

Bible Doctrines

BTH - 106

International College of Bible Theology

ARE YOU BORN-AGAIN?

Knowing in your heart that you are born-again, and followed by a statement of faith are the two prerequisites to studying and getting the most out of your ICBT materials. We at ICBT have developed this material to educate each Believer in the principles of God. Our goal is to provide each Believer with an avenue to enrich their personal lives and bring them closer to God.

Is Jesus your Lord and Savior? If you have not accepted Him as such, you must be aware of what Romans 3:23 tells you.

23 For all have sinned, and come short of the glory of God:

How do you go about it? **You must believe that Jesus is the Son of God.**

I John 5:13 gives an example in which to base your faith.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

What if you are just not sure? **Romans 10:9-10 gives you the Scriptural mandate for becoming born-again.**

⁹That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. ¹⁰For with the heart man believeth unto righteousness; and with the mouth confession is made unto Salvation.

Take some time to consider this very carefully. Ask Jesus to come into your heart so that you will know the power of His Salvation and make your statement of faith today.

Once you become born-again, it is your responsibility to renew your mind with the Word of God. Romans 12:1-2 tells us that that transformation of the mind can only take place in this temporal world by the Word of God.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

The Apostle Paul, giving instructions to his "son" Timothy states in 2 Timothy 2:15:

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

What happens if we do these things? Ephesians 4:12-13 gives us the answer to this question.

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

By studying the Word of God, you will be equipped for service in the Kingdom of God and you will also be ready to take the position in the Body of Christ to which God has appointed you. You will be able to walk in unity with other Believers and you will be a vessel of honor to God that can rightly divide the word of truth.

If you are not saved and you do not know what to say, consider this simple prayer.

Lord, I know that I have need of a saviour. I believe that Jesus died for my sins and the God raised Him from the dead three days later. I ask to be forgiven and for Jesus to come into my heart and be the Lord of my life. I believe now by faith that God has heard my prayer and I am born- again.

If you have prayed this prayer, you must accept by faith that your sins have been forgiven. It is important that you tell someone of your decision to accept the Lord. Also, it is our recommendation that you should attach yourself to a local church and undergo water baptism.

For those who have prayed this prayer with sincerity of heart, we welcome to eternal life in the Kingdom of God. May the blessings of God overtake you.

May God grant you wisdom, knowledge, and understanding in all of His ways.

ICBT Directors and Staff

THE VISION

As we have been commissioned by the prophet of old, we now set our hand to write the vision of International College of Bible Theology, so that: **"He that runs may read it, the vision having been clearly written and made plain" Habakkuk 2:2.**

- 1) **UNITY** - To build up the Body of Christ by networking with all churches, as well as with local and international ministries. This networking is to provide seasoned leadership ministries to the small local church, to encourage unity and fellowship among Pastors, church leadership and para-church groups through active service.
- 2) **GOSPEL** - To go with the lifeline of the Gospel, to educate with love, integrity, and without compromise.
- 3) **ONE CROSS FOR ALL** - To cross the cultural, racial, and denominational lines for unity, fellowship, networking, and progress. To have an open door through ICBT to all who desire to join with us in a common goal and for the highest good. To proclaim one cross for all cultures, races, denominations, and peoples.
- 4) **GO YE** - To go wherever there is a need, to rich or poor, to majorities or minorities, to large or small churches, to free or bound: to go where many fail to go and to meet the needs before us.
- 5) **THE CALLED** - To make available opportunities to those called to minister and to expand their horizons through new associations and experiences. To aid new and/or younger ministers fulfilling God's call on their lives.
- 6) **EDUCATION** - God has charged us with propagating the Gospel through education to whosoever will. This education is through foundational schools that teach the basics of Christianity as well as correspondence schooling for those seeking more in-depth levels in Christian teachings.
- 7) **APPLICATION** - To bring opportunity to students by making available to them teachings and information for practical application and beyond traditional confines.
- 8) **DREAM A DREAM** - To cause each person we associate with to catch a vision, to dream yet another dream, and to keep their eyes on Jesus, the author and finisher of their faith.
- 9) **THE CALL** - To encourage each person to move out of their comfort zone, to be all they can be for Christ and to fulfill that call upon their life. To encourage each one to pursue his purpose, live up to his potential, and produce the fruit of the Spirit.

International College of Bible Theology

*"Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth"
II Timothy 2:15*

*Administrative & Curriculum Office
P.O. Box 339
Norris City, Illinois 62869
Phone: 618-378-3821 - Fax: 618-378-2101*

This electronic data file/publication is the sole property of American Mission Teams Evangelistic Organization, Inc. It may be printed in its entirety for the readers personal use or to pass on to family or friends. It may not be altered, edited or changed in any way and all reproductions of this electronic data must contain this copyright notice. © 2004 American Mission Teams Evangelistic Organization, Inc. This material is not to be posted or transmitted

Bible Doctrines

THERE ARE:

100 pages of Commentary

6 Homework assignments

6 Quiz assignments

1 Midterm Exam

1 Final Exam

28 pages of Answer Keys for school sites only (Answer keys are not included in the student's copy of material.

INSTRUCTIONS: Read the Commentary.

Do Homework I, which covers pages 8 -23 in the Commentary

Do Quiz 1, which covers Homework I.

Do Homework II, which covers pages 23 -39 in the Commentary.

Do Quiz 2, which covers Homework II.

Do Homework III, which covers pages 39 -51 in the Commentary.

Do Quiz 3, which covers Homework III.

Take Mid Term Exam, which covers Homework I - III.

Do Homework IV, which covers pages 51-66 in the Commentary.

Do Quiz 4, which covers Homework IV.

Do Homework V, which covers pages 66-84 in the Commentary.

Do Quiz 5, which covers Homework 5.

Do Homework VI, which covers pages 84-97 in the Commentary.

Do Quiz 6, which covers Homework 6.

Take Final Exam, which covers Homework IV - VI.

13 weeks in a Trimester: 11 weeks of teaching and 2 weeks of testing. You will need to cover 7.5 pages per teaching session.

18 weeks in a Semester: 16 weeks of teaching and 2 weeks of testing. You will need to cover 5.1 pages per teaching session.

NOTE: The Instructor is encouraged to add his/her personality to the teaching sessions and to add knowledge to the Commentaries. The Instructor had some latitude if they desire to give some outside homework or essays. Before doing so, please check with the administrator of the school.

ALL TERM PAPERS MUST BE COMPLETED AND TURNED IN TO THE INSTRUCTOR BEFORE THE FINAL EXAM. NO GRADES WILL BE GIVEN FOR THE COURSE WITHOUT THE COMPLETION OF THE TERM PAPER.

Table of Contents

	Introduction	8
I.	God	9
II.	The Bible	15
III.	Covenants	21
IV.	Repentance and New Birth	23
V.	Faith towards God	28
VI.	Benefits of the Cross	29
VII.	Water Baptism	36
VIII.	Baptism of the Holy Spirit	39
IX.	Prayer	45
X.	Tithes and Offering	51
XI.	Fruit of the Spirit	62
XII.	Gifts of the Spirit	66
XIII.	Praise and Worship	72
XIV.	Ministries and Gifts in the Church	75
XV.	Laying on of Hands	84
XVI.	Satan	85
XVII.	Resurrection of the Dead	90
XVIII.	Eternal Judgment	93

INTRODUCTION

"As ye have therefore received Christ Jesus the Lord so walk ye in Him: Rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."
(Col. 2:6-7)

This series of lessons is designed especially for you, to establish you upon a spiritual foundation. It is so that you would grow into a complete and perfect man or woman in Christ Jesus, unmovable, steadfast, and always abounding in the work of the Lord.

Jesus said in Matthew 7:24-25, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock."

Many things taught in this class may seem very elementary and basic. We must have a clear understanding of the truths of God's Word for it knows the truth that makes us free, and Jesus is that truth.

May God spiritually enrich your life as we study together!

I. LESSON ONE - GOD

A. What Does the Word "God" Mean?

The word God, one who is worshiped, is a title men use to describe the Supreme Being. He is wise enough, able enough, and strong enough to create and maintain all things (De.4:39; Is.44:6).

B. Can We Understand God?

Yes. God does not hide from His creation in high and holy places. He made Himself a physical part of the creation and provision to dwell within His creation. He dwells in the bodies of men (Je.9:24; Ac.17:24,25,27,28).

The Judeo-Christian view is that the physical world declares God's glory and creative power (Ps.148:3-5; Ro.1:18-20). The view of many unbelievers is that the creation itself is a Divine entity (De.4:19; 2Kg.23:5) with a force that controls human destiny (Is.47:13). Others believe it came about by chance. The true Believer rejects these views, accepts the Scriptural revelation about the universe, and is thus moved to praise the Maker.

C. Is God in Nature?

Yes. All the laws of nature were spoken by God in the beginning. God is not worshiped by worshiping His creation, but by worshiping Him. We do not understand God by observing nature, but by the study of His Word (Ge.1:1; Ps.19:1; Jn.5:39).

D. What is God?

God is Spirit. He is a personal being without flesh and blood and therefore invisible (Jn.4:24; He.11:27).

1. The Bible reveals God.

God is revealed in the Bible as an infinite, eternal, self-existent being who the first cause of all that is. Never was there a moment when God did not exist. As Moses affirms, God was from everlasting to everlasting (Ps.90:2). In other words, God existed eternally and infinitely before creating the finite universe. He is above, independent of and prior to all that has been created in heaven and on earth (1Ti.6:16; Co.1:16).

2. In His image

God is revealed as a personal Being who created Adam and Eve in His own image (Ge.1:26-27). Because Adam and Eve were created in God's image, they could respond to and have fellowship with God in a loving and personal way.

3. Moral Being

God is also revealed as a moral Being who created everything good and is therefore without sin. After God had finished creating and was surveying what He had made, He observed that it was very good (Ge.1:31). Since Adam and Eve were created in God's image and likeness, they were also without sin. Sin entered human existence when Eve was tempted by the serpent or Satan (Ge.3; Ro.5:12; Re.12:9).

E. What Attributes (Qualities) Belong to God?

1. He is eternal, unlimited by time, a non-moral attribute. Read Psalms 90:1-2 and Genesis 21:33. This phrase refers to God's eternal existence, having neither beginning nor end.
 - a. Everlasting (Hebrew "olam"), does not necessarily mean that God transcends time, but rather connotes His endless duration in time (Ps.48:14; Ge.21:33; Job 10:5). Scripture does not teach that God exists in some kind of eternal present, where there is neither past nor future.
 - b. Those Bible passages that affirm God's eternity do so in terms of continuation, not timelessness. God knows the past as past, the present as present, and the future as future.
2. He is unchangeable, unaffected by circumstances, a non-moral attribute (Mal.3:6).

There is no change in God's attributes, in His perfections or in His purpose for humankind (Nu.23:19; Ps.102:26-28; Is.41:4; Mal.3:6; He.1:11-12; Ja.1:17). This does not mean, however, that God never alters His temporary purposes in response to the actions of humans. He may, for example, alter His intentions of judgment because of the sincere repentance of sinners (Jn.3:6-10). Furthermore, He remains free to respond to the needs of human beings, and to the prayers of His people. The Bible speaks of God changing His mind as a result of the diligent prayers of the righteous.

3. He is omnipotent, almighty, all powerful, a non-moral attribute (Ge.17:1; Mt.19:26; Re.19:6; Ps.62:11; Mk.14:62; Ep.1:19).

This does not mean, however, that God uses all His power and authority at all times; for example, God has the power to destroy all sin, but He has chosen not to do so until the end of history (1Jn.5:19). In many cases, God limits His power, channeling it through His people (2Co.12:7-10); in these cases, His power is dependent on our degree of availability and submission to Him.

4. He is omniscient, all knowing, a non-moral attribute (Ps.139:4; 1Jn3:20; He.4:13).

He knows not only our actions, but also our very thoughts (1Sa.16:7; 1Kg. 8:39; Ps.44:21; Je.17:9-10). When the Bible speaks of God's foreknowledge (Is.42:9; Ac.2:23; 1Pe.1:2), it means that He knows all things possible as possible, all things certain as certain, all things contingent as contingent, all things future as future, all things past as past, and all things foreordained as predestined certainties (1Sa.23:10-13; Je.38:17-20). Biblical foreknowledge does not entail philosophical determinism. God remains free to make decisions and alter His purposes in time and history, according to His own will and wisdom. In other words, God is not a prisoner of His own foreknowledge.

5. He is omnipresent, present everywhere, unlimited by space, a non-moral attribute (Je.23:24; Ps.139:8).

He is everywhere at the same time. The psalmist states that no matter where we go, God is there (Ps.139:7-12; Je.23:23-24; Ac.17:27-28). God observes everything we do.

6. He is holy, sinless and hating sin, absolutely pure, a moral attribute (Le.19:2; Is.6:3).

He is completely without sin and absolutely righteous (Le.11:44-45; Ps.85:13; 145:17; Mt.5:48). Adam and Eve were created without sin, but with the capability of sinning. God, on the other hand, cannot sin (Nu.23:19; 2Ti.2:13; Ti.1:2; He.6:18). His holiness also includes His dedication to carrying out His purposes and plan.

7. He is just, fair and impartial. Truth is the basis of His righteousness, a moral attribute (De.32:4).

Jesus called Himself the Truth (Jn.14:6), and the Spirit is known as the "Spirit of Truth" (Jn.14:17; 1Jn.5:6). Because God is entirely trustworthy and true in

all He says and does, His Word is also described as truth (2Sa.7:28; Ps.119:43; Is.45:19; Jn.17:17). In keeping with this fact, the Bible makes it plain that God does not tolerate lies or falsehood of any kind (Nu.23:19; Ti.1:2, He.6:18).

8. He is faithful, keeping His promises, absolutely trustworthy, a moral attribute (2Ti.2:13; De.7:9).

God will do what He has revealed in His Word, carrying out both His promises and His warnings (Nu.14:32-35; 2Sa.7:28; Job 34:12; Ac.13:23, 32-33). God's faithfulness should birth unspeakable comfort to Believers and great fear of judgment to all who do not repent and believe in the Lord Jesus (He.6:4-8; 10:26-31).

9. He is benevolent, good, kind, desiring our welfare, a moral attribute. (Ps.145:9; 52:1; 1Jn.1:5; 1Ch.16:34)

10. He is compassionate, full of pity, a moral attribute. (Ps.145:8; Ex.34:6-7)

To be compassionate means to feel sorrow for someone else's suffering, with a desire to help. Out of His compassion for humanity, God provided forgiveness and Salvation (Ps.78:38); likewise, Jesus showed compassion for the crowds when He preached the Gospel to the poor, proclaimed freedom for the prisoners and recovery of sight for the blind, and released the oppressed (Lk.4:18; Mt.9:36: 14:14; 15:32; 20:34; Mk.1:41).

11. He is gracious, showing undeserved kindness, forgiving, a moral attribute (Ex.22:27; Ps.145:8; 1Pe.2:3).

He does not cut off and destroy humanity as our sins deserve (Ps.103:10) but offers forgiveness as a free gift to be received through faith in Jesus Christ.

12. He is love, a moral attribute (1Jn.4:8).

His love is a selfless love that embraces the entire world of sinful humankind (Jn.3:16; Ro.5:8). The chief expression of that love was His sending of His only Son, Jesus, to die for sinners (1Jn.4:9-10). In addition, God has a special family love for those who through Jesus are reconciled to Him.

The more we learn of God's attributes the better we will know Him. We need to know His character. We will then understand His will clearer and have a better relationship with our God.

F. How big is God?

God is bigger than the entire universe. His hands are large enough to measure the waters. He can weigh the mountains in His scales. He covers all. There are no instruments of men that can measure Him (Is.40:12, 22).

G. Where is God?

God's home and throne are in a place called heaven, but He inhabits the whole earth. We cannot hide from God. His eyes see everything. We cannot escape from God, for He is everywhere (Is.66:1; Pr.15:3; Ps.139:7-8).

H. What is the Trinity?

The word trinity is not used in the Bible, but the Scriptures teach one God who has revealed Himself in three personalities - the Father, the Son, and the Holy Spirit. The word "tri-unity" is a better way to describe the three-in-one (1Jn.5:7; De.6:4; Mt.28:19; Co.2:9; Ge.1:26; 3:22).

I. How are the Three Personalities Distinguished?

The Father has begotten the Son; the Son is begotten of the Father; Holy Spirit proceeds from the Father and the Son. To the Father especially is ascribed the work of creation; to the Son, the work of redemption; and to Holy Spirit, the work of sanctification (Ps.2:7; Jn.15:26; Ga.4:6; 1Ti.3:16).

J. Is it Possible to understand the "Mystery of the Triune God?"

Not completely. Although God is a mystery, something beyond comprehension, we can gain a satisfactory understanding of Him through the anointed Word of God (Jn.1:1; 17:11, 23; 1Co.2:10).

1. The entire Trinity, not just the Father, had a role in creation.
 - a. The Son is the powerful Word through whom God created all things. In the prologue to John's Gospel, Christ is revealed as the eternal Word of God (Jn.1:1,3). Likewise, the Apostle Paul affirms that by Christ were all things made (Co.1:16). Finally, the author of the letter to the Hebrews asserts emphatically that by His Son, God made the universe (He.1:2).
 - b. Likewise, the Holy Spirit had an active role in the work of creation. He is pictured as hovering over the creation, preserving and preparing it for God's further creative activity. The Hebrew word for Spirit, "ruach", may also be translated as

wind and breath. Thus, the psalmist affirms the role of the Spirit when he says that by the Word of the Lord were the starry host made by the breath of his mouth (Ps.33;6). Also, the Holy Spirit continues to be involved in sustaining creation (Job 33:4).

K. What is God's Name?

God uses many names, and the various names of God reveal something of His character and His nature. But the name by which God originally revealed Himself was "YHVH". This is sometimes shortened to Yah in the Poetry Books. The meaning of this word is "I AM." When we read the word Yehovah in the Bible, this is God, revealed as "YAH" or "I AM." Yehovah, "YAH," or "I AM" is in the Bible 2,570 times (Ex.3:14).

I AM WHO I AM. The Lord gave Himself this personal name, from which is derived the Hebrew "Yahweh", a phrase that indicates action. God was in effect saying to Moses that He wanted to be known as the God who was present and active.

1. Inherent in the name "Yahweh" is the promise of the living presence of God Himself, day by day with His people. It expresses His faithful love and care and His desire to redeem His people and live in fellowship with them. This corresponds with the fundamental promise of the covenant (Ge.17:7). The Lord states that His will is to be His name forever.
2. It is significant that when Jesus Christ was born, He was called Immanuel, meaning God with us (Mt.1:23). He also called Himself by the name "I am" (Jn.8:58).

L. Was This Name Sacred?

Yes. Israel never pronounced this name. They were afraid they would take or use His name in vain. This is the reason we often find the word "LORD" (with all four letters capitalized) used in the Old Testament. Whenever the Old Testament scribes, those who copied the Scriptures, came to the word YHVH they wrote LORD, instead of YHVH (Le.24:16; Ex.20:7).

M. Does God Reveal Himself Through Jesus as the Great "I AM?"

Yes! (Jn.8:23-24, 58; 13:19)

N. How is God the Holy Spirit Identified With Jesus?

Jesus is identified with Holy Spirit because of Holy Spirit activity in His life and ministry, but the most important identification is through the name. Holy Spirit is the anointing, meaning "the Christ." Jesus is called "the Christ" (Ac.2:36; Lk.2:26).

O. What is the New Testament Name for God?

Jesus commissioned the disciples to baptize "in the name of the Father, and of the Son, and of the Holy Ghost." The Apostles, in obedience, used the name "Lord Jesus Christ" in their ministry (Mt.28:19; Ac.2:38).

P. What is the Complete New Testament Name for the Father, the Son and the Holy Spirit?

"Lord," the YHVH (Yah) of the Old Testament

"Jesus," the earthly name, the name of His humanity

"Christ," the name of the Spirit, the Anointing, the Messiah

II. LESSON TWO - THE BIBLE

A. What is the Bible?

The Bible is the inspired Word of God. It is the only authoritative source for which we can give instruction about God (Ex.24:4; Jn.7:17; 1Th.2:13). The Greek word "biblios" means "The Book."

1. Scripture is God breathed.

Paul affirms that all Scripture is God-breathed (Gr. "theopneustor", from two Greek words: "theos", meaning God, and "pneo", meaning to breathe). Scripture is the very living Word of God. Down to the very words of the original manuscripts, the Bible is without error, absolutely true, trustworthy and infallible. This is true not only when it speaks of Salvation, ethical values and morality, but it is also without error on all subjects about which it speaks, including history and the cosmos (2Pe.1:20-21).

2. God's Word came to the writers.

The Old Testament writers were conscious of the fact that what they said to the people and what they wrote down was God's Word to them (De.18:18; 2Sa.23:2). Over and over the prophets prefaced their comments with, "This is what the Lord says."

B. Who Wrote the Bible?

The Bible was written by holy men of God. Prophets and certain Priests were moved by Holy Spirit to write the Books of the Old Testament, and the same Holy Spirit moved upon Evangelists and Apostles to write the Books of the New Testament (2Pe.1:21).

C. Why is the Bible the Word of God although it was written by Man?

Read 2 Timothy 3:16. This refers primarily to the Old Testament writings (2Ti.3:15). There is an indication that at about the time Paul wrote 2 Timothy, some New Testament writings were already viewed as inspired and authoritative Scripture (1Ti.5:18; Lk.10:7; 2Pe.3:15-16). For us today, Scripture refers to the authoritative writings of both the Old Testament and New Testament; in other words it is "the Bible." They are God's original messages to humanity and the only infallible witness to God's saving activity for all people.

D. What does "by Inspiration of God" Mean?

By "inspiration of God," we mean that God, the Holy Spirit, moved the holy men to write, and breathed into their minds the very thoughts which they expressed and the very words which they wrote (2Pe.1:21; 1Co.2:13).

E. Whose Word Then, is Every Word of the Bible?

Every word of the Bible is God's Word, and therefore the Bible is without error (Jn.17:17; 10:35; 2Ti.3:16). Jesus Christ taught that Scripture is God's inspired Word to even the smallest detail (Mt.5:18). He also affirmed that all He said He received from the Father and is true (Jn.5:19, 30-31; 7:16; 8:26). He further spoke of revelation to come from the Holy Spirit through the Apostles (Jn.16:13; 14:16-17; 15:26-27).

F. What is God's Purpose for Giving Us the Bible?

God gave us the Bible to make us "wise unto Salvation through faith which is in Christ Jesus" and to train us in holy living (Ps.119:105; 2Ti.3:15-17).

G. What Use Should We Make of the Bible?

We should study the Scriptures diligently and reverently. We should listen while they are being read, for God has magnified them above His great name. We should believe them and make them our guide to daily living. We must know them, for in the Scriptures God is speaking to man (Ps.138:2).

1. The Scriptures tell us about Jesus (Jn.5:39).

God's Word must be received, believed and obeyed as the final authority in all things pertaining to life and godliness (Mt.5:17-19; Jn.14:21; 15:10; 2Ti.3:15-16). It must be used in the Church as the final authority in all matters for teaching, rebuking, correcting and training in righteous living. One cannot submit to Christ's Lordship without submitting to God and His Word as the ultimate authority (Jn.8:31-32, 37).

2. We are blessed when we obey the Bible (Lk.11:28; Jn.13:17; Je.15:16).
3. When we obey the Bible, we prove our love for Jesus (Jn.8:31-32; 14:23).
4. We will not sin against God if we obey the Bible (Ps.119:11).

We must use the inspired Word to conquer the power of sin, Satan, and the world in our lives (Mt.4:4; Ep.6:12,17; Ja.1:21).

H. What are the Two Great Doctrines of the Bible?

The Law (Old Testament) and the Gospel (New Testament) are the two great doctrines of the Bible.

I. What is the Law?

The Law is a guideline that teaches us morality and how to live in harmony with God and others. It is the basis of all government (Le.19:2; Ex.34:11; De.6:6-7).

J. What is the Gospel?

The Gospel is the good news of our Salvation in Jesus Christ (1Jn.4:9; Jn.3:16; Ro.1:16).

K. What is the Difference between the Law and the Gospel?

1. The Law teaches what we are to do, not to do, and shows us our sin. It is based on works, producing frustration and confusion, and deals mostly with the flesh, showing the wrath of God.
2. The Gospel teaches us what God has done and is doing for us. It shows us our Savior and our righteousness in Him. The grace of God produces peace and deals internally with the spirit of man (Ro.8:3).

L. What Will the Study of the Bible Do For Us?

1. It uncovers sin and mistakes as well as our true motives and helps us recognize the motives of others (He.4:12).
2. It continually cleanses us from the pollution of sin (Ps.119:9;1Jn.1:9).
3. It imparts strength (Mt.4:4).
4. It gives us foundation and direction to our lives (Mt.7:24-27).
5. It makes our lives fruitful and prosperous (Ps.1:1-3).
6. It provides us a sword for victory over sin (Ps.119:11).
7. It gives us power to pray (Jn.15:7).

M. What Other Books Should I Use to Supplement My Study of the Bible?

A good Bible Dictionary, a standard dictionary, and a good concordance are useful tools. We should not lean on other men's commentary, ideas and explanations, as a crutch in understanding the Bible. We are to rely on the Holy Spirit in us. Remember, other men's commentaries may be their opinions.

N. What Should I Do After Reading the Bible?

We should meditate on that which we have read and dedicate ourselves to the obedience of that Word of God (Ps.119:15, 48; Jos.1:8; Ps.19:14).

O. Definitions

1. Atheism: It is disbelief in God's existence.
2. Agnostic: It does not deny the existence of God, but does not believe there is proof of His existence.
3. Polytheism: It is a belief in many gods.
4. Pantheism: It is the worshiping of nature as god.
5. Deism: It is belief in a God that is distant and not in touch with us.
6. Theology: It is the study of the existence, nature and laws of God.

7. Canon: It is a reed or rod applied to measuring a rule, as they didn't have rulers; standard rule; official.
8. Canonized: It is something that has been established as being the standard rule, as the Canon of Scripture.
9. Apocrypha: It means, hidden or secret. The Apocrypha first showed up during the silent years, four-hundred (400) years between the Old and New Testaments when nothing canon was written. It was canonized in 1546 at the Council of Trent. The Catholic Bible chose 11 books of the Apocrypha to be in their Bible. The Protestant church rejected the Apocrypha. There are 4 reasons why Protestants rejected the Apocrypha:
 - a. Jesus never quoted from them. There is no evidence that the Apostles quoted from them either as authoritative Scripture.
 - b. Most of the Early Church fathers did not consider them to be Scripture.
 - c. The Apocrypha was not in the ancient Hebrew Bible, or the New Testament.
 - d. There was inferior quality and writing style in the books.
 - e. The Canon of the Bible was written by hand, and copies were difficult. This is the main reason why there are not more ancient copies around.
10. Christian Theism: This is the proper name for the Bible doctrine, teaching, about God. There is one true God, Creator of all. Christian theism is the sum and substance.

P. What is the Bible Based On?

The Bible is not based on any original manuscript because there are no original manuscripts of the Bible! There are only ancient copies that came from originals available, also handwritten.

1. Codex Sinaiticus: It is a copy of the original Greek Bible in the fourth (4th) century. It was bought from Russia in 1933 and is in a British museum.

2. Codex Alexandrius: It is an entire Greek Bible with the exception of about forty (40) pages. It was written in the fifth (5th) century. It is also in a British museum.
3. Codex Vaticanus: This is an original copy containing the entire Bible, except for some pages that have been lost. It is also from the fifth (5th) century.

Q. Bible Versions

1. Ancient Versions of the Bible include:
 - a. Vulgate: An entire Bible translated into Latin by St. Jerome.
 - b. Septuagint: The Old Testament translated into Greek about 285 B.C.
 - c. Samaritan Pentateuch: It is translated Hebrew text into Samaritan language of the fourth (4th) century.
2. English Versions of the Bible include:
 - a. 1380 - Wycliffe: The first English translation. The New Testament was translated in 1380 and Wycliffe died four (4) years later. His friends continued his work and the Old Testament was then translated in 1384.
 - b. 1525 - William Tyndale: He was a reformer. He thought the English commoner should also be allowed to have a copy of the Bible to read. He was liked for this before he finished.
 - c. 1535 - Miles Coverdale: This Bible was dedicated to King Henry VIII. He used a copy of the Tyndale Bible in conjunction with research from the Latin Vulgate.
 - d. 1537 - Matthew Bible: It is a combination of the Tyndale and Coverdale Bibles.
 - e. 1539 - The Great Bible
 - f. 1560 - Geneva Bible: It is a revision of the Great Bible, very scholarly and handy in size.
 - g. 1568 - Bishop's Bible, It was prepared under order of the Arch Bishop of Canterbury. It was built off the Geneva Bible.

- h. 1582 - Duvay: It is a Roman Catholic version made from the Latin Vulgate. They did not take into consideration any other version.
- i. 1611 - King James Version: It is the authorized Bible under King James I of England, and was developed by forty-seven (47) scholars. It has been in first place in the English speaking world for many years.
- j. 1884 - Revised King James: It has had various revisions, none of which were doctrinal.
- k. New World Translation: This is the Jehovah Witness Bible. It should not be considered for use by Christians.

Remember Paul's admonition to Timothy; "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (2Ti.2:15).

III. Lesson 3 - Covenants

A. What Does the Word "Covenant" Mean?

- 1. According to the dictionary, a covenant is a binding and solemn agreement made by two or more individuals.
- 2. In law, a covenant is a formal, sealed contract.
- 3. In theology, a covenant is the promises made by God to man.

B. What are the Two Main Divisions of the Bible, Called Covenants or Testaments?

There are two main divisions in the Bible called the Old Testament and the New Testament. They are called testaments because they are the testimony of God to man, the truths to which God bears witness. They are the covenants or agreements of God with man for man's Salvation.

C. What Does the Old Testament Contain?

The Old Testament records the relationship of man with God before the coming of Christ. The books are from Genesis to Malachi but the Old Testament was in effect until the death, burial, and resurrection of Jesus Christ.

D. In What Form and Language Was the Old Testament Written?

The entire Old Testament was originally written in the Hebrew language except for certain short passages which were in Aramaic. These writings were written on skins and rolled up into volumes, or scrolls.

E. Why Was the Old Testament so Difficult to Translate into Other Languages?

One of the difficulties in understanding the true meaning of the Hebrew lies in the fact that originally the writings consisted of consonants only, the vowels to be verbalized in speech as it was being taught orally. Think of the problems that would arise if our textbooks were written only in consonants leaving it to the teachers to fill in the vowels as they taught. An example is "YHVH."

F. Can We Fully Understand the Old Testament in Our Own Times and Experience?

No. We must study the times and the people to which the Old Testament writings were addressed.

G. What Forms of Literature Were Used in the Writing of the Old Testament?

Almost every form of literature is used in writing the Old Testament: prose, poetry, history, story, parable, drama, dialogue, lyric, epic, oratory, proverbs, epigram, satire, hymns, songs, visions, symbols. Each form must be interpreted according to its own laws or error will result. Every great truth is presented in various forms, in order that it may be seen from every point of view. No one form of language can make it clearly understood. We really need to rely upon Holy Spirit to give us understanding as we study and think, meditate, on the Scriptures.

H. Can We Find Jesus Christ in the Old Testament?

Yes. He was always a part of the Godhead and we can find Him in all the Old Testament Scriptures.

I. Who Wrote the Old and New Testaments?

God is the author of both the Old and New Testaments. He used many different people to write those including kings, farmers, mechanics, scientific men, lawyers, generals, fishermen, ministers, Priests, a tax collector, and a doctor.

J. What is the New Testament?

The New Testament is the fulfillment of God's promise to His people of a Savior who would restore all that Adam had lost through sin.

The New Testament Epistles are more geared to the Church, to teach them how to conduct themselves. It is important to have knowledge of the history and customs of the day to understand fully what the Scriptures say, as well as what Holy Spirit is saying as the teacher.

K. Why was the New Testament Written?

The New Testament was written for our admonition, for our learning, that we might have faith, for our washing, that we might grow in the grace and knowledge of our Lord and Savior Jesus Christ (Ro.10:17; 1Co.10:11; 2Ti.3:16-17; Ep.5:26; Ro.15:4; Jn.20:31; 2Pe.3:18).

L. What Period of Time Does the New Testament Cover?

The New Testament begins with the birth, death, burial, and resurrection of our Lord Jesus Christ. It will end with the return of Jesus Christ to claim His people and take them with Him to heaven.

M. The Word of God, Scripture, is the Final Authority!

The Bible is the final authority for our faith. It is the only reliable source of faith and truth. It is God's Word to us in written form.

IV. LESSON FOUR - REPENTANCE AND THE NEW BIRTH

A. What Does Repentance Mean?

It means a change of mind, or a change of heart and attitude. It means to have a radical change in ones attitude toward God and sin (Lk.13:3; Ac.17:30). The basic meaning of repentance (Gr. metanoeo) is to turn around. It is a turning from evil ways and a turning to Christ, and through him to God (Jn.14:1,6; Ac.8:22, 26:18; 1Pe.2:25).

1. From sin to Salvation

The decision to turn from sin and to Salvation in Christ involves accepting Christ not only as Savior from the penalty of sin, but also as Lord of one's life. Thus, repentance involves a change of lords, from the lordship of Satan (Ep.2:2) to the Lordship of Christ and His Word (Ac.26:18).

2. Repentance is a free decision.

It is made by sinners, and made possible by the enabling grace given to them as they hear and believe the Gospel (Ac.11:21).

3. Saving faith

The definition of saving faith as mere trust in Christ as Savior is wholly inadequate in the light of Christ's demand for repentance. To define saving faith in a way that does not necessarily involve a radical break with sin is to dangerously distort the Biblical view of redemption. Faith that includes repentance is always a condition for Salvation (Mk.1:15; Lk.13:3,5; Ac.2:38, 3:19, 11:21).

4. Repentance

Repentance was a basic message of the Old Testament prophets (Je.7:3; Ez.18:30; Joel 2:12-14; Mal.3:7), John the Baptist (Mt.3:2), Jesus Christ (Mt.4:17; 18:3), and New Testament Christians (Ac.2:38; 8:22; 11:18; 2Pe.3:9). The preaching of repentance must always accompany the Gospel message (Lk.24:47).

B. How Do We Repent?

Repentance calls for a renouncing of self-will and initiating confidence in God. We must confess our sins and forsake our ways and turn toward God (Jg.10:15-16; Ps.38:18; Lk.15:18; Ro.10:9-10).

C. How important is Repentance?

1. It is a foundational truth basic to all Believers (He.6:1-2)
2. Repentance is essential for Salvation (Mk.1:14-15).
3. Repentance is the reason Christ came (Lk.5:32).
4. Repentance is commanded of God (Ac.17:30).
5. God desires that all men come to repentance (2Pe.3:9).

D. What is Dead Works?

Dead works are the man-made rites, customs, beliefs, and good works that men perform believing it will earn them the favor of God and entrance into His Kingdom

(Co.2:8; Ti.3:5).

1. Examples of dead works:
 - a. Animal sacrifices
 - b. Any work a person thinks is producing Salvation. Our Salvation is the cause of work; the works are not the cause of our Salvation.

2. Deceptive philosophy

Paul warns us to be on guard against all philosophies, religions and traditions that emphasize humans functioning independently from God and His written revelation. Today, one of the greatest philosophical threats to biblically based Christianity is secular humanism. This has become the underlying philosophy and accepted religion in most of secular education, government and society in general, and is the established viewpoint of most of the news and entertainment media throughout the world.

3. What does this philosophy teach?

- a. It teaches that humanity, the universe and all that exists consist only of matter and energy shaped into their present form by impersonal chance.
- b. It teaches that humans have not been created by a personal God, but are the product of a chance process of evolution.
- c. It rejects belief in a personal, infinite God, and denies that the Bible is God's inspired revelation to the human race.
- d. It asserts that knowledge does not exist apart from human discovery and that human reason determines the appropriate ethics of society, thus making human beings the ultimate authority.
- e. It seeks to modify or improve human behavior through education, economic redistribution, modern psychology or human wisdom.
- f. It teaches that moral standards are not absolute but relative, determined by what make people happy, brings them pleasure, or seems good for society according to the goals set by its leaders. Thus, Biblical values and morality are rejected.

- g. It considers human self-fulfillment, satisfaction, and pleasure to be the highest good in life.
 - h. It maintains that people should learn to cope with death and the difficulties in life without belief in or dependence upon God.
4. Humanism's beginning
- a. The philosophy of humanism began with Satan and is an expression of Satan's lie that humans can be like God (Ge.3:5). Scripture identifies humanists as those who have "exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator" (Ro.1:25).
 - b. All Christian Leaders, Pastors and parents must do their utmost to protect their sons and daughters from humanistic indoctrination by exposing its error and instilling in them a Godly contempt for its destructive influence (Ro.1:20,32; 2Co.10:4-5; 2Ti.3:1-10; Jude 1:4-20).

E. Why Must We Turn From Dead Works?

Unless we turn from dead works, our worship of God is in vain. When we trust in our own goodness or good works, we are saying that the blood of Jesus is not enough. God wants us to be totally dependent upon Him (1Pe.1:18-19).

The Gospel we have is the grace of God. Jesus saves by faith, by grace, and not by dead works (Ga.2:16).

F. What Are Some of the Works That People Put on Christians?

- 1. Cannot wear gold jewelry
- 2. Women cannot wear make-up
- 3. No musical instruments
- 4. Observing the Sabbath
- 5. It is a sin not to go to church on Sunday.

G. What Commandment are we under?

We are to love God with all our heart and our neighbor as ourselves (Jn.13:34;

Mt.22:37-39. Mk.12:30-31)

H. What Did Jesus Say About the Law?

Jesus came to fulfill the law (Mt.5:17).

I. Why the Blood of Jesus?

We are redeemed by the blood of Christ (1Pe.1:18-19).

J. What does it mean to be Born-again?

To be born-again is nothing less than being converted or turned around, from sin. It is being born-again by the Spirit of God. Until this happens, we are dead in trespasses and sins. Then we are born to newness of life. This can only be done by being washed in the blood of Jesus (Jn.3:3).

In John 3:1-8, Jesus discusses one of the fundamental doctrines of the Christian faith, regeneration (Ti.3:5), or spiritual birth. Without the new birth one cannot see the Kingdom of God, that is, receive eternal life and Salvation through Jesus Christ.

1. Regeneration is a re-creating and transformation of the person (Ro.12:2; Ep.4:23-24) by the Spirit of God.

Through this process eternal life from God Himself is imparted to the Believer's heart (Jn.3:16; 2Pe.1:4; 1Jn.5:11). He then becomes a child of God (Jn.1:12; Ro.8:16-17; Ga.3:26), and a new person (2Co.5:17; Co.3:9-10). He no longer conforms to this world (Ro.12:2), but is now created to be like God in righteousness and holiness (Ep.4:24).

2. Regeneration is necessary.

Apart from Christ, all people, in their inherent natures, are sinners, incapable of obeying and pleasing God (Ps.51:5; Je.17:9; Ro.8:7-8; Ep.2:3).

3. Regeneration

It comes to those who repent of sin, turn to God, and put their faith in Jesus Christ as Lord and Savior.

4. Regeneration is a transition.

Regeneration involves a transition from an old life of sin to a new life of obedience to Jesus Christ (2Co.5:17; Ga.6:15). Those who are truly born-again are set free from sin's bondage and receive a spiritual desire and

disposition to obey God and follow the leading of the Spirit (Ro.8:13-14). They live righteous lives (1Jn.2:29), love other Believers (1Jn.4:7), avoid a life of sin (1Jn.3:9, 5:18), and do not love the world (1Jn.2:15-16).

K. Why Does Grace Set People Free and Why Is Legalism Bondage?

Grace produces peace in the life of a Christian because they do not have to worry about everything they should be doing and everything they did not do to be right with God (Ga.1:3-4). Legalism produces confusion and frustration.

V. LESSON FIVE - FAITH TOWARDS GOD

A. What Does the Word Faith Mean?

It means belief, faithfulness, reliability, trust, confidence, firm persuasion, assurance, or firm conviction (He.11:1). It is belief in God or in God's promises; being fully persuaded.

B. How important is Faith?

1. We are saved by faith.

Grace is God giving us what we don't deserve. Mercy is not giving us what we do deserve as we express that faith. Faith is a gift of God. Every born-again person has faith, but we must learn to activate our faith (Ep.2:8; Ro.5:1).

2. Without faith we cannot please God (He.11:5-6).
3. We are healed by faith (Ja.5:15).
4. We are kept by faith (1Pe.1:5; 1Jn.5:5).

C. What Causes Faith to Arise in Our Hearts?

1. The Word of God

Faith brings obedience which brings success. Bible, heart faith says "I have it even when I cannot see it." Natural faith says "I have it when I can see it." Believing with our heart is what gets the job done, for "with the heart man believeth." Our faith needs to proceed from our hearts. Believing with our heart believes beyond what our physical body or senses are telling us, independent of our flesh, body, or carnal man. The spirit of man believes what he sees in the Word. Believing with our head is positive thinking. Heart faith believes the Word of God first, then the physical manifestation will

follow (Ro.10:17; Jos.1:8; Ro.10:10; Mk.11:24).

2. Don't pray for faith.

Faith only comes one way, by hearing and hearing by the Word of God (Ro.10:17). The secret of faith is continually speaking Gods Word from our spirit. There is a heart-mouth connection. Whatever we believe in our heart and confess with our mouth will come to pass (Mk.11:23; Ja.1:6; Mt.21:22).

D. What Are Some Ways That We Can Receive the Word of God?

1. Preaching the Gospel

God's Word has no power until it is spoken. It is latent (stored) power, ready to be revealed by our speaking (Ti.1:3; Ro.10:8).

2. Through the written Word

The Word shines here, where we are, and shines down the road, where we are going (Ps.119:105).

VI. LESSON SIX - BENEFITS OF THE CROSS

A. What are the Benefits of the Cross?

The benefits of the cross are the gifts which Jesus Christ purchased for us when He died upon the cross of Calvary. These gifts are:

1. Forgiveness of sins and eternal life
 - a. Forgiveness is necessary because we have sinned, destroyed our relationship with God and become subject to condemnation (Ro.1:18-32). Forgiveness is the means by which this relationship is restored (Ep.1:7; Co.2:13).
 - b. The Hebrew and Greek words for forgiveness denote the ideas of: "to cover, to pardon, to cancel, to send away."

God's forgiveness involves:

-Making of no account the sin that has been committed (Mk.2:5; Jn.8:11).

- Saving sinners from eternal punishment (Ro.5:9; 1Th.1:10). - accepting them (Lk.15:20).

- Delivering them from the dominion of sin and transferring them into Christ's Kingdom (Co.1:13)

- Renewing the whole person and promising eternal life (Lk.23:43; Jn.14:19).

c. In order to receive forgiveness, there must be repentance, faith and confession of sin (Lk.17:3-4; Ac.2:38, 5:31, 20:21; 1Jn.1:9). For God to be able to extend forgiveness, the shedding of blood was required (He.9:22). Thus, forgiveness is based on Jesus' death on the cross (Jn.1:29; 3:16; Ro.8:32). Divine forgiveness is an ongoing need for Believers, so that we might maintain our saving relationship with God.

2. Deliverance from iniquities

3. Peace for the mind

4. Healing for the body (Is.53:5; Ro.5:12; 1Pe.2:24)

B. What is meant by Forgiveness of Sins and Eternal Life?

The forgiveness of sins is the washing away or cleansing by the blood of Jesus Christ. Eternal life means to live forever with Him (He.9:22; Jn.5:24; Mt.26:28).

C. Why Was Christ Wounded for Our Sins?

The Law of God demanded the shedding of blood in order to forgive the sins of man. Jesus Christ became that sacrifice. He took our place before God and suffered the punishment for our sins (Le.9:1-7; Jn.3:16; 1Pe.2:24).

D. How Do We Receive Forgiveness For Our Sins?

Our sins are forgiven and forgotten by God when we confess them to Jesus Christ and ask His forgiveness for them (1Jn.1:9; Is.1:18; Ps.103:12; Mic.7:19).

E. How Can We Know Our Sins Are Forgiven?

1. The Word of God tells us so (1Jn.1:9).

2. We have the witness of the Spirit that we have been forgiven (Ro.8:16).

F. How Can We Obtain Assurance of Eternal Life?

To have well-grounded assurance of eternal life:

1. We must believe on the name of the Son of God, Jesus Christ. We can know; we do not have to wonder whether we are saved or not. It is important that we know and don't just think so (Jn.6:47, 51, 54; 1Jn.5:13).
2. We obtain assurance through what is written in the Word of God. Therefore, we must study the Scriptures (2Ti.2:15; 1Jn.5:10-12).
3. We obtain assurance by loving our brethren (1Jn.3:14-19).
4. We allow ourselves to be led by the Spirit of God (Ro.8:14). Being led by the Holy Spirit is not a requirement, but a sign of being a son.
5. We come out of darkness into light. Jesus is that lamp and light (Jn.8:12; Ps.119:105).

G. What is meant By "Bruised for Our Iniquities?"

It means Jesus Christ endured physical pain caused by the weight of our iniquities. He did it that we might be freed from the curse of having the same weakness toward sin that our fathers had (Is.53:6,10; Ex.20:5).

H. What is Iniquity?

Iniquity is a weakness in a particular area of our nature that is born in us as a result of the sins of our forefathers (Ro.5:12; Ep.2:3).

I. How Do Iniquitous Traits and Habits Develop in Us?

Iniquitous traits and habits develop in us by the continuous and willful breaking of any commandment. For example:

The Commandment	The Iniquity
1. No other gods	Rebellion
2. No graven images	Idolatry and stubbornness
3. Using God's name in vain	Cursing

4.	Keeping the Sabbath holy	No rest or peace
5.	Honoring parents	Disobedience to parents
6.	Not to kill	Murder
7.	Not to commit adultery	All sexual uncleanness
8.	Not to steal	Stealing
9.	Not to lie	Deception, dishonesty
10.	Not to covet	Jealousy, envy, greed

J. How Does Iniquity Differ From Sin?

Iniquity is the weakness in us that is the breeding ground for sin and it is in this area that Satan tempts us to transgress against God's laws. Sin is the willful and actual transgression of God's Laws (Ps.51:5; 1Jn.3:4).

K. What Assurance Do We Have That Our Iniquities Will Be Taken Away?

The deliverance from iniquity is a part of the atonement which Jesus Christ purchased for us at Calvary. If we acknowledge our iniquities and ask in faith for deliverance, God will take them away (Jn.14:14; 1Jn.1:9; Is.53:11).

L. Why Was Jesus Christ Chastised for Our peace?

He took our punishment so that we might have peace with God. Man was separated by sin from God because he had obeyed his flesh instead of God. Man fell and his flesh took dominion over him. Man has no peace when his flesh rules. The flesh is never satisfied (Co.1:20; Ep.2:13-14).

M. What is Peace?

Peace may be defined as "a state of tranquility or quiet." It is a freedom from all anxiety. Peace speaks of order, security, and harmony.

N. What is Peace with God?

Peace with God is reconciliation to God. We are reconciled to God when we are brought into harmony and friendship with Him (2Co.5:18).

O. How Can I Have Peace With God?

I can have peace with God when I come to the Father through Jesus Christ, His Son. Jesus is the only mediator between God and man (Is.9:6; Ez.34:25; Ro.5:1).

P. How Will This Peace Affect Our Life?

This peace will affect our life:

1. Spiritually:
 - a. We have an inner quietness that comes by no other means. Man's abilities and efforts will not achieve peace (Php.4:7).
 - b. We are freed from the feeling of sin and guilt. Having right teaching, truth, our conscious becomes a guide for decisions when it is coupled with the Word of God (He.10:22).
 - c. We are set free from all condemnation (Ro.8:1). Condemnation is from the devil. A weak conscience can condemn us when we have not sinned.
 - d. At the time of our death, we will have this same feeling of peace and security (Ps.23:4). The Good Shepherd has everything we need to take care of us.
 - e. We will have a feeling of strength and safety in the time of grief or trouble (2Ti.1:7).
2. Socially
 - a. When we have "peace with God," He will cause our enemies to be at peace with us (Pr.16:7).
 - b. We become peacemakers with the power to reconcile our generation to God (Mt.5:9).

Q. How Can We Keep This Peace?

We can have this perfect peace as we keep our mind on Jesus and trust Him to help me in every problem of life (Is.26:3; Jos.1:8; Ps.119:11).

R. Can I Have This Peace of Mind in Times of Great Trouble?

Yes. No matter how bad things appear, we can have perfect peace, if we remember the peace Jesus Christ purchased for us at Calvary and have faith to receive it (Jn.14:27; He.4:9).

S. What Does "With His Stripes we are Healed" Mean?

The sicknesses, including spiritual, emotional, and physical disease of the world was beaten into the body of Jesus Christ on the Cross of Calvary. Christ won the victory over sickness and disease so that we might be delivered from their power (Is.53:5; Mt.8:16-17).

T. Where Did Sickness and Disease Begin?

1. When Adam sinned

When Adam sinned against God, death, sickness, and disease entered into the world. Disease is death working to bring about the curse of law (Ge.2:17; Ro.5:12; Jn.3:5-6). When death began in the body, the spirit died immediately.

2. Satan's dominion

Through sin, Satan gained dominion, power, over man. Now, Satan's desire is to destroy all men through sickness, disease, and death (Job 2:7; Jn.10:10). This is what Satan has to give.

U. How Can The Death of Jesus Christ Heal Our Sickness and Disease?

Jesus Christ not only became sin, but He took on Himself the curses (Ge.chp.3) of sin, including sickness and disease. In this way, He destroyed the power of Satan over God's people forever (Mt.8:17; 2Co.5:21). God laid sin on Jesus so He could lay righteousness on us.

V. Why Do Sickness and Disease Still Exist in the World Today?

There is sickness in the world today for the same reason that there is sin in the world today. People do not know what Jesus Christ has purchased for them. There is deliverance and forgiveness from all the power of Satan if we will believe, ask, and partake of it. Satan has taken advantage of people's ignorance and unbelief to keep them from being healed (Hos.4:6; Co.2:15; Ja.4:2; 2Co.2:14; 1Ti.6:12).

W. How Can We Be Healed?

We receive healing when we exercise faith in God's Word. Faith is knowing, believing, and trusting in God. He is faithful to His Word and what He has promised

He will do (Mt.9:29).

X. In What Ways May We Receive Healing?

Prayer offered in faith will make the sick person well. James speaks of physical sickness (Ja.5:15). We may deal with illness by asking for the prayers of the elders or leaders of the Church. The major burden for healing is placed on the Church and its leaders. People may not always be healed; nevertheless, the Church must continue to seek the Kingdom's healing power in compassion for the sick and to the glory of Christ. Ways we can receive healing include:

1. Personal prayer (Ja.5:16). The faults spoken of are side steps or deviations.
2. Prayer of the elders (Ja.5:14-15)
3. Laying on of hands (Mk.16:17-18)
4. The spoken Word of God (Ps.107:20; Mt.8:8) It comes by God's Word coming from the mouth of an anointed Believer to bring healing. The Word of God in the mouth of His servants is powerful and can accomplish anything that would glorify God and bless His people.
5. The Lord's Supper (1Co.10:16) Jesus is our Passover Lamb. In the Old Testament, all who ate the Passover Lamb went without disease. As we eat and drink correctly of the Lord's Supper, we eat and drink healing to our bodies.
6. Worship and praise (Mt.8:2-3; Ps.32:7) as we worship the Lord, His presence brings healing and deliverance.

Y. Is There Anything That Can Prevent Us From Being Healed?

Sin is the only thing that separates man from God. The sin of unbelief is the most common reason for people not being healed. We may sin against our body by improper care and invite sickness. We may have unconfessed sin in our lives. We may hold resentment in our hearts. We may fail to make restitution in a particular case. All of these may prevent us from receiving healing from God (Ps.66:18; Is.59:2; 1Co.11:29).

Unworthily means to be unfit or irreverent. Discerning means to separate thoroughly, withdraw from, oppose, discriminate, make a difference, be partial (He.11:6; Mt.5:23-24).

Z. Why is Healing Sometimes Delayed?

We do not always believe with our heart. Also, there are times when we negate our prayers by words such as "I feel so bad," or "this just isn't getting any better" (1Pe.4:19). God can't keep what we won't commit (Ja. 1:2-3; He.10:23,36; 1Pe.5:10; Ps.103:1-6).

VII. LESSON SEVEN - WATER BAPTISM

A. What is Water Baptism?

Baptize (Gr. baptizo), means to dip, immerse. In water baptism the Believer is completely submerged in water.

B. Who May Be Baptized?

Any person who will repent, turn to Christ, and believe the Gospel may be baptized (Ac.8:12).

Babies are innocent and need no covering until the age of accountability (Ro.7:9-11). According to some theologians, The Book of Romans supports the teaching of an "age of accountability." That is why some denominations practice the ordinance/sacrament of confirmation. In Romans7:7-12, Paul describes the stage of innocence until people reach an "age of accountability." They are "alive" (v.9), without guilt and spiritual accountability, until they volitionally sin against God's Law written externally or in their hearts (Ro.2:14-15; 7:7, 9, 11).

C. Is Water Baptism Optional?

Water baptism is not just an outward sign. Jesus commanded it. Jesus Himself was baptized. Peter commanded it. Baptism does not save us but identifies us with Christ (Mk.16:15-16; Mt.3:13-17). The people who believe in Christ and the Gospel are to be baptized with water. This represents their covenant pledge to renounce immorality, the world and their own sinful nature, and to unreservedly commit themselves to Christ and His kingdom purposes. Jesus is an example to us (Ac.2:38).

D. What Are the Requirements for Water Baptism?

Repentance, forgiveness of sins, and baptism are the prior conditions for receiving the gift of the Holy Spirit. However, Peter's demand that his hearers be baptized in water before receiving the promise of the Father must not be taken as an absolute requirement for the in-filling with the Spirit, nor is baptism in the Spirit an automatic consequence of water baptism.

In this situation, Peter required water baptism prior to receiving the promise because in the minds of his Jewish listeners, the rite of baptism was taken for granted as being involved in any conversion decision. Water baptism did not precede the baptism in the Spirit, however, in the instances recorded in Acts 9:17-18, the Apostle Paul, and Acts 10:44-48, those in Cornelius' house.

Each Believer, after accepting Jesus Christ by faith, should receive a personal baptism in the Spirit (Ga.3:14). The gift of the Spirit in the Book of Acts was consciously desired, sought, and appropriated (1:4, 14; 4:31; 8:14-17; 19:2-6). The only possible exception to the rule in the New Testament was the case of Cornelius (10:44-48). Consequently, the baptism in the Spirit should not be considered as a gift automatically provided to the Believer in Christ. The four things that should precede baptism are:

1. Hearing and obeying the Word of God (Ac.2:41).
2. Conviction of sin (Ac.2:37). Baptism is just a bath without conviction.
3. Repentance (Ac.2:38)
4. Faith in Jesus (Mk.16:16)

E. What Happens to the Believer in Water Baptism?

In water baptism there is a definite inward work which takes place within the heart of the Believer. Water baptism is a point of separation (Ro.6:6). We are set free from the old life with no sin consciousness (Co.2:11-12).

1. The children of Israel, being brought out of Egypt, is a picture of Salvation. Crossing the Red Sea on dry land and the enemy being drowned there is a picture of the enemies of our soul being put away, drowned. We see the children of Israel being delivered through the Red Sea as a separation from the Egyptians (Ex.14:12 - 15:3). The enemy pursued the children of Israel because they wanted to bring them back into bondage. It is the same with our enemy. They will pursue us until they are drowned as the Egyptians were. It took the hand of God to save them and it took the hand of God to keep them saved.
2. Paul speaks of dying to sin, that is, burying the old and resurrecting the new (2Co.5:17). We must yield our members to righteousness, not sin (Ro.6:11-14).
3. Water baptism is identification. Water baptism identifies with Jesus'

work (Ro.6:4,8). Dead men don't sin, so sin is to have no more dominion over us. We have spiritual surgery which is a cutting away of the body of sins of the flesh. Water baptism is taking a stand. Things that have been tormenting us will be buried, for us to see no more. Many are hooked on things that torment, which will take God to make them free.

F. What is the Meaning of Water Baptism?

1. We are baptized into the Lord's death, burial, and resurrection (Ro.6:3- 11).
 - a. Being planted in the likeness of His death is dying to sin. We bury a dead person, or they begin to stink. The one who is dead must be covered completely, not just having a shovel-full of dirt thrown in their face.
 - b. Being raised in the likeness of His resurrection is as a resurrection to new life.
 - c. John baptizing Jesus was a fulfillment of Scripture that shows us the direction of God for our lives.
 - d. Going under is burying the old man. We no longer have the sin nature, for it has been circumcised out of us.
2. We are to put on Christ (Ga.3:27).

To put on means to "sink into a garment, or be clothed upon" (Ro.13:14). "Make not provision" means to "not take thought, care of, supply." We must put on Jesus and put off fleshly desires.

G. Why Did the Disciples Baptize in the Name of Jesus When Jesus Commanded Them to Baptize in the Name of the Father, and the Son, and of the Holy Ghost?

1. The name of the Father is LORD (Ex.3:15; Is.42:8).
2. The name of the Son is Jesus (Mt.1:21; 1Jn.4:15).
3. The name of the Holy Ghost is taken from the Greek word "Christos" translated as Christ or the "Anointed One" (Ac.10:38). So the disciples, man, fulfilled Jesus' command by baptizing in the name of the Lord Jesus Christ (Father, Son, and Holy Ghost).

VIII. LESSON EIGHT - BAPTISM OF THE HOLY SPIRIT

A. What is the Baptism of the Holy Spirit?

The baptism in the Holy Spirit is a complete immersion of the Believer into the Holy Spirit. The baptism grants us an entrance into the realm of unlimited, measureless power to do the works of Christ (Lk.24:49; Ac.1:8).

The baptism in the Holy Spirit not only imparts power to preach Jesus as Lord and Savior, but also increases the effectiveness of that witness because of a strengthening and deepening relationship with the Father, Son, and the Holy Spirit that comes from being filled with the Spirit (Jn.14:26; 15:26-27).

B. Who is the Holy Spirit?

The Holy Spirit is not a mere influence or power. He is the third personality of the Godhead (1Jn.5:7). We know He is a person for He:

1. Speaks (Ac.13:2)
2. Works (1Co.12:11)
3. Teaches (Jn.14:26)
4. Guides (Jn.16:13)

In the light of these truths we should treat Him as a person and regard Him as the infinite living God within our hearts, worthy of our worship, love and surrender.

C. How is the Holy Spirit represented symbolically in the Scriptures?

1. Dove (Mt.3:16; Lk.3:22)
2. Water (Jn.7:37-38)
3. Oil (Ps.89:20)
4. Wind (Ac.2:2)
5. Fire (Ac.2:3)

D. What Other Names are used for the Holy Spirit?

1. Spirit of the Lord (Is.11:2)

2. Comforter (Jn.14:26)
3. Eternal Spirit (He.9:14)
4. Spirit of Promise (Ep.1:13)

E. Who May Receive the Baptism of the Holy Spirit?

There is only one requirement that must be fulfilled in order to receive the baptism of the Holy Spirit: we must be born-again, a Believer in the Lord Jesus (Ac.2:38-39; Jn.7:37-39). The baptism in the Holy Spirit can be given only to those whose hearts are turned toward God in repentance from their wicked ways. It is maintained by the same sincere commitment to Christ.

F. How Does the Believer Receive the Baptism of the Holy Spirit?

There are three (3) distinct methods by which the Lord imparts the Holy Spirit:

1. Sovereign act of God (Ac.2:2-4)

This is demonstrated by when He was first manifested at Pentecost.

2. Laying on of hands (Ac.8:14-17)

Through the laying on of hands, the Samaritans received the Holy Spirit in the same sense as the baptism in the Spirit that occurred at Pentecost (Ac.1:8; Ac.2:4). The Samaritans "two-stage" experience, first believing, and then being filled with the Spirit, shows that the "two-stage" experience of the Believers at Pentecost was not abnormal. The experiences of both Paul (Ac.9:5-17), and the Ephesian disciples (Ac.19:1-6), were the same as the Samaritans. They accepted Christ as Lord and afterwards were filled with the Spirit. There need not be a long time lapse, however, between saving faith and baptism in the Spirit, as demonstrated by the Gentiles at Caesarea.

3. Asking Jesus for it (Lk.11:13)

This verse probably does not refer to the impartation of the Spirit at the new birth (Jn.3:3), since at conversion all Believers are automatically given the indwelling presence of the Holy Spirit. Rather, the verse most likely refers to the baptism in the Holy Spirit that Christ promised to His followers.

- a. Though these are the three methods of receiving the baptism of Holy Spirit, the Believer must:

- Understand and believe that the baptism of Holy Spirit is God's promise (Ac.2:39).
- Prepare his heart through repentance (Ac.2:38).
- Have faith to receive (Ja.1:6-7).

G. How Does One Know When He Has Received the Baptism of the Holy Spirit?

The evidence we see of the baptism of the Holy Spirit is speaking with tongues, that is, speaking in a language which is unfamiliar to the speaker. Concerning this baptism in the Holy Spirit, Isaiah prophesied it (Is.28:11); Jesus said we would speak with new tongues, if we believe (Mk.16:17); on the Day of Pentecost, Believers spoke in tongues (Ac.2:4). Scriptures declare that Believers must test and weigh all things alleging to be from the Holy Spirit (1Th.5:19-21; 1Co.14:29). The following are Biblical principles by which to test whether a professed baptism in the Holy Spirit is from God:

1. A genuine baptism in the Holy Spirit will cause us to love, magnify and glorify God the Father and the Lord Jesus Christ more than we did before (Jn.16:13-14; Ac.2:11,36; 4:12; 7:55-56; 10:44-46).
2. A genuine baptism in the Holy Spirit will increase the consciousness of our relationship with the heavenly Father (Ac.1:4; Ro.8:15-16), will lead to a greater awareness of Christ's presence in our daily lives, and will increase the heartfelt cry of "Abba" daddy.
3. A genuine baptism in the Holy Spirit will cause a greater love for and appreciation of Scripture. The Spirit of truth who inspired the Scriptures will deepen our love for the truth of God's Word.
4. A genuine baptism in the Holy Spirit will deepen our love and concern for other followers of Christ. Christian fellowship and communion can take place only in the Spirit.
5. A genuine baptism in the Holy Spirit must be preceded by our turning from sin and fully obeying Christ (Ac.2:38; 8:15-24). It will be sustained only as long as we continue to be sanctified by the Spirit (Ga.5:16-25).
6. A genuine baptism in the Holy Spirit will intensify our displeasure with the sinful enjoyments and godless pleasures of the world and will diminish the selfish pursuit of earthly riches and reputation (Ac.4:32-37; 8:14-24; 20:33; 1Jn.2:15-17).

7. A genuine baptism in the Holy Spirit will give us a greater desire and power to witness concerning the saving work of the Lord Jesus Christ (Lk.4:18; Ac.1:4-8; 2:1-4,37-42; Ro.9:1-3; 10:1).
8. A genuine baptism in the Holy Spirit will cause us to be more receptive to the Spirit's operation within God's Kingdom and His gifts within our personal lives.
9. A genuine baptism in the Holy Spirit will cause us to be more conscious of the work, guidance and presence of the Spirit in our daily lives. After receiving the fullness of the Spirit, New Testament Believers were continually conscious of the Spirit's presence, power and guidance (Ac.2:4, 16-18; 4:31; 6:5; 9:31; 10:19).

H. What are the Blessings of the Baptism of the Holy Spirit?

The blessings of the baptism of the Holy Spirit are these:

1. We are enabled to pray in the Spirit (Ro.8:26,27; 1Jn.5:14-15).

Spirit-filled Christians are especially sensitive to the communication of the Holy Spirit during prayer and fasting. The communication from the Holy Spirit probably came through a prophetic utterance.

2. We are enabled to praise God in the Spirit (1Co.14:15; He.2:12).

Paul refers to his own experience, to his own private use of tongues. It means to pray in tongues with one's own spirit under the impulse of Holy Spirit. The Believer's spirit prays as the Holy Spirit gives the utterance. Paul is speaking here of the private use of tongues directed to God. Paul used tongues not only for praying, but also for singing, praising and giving thanks to God. To pray with our mind means to pray and praise with one's own mind in a learned language, also under the impulse of the Spirit.

3. We can hear the voice of God (Ac.13:2; 1:2; Mk.13:11).
4. We are made eligible for the gifts of the Spirit (1Co.14:1; 12:7-11; 1:5-7; Ac.1:8).
5. We receive the power of God (Ac.1:8).

This baptism in the Holy Spirit is the initiation point whereby Spirit-filled Believers receive the power to witness for Christ and to bring conviction of sin, righteousness and judgment on the lost. The effects of such conviction

will become evident, both in those who sincerely proclaim the message, and in those who receive it.

6. We begin the walk in the Spirit, by which is produced the fruits and graces of the Spirit (Ga.5:22-25; Jn.6:63; 15:7).
7. The Holy Spirit discloses and makes more real to us the personal presence of Jesus (Jn.14:16-18).

Any witness to an intimate fellowship with Jesus Christ Himself will result in an ever growing desire on our part to love, honor and please our Savior.

I. Who Baptizes the Believer in the Holy Spirit?

Jesus is the baptizer in the Holy Spirit (Mt.3:11; Mk.1:8).

J. True Baptism in the Holy Spirit

In light of the above Scriptures, we who have been baptized in the Holy Spirit will have an intense desire to please Christ in whatever way we can, i.e. the fullness of the Spirit complements, completes, or fills up the saving and sanctifying work of the Holy Spirit in our lives. Those who claim the fullness of the Spirit, yet live a life contrary to the Spirit of holiness, are deceived and untruthful. Those who display spiritual gifts, miracles, spectacular signs or inspiring oratory, yet lack true faith, love and righteousness, are operating not by the Holy Spirit but by an unholy spirit not from God.

K. What is the Work of the Holy Spirit?

1. Revelation about the Holy Spirit in the New Testament.
 - a. The Holy Spirit is the agent of Salvation.

The Holy Spirit convicts us of sin (Jn.16:7-8), revealing to us the truth about Jesus (Jn.14:16,26), giving us the new birth (Jn.3:3-6) and incorporating us into the Body of Christ (1Co.12:13). At conversion we receive the Spirit (Jn.3:3-6; 20:22), and become participants in the Divine nature (2Pe.1:4).

- b. Holy Spirit is the agent of sanctification.

At conversion Believers are indwelt by the Holy Spirit and come under His sanctifying influence (Ro.8:9; 1Co.6:19). Notice some of the things the Spirit does as He lives in us. He sanctifies us, cleanses, leads and motivates us into holy lives, delivering us from sin's

bondage (Ro.8:2-4; Ga.5:16-17; 2Th.2:13). He tells us that we are children of God (Ro.8:16), helps us in our worship of God (Ac.10:46) and in our prayer lives, and intercedes for us as we cry out to God (Ro.8:26-27). He produces Christ-like graces of character that glorify Christ (Ga.5:22-23; 1Pe.1:2). He is our Divine teacher, guiding us into all truth (Jn.16:13; 14:26; 1Co.2:9-16), disclosing Jesus to us and guiding us into close fellowship and oneness with Jesus (Jn.14:16-18; 16:14). He continually imparts God's love to us (Ro.5:5) and gives us joy, comfort and help (Jn.14:16; 1Th.1:6).

- c. The Holy Spirit is the agent of service, empowering Believers for service and witness.

This work of the Holy Spirit is related to the baptism in the Spirit or the fullness of the Spirit. When we are baptized in the Spirit, we receive power to witness of Christ and work effectively within the Church and before the world (Acts 1:8). We receive the same Divine anointing that descended on Christ (Jn. 1:32-33), and on the disciples (Ac. 2:4), enabling us to proclaim God's Word (Ac. 1:8; 4:31), and work miracles (Ac. 2:43; 3:2-8; 5:15; 6:8; 10:38). It is God's intended purpose that all Christians experience the baptism in the Holy Spirit throughout this age (Ac.2:39). In the area of service, the Holy Spirit gives spiritual gifts to individual members of the church to edify or strengthen the Church (1 Corinthians, chapters 12-14). These gifts are a manifestation of the Spirit through individuals by which Christ's presence, love, truth and righteous standards are made real to the fellowship of Believers for the common good (1Co.12:7-11).

- d. The Holy Spirit is the agent of the Church.

He incorporates Believers into the one Body of Christ, lives in the Church, builds the Church, inspires her worship, directs her mission, appoints her workers, gives gifts to the Church, anoints her preachers, guards the Gospel, and promotes her righteousness.

- e. The various activities of the Spirit are complementary and not contradictory.

At the same time, these facets of the Holy Spirit's work are interlocked and cannot be fully separated. We cannot experience the fullness of new life in Christ, righteousness as a way of living, the power to witness for our Lord, or fellowship in His Body without becoming involved in all four (4).

For example, baptism in the Holy Spirit cannot be maintained

independently of the Spirit's work of producing righteousness within us and leading us into the knowledge of, and commitment to, Biblical truth.

IX. LESSON NINE - PRAYER

A. What is Prayer?

Prayer is communication and communion with God. Although prayer may take many forms, basically it means man talks to God and God talks to man. Too few spend time allowing God to do His talking (1Ch.16:11; Ps.34:4).

B. How important is Prayer?

Prayer is absolutely necessary to the life and well-being of the Believer and the Church. Scriptures teach us the early church was born in prayer, was maintained through prayer, and overcame through prayer. (Read Acts 1:14; 2:42; 4:31)

C. What Produces an Effective Prayer Life?

An effective prayer life is produced when we pray:

1. With Faith

This is to be both in our hearts and by our confession (Mk.11:23-24; Ja.1:6-7). We must make Bible study and confession a regular part of our lives so our faith is continually growing and we will be ready to pray in faith.

2. Through Christ's righteousness

God demands we be right with Him through Jesus Christ and right in all our human relationships (1Pe.3:12; Mt.5:23-24).

3. Sincerely

We must pray not to be seen of men, but only by God (Mt.6:5-6).

4. United

There is great power in prayer when two or more come before God in faith (Mt.18:19; Ac.4:24, 29-31).

5. To the Father in the name of Jesus:

Jesus is our authority (Jn.14:13; Ac.3:16; Mt.28:18). In Matthew 28:18, the

word "power" means "authority" (Gr. "exousia"). This should say authority which means right or privilege.

6. Forgive one another

We will receive nothing from God unless we are right with our brothers and sisters (Mk.11:25-26).

7. With perseverance

Sometimes we must remain steadfast in prayer to obtain our answer from God (Lk.18:1; Mt.7:7). This is a progressive insistence; not a declining faith, but an increasing one.

8. Abiding in Christ

To abide means to remain. As we continue in Christ and therefore in the Church, which is His Body, we will receive from God (Jn.15:7).

9. According to the Will of God:

To know the will of God, we must first know the promises in His Word (1Jn.5:14-15). We must get the Word inside of us. We should write down what is ours if we cannot remember. There are 8,630 promises in the Word of God (Ja.4:2-3). We must have right motives to receive.

10. With agreement in the home

A husband and wife must be free from strife, with no bitterness between them (1Pe.3:7).

11. In the Spirit

The Christian's warfare against Satan's spiritual forces calls for an intensity in prayer, praying in the Spirit on all occasions with all kinds of prayers. Prayer is not to be seen just as another weapon, but as part of the actual conflict itself, where the victory is won for us and others by working together with God Himself. To fail to pray diligently, with all kinds of prayer in all situations, is to surrender to the enemy (Lk.18:1; Ro.12:12; Ph.4:6; Co.4:2; 1Th.5:17).

D. What are the Different Types of Prayer?

1. Supplications:

It is a petition or an earnest request. It is approaching God for a favor

(Da.9:3; Ep.6:18; Ph.4:6).

2. Consecration:

Dedication (Lk.22:42). We don't have to be sure of God's will to dedicate ourselves to something. We are willing, surrendering to God's will.

3. Praise and Worship:

Ministering to the Lord (Ac.16:22-25; 13:1-4). We are not asking for anything, we are just praising and worshipping Him for who He is and what He has done.

4. Intercession:

Asking God on behalf of others (1Ti.2:1). Strongholds are pulled down on behalf of others and things are birthed spiritually. There is spiritual warfare in this type of prayer. We have to know God's will according to His Word. We pray with the intention of producing a change, Jesus intercedes for us (He.7:25), while the Holy Spirit intercedes through us (Ro.8:26).

Concerning the Holy Spirit's activity in helping the Believer in prayer, three (3) observations are important:

- a. The child of God has two Divine intercessors, Christ in heaven, the Holy Spirit on earth.
- b. With groans probably indicates that the Spirit intercedes with the groans uttered by the Believer. These groanings occur in the Believers heart.
- c. The spiritual desires and yearnings of Believers find their source in the Holy Spirit, who dwells within our hearts. The Spirit himself sighs, groans, and suffers within us, longing for the final day of redemption. He appeals to the Father on behalf of our needs.

5. Binding and Loosing:

This is the prayer where we can know things will happen, for we have been given authority to enforce God's Word (Mt.18:18-20).

6. Agreement:

We must know the will of God according to His Word. At least two people

must come into agreement in this prayer (Mt.18:18-20).

7. Praying in the Spirit:

This is the prayer in an unknown tongue. It is direct communication from our spirit to God (1Co.14:13-17). It edifies us spiritually and builds us up on our most holy faith (Jude 20).

8. Thanksgiving:

This undergirds all types of prayer (1Th.5:18; Ep.5:20). Prayer is a necessary part of the life of every Believer. We must know the Word, God's will, so we will know how to pray. The early church was born, maintained and overcame through prayer.

E. Is Prayer and Fasting Effective?

Yes. It can move mountains when done properly. Fasting by itself will only benefit us physically. As we humble ourselves with fasting and prayer before the Lord, we can see great spiritual results (Is.58:6-7; Mt.6:16-18). Fasting is showing God we are more concerned with spiritual matters than physical.

In the Bible, we can see that Moses fasted before the Lord forty days. During this time he received the Ten Commandments (Ex.34:1-35). After Jesus fasted forty days, He began His ministry with great power (Mt.4:1-25; Ac.13:1-3).

1. In the Bible fasting refers to the discipline of abstaining from food for spiritual purposes. Although it was often linked with prayer, it should be considered a spiritual exercise all its own. In fact, fasting can be called "prayer without words."

The absolute fast is abstaining from both food and water (Est.4:16; Ac.9:9). Normally this kind of fast should not be for more than three days, for the body then begins to dehydrate. Moses and Elijah undertook the absolute fast for 40 days, but only under supernatural conditions (Ex.34:28; De.9:9,18; 1Kg.19:8). The partial fast is a restriction of diet rather than complete abstention (Da.10:3).

2. Christ practiced this discipline and taught that it should be a part of Christian devotion and an act of preparation for His return.
3. Fasting with prayer has several purposes:
 - a. To honor God (Ze.7:5)

- b. To humble ourselves before God (Ez.8:21), in order to experience more grace (1Pe.5:5), and God's intimate presence (Is.57:15)
- c. To mourn over personal sin and failure (1Sa.7:6)
- d. To mourn over the sins of the Church, nation and world (1Sa.7:6)
- e. To seek grace for a new task and to reaffirm our consecration to God
- f. To seek God by drawing near to Him and persisting in prayer against opposing spiritual forces (Ez.8:21; Je.29:12-14)
- g. To show repentance and so make a way for God to change His declared intentions of judgment (2Sa.12:16,22; 1Kg.21:27-29)
- h. To save people from bondage to evil (Is.58:6)
- i. To gain revelation and wisdom concerning God's will (Da.9:3)
- j. To open the way for the outpouring of the Spirit and Christ's return to earth for His people

F. According to the Bible, What Should We Pray for?

We are counseled to pray:

- 1. For all men, especially those in authority (1Ti.2:1-2)
- 2. For God's servants (Co.4:3-4)
- 3. For one another (Ep.6:18). We should write out a prayer list of people
- 4. Wisdom (Ja.1:5)
- 5. For relief from affliction (Ja.5:13)
- 6. For healing (Ja.5:14-15)
- 7. For consecration of food (Ac.27:35)

G. How Does the Baptism in the Holy Spirit Affect Our Prayer Life?

Scripture teaches us that we should pray in the Spirit, in other tongues. When we receive the Holy Spirit baptism, it greatly empowers, deepens, and helps our prayer life (Jude 20; Ro.8:26-27).

H. Did Jesus Give us a Pattern for Prayer?

Yes. In the Lord's Prayer Jesus gave us the basic pattern for prayer which is:

1. To honor God's name
2. To see the Fatherhood of God and accept His Will
3. To ask for our daily needs
4. To forgive so we may be forgiven
5. To ask for power to overcome evil forces
6. To ask to see the demonstration of the power of God on the earth (Mt.6:9-13)

I. According to Scripture, What Positions are to be Assumed in Prayer?

Four (4) positions are recorded in Scripture. They are: standing, kneeling, bowing or falling prostrate, and spreading out the hands (Ac.7:60; Mt.26:39; 1Ti.2:8; Mk.11:25).

J. What Should We Avoid in Prayer?

We should avoid vain repetitions, trying to impose our will above the Will of God, bargaining with God, and seeking revenge (Mt.6:7; Ja.4:2-3; Lk.4:12; Mt.5:44-46).

K. Are There Times When God Does Not Hear Our Prayers?

Yes. God does not hear our prayers if we are concealing sin in our lives or have an unforgiving spirit (Ps.66:18; Jn.9:31).

God expects us to have a successful prayer life with every prayer answered (2Co.1:20; He.11:1; 10:23).

X. TITHES AND OFFERINGS

A. What is a Tithe? Lev. 27:30

The Hebrew word for tithe is "ma'ser", which is literally a tenth part.

1. In God's Law, the Israelites were required to give one-tenth of the livestock and the land's produce, as well as of their income, as a recognition that God had blessed them (Le.27:30-32; Nu.18:21,26; De.14:22-29).
2. The tithe was used primarily for the expenses of worship and for the support of the Priests. God held His people responsible to manage the resources He had given them in the Promised Land (Mt.25:15; Lk.19:13).

B. Where Did the Concept of Tithing Begin? Gen. 14:20.

Abram gave Melchizedek a tenth of the spoils he had recovered (He.7:4) in gratitude for God's help and grace. This is the first time tithing is mentioned in the Bible.

C. Why Did Abraham Give Tithes to God?

Abraham had seen that God owned everything and had blessed him with abundance. Through his giving, Abraham told God that he was putting his trust in Him alone to provide for him (Ge.14:22-23).

1. God owns everything

At the heart of tithing was the notion that God owns everything (Ex.19:5; Ps.24:1; 50:10-12; Hag.2:8). Humans are created by Him, and they owe to Him every breath they take. Thus, no one has anything that he or she has not first of all received from the Lord (Jn.3:27; 1Co.4:7).

2. Offerings in addition

In addition to tithes, the Israelites were required to bring numerous offerings to the Lord, mostly in the form of sacrifices. The Book of Leviticus describes various ritual offerings:

- a. Burnt (Le.1; 6:8-13)
- b. Grain (Le.2; 6:14-23)

- c. Fellowship (Le.3; 7:11-21)
- d. Sin (Le.4:1-5:13; 6:24-30)
- e. Guilt (Le.5:14-6:7; 7:1-10)

3. Freewill offerings

In addition to prescribed offerings, the Israelites could present freewill offerings to the Lord. Some were repeated (Le.22:18-23; Nu.15:3; De.12:6,17), while others were one-time occasions.

For example, when the Israelites undertook the building of the tabernacle at Mount Sinai, the people gave freely for this tent and its furnishings (Ex.35:20-29). They were so excited about this project; they had to be told by Moses to stop bringing any more offerings.

4. Selfishness in finances

There were also numerous times in Old Testament history that God's people selfishly held on to their money rather than give it to the Lord in regular tithes and offerings. During the building of the Second Temple, the Jews seemed more interested in building up their own property, while leaving God's house in ruins. As a result, said Haggai, many of them were suffering financial reverses (Hag.1:3-6). A similar thing was happening in the Prophet Malachi's time, and once again God was judging His people for refusing to bring in the tithe (Mal.3:9-10).

D. What Blessings Did God Promise to Those Who Tithed?

God promised every kind of prosperity to those who were obedient in giving of tithes (Mal.3:10). God has promised to reward us according to how we have given to Him (De.15:4; Mt.19:21; 1Ti.6:18-19; 2Co.9:6). Believers who give what they can to help those in need will find that God's grace provides a sufficiency for their own needs, and even more, that they abound in every good work (Ep.4:28).

E. What Does the Word Storehouse Mean? Mal. 3:10

It is the place where we regularly receive our spiritual food. In the Old Testament, the Tabernacle or the Temple was the central places of worship. Under the New Covenant, the local church is the place of regular worship (1Co.16:1-2).

- 1. Meat in God's house means no lack of means or money to carry on His work.

2. Opening the windows of heaven to pour out a continuous miraculous supply is whatever is needed to meet the need.
3. Rebuke the devourer especially meant something to the agricultural peoples, who ate what they grew and from the herds they kept.
4. It is recognition of the blessings of God by all men.

F. What is an Offering? Acts 24:17

An offering is a gift to the work of God that is beyond the tithe. It is a free will contribution to support a special need or person or to express thanks (Ac.24:17). It comes from the Greek word "prospora" meaning- to offer up, present, presentations, an oblation or sacrifice.

G. What are Alms? Acts 3:2, 10:2.

Alms are works of mercy or charitable gifts to relieve the poor (Ac.10:2, Ac.3:2). Alms were solicited by the unfortunate.

1. Attitudes in giving

Giving of alms is to be done with simplicity, liberally, and cheerfully. Paul admonished the Church at Corinth to be cheerful in their giving, for God is happy with that attitude. Those who cannot be cheerful in giving should hang on to what they could give until they have the right attitude. Then they can expect a harvest from the giving.

2. Alms were enjoined (2Co.9:5)

Paul's reminder to the Corinthians of his appeal to them to help the Jewish saints during hard times was called alms giving. There had been famine in Jerusalem, a situation that hit the poor Believers especially hard. Paul urged the Believers at Corinth to take up special offerings out of their bounty ahead of time, so that there would be plenty to help, and it be done as a matter of bounty instead of covetousness.

3. Almsgiving was rewarded (De.14:28-29; Mt.10:42)

Israel was always to remember the poor and disadvantaged. The Levite did not receive an inheritance of land as did all the tribes, so he depended upon the generosity of the twelve (12) tribes. God also admonished them to take care of the fatherless orphan and the one who was widowed. This was to happen to bless the ones in need and to bring about the blessings of God

also.

4. We should not give only expecting to receive

Acts of righteousness - the principle stated here, concerns our motives for acting righteously.

- a. If Believers do good deeds for the admiration of others or for selfish reasons, they will lose their reward and praise from God. They will stand exposed as hypocrites who are really seeking glory for themselves.
- b. We are to share what we have. Jesus tested the rich young man at his weakest area, his wealth. He was not willing to put Christ above his possessions. Does Christ's statement mean that all Believers should sell everything they own? No, for we must care for the needs of our families and others. However, we must be willing to give up anything that Christ asks of us. Our commitment to Him can be nothing less.

5. Giving in genuine sacrifice

One of the Lord's most shocking statements is that it is virtually impossible for a rich person to enter God's Kingdom. Yet, this is but one of many statements He made about riches and poverty, giving a perspective repeated by the Apostles in several New Testament letters.

- a. The prevailing view of the Jews was that to be wealthy was a sign of God's special favor and that to be poor was a sign of faithlessness and God's displeasure. The Pharisees, for example, thought this way and derided Jesus for His poverty, Luke 16:14. This idea reoccurs at times in the history of the church, but is soundly rejected by Christ (Lk.6:20; 16:13; 18:24-25).
- b. The Bible identifies greed and the pursuit of wealth with idolatry, which is demonic (1Co.10:19-20; Co.3:5).
- c. Riches are, in Jesus' perspective, an obstacle both to Salvation and to discipleship (Mt.19:24; 13:22). They give a false sense of security (Lk.12:15); they deceive (Mt.13:22); they demand the total loyalty of one's heart (Mt.6:21).
- d. Selfish amassing of material possessions is an indication that life is no longer seen from eternity's vantage point (Co.3:1).

- e. True riches for a Christian consist of faith and love that express themselves in self-denial and following Jesus (1Co.13:4-7).
- f. Every Christian should examine his or her heart and desires. Are we a greedy person? Are we selfish? Do we yearn for abundance? Do we have a great desire for the honor, prestige, and power that often come from gaining great wealth?

H. What Does Jesus Teach Us About Giving?

Jesus teaches that the most important part of giving is the attitude of our heart. He teaches:

1. The clinging to earthly wealth can cause us to lose our eternal wealth (Lk.12:33-34).
 - a. A person's heart (i.e. feelings, thinking, desires, values, will, and decisions) is attracted to the things that are most important to him or her.
 - If you treasure earthly things, then your heart will be enslaved to such things.
 - If God's Kingdom, heavenly things, His Word, His presence, His holiness and your relationship to Him are your treasure; then your heart will be drawn to the things of His Kingdom and your life will be directed toward heaven, waiting for the return of your Lord (Mt.6:1).
2. We should not give expecting to be rewarded by man (Mt.6:1).
3. We are to share what we have (Lk.3:11; Mt.19:16-28).
4. Genuine sacrifice

Giving in genuine sacrifice pleases God more than much wealth given without meaning (Mk.12:43-44).

5. Giving is as much a part of serving God as prayer and fasting (Mt.6:3,5,16).
6. Our giving is the measure of what we can receive (Lk.6:38).

In conformity with the principle of love, we must give to those in need

(2Co.8:2). God will measure our giving and in return will give to us. The measure of blessing and reward we receive will be in proportion to our concern for and help given to others (2Co.9:6).

I. How Are We to Give?

God wants us to give in ways which glorify Him and which prepare us to receive more blessing from Him. Therefore we should give:

1. Willingly (2Co.8:12)

Our giving must be to advance God's Kingdom, especially the work of the local church and the spread of the Gospel throughout the world (1Co.9:4-14); to help those who are in need (Pr.19:17); to store up treasures in heaven (Mt.6:20); and to learn to fear the Lord (De.14:22-23).

2. Generously (2Co.9:6)

Our giving should be voluntary and generous; this practice is taught in both the Old Testament and New Testament. We should not hesitate to give sacrificially, for that is the spirit in which the Lord Jesus gave Himself for us (2Co.8:9). Far more important to God than the monetary value of the gift is the sacrifice involved (Lk.21:1-4). Christians can either give generously or sparingly, God will reward them accordingly (Mt.7:1-2). To Paul, giving is not a loss, but a form of saving; it results in substantial benefits for those who give. He is not speaking primarily of the quantity given, but of the quality of our hearts' desires and motives. The poor widow gave little, but God considered it much because of the proportion she gave and her complete dedication (Lk.21:1-4; Pr.11:24-25; 19:17).

3. Gladly (2Co.9:7)

Our giving should be cheerful (2Co.9:7). Both the example of the Israelites in the Old Testament and the Macedonian Christians in the New Testament serve as models for us.

4. Simply (Ro.12:8)

Our giving should always be in proportion to our income. In the Old Testament the tithe amounted to one-tenth. Giving less than that was disobedience to God's Laws and was, in effect, robbing God (Mal.3:8-10). Similarly, the New Testament requires that our giving be in proportion to what God has given us (1Co.16:2; 2Co.8:3,12). Contributing is the God-given desire, ability, and power, because one has resources above life's basic needs, to give freely of one's personal possessions to the needs of God's

work or people (2Co.8:1-8; Ep.4:28). Also see Amos 5:12-14 and Matthew 10:18.

J. What is to be Our Real Reason for Giving?

In this world, there are both rich and poor, haves and have-nots. Frequently those who have material wealth take advantage of those who have little, often gaining more at the expense of the exploited poor (Ps.10:2, 9-10; Is.3:14-15). In various ways, God has expressed His great concern for the poor, the needy and the oppressed.

1. The Lord God is the champion of the poor and needy. He reveals Himself as their:
 - a. Refuge (Ps.14:6; Is.25:4)
 - b. Help (Ps.40:17; 70:5)
 - c. Deliverer (1Sa.2:8; Ps.12:5; 34:6; 35:10)
 - d. Provider (Ps.10:14; 68:10)
2. Elimination of poverty

When God revealed His Law to the Israelites, He provided a number of ways to eliminate poverty among them (De.15:7). He stated His overall goal for them, that there should be no poor among them, for in that land of inheritance, they would be richly blessed.

- a. No interest loans (Ex.22:25)
- b. Return of the pledge, paid every day (De.24:14-15)
- c. Poor were allowed to glean (Le.19:10)
- d. Debts cancelled (De.15:1-6)
- e. Loans required to be given (De.15:7-11)
- f. Return of property in year of Jubilee (Le.25:8-55)
- g. Justice was to be impartial (Ex.23:2-3, 6; De.1:17)

K. What Are Our Responsibilities For Giving Today?

Our first responsibility is to support the ministry and work of the local church. Then we are to give to our brothers and to the needy (Mal.3:10, 1Co.16:2, Ga.6:10).

We are to:

1. Give generously
 - a. Jesus assumed and expected that His people would give generously to the poor and needy (Mt.6:1-4). He practiced what He preached, keeping a money bag from which He and His disciples would give to the poor (Jn.12:5-6; 13:29).
 - b. He instructed those who wanted to be His followers to care about the poor (Mt.19:21; Lk.12:33).
 - c. This giving was not optional, as one of His requirements for entrance into His eternal Kingdom is whether we have been kind to our brothers and sisters who are hungry, thirsty, and naked (Mt.25:31-46).
2. Paul and the early church
 - a. They likewise demonstrated deep concern for those in need. Paul and Barnabas brought an offering to Jerusalem for the needy Christians in Judea (Ac.11:28-30).
 - b. The council suggested to Paul that they continue to remember the poor. Paul instructed his churches both in Galatia and in Corinth to give for this cause (1Co.16:1-4).
 - c. He exhorted the church at Corinth, at great length, about helping the poor (2Co.8-9).
 - d. He praised the Macedonian churches that had urgently pleaded with Paul to let them participate in this collection (2Co.8:1-4; 9:2).
 - e. Paul stated in the Book of Romans that one of the gifts that the Holy Spirit gives to Christians is the ability to give generously for the needs of God's work or people (1Ti.6:17-19).

L. Does God Require Us to Support Our Ministers Financially?

Yes! God frees His servants to give all their time and energy to provide for our spiritual needs. We are to take care of their material needs (1Co.9:7-11, Lk.10:7).

M. Why Does God Use Us to Supply The Need of the Ministry? See Phil. 4:17; Luke 6:38

Our monetary giving keeps us free to continue to receive and it makes us fruitful people. The Philippian church was a missionary church that ministered to Paul's needs during his travels (Ph.4:15-17). Missionary support is honored and accepted by God as a "fragrant offering, an acceptable sacrifice, pleasing to 'God". Thus, what we give to the support of a faithful missionary is regarded as an offering brought to God. What is done for one of the least of our brothers or sisters is done for the Lord (Mt.25:40).

N. What Lessons Are We to Learn Through Giving? Phil. 4:19; 1 Tim. 6:17-18

We are to learn that God is the source of supply of all that we need and enjoy. He will meet all our needs. Paul emphasizes the loving care of God, the Father for his children. He will meet all your needs, material and spiritual, as we present them to him. He will meet them in Christ Jesus. Only in union with Christ and in His fellowship can we experience God's provision. There are many scriptural promises that give hope and encouragement to God's people concerning His care and help (Ge.28:15; Ex.33:14; De.2:7; 32:7; Jos.1:9; Ps.18:35; Is.25:4; Mal.3:10; Ro.8:28; 1Pe.5:7). There are also a host of others.

O. What Blessings Are Promised to the Generous Giver?

As we allow God to create a generosity in our spirits, He promises us the following blessings:

1. Increase (Pr.11:24-25)

It is God's Will that we earn enough to provide shelter, food and clothing for ourselves and our families, and have enough to help others and further Christ's cause. We know that God is able to give us enough for our needs and that the promises to supply us according to His riches in Christ (Php.4:19). Although our soul may be getting along well, we will not automatically be exempt from difficulties in other areas of our lives. Adversity, troubles and needs must be faced by prayer and trust in God.

- a. God promises that those who give generously will receive back more than they give. He blesses those who are kind and generous, whether it is in their financial giving or in giving of themselves. The New Testament teaches that we are stewards of God's gifts and must use them for His cause and for the benefit of those in need (Mt.25:26-27; 2Co.8:2).

2. Health (3Jn:2)

It is God's Will for Believers to be healthy and that our lives be accompanied by his blessings. He wants all to go well with us, our work, plans, purposes, ministry, families, etc. going according to God's Will and direction. The word translated as "all may go well", (Gr. "euodoo") means to "have a good journey, to be led along a good road." According to that meaning, John's primary prayer was that as Believers walk the road of Salvation, they may continue in God's Will and His truth and enjoy His blessings.

3. Spiritual foundation for the future (1Ti.6:19)

God moves every person along on his/her walk, here a little, there a little, so that when we face the tough times, we can walk. God places in us the foundation that will be what we need, so that we can come to maturity. That foundation is growth in His Word, growing in grace, so that we can overcome in every area we are faced by the enemy.

4. Fruits of righteousness (2Co.9:10)

In order for generosity to be outwardly expressed, the heart must be made rich in sincere love and compassion for others. Giving of ourselves and our possessions results in:

- a. Supplying the needs of poorer brothers and sisters
- b. Praise and thanksgiving to God
- c. Reciprocal love from those who receive our help

P. Do We Have the Right to Designate how or where Our Tithe is used?

No. We pay our tithes to the local church as unto the Lord and it is strictly up to the church leaders how or where it is used. We may designate where our offerings are to be used and alms giving is strictly up to the individual giver.

Q. Who Owns Everything We See? Ps. 24:1; 100:3.

Scriptures declare God as sovereign owner of all. We need to understand this important principle about finances. The Israelites brought the first portion of their harvest to the Lord to acknowledge that He was owner of the land (Le.23:10; 25:23).

We also should give God the first fruits of our income so that we may honor Him as Lord of our lives and possessions. God will then open the way to pour out His blessings on us (1Sa.2:30).

R. How Should We Treat God's Property Then?

We must be good stewards of God's property. We must look after His property as a manager who works for his master. This includes

1. Faithfulness and loyalty (1Co.4:2)

A good steward must be loyal and faithful to what has been entrusted under his care. He is to watch over the interests of the master. With regard to the proper attitude toward, and use of our possessions, the righteous are obligated to be faithful, Luke 16:11. Christians must not hold tightly to possessions as security, but they must relinquish their wealth and place their resources in the Lord's hands for use in His Kingdom, for the furtherance of Christ's cause on earth and for the Salvation and need of others. Thus, Believers who possess wealth and material goods must see themselves as no longer rich, but merely as stewards of that which is God's (Lk.12:31-48), and they must be generous, ready to share and rich in good deeds (Ep.4:28; 1Ti.6:17-19).

2. Obedience

We must willingly abandon our own desires and selfish ambitions so that we can carry out God's Will (Mt.16:24). When our Master directs us, we must obey His directive and share our possessions with others. This is to be done as the Lord leads.

S. What Are the Purposes of Money?

1. To meet our needs

God gives us money for our basic needs, such as food, shelter, clothing and other basic needs. He wants us to trust Him in financial matters. Money is very important and necessary, but it also has to be kept in proper perspective (Mt.6:11; Mt.6:26,28-30).

God wants us to live within our means, to be content (1Ti.6:6). We are to

have a grateful spirit, which enables us to recognize and enjoy God's blessing in our lives.

2. To meet the needs of others

God gives to us so we can share with others less well off than we. Christians are to have a spirit of giving, for that is Christ-like. We should give to God and His work. Through our giving, God's work is established. In order to be a giver, we must learn to be unselfish, that is not accumulating wealth for ourselves (2Co.9:6, Pr.3:9-10).

XI. FRUIT OF THE SPIRIT, GAL.5:22-23

A. What is the Fruit of the Spirit?

The Fruit of the Spirit is the harvest that results when a life is lived in abiding submission to the Holy Spirit. The Fruit of the Spirit pertain to the Believer's character, while the Gifts of the Spirit pertain to the Believer's service (Ga.5:22-23, Ep.5:9).

Contrasted to the acts of the sinful nature is a single-minded lifestyle called "the Fruit of the Spirit". This is produced in God's children as they allow the Spirit to so direct and influence their lives, that they destroy sin's power, especially by the acts for the sinful nature, and walk in fellowship with God (Ro.8:5-14; 2Co.6:6; Ep.4:2-3; 5:9, 2Pe.1:4-9). This Fruit of the Spirit includes:

1. Love (Gr. "a'gape")

A'gape is a caring for and seeking the highest good of another person without motive of personal gain (Ro.5:5; 1Co.13; Co.3:14).

2. Joy (Gr. "chara")

It is the feeling of gladness based on the love, grace, blessings, promises and nearness of God that belong to those who believe in Christ (Ps.119:16; 1Pe.1:8).

3. Peace (Gr. "eirene")

Peace is the quietness of heart and mind based on the knowledge that all is well between the Believer and his or her heavenly Father (Ro.15:33; He.13:20).

4. Patience (Gr. "makrothumia")

Even though it is one of the hardest attributes to manifest, patience is a wonderful quality. It is the same as endurance or long-suffering; being slow to anger or despair (Ep.4:2; He.12:1).

5. Kindness (Gr. "chrestotes")

Kindness is not wanting to hurt anyone or cause them pain (Ep.4:32; Co.3:12).

6. Goodness (Gr. "agathosune")

It is a zeal for truth and righteousness and a hatred of evil. It can be expressed in acts of kindness (Lk.7:37-50), or in rebuking and correcting evil (Mt.21:12-13).

7. Faithfulness (Gr. "pistis")

Coming from the root of the word also translated as faith, it is firm and unswerving loyalty to a person to whom one is united by promise, commitment, trustworthiness and honesty (Mt.23:23; Ro.3:3; 1Ti.6:12; Ti.2:10).

8. Gentleness (Gr. "prautes")

Gentleness is restraint, coupled with strength and courage. It describes a person who can be angry when anger is needed and humbly submissive when submission is needed (2Ti.2:25; 1Pe.3:15).

9. Self-control (Gr. "egkrateia")

Self-control is what the enemy does not want us to master. It is the control of one's own desires and passions, including faithfulness to one's marriage vows, also purity (1Co.7:9; 9:25; Ti.1:8; 2:5).

There are no restrictions to the lifestyle indicated here. Christians can, in fact must, practice these virtues over and over again, for they will never discover a law prohibiting them from living according to these principles.

B. How Are These Virtues Brought About in Our Lives?

1. By the Word (Co.1:5-6, Ps.1:1-3)

Here we see contrasted two kinds of people recognized by God, each with a distinct set of life principles.

- a. The Godly, who are characterized by righteousness, love, obedience to God's Word, and separation from fellowship with the world.
 - True Believers can be distinguished by the things they do not do, the places they do not go and the company they do not keep (Ps.1:1).
 - They not only turn from evil, but also build their lives around the Word of God. They seek to obey God's Will out of hearts that genuinely take pleasure in God's ways and commands. Their redeemed spirits and emotions, captivated by God's truth as found in His Word motivate them (Ps.1:2).
 - Meditating on the law of God shapes their thinking, attitudes, and actions.
 - The outcome of those who faithfully seek God and His Word is life in the Spirit. Since water often represents the Spirit of God, those who are instructed by God and who abide in His Word will receive an unfailing source of life from the Spirit. The phrase "whatever he does prospers" does not mean that problems or failure will never occur, but rather that a godly person will know God's Will and blessings (Ps.1:3)
 - b. The ungodly, which represent the ways and counsel of the world, who does not abide in God's Word and who consequently, have no part in the Assembly of God's people. The godly person is known and blessed by God, but the ungodly person has no part in God's Kingdom (1Co.6:9), and will perish. The separation between these two kinds of people will exist throughout redemptive history and on into eternity.
2. Being joined to and abiding in Christ brings virtue to our lives (Ro.7:4, Jn.15:4-5).
 - a. We no longer look to the Old Testament Law and sacrifices for Salvation and acceptance from God (Ga.3:23-25). We have been separated from the Old Covenant of the Law and united with Christ, and we now look to Christ for Salvation. We must believe in Jesus, receive His Spirit and grace and thereby receive forgiveness, be regenerated, and become able to bear fruit to God.
 3. By making no provision for the flesh in regard to its lusts, and dying to

self (Ro.13:14, Ep.5:8, Jn.12:24).

We are to clothe ourselves with the Lord Jesus Christ. We must be so united and identified with Christ that we imitate His life as our pattern for living, adopt His principles, obey His commands and become like Him. This godly transformation calls for a complete rejection of immorality and the acts of sinful nature (Ga.5:19-21).

4. Allowing ourselves to be trained by chastening brings virtue to our lives (He.12:11).

C. How Important is it that we Bear Fruit?

1. It shows or demonstrates repentance.

Scripture tells us that we are to bring forth fruit in keeping with our repentance (Mt.3:8, Jn.15:16). All Christians are chosen out of the world to bear fruit. This fruit-bearing refers to

- a. Spiritual virtues, such as the Fruit of the Spirit (mentioned in Ga.5:22,23), is known as love, joy, peace, etc.
- b. Working for the conversion of others to Christ (Jn.4:36; 12:24).

2. Entrance into the Kingdom.

Entrance into God's eternal Kingdom will be supplied by having, practicing, and increasing in Christian virtues (1Pe.1:8-11, 2Pe.1:5-11).

Peter lists the virtues a Christian must develop in order to be spiritually victorious and fruitful before God. The phrase "make every effort" demonstrated that Believers must be actively involved in their Christian growth (Ph.2:12-13). Those who become Christians must immediately strive to add these seven qualities to their faith. Note that godly characteristics do not automatically grow without our diligent effort to cultivate them.

3. We are warned concerning lack of fruitfulness.

We are warned of the danger of not bearing fruit or bearing bad fruit (Mt.3:10, Jn.15:2, He.6:8). Jesus speaks of two categories of branches, fruitless and fruitful. These can be summarized as follows:

- a. The branches that cease to bear fruit are those who no longer have the life in them that come from enduring faith in and love for Christ. These branches the Father cuts off, He separates

them from vital union with Christ (Mt.3:10). By failing to remain in Christ, God then judges and rejects them.

- b. The branches that bear fruit are those who have life in them because of their enduring faith in and love for Christ. These branches the Father prunes so that they will become more fruitful. That is, He removes from their lives anything that diverts or hinders the vital life-flow of Christ into them. The fruit is the quality of Christian character that brings glory to God through life and witness.

4. Without the fruit of the Spirit we profit nothing (1Co.13:1-3)

- a. This chapter of First Corinthians is a continuation of Paul's discussion on the question of spiritual gifts. Here he emphasizes that to possess spiritual gifts without having love amounts to nothing. The most excellent way is the exercise of spiritual gifts in love. As the only context in which spiritual gifts can fulfill God's will, love must be the governing principle of all spiritual manifestations. Paul therefore exhorts the Corinthians to follow the way of love and eagerly desire spiritual gifts.
- b. Those whose lives are filled with religious activities are not necessarily approved by God; in fact they may not be Believers at all. For example, those who speak in tongues, prophesy, have knowledge or achieve great works of faith, yet at the same time lack Christ-like love and righteousness, are nothing in God's sight. In God's judgment their spirituality and profession of faith are empty, and they have no real place in His Kingdom. They are not only lacking in the Spirit's fullness, but are also empty of His indwelling presence. The spiritual manifestations through them are not from God, but from another spirit (Ac.8:21). What is essential to true Christian faith is love expressed through an ethic that does no harm to others and perseveres in loyalty to Christ and His work.

XII. GIFTS OF THE HOLY SPIRIT

A. What Are the Gifts of the Holy Spirit?

The gifts of the Holy Spirit are special endowments of power given to Believers for the work of God in the earth. They are also referred to as manifestations of the Holy Spirit (Ac.1:8). The Holy Spirit is manifested through a variety of spiritual gifts given to Believers. These manifestations of the Spirit are intended for the building up and sanctification of the Church. These spiritual gifts are not the same as the

gifts and ministries mentioned Romans 12:6-8 and Ephesians 4:11; where by a Believer receives the power and ability to minister in a more permanent manner in The Church. The list in 1 Corinthians 12:8-10 is not necessarily exhaustive, and the gifts may occur in various combinations.

1. Gifts are given according to need.

The manifestations of the Spirit are given according to the Spirit's will (1Co.12:11), when need arises and according to the Believer's eager desire to receive (1Co.12:31; 14:1).

2. There can be a regular manifestation of gifts.

Some gifts may be manifested through an individual on a regular basis, and a Believer may have more than one gift to minister to particular needs. The Believer ought to desire gifts, not just one gift.

3. Gifts are not a measure of spirituality.

It is unscriptural and unwise to assume that because someone exercises a spectacular gift, that person is more spiritual than one who has less spectacular gifts. Furthermore, possessing a gift does not mean that God approves of all that a person does or teaches. Spiritual gifts must not be confused with the Fruit of the Spirit, which relates more directly to Christian character and sanctification (Ga.5:22-23).

4. Gifts can be counterfeited.

The Spirit's manifestation through gifts may be counterfeited by Satan or false workers disguising themselves as servants of Christ (Mt.7:21-23; 2Co.11:13-15; 2Th.2:8-10). The Believers must not believe every spiritual manifestation, but ought to test the spirits to see whether they are from God, because many false Prophets have gone out into the world (1Jn.4:1).

Paul lists nine gifts which can be grouped into three major divisions; there are three revelation gifts, three utterance gifts, and three power gifts (1Co.12:8-10).

B. What are the Revelation Gifts?

1. The Word of Wisdom gives:

Supernatural revelation of the mind and will of God, in answering questions, in solving problems, and in giving instructions (Lk.21:14-15; 1Co.2:6-7). This is a wise utterance spoken through the operation of the Holy Spirit. It applies

the revelation of God's Word or the Holy Spirit's wisdom to a specific situation or problem (Ac.6:10; 15:13-22). It is not, however, the same as having the wisdom of God for daily living. The latter is obtained by diligent study and meditation on God's ways and the Word and by prayer (Ja.1:5-6).

2. The Word of Knowledge gives:

Supernatural knowledge to know certain facts about people, places, or things without previous knowledge of the situations (Ac.5:1-3, 27:9-10). This is an utterance inspired by the Holy Spirit that reveals knowledge about people, circumstances or Biblical truth. It is often connected closely with prophecy (Ac.5:1-10; 1Co.14:24-25).

3. Discerning of Spirits gives:

Supernatural knowledge into the spirit realm, identifying the spirits whether they are of God or demonic (Ac.16:16-18). This gift is a special Spirit-given ability to properly discern and judge prophecies and to distinguish whether or not an utterance is from the Holy Spirit (1Co.14:29; 1Jn.4:1). Toward the end of the age when false teachers and distortion of Biblical Christianity will greatly increase, this gift will be extremely important for The Church.

C. What are the Utterance Gifts?

1. Divers kinds of tongues are:

They are a Supernatural gift of speaking in other languages without its being learned. It is God's mind speaking to us a message, by the Holy Spirit, through man to those present (1Co.14:22a). Concerning tongues (Gr. "glossa", meaning language) as a supernatural manifestation of the Spirit, the following must be noted:

- a. Tongues may be an existing spoken language (Ac.2:4-6), or a language unknown on earth, as in tongues of angels (1Co.14:1). Such speech has not been learned and is often unintelligible both to the speaker and to the hearers.
- b. Speaking in tongues involves the human spirit and the Spirit of God intermingling so that the Believer communicates directly to God (as in prayer, praise, blessing or thanksgiving) giving expression or utterance at the level of one's spirit rather than the mind (1Co.14:2,14); and also praying for oneself or others under the direct influence of the Holy Spirit apart from the activity of the mind (1Co.14:2,4,15,28).

- c. Tongues in the congregation must be accompanied by a Spirit-given interpretation that communicates the content and meaning of the utterance to the community of Believers (1Co.14:3, 27-28). It may contain revelation, knowledge, prophecy or teaching for the assembly (1Co.14:6).
- d. Speaking in tongues within the congregation must be regulated. The speaker may never be in ecstasy or out of control (1Co.14:27-28).

2. Interpretation of Tongues is a:

Divine enablement to explain the meaning of or interpret a message in tongues (1Co.14:5). This is the Spirit-given ability to understand and communicate the meaning of an utterance spoken in tongues. When interpreted for the congregation, tongues function either as a directive to worship and prayer or as prophecy. The body of Believers can then participate in this Spirit-inspired revelation. Interpreted tongues can thus be a means of edification to the whole congregation responds to the utterance (1Co.14:6,13). The gift may be given to one who speaks in tongues or to someone else. Those who speak in tongues should pray also for the gift of interpretation (1Co.14:13).

3. Prophecy is a:

Supernatural utterance of the speaker, speaking forth in a known tongue, of the mind and counsel of God (1Co.14:3; Is.9:6). We must distinguish between prophecy as a temporary manifestation of the Spirit (1Co.12:10), and prophecy as a ministry gift of The Church (Ep.4:11). As a ministry gift, prophecy is given only to some Believers, who must then function as Prophets within the church. As a spiritual manifestation, prophecy is potentially available to every Spirit-filled Christian (Ac.2:17-18).

Concerning a Prophecy as a spiritual manifestation:

- a. Prophecy is a special gift that enables a Believer to bring a word or revelation directly from God under the impulse of the Holy Spirit (1Co.14:24-25, 29-31). It is not the delivery of a previously prepared sermon.
- b. In both the Old Testament and the New Testament, prophecy is not primarily foretelling the future, but proclaiming God's Will and exhorting and encouraging God's people to righteousness, faithfulness and endurance.

- c. The message may expose the condition of a person's heart or offer strengthening, encouragement, comfort, warning and judgment (1Co.14:3,25-26, 31).
- d. The Church may not receive such prophecies as an infallible message, for many false prophets will enter The Church (1Jn.4:1). Therefore, all prophecies must be tested for genuineness and truth (1Co.14:29, 32; 1Th.5:20-21), by asking whether it conforms to God's Word (1Jn.4:1), whether it promotes godly living (1Ti.6:3), and whether it is uttered by one who is sincerely living under Christ's Lordship (1Co.12:3).
- e. A Prophecy operates under God's Will and not the will of humans. The New Testament never indicates that The Church actively sought revelation or direction from those claiming to be Prophets. Prophecy was given to The Church only when God initiated the message (1Co.12:11; 2Pe.1:21).

D. What are the Power Gifts?

1. Faith is a:

Supernatural ability to believe God to do the impossible (Da.3:16-17; Ac.3:6-7). This is not saving faith, but a special supernatural faith imparted by the Holy Spirit that enables the Christian to believe God for the extraordinary and miraculous. It is a faith that moves mountains (1Co.13:2), and is often found in combination with other manifestations such as healings and miracles.

2. Gift of Healings is a:

Supernatural ability to heal the sick and diseased without the aid of any kind of natural means (Mt.4:23; Ac.19:11-12). These gifts are given to The Church to restore physical health by supernatural means (Mt.4:23-25; 10:1; Ac.3:6-8; 4:30). The plural "gifts" indicates healing of various illnesses and suggests that every act of healing is a special gift of God. Although gifts of healings are not given to every member of the body in a special way, all members may pray for the sick. When faith is present, the sick will be healed. Healing may also come as a result of obedience to the instructions of James 5:14-16.

3. Working of Miracles is a:

Supernatural ability to interfere and change the course of nature, events or circumstances (Ac.6:8; 19:11). These are deeds of supernatural power that alter the normal course of nature. They include divine acts in which God's

Kingdom is manifested against Satan and evil spirits.

E. Why Are the Gifts Given to the Church?

1. For the common good (1Co.12:7).
2. For edification (1Co.14:12).
3. To convict and convince (1Co.14:24-25).
4. To confirm and establish ministry (Ac.13:2).

F. Who Can Have the Gifts in Operation?

The Gifts of the Spirit are supernatural abilities which meet needs in lives, defeating the devil and his work and confirming God's Word. As the gifts operate, they meet every need spiritually, physically, and materially. The gifts are the only thing that Paul suggests we covet (1Co.12:28-31; 14:1; Ro.1:11).

Believers who possess genuine love for others in the Body of Christ must desire spiritual gifts in order to be able to help comfort, encourage, and strengthen those in need. They must not wait passively for God to give the Gifts of the Spirit (12:7-10). Instead, they must earnestly desire, seek and pray for those gifts, especially those that were to exhort, comfort and strengthen.

G. What About Praying in Tongues? Is it Different from the Divers Kinds of Tongues?

Speaking in tongues is a special gift for Believers. It is an outward sign of the baptism in the Holy Spirit. Speaking in tongues can also be referred to as a prayer language. Holy Spirit uses this language to pray through Believers.

A very misunderstood Scripture is (1Co.12:28-30). Paul asks, "Do all speak with tongues? Do all interpret?" Paul is not referring to tongues used in private prayer, but for ministry in a public meeting. Only persons with the special gift can stand up and prophesy in tongues. Tongues and interpretation are equal to prophecy. Paul encourages every Believer to speak in tongues (1Co.14:5).

XIII. PRAISE AND WORSHIP

A. What is Praise?

Praise is complimenting God, telling Him how wonderful He is. We are recognizing Him through praise. We are acknowledging Him for the things He has done. We are telling Him that we appreciate Him. Praise is the spring board to worship

(Ps.92:1; 98:1; 145:4-7).

Praise to God constitutes part of a large number of the Psalms. Some Psalms are almost entirely praise; while others contain elements of praise. The psalmists praise God for who He is, the King over all the earth, clothed in splendor and majesty. They praise Him for what He has done, in creating the world, in redeeming His people, in caring for them throughout their history. They praise Him for what He continues to do, in nature, in providing for the daily needs of His people, in showing them love and compassion. Often the desire to praise God results in the command to sing. Praise to God is not limited to human beings, for all creation is called on to praise the Lord.

B. What is Worship?

Worship is God consciousness. Worship is an intimacy with God. It is an attitude of the heart to just lie prostrate before God. Praise will no longer satisfy. The Holy Spirit within us prompting us to yield ourselves and love with a divine consciousness that only He can offer.

C. How Are We to Worship God?

We are to worship Him in spirit and in truth (Jn.4:24; Ph.3:3).

1. In spirit, points to the level at which true worship occurs.

One must come to God in complete sincerity and with a spirit that is directed by the life and activity of the Holy Spirit.

2. Truth is of God.

Truth (Gr. "aletheia") is characteristic of God (Ps.31:5; Ro.1:25), incarnate in Christ (2Co.11:10; Ep.4:21), intrinsic to the Holy Spirit (14:17; 15:26), and at the heart of the Gospel (Ga.2:5; Ep.1:13).

Therefore, worship must take place according to the truth of the Father that is revealed in the Son and received through the Spirit. Those who advocate worship that sets aside the truth and Doctrines of the Word of God have in reality set aside the only foundation for true worship.

D. How Are We to Enter Into God's Presence?

We come into the Presence of God with thanksgiving in our hearts and praise on our lips (Ps.100:4; 22:22). Individual and congregational singing should be done primarily to the Lord (Ps.100:1), with joy and out of a conscious awareness of His presence. In song we remember that He created us and redeemed us, and that we

are now His people and He is our shepherd. We sing of His love and faithfulness that will continue forever (Ep.5:19).

E. What Are the Different Expressions of Praise to God?

The different expressions of praise to God include:

1. Singing (Ps.7:17; 57:9)

All our spiritual songs, both in The Church and in private, should be first and foremost directed to God as prayers of praise or petition (Ps.40:3; 77:6).

- a. Songs of praise or any spiritual song can be a manifestation of the Holy Spirit.
- b. Singing spiritual songs is a means of edification, teaching, giving thanks and praying (Co.3:16).
- c. Christian singing is an expression of joy.
- d. The goal of singing hymns or spiritual songs is not entertainment or individual aggrandizement, but worship and praise of God.

2. Shouting (Ps.47:1; Zep.3:14)

God's people must rejoice over their Salvation. Joy in one's heart is not a natural response; it is a supernatural response resulting from God's redemptive activity in our lives. Joy comes to us because:

- a. We are forgiven and no longer punished for our sins.
- b. Our enemy has been defeated, in other words, we are set free from the bondage of Satan and sin.
- c. God is with us, giving us His fellowship, grace and help throughout our lives.
- d. We are objects of God's great love and delight.

These conditions for joy exist now for those who have a full knowledge of what God has done for us in His Son (Ep.1:17-18, 3:16-20). Our joy will reach its pinnacle in that day when God manifests His full glory and majesty on the earth (Is.35:1-10).

3. Lifting hands (Ps.63:4; 134:2; 1Ti.2:8)

In the New Testament church's public worship, it was apparently customary for worshipers to offer prayers aloud (Ac.4:24-31; Ez.3:12-13). To be acceptable, prayer had to be offered by those who were living holy and righteous lives, that is, with "holy hands".

4. Clapping (Ps.47:1)

Clapping the hands was apparently done as a victory was won, as is pictured in Psalms 47, for the balance of the verse talks of shouting unto God in a triumphant voice.

5. Musical instruments (Ps.150:3-5)

We can truly praise God only when we see His full greatness and goodness, and recall and meditate on all that He has done in creation and redemption and in our personal lives. In this way praise becomes a powerful response of the heart expressing joy, gratitude, and the desire for communion with our Lord. This expression is amplified with the use of the instruments of the sanctuary, which we see in Psalms 150.

6. Standing (2Ch.20:19; Ps.134:1)

The children of Israel stood to praise God for His promises and for what He had already done.

7. Bowing, prostrating (Ps.95:6; Ge.17:3)

At God's appearance, Abraham fell on his face, doing obeisance to the King of kings and the Lord of lords.

8. Dancing (Ps.149:3; 2Sa.6:14)

David danced before the Lord for a distance of eighteen miles when he was bringing the Ark of the Covenant back to Jerusalem. Apparently the interpretative dance was a part of the worship of God in the Temple of David's time, according to Psalms 149.

F. How Does God Receive Our Worship?

God loves true spiritual worship and lives in the midst of it. When we worship the Lord in spirit and in truth, He reveals Himself to us (Ps.22:3; 1Co.14:26).

G. What Does Praise and Worship Do For Us?

1. It brings revelation;

Praise and worship brings the revelation of God's presence (Ac.13:2). Paul and Barnabas were called into missionary service while ministering to the Lord with others at Antioch.

2. Praise and worship causes us to be strengthened (Ps.59:17, Ps.8:2).
3. Praise and worship brings deliverance (Ac.16:25-26).

Paul and Silas had suffered the humiliation of imprisonment, their feet fastened in stocks and their backs lacerated. Yet, in the middle of this suffering, they prayed and sang hymns of praise to God. This resulted in the original "jailhouse rock" with the doors opening and the chains falling off of their own accord. Nothing can stop the Gospel when we are willing to give God the glory due Him.

4. Praise and worship brings healing (Mt.8:2-3).
5. Praise and worship brings joy (Ps.46:4, 71:23, Ph.3:3).

XIV. MINISTRIES AND GIFTS IN THE CHURCH

A. What Does the Word Minister Mean?

The word "minister" means "to serve" (Mk.10:45; Ro.15:25).

B. Who Can Have a Ministry in the Church?

The person must have been born-again (Ro.10:9-10). Then, the person must be necessarily called by God to do a particular work. This may not necessarily be part of the five-fold ministry work, but could also be a Ministry of Helps work (1Pe.4:10; 2Co.5:18). After we have entered the Kingdom of God, we must set ourselves apart unto God. To set ourselves apart, we must make a complete dedication of our lives, time, talents, and possessions for His Kingdom. This process of setting one's self apart is called sanctification (Ro.12:1; Lk.14:26-27).

C. What Must We Do to Have a Ministry in the Church?

Believers must possess a single-minded passion to please God in love, devotion, praise and holiness, and to offer their bodies for his service. Our greatest desire should be to live lives of holiness and to be accepted by God. This requires

separating ourselves from the world and drawing ever nearer to God. We must live for God, worship Him, love Him, take His side against sin and for righteousness, resist and hate evil, perform works of kindness for others, imitate Christ, follow Him, serve Him, live by the Spirit and be filled with the Spirit. We must offer our bodies to God as dead to sin and as the temple of the Holy Spirit (Ro.12:1). We must be obedient to His Word.

Luke 14:26-27 speaks of hating our loved ones. The word hate in this passage means to love less. Jesus demands that our loyalty to and love for Him be greater than every other attachment, even to our own families.

D. What are the Ascension Gift Ministries That Christ Gave to the Church?

After Christ ascended into heaven, He gave five ministries to provide leadership to His people. Christ gave to The Church the ministries of Apostles, Prophets, Evangelists, Pastors, and Teachers (Ep.4:8, 11-12). Ephesians 4:11 lists the ministry gifts (i.e. gifted spiritual leaders) Christ gave to The Church. Paul states that Christ gave these gifts:

1. For preparing God's people for works of service (Ep.4:12).
2. For the spiritual growth of the Body of Christ (Ep.4:13-16).

E. Why Did Christ Give These Ministries to the Church?

Christ gave these ascension gift ministries to The Church for Her perfection (maturing), training, and edification (building up) (Ep.4:12-15). In chapter 4 of Ephesians, Paul teaches that the unity of the Spirit and the unity in the faith are maintained and perfected by:

1. Accepting only the faith and message of the New Testament Apostles, Prophets, Evangelists, Pastors and Teachers
2. Growing in grace, advancing toward spiritual maturity and growing up in all aspects into Christ, and being filled with all the fullness of Christ and God
3. No longer being children who accept every wind of teaching but who instead have knowledge of the truth by which to reject false teachers
4. Holding and speaking the revealed truth of Scripture in love
5. Living in true righteousness and holiness.

F. What is the Ministry of an Apostle?

An Apostle (literally, sent one, or messenger) is the ministry Christ uses to plant and establish churches as well as strengthen those already in existence. He takes the oversight of the local church until the Holy Spirit prepares and reveals God's choice of a Pastor. Until such a time, the Apostle acts as Pastor and spiritual father to the church (1Co.9:2).

The title "Apostle" is applied to certain New Testament leaders. The verb (Gr. "apostello") means to send someone on a special mission as a messenger and personal representative of the one who sends him. The title is used of Christ (Heb. 3:1), the 12 disciples (Mt.10:2), Paul (Ro.1:1), and others (Ac.14:4, 14; Ro.16:7; Ga.1:19; 2:8-9).

Some details concerning the Apostle:

1. The term Apostle was used in the New Testament in a general sense for a commissioned representative of a church, such as the first Christian missionaries.

Therefore, in the New Testament, the term "Apostle" referred to any messenger appointed and sent as a missionary or for some other special responsibility. They were men who manifested extraordinary spiritual leadership. They were anointed with power to confront directly the powers of darkness and to confirm the Gospel with miracles, and were dedicated to establishing churches according to apostolic truth and purity.

2. Apostles in this general sense remain essential to God's purpose in the Church.

If churches cease to send out Spirit-filled persons, then the spread of the Gospel into the world will be hindered. On the other hand as long as The Church produces and sends such people, it will fulfill its missionary task and remain faithful to the Lord's great commission (Mt.28:18-20).

3. Jesus' chosen twelve

The term Apostle is also used in a special sense to refer to those who saw Jesus after His resurrection and were personally commissioned by the resurrected Lord to preach the Gospel and establish the church.

They possessed a unique authority within The Church that related to divine revelation and the original Gospel Message that can no longer exist in anyone today. Thus, the Office of Apostle in this specialized sense is unique and unrepeatable. The original Apostles can have no successors.

4. Establish churches

A primary task of the New Testament Apostