

Suggestions for Study

1. Study prayerfully. Each time of study should be preceded by a definite prayer for the guidance and instruction of the Spirit of God. This will put you in a dependent frame of mind. The truth of God's Word is spiritually discerned.
2. Read every Scripture. The purpose of this study is to make you search the Scriptures and to read it for yourself. Add your own references as you study the various doctrines.
3. Make notes. This will aid your private study. You cannot possibly remember everything. Ask questions where points are not clear.
4. Memorize. This should be done with the Scriptures and with the important points of the various doctrines.
5. Review. This is one of the most important of all. Just because you have been over a doctrine once is no sign that you know it. Review and review until the truth becomes your own.
6. Remember: knowing the Scriptures is conditioned on obedience to the revealed Word. Prompt obedience will open the way for additional truth.

BIBLE DOCTRINE COURSE

Lesson 1

- I. ABIDING. The illustration of this doctrine is the vine and the branches. The key passage is John 15.
- A. This is a truth only for believers, and it must be distinguished from salvation.
1. Salvation is a work of God (John 3:16); abiding is the believer's responsibility (John 15:4, 7).
 2. Salvation is by faith (Acts 16:31); abiding is by obedience to the Word (John 15:10).
- B. All three Persons of the Godhead abide in the believer.
1. The Father (Eph. 4:6).
 2. The Son (John 6:56; cf. vs. 53, 40).
 3. The Holy Spirit (John 14:16).
- C. The conditions necessary for abiding.
1. Obedience (John 15:10).
 2. The teaching of the Holy Spirit (1 John 2:27).
- D. The results of abiding:
1. Fruitfulness (John 15:2, 5, 8).
 2. Purging, cleansing (John 15:2, 3; cf. 17:17).
 3. Answered prayer (John 15:7).
 4. The Father glorified (John 15:8).
 5. Fellowship (John 15:9, 10; cf. 14:21, 23).
 6. Joy (John 15:11).
 7. A holy walk (1 John 2:6).
 8. Does not sin (1 John 3:6).
- II. ADOPTION. It appears five times in the New Testament (Rom. 8:15, 23; 9:4; Gal. 4:5; Eph. 1:5), but not once in the Old Testament.
- A. Adoption is the legal process undertaken by the

adoptive father whereby one who is not his natural son becomes his legal son, with all of the privileges and rights of sonship.

1. It was well-known among Greeks and Romans, but was unknown to the Jews.
 - a. There are three cases of adoption in the Old Testament (Moses, Exod. 2:10; Genubath, 1 Kings 11:20; and Esther, Esther 2:7, 15), but all are outside of Palestine, in Egypt and Persia.
 - b. All of the New Testament references are to Gentile churches, and occur only in Pauline epistles.
2. In some cases (i. e., Egypt), adoption was extended to slaves, but generally was confined to citizens.

B. Adoption is not in contradiction with the new birth.

1. The new birth has reference to the Kingdom of God (John 3:3, 5, 6); adoption, to the family of God (Rom. 8:15; Gal. 4:5, 6).
2. By the new birth the believer is brought into life, with the possibility of understanding and pleasing God through obedience; by adoption he is given the full right of sonship (thus, appeals of the Scripture to holiness and service are directed to all believers, regardless of how long they have been saved).

C. Facts regarding adoption:

1. It depicts the relationship between God and Israel (Rom. 9:4; cf. Exod. 4:22; Deut. 14:1; Hosea 1:10; 11:1).
2. It is a part of the predestined purpose of God (Eph. 1:5).
3. Adoption marks deliverance:
 - a. From the flesh and sin (Rom. 8:15).
 - b. From law (Gal. 4:5).
4. The full evidence of adoption will only be seen when the body, too, is redeemed at the coming of Christ (Rom. 8:23).

III. ADVOCATE. The word only occurs once in Scripture (1 John 2:1), but the Greek word (paracleetos), of which "advocate" is a translation, is found four other times as "Comforter" (John 14:16, 26; 15:26; 16:7).

- A. An advocate is one who is "called to one's side." It is used in three ways:
 - 1. Legal advocate -- Christ, 1 John 2:1.
 - 2. Intercessor -- Christ, 1 John 2:1.
 - 3. General helper, assistant -- the Holy Spirit, John 14:16, 26; 15:26; 16:7.
- B. Paraclete is probably the best translation. Helper is also good, but rather indefinite. Comforter is only one phase of the Spirit's work. Advocate is an excellent translation in 1 John 2:1.
- C. The work of Christ as Advocate (1 John 2:1):
 - 1. It has to do with our sins as believers.
 - 2. "Father" indicates there is still a family relationship.
 - 3. It is His righteousness as over against our sin.
 - 4. He is sufficient for the whole world (v.2), and therefore there is not any doubt but that He can meet our personal needs.
- D. The work of the Spirit as Helper, or Paraclete:
 - 1. He is "another Comforter;" Christ with the Father, the Spirit with the believer (John 14:16).
 - 2. He is our Teacher (John 14:26; cf. John 16:12-15; 1 John 2:27). As an efficient Teacher, He reviews His teaching with us.
 - 3. He witnesses of Christ (John 15:26).
 - 4. His work includes also the world (John 16:7-11). How blessed it is to see Him as a "Comforter" in this connection!

Lesson 2

- IV. ANGELS. They are supernatural or heavenly beings whose business it is to act as God's messengers to men for the fulfillment of His will.

The word angel is sometimes applied to men in both Testaments (1 Kings 19:2; Hag. 1:13; Luke 7:24; Jas. 2:25); sometimes to the spirit of men (Matt. 18:10; Acts 12:15).

A. Facts concerning angels.

1. They are created beings (Neh. 9:6; Psa. 148:2-5; Col. 1:16).
 - a. Lower than Christ (Heb. 1:4; Col. 2:10; 1 Pet. 3:22).
 - b. Higher than men (Heb. 2:7).
2. They are spirits (Psa. 104:4). At times they bore human form and could be mistaken for men (Gen. 19:1, cf. v. 5; Num. 22:22-35; Heb. 13:2).
3. Their abode with God, the Father (1 Kings 22:19; Job 1:6). Evidently a "second heaven" is the place angels dwell (Heb. 4:14; cf. 2 Cor. 12:2).
4. They have wings and fly (Isa. 6:2; Dan. 9:21; Rev. 14:6).
5. They are innumerable (Job 25:3; Psa. 68:17; Heb. 12:22).
6. No female angels are mentioned in Scripture. Therefore, there is no reproduction, no death (Matt. 22:30; Mark 12:25).
7. They are not to be worshipped (Col. 2:18; Rev. 22:8, 9).

B. The character of angels. It will be noted later that there are fallen angels. These attributes are true of all angels as created, but now only relatively true of the fallen ones.

1. They possess great wisdom (2 Sam. 14:20), but have limited knowledge (Matt. 24:36; 1 Pet. 1:12). At the same time they are being educated (1 Cor. 4:9; Eph. 3:10).

2. They are holy (Mark 8:38).
3. They are powerful (Psa. 103:20; 2 Pet. 2:11).
4. They are meek (2 Pet. 2:11; Jude 9).

C. The ministry of angels.

1. They praise and worship the Lord (Neh. 9:6; Psa. 103:20, 21; 148:2; Heb. 1:6).
2. They care for the people of God (Psa. 91:11 ff.; 1 Kings 19:5, 7; Dan. 6:22; Acts 12:7; 27:23; Heb. 1:14). Defence is an important phase of this care (Matt. 26:53). The people of God do not have fellowship with angels.
3. They destroy (Gen. 19:1, 13; 2 Sam. 24:16; 2 Kings 19:35; Ezek. 9:1, 5, 7).
4. They are witnesses (Luke 12:8, 9; 15:10; 1 Cor. 11:10; 1 Tim. 3:16).
5. They will participate in judgment (Matt. 13:41, 42; 24:31).

D. The classification of angels.

1. The Angel of the Lord (of Jehovah). There are several Old Testament passages where the Angel of the Lord is identified as the Lord Himself (Gen. 16:7-13; 22:11-18; 31:11-13 48:15-16; Exod. 3:1 ff.; cf. Acts 7:30-35; Exod. 13:21; 14:19; Judges 6:11-23; 13:9-20). Thus, these are preincarnate appearances of the Lord Jesus Christ.
2. Gabriel, "the mighty one." He is related to special missions (Dan. 8:16; 9:21; Luke 1:19, 26-38).
3. Michael, "who is like God." He is also called the archangel (Jude 9), and is apparently the head of the armies of heaven (Rev. 12:7-10). He is the Prince of Israel (Dan. 12:1). See also 1 Thess. 4:16.
4. Cherubim (Gen. 3:22-24; Exod. 25:17-20). These are the defenders of God's holiness.
5. Seraphim (Isa. 6:2, 6). These have to do with the removal of sin from God's people.
6. Principalities and powers (Rom. 8:38; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10, 15;

1 Pet. 3:22). This expression is sometimes used of angelic beings which are good, but more often of evil beings.

7. Elect Angels (1 Tim. 5:21).

8. Satan, demons, fallen angels.

a. Satan, "the hater, the accuser."

(1) His origin (Ezek. 28:11-19).

(2) His sin (Isa. 14:12-20; Luke 10:18; 1 Tim. 3:6).

(3) His relationship to Christ (Gen. 3:15; John 16:11; Col. 2:14, 15).

(4) His relationship to believers (Eph. 6:10-18; 1 John 4:4).

(5) His relationship to the world (2 Cor. 4:3, 4; Eph. 2:2, 3; 1 John 5:19; but cf. John 16:11).

(6) His doom (Rev. 20:10).

b. Demons (devils) are apparently those angels which fell at the time Satan fell. They are free (Matt. 8:28, 29; 9:32, 33; 12:22). Their doom is not made known, but is probably the same as Satan's.

c. Fallen angels (2 Pet. 2:4; Jude 6). These did not fall at the same time the demons fell. A probable explanation is found in Gen. 6 (see Kelly on Jude 6). These angels are bound, and they await Satan's doom (Matt. 25:41). They will be judged by the saints (1 Cor. 6:3).

E. Important appearances of angels.

1. Creation (Job 38:7).

2. Giving of the Law (Acts 7:53; Gal. 3:19).

3. Birth of Christ (Luke 2:13, 14).

4. Temptation of Christ (Matt. 4:11; Luke 22:43).

5. Resurrection of Christ (Matt. 28:2).

6. Ascension of Christ (Acts 1:10, 11).

7. Second Coming of Christ (Matt. 13:39; 16:27; 25:31; Mark 8:38; 2 Thess. 1:7).

Lesson 3

- V. ANTICHRIST. The word antichrist occurs only in 1 John 2:18, 22; 4:3; 2 John 7, but the idea which the word conveys appears frequently in Scripture. Anti-Christ can mean against Christ, or instead of (the second) Christ. Both meanings are applicable here.
- A. The above Scriptures indicate five things:
 1. There is some individual coming who will be known as the Antichrist (1 John 2:18).
 2. There are many antichrists (1 John 2:18).
 3. The antichrist denies the incarnation of the Lord Jesus Christ (1 John 2:22; 4:3; 2 John 7).
 4. There is a spirit of antichrist (1 John 4:3).
 5. The antichrist is a deceiver (2 John 7).
 - B. Dan. 11:36-45 gives the most complete description of the Antichrist.
 - C. The Antichrist is also mentioned by other names in the Scriptures:
 1. "The king" (who does his own will) - (Dan. 11:36).
 2. "That man of sin" (2 Thess. 2:3).
 3. The "Wicked" one (2 Thess. 2:8).
 4. "The beast" (Rev. 13:11-18).
 5. "The false prophet" (Rev. 19:20).
 - D. The Antichrist must not be confused with the Beast of Rev. 13:1-10. This Beast is also the "little horn" (Dan. 7:8), "the prince" (Dan. 9:26), and the Desolator (Dan. 9:27).
 - E. The doom of the Antichrist (Rev. 19:20; 20:10).
- VI. APOSTACY. This word does not occur in our English translation of the Bible, but apostasia (its Greek form) is found twice in the Greek original of the New Testament (Acts 21:21; 2 Thess. 2:3). It means

a falling away, or a withdrawal, and expresses departure from the faith.

- A. Although the word apostacy only occurs twice in the Word, there is abundant illustration of the principle in the Scriptures.
 1. Angels (Jude 6).
 2. Israel.
 - a. It was forbidden in the Mosaic Law (Exod. 20:3, 4, 23; Deut. 6:14; 11:16).
 - b. Curses were the judgment on apostacy (Deut. 27:13-26; 28:15-68).
 - c. Apostacy characterized the time of the Judges (Judges 2:11-15; 10:6, 10, 13).
 - d. It was the cause for the Babylonian captivity (2 Chron. 36:20-21).
 3. The latter days (1 Tim. 4:1-3; 2 Thess. 2:3).
- B. The Scriptures depict certain causes of apostacy.
 1. Persecution (Matt. 24:9, 10).
 2. False teachers and their deception (Matt. 24:11).
 3. Temptation (Luke 8:13).
 4. Turning away from the Truth (2 Tim. 4:4).
 5. Unbelief (Heb. 3:12).
 6. Forsaking worship and spiritual living (Heb. 10:25-31).
 7. No salvation (1 John 2:19).
- C. There are some important facts to be remembered concerning apostacy.
 1. Believers are capable of error and heresy, but not of apostacy (1 Tim. 4:1-3; 2 Tim. 4:3, 4).
 2. The deceptive nature of apostacy is seen in that apostates continue their profession (2 Tim. 3:5; 2 Peter; Jude).
 3. Apostates will be judged (2 Thess. 2:10-12; 2 Pet. 2:3, 18-21).

VII. ASSURANCE. It is "the effect of righteousness" (Isa. 32:17) and therefore it is only for those who are saved. The enjoyment of Christian life is impossible without assurance. It can be defined as the unwavering confidence of an intelligent faith.

It is important to note the difference between security and assurance. Both doctrines are only for believers. Security is what is true of the believer at all times; assurance is what he believes about his security.

A. The Word of God is the basis of assurance.

1. The promise of the Word.

a. No condemnation (John 3:18; 5:24; Rom. 8:1).

b. The knowledge of life. (1 John is most important here. Cf. 1 John 5:13.)

2. The unchanging character of the Word (Psa. 119:89, 160; Matt. 24:35; 1 Pet. 1:23, 25).

B. Assurance results from our experience with the Lord.

1. Commitment to the Lord (2 Tim. 1:12).

2. Witness of the Spirit (Rom. 8:26; 1 John 5:10).

3. Fellowship with God, the Father (1 John 1:6).

4. Love for the brethren (1 John 3:17, 18).

5. Obedience (1 John 2:5, 29).

6. Victory over sin (1 John 5:4).

7. Answered prayer (1 John 5:14, 15).

8. Burden for the lost (Rom. 9:1-3; 10:1; 15:20).

9. Self-examination (2 Cor. 13:5).

C. A believer, therefore, may lack assurance through ignorance of the Word, lack of commitment, or distrust in the faithfulness of God.

- D. Full assurance is mentioned in three connections.
 - 1. Understanding (Col. 2:2).
 - 2. Hope (Heb. 6:11).
 - 3. Faith (Heb. 10:22).
- E. The Word of God must be ministered in assurance (1 Thess. 1:5).

Lesson 4

VIII. ATONEMENT. This is distinctly an Old Testament word. The only place it is found in the Authorized Version of the New Testament (Rom. 5:11) it is a wrong translation; it should be reconciliation there.

- A. "Atonement" means a covering (from the Hebrew verb kaphar).
- B. Atonement has to do with the sins of the people of God.
 - 1. Sin, in the Old Testament, is looked upon as being covered (Rom. 3:25; Acts 17:30). It awaited the completed redemptive work of Christ (John 1:29; 2 Cor. 5:21; Heb. 9:28; 10:1-4; 1 Pet. 2:24).
 - 2. Atonement was a work of the priest, not of the people (Exod. 30:10; Lev. 4:20; 14:18; 19:22; Num. 15:25). The same is true of the fulfillment in Christ (Heb. 9:11-12).
 - 3. Atonement provided forgiveness (Lev. 5:10, 13, 16, 18).
- C. It is wrong to apply the term atonement to all that was accomplished by Christ in His death. No such expression is found in the New Testament

IX. AUTHORITY. This doctrine has many applications. It includes both the right of authority and the power to execute that right.

- A. Ultimate authority is in the Godhead alone
(Matt. 28:18; John 19:11; Rom. 13:1; Col. 2:10).
- B. Christ exercised the authority of God upon the earth.
 1. To forgive sins (Matt. 9:6).
 2. Over unclean spirits, demons (Mark 1:27; Luke 9:1).
 3. In teaching (Matt. 7:29).
 4. Over nature (Matt. 8:27).
 5. Over disease (Luke 5:17).
 6. For judgment (John 5:27).
 7. Over all flesh (John 17:2).
- C. There is civil authority.
 1. It is given of God (John 19:11; Rom. 13:1-3).
 2. The civil ruler is a minister of God (Rom. 13:4).
 3. Believers are expected to be subject to civil authority (Rom. 13:1; Tit. 3:1).
This is on the condition that obedience to men is not disobedience to the Lord (Acts 5:29, 40-42).
- D. Evil powers have authority.
 1. They are headed up by Satan (Luke 4:6; Eph. 2:2; 6:12).
 2. Their power is greater than men (2 Cor. 4:4; Eph. 6:12), but it is less than that of Christ (Col. 2:15; Heb. 2:14, 15; 1 John 4:4). Thus, believers can be victorious over evil powers (Phil. 4:13; 1 John 4:4).
- E. The people of God have authority.
 1. Apostolic authority (Luke 9:1; 2 Cor. 10:8).
There are no apostles today, in this strict sense, and so this power is not exercised by believer's today. The Apostles' position is unique among all of God's people.
 2. The Church's authority (1 Cor. 5:4, 5; 6:3; 1 Tim. 3:1, 4, 13).

READ IN THIS CONNECTION "THE PRESENT WORLD-ORDER,"
IN THE WITNESS, JAN. 1948, p. 6.

3. Authority of individual believers.
 - a. In the Church (2 Cor. 13:10).
 - b. With self (1 Cor. 7:37; 11:31).

F. Man was originally given complete authority over creation (Gen. 1:26), but it was lost through sin. That authority will be perfectly restored in the God-man, Christ (Heb. 2:8, 9; 1 Cor. 15:24-28).

← X. BABYLON. This is a doctrine of major importance. It is of vital significance in the prophetic Word, extending from Genesis 10 to Revelation 19.

A. The Old Testament doctrine.

1. The founding of the city (Gen. 10:6, 8-10; 11:1-9). Babel became the mother of every heathen and pagan religion in the world.
2. Babylon was the first Gentile power upon which God conferred governmental authority (Dan. 2:37; Jer. 20-52). This marked the beginning of "the times of the Gentiles."
3. The destruction of the city announced (Jer. 51).

B. The New Testament doctrine (Rev. 14:8; 16:19; 17:1-19:4).

1. The majority of Bible teachers believe this Babylon to be Rome, the coming center of apostate Christendom. Five reasons can be seen in the following verses:
 - a. Rev. 17:2 - corrupter of the nations.
 - b. Rev. 17:6 - persecutor of the saints.
 - c. Rev. 17:9 - the seven mountains.
 - d. Rev. 17:18 - rules the kings of the earth.
 - e. Rev. 18:3 - world trade.
2. Babylon is pictured as a woman to deceive as to submission to Christ. The woman and the beast become the Devil's great imitation of Christ and the Church (Rev. 17:1, 7; cf. Eph. 5:23 ff.).

3. Ecclesiastical Babylon is apostate Christendom (a union of the parties which bear Christian names into one great religious system).
 - a. She will at first rule the Beast, the head of political Babylon, the Roman Empire (Rev. 17:3).
 - b. She will be destroyed by the Beast and the kings of the Empire (Rev. 17:16, 17).
4. Political Babylon will be destroyed when the Beast and his kings make war with the Lamb (Rev. 17:14; 19:11-16, 19-21).

Lesson 5

XI. BAPTISM. We come now to one of the most misunderstood and misused doctrines in the Bible. Each one must prayerfully search the following passages to learn the mind of the Lord, not to support his own preconceived ideas.

- A. The meaning of baptism. Because there is so much controversy at this point, we give the following definitions from two recognized authorities of the Greek language.
 1. J. H. Thayer: Baptism is "an immersion in water, performed as a sign of the removal of sin."
 2. A. T. Robertson: "The standard lexicons ---uniformly give the meaning of baptizo as 'dip,' 'immerse.' They do not give 'pour' or 'sprinkle,' nor has anyone ever adduced an instance where this verb mean 'pour' or 'sprinkle.'"
- B. The uses of the word in Scripture.
 1. The verb (βαπτίζω).
 - a. To cleanse by dipping or submerging, to wash, to make clean with water (Mark 7:4, 8; Luke 11:38). These and Heb. 9:10 are the only instances in

the New Testament where a form of the word baptism is translated by wash.

- b. To be overwhelmed by suffering and affliction (Matt. 20:22, 23; Mark 10:38, 39; Luke 12:50).
- c. As a sacred rite.
 - (1) To baptize (Mark 1:4; 6:14, 24; John 1:25-28; 3:22-26; 4:1, 2; 10:40; Acts 8:38; 19:4; 1 Cor. 1:14, 16, 17).
 - (2) To be baptized (Matt. 3:13-16; Mark 16:16; Luke 3:21; Acts 2:41; 8:12, 13; 10:47; 16:15; 1 Cor. 1:15; 10:2).
 - (3) To receive baptism (Luke 3:7, 12; 7:29, 30; Acts 2:38; 9:18; 16:33; 18:8; 22:16; 1 Cor. 10:2).
- d. With prepositions.
 - (1) Into, in, unto (eis). Matt. 3:11, to mark a desired end. Matt. 28:19; Acts 8:16; 19:3, 5; 1 Cor. 1:13, 15, in the name of the one whose follower we become. Mark 1:9, to mark the element into which immersion is made. Acts 2:38, unto the remission of sins. Rom. 6:3; Gal. 3:27, unto Christ. 1 Cor. 10:2, unto Moses, to follow him. 1 Cor. 12:13, into one body.
 - (2) In, on, at, with, among (en). Matt. 3:11; Mark 1:5, 8; Luke 3:16; John 1:26, 33; Acts 1:5; 11:16, that in which or with which one is immersed. Acts 10:48, with the authority of the Lord.
 - (3) Upon (epi). Acts 2:38, to repose hope and trust in.
 - (4) For (hyper). 1 Cor. 15:29, on the behalf of, in the place of, the dead.

2. The nouns.

- a. Baptism (βαπτισμός), where the em-

phasis is upon the act in process. Here it is a washing, a purification by means of water (Mark 7:4, 8; Heb. 6:2; 9:10).

- b. Baptism (βαπτισμα), where the emphasis is on the result. Here it is immersion, or submersion.
 - (1) Of calamities, afflictions, sufferings (Matt. 20:22, 23; Mark 10:38, 39; Luke 12:50).
 - (2) Of John's baptism, preparing for entrance into the Messianic Kingdom (Matt. 3:7; 21:25; Mark 11:30; Luke 7:29; 20:4; Acts 1:22; 10:37; 18:25).
 - (3) Of repentance (Mark 1:4; Luke 3:3; Acts 13:24; 19:4).
 - (4) Of Christian baptism (Rom. 6:4; Eph. 4:5; Col. 2:12; 1 Pet. 3:21).
- c. The baptizer (βαπτιστής), a term used exclusively of John, the forerunner of Christ (Matt. 3:1; 11:11, 12; 14:2, 8; 16:14; 17:13; Mark 6:14, 24, 25; 8:28; Luke 7:20, 28, 33; 9:19).

C. Various baptisms found in Scripture.

- 1. Of Israel in the Old Testament (1 Cor. 10:2; Heb. 6:2; 9:10).
- 2. Of John the Baptist (Matt. 3:7, 11; 21:25; Mark 1:4, 5, 8; 11:30; Luke 3:3, 7, 12, 16; 7:29; 20:4; John 1:25-28, 31; 3:23; 10:40; Acts 1:5; 10:37; 11:16; 13:24; 18:25; 19:3, 4).
- 3. Of Christ.
 - a. Received.
 - (1) The Scripture teaching - Matt. 3:13, 14, 16; Luke 3:21; Acts 1:22; 10:37. The last two Scriptures indicate that Christ's baptism formally opened His public ministry.
 - (2) The reason - Matt. 3:15, "to fulfil all righteousness." Christ was taking His place among the

MARK 16:16 BAPTISM IS A WITNESS, A TESTIMONY OF SALVATION. (ONE WHO REFUSED COULD NOT BE ACCEPTED AS A CHRISTIAN. BAPTISM IS NOT MENTIONED IN THE SECOND PART OF THE VERSE BECAUSE UNBELIEF ALONE CONDEMNS, REGARDLESS OF WHETHER OR NOT THERE HAS BEEN BAPTISM.

ACT 2:38 - ORDER FOR THE JEW

FAITH
BAPTISM
HOLY SPIRIT

REMISSION - ACTS 10:43

ORDER FOR THE GENTILE

FAITH
HOLY SPIRIT
BAPTISM

CF. ACTS
10:44 FF.

1 PET. 3:21 - A FIGURE

DEFINITELY STATES IT IS NOT EFFICACIOUS.

faithful remnant, identified with sinners, in receiving their baptism by immersion in anticipation of His death, burial, and resurrection.

b. Administered.

- (1) Water (John 3:22, 26; 4:1, 2).
- (2) Holy Spirit (Matt. 3:11; Mark 1:8; Luke 3:16; Acts 1:5; 11:16).
 - (a) It first took place on the day of Pentecost (Acts 1:5).
 - (b) By this baptism every believer is baptized into Christ (Rom. 6:4; Gal. 3:27), into His death (Rom. 6:4; Col. 2:12), into Christ's body (1 Cor. 12:13).
 - (c) This is the "one baptism" of Eph. 4:5. It is once for all, never repeated.
 - (d) The baptism with the Spirit is not mentioned in connection with service.
- (3) Fire (Matt. 3:11; Luke 3:16).
This cannot be separated from the baptism with the Holy Spirit. It is the divine purging of the people of God (Matt. 3:12; Luke 3:17).

ἐν πνεύματι ἁγίῳ
καὶ πυρὶ.

4. In the Church (Matt. 28:19; Mark 16:16; Acts 2:38; 41; 8:12, 13, 16, 38; 9:18; 10:47; 16:15, 33; 18:8; 19:5; 22:16; 1 Cor. 1:14, 16, 17; 1 Pet. 3:21). This is not to be confused with John's baptism (Acts 18:25).
5. False baptism (1 Cor. 1:15).
6. For the dead (1 Cor. 15:29).

D. Problems concerning baptism.

1. Water baptism and salvation (Mark 16:16; Acts 2:38; 22:16; 1 Pet. 3:21).
2. Importance of water baptism.
 - a. Commanded (Matt. 28:19; Acts 10:48).
 - b. Inferior to the baptism with the

Spirit (Matt. 3:11; Mark 1:8; Luke 3:16; Acts 1:5; 11:16).

- c. Inferior to the Gospel (1 Cor. 1:17).
3. The proper mode:
 - a. The language of Scripture.
 - (1) Note the definitions in section A.
 - (2) Matt. 3:16 - "And Jesus, when He was baptized, went up straight-way out of the water."
 - (3) John 3:23 - "And John also was baptizing in Aenon near Salem because there was much water there."
 - (4) Acts 8:38, 39 - "---, and they went down both into the water--- and he baptized him. And when they were come up out of the water---."
 - b. The significance of baptism - to picture in symbol the believer's union with Christ in His death, burial, and resurrection (Rom. 6:3, 4; Col. 2:12). Immersion is the only mode which portrays such truth.
4. The subjects involved in baptism.
 - a. The one administering. In every instance it is one who was under divine authority. There is no reference to the practice so common today of having it under the authority of a local church.
 - (1) The eleven (Matt. 28:16, 19; Mark 16:14, 16).
 - (2) Philip (Acts 8:12, 38).
 - (3) Ananias (Acts 9:18).
 - (4) Peter (Acts 10:47).
 - (5) Paul (Acts 16:15, 33; 18:8; cf. 1 Cor. 1:14).
 - b. The one receiving.
 - (1) The emphasis throughout the book of Acts is that only those who personally had expressed faith in Christ were baptized (Acts 8:36, 37; 9:18; 18:8).

NOTE THE SIGNIFICANCE IN CONNECTION WITH THE THEME
OF THE BOOK-- JOHN 20:31.

- (2) They were baptized immediately after they were saved (Acts 2:41; 8:12; 16:33).

Lesson 6

XII. BELIEVERS. The word is found only twice in the Bible and refers to the people of God: Acts 5:14; 1 Tim. 4:12. Believing, however, is a major doctrine. It appears 44 times in the Old Testament, 202 times in the New Testament, and of these 90 times in the Gospel of John alone.

- A. The first appearance of a word in Scripture usually gives the norm of the doctrine. For this doctrine it is Gen. 15:6; Abram is the first believer. It is quoted in Rom. 4:3; Gal. 3:6; Jas. 2:23. What is emphasized by Gen. 15:6?
 1. Believing is an attitude of man's heart toward the Lord (Rom. 10:9-10).
 2. The belief is in the Lord concerning what has been divinely revealed (Gen. 15:4, 5; Rom. 10:17).
 3. God imputes righteousness to the believer (Rom. 3:28; 4:5).
- B. Believing is the one condition of salvation (John 6:47; Rom. 1:16; 1 Cor. 1:21).
- C. Believers are so called because believing is the characteristic of their lives (Acts 2:44; 4:32; 1 John 5:13).
- D. Believing is not in contradiction with good works, after one is saved (1 Tim. 4:12; Tit. 3:8).
- E. Other expressions which designate the people of God.
 1. Saints. God's people as saints are set apart, holy separate. The Old Testament

has it 37 times; the New Testament, 62 times. Paul uses it the most - 42 times.

- a. Saints are secure (1 Sam. 2:9).
 - b. Saints are not sinlessly perfect (Eph. 4:12).
 - c. The term applies to all of the saved (2 Cor. 13:13; Eph. 1:1; Phil. 1:1).
2. Disciples. These are taught or trained ones. It occurs only once in the Old Testament (Isa. 8:16), but 264 times in the New Testament (but only in the Gospels and Acts - 77 times in John).
- a. John the Baptist had disciples (Luke 5:33; 7:18).
 - b. There were twelve disciples (Matt. 10:1; 11:1; 20:17).
 - c. All believers were disciples (Acts 1:15; 6:1; 9:10; 16:1).
 - d. The disciples were in constant touch with the Lord while He was upon the earth (Matt. 5:1; 16:21; Mark 4:34).
 - e. Discipleship (Luke 9:23-26; 14:25-27).
3. Christians. This is found only in Acts 11:26; 26:28; 1 Pet. 4:16. The term means one who belongs to Christ.
4. Note also brethren, children, sons, laborers, etc.

XIII. BISHOPS, or ELDERS. These titles are both the same office in the local church, as the Scriptures show.

A. The proof.

1. All the divisions of the church are mentioned in Phil. 1:1. It is not reasonable to expect the Apostle to omit "the elders" if that were a separate office. Similarly, their qualifications are in 1 Tim. 3:1-7; 8-13, with nothing here about the elders. Later on in the chapter they are mentioned (vs. 17-19).
2. The two terms are used to refer to the same office (Acts 20:17, 28; Tit. 1:5-7; 1 Pet. 5:1, 2).

THIS IS THE ONE WHICH CANNOT BE FORGIVEN - MATT. 12:31

B. Bishops.

1. The emphasis here is on the function of the office. It means overseer or superintendent.
2. The Lord Jesus is a Bishop (1 Pet. 2:25).
3. Their qualifications (1 Tim. 3:1-7).

C. Elders.

1. The emphasis here is on the dignity of the office.
2. They were in authority with the Apostles (Acts 15:2, 4, 6).
3. They were to be ordained in every place (Tit. 1:5), and had the right to ordain (Acts 14:23).

D. Conclusion: The bishops or elders were those men chosen of God to lead in the local assemblies of believers. As such they were pastors and teachers (Eph. 4:11; 1 Pet. 5:2 - "Feed," or shepherd).

XIV. BLASPHEMY. Irreverence, profanity, reviling, especially of Deity, are blasphemy.

A. The penalty for blaspheming God under the Law was stoning (Lev. 24:16; 1 Kings 21:10; John 10:31-33).

B. There are various forms of blasphemy.

1. Against God (Rom. 2:24; 1 Tim. 6:1).
2. Against Christ (Luke 22:65).
- ← 3. Against the Holy Spirit (Mark 3:28, 29; Luke 12:10).
4. Against the Word of God (Tit. 2:5).
5. Against an idol (Acts 19:37). 18:6).
6. Evil speaking (2 Sam. 12:14; Acts 13:45;

C. Blasphemy is of "the old man" (Col. 3:8).

D. The predominance of blasphemy is a sign of the last days (2 Tim. 3:2).

TO WHAT DOES SATAN BLIND MEN? - THE GOSPEL.
WHAT DISPELS THAT BLINDNESS? - 2 COR. 4:4 FF.

Lesson 7

XV. BLINDNESS. The doctrine has both physical and spiritual significance. Concerning the latter, it is necessary to understand this phase of the truth in order to know certainly the relationship of men to God and to His revealed Word.

- A. Physical blindness (Mark 10:46; John 9:1 ff.). There is abundant illustration of this in the Word of God. Blindness was very common, even among children. Inflamed eyes were aggravated by sand and sun glare to the point of permanent injury in the loss of the sight. The most common eye disease (ophthalmia) was highly infectious. Physical blindness symbolizes spiritual blindness.
- B. National blindness. This involves the nation Israel (John 12:40; Acts 28:26-28; Rom. 11:7, 25; 2 Cor. 3:14). It is judicial on the part of God and is the result of the rejection of Christ by the nation as their Messiah.
- C. Satanic blindness (2 Cor. 4:4; Eph. 4:18). All men, whether Jew or Gentile, are blinded by Satan, "the god of this world."
- D. Willful blindness (Isa. 6:9, 10; cf. Matt. 13:10-17; Jer. 5:21-25; 6:10, 16). This is the result of the sin nature which delights in sin and is at enmity with God (John 3:19-21).
- E. Unconscious blindness.
 1. Of the ~~unsaved~~ (2 Pet. 1:9; Rev. 3:17). Blindness under the Law unfitted a man for the priesthood (Lev. 21:18), but the care of the blind was included in the Law (Lev. 19:14).
 2. Of the lost (1 John 2:11).

XVI. BLOOD. Because of the denial of the blood by religious unbelievers which is so prevalent today, it

behooves every child of God to know with certainty the vital place this doctrine holds in the divine revelation.

- A. The blood in the Old Testament speaks mainly of life, human and animal (Gen. 9:4-6; Lev. 17:11; 2 Chron. 24:25).
- B. The blood of animals occupied a place of particular significance under the Old Testament economy.
 1. It was the vital factor in Israel's deliverance from Egypt (Exod. 12).
 2. It was commanded by Mosaic Law (Lev. 1:5; 3:2; 4:5; 5:9).
 3. It could not take away sin, but was offered by faith in the then future sacrifice of Christ (Heb. 9:13-14; 10:1-4).
- C. "Flesh and blood," speaking of human beings with their powers and rights by nature.
 1. It is not capable of discovering divine truth (Matt. 16:17; cf. 1 Cor. 2:9, 10).
 2. It cannot inherit the kingdom of God (1 Cor. 15:50; cf. John 1:12, 13).
 3. It does not constitute the warfare of believers (Eph. 6:12).
- D. The blood of Christ. This is by far the most important phase of this doctrine.
 1. It was shed (John 19:34; Heb. 9:12, 22). His life was given up in death.
 2. It seals the New Testament (Matt. 26:28; 1 Cor. 11:25; Heb. 13:20).
 3. The following gives the Biblical revelation of what was accomplished for every believer by the shedding of the blood of Christ.
 - a. Purchased (Acts 20:28).
 - b. Propitiation (Rom. 3:25).
 - c. Justified (Rom. 5:9).
 - d. Redemption (Eph. 1:7; Col. 1:14; Heb. 9:12; Rev. 5:9).
 - e. Made nigh (Eph. 2:13).

- f. Peace (Col. 1:20).
- g. Purges (Heb. 9:14).
- h. Sanctify (Heb. 13:12).
- i. Cleanseth (1 John 1:7).
- j. Washed (Rev. 1:5).

XVII. BODY. The two divisions of the doctrine are set forth in 1 Cor. 15:44.

A. The natural body, or the human body. It is not to be confused with the flesh, which will be considered later. Only the first three of the following apply to the unsaved.

- 1. It is sinful (Rom. 6:6), but victory is provided over it for the saved (Rom. 6:12; 2 Cor. 4:10).
- 2. It is mortal (Rom. 6:12; 8:11) and corruptible (1 Cor. 15:52, 53).
- 3. It is a body of humiliation (Phil. 3:21).
- 4. It should be presented to the Lord (Rom. 12:1; 1 Cor. 6:13; Phil. 1:20).
- 5. It is the temple of the Holy Spirit (1 Cor. 6:19, 20).
- 6. It will be redeemed (Rom. 8:23).
- 7. It will be changed (Phil. 3:21).

B. The spiritual body, having to do with Christ.

1. His personal body.

a. By the incarnation, but before the resurrection.

(1) He was in the likeness of men (Phil 2:7, 8).

(2) He could die, but it was not necessary as with other men. His death was voluntary (John 10:17, 18; Matt. 27:50; Mark 15:37; Luke 23:46; John 19:30).

b. After the resurrection.

(1) He was recognized (Luke 24:31; John 20).

(2) He had flesh and bones (Luke 24:39).

SEE NOTE IN SCOFIELD
BIBLE, p. 1042.

FEAST OF UNLEAVENED BREAD

BEGAN THE DAY AFTER THE PASSOVER AND CONTINUED FOR SEVEN DAYS (NO INTERVAL).

PASSOVER - REDEMPTION; UNLEAVENED BREAD - COMMUNION.
THE WHOLE COURSE AND CHARACTER OF THE BELIEVER'S LIFE IS IN VIEW. LACK OF LEAVEN - HOLINESS.

- (3) He was seen and touched (Luke 24:40; John 20:20, 27).
- (4) He ate (Luke 24:42, 43).
- (5) He breathed (John 20:22).
- (6) He passed all barriers and distances (Luke 24:31-36; John 20:19-26).
- c. He is the assurance and pattern of the believer's resurrection (1 Cor. 15:20-24; Phil 3:21).
- 2. His mystical Body, the Church (1 Cor. 12:27; Eph. 1:22, 23; 2:16; 4:4, 12; 5:30; Col. 1:18; 3:15). ~~Rom. 12:5~~

Lesson 8

XVIII. BREAD. The main point of this doctrine is its typical significance with reference to the Lord Jesus Christ.

- A. Bread for eating (Gen. 18:5; 21:14; 27:17; Judges 19:5; Luke 11:3; 2 Thess. 3:12).
- B. Unleavened bread.
 - 1. It was used for food (Gen. 19:3; 1 Sam. 28:24; 2 Kings 23:9).
 - 2. It was to be eaten with the Passover lamb (Exod. 12:8).
 - 3. There was a Feast of Unleavened Bread (Lev. 23:6-8; Luke 22:1, 7).
- C. Leavened bread.
 - 1. It was forbidden in the Passover (Exod. 12:15, 19, 20, 34, 39; Deut. 16:3).
 - 2. It was forbidden in the Meal Offering (Lev. 2:11).
 - 3. It is a type of sin (Matt. 16:6, 11, 12; 1 Cor. 5:6, 7; Gal. 5:7-10).
- D. Manna. It was the wilderness food of the Israelites (Exod. 16:4, 15, 31, 33, 35). It

THE WAVE-LOAVES OF THE FEAST OF WEEKS. IT IS
VITALLY CONNECTED WITH THE FIRST-FRUITS (RESURREC-
TION, 1 COR. 15:20).

TWO LOAVES - JEW AND GENTILE, MADE FROM THE
LEAVEN - SIN IN THE CHURCH. SAME CROP AS THE
SHEAF.

7 WEEKS - 50 DAYS - PENTECOST - DESCENT OF THE
SPIRIT (ROM. 8:23).

ceased after they entered the land (Josh. 5:12).
 "Manna" - Christ in humiliation; "the old corn
 of the land" - Christ in glory.

- E. Shewbread, or bread of the presence (Exod. 25:30; 35:13; 39:36).
 - 1. The loaves were made of fine flour - perfect humanity of Christ (Lev. 24:5).
 - 2. They were baked - suffering of Christ.
 - 3. There were twelve - Christ as representative of His people.
 - 4. Frankincense was poured upon the bread - devotion to God (Lev. 24:7).
 - 5. The priests were to eat the loaves - feeding upon Christ (Lev. 24:9).
- F. Meal Offering (Lev. 2). This is the only bloodless offering. It portrays the Person of Christ, the resurrected Lord. His Person is the place of fellowship for God with man (vs. 2, 3). Note the place of this offering with ← the wave-loaves of Lev. 23:15-22).
- G. Christ, the Bread of Life (John 6:32-35, 47-51).
- H. Bread, as used in the Lord's Supper symbolic of the body of Christ (Luke 22:19; Acts 2:42; 20:7; 1 Cor. 10:16; 11:23, 24, 26).

XIX. BURIED. Nations which believe in the resurrection of the body have been careful to preserve the remains as long as possible (ancient Egyptians, Jews, Christians, Mohammedans). Thus, burial is for the dead in anticipation of resurrection.

As a Bible doctrine we are concerned with the fact and accomplishments of the burial of Christ.

- A. Christ died and was buried (Matt. 27:50, 57-60).
- B. His burial is a part of the Gospel (1 Cor. 15:1, 4).
- C. Every believer has been identified with Christ

in His burial (Rom. 6:4; Col. 2:12). Note that the burial is not mentioned doctrinally except in connection with resurrection.

XX. CALLING. The sovereignty of God is the basis of His calling among men. God calls according to Himself, not according to men (Rom. 8:28; 9:11; 1 Cor. 1:26-29).

A. The general call. God has issued a call to the unregenerate (Mark 2:17; Luke 14:13).

B. The effectual call. Here we have reference to those who have not only been invited, but who have come (Rom. 8:30; Gal. 1:5; 2 Thess. 2:14; 1 Pet. 2:9). These are the ones who call upon the Lord (Rom. 10:12-15). The response to the call implies activity within the scope of the calling (Acts 13:2; Rom. 1:1, 6, 7).

C. Facts concerning God's call.

1. By the Gospel (2 Thess. 2:14).
2. Out of darkness (1 Pet. 2:9).
3. Unto:
 - a. Light (1 Pet. 2:9).
 - b. Life (1 Tim. 6:2).
 - c. Liberty (Gal. 5:13).
 - d. His kingdom (1 Thess. 2:12).
 - e. Fellowship (1 Cor. 1:9).
 - f. Peace (1 Cor. 7:15).
 - g. Suffering (1 Pet. 2:21).
 - h. Blessing (1 Pet. 3:9).
 - i. Glory (1 Pet. 5:10; 2 Pet. 1:3).
4. In:
 - a. One hope (Eph. 4:4).
 - b. One body (Col. 3:15).
5. Without repentance (Rom. 11:29).

D. The character of God's call.

1. High calling (Phil. 3:14).
2. Holy calling (2 Tim. 1:9).
3. Heavenly calling (Heb. 3:1).

- E. The believer's responsibility to God's call.
1. Walk worthy of it (Eph. 4:1).
 2. Be holy (1 Pet. 1:15).
 3. Make it sure (2 Pet. 1:10).

Lesson 9

XXI. CARNALITY. The unsaved man is designated in Scripture as "the natural man" (1 Cor. 2:14). The saved are in two classes: the "carnal" man (1 Cor. 3:1, 3, 4) and the "spiritual" man (1 Cor. 2:15). In this doctrine we are concerned with what the Bible reveals about the carnal man.

A. Introductory considerations.

1. All believers are "carnal" (Rom. 7:14) in the sense that all have sin natures.
2. But no believer is "in the flesh" (Rom. 8:9) even though he has the flesh in him.
3. To violate this distinction is to be carnal (1 Cor. 3:3).

B. A believer is carnal when he is wrongly related to the Spirit of God (1 Cor. 3:3; cf. Gal. 5:16). Herein is also suggested the cure of carnality.

C. Carnality is:

1. Enmity against God (Rom. 8:7).
2. Contrary to the soul (1 Pet. 2:11) - reason, emotion, will.
3. Insufficient for daily life (2 Cor. 1:12).
4. Insufficient for spiritual warfare (2 Cor. 10:4).

D. The evidences of carnality are given in 1 Cor. 3:

1. Inability to receive spiritual truth. Carnal Christians are babes in Christ, able to digest only the milk of the Word.
2. Divisions. Men are esteemed instead of the Lord.

XXII. CHRIST. The doctrine of Christ is the foundational and central doctrine of the Word. All others are important only as they are related to Him (1 Cor. 1:30 Col. 1:14-18; 2:8-10, 18, 19).

The study of the doctrine will be under seven major headings.

- A. Pre-incarnate. Our purpose here is to show from the Scriptures that Christ existed before He became man, that He has always existed since He is God.
 1. His Deity (Mic. 5:2; John 1:1-2, 14; 8:58; Rom. 9:5; Phil. 2:6; Tit. 2:13; Heb. 1:3; 1 John 5:20).
 2. His pre-existence (John 3:17, 31; 6:38; 17:5).
 3. His creative work (John 1:3; Eph. 3:9; Col. 1:16; Heb. 1:2).
 4. His appearances (cf. John 1:18).
 - a. Angel of the Lord. (See the section dealing with the Angel of the Lord under the doctrine of Angels.)
 - b. As a man to Abraham (Gen. 18).
 - c. As a man to Jacob (Gen. 32:24-30).
 - d. To the elders of Israel (Exod. 24:9-11).
 - e. As a man to Joshua (Josh. 5:13-15).
 - f. To Isaiah (Isa. 6:1).
 - g. To Ezekial (Ezek. 1:28).
 5. The names of Christ.
 - a. Logos, or Word (John 1:1, 14).
 - b. Son of God (Matt. 16:16, 17; John 3:16-18, 35-36; Acts 9:20; 13:33; Heb. 1:1, 2).
 - c. Firstborn.
 - (1) Of every creature (Col. 1:15).
 - (2) Of Mary (Matt. 1:25; Luke 2:7).
 - (3) From the dead (Col. 1:18).
 - (4) Among many brethren (Rom. 8:29).
 - d. Only begotten (John 1:18; 3:16, 18; 1 John 4:9).

B. Incarnation and Earthly Life.1. In fulfillment of prophecy.

- a. The forerunner (Mal. 3:1; cf. Matt.3).
- b. Born of a virgin (supernatural) -
(Isa. 7:14; cf. Matt. 1:18, 22, 23).
- c. Born in the Davidic line.
(1) Joseph (Matt. 1).
(2) Mary (Luke 3).
- d. The place of birth (Mic. 5:2; cf. Luke 2:4-7).
- e. A Saviour (Isa. 53:5, 6, 12; cf. Matt. 1:21; 2 Cor. 5:21).

2. The Person.

- a. Absolute Deity (John 1:1, 14).
- b. Perfect humanity.
(1) He was born (Luke 2:6, 7).
(2) He had flesh and blood (Heb.2:14).
(3) He grew as a man (Luke 2:52).
(4) There is no record of any who ever doubted His humanity.
- c. The union of the two natures in one Person. This is typified in the Meal Offering (Lev. 2). Cf. Rom. 1:3-4; Gal. 4:4; Phil. 2:5-7; 1 Tim. 3:16. What was the possibility of sin in such a Person?

3. The Earthly Life. The record is given in the four Gospels, each of which gives a different presentation of the Person of Christ: Matthew, the King; Mark, the faithful Servant; Luke, the Son of man; John, the Son of God. All combine to give us the following divisions:

- a. The thirty hidden years of private life (Matt. 1-2; Luke 1-2; John 1:1-18).
- b. The opening events of Christ's public ministry (Matt. 3:1-4:11; Mark 1:1-13; Luke 3:1-4:13; John 1:19-2:12).
- c. The early ministry of Christ in Judea (John 2:13-4:32).
- d. The ministry of Christ in Galilee (Matt. 4:12-18:35; Mark 1:14-9:50;

SAMARIA
JOHN 4:4-42

ALL THREE PERSONS ARE GOD - EQUALLY GOD. (CF. D-2).

MAN IS RECONCILED TO GOD - 2 COR 5:18, 19

- Luke 4:14-9:50; John 4:43-8:59).
- e. Period of the Perean ministry (Matt. 19:1-20:34; 26:6-13; Mark 10:1-52; 14:3-9; Luke 9:51-19:28; John 9:1-12:11).
- f. The Passion Week (Matt. 21:1-26:5; 26:14-27:66; Mark 11:1-14:2; 14:10-15:47; Luke 19:29-23:56; John 12:12-19:42).
- g. The Resurrection the Ascension (Matt. 28; Mark 16; Luke 23:56-24:53; John 20:1-21:25; Acts. 1:1-11).

Lesson 10

XXII. CHRIST (concluded).

C. Suffering, Death, and Burial.

1. The statement of Scripture.

- a. Prophesied (Psa. 22; Isa. 53).
- b. Fulfilled (Matt. 27:45-50; John 19:30-34).
- c. Declared (Rom. 5:6-10; 1 Cor. 15:3; 2 Cor. 5:14, 15).

2. Who put Christ to death?

- a. Father (Psa. 22:15; Rom. 3:25; 8:32).
- b. Christ Himself (John 10:17, 18; Heb. 7:27; 9:14; 10:12).
- c. Holy Spirit (Heb. 9:14).
- d. Men (Acts 2:23).

3. For whom did Christ die?

- a. The ungodly (Rom. 5:6), sinners (Rom. 5:8), and their sins (1 Cor. 15:3; 1 Pet. 3:18).
- b. All men (2 Cor. 5:14, 15; Heb. 2:9).

4. What was accomplished by His death?

- a. The wages of sin were paid (Rom. 6:23; cf. John 3:16).
- b. Reconciliation (Rom. 5:10; 1 Pet. 3:18).
- c. Redemption (Heb. 9:15).

IT IS OF VITAL IMPORT TO LEARN WHAT THE CROSS MEANT TO
SATAN, AND ITS RELATIONSHIP TO THE DELIVERANCE OF THE BELIEVER.

GOD HAS A DIVINE OBLIGATION TO FULFIL TO HIS SON - TO
JUSTIFY EVERY ONE WHO BELIEVES IN HIM.

ASCENSION:

1. A PERSONAL ACT OF GOD IN HONOR OF HIS SON.
2. THE MEASURE OF THE ACCEPTANCE OF EVERY BELIEVER IN CHRIST.

- ← d. Deliverance (2 Cor. 1:10; Heb. 2:14, 15).
 - e. Life (Rom. 6:3, 4; 2 Cor. 5:15; 1 Thess. 5:9, 10).
 - 5. What was manifested by Christ's death?
 - a. Obedience to the Father (Phil 2:8; cf. Matt. 26:39).
 - b. The love of God (1 John 4:9, 10).
 - c. Hatred of sin (Heb. 9:26).
 - 6. The burial of Christ. The fact that Christ was buried shows that He had died and anticipated His resurrection (John 19:33; Matt. 12:40; Luke 18:33).
- D. Resurrection. The death of Christ would be ineffective apart from the resurrection and glory which followed.
- 1. The statement of Scripture.
 - a. In type (Gen. 22:5).
 - b. In prophecy (Psa. 16:9, 10; cf. Acts 2:29-31).
 - c. Accomplished (Matt. 28:6).
 - d. Preached (Acts 4:33).
 - 2. The agents of resurrection.
 - a. Father (Acts 2:32; Rom. 6:4; Eph. 1:19, 20).
 - b. Christ Himself (John 2:19; 10:17, 18).
 - c. Holy Spirit (1 Pet. 3:18).
 - 3. The reasons for Christ's resurrection:
 - a. Because of Who He is (Luke 1:31-33; Acts 2:24; Rom. 1:3, 4).
 - ← b. For justification (Rom. 4:25).
 - c. To give resurrection life (Jn. 12:24).
 - d. To give a living hope (1 Pet. 1:3).
 - e. To be Head over all things (Eph. 1:19-23).
 - f. As the pattern of the believer's resurrection (1 Cor. 15:20-23).
- E. Ascension and Present Work.
- 1. The ascension follows the resurrection in Christ's exaltation (Eph. 1:20; 2:5, 6; Col. 3:1).

2. Christ's present work:

- a. Presenting gifts to the Church (Eph. 4:7, 8).
- b. Intercessor (Heb. 7:25; cf. John 17).
- c. Advocate (1 John 2:1, 2).
- d. Awaiting the time of His return (Heb. 10:12-13).

F. Returning and Reigning. Christ's return is two-fold. He first will return in the air to take away His Bride, the Church, from the earth. Following this event there will be seven years of tribulation upon the earth. Afterwards Christ will return with His Church to the earth to set up the earthly Messianic kingdom.

1. The relation to the Church (Rev. 5:9, 10).
2. The relation to Israel (Deut. 30:1-10; Matt. 24:29-31).
3. The relation to the Gentile nations (Matt. 25:32-46).
4. The relation to angels (Matt. 24:31; 25:31).
5. The relation to Satan (Rev. 20:1-3).

G. The Eternal State. Following the millenium three major events take place: (1) the loosing of Satan (Rev. 20:7-9; (2) the judgment of Satan (Rev. 20:10); and (3) the Great White Throne Judgment (Rev. 20:11-15). Then will come the delivering up of the Kingdom by the Son to the Father (1 Cor. 15:24-28). Two important factors are to be noted from Rev. 21, 22:

1. The Father and the Son will share the glory (Rev. 21:22, 23; 22:1, 3).
2. Christ will remain the God-man Redeemer.
 - a. Deity (Rev. 21:6; 22:13, 20).
 - b. Humanity (Rev. 22:16).
 - c. Saviour (Rev. 21:9, 14, 22, 23, 27; 22:1, 3; cf. John 1:29).

Note: This is the one doctrine of Scripture which must be thoroughly mastered by the student of the Word. The superstructure of Biblical doctrine is built upon this foundation. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

Lesson 11

XXIII. CHURCH. Second only to the doctrine of Christ is this doctrine. It is absolutely necessary to understand this phase of the revealed Word in order to know the believer's relationships to Christ, to the Spirit, to other believers, and to the world during the present age.

- A. The meaning. The word church (ἐκκλησία), or assembly as it is also translated, means "called out from among." Thus, the name signifies separation from an ungodly world to Christ.
- B. The mystery of the Church (Eph. 3:1-12). The Church began on the day of Pentecost, but was not understood fully until the truth of the Church was revealed to the Apostle Paul.
 1. It was hidden in God from the beginning (vs. 5, 9, 11).
 2. To Paul the revelation was given (vs. 1-3, 5, 7-9).
 3. Jews and Gentiles in "the same body" constitute the substance of the mystery (v.6).
 4. The Church displays "the manifold wisdom of God" (v. 10).
- C. The essentials of the Church. It must not be thought that all of God's dealings with men in the New Testament are peculiar to the present age. For instance, God has always been saving men (Exod. 15:2; 1 Chron. 16:23; Psa. 25:5), salvation has been on the basis of faith from the beginning (Gen. 3:20), saved men have been justified (Gen. 15:6), and their sins have been forgiven (Lev. 4:20). Three distinctive things, however, make possible the New Testament Church.
 1. The death of Christ.
 - a. Identification with Christ so as to be in Christ (Eph. 2:4-6).
 - b. Made nigh (Eph. 2:13).
 - c. Enmity slain (Eph. 2:16).
 - d. Access (Eph. 2:18; 3:12).

N.T. PROPHETS:

ACTS 11:27,28 PROPHETS, AGABUS

" **13:1 BARNABAS, SIMON, LUCIUS, MANAEN, SAUL..**

" **15:32 JUDAS, SILAS**

" **21:10 AGABUS**

2. The baptism and indwelling of the Holy Spirit (1 Cor. 12:13; 6:19; John 14:17; Rom. 8:9).
3. The return of Christ. The Church is a heavenly body and her place is in heaven. So her hope is in the return of Christ and the rapture of the Church (Col. 3:1-4; 1 Thess. 4:16, 17). See the significance of all of this truth in the Lord's Supper, 1 Cor. 11:26.

D. The foundation of the Church.

1. The confession of Christ (Matt. 16:15-18).
2. Christ, the corner stone (Eph. 2:20; 1 Pet. 2:6, 7).
- ← 3. Foundation of the apostles and prophets (Eph. 2:20).

E. Seven figures of Christ and His Church.

1. Shepherd and the sheep (John 10:7-16, 27-30).
2. Vine and the branches (John 15:1-8, 16).
3. Chief Corner Stone and stones of the building (Eph. 2:19-22; 1 Pet. 2:5-7).
4. High Priest and kingdom of priests (Heb. 3:1; 1 Pet. 2:5, 9).
5. Head and body (1 Cor. 12; Eph. 1:22, 23; Col. 1:18, 24).
6. Last Adam and new creation (1 Cor. 15:45-49; 2 Cor. 5:17).
7. Bridegroom and bride (2 Cor. 11:1-3; Eph. 5:22-32; Rev. 19:7, 8).

F. Two uses of the word church.

1. The local church (Acts 8:1, 3; 11:22, 26; 2 Cor. 1:1; Col. 4:15, 16).
 - a. Officers:
 - (1) Bishops or elders (1 Tim. 3:1-7).
 - (2) Deacons (1 Tim. 3:8-13).
 - b. Ordinances:
 - (1) Baptism (Matt. 28:18-20; Acts 2:38, 41).
 - (2) Lord's Supper (Matt. 26:26-28; 1 Cor. 11:23-26).

2. The Church in the mystical sense, made up of every believer in Christ from Pentecost to the rapture (Eph. 1:22, 23; 3:10; Col. 1:18, 24).

G. Practical lessons concerning the Church.

1. Subjection to Christ (Eph. 5:23, 24; Col. 2:8-10, 18, 19).
2. Members of Christ's body (1 Cor. 12:12-27).
3. Access to God (Eph. 2:18; 3:12).
4. Edification (Eph. 4:11-16).
5. Ministry of the Spirit (Acts 2:4; 4:8, 31; 5:3; 7:55; 9:17; Gal. 5:16; Eph. 4:30; 5:18).

Lesson 12

XXIV. CLEANSING. There is vital truth in this doctrine for both the saved and the unsaved. To avoid confusion it is especially important here to maintain the distinctions which are laid down in the Word of God. Cleansing is threefold.

A. The ceremonial cleansing of the Old Testament.

1. The two birds (Lev. 14:33-53).
2. The red heifer (Num. 19:1-10).

B. The cleansing of the sinner from the guilt of sin.

1. This is always and only by shed blood (Heb. 9:14).
 - a. Note the Old Testament types. All point ultimately to the blood of Christ.
 - b. Proper worship is only possible through blood-cleansing.
2. Divine mercy and truth are satisfied in the cleansing (Prov. 16:6; Heb. 1:3).

C. The cleansing of the believer from the defilement of sin.

John 13

1. Confession is the prerequisite (Psa. 19:12; 1 John 1:9). Cleansing is a work of God (Psa. 51:2, 7).
2. There are three agents:
 - a. The blood of Christ (1 John 1:7).
 - b. The Word of God (Psa. 119:9, 11; Eph. 5:26).
 - c. The believer himself (2 Cor. 7:1).
3. Cleansing is essential (John 15:2; 2 Cor. 7:1; 2 Tim. 2:21).
4. Cleansing has in view acceptable worship (Heb. 9:14; 2 Chron. 29; 34:1-5; Neh. 13:7-9).

XXV. COMMANDMENTS. False doctrine often arises from the practice of taking a word to mean the same and to maintain the same relationships every time it appears in the divine revelation. By examining the Scriptures this doctrine is seen to have several divisions

- A. Of Moses to Israel (Mark 1:44; 10:3; Acts 15:5). These fall into three divisions.
 1. Commandments (Exod. 20:1-17).
 2. Judgments (Exod. 21:1-23:33).
 3. Ordinances (Exod. 25:1-31:18).
- B. Of the Father to the Son (John 10:18; 12:49, 50; 14:31; 15:10).
- C. Of men to the people of God (Mark 7:7; Col. 2:22). There is no authority for these commandments and, therefore, they are not binding upon God's people.
- D. Of Christ to His disciples (John 13:34, 35; 14:15, 21; 15:10, 12; Acts 1:2).
 1. The commandments of Christ superceded the Mosaic Law (Matt. 5:17-48).
 2. To the Mosaic Law was added, "This do, and thou shalt live" (Luke 10:28); preceding the commandments of Christ was, "If ye love Me, keep My commandments" (John 14:15).

- E. Of the Apostles to believers (Acts 10:48; ^{16:4}15:24; 1 Cor. 14:37; 1 Thess. 4:2; 2 Thess. 3:4, 6; 2 Pet. 3:2). These bear the stamp of divine authority and are binding upon every believer.

XXVI. CONFESSION. The Scriptures speak of three types of confession.

- A. The confession of sin. This is a matter of fellowship which is lost by sin. Position is not affected (1 John 2:1, 2).
1. To whom is confession made?
 - a. To the Lord (2 Chron. 30:22; Psa. 32:5).
 - b. To one another (Jas. 5:16).
 2. The confessor is promised mercy (Prov. 28:13) and forgiveness (1 John 1:9).
 3. The confession must be:
 - a. Definite (Lev. 5:5).
 - b. Inclusive of all sin (Lev. 16:21).
- B. The confession of Christ by men (Rom. 10:9, 10; 1 John 4:15). Such confession is salvation.
- C. The confession of men by Christ (Matt. 10:32; Rev. 3:5).

Lesson 13

XXVII. CONSCIENCE. Man's being is threefold: spirit, soul, and body. Of these three, the spirit is the highest. The spirit is also threefold, being made up of conscience, communion, and intuition. (These will be treated fully when we come to the doctrine of the spirit.) By the fall the spirit became spiritually dead; only by the new birth can it be made alive. Hence, the same applies to the conscience, being, as it is, a part of the spirit.

- A. The conscience naturally is good, but, due to sin, is weak and may be defiled (1 Cor. 8:7-13;

Tit. 1:15). Persistence in evil will render the conscience absolutely inoperative (1 Tim. 4:2).

- B. The conscience is the seat of conviction (John 8:9; Rom. 2:15).
- C. It could not be perfected by the Old Testament sacrifices (Heb. 9:9; 10:2), but it is so by the blood of Christ (Heb. 9:14; 10:22).
- D. The conscience and the believer. The following passages of Scripture teach us that it is in the conscience that the believer must be satisfied in every respect (2 Cor. 1:12).
 - 1. To be dependable the conscience must be controlled by the Spirit of God (Rom. 9:1).
 - 2. A good and pure conscience is the possibility to be desired by every believer (Acts 23:1; 1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3; Heb. 13:18).
 - 3. The twofold relationship of the conscience (Acts 24:16).
 - a. Godward (2 Tim. 1:3; 1 Pet. 2:19; 3:21).
 - b. Manward (Rom. 13:5; 1 Cor. 8:7-13; 10:23-33; 2 Cor. 4:2; 5:11; 1 Pet. 3:16).

XXVIII. CONVERSION. An examination of the Scriptures which deal with this doctrine will indicate that conversion is not synonymous with salvation. The two doctrines are related, it is true, but salvation is by far the larger and more inclusive of the two.

- A. The meaning. Conversion means "to turn about" or "upon." 1 Thess. 1:9 gives an illustration of it even though the word itself does not occur there.
- B. There are various types of conversion spoken of in the Word of God.
 - 1. Of Israel (Isa. 1:27).
 - 2. Of the Gentiles (Isa. 60:5; Acts 15:3).

3. Of sinners (Psa. 51:13).
 - a. Demanded (Matt. 18:3).
 - b. True conversion must be accompanied by repentance (Acts 3:19).
 4. Of believers (Luke 22:32; Jas. 5:19, 20).
- C. Conversion represents the human side of salvation (Acts 3:19).
- D. The agent of conversion is the Word of God (Psa. 19:7). This is frequently by the human instrumentality of the people of God (Psa. 51:13; Luke 22:32; Jas. 5:19, 20).
- E. Conversion may be rendered impossible by God (Isa. 6:10; Matt. 13:15; Mark 4:12; John 12:40; Acts 28:27). The application here is to the unsaved.

XXIX. CONVICTION. The word "convicted" occurs only once in Scripture (John 8:9), but the Greek word in the New Testament from which it is taken (ἐλέγχω) is found several other places. The translation varies as follows: "convince," "rebuke," "reprove," and "tell him his fault." All of these must be consulted in order to understand fully the Biblical doctrine of conviction.

- A. The Lord Jesus Christ cannot be convicted of sin (John 8:46).
- B. Who and what are convicted?
 1. The ungodly (Luke 3:19; Jude 15).
 2. Sins (John 3:20; Eph. 5:11).
 3. The world (John 16:8-11).
 4. Believers:
 - a. For sinning (Matt. 18:15; 1 Tim. 5:20).
 - b. With a view to their personal holiness (Heb. 12:5, 10).
 5. Gainsayers, unruly and vain talkers, deceivers (Tit. 1:9-13).

C. What is the basis of conviction? It is the Person and Work of the Lord Jesus Christ (John 16:8-11).

D. Who has the right of conviction?

1. Preeminently it is the work of the Holy Spirit (John 16:8-11).
2. The Lord (Heb. 12:5; Jude 15).
3. Men of God:
 - a. John the Baptist (Luke 3:19).
 - b. Bishops (2 Tim. 4:2; Tit. 1:13; 2:15).
4. The Church (Eph. 5:11; 1 Tim. 5:20).
5. An offended brother (Matt. 18:15).

PAUL - ACT 26:18

E. By what is conviction made?

1. By the Word of God.
 - a. In preaching (Acts 18:28; 1 Cor. 14:24)
 - b. In doctrine, or teaching (Tit. 1:9).
 - c. In the Law (Jas. 2:9).
2. By the conscience (John 8:9) as acted upon by the Word of God.

Lesson 14

XXX. COVENANTS. There is a close doctrinal relationship between covenants and dispensations. Generally speaking there are eight covenants, each differing from the others as to the promises contained in them and as to the conditions under which they were to be fulfilled.

A. The definition. A covenant is a mutual agreement entered into by God and man, with the initiative on the divine side, in which there are obligations and conditions binding upon both parties.

E. The covenants:

1. Edenic Covenant (Gen. 1:28).
2. Adamic Covenant (Gen. 3:14-19).
3. Noahic Covenant (Gen. 9:1-17).

4. Abrahamic Covenant (Gen. 12:1-3; 13:14-17; 15:18-21; 17:1-14; 22:15-18).
5. Mosaic Covenant (Exod. 34:27-28).
6. Palestinian Covenant (~~Deut.~~ 28:1-30:20).
7. Davidic Covenant (2 Sam. 7:8-16).
8. New Covenant (Heb. 8:8).

C. Special features to be seen in the covenants.

1. The book of Genesis alone contains the record of half of the covenants. Each marks a new beginning, corresponding with the first four dispensations: Innocence, Conscience, Human Government, and Promise.
2. The last five covenants all refer primarily to Israel, each with a particular emphasis. (See the related passages of Scripture listed above.)
 - a. Abrahamic - the nation.
 - b. Mosaic - the Law.
 - c. Palestinian - the land.
 - d. Davidic - the king and the kingdom.
 - e. New - eternal restoration and blessing.
3. The New Covenant.
 - a. It refers primarily to Israel, but secondarily to all nations (Heb. 8:8; John 1:11, 12; Rom. 1:16).
 - b. The New Covenant is the only one of the eight which is unconditional.
 - c. The New Covenant is spiritual, not temporal; inward, not outward (Heb. 8:10, 11).
 - d. The blood of Christ established and secured the New Covenant (Heb. 8:6; 9:11-15).

XXXI. CROSS. The word cross does not occur in the Old Testament. Therefore, it is a New Testament doctrine.

A. Three uses of the word.

1. The disciple's cross (Matt. 10:38; 16:24; Mark 8:34; 10:21; Luke 9:23; 14:27).

2. The actual wooden cross upon which the Lord Jesus Christ was put to death (Matt. 27:32, 40, 42; John 19:17, 19, 25, 31).
3. The spiritual sense, denoting those blessings and privileges which have resulted from the death of Christ upon the Cross (1 Cor. 1:18; Gal. 6:14; Eph. 2:16).

B. The Cross and the unsaved.

1. They are enemies of the Cross (Phil. 3:18).
2. The Cross is foolishness to the unredeemed (1 Cor. 1:18).

C. The Cross and the saved.

1. It is God's power unto salvation (1 Cor. 1:18), but that power can be rendered ineffective by the wisdom of words (1 Cor. 1:17).
2. The Cross brings reproach (Gal. 5:11; 6:12).
3. The believer is to glory in the Cross (Gal. 6:14).
4. Jew and Gentile believers are reconciled to each other (Eph. 2:16).
5. The believer has peace (Col. 1:20).

D. The Cross and Christ.

1. It witnessed to complete obedience to the Father (Phil. 2:8).
2. By it Christ satisfied the Law (Col. 2:14).
3. He triumphed completely over evil principalities and powers (Col. 2:15).
4. Christ endured the Cross with joy (Heb. 12:2).

XXXII. DAYS. The word day is used in Scripture with a great variety of meaning. It has significance from creation on down to the eternal state. Obviously then, a proper understanding here will be of definite help in the study of a large portion of the Word of God. The days spoken of in the Bible are as follows:

A. The days of creation (Gen. 1).

DAY OF JEHOVAH - ISA. 2:11-22

ISA. 13:6-14:20

ISA. 24:1-20

ZEPH. 1:14-18

SEE "THE DAY OF KING MESSIAH"

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- B. Sabbath day (Exod. 16:23-30; 20:8-11; Luke 4:16, 31; Acts 15:21; 18:4).
- C. The first day of the week (Matt. 28:1; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2). This is the day of resurrection.
- D. The Lord's day. There is only one place in all of the Bible where this expression is found (Rev. 1:10).
- E. Day of Christ (1 Cor. 1:8; Phil. 1:6, 10; 2:16). It is the day when believers shall be caught up to meet the Lord.
- F. Day of the Lord (1 Thess. 5:2; 2 Thess. 2:2; 2 Pet. 3:10). Judgment is the characteristic of this day, referring particularly to the Tribulation period.
- G. The last day.
 - 1. For the saved (John 6:39, 40, 44, 54; 11:24) - resurrection.
 - 2. For the unsaved (John 12:48) - judgment.
- H. Last days.
 - 1. For Israel (Isa. 2:1-3).
 - 2. For the Church (2 Tim. 3:1-5).
- I. Day of judgment for the wicked (Matt. 10:15; 2 Pet. 2:9; 3:7).
- J. Man's day (the literal translation) - (1 Cor. 4:3), the day of man's judgment.
- K. Day of salvation (2 Cor. 6:2). Salvation is for the present day and the present moment.
- L. Day of God (2 Pet. 3:12, 13), the eternal state.

Lesson 15

XXXIII. DISPENSATIONS. 2 Tim. 2:15 tells us that the Word of God has divisions. A workman for God who would be approved of God and unashamed before Him must recognize these divisions of Scripture. One example of such divisions is to be found in the dispensations. Each dispensation is characterized by a certain test of man, the resulting failure, and consequent judgment, all of which led to the ensuing dispensation. Let it be perfectly understood that there is not a different way of salvation for each dispensation. There is only one way for men to be saved--by receiving a Person, the Lord Jesus Christ (Acts 4:12; 16:31; 1 John 5:12). He is anticipated in the Old Testament, seen in the Gospels, and proclaimed as the only Saviour in the remainder of the New Testament.

- A. The definition: "A dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God" (Scofield Reference Bible, p. 5, note 4). The word itself means an economy or stewardship.
- B. Appearances of the word in Scripture - 1 Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25. The same word in the original Greek is found also in Luke 16:2, 3, 4, but translated there "stewardship."
- C. The seven dispensations:
 - 1. Innocence.
 - a. Extent: from creation to the fall.
 - b. Man's state at the beginning (Gen. 1:26, 27; 2:7, 17).
 - c. His responsibility (Gen. 2:16, 17).
 - d. His failure (Gen. 3:6).
 - e. The judgment (Gen. 3:14-19, 24; Rom. 5:12).

2. Conscience.

- a. Extent: from the fall to the flood.
- b. Man's state at the beginning (Gen. 3:22, 23).
- c. His responsibility (Gen. 4:7).
- d. His failure (Gen. 6:5, 6, 11, 12).
- e. The judgment (Gen. 6:7, 13-22; 7:11, 12, 17-23).

3. Human Governmeht.

- a. Extent: from the flood to the dispersion.
- b. Man's state at the beginning (Gen. 7:1; 8:20-22).
- c. His responsibility (Gen. 9:1-7).
- d. His failure (Gen. 11:1-4).
- e. The judgment (Gen. 11:5-9).

4. Promise.

- a. Extent: from the call of Abram to the giving of the Law.
- b. Man's state at the beginning (Gen. 12:1-3; 13:14-18).
- c. His responsibility (Gen. 26:1-5).
- d. His failure (Gen. 47:1-11).
- e. The judgment (Exod. 1:8-14).

5. Law.

- a. Extent: from the giving of the Law to Calvary.
- b. Man's state at the beginning (Exod. 19:1-4).

- c. His responsibility (Exod. 19:5-7).
- d. His failure (2 Kings 17:7-17; Acts 2:22, 23; 7:51-53).
- e. The judgment (2 Kings 25:1-11; Luke 21:20-24).

6. Grace.

- a. Extent: from Calvary to the Second Coming of Christ.
- b. Man's state at the beginning (Matt. 18:11; Rom. 3:9, 19, 23).
- c. His responsibility (John 1:11-13; 5:24).
- d. His predicted failure (Matt. 24:37-39; Rom. 11:18-24).
- e. The judgment (Matt. 24:15-22; 2 Thess. 2:1-12).

7. Kingdom.

- a. Extent: from the Second Coming of Christ to the Eternal State.
- b. Man's state at the beginning (Isa. 2:2-4; 11; Rev. 20:1-6).
- c. His responsibility (Acts 15:16-17).
- d. His predicted failure (Rev. 20:7-9).
- e. The judgment (Rev. 20:11-15).

D. Additional notes.

- 1. The dispensations represent every possible way by which men seek to make themselves acceptable to God, but all end in failure.
- 2. Five dispensations are past; we are now in the closing days of the sixth dispensation.

Lesson 16

XXXIV. DARKNESS. The significance of darkness throughout Scripture is of evil, or unrighteousness, in its many forms. By its very character there must of necessity be separation from God. Therefore, the only wise attitude of men toward darkness is to seek to be delivered from it.

- A. There is no darkness in God (1 John 1:5, 6).
- B. Spiritual darkness. This condition exists in all men by nature, and remains so until there is salvation. The Scriptures speak of the following facts in relation to spiritual darkness:
 - 1. The unsaved sit in darkness (Matt. 4:16).
 - 2. The unsaved love darkness (John 3:19).
 - 3. The unsaved walk in darkness (Psa. 82:5; Prov. 4:19).
 - 4. The unsaved are blinded by darkness (John 12:35; 1 John 2:11).
 - 5. There are works of darkness (Rom. 13:12; Eph. 5:11).
 - 6. There are rulers of darkness (Eph. 6:12).
 - 7. The darkness cannot comprehend the light (John 1:5).
 - 8. Hatred is a trait of darkness (1 John 2:9-11).
- C. Deliverance from darkness is salvation (John 8:12; 12:46; Acts 26:18; Rom. 2:19; 1 Cor. 4:5; 2 Cor. 4:6; Eph. 5:8; Col. 1:13; 1 Pet. 2:9).
- D. Darkness of the Tribulation period (Joel 2:2; Amos 5:18, 20; Acts 2:20).
- E. Eternal darkness (Matt. 8:12; 22:13; 25:30; 2 Pet. 2:17; Jude 6, 13).
- F. Some of the typical significance of darkness:
 - 1. The need of salvation (Gen. 1:2).
 - 2. Divine judgment (Gen. 1:4).
 - 3. The price of redemption (Matt. 27:45).

XXXV. ELECTION. This is God's part in salvation. God, in His wisdom, has not revealed everything about election. There are many problems. However, we can be sure that we may know all about it that God intended for us to know. To confine ourselves to the Word (as we shall) is safe; to go beyond the Word is presumptuous and dangerous to the truth.

A. The character of Biblical election.

1. God elects. It represents His sovereign choice (Rom. 9:11; Col. 3:12; 1 Thess. 1:4).
2. Election is based upon divine foreknowledge (1 Pet. 1:2).
3. Election is according to grace (Rom. 11:5).
4. The elect must have faith (Tit. 1:1).
5. Very little is said about election up until the time of salvation (2 Tim. 2:10); nothing is said about the election of the lost.

B. The four elections of Scripture.

1. Israel (Isa. 45:4; 65:9, 22; Matt. 24:22, 24, 31; Rom. 9:11; 11:5, 7, 28).
2. Christ (Isa. 42:1; 1 Pet. 2:6).
3. Church (Col. 3:12; 1 Thess. 1:4; Tit. 1:1).
4. Angels (1 Tim. 5:21).

C. Practical issues related to election:

1. For a growing, holy life (Col. 3:12; 2 Tim. 2:10; 2 Pet. 1:10).
2. For prayer (Luke 18:7).
3. For security (Rom. 8:33).
4. For fellowship (Rom. 11:28).

XXXVI. ETERNITY. The word eternity is found only once in Scripture (Isa. 57:15), but the related words, eternal and everlasting, will serve to give additional light upon this doctrine.

- A. The thought of eternity is far beyond the capacity of even a redeemed mind. God is eternal (Deut. 33:27) and inhabits eternity (Isa. 57:15) --a sphere of timeless self-existence. God has neither beginning nor ending, is unrelated to

time, and therefore unchanging.

B. The eternal verities of the Word of God.

1. The Godhead (Rom. 1:20).

a. The Persons.

- (1) God (Gen. 21:33; Deut. 32:27; Psa. 41:13).
- (2) King (1 Tim. 1:17; cf. Jer. 10:10)
- (3) Spirit (Heb. 9:14).
- (4) Light (Isa. 60:19, 20).

b. God exercises:

- (1) Kindness (Isa. 54:8).
- (2) Love (Jer. 31:3).
- (3) Mercy (Psa. 100:5).
- (4) Remembrance (Psa. 112:6).
- (5) Strength (Isa. 26:4).

c. God possesses:

- (1) Dominion (Dan. 4:34).
- (2) Righteousness (Psa. 119:142).
- (3) Kingdom (Psa. 145:13).
- (4) Arms (Deut. 33:27).

2. Israel.

- a. Excellency (Isa. 60:15).
- b. Covenant (Gen. 17:19; 1 Chron. 16:17).
- c. Possession (Gen. 17:8).
- d. Hills (Gen. 49:26).
- e. Priesthood (Exod. 40:15).
- f. Statute (Lev. 16:34).
- g. Joy (Isa. 35:10).
- h. Sign (Isa. 55:13).
- i. Name (Isa. 56:5).

3. People of God generally.

- a. Life (John 3:15, 16; 5:24; 10:28; 17:3).
- b. Weight of glory (2 Cor. 4:17).
- c. Things (2 Cor. 4:18).
- d. House (2 Cor. 5:1).
- e. Glory (2 Tim. 2:10).
- f. Salvation (Heb. 5:9).
- g. Redemption (Heb. 9:12).
- h. Inheritance (Heb. 9:15).
- i. Way (Psa. 139:24).

- j. Foundation (Prov. 10:25).
- k. Habitations (Luke 16:9).
- l. Consolation (2 Thess. 2:16).
- 4. Final judgment.
 - a. Damnation (Mark 3:29).
 - b. Judgment (Heb. 6:2).
 - c. Burnings (Isa. 33:14).
 - d. Confusion (Jer. 20:11).
 - e. Reproach (Jer. 23:40).
 - f. Chains (Jude 6).
 - g. Fire (Matt. 18:8).
 - h. Punishment (Matt. 25:46).
 - i. Destruction (2 Thess. 1:9).
- 5. Miscellaneous.
 - a. Mountains (Hab. 3:6).
 - b. Doors (Psa. 24:7, 9).
 - c. Gospel (Rev. 14:6).

Lesson 17

XXXVII. FAITH. One of the most comprehensive of all Bible doctrines is the doctrine of faith. It deserves much prayerful study and Spirit-directed meditation. Faith is the foundation of all of God's dealings with His people. By far the greatest emphasis is in the New Testament. The word occurs only twice in the Old Testament (Deut. 32:20; Hab. 2:4); in the New Testament, 240 times.

- A. There are four different uses of the word faith in Scripture.
 - 1. Faith which is the attitude of heart-trust and confidence in the Lord (Matt. 8:10; Mark 10:52; Eph. 1:15; Col. 2:5, 7).
 - 2. Faith which points to the whole of Christian doctrine, spoken of as "the faith" (2 Cor. 13:5; Gal. 1:23; Phil. 1:27; 1 Tim. 4:1).
 - 3. Faith which is the believer's faithfulness toward God (Mark 11:22; Gal. 5:22).

4. Faith as a name of Christ (Gal. 3:23, 25).

B. The work of faith (Gal. 5:6; 1 Thess. 1:3; 2 Thess. 1:11).

1. For healing (Acts 14:9).
2. Purifies (Acts 15:9).
3. Establishes (Acts 16:5; Rom. 11:20; 1 Cor. 16:13; 2 Cor. 1:24).
4. Sanctifies (Acts 26:18).
5. Reveals and imputes righteousness (Rom. 1:17; 9:30).
6. Propitiates (Rom. 3:25).
7. Justifies (Rom. 3:28; 5:1; Gal. 2:16; 3:8).
8. Provides access (Eph. 3:12).
9. Edifies (1 Tim. 1:4).
10. Gives understanding (Heb. 11:3).
11. Saves (1 Pet. 1:5, 9).
12. Resists (1 Pet. 5:9).

C. The believer and faith.

1. Obedient (Acts 6:7; Rom. 1:5; 16:26).
2. Continue (Acts 14:22).
3. Live (Rom. 1:17).
4. Walk (2 Cor. 5:7).
5. Preach (Gal. 1:23).

D. The relationships of faith.

1. Faith and the Holy Spirit (Acts 6:5; 11:24; 1 Cor. 12:9).
2. Faith and grace (Rom. 4:16; Eph. 2:8).
3. Faith and power (1 Cor. 2:5; 2 Thess. 1:11).
4. Faith and love (Eph. 6:23; 1 Thess. 3:6; 5:8; 1 Tim. 1:14; 2:15).
5. Faith and patience (2 Thess. 1:4; Heb. 6:12).
6. Faith and holiness (1 Tim. 2:15).
7. Faith and good doctrine (1 Time. 4:6).
8. Faith and works (Jas. 2:17, 18).
9. Faith and hope (1 Pet. 1:21).

E. Some general statements concerning faith.

1. Faith comes by hearing the Word (Rom. 10:17)

2. Whatever is not of faith is sin (Rom. 14:23).
3. Faith is in a Person (Col. 1:4; 2:5).
4. Christ is the Author and Finisher of our faith (Heb. 12:2).

XXXVIII. FATHERHOOD OF GOD. The title of Father is reserved for the first Person of the Godhead. Its greatest revelation is in the New Testament. There is great need in our day for being thoroughly Biblical on this doctrine because it is grievously misused by religious modernists.

A. God is Father in four respects.

1. Of all men by creation (Luke 3:38; Acts 17:28). This has nothing to do with salvation. Men are only confused as to their souls' need by thinking that this is the basis of eternal life.
2. Of Israel (Psa. 89:26; Isa. 63:16; 64:8). The revelation at this point is a minor one, the main emphasis being reserved for the age of grace.
3. Of the Lord Jesus Christ (Rom. 15:6; 2 Cor. 1:3; 11:31; Eph. 1:3).
4. Of all believers (John 20:17; Rom. 1:7).

B. There is only one God, the Father (1 Cor. 8:6; Eph. 4:6).

C. The doctrinal implications of the Fatherhood of God.

1. Grace and peace are from the Father (Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Eph. 1:2; Phil. 1:2).
2. It establishes a love relationship (John 3:35; 1 John 3:1).
3. There is equality in the family (John 5:18) and the privilege of bearing the Father's Name (John 5:43).
4. As the Father He is the Bestower of all blessing (Eph. 1:3; 4:6; Jas. 1:17).

- D. Some practical lessons to be noted in this doctrine.
1. As Father believers are to worship Him (John 4:21-23; Eph. 3:14; Jas. 3:9).
 2. As Father He is to be glorified (Phil. 2:11; 4:20).
 3. God the Father chastens (Heb. 12:7).
 4. Believer are to be subject to the Father (Heb. 12:9).

Lesson 18

XXXIX. FIRST-FRUITS. The Old Testament background for this doctrine is in the offering of the first-fruits of the harvest which was required by the Levitical Law (Lev. 23:9-14). The sheaf of the first-fruits was representative of all the harvest. Typically, it speaks of resurrection. "Priority in time and blessing of a like character are indicated in the term 'firstfruits'" (Walter Scott). The expression is used in several connections in the Bible.

- A. The patriarchs of Israel (Rom. 11:16).
- B. Israel (Jer. 2:3; Rev. 14:4).
- C. Christ (1 Cor. 15:20, 23).
- D. The Holy Spirit (Rom. 8:23).
- E. The early believers which made up the Church (Jas. 1:18).
- F. The first who were saved in any particular place (Rom. 16:5; 1 Cor. 16:15).

XL. FLESH. In this doctrine we come to truth which is of immense practical importance (particularly concerning the last of the four uses). One of the first rules of successful warfare is to know the enemy and to be acquainted with his tactics. The

believer's enemy is threefold: the world, the flesh, and the Devil. The flesh is the only one of the three which is inward, and it is too often ignored. It must be recognized and overcome if there is to be a victorious life.

A. Four uses of flesh in Scripture.

1. There is that flesh which covers the bones of a man or animal and is permeated with blood (1 Cor. 15:39; Col. 1:22; Jude 7).
2. There is the flesh which is the body as a whole (as distinguished from its component parts), and the material or substance of that body (2 Cor. 12:7; Gal. 4:14; Eph. 5:29; Heb. 9:13).
3. Flesh is used to speak of a living creature (John 1:14; Acts 2:17; 1 Tim. 3:16; 1 John 4:2).
4. The word "flesh" has its most important use where it denotes the human nature, apart from divine influence, opposed to God, and prone to sin (Rom. 8:3; Gal. 5:19-21; Eph. 2:3).

B. Facts given in the Bible concerning the flesh which is human nature.

1. Its character:
 - a. The flesh affects the mind.
 - (1) Death (Rom. 8:6).
 - (2) Enmity against God (Rom. 8:7).
 - (3) Vain, proud (Col. 2:18).
 - b. Other traits:
 - (1) Weak (Rom. 8:3).
 - (2) Sinful (Rom. 8:3; Col. 2:11).
 - (3) Condemned (Rom. 8:3).
 - (4) Corrupt (Gal. 6:18).
 - (5) Uncircumcised (Col. 2:13).
2. Its activity:
 - a. There is a walk in the flesh (Rom. 8:4; 2 Cor. 10:2).
 - b. Lusts (Gal. 5:16-17).
 - c. Works (Gal. 5:19-21).

3. The believer and the flesh.
 - a. He is not in the flesh (Rom. 8:9).
 - b. He is not "to live after the flesh" (Rom. 8:12).
 - c. His liberty can become an occasion for the flesh (Gal. 5:13).
 - d. His victory is by walking in the Spirit (Gal. 5:16).

XLI. FOREKNOWLEDGE and FOREORDINATION. These doctrines are to be studied together because of their vital connection with each other. Their relationship can be seen from the fact that the one place where "foreordained" is found in Scripture (1 Pet. 1:20) it is a translation of the same Greek word which elsewhere is rendered "foreknow," or "foreknowledge."

- A. Divine foreknowledge is more than the knowledge of future events; it is that which God in a sovereign manner purposes to bring to pass.
- B. The order of redemption commences with foreknowledge (Rom. 8:29; 1 Pet. 1:2).
- C. Who foreknows?
 1. God (Rom. 8:29; 1 Pet. 1:2).
 2. Believers (2 Pet. 3:17). This is the only place where the word is used in this sense and here it is strictly limited to the knowledge gained from the revealed Word of God.
 3. Men (Acts 26:5), of past events.
- D. Who is foreknown?
 1. Christ (Acts 2:23; 1 Pet. 1:20).
 2. Israel (Rom. 11:2).
 3. Believers (Rom. 8:29; 1 Pet. 1:2).

Lesson 19

XLII. FORGIVENESS. The doctrine of divine forgiveness is another phase of truth which is a work of God. God can never be persuaded to forgive by anything that man does, including confession. The following study will show that the basis of God's forgiveness is wholly within Himself. It is very important for the believer to be clear in his understanding of forgiveness because of its vital connection with fellowship.

A. There are three who can forgive according to Scripture:

1. God (Psa. 99:8; Dan. 9:9; Eph. 4:32; 1 John 1:9).
2. Christ (Luke 5:24).
3. Believers.
 - a. Of fellow-believers (Eph. 4:32).
 - b. Of all men (Matt. 6:14, 15).

B. Divine forgiveness.

1. It is through Christ (Acts 5:31; 13:38; Eph. 1:7; Col. 1:14), and for Christ's sake (Eph. 4:32; 1 John 2:12).
2. It is dependent upon:
 - a. God's mercy (Num. 14:19).
 - b. God's compassion (Psa. 78:38).
 - c. God's goodness (Psa. 86:5).
 - d. God's providence (Jer. 36:3).
3. Its character.
 - a. A gift (Acts 26:18). 5:31
 - b. Complete (Psa. 25:18; 85:2; 103:3; Luke 7:47; Col. 2:13; 1 John 1:9).
 - c. Final (Jer. 31:34).
4. Confession is the requirement (Psa. 32:5; 1 John 1:9).
5. There are two results.
 - a. Cleansing (1 John 1:9). This has to do with fellowship.
 - b. Blessedness (Rom. 4:7). This has to do with the enjoyment of salvation.
6. Only one sin cannot be forgiven (Matt. 12:31, 32).

C. Forgiveness by believers.

1. Forgive because forgiven (Eph. 4:32; Col. 3:13).
2. Forgive to be forgiven (Matt. 6:14, 15).
3. Forgive for the sake of fellowship (2 Cor. 2:5-11).
4. Forgive without limit (Matt. 18:21, 22).

XLIII. FRUIT. Not everything spoken of as fruit by the Church today is so designated by the Word of God. This may account in part for the abundance of zeal which is "not according to knowledge." We appeal for the prayerful, earnest study of this doctrine by every believer because it is to such a great extent the Father's glory and the believer's good.

A. The great redemptive purpose of God for believers is that they bear fruit (Matt. 13:8, 23; John 15:16). Fruitlessness is uselessness (Matt. 3:10; John 15:6).

B. The active agents in fruitfulness.

1. The fruit is produced by:
 - a. The Gospel (Col. 1:6).
 - b. The Holy Spirit (Gal. 5:22, 23).
 - c. The Word of God (Luke 8:15).
2. The fruit is borne by believers (John 15:1-8, 16; Phil. 1:11).
 - a. Fruit of righteousness (2 Cor. 9:10; Phil. 1:11; Heb. 12:11; Jas. 3:18).
 - b. Fruit of the lips (Heb. 13:15).

Note: We see here the divine order to be as suggested by Dr. John G. Mitchell of Portland, Oregon: "The Spirit of God using the Word of God in and through the child of God."

C. The conditions necessary for bearing fruit:

1. Abiding (John 15:4, 5).
2. Death (John 12:24).
3. Delighting in the Word of God (Psa. 1:2,3).

D. Fruitfulness is increased by:

1. Purgings (John 15:2).
2. Chastening (Heb. 12:11).

- E. Fruit may have various objectives:
1. Unto eternal life (John 4:36).
 2. Unto holiness (Rom. 6:22).
 3. Unto God (Rom. 7:4).
 4. Unto death (Rom. 7:5).
 5. Unto the glory and praise of God (Phil. 1:11, 12).
- F. The kind of fruit reveals the true nature (Matt. 7:15-20; 12:33; Luke 6:43-45).

XLIV. GENEALOGY. There are forty-one genealogies given in the Bible. Of these, all but the two of Christ are in the Old Testament. The chief importance of genealogies is twofold: to establish historical accuracy, and to confirm the rights of inheritance. The only two places where the word "genealogies" is found in the New Testament (1 Tim. 1:4; Tit. 3:9) are warnings.

- A. The Jews were greatly dependent upon genealogies (1 Chron. 5:17; 7:5, 7, 9, 40; Ezra 8:1, 3; Neh. 7:5, 64).
- B. The genealogies of the Lord Jesus Christ (Matt. 1:1-17; Luke 3:23-38).

Lesson 20

XLV. GENTILES. In 1 Cor. 10:32 the Apostle Paul speaks of three groups which are distinct in Biblical revelation: the Jew, the Gentile, and the Church of God. A proper approach to the study of the Word of God will not fail to observe these divisions. The Jew began with Abram and constitutes God's earthly, chosen people, Israel. The Church began on the day of Pentecost following the ascension of our Lord and constitutes God's heavenly people. The Gentile began with Adam and is present on the earth throughout Scripture. The following study will give us the

major points of doctrine about the Gentiles.

- A. With Adam as their natural head, the Gentiles were involved in the fall in a fivefold manner (see Eph. 2:12):
 1. "Without Christ."
 2. "Aliens from the commonwealth of Israel."
 3. "Strangers from the covenants of promise."
 4. "No hope."
 5. "Without God in the world."
- B. The salvation of the Gentiles is predicted in the Old Testament (Isa. 11:10; 42:1, 6; 49:6, 22); it is realized in the New Testament (Acts 9:15; 10:45; 11:1).
- C. The Apostle Paul's ministry was to the Gentile (Rom. 11:13; 15:16; Eph. 3:1, 8; 2 Tim. 1:11).
- D. The Gentiles characterize ungodliness.
 1. Vain (Jer. 14:22; Eph. 4:17).
 2. Defiled (Ezek. 4:13).
 3. No pleasure (Hos. 8:8).
 4. Fornicators (by implication) - (1 Cor. 5:1).
 5. Idolaters (1 Cor. 10:20; 12:2).
 6. Sinners (Gal. 2:15).
 7. Understanding darkened, blinded (Eph. 4:18).
 8. Dead (Eph. 4:18).
 9. Ignorant (Eph. 4:18).
 10. Abandonment to sin (Eph. 4:19).
- E. There is no difference between the Jew and the Gentile in the present dispensation.
 1. As to sin (Rom. 3:9, 22, 23).
 2. As to salvation (Rom. 10:12).
- F. "The times of the Gentiles" extends from the Babylonian captivity until the future time when Israel is again in her own land enjoying the blessing of God (Luke 21:24; 2 Chron. 36:15-21).
- G. The judgment of the Gentiles (Matt. 25:31-46). The expression "nations" also refers in Scrip-

ture to the Gentiles, being a translation of the same word in the original.

XLVI. GIFTS. The doctrine of gifts is perhaps the most ignored of major Bible doctrines, and yet it is one of the most vital for believers to understand and to enjoy. Its primary emphasis is for the Church. Hence, it is of great importance for each believer.

A. Gifts are intended to convey feelings of love, respect, esteem, etc. (Gen. 25:6; 2 Chron. 21:3; Dan. 2:6, 48).

B. The various gifts of Scripture.

1. Christ.
 - a. Unspeakable (2 Cor. 9:15).
 - b. Heavenly (Heb. 6:4).
2. Holy Spirit (Acts 2:38; 10:15-17).
3. Gifts of the Holy Spirit (1 Cor. 12).
4. Life (John 4:10; Rom. 6:23).
5. Salvation (Eph. 2:8, 9).
6. Righteousness (Rom. 5:17).
7. Gifts for the Church as a Body (Eph. 4:7-16).
8. Blessings (Rom. 1:11).
9. Material gifts (Phil. 4:17).
10. Gifts (temporary) by lay on of Apostles' hands (1 Tim. 4:14; 2 Tim. 1:6).

XLVII. GLORY. Glory in Scripture is ascribed chiefly to Deity, But the Word does recognize varying degrees of glory (1 Cor. 15:40, 41). The glory of God is the manifestation of His perfections.

A. The glory of God.

1. Revealed in Christ (John 1:14; 2 Cor. 4:6; Heb. 1:3; 2:9).
2. Man also reveals the glory of God (1 Cor. 11:7; 2 Cor. 3:18). This is particularly true of redeemed men.
 - a. Prepared unto glory (1 Thess. 2:12; 1 Pet. 5:10; 2 Pet. 1:3).
 - b. Called unto glory (Rom. 9:23).

- c. Received to glory (Rom. 15:7).
 - d. To be presented "faultless before the presence of His glory" (Jude 24).
 - e. His destiny: "to the praise of His glory" (Eph. 1:12).
 - f. His activity: "do all to the glory of God" (1 Cor. 10:31).
- B. The place called "glory" (Col. 3:4; Heb. 2:10; cf. John 14:1-3).
- C. The glory of believers.
- 1. In the Lord (1 Cor. 1:31; 2 Cor. 10:17).
 - 2. Not in men generally (1 Cor. 3:21), but in fellow-believers (2 Thess. 1:4).
 - 3. In tribulations (Rom. 5:3).
 - 4. In infirmities (1 Cor. 12:9).
 - 5. In the Cross (Gal. 6:14).

Lesson 21

XLVIII. GOSPEL. It would be difficult to find another doctrine in Scripture which occupies the significant place that this doctrine does. To fail in understanding this phase of divine truth is to be shut out from all the rest because the Gospel is both introductory and foundational. It is peculiarly a New Testament doctrine but its implications extend to all men of all ages.

- A. The Gospel defined (1 Cor. 15:1-8). The Gospel reveals four facts concerning our Lord Jesus Christ.
- 1. "Christ died for our sins."
 - 2. "He was buried."
 - 3. "He rose again."
 - 4. "He was seen."
- B. The objective of the Gospel (Rom. 1:16; 2 Tim. 1:10).
- C. The relationship of lost men to the Gospel.

1. Hear (Acts 15:7).
2. Believe (Mark 1:15).
3. Obey (Rom. 10:16; 2 Thess. 1:8).

D. Facts concerning the Gospel and the saved:

1. Called by the Gospel (2 Thess. 2:14).
2. Begotten through the Gospel (1 Cor. 4:15).
3. Separated unto the Gospel (Rom. 1:1).
4. Should deny self for the Gospel's sake (Mark 8:35).
5. Profess subjection to the Gospel (2 Cor. 9:13).
6. Are established by the Gospel (Rom. 16:25).
7. Have fellowship in the Gospel (Phil. 1:5).
8. Committed to the defence and confirmation of the Gospel (Phil. 1:7, 17).
9. Serve in the Gospel (Phil. 2:22; 4:3).
10. Partakers of the afflictions of the Gospel (2 Tim. 1:18).
11. Preach the Gospel (Mark 1:14; Rom. 1:15; 1 Cor. 9:16). Also publish (Mark 13:10), testify (Acts 20:24), and declare (1 Cor. 15:1).

E. The enemy of the Gospel is Satan, "the god of this world" (2 Cor. 4:4). Through his evil designs the Gospel can be:

1. Hindered (1 Cor. 9:12).
2. Hidden (2 Cor. 4:3, 4).
3. Perverted (Gal. 1:7).

F. The Gospels which are mentioned in the Word of God: (given in the order of their appearance in Scripture)

1. Gospel of the Kingdom (Matt. 4:23; 9:35; 24:14).
2. Gospel of Jesus Christ (Mark 1:1).
3. Gospel of the grace of God (Acts 20:24).
4. Gospel of God (Rom. 1:1; 15:16).
5. Gospel of Christ (Rom. 1:16; 15:19).
6. My Gospel (Rom. 2:16; 16:25).
7. Our Gospel (2 Cor. 4:3; 1 Thess. 1:5; cf. 2:8).
8. The glorious Gospel of Christ (2 Cor. 4:4).

9. Another Gospel (2 Cor. 11:4; Gal. 1:6).
10. Gospel of the uncircumcision (Gal. 2:7).
11. Gospel of the circumcision (Gal. 2:7).
12. Gospel of your salvation (Eph. 1:13).
13. Gospel of peace (Eph. 6:15).
14. Gospel of our Lord Jesus Christ (2 Thess. 1:8).
15. The glorious Gospel of the blessed God (1 Tim. 1:11).
16. The everlasting Gospel (Rev. 14:6).

XLIX. GRACE. While the word grace is to be found in both Testaments, the fuller revelation of it is in the New Testament. An important distinction is to be observed in the fact that men in the Old Testament were concerned with finding grace (Gen. 6:8; 19:19; Exod. 33:12, 13, 16, 17); in the New Testament grace is found and offered to men in the Lord Jesus Christ (John 1:14, 16; Tit. 2:11). The grace of God is seen in the offer of blessing to men through Christ, not only unmerited, but in direct opposition to what they naturally deserve.

A. The Lord Jesus Christ and grace.

1. Grace is upon Him (Luke 2:40).
2. He is full of grace (John 1:14).
3. Grace comes through Him (John 1:16, 17; Rom. 1:5).
4. His grace bestows salvation (Acts 15:11).
5. He provides access to grace (Rom. 5:2).
6. By grace He tasted death for every man (Heb. 2:9).

B. The work of grace.

1. Reigns (Rom. 5:21).
2. Bestows gifts (Rom. 12:6).
3. Edifies (1 Cor. 15:10; Heb. 13:9; 2 Pet. 3:18).
4. Makes possible a godly life (2 Cor. 1:12).
5. Helps (Heb. 4:16).
6. Teaches (Tit. 2:11-14).

C. Blessings made possible by grace.

1. Election (Rom. 11:5).
2. Salvation (Eph. 2:8; Tit. 2:11; 1 Pet. 1:10).

3. Justification (Rom. 3:24; Tit. 3:7).

D. The believer and grace.

1. His position:
 - a. Under grace (Rom. 6:14, 15).
 - b. Separated and called by grace (Gal. 1:15).
 - c. Stands in grace (1 Pet. 5:12).
2. His office:
 - a. An heir of grace (1 Pet. 3:7).
 - b. A steward of grace (1 Pet. 4:10).
3. His ministry:
 - a. He is to minister in grace (Rom. 12:3; 2 Cor. 6:1).
 - (1) Speaking (Col. 4:6).
 - (2) Singing (Col. 3:16).
 - (3) Giving (2 Cor. 8, 9).
 - b. He is to minister grace (Eph. 4:29).
4. Some practical instructions:
 - a. Be strong in grace (2 Tim. 2:1).
 - b. Abound in grace (2 Cor. 9:8).
 - c. Grace is not license (Jude 4).
 - d. The believer may fall from grace (Gal. 1:6; 5:4). This is not to lose one's salvation but is to depart from grace as the life-principle.
5. Eternity will be a continual revelation of grace for the believer (Eph. 2:7).

E. The various ways in which the Scriptures speak of grace.

1. The grace of God (Luke 2:40; 1 Cor. 1:3; Eph. 3:2).
2. Great grace (Acts 4:33).
3. His grace (Acts 14:3).
4. The grace of the Lord Jesus Christ (Acts 15:11).
5. This grace (Rom. 5:2).
6. Abundant grace (Rom. 5:17; 2 Cor. 4:15).
7. The same grace (2 Cor. 8:6).
8. All grace (2 Cor. 9:8).
9. Exceeding grace (2 Cor. 9:14).
10. Sufficient grace (2 Cor. 12:9).
11. The grace of Christ (Gal. 1:6).

12. My grace (Phil. 1:7).
13. More grace (Jas. 4:6).
14. The grace of life (1 Pet. 3:7).
15. Manifold grace (1 Pet. 4:10).
16. True grace (1 Pet. 5:12).

F. Certain elements of Scripture which are distinguished by grace.

1. Word of His grace (Acts 14:3).
2. Gospel of grace (Acts 20:24).
3. Reward of grace (Rom. 4:4).
4. Election of grace (Rom. 11:5).
5. Dispensation of grace (Eph. 3:2).
6. Throne of grace (Heb. 4:16).
7. Spirit of grace (Heb. 10:29).
8. Heirs of grace (1 Pet. 3:7).
9. Stewards of grace (1 Pet. 4:10).

G. The relationships of grace.

1. In the Old Testament:
 - a. Grace and favour (Esther 2:17).
 - b. Grace and glory (Psa. 84:11).
 - c. Grace and life (Prov. 3:22).
 - d. Grace and supplications (Zech. 12:10).
2. In the New Testament:
 - a. Grace and truth (John 1:14, 17).
 - b. Grace and believing (Acts 18:27).
 - c. Grace and apostleship (Rom. 1:5).
 - d. Grace and peace (Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2).
 - e. Grace and faith (Rom. 4:16; Eph. 2:8).
 - f. Grace and sin (Rom. 5:20).
 - g. Grace and righteousness (Rom. 5:21).
 - h. Grace and law (Rom. 6:15, 15; Gal. 5:4).
 - i. Grace and works (Rom. 11:6).
 - j. Grace, mercy, and peace (1 Tim. 1:2; 2 Tim. 1:2; Tit. 1:4).
 - k. Grace and purpose (2 Tim. 1:9).
 - l. Grace and knowledge (2 Pet. 3:18).

Lesson 22

L. GUILT. Both because of its universal character and its ultimate consequences, the doctrine of guilt is of solem importance. The worldling would cast such an idea away as of little or no significance, but the Bible alone will clearly reveal the real nature of guilt to the one who is seeking to know the truth.

A. Who is guilty? "All the world" (Rom. 3:19).

B. Of what may men be guilty?

1. Uncleaness (Lev. 5:2).
2. Sin (Lev. 6:4).
3. Breaking the Law (Jas. 2:10).
4. The body and blood of the Lord (1 Cor. 11:27).

C. Are men guilty who do not know it? Yes! The Scriptures speak of those who do not know of their guilt and of those who know of it as both being guilty.

1. Those without the knowledge of guilt (Lev. 4:13, 22, 27; 5:2).
2. Those with the knowledge of guilt (Lev. 5:3-4).

D. What does the knowledge of guilt require?

1. Sacrifice (Lev. 4:14 ff.).
2. Confession (Lev. 5:5).

LI. HEADSHIP. The primary importance of headship is that it designates authority. It is well illustrated by the human body, where all of the members receive their direction and find their unity in the head. In the following points are listed the various headships of Scripture.

A. The manifold headship of the Lord Jesus Christ:

1. Of the Church (Eph. 5:23; Col. 1:18; 2:19). As such Christ is "head over all things" (Eph. 1:22). He is the head of the new creation.
2. Of all principality and power (Col. ~~1:18~~ 2:10).

- 3. Of the corner (Acts 4:11; 1 Pet. 2:7).
- 4. Of every man (1 Cor. 11:3).

- B. The head of Christ is God (1 Cor. 11:3; cf. John 5:26, 27; Acts 17:31; 1 Cor. 15:25-28).
- C. Adam is the natural head of the human race (Rom. 5:12; 1 Cor. 15: 21, 22).
- D. Man is the head of the woman (1 Cor. 11:3; Eph. 5:23).

LII. HEART. There is hardly a definition to be given which will be able to include all that is revealed about the heart in the Word of God. Only by a careful examination of the Scriptures themselves can we arrive at a real understanding of this important doctrine.

- A. The heart is the center of the affections (Mark 12:28-30).
- B. What a man is at heart determines his real self (Matt. 15:18; Luke 6:45; 1 Cor. 4:5; 1 John 3:21).
- C. There are two possibilities for the heart--it is either evil or good. Man's heart is evil by nature; it can only become good through the redemption that is in Christ Jesus.
 - 1. The natural heart.
 - a. Evil (Gen. 6:5; Psa. 58:2; Isa. 32:6).
 - b. Hypocritical (Psa. 12:2; Prov. 12:20; Jer. 17:9). This is also manifested as deceit.
 - c. Atheistic (Psa. 14:1).
 - d. Imagines mischief (Psa. 140:2).
 - e. Proud (Prov. 16:5; 21:4).
 - f. Rebellious (Prov. 19:3).
 - g. Foolish (Rom. 1:21).
 - h. Blinded (1 Cor. 2:9; Eph. 4:18).
 - i. Under Satanic control (John 13:2).
 - 2. The redeemed heart.

- a. Such a renewed state of heart is only possible through the operation of divine grace.
 - (1) Another heart (1 Sam. 10:9).
 - (2) A clean heart (Psa. 51:10).
 - (3) An heart to know Me (Jer. 24:7).
 - (4) A new heart (Ezek. 36:26).
 - b. Love of God is shed in heart (Rom. 5:5).
 - c. Obeys (Rom. 6:17; Eph. 6:6).
 - d. Believes (Rom. 10:9, 10).
 - e. Indwelt by the Spirit (2 Cor. 1:22).
 - f. Indwelt by Christ (Eph. 3:17).
 - g. Worships (Eph. 5:19; Col. 3:16).
- D. Only God truly knows the hearts of men (Jer. 17:9, 10; Acts 1:24; 15:8).

Lesson 23

LIIII. HEAVEN. One of the reasons for the importance of this doctrine is because of its relation to so many other doctrines, such as, the Godhead, angels, Satan, believers, the spiritual life, the great prophetic future, and many others. It should stir the heart of every believer to praise and thanksgiving in the contemplation of the glory which is to be ours in heaven for all eternity with Christ.

- A. Heaven is the abode of God (Psa. 11:4; 14:2; Ecc. 5:2; Matt. 5:16; John 17:1).
- B. Angels are in heaven (Gal. 1:8).
- C. There are three heavens (2 Cor. 12:2; cf. Heb. 4:14; Hos. 2:18; Dan. 7:13).
- D. There is a kingdom of heaven (Matt. 3:2; 4:17; 5:19; 13:11, 24, 31, 33, 44, 45, 47, 52).
 "Any rule of God over the earth is a form of the kingdom of heaven" (Lewis Sperry Chafer).

E. Christ and heaven.

1. He came from heaven (John 6:33-35, 38).
2. He returned to heaven (Acts 1:11; 7:55; Eph. 6:9; Heb. 9:24; 1 Pet. 3:20, 21).
3. Christ will return from heaven (1 Thess. 1:10; 4:16).

F. The Holy Spirit was sent down from heaven
(1 Pet. 1:12; cf. John 14:26; 15:26).

G. Believers and heaven.

1. Part of the family of God is now in heaven (Eph. 3:15).
2. The believer is a citizen of heaven (Phil. 3:20).
3. The believer's inheritance is in heaven (Heb. 10:34; 1 Pet. 1:4).
4. The believer is now seated spiritually in the heavenlies (Eph. 2:6).
5. All believers will yet be in heaven (John 14:2, 3). It is "a prepared place for a prepared people."

H. The heavens are to be dissolved with fire, but a new heaven will follow (2 Pet. 3:12, 13; Rev. 21:1).

LIV. HELL. There are four different words which are translated hell in the Bible. One of these is in the Old Testament; the other three are in the New Testament. The Old Testament word is Sheol; the New Testament words are Hades, Gehenna, and Tartarus. The following study will give their exact meanings and their relationships to each other.

A. Sheol. This word is translated by three different words in the Old Testament: hell (Psa. 18:5), grave (Ezek. 31:15), and pit (Num. 16:30, 33). The preferred translation is grave because the word designates the place of the dead, but not eternal punishment.

1. Sheol is a place of sorrow (2 Sam. 22:6; Psa. 116:3).

2. Sheol is not the final state (Psa. 16:10; 86:13; Jonah 2:2).
3. Sheol does not mark separation from God (Psa. 139:8), and is spoken of as the place where the righteous go.

B. Hades. Here we have the New Testament equivalent of the Old Testament Sheol. It appears 11 times in the New Testament, translated hell 10 times and grave 1 time (1 Cor. 15:55).

1. Hades may be for judgment (not final) and sorrow (Matt. 11:23; Luke 16:23).
2. It cannot prevail against the Church (Matt. 16:18).
3. Christ was in Hades but did not remain there (Acts 2:27, 31).
4. Christ has the keys of Hades and death (Rev. 1:18).

C. Gehenna. We come here to the word which is rightly translated hell, the place where the wicked will suffer eternal torment.

1. Practically every mention of Gehenna is a warning against it (Matt. 5:29, 30; 10:28; Mark 9:43, 45, 47).
2. A wicked tongue is set on fire of hell (Jas. 3:6).
3. Other related Scriptures, but where the word does not occur. (Matt. 25:41, 46; 2 Thess. 2:12; Rev. 20:10, 15).

D. Tartarus. Only once does this word occur in Scripture (2 Pet. 2:4). We believe it refers to the same place as Gehenna, especially since hell originally was "prepared for the devil and his angels" (Matt. 25:41). The change of words can be explained by the fact that 2 Pet. 2:4 is speaking of angels and not of men.

Lesson 24

LV. HOLINESS. There are three words which must be considered together if a proper understanding of this doctrine is to be gained. They are holiness, sanc-
tify, and saint. We will reserve the last two for particular study when we consider the doctrine of sanctification, but it is importnt that the relationship be clearly understood here.

A. The Bible speaks of holiness in four different aspects.

1. Absolute holiness of God (Lev. 19:2; 20:26; Josh 24:19; 1 Sam. 2:2; Psa. 99:5, 9; Isa. 6:3).
2. Positional holiness of the believer (1 Cor. 3:17; Col. 3:12; Heb. 3:1; 1 Pet. 2:5, 9; cf. Heb. 10:14).
3. Practical holiness of the believer (1 Pet. 1:15, 16).
4. Ultimate holiness of the believer (Eph. 1:4; 5:27; Col. 1:22).

B. The believer's relationship to holiness is seen in the following passages. He should:

1. Worship in holiness (1 Chron. 16:29; Psa. 29:2; 96:9).
2. Praise and give thanks for holiness (2 Chron. 20:21; Psa. 30:4; 97:12).
3. Be yielded to holiness (Rom. 6:19, 22).
4. Follow holiness (Heb. 12:14).
5. Perfect holiness (2 Cor. 7:1). This leads into the following point: how is holiness to be perfected?

C. The perfection of holiness.

1. By cleansing ourselves (2 Cor. 7:1).
2. By the chastening of the Lord (Heb. 12:10).
3. By a conversation (manner of life) completely given over to holiness (1 Pet. 1:15).

D. Holiness and the coming of the Lord Jesus Christ (1 Thess. 3:12, 13; Heb. 12:14).

LVI. HOLY SPIRIT. To be a Christian one must be in right relationship to Christ; to be a spiritual Christian the believer must be in right relationship to the Holy Spirit. Spirituality is the divine objective in every Christian's life, but is absolutely impossible apart from a Scriptural knowledge of the Person and Work of the Spirit. Thus, we turn to the study of this doctrine knowing its tremendous importance. May the Spirit Himself enlighten our understanding in the truth!

A. The Holy Spirit is One of the Persons of the Godhead (Matt. 28:19; 2 Cor. 13:14).

B. The names of the Holy Spirit.

1. Spirit of God (Matt. 3:16; Rom. 8:9; 2 Cor. 3:3).
2. Holy Spirit (Eph. 4:30; 1 Thess. 4:8).
3. Spirit of Christ (Rom. 8:9; Gal. 4:6).
4. Comforter (John 14:16, 26; 15:26; 16:7).
5. Spirit of truth (John 14:17; 15:26; 16:13).
6. Spirit of life (Rom. 8:2).
7. Spirit of adoption (Rom. 8:15).
8. Eternal Spirit (Heb. 9:14).
9. Spirit of grace (Heb. 10:29).

C. The relationship of Christ to the Spirit.

1. Conceived (Matt. 1:18, 20).
2. Anointed (Luke 3:22; 4:33; Acts 10:38; cf. Isa. 61:1). ¹⁹⁻¹⁹
3. Justified (1 Tim. 3:16).
4. Ministered by the Spirit (Acts 1:2).
5. Filled (Luke 4:1).
6. Led (Luke 4:1).

D. Truths revealed in the Scriptures concerning the Holy Spirit.

1. He was present and active in creation (Gen. 1:2; Job 33:4).
2. He is a gift to the people of God (Acts 5:32; 14:45; 15:8; 1 Thess. 4:8).
3. His chief concern is the glory of Christ (John 16:14).

4. The Word of God is the Spirit's Sword (Eph. 6:17).
5. He inspired men to write the Word of God (Mark 12:36; Acts 1:16; 28:25; 2 Pet. 1:21).

E. The Holy Spirit and the world.

1. He may be blasphemed by the world (Matt. 12:32; Mark 3:29; Luke 12:10).
2. He can be resisted (Acts 7:51).
3. He reproves, or convicts, the world (John 16:8).

F. The Holy Spirit's work in behalf of the believer.

1. Renews (Tit. 3:5; cf. John 3:5).
2. Baptizes (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5).
3. Seals (Eph. 1:13).
4. Indwells (John 14:17; 1 Cor. 6:19; 2 Tim. 1:14). Consequently, believers are in the Spirit.
5. Justifies (1 Cor. 6:11).
6. Sanctifies (Rom. 15:16; 2 Thess. 2:13; 1 Pet. 1:2).
7. Bestows gifts (1 Cor. 12; Heb. 2:4).
8. Bears fruit (Gal. 5:22, 23; cf. Rom. 5:5; 14:17; 1 Thess. 1:6).
9. Opposes the flesh (Gal. 5:17).
10. Directs the work of the Lord (Acts 13:2, 4; 8:29, 39; 15:28; 16:6; 20:28; Rom. 8:14).
11. Speaks through the people of God (Mark 13:11; Acts 21:11; 1 Cor. 12:3; Heb. 3:7-9). His work accompanies the preaching of the Word (Acts 10:44; 11:15).
12. Teaches (Luke 12:12; John 14:26; 16:13; Acts 20:23; 1 Cor. 2:13; Heb. 9:8).
13. Reveals (Luke 2:26; 1 Cor. 2:10; Eph. 3:5).
14. Fills (Luke 1:15, 41, 67; Acts 2:4; 4:8, 31).
15. Empowers (Acts 1:8; Rom. 15:13; Eph. 3:16; 1 Thess. 1:5; Zech. 4:6).

16. Comforts (Acts 9:31).
17. Guides in prayer (Eph. 6:18; Jude 20).
18. Will quicken (Rom. 8:11).

G. The believer's responsibility toward the Spirit.

1. Be filled (Eph. 5:18).
2. Walk (Gal. 5:16).
3. Pray (Eph. 6:18).
4. Quench not (1 Thess. 5:19).
5. Grieve not (Eph. 4:30).

Lesson 25

LVII. HOPE. The first thing to be absolutely clear upon with regard to this doctrine is this: hope does not infer uncertainty. It rather refers to that which is absolutely assured but has not actually been realized in the experience of the believer.

A. Foundational factors concerning the believer's hope.

1. The believer is saved in hope (Rom. 8:24, 25).
2. The Word gives us our hope (Rom. 15:4).
3. The Holy Spirit enables us to abound in hope (Rom. 15:13).

B. The objectives of hope.

1. The Lord (Psa. 39:7; Col. 1:27; 1 Tim. 1:1).
2. Fellow-believers (2 Cor. 1:7; 1 Thess. 2:19).
3. Toward ourselves (Phil. 1:20).

C. The character of Biblical hope.

1. One hope (Eph. 4:4).
2. Blessed hope (Tit. 2:13).
3. Living hope (1 Pet. 1:3).
4. Heavenly hope (Col. 1:5).
5. Good hope (2 Thess. 2:16).
6. Better hope (Heb. 7:19).

- D. Practical considerations connected with hope.
 - 1. Hope gives incentive to believing (Rom. 15:13; cf. Heb. 11:1).
 - 2. It is to be the subject of testimony (1 Pet. 3:15).
 - 3. It purifies (1 John 3:3).
- E. There is no hope for the unsaved (Eph. 2:12; 1 Thess. 4:13).

LVIII. HUMILITY. The opposite of humility is pride. Pride comes from the heart (Mark 7:21-23); humility is the product of the grace of God. It is essential to make this simple distinction so that we will not be looking for humility in our own hearts, but in the Lord.

- A. Humility is required (Jas. 4:10; 1 Pet. 5:6).
- B. The Scriptural way of humility is seen in the following:
 - 1. Christ is humble (Matt. 11:29).
 - 2. He humbled Himself (Phil. 2:8; cf. Acts 8:33).
 - 3. The indwelling Christ will manifest humility in the believer's life (Phil. 2:5, 8).
- C. The believer's relationship to humility.
 - 1. Put it on (Col. 3:12; 1 Pet. 5:5).
 - 2. Walk in it (Micah 6:8; Eph. 4:1, 2).
 - 3. Serve with it (Acts 20:19).
- D. By humility the believer is brought to:
 - 1. Blessing (2 Chron. 7:14).
 - 2. Exaltation (Matt. 23:12; Luke 14:11).
- E. The extent of our humility (Phil. 2:3) indicates the necessity for a constant provision of grace (Jas. 4:6; 1 Pet. 5:5).
- F. Note the times humility and the mind are mentioned together (Acts 20:19; Phil. 2:3, 5, 8; Col. 3:12; cf. Rom. 12:2).

LIX. IMMORTALITY. This doctrine must not be confused with eternal life, as they are not the same (although they are related--2 Tim. 1:10). Neither is immortality merely endless existence. The Scriptures cited below will serve to depict the important facts of this doctrine which hold out both assurance and blessing for the child of God.

- A. Immortality has to do with the material part of man rather than the immaterial (1 Cor. 15:51-54). The expression, "the immortality of the soul," has no Scriptural foundation.
- B. Immortality and incorruption are companion terms, indicating the two ways by which men are to be taken to heaven (1 Cor. 15:53, 54). The final state in both instances is the same (Phil. 3:21).
- C. Christ is the only One Who at present possesses immortality (1 Tim. 6:16). He is also spoken of as incorruptible (1 Tim. 1:17, RV; cf. Rom. 6:9; Psa. 16:10; Acts 2:27, 31).
- D. Immortality has been brought "to light through the Gospel" (2 Tim. 1:10).

Lesson 26

LX. IMPUTATION. Although the actual space given to this doctrine is not great, yet imputation is one of the major doctrines of Scripture. This is so because so many other phases of Biblical truth are involved in it. Here we will see the problem of sin answered, both as to its origin, nature, and consequences; the setting forth of the unique character of the Person and Work of the Lord Jesus Christ; and, finally, the only way in which a guilty sinner can stand, not only guiltless, but with positive merit in the presence of God. With a doctrine assuming such proportions as this does, it should

be of prime importance to each believer that he through the Spirit's teaching comes to understand it as fully as possible. This, of necessity, will require time, meditation, and prayer.

A. Definition by illustration:

1. In a good sense (Ph. 18).
2. In a bad sense (2 Tim. 4:16).

B. Three imputations:

1. The sin of Adam imputed to all the human race (Rom. 5:12-21).
2. The sin of the human race imputed to Christ (Isa. 53:5-6; 2 Cor. 5:19-21; 1 Pet. 2:24).
3. The righteousness of God imputed to the believer (Rom. 4:1-12, 22-25).

LXI. INHERITANCE. The Old Testament contains the greater number of passages which speak of inheritance. It was a very vital matter in the national life of Israel. The full possession of that nation's inheritance is yet to be realized.

The New Testament revelation concerning inheritance is a precious one indeed. We invite the careful study of every child of God to the truth presented in the following passages.

A. Inheritance is a family matter. Thus, to be an heir of God one must be a child of God (Rom. 8:16, 17).

B. Generally speaking, there are four inheritances spoken of in the Word of God.

1. Of God. This is twofold:
 - a. In Israel (Deut. 4:20; Isa. 19:25).
 - b. In the Church (Eph. 1:18).

Note: This establishes ownership in both cases and assures the people of God with protection, care, etc.

2. Of Christ. He has inherited a Name (Heb. 1:4).

3. Of Israel. The inheritance of this nation is the land known now as Palestine (Gen. 13:14, 15; Deut. 4:21; Num. 26:52-56).
4. Of the Church (Eph. 1:11; cf. Heb. 9:15). What is this inheritance? Two passages speak of inheritance and sanctification (Acts 20:32; 26:18; contrast with Eph. 5:5). Two others connect glory with the inheritance (Eph. 1:14, 18). Thus, the Church's inheritance is to occupy heaven in completed sanctification and to possess in full measure the glory of God. Cf. 1 Pet. 1:4. Also 5:4.

C. Special factors about inheritance which are revealed in the Bible.

1. To partake of the inheritance demands preparation (Col. 1:12).
2. Inheritance is assured as salvation, being a part of it (Acts 26:18). It is obtained in Christ (Eph. 1:11).
3. The Holy Spirit is the earnest of our inheritance (Eph. 1:14).
4. The believer's inheritance is by promise, not by law (Gal. 3:18).
5. The full possession of the inheritance is yet future for the child of God (Acts 20:32). It is "reserved in heaven" (1 Pet. 1:4).

D. The character of the inheritance:

1. Eternal (Heb. 9:15). See also--"that fadeth not away" (1 Pet. 1:4).
2. Incorruptible (1 Pet. 1:4).
3. Undeified (1 Pet. 1:4).
4. Heavenly (1 Pet. 1:4).

E. The practical issue of the doctrine: it provides an incentive to do all things "as unto the Lord" (Col. 3:23, 24).

LXII. INTERCESSION. This doctrine rightly comes under the doctrine of prayer (to be considered later, D. V.), but we believe it is sufficiently important to re-

quire an individual treatment at this point. Its importance can be seen from the facts that God wonders at the lack of intercessors (Isa. 59:16) and that the Scriptures speak of failure to intercede as sin (1 Sam. 12:23).

A. Intercession defined and illustrated.

1. An intercessor is one who ministers before God in behalf of some great need.
2. Biblical illustrations of intercessors:
 - a. Abraham (Gen. 18:23-32).
 - b. Moses (Exod. 32:11-14, 30-32).
 - c. Daniel (Dan. 9:3-19).
 - d. Paul (Rom. 10:1; Col. 1:9-12).

B. The major intercessions of Scripture.

1. Christ.
 - a. In His earthly life (Luke 22:32; John 17:9-24).
 - b. In His death (Isa. 53:12; Luke 23:34).
 - c. In His present ministry at the right hand of the Father (Rom. 8:34; Heb. 7:25).
2. Holy Spirit (Rom. 8:26, 27).
3. Believers (1 Tim. 2:1, 2; Jas. 5:16).

C. Intercession brings blessing (Job 42:10).

D. For whom are believer to make intercession?

1. For all saints (Eph. 6:18).
2. For Israel (Psa. 122:6; Isa. 62:6, 7; Rom. 10:1).
3. For ministers of the Word (2 Thess. 3:1,2).
4. For all men (2 Tim. 2:1).
5. For kings and all in authority (2 Tim. 2:2)
6. For our enemies (Matt. 5:44).

Lesson 27

LXIII. JUDGMENT. In this doctrine we have some of the most solemn truth of God's Word. God is a God of love, but He is also a righteous and holy God; His judgment is not inconsistent with either of them. Divine judgment demonstrates the infinite character of God's love and, at the same time, fully satisfies Him with respect to His righteousness.

A. Divine judgment characterized.

1. According to truth (Rom. 2:2).
2. Inescapable (Rom. 2:3; Heb. 9:27).
3. Unsearchable (Rom. 11:33; cf. Deut. 32:4).
4. Just (John 5:30).
5. True (John 8:16; Rev. 16:7; 19:2).
6. Righteous (Rom. 2:5; 2 Thess. 1:5; Rev. 16:7).

B. Divine judgment committed to the Son of God (John 5:22, 27; 9:39).

C. The eight judgments of Scripture enumerated and described:

1. Sins of believers. TIME: approximately 30 A. D.; PLACE: the Cross (John 19:17, 18; cf. 1 Pet. 2:24); BASIS: righteousness of God (2 Cor. 5:21); RESULT: for Christ--death, for the believer--justification (Rom. 4:24-25).
2. Satan and the world. TIME: approximately 30 A. D. (John 12:31; 16:11); PLACE: the Cross; BASIS: rebellion against God (Isa. 14:12-17); RESULT: cast into lake of fire (Rev. 20:10). Here a difference will be seen between the pronouncement of judgment and the full execution of the sentence.
3. Sinning of believers. TIME: any time (1 John 1:9); PLACE: any place; BASIS: the Word of God and our relationship to the Holy Spirit; RESULT: cleansing, but

ISRAEL: CF. PSA. 24, 15

AMOS 9: 9, 10

ISA. 1: 24-31

EZEK. 20: 32-34; 24: 17-24

ZECH. 13: 8, 9

MAH. 3: 1-6; 4: 1-3

no self-judgment means chastisement
(1 Cor. 11:31-32).

4. Final judgment of believers. TIME: after the rapture; PLACE: the judgment seat of Christ (Rom. 14:10); BASIS: works (2 Cor. 5:10); RESULT: reward or loss (1 Cor. 3:11-15).
5. Regathered Israel. TIME: after the Second Coming (Matt. 24:27-25:30); PLACE: the wilderness of the people (Ezek. 20:35); BASIS: faithfulness to God; RESULT: some are purged, others enter the land under the Kingdom rule (Ezek. 20:33-44; Zech. 13:8, 9).
6. Gentiles, or nations. TIME: after the Second Coming (Matt. 25:31-33); PLACE: Valley of Jehoshaphat (Joel 3:1, 2, 12-14); BASIS: treatment of "my brethren," the Jews (Matt. 25:40, 45); RESULT: some are saved and enter the earthly Kingdom, others are lost (Matt. 25:34, 41, 46).
7. Fallen angels. TIME: "the great day" (Jude 6), probably at the beginning of the millennium (1 Cor. 6:3; 2 Pet. 2:4); PLACE: not revealed; BASIS: assumed to be works; RESULT: everlasting fire (Matt. 25:41).
8. Wicked dead. TIME: after the millennium (Rev. 20:11-15); PLACE: Great White Throne; BASIS: names not in the book of life and works; RESULT: cast into the lake of fire.

LXIV. JUSTIFICATION. Again we come to one of the major doctrines of the faith. Justification is much more than freedom from guilt; it also includes a positive righteousness which gives the justified sinner a meritorious standing before God. We appeal to the following Scriptures to set forth the marvelous features of this doctrine.

- A. No man can be justified in God's sight on the basis of what he is by nature, or by what he is able to do (Psa. 130:3; 143:2).
- B. God placed man under a legal system (Rom. 2:13), but that proved a failure to justify any man (Rom. 3:20; 8:3, 4).
- C. Therefore, justification, if it to be a reality at all, must come under the following conditions:
 - 1. Apart from the Law (Acts 13:39; Rom. 3:28; Gal. 2:16; 3:11).
 - 2. God must be the One to justify (Rom. 3:26, 30; 8:30, 33).
 - 3. Since man does not merit it, justification must be by grace (Rom. 3:24; Tit. 3:7).
- D. Justification is provided in the redemptive work of Christ (Isa. 53:11).
 - 1. By His blood (Rom. 5:9). His resurrection gave evidence of His finished, satisfactory work (Rom. 4:25).
 - 2. In His Name and by the Spirit (1 Cor. 6:11).
 - 3. From all things (Acts 13:39).
- E. Justification is realized by faith, or believing (Acts 13:39; Rom. 3:26, 28, 30; 4:5; Gal. 3:8, 24).
- F. The fruit of justification:
 - 1. Righteousness (Rom. 4:5).
 - 2. Peace (Rom. 5:1).
 - 3. Saved from wrath (Rom. 5:9).
 - 4. Made heirs (Tit. 3:7).
- G. There is a justification by works (Jas. 2:24; cf. 2:18).

Lesson 28

LXV. KING and KINGDOM. There are several different aspects to be considered in the following study, but the primary importance of the doctrine points to the yet future reign of the Messiah-King over the restored nation Israel.

- A. Four kingdoms mentioned in the Bible.
 - 1. Kingdom of heaven (Matt. 3:2; 4:17).
Matthew is the only one who uses this expression. It is under this heading that the Messianic Kingdom is to be considered.
 - 2. Kingdom of God (Matt. 6:33; Luke 17:20, 21; John 3:3; Rom. 14:7).
 - 3. Satan's kingdom (Matt. 12:26).
 - 4. Kingdoms of the world (Rev. 11:15).
- B. The major facts concerning the King's rule upon the earth.
 - 1. The Kingdom foreseen (Num. 23:21; Deut. 17:14-20).
 - 2. The Kingly line established in David and his seed (2 Sam. 7:12, 13, 16; cf. Jer. 23:5; Acts 13:22, 23).
 - 3. The King and the Kingdom in Old Testament prophecy:
 - a. The center of the rule is to be Jerusalem (Isa. 24:23; Mic. 4:7).
 - b. Prior to the coming of the King Israel will be without a king for "many days" (Hos. 3:4, 5).
 - c. The King will have to regather His people before ruling them (Mic. 2:12, 13; 4:9, 10).
 - d. The King will be worshipped by the nations (Zech. 14:16, 17).
 - 4. The character of the Kingdom-rule:
 - a. Righteous (Isa. 32:1).
 - b. Universal (Zech. 14:9).
 - c. Eternal and peaceful (Isa. 9:6, 7).
 - 5. The King presented to the people and rejected by the people (Matthew's Gospel).

6. The Kingdom delayed (Acts 1:6, 7).
7. The Kingdom's full realization.
 - a. The Kingdom will be established only with the presence of the King upon the earth (Rev. 19:11-20:6; cf. 1 Tim. 6:14, 15).
 - b. The culmination of the Kingdom (1 Cor. 15:24, 25).

LXVI. LAW. As will be seen in the following study, law is a Biblical term of many meanings. The decision must be left up to the context as to the use of the word in any particular place. Below are given the various laws mentioned in Scripture.

- A. Law of Moses (Exod. 20:1-17; 1 Kings 2:3; Heb. 10:28). It is also known as the law of God (Rom. 7:22), the law of righteousness (Rom. 9:31), and the law of carnal commandments (Heb. 7:16).
- B. Law, meaning all of the Scriptures (Psa. 19:7; 119:97).
- C. Law, for the five books of Moses (Matt. 11:13; Luke 16:16; 24:44).
- D. Law of truth (Mal. 2:6).
- E. Law of the heart (Rom. 2:14, 15).
- F. Law of faith (Rom. 3:27).
- G. Law of sin and death (Rom. 7:23; 8:2).
- H. Law of the spirit of life (Rom. 8:2).
- I. Law of liberty (Jas. 2:12).
- J. Law of the home (Prov. 1:8, 9).
- K. Law of government (1 Pet. 2:13, 14).

LXVII. LIFE. The doctrine of life is one which is of primary importance to all men since it is here that

we see the need, basis, and means of our salvation. The Scriptures are so replete with this truth that we cannot begin to give it a full treatment here. Therefore, the student is asked to make this outline only a starting point by which to enter into the wealth of Scripture concerned with life.

A. Various uses of the word in Scripture.

1. Life, that which animates men, animals, etc. (Gen. 2:7; 7:15, 22; Acts 17:24-29).
2. Life, meaning the length of time spent by man upon the earth (Gen. 3:14, 17; 25:7).
3. Life eternal (Dan. 12:2; John 3:15, 16). This last is by far the most important and will be considered in the remainder of the study.

B. Man as born in the world does not have eternal life (Eph. 4:18; 2:

C. The difficulty for man finds solution in the Lord Jesus Christ.

1. His names.
 - a. Bread of life (John 6:35, 48).
 - b. Prince of life (Acts 3:15).
 - c. The Life (John 11:25; 14:6; cf. Col. 3:4).
2. His appointment by the Father (John 5:26; 1:4).
3. His mission in the world.
 - a. "I am come that they might have life" (John 10:10).
 - b. "And I give unto them eternal life" (John 10:28).
 - c. "I am....the life" (John 11:25).
4. His inseparable relationship with life (John 5:24; 6:47; Rom. 6:23; 1 John 5:11, 12).

Lesson 29

LXVIII. The LORD'S SUPPER. One of the places the Church has failed the most is where the Lord's Supper is involved. Both the significance of the Supper and the spiritual value of observing it are matters which every Christian should seek to understand in the fullest possible way. The outline below will serve to give the outstanding features of the Supper.

- A. The institution of the Lord's Supper (Matt. 26: 26-30; Mark 14:22-26; Luke 22:19, 20).
- B. The significance of the Lord's Supper.
 - 1. Its place in relation to the Passover (Mark 14:12-26).
 - 2. The two elements:
 - a. Bread (1 Cor. 11:23, 24).
 - b. Cup, or fruit of the vine (Mark 14: 23-25; 1 Cor. 11:25).
 - 3. The two major events in view (1 Cor. 11:26).
 - a. The Lord's death.
 - b. The Lord's return.
- C. The observance of the Lord's Supper.
 - 1. The participants.
 - a. Saved (Luke 22:14; 1 Cor. 10:16,17).
 - b. Separated (1 Cor. 10:18-21).
 - c. Self-examined (1 Cor. 11:28).
 - 2. The frequency - "as often" (1 Cor. 11:26; cf. Acts 2:42).

LXIX. MAN. The doctrine of man begins with the sixth day of creation and extends into eternity to come. It is a major doctrine because in man are centered all of the purposes of God--as created, ruined, redeemed, and glorified.

- A. The origin of man.
 - 1. A created being (Gen. 1:27).
 - 2. A glorious being--in the image and likeness of God (Gen. 1:26, 27).
 - 3. A tripartite being:
 - a. Material--body from dust (Gen. 2:7).
 - b. Immaterial--a living soul (Gen. 2:7).

From other passages the "soul" of Gen. 2:7 is seen to be a general term including soul and spirit (1 Thess. 5:23; Heb. 4:12).

4. A responsible being.
 - a. Toward creation (Gen. 1:26,28; 2:15).
 - b. Toward the Creator (Gen. 2:16, 17).

B. The ruin of man.

1. The command (Gen. 2:16, 17).
2. The Tempter (Gen. 3:1, 4, 5).
3. The disobedience (Gen. 3:6).
4. The consequences:
 - a. Alienated from God--spiritual death (Gen. 3:7, 8).
 - b. Condemned to return to dust--physical death (Gen. 3:19).
 - c. Shut out from the tree of life--eternal death (Gen. 3:22-24).

Note: The New Testament at this point clearly shows that the consequences of Adam's sin were charged against the whole human race (Rom. 5:12 ff.; 1 Cor. 15:21, 22).

C. The redemption of man.

1. The need (Ecc. 7:20; Isa. 64:6; Rom. 3:10-19).
2. The price (Ezek. 18:4, 20; Rom. 6:23).
3. The provision of a substitute.
 - a. In type (Gen. 3:21).
 - b. In prophecy (Isa. 53).
 - c. The fulfillment (Matt. 1:18-25).
 - d. The explanation (Heb. 2:6-18).
4. The one remaining condition to make redemption effective for any man--believing (John 3:14-17, 36; 5:24).

- D. The glorification of man. This is God's ultimate purpose in redemption (Rom. 8:29, 30; Heb. 2:10). The work will be accomplished when the Lord comes for His Church (Phil. 1:6; 3:20, 21; 1 John 3:2).

LXX. MARRIAGE. It is exceedingly enlightening to look at this doctrine in the light of God's Word. We are conscious at once that we are upon holy ground, ground which the world has terribly desecrated as a result of lust and sin. The believer is certainly admonished to know what the Word teaches on this subject and to hold the marriage relationship as God intended it should be.

- A. Marriage is a divine institution (Gen. 2:21-24).
- B. Both God the Father and God the Son have hallowed the marriage relationship by using it to depict Their relationship to Their people.
 - 1. Israel, the wife of Jehovah (Hos. 2:16-23).
 - 2. The Church, the Bride of Christ (Eph. 5:23-27).
- C. The first public act of ministry by the Lord Jesus was at a marriage feast, which the Lord had honored with His presence (John 2:1-11).
- D. The chief characteristics for the marriage relationship (Eph. 5:22-33; 1 Pet. 3:1-7).
 - 1. The husband, who is the head.
 - a. Love his wife.
 - (1) As Christ loved the Church (Eph. 5:25-27).
 - (2) As his own body (Eph. 5:28-30, 33).
 - b. Honor his wife (1 Pet. 3:7).
 - (1) Dwelling with her according to knowledge.
 - (2) As heirs together--companionship.
 - (3) That prayers be not hindered--fellowship with the Lord.
 - 2. The wife.
 - a. Submission to her husband (Eph. 5:22-24; 1 Pet. 3:1-6).
 - b. Reverence for her husband (Eph. 5:33).

Note: From F. B. Meyer's notes on Genesis comes this helpful word: "Eve was made, 'not from Adam's head, to top him; nor from his feet, to be trampled on by him; but from his side to be his equal; under his arm to be protected; and near his heart to be beloved.'"

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Lesson 30

LXXI. MEDIATION. In this doctrine we come to one of the major aspects of the work of Christ. The actual Scripture references involved are few, being only six in number, and all are found in the New Testament.

- A. A mediator defined: one who mediates is a go-between, or as Dr. L. S. Chafer suggests, "Mediation is the work of one who reconciles persons at variance with one another." (See Doctrine LXXII to determine the difference between mediation and intercession.)
- B. There are two mediators in Scripture: Moses (Gal. 3:19) and Christ (1 Tim. 2:5); the former failed, the latter succeeded.
- C. The outstanding features of the doctrine:
 - 1. The need for mediation lay in man's sin (Heb. 9:15).
 - 2. The Mediator, being a God-man, could represent both God and man (1 Tim. 2:5).
 - 3. The mediation was accomplished by the death of the Mediator (Heb. 9:15).
 - 4. Christ's mediation excels because:
 - a. It is of a better covenant (Heb. 8:6).
 - b. It is of a new covenant (Heb. 12:24).
 - c. It provides eternal inheritance (Heb. 9:15).

LXXII. MERCY. Whether mercy is to be observed in the Old Testament or in the New it is always primarily an attribute of God. The only way for even the people of God to manifest mercy is by divine enablement.

- A. A proper definition of mercy is this: a feeling of sympathy on the part of one toward the misery of another, and a corresponding act or word on the part of the former to relieve the misery of the latter.
- B. The character of God's mercy.

1. In the course of the study of the Bible, the student should be aware of the fact that the Bible is a collection of books written by different authors at different times and places. The Bible is a collection of books written by different authors at different times and places. The Bible is a collection of books written by different authors at different times and places.

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1. Great (2 Chron. 1:8; Psa. 103:11).
2. Eternal (2 Chron 5:13; Psa. 100:5).
3. Plenteous (Psa. 86:5, 15).
4. Good (Psa. 109:21).
5. Sovereign (Rom. 9:15-18).

C. The only claim for sinful, needy men upon God is in His mercy (Luke 18:13). See also, "Have mercy on me" (Matt. 15:22), "my son" (Matt. 17:15), and "us" (Matt. 20:30, 31).

- D. Some important relationships between mercy and other Biblical doctrines.
1. Mercy and forgiveness (Exod. 34:7; Num. 14:18).
 2. Mercy and truth (Psa. 85:10; 115:1).
 3. Mercy and faithfulness (Psa. 89:1, 2, 24).
 4. Mercy and salvation (Eph. 2:4; Tit. 3:5).
 5. Grace, mercy, and peace (1 Tim. 1:2; 2 Tim. 1:2; Tit. 1:4).
 6. Mercy, peace, and love (Jude 2).

LXXIII. MESSIAH. The student is referred to the Doctrine of Christ for a fuller treatment of this doctrine because Messiah is the Old Testament equivalent of the New Testament Christ (John 1:41; 4:25). Only twice does this word as such occur in the Old Testament (Dan. 9:25, 26), but the same Hebrew word of which "Messiah" is a translation is found 37 times translated "anointed." Only a very few of these, however, refer directly to Christ (1 Sam. 2:10, 35; Psa. 2:2).

LXXIV. MINISTRY. A minister in Scripture is a servant. The Christian ministry is a much-neglected doctrine and should be not only enlightening but spiritually invigorating. The doctrine is major in both Old and New Testaments. As a New Testament doctrine it extends to include all the people of God and is important for all of the time after a person is saved.

- A. There is a variety of ministers mentioned in the Bible.
1. Ministers of men (Exod. 24:13; 1 Kings

- 10:5; Matt. 8:15).
2. Priests and Levites in the Temple (Ezek. 45:4, 5; their duties--44:11).
3. Angels (Psa. 104:4; Matt. 4:11).
4. Israel--in the coming Kingdom (Isa. 61:6).
5. Governmental rulers (Rom. 13:4).
6. Jesus Christ (Mark 10:45; Rom. 15:8).
7. Ministers of the Word (1 Cor. 3:5; 2 Cor. 3:6; 6:4; Eph. 3:7).
8. Satan's ministers (2 Cor. 11:15).

B. The key passage for the New Testament ministry is Eph. 4:7, 8, 11-16.

C. The New Testament ministry.

1. Of the Word (Acts 6:4; 20:24).
2. Of the spirit (2 Cor. 3:8).
3. Of righteousness (2 Cor. 3:9).
4. Of reconciliation (2 Cor. 5:18).

D. The Biblical character of the minister and his work.

1. He worships the Lord (Psa. 103:21).
2. He does the pleasure of the Lord (Psa. 103:21).
3. He is made a minister by the grace of God (Eph. 3:7).
4. The minister in his work must be:
 - a. Humble (Matt. 20:26; Mark 10:43).
 - b. Faithful (Eph. 6:21).
 - c. Diligent (Col. 4:17).
 - d. Good (1 Tim. 4:6).
 - e. Proved (2 Tim. 4:5).