; 21:17
3. Mark 12:36         David    Psalm 110:1
4. John 10:34-36       Scripture can't be broken    Psalm 82:6

C. Authoritative — What does Jesus say about Scriptural authority?

1. John 5:39-40        They bear witness of Him
2. John 5:46-47        Moses wrote of Him
3. Luke 16:29-31       Moses & the Prophets wrote it
4. Did Jesus submit to the authority of the Scriptures?    Yes

D. Prophetic — Did the following come true?

1. Micah 5:2            Birth of Jesus in Bethlehem    Yes
2. Psalm 22:16         Hands and feet of Jesus pierced    Yes
3. Isaiah 53:12         Jesus executed with criminals    Yes

**II. INSPIRATION OF THE NEW TESTAMENT**

A. What did Jesus promise the New Testament writers?

1. John 14:26            The Holy Spirit will come
2. John 15:26            The Holy Spirit will come
3. John 16:13            The Holy Spirit will come

B. What did these writers claim?

1. Peter (2 Peter 3:1-2; 1 Peter 1:22-25)    He's giving God's commandments
2. Paul (1 Thessalonians 2:13; 1 Corinthians 14:37)    It's God's Word
3. Apostles (Galatians 1:8-9; Acts 2:42)    It's the only true gospel

C. Did the church recognize the writings as Scripture?

1. 2 Peter 3:14-16        Yes
2. 1 Timothy 5:18        Yes
3. Jude 17-18            Yes

**III. OTHER EVIDENCE CONFIRMING INSPIRATION**

A. Bible's growth in first century

B. Archaeology

C. Amazing unity

D. Indestructibility

E. Circumstantial Evidence:

1. Christian Church
2. Lord's Day
3. Lord's Supper
4. Baptism

## THE BIBLE

### INTRODUCTION

Wherever the Bible has gone civilization has been \_\_\_\_\_

The Bible (particularly the New Testament) is the basis for all that we \_\_\_\_\_  
and \_\_\_\_\_.

The value of the Bible . . .

### I. TO THE LOST

- A. We are \_\_\_\_\_ by the Word of God. 1 Peter 1:23; James 1:18
- B. We are \_\_\_\_\_ by the Word of God. Ja. 1:21; 2 Tim. 3:15; Rom. 1:16
- C. \_\_\_\_\_ comes through hearing the Word. Romans 10:17

### II. TO THE SAVED

- A. A means of \_\_\_\_\_ Matt. 4:4; Jn. 6:63; Acts 20:32
- B. The Word \_\_\_\_\_ us. Ps. 119:9; Jn. 15:3; 17:17
- C. Provides victory over \_\_\_\_\_ Matt. 4:1-11; Eph. 6:11-17
- D. Source of divine \_\_\_\_\_ Psalm 19:7; 119:105; John 17:17
- E. Our very \_\_\_\_\_ depends upon it. Matt. 7:24-27; John 12:48

## REVELATION AND INSPIRATION

The Bible is the product of the miraculous transmission of God's will to man,  
insuring that what we possess is what God intended and delivered. God \_\_\_\_\_

His will to men whom He \_\_\_\_\_ to record it.

## I. INSPIRATION OF THE OLD TESTAMENT

A. Reliable — From the following Scriptures, what Old Testament stories and people does Jesus confirm as being historically true?

1. Matthew 6:29 \_\_\_\_\_
2. Matthew 12:40-41 \_\_\_\_\_
3. Matthew 19:4 \_\_\_\_\_
4. Matthew 23:35 \_\_\_\_\_
5. Mark 12:26 \_\_\_\_\_
6. Luke 4:25-26 \_\_\_\_\_
7. Luke 4:27 \_\_\_\_\_
8. Luke 17:27 \_\_\_\_\_
9. Luke 17:29 \_\_\_\_\_
10. Luke 17:32 \_\_\_\_\_
11. John 3:14 \_\_\_\_\_

B. Inspired by God — Give Old Testament references where possible.

1. Matthew 22:31-32 \_\_\_\_\_
2. Mark 7:9-13 \_\_\_\_\_
3. Mark 12:36 \_\_\_\_\_
4. John 10:34-36 \_\_\_\_\_

C. Authoritative — What does Jesus say about Scriptural authority?

1. John 5:39-40 \_\_\_\_\_
2. John 5:46-47 \_\_\_\_\_
3. Luke 16:29-31 \_\_\_\_\_

4. Did Jesus submit to the authority of the Scriptures? Yes No

D. Prophetic — Did the following come true?

- |                 |       |     |    |
|-----------------|-------|-----|----|
| 1. Micah 5:2    | _____ | Yes | No |
| 2. Psalm 22:16  | _____ | Yes | No |
| 3. Isaiah 53:12 | _____ | Yes | No |

**II. INSPIRATION OF THE NEW TESTAMENT**

A. What did Jesus promise the New Testament writers?

- |               |       |
|---------------|-------|
| 1. John 14:26 | _____ |
| 2. John 15:26 | _____ |
| 3. John 16:13 | _____ |

B. What did these writers claim?

- |   |       |
|---|-------|
| 1. Peter (2 Pet. 3:1-2; 1 Pet. 1:22-25) | _____ |
| 2. Paul (1 Thess. 2:13; 1 Cor. 14:37)   | _____ |
| 3. Apostles (Gal. 1:8-9; Acts 2:42)     | _____ |

C. Did the church recognize the writings as Scripture?

- |                    |     |    |
|--------------------|-----|----|
| 1. 2 Peter 3:14-16 | Yes | No |
| 2. 1 Timothy 5:18  | Yes | No |
| 3. Jude 17-18      | Yes | No |

**III. OTHER EVIDENCE CONFIRMING INSPIRATION**

A. Bible's growth in the first century

B. Archaeology

C. Amazing unity

D. Indestructibility

E. Circumstantial Evidence:

1. Christian Church
2. Lord's Day
3. Lord's Supper
4. Baptism

## THE COVENANTS

### INTRODUCTION

Throughout history God has dealt with man in various ways during specific periods of time, which we sometimes call dispensations. For example, man has labeled the period from Adam to Moses as the **Patriarchal Age** (dispensation). The word “patriarchal” comes from the Latin and means “rule of the fathers.” During this time God dealt directly with the heads of households (e.g., Adam, Noah, Abraham, Isaac and Jacob). God’s revelation was rather dim and His requirements few. This is sometimes called the “Starlight Age” of God’s revelation to man.

The second period of Bible history is called the **Mosaic Age** (dispensation) and extends from Moses at Mount Sinai to Christ on the cross. God revealed His will for the Israelites both as individuals and as a nation through the Law. Revelation was clearer and God’s requirements were higher and more specific. This period of history is sometimes called the “Moonlight Age” of God’s revelation to man.

The third period of Bible history is the **Christian Age** (dispensation). It began on the day of Pentecost (Acts 2) and will continue until Christ returns. This has been called the “Sunlight Age” of God’s revelation to man. This revelation is full and clear.

Corresponding with these different ages have been certain agreements or covenants that God has made between Himself and His people. Some people are surprised to find out that God has made several covenants. The following scriptures relate to these various covenants.

Covenant with Noah (Genesis 6:18; 9:16)

Covenant with Abraham (Genesis 15:18)

Sinai Covenant with Israel (Exodus 19:5-6; 20)

Covenant with David (2 Samuel 23:5; 7:12-16)

New Covenant with Christians (Luke 22:20; Hebrews 8 & 9)

The English word “covenant” comes from two Latin words — *con*, “together,” and *venio*, “to come.” The word literally means, “a coming together.” The Greek word for covenant is *diatheke*. It is used 33 times in the New Testament.

### I. KEY DISTINCTIONS IN THE COVENANTS

#### A. Parties

1. A covenant is valid for those only who abide by its terms. The Mosaic Covenant, for example, was intended for and pertained to the nation of Israel alone. One entered that covenant by physical birth. More on this later. The New Covenant applies to those only who choose to enter it by spiritual birth, which occurs at baptism. It is not binding, therefore, on non-Christians. Nor do the benefits apply to those who have not entered the covenant.

2. It is improper to bind the terms of any covenant upon those who are not party to it. One is not responsible to keep the terms of a covenant nor subject to the penalties of breaking a covenant in which he is not a party.

B. Duration

1. A covenant is in force for a period of time stipulated by the one who sets the terms. In the Old Testament covenants were said to be “permanent” or to last “forever.”

## GRACE

### INTRODUCTION

The Greek word “*charis*” or “*charisma*” is that from which we derive the English word “grace.” Its basic meaning is “gift.” But the idea and significance of this gift goes well beyond that of a birthday present or a gift given to or received by a friend or loved one. In fact, grace is a gift from one whom we have offended.

Consider a couple specific aspects relating to the type of gift grace is.

1. The gift is **kind** (or favorable). One theological dictionary defines grace as “making glad by gifts.” It is a “gift that makes glad.” The giver intends only good to come out of the gift that he has given (James 1:17)
2. The gift is **undeserved**. It is receiving the exact opposite of what we deserve — divine favor. Romans 6:23 says sinners deserve the wages of eternal death but that we, by God’s grace, have received the gift of eternal life. There is no relationship that the recipient has with the giver, which coerces the giver to be gracious (Romans 5:1). No work has been done by the recipient that would obligate the giver or put the giver in the recipient’s debt (Ephesians 2:8-9). The motivating factor in grace is love. God loves us and gives us His grace. Consider this grace — God’s gift.

### I. GRACE: DEFINED

A. When the Bible speaks of “grace,” it usually refers to our salvation. In fact, there are three basic connotations:

1. The **source** of salvation. It is God’s nature to desire and to provide man’s salvation.
2. The **content** of our salvation. Grace refers to the actual gift we receive from God when He saves us. In this sense grace is the double cure of salvation — justification and regeneration-sanctification.
3. The **means** of our salvation. Grace is the method or system by which God saves us.

B. Gareth L. Reese says grace is everything God does to save a man. It has been defined by means of the acronym: God’s Riches At Christ’s Expense.

### II. GRACE: THE NEED

A. Why grace is needed

1. God’s law is perfect, but man is not. There is one fundamental reason God’s law cannot save a man. Specifically, man cannot keep it perfectly (Galatians 3:10). It is the nature of law to punish lawbreakers. Grace is about escaping the penalty imposed by the law.
2. While it is theoretically possible to be saved by law, it is practically impossible. For the moment we break even one part of the law, we become a lawbreaker and are subject to its penalty.
3. The O.T. law provided for sacrifices that would atone for sin, but these

had to be offered continuously, being insufficient or inadequate to remove for all time the lawbreaker's guilt and culpability. The problem is not with God's perfect law, but with man's weakness and propensity to disobey.

4. Hebrews 10:1-4, 11

B. Man's problem

1. We are sinners! Romans 3:23 says ALL have sinned.
2. The gate into heaven labeled "Law" is forever closed to sinners. We have a problem only God can solve. Imperfect people cannot inhabit God's perfect heaven.
3. Illustration: 1,000 points needed to enter heaven — "How can I ever hope to get into heaven, except by the grace of God?!" Exactly! Our only hope is God's grace. How does God's grace save us?

**III. GRACE: THE PROCESS**

A. Grace and law are mutually exclusive. They are diametrically opposed to each other. The ground rules for each illustrate it (credit Dr. Jack Cottrell).

1. The ground rules for law are reasonable and fair.

"Keep the commandments and escape the penalty.  
Break the commandments and suffer the penalty."

2. The ground rules for grace seem unreasonable and unjust.

"Keep the commandments and suffer the penalty.  
Break the commandments and escape the penalty."

Grace is not fair. It is more than fair!

- B. The second statement of the ground rule of grace is understandably precious to sinners. We can readily see how it applies to us. And we treasure and revel in its provision. But the first statement not only makes no sense, but it also has no apparent application, for all have sinned. But wait! The first statement does apply to one Person — only one. And we can't understand or appreciate grace without recognizing its significance and application.
- C. Jesus, Who kept the law perfectly suffered the penalty on behalf of and for the benefit of sinners. Because Jesus has paid our penalty, God can now say to sinners, "Even though you have broken My commandments, you may still escape the penalty you deserve." See 2 Corinthians 5:21 and Romans 3:26. Jesus received the exact opposite of what He deserved so that we may receive the exact opposite of what we deserve. That is grace!
- D. Not only is there a trading of "places," but there is also a trading of "faces."
  1. When God looked down at the cross, He didn't see the face of Jesus but the face of sinners. That is why He poured out on Jesus the wrath we deserved.
  2. For those who are "in Christ" — under grace — God looks upon us but sees the face of His sinless Son. He does not see our sin but Christ's righteousness.

#### IV. GRACE: MISUNDERSTANDINGS

- A. This seems too good to be true. And it is! But only as we view it with the mentality of law. But this is not law. It's grace! It is a gift that makes glad!
  1. The problem that often plagues Christians is that we still act as if we're under law. Our "mentality" does not match our "reality."
  2. Law mentality says that salvation results from man's work. We must deserve it, merit it, earn it, achieve it. Leon Morris: "... Men at large almost invariably tend to think of salvation in terms of merit. All kinds of religions from the most primitive to the most cultural can be found to agree on this one point, that however salvation is understood, it is brought about as the result of man's striving."
- B. The Galatians had this same problem back in the first century.
  1. The Judaizers were claiming that a person could be saved by Jesus Christ only if he kept all of the commandments of the law of Moses. We could say it like this:

We are saved by grace but kept by law (obedience).

2. We have difficulty separating our mindset in the kingdom of this world from the mindset in the Kingdom of God. We have a tendency, therefore, to be confused by mixing mercy and merit.
3. We often picture judgment day in terms of a huge scale on which our goodness is weighed against our sins. We can only hope that our good deeds more than offset our evil deeds, tipping the scales in our favor. This assumes that we can make up for our sins by doing good deeds. This is the concept known as salvation by works.
- C. Taking grace for granted
  1. This is the issue addressed by Paul at Romans 6:1. After having stated (ch. 5) that God's grace is greater than all our sin, Paul anticipates the conclusion among his readers that the more we sin the more God's grace will increase. Paul condemns this thinking in the strongest way possible: "God forbid! May it never be!"
  2. When we understand that we have been saved by grace, we will never deliberately disobey God. Motivated by love, we will do all we can to express our gratitude.

#### CONCLUSION

The doctrine of grace is unique to Christianity. No other religious system offers salvation by grace.

All who have been saved by God's grace are called upon to extend grace to those who have offended and sinned against them. We are not only saved by grace but are called upon to live by grace.

- Rejoice in your salvation.
- Live in the freedom of grace.
- Extend grace to others.

## GRACE

### INTRODUCTION

The basic meaning of the Greek word “*charis*,” which is “grace” in English, is \_\_\_\_\_. Hence, two specific aspects relating to the type of gift grace is:

- 1) The gift is \_\_\_\_\_. “A gift that makes \_\_\_\_\_”
- 2) The gift is \_\_\_\_\_. (Romans 6:23; 5:1; Ephesians 2:8-9)

The motivating factor in grace is \_\_\_\_\_.

### I. GRACE: DEFINED

A. Three basic connotations

1. The \_\_\_\_\_ of salvation
2. The \_\_\_\_\_ of salvation
3. The \_\_\_\_\_ of salvation

B. G \_\_\_\_\_ R \_\_\_\_\_ A \_\_\_\_\_ C \_\_\_\_\_ E \_\_\_\_\_

### II. GRACE: THE NEED

A. Why grace is needed — While it is \_\_\_\_\_ possible to be saved by law, it is \_\_\_\_\_ impossible.

What does Hebrews 10:1-4, 11 say about O.T. sacrifices?

B. Man’s problem

What does Romans 6:23 say about you?

What does this mean about the entrance gate into heaven labeled “Law?”

### III. GRACE: THE PROCESS

A. Grace and law are mutually exclusive — opposite

1. The ground rules for law

Keep the commandments and \_\_\_\_\_ the penalty.

Break the commandments and \_\_\_\_\_ the penalty.

2. The ground rules for grace

Keep the commandments and \_\_\_\_\_ the penalty.

Break the commandments and \_\_\_\_\_ the penalty.

B. To how many people does the second statement of the ground rules of grace apply? \_\_\_\_\_ The first statement? \_\_\_\_\_

#### **IV. GRACE: MISUNDERSTANDINGS**

A. Our \_\_\_\_\_ does not match our \_\_\_\_\_.

B. We are saved by \_\_\_\_\_ but kept by \_\_\_\_\_ (obedience).

We get confused because we mix \_\_\_\_\_ with \_\_\_\_\_.

C. Taking grace for \_\_\_\_\_. (Romans 6:1)

#### **CONCLUSION**

No other religious system offers salvation by \_\_\_\_\_.

We are not only saved by grace but are called upon to \_\_\_\_\_ by grace.

- \_\_\_\_\_ in your salvation.
- \_\_\_\_\_ in the freedom of grace.
- \_\_\_\_\_ grace to others.

## FAITH

### INTRODUCTION

Faith is what God is looking for when He saves a person. Of Abraham, the father of the faithful, it is written, “Abraham believed God, and it was reckoned to him as righteousness. Therefore, be sure that it is those who are of faith who are sons of Abraham” (Gal. 3:6, 7).

Of the many faithful people listed by the writer of Hebrews (ch. 11) it is said that they “gained approval through their faith” (v. 39).

### I. WHAT IS FAITH?

- A. In the Old Testament, the characteristic word for faith is “trust.” It occurs more than 150 times in the Old Testament.
  - 1. It is used to translate Hebrew words signifying “to take refuge in,” “to have confidence in,” “to roll or devolve on,” and “to stay oneself.”
  - 2. In the New Testament, all words translated “believe,” “believing,” “faith,” and “faithful” come from the same Greek word and usually refer to having a personal trust in Jesus Christ. There are a couple exceptions where the word “believe” is used to mean only having a mental assent and not a personal trust, but only the context of the Scripture (e.g., Jn. 12:42 & Ja. 2:19) will reveal this.
- B. There are several Scriptures that define what Biblical faith is.
  - 1. Hebrews 11:1 — “Now faith is the assurance of things hoped for, the conviction of things not seen.”
    - a. W.H. Griffith Thomas: “Faith is described in a two-fold way. It is the foundation of things hoped for, and the conviction (for proof) of things not seen. The word ‘assurance’ or ‘substance’ indicates that faith must have a basis, which is the Word of God. And so the vital question is not ‘Do we believe?’ nor ‘What do we believe?’ but ‘In whom do we believe?’”
    - b. Everybody believes in someone or some thing. In what or whom do you believe?
  - 2. Hebrews 11:6 — “And without faith it is impossible to please Him, for he who come to God must believe that He is and the He is a rewarder of those who seek Him.”
- C. Faith or trust is displayed by obedience. Confidence—commitment—compliance
  - 1. James 2:26 — “For just as the body without the spirit is dead, so also faith without works is dead.”
    - a. The works mentioned here are the works that make faith complete and show its power.
    - b. Saving faith is not merely intellectual assent to some proposition but confidence and trust placed in the Person of God.

## II. HOW DO WE OBTAIN FAITH?

- A. Faith in Jesus Christ comes about in the very same way that we would obtain or develop faith in anyone:
  - 1. Examine the evidence about the person.  
Romans 10:17 — “So faith comes from hearing and hearing by the word of Christ.”
  - 2. Accept the evidence about that person.  
John 20:31 — “Many other signs and wonders did Jesus in the presence of many witnesses, but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”

## III. WHY IS FAITH IMPORTANT?

- A. Faith makes us pleasing to God (Heb. 11:6).
- B. By faith our sins are forgiven (Acts 10:43).
- C. By faith, we are justified — declared innocent before God (Rom. 5:1).
- D. By faith we are sanctified — set apart for a special purpose; to live for God (Acts 26:18).
- E. By faith we receive salvation (Eph. 2:8; 1 Pet. 1:9).
- F. Faith brings peace to the heart (Jn. 14:1; Rom. 5:1).

## FAITH

### INTRODUCTION

What is God looking for when He saves us? \_\_\_\_\_

Faith is what distinguishes children of \_\_\_\_\_ (Gal. 3:7).

It is through \_\_\_\_\_ that people gain God's approval (Heb. 11:39).

### I. WHAT IS FAITH?

A. The characteristic word for faith in the Old Testament is \_\_\_\_\_.

B. Scriptural definition / description of faith

1. Hebrews 11:1 — Faith is the \_\_\_\_\_ of things hoped for  
and the \_\_\_\_\_ of things not seen.

2. Hebrews 11:6 — Without faith it is impossible to \_\_\_\_\_ God.

C. Faith is displayed / demonstrated by \_\_\_\_\_.

1. James 2:26

2. Saving faith is not merely intellectual assent to a \_\_\_\_\_  
but rather confidence placed in the P \_\_\_\_\_ of God.

### II. HOW DO WE OBTAIN FAITH?

A. \_\_\_\_\_ the evidence (Rom. 10:17)

B. \_\_\_\_\_ the evidence (John 20:31)

### III. WHY IS FAITH IMPORTANT?

A. Faith makes us \_\_\_\_\_ to God (Heb. 11:6).

B. By faith our sins are \_\_\_\_\_ (Acts 10:43).

C. By faith we are \_\_\_\_\_ (Rom. 5:1).

D. By faith we are \_\_\_\_\_ (Acts 26:18).

E. By faith we receive \_\_\_\_\_ (Eph. 2:8; 1 Pet. 1:9).

F. Faith brings \_\_\_\_\_ to the heart (Jn. 14:1; Rom. 5:1).

## REPENTANCE

### INTRODUCTION

Repentance strikes at the heart of human wickedness. Unsaved sinners and many church members do not want to be reproved for their sin, even by a gracious, loving, fellow Christian.

The daughter of a former president of the United States was being interviewed about her father's sins. The newsman asked, "Don't you think your father should repent?" She quickly replied, "I don't like that word."

Repentance is not a popular thing with any of us. But that is exactly why it needs to be dealt with.

### I. WHAT REPENTANCE IS NOT

#### A. Fear

When Paul discussed the judgment to come with Felix, the governor (Acts 24:25), it caused him to fear, but it did not produce repentance in him. The convenient season to turn from sin never came to this trembling sinner.

#### B. Conviction

1. A person may be convicted of the fact that before God he is a terrible sinner, and yet never turn to the Lord.
2. Agrippa tried to evade Paul's appeal to turn away from sin with a sneer (Acts 26:27-29). He was convicted. But, so far as we know, those convictions never led him to repent.

#### C. Sorrow

1. A sorrow for sin is a definite antecedent and essential motive that leads to repentance. But mere sorrow or remorse does not constitute repentance.
2. Paul says, "Sorrow that is according to the will of God produces a repentance without regret . . . But sorrow of the world produces death (2 Cor. 7:10).
3. A person can be sorry for the consequences of sin without being sorry for the sin itself.

### II. WHO REPENTANCE IS FOR

- A. The sinner (Acts 2:38) Relate the scene, the sermon, the conviction (v. 37), the question and the answer that begins with "Repent."
- B. The saint (Acts 8:22) Tell the story about preaching in Samaria, Simon being baptized (v. 13), Peter and John laying hands on people resulting in miraculous signs, Simon's sin and Peter's correction (v. 22).

### III. HINDRANCES TO REPENTANCE

- A. Pride — Repentance is tacit admission of guilt and wrong
- B. Power of sin — Sin has such a grip on us that repentance is hindered.
- C. Procrastination — Acts 24:24-25

### IV. THE PROCESS OF REPENTANCE

Repentance isn't simply saying, "I'm sorry God." J.W. McGarvey said it this

way: “Repentance is a change of will or mind caused by a sorrow for sin and leading to a reformation of life.” He gives us a simple three-step process, which may be illustrated by the account (Luke 15:11-16) of what is commonly called “The Prodigal Son.”

A. Change of mind    Decision    Verse 17 says the wasteful son “came to his senses.”

B. Change of heart    Devotion    Verses 18-19    His decision was not founded in fear (e.g., spending eternity in hell) or prompted by pressure (e.g., outside forces or people) but the prodding from his heart (e.g., intellect, will, emotion).

C. Change of life    Determination    Verses 20-21    He took appropriate action

### **CONCLUSION**

The Greek word translated “repentance” is metanoia. It means “to have another mind” or “to change the mind.” Repentance is a change of mind and heart that results in a change of lifestyle. It is a change of the attitude (inward) that affects the actions (outward) for the good purpose of God.



## REPENTANCE

### INTRODUCTION

#### I. WHAT REPENTANCE IS NOT

- A. \_\_\_\_\_ Acts 24:25
- B. \_\_\_\_\_ Acts 26:27-29
- C. \_\_\_\_\_ 2 Cor. 7:10

#### II. WHO REPENTANCE IS FOR

- A. The \_\_\_\_\_ Acts 2:38
- B. The \_\_\_\_\_ Acts 8:22

#### III. HINDRANCES TO REPENTANCE

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_ Acts 24:24-25

#### IV. THE PROCESS OF REPENTANCE Luke 15:11-16

- A. Change of \_\_\_\_\_ or D \_\_\_\_\_ v. 17
- B. Change of \_\_\_\_\_ or D \_\_\_\_\_ v. 18-19
- C. Change of \_\_\_\_\_ or D \_\_\_\_\_ v. 20-21

### CONCLUSION

Repentance is a change of \_\_\_\_\_ and \_\_\_\_\_  
resulting in a change of \_\_\_\_\_.

## BAPTISM

### INTRODUCTION

Roy Weece, for many years the campus minister at the University of Missouri in Columbia, MO, relates an interesting account involving the conversion of Satan worshipers to Jesus Christ. When the new converts reported their decision, the leaders of the Satanists were intent upon learning if the students had been baptized. The implication seemed to be that the Satanists recognized baptism as the line of demarcation, so to speak, between the kingdom of darkness and the kingdom of light.

It is true that Satan will do all he can to dissuade a person from being baptized into Christ for the remission of sin. Satan is not so threatened by a person attending church services or even making a claim to faith in Jesus. Perhaps not even by a person practicing religious exercises, such as prayer. He hasn't lost the individual from his kingdom until the point of baptism.

It is very important, therefore, that we understand what the Bible says about this life-changing and destiny-changing event.

### I. THE PRIORITY OF BAPTISM

- A. Baptism is important for three distinct reasons.
  - 1. Christ commissioned it (Matt. 28:18-20)
  - 2. The apostles preached it.
  - 3. The church accepted and practiced it.
- B. Every conversion account (all recorded in the book of Acts) includes the fact that all who desired salvation were baptized. See Acts 2, 8, 9, 10, 16, and 22.

### II. THE PREREQUISITES OF BAPTISM

- A. Hearing the gospel (Rom. 10:14-17)
- B. Believing the gospel (Mk. 16:16; Acts 8:37)
- C. Conviction / confession of sin (Acts 2:37, 38) — realization that one is lost
- D. Trust in and surrender to Christ (Rom 10:9, 10)
- E. Repentance (Acts 2:38; 3:19)

From what the Bible says, list some things that would disqualify infants from biblical baptism.

### III. THE PRACTICE OF BAPTISM

- A. The word "baptize" does not appear in the Greek Bible. It is a word created, not by translating but by transliterating the Greek word *baptizo*. In effect, this is merely assigning letters in the English alphabet to their corresponding letters in the Greek, thereby creating a new word. (Relate the history of the KJV translators.) It is necessary, therefore, to understand what the Greek word actually means or denotes.
  - 1. Vine's Expository Dictionary of New Testament Words: Baptism is the process of immersion or submersion. In all Greek literature contemporary to Jesus "baptism" referred to a complete "covering up of" or "plunging into."

2. Kenny Boles, professor of Greek at Ozark Christian College:

“BAPTIZE is a violent word! It comes from a rough, tough background and has an aroma of death about it. When people of the first century heard the Greek word baptizo (bahp TEEDZ oh), they not only thought of immersion — they also thought of death! Josephus, the famous Jewish historian of the first century, provides a vivid illustration of this point. The word baptizo is found thirteen times in his writings, nearly every time in a context of destruction and death. His uses of the word include: to ‘sink’ a ship; to ‘drown’ an enemy; to ‘plunge’ a sword into; and to ‘bring down’ a city to destruction. Josephus also tells about Herod the Great, who was jealous of the growing popularity of his handsome young brother-in-law, Aristobulus. Herod lured him into a swimming pool in Jericho, and had his servants hold Aristobulus down and drown him. The word used by Josephus was baptizo (Wars 1, 437 and Antiquities 15, 55).

It was no accident, then, that the Scriptures connect Christian baptism with our death to the former life and our burial in Christ (Col. 2:12; Romans 6:3-11). When we were baptized, we were sunk-drowned-killed! The former life was brought down to destruction so that God could give us new life in Christ.

Conclusion: While we go about explaining the proper form of baptism and the actual results of baptism, let us also impress on people the meaning of baptism. The picture for baptizo is the watery demise of a sinner ... sinking ... drowning ... dead.”

#### B. The Word

What do the following Scriptures teach regarding the form or mode of Bible baptism?

Matthew 3:16; John 3:23; Acts 8:38-39; Romans 6:1-6; Colossians 2:12

### IV. THE PERSON TO BE BAPTIZED

#### A. Repentant

As already discussed, a person must first confess a faith in Jesus, acknowledge sin, and repent (Acts 8:37; Matt. 3:7-8).

#### B. Humble

Many who have confessed Jesus as Lord and repented of sin are still prevented by pride and/or prejudice (upbringing, denominational loyalty, etc.) from submitting to baptism.

#### C. Submissive

For a person to be baptized, he must be totally submissive to the whole counsel of God and have a humility that allows him to be lowered into the watery grave of baptism that shows, not just says, he needs God’s forgiveness.

### V. THE PURPOSE OF BAPTISM

#### A. What happens at baptism?

1. Mark 16:16     Jesus: salvation
2. Acts 2:38     Peter: forgiveness of sins
3. Acts 19:1-5   Paul: reception of the Holy Spirit
4. Acts 22:16     Ananias: washing away of sins

5. Colossians 2:11-14 Paul: raised up with Christ through faith in God's work

6. 1 Peter 3:21 Peter: salvation

## B. What is pictured/portrayed in baptism?

1. Romans 6:1-6 the gospel (death, burial and resurrection of Jesus)

2. Colossians 2:12 faith in the working of God

3. Galatians 3:27 clothed with Christ

## C. Results of baptism

1. 2 Corinthians 5:17 new creation

2. Romans 6:1-6 walk in newness of life

3. 1 Corinthians 12:13 united in one body

## CONCLUSION

Grace is the basis of our salvation. If Christ had not died voluntarily for our sins, then none of us could be saved.

Faith is the means of our salvation. It is what allows us to accept all that Jesus has done for us.

Baptism is the time or the occasion of our salvation. When our faith moves us to submit to God in baptism, God applies the merits of Christ's death to us.

Dr. Jack Cottrell (*His Truth*) writes:

"The uniform teaching of Scripture is that the sinner receives the gifts of grace in Christian baptism. This is the point where he enters the saving union with Jesus Christ . . . Baptism is the point of time when the guilt and penalty of sin are removed and the sinner becomes a forgiven or justified person . . . Baptism is consistent with grace because it is in essence a promise of God in which we put our trust. It is not so much a command (law) as it is a promise (grace), and this is the way we should preach it. Baptism is the place where God has promised to meet the sinner and bestow upon him the gifts of salvation. Saving faith will immediately accept this promise and will rush to meet the Savior in the baptismal waters."

## BAPTISM

### INTRODUCTION

What was the one question asked by Satanist cult leaders of recent converts to Christianity?

### I. THE PRIORITY OF BAPTISM

A. Baptism is important for three distinct reasons

1. Christ \_\_\_\_\_ it (Matt. 28:18-20)
2. The apostles \_\_\_\_\_ it
3. The church \_\_\_\_\_ and \_\_\_\_\_ it.

B. Every conversion account includes the fact that all who desired salvation were baptized. (Acts 2, 8, 9, 10, 16, 22)

### II. THE PREREQUISITES OF BAPTISM

- A. \_\_\_\_\_ the gospel (Rom. 10:17)
- B. \_\_\_\_\_ the gospel (Mark 16:16; Acts 8:37)
- C. \_\_\_\_\_ / \_\_\_\_\_ of sin (Acts 2:37, 38)
- D. \_\_\_\_\_ in and \_\_\_\_\_ to Christ (Rom 10:9, 10)
- E. \_\_\_\_\_ (Acts 2:38; 3:19)

### III. THE PRACTICE OF BAPTISM

- A. The word “baptize” is not a translation but rather the \_\_\_\_\_ of the Greek word baptizo (bahp TEEDZ oh).

Kenny Boles: “The picture for baptizo is the watery demise of a sinner . . .  
\_\_\_\_\_ . . . \_\_\_\_\_ . . . \_\_\_\_\_.”

B. The Word

What do the following Scriptures teach regarding the form or mode of Bible baptism?

Matthew 3:16 \_\_\_\_\_

John 3:23 \_\_\_\_\_

Acts 8:38-39 \_\_\_\_\_

Romans 6:1-6 \_\_\_\_\_

Colossians 2:12 \_\_\_\_\_

#### IV. THE PERSON TO BE BAPTIZED

A. \_\_\_\_\_ (Acts 8:37; Matt. 3:7-8)

B. \_\_\_\_\_

Many who have confessed Jesus as Lord and repented of sin are still prevented by \_\_\_\_\_ and/or \_\_\_\_\_ from submitting to baptism.

C. \_\_\_\_\_

#### V. THE PURPOSE OF BAPTISM

A. What happens at baptism?

1. Mark 16:16 Jesus: \_\_\_\_\_

2. Acts 2:38 Peter: \_\_\_\_\_

3. Acts 19:1-5 Paul: reception of the \_\_\_\_\_

4. Acts 22:16 Ananias: \_\_\_\_\_ of sins

5. Colossians 2:11-14 Paul: raised up with Christ through faith in God's work

6. 1 Peter 3:21 Peter: \_\_\_\_\_

B. What is pictured / portrayed in baptism?

1. Romans 6:1-6 \_\_\_\_\_ (death, burial and resurrection)

2. Colossians 2:12 \_\_\_\_\_ in the working of God

3. Galatians 3:27 \_\_\_\_\_ with Christ

C. Results of baptism

1. 2 Corinthians 5:17 \_\_\_\_\_

2. Romans 6:1-6 walk in \_\_\_\_\_ of life

3. 1 Corinthians 12:13 \_\_\_\_\_ in one body

#### CONCLUSION

Grace is the \_\_\_\_\_ of our salvation.

Faith is the \_\_\_\_\_ of our salvation.

Baptism is the \_\_\_\_\_ of our salvation.

## THE LORD'S SUPPER

### Introduction

The following Scriptures comprise the biblical teaching about the Lord's Supper.

Matthew 26:26-29      Mark 14:22-25  
Luke 22:16-20      Acts 2:42; 20:7  
1 Corinthians 10:16-21; 11:23-34

These passages answer the following questions:

- What does it mean?
- Who should participate?
- How should it be observed?

### I. Its Institution

#### A. Context

1. Thursday night of Jesus' final week on Earth
2. In an upper room with His disciples to celebrate the Passover

#### B. Elements

1. The loaf, representing Jesus' body
2. The cup, representing Jesus' blood

### II. Its Significance

#### A. Expressed by its designations

1. Communion / Sharing (1 Cor. 10:16)
2. Lord's Supper (1 Cor. 11:20)
3. Breaking of bread (Acts 2:42; 20:7)
4. Table of the Lord (1 Cor. 10:21)
5. Eucharist—giving thanks (1 Cor. 11:23-24)

#### B. As a divine command (1 Cor. 11:24-25)

#### C. As a memorial (not a monument)

#### D. As a proclamation

1. Our love for the Lord and obedience to Him
2. Of Jesus' atoning work at Calvary
3. Of the Lord's return (1 Cor. 11:26)

#### E. Communion

1. With the Lord
2. With fellow Christians

### III. Its Observance

#### A. Time and Frequency

1. No command specifying either—Many things were left to the Holy Spirit to teach the apostles (Jn. 16:12-13). Jesus simply said, "Do this in remembrance of Me as often as you drink it."
2. Biblical statements—Acts 20:7 Paul apparently delayed his departure from Troas so as to break bread with them on the Lord's Day.
3. Apostolic example—Acts 2:42 says the church "continued steadfastly in the

apostles' teaching and fellowship, in the breaking of the bread, and prayer."

4. Historical evidence

- a. A council met in A.D. 324 and stated that tithes and offerings would be refused from one failing to participate in the weekly communion.
- b. Dr. John Mason, noted Presbyterian: "The Lord's Supper was observed by the first Christians every Lord's Day."
- c. John Wesley (Methodist): "I also advise the elders to administer the supper of the Lord on every Lord's Day." (Letters to America—1784)
- d. See [www.ccmhar.com](http://www.ccmhar.com) / Info Center / Articles for other citations  
[http://www.mychurchwebsite.net/site/userFiles/259/pdf259\\_mqqso9.pdf](http://www.mychurchwebsite.net/site/userFiles/259/pdf259_mqqso9.pdf)

B. Manner

1. Orderly (1 Cor. 11:17-22; 14:40)
2. As a family, excluding no member (1 Cor. 11:20-22, 33-34)
3. In a worthy manner (1 Cor. 11:27)
  - a. discerning the Lord's body and blood (1 Cor. 11:29)
  - b. examining self (1 Cor. 11:28-29)

**IV. Its Participants**

A. All who have entered the covenant

1. Jesus said, "This cup is the New Testament (covenant) in my blood" (1 Cor. 11:25). The memorial has meaning and significance for those only who have entered the covenant.
2. Inasmuch as we enter the covenant through faith and by grace at baptism, in which we participate in Jesus' death, burial and resurrection, the Lord's Supper is intended for those who have been immersed into Jesus for the forgiveness of sin.

B. None barred or forbidden

1. It is the church's responsibility to prepare and offer the Supper, as well as to teach about its significance, purpose and intended participants.
2. The Bible says nothing about "open" or "closed" communion.
3. It is the individual's responsibility to examine himself before partaking and to determine whether or not to participate.

Not a sacrament, at least in the sense that grace is dispensed and sins are forgiven as one partakes. Sins are forgiven at baptism. Some have the mistaken idea that one must partake of the Lord's Supper to remain forgiven; that one carries sins with him until such time he partakes of the Lord's Supper again.



## THE LORD'S SUPPER

### Introduction

Pertinent Scriptures: Matthew 26:26-29; Mark 14:22-25; Luke 22:16-20; Acts 2:42; 20:7; 1 Corinthians 10:16-21; 11:23-34

These passages answer the following pertinent questions:

- What does it mean?
- Who should participate?
- How should it be observed?

### I. ITS INSTITUTION

A. Context

B. Elements

1. The loaf, representing Jesus' \_\_\_\_\_
2. The cup, representing Jesus' \_\_\_\_\_

### II. ITS SIGNIFICANCE

A. Expressed by its designations

1. \_\_\_\_\_ / sharing (1 Cor. 10:16)
2. \_\_\_\_\_ (1 Cor. 11:20)
3. \_\_\_\_\_ of \_\_\_\_\_ (Acts 2:42; 20:7)
4. \_\_\_\_\_ of the \_\_\_\_\_ (1 Cor. 10:21)
5. \_\_\_\_\_ (not a Bible term) — giving thanks (1 Cor. 11:23-24)

B. As a divine \_\_\_\_\_ (1 Cor. 11:24-25)

C. As a \_\_\_\_\_ (NOT a \_\_\_\_\_)

D. As a \_\_\_\_\_

1. of \_\_\_\_\_
2. of \_\_\_\_\_
3. of \_\_\_\_\_ (1 Cor. 11:26)

E. Communion

1. with \_\_\_\_\_
2. with \_\_\_\_\_

### **III. ITS OBSERVANCE**

#### **A. Time and Frequency**

1. No \_\_\_\_\_
2. Biblical statements (Acts 20:7)
3. Apostolic example (Acts 2:42)
4. Historical evidence (see [www.ccmhar.com](http://www.ccmhar.com) / Info Center / Articles)

#### **B. Manner**

1. \_\_\_\_\_ (1 Cor. 11:17-22; 14:40)
2. As a \_\_\_\_\_, excluding no member (1 Cor. 11:20-22, 33-34)
3. In a \_\_\_\_\_ manner (1 Cor. 11:27)
  - a. discerning the body
  - b. examining self

### **IV. ITS PARTICIPANTS**

- A. All who have entered the \_\_\_\_\_ (1 Cor. 11:25)

- B. None barred or forbidden

#### **Comments:**

The Lord's Supper is not a sacrament, for grace is not dispensed and sins are not forgiven at the Lord's Supper.

One's sins are neither remitted nor retained upon the basis of his partaking of the emblems.

But this does not diminish the value and importance of the weekly observance.

## PRAYER

### Introduction

Prayer is a close, personal and respectful conversation between man and God. Most people have called upon God regardless their relationship to Him. In fact, some who claim to be agnostic, if not even atheistic, have called upon God for help in desperate circumstances.

Prayer should be as natural as a child talking to his father. But talking to God should never become a casual religious ritual or exercise.

### I. REASONS TO PRAY

A. Jesus tells us we need to pray.

Luke 18:1 “Then Jesus told his disciples a parable to show them that they should always pray and not give up.”

B. Jesus set the perfect example for us with His prayer life.

1. Matthew 14:23 “After he had dismissed them, he went up on a mountainside by himself to pray. When evening came, he was there alone.”

2. Mark 6:46 “After leaving them, he went up on a mountainside to pray.”

3. Luke 5:16 “But Jesus often withdrew to lonely places and prayed.”

4. Luke 6:12 “It was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God.”

C. It is through prayer that our needs are met.

James 4:2 “You want something but don’t get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God.”

D. Prayer brings joy to the heart.

John 16:24 “Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.”

E. Prayer is a cure for worry and anxiety.

1. Matthew 6:33 “But seek first his kingdom and his righteousness, and all these things will be given to you as well.”

2. Philippians 4:6 “Do not be anxious about anything but in everything, by prayer and petition, with thanksgiving, present your requests to God.”

F. Prayer brings power into the life of the immersed believer.

Acts 4:31 “After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.”

G. Prayer is a practical and tangible way of helping the sick. (both physically and spiritually)

1. Matthew 26:41 “Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak.”

2. James 5:13, 16 “Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise. . . Therefore confess your sins to each other and pray for each other so that you

may be healed. The prayer of a righteous man is powerful and effective.”

H. Most importantly, it is the main way we communicate with the Father.

1. Matthew 6:5-15
2. Matthew 7:7-11

## **II. LESSONS ON HOW TO PRAY**

Luke 11:1 A disciple said, “Master, teach us to pray just as John taught his disciples.”

A. From parables

1. Luke 18:1-8 Persistence
  - a. Christians need to be persistent in prayer.
  - b. God hears and answers prayer.
  - c. If a worthless judge will grant the request of a widow for whom he has no regard, our loving God will certainly respond to our requests.
2. Luke 18:9-14 Attitude
  - A. The Pharisee’s prayer was self-righteous and God rejected it.
  - B. The tax collector’s prayer was humble and God accepted it.

B. From Jesus’ sermon Matthew 6:5-15

1. Negative
  - a. private, not public
  - b. to God, not man
  - c. not meaningless repetition (e.g., incantations, chanting)
2. Positive — Jesus’ model (not to be recited, necessarily, but emulated) contains various elements that should be included in our prayers. Note these in Jesus’ model.
  - A. Adoration—acknowledge God for who He is
  - B. Thanksgiving—for what He has done
  - C. Confession—for what we have done
  - D. Petition / supplication—for what we need
  - E. Intercession—for what others need
  - F. Submission—to God’s will in responding to our supplications

## **III. CONDITIONS TO HAVE PRAYERS ANSWERED**

A. Moral

1. We must pray with pure hearts and clean hands (Ps. 66:18; Is. 59:1-2; 1 Tim. 2:8; 1 Pet. 3:12)
2. We must be free from idolatry (Ez. 14:1-3; Col. 3:5)
3. We must treat our spouse properly (1 Pet. 3:7)

B. Spiritual

1. We must pray with right motives and according to His will (Ja. 4:3; 1 Jn. 5:14)
2. We must forgive others in order to come to God. (Matt. 5:23-24; 6:12-15; Mk. 11:25-26)
3. We must be merciful toward people (Prov. 21:13)
4. We must hear and obey God’s will (Deut. 1:42-46; Prov. 28:9; Jn. 15:7; 1 Jn. 3:22)
5. We must pray humbly (Prov. 1:24-33; Zech. 7:11-13; Lk. 18:9-14)
6. We must pray in faith (Mk. 11:24; Heb. 11:6; Ja. 1:5-6)
7. We pray in Jesus’ name (Jn. 14:13-14; 16:24)



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But prayer should never become a casual religious \_\_\_\_\_ or exercise.

### I. REASONS TO PRAY

- A. Jesus tells us we \_\_\_\_\_ to pray. Luke 18:1
- B. Jesus set the perfect \_\_\_\_\_ for us with His prayer life.  
Matthew 14:23; Mark 6:46; Luke 5:16; 6:12
- C. It is through prayer that our \_\_\_\_\_ . James 4:2
- D. Prayer brings \_\_\_\_\_ to the heart. John 16:24
- E. Prayer is a cure for \_\_\_\_\_ and \_\_\_\_\_. Matthew 6:33;  
Philippians 4:6
- F. Prayer brings \_\_\_\_\_ into the life of the immersed believer.  
Acts 4:31
- G. Prayer is a practical and tangible way of helping the \_\_\_\_\_.  
Matthew 26:41; James 5:13, 16
- H. Most importantly, It is the main way we \_\_\_\_\_ with the Father.
  - 1. Matthew 6:5-15
  - 2. Matthew 7:7-11

### II. LESSONS ON HOW TO PRAY

Luke 11:1 "Master, teach us to pray . . ."

- A. From \_\_\_\_\_
  - 1. Luke 18:1-8 \_\_\_\_\_
  - 2. Luke 18:9-14 \_\_\_\_\_
- B. From Jesus' \_\_\_\_\_ Matthew 6:5-15
  - 1. Negative
  - 2. Positive
    - a. A \_\_\_\_\_ - acknowledge God for who He is
    - b. T \_\_\_\_\_ - for what He has done
    - c. C \_\_\_\_\_ - for what we have done

- d. P \_\_\_\_\_ - for what we need
- e. I \_\_\_\_\_ - for what others need
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3. We must treat our \_\_\_\_\_ properly (1 Peter 3:7)

#### **B. Spiritual**

1. We must pray with right \_\_\_\_\_ and according to His will  
(James 4:3; 1 John 5:14)
2. We must \_\_\_\_\_ others in order to come to God. (Matthew 5:23-24; 6:12-15; Mark 11:25-26)
3. We must be \_\_\_\_\_ toward people. (Proverbs 21:13)
4. We must hear and \_\_\_\_\_ God's will (Deuteronomy 1:42-46; Proverbs 28:9; John 15:7; 1 John 3:22)
5. We must pray \_\_\_\_\_ (Proverbs 1:24-33; Zechariah 7:11-13; Luke 18:9-14)
6. We must pray in \_\_\_\_\_ (Mark 11:24; Hebrews 11:6; James 1:5-6)
7. We pray in Jesus' \_\_\_\_\_ (John 14:13-14; 16:24)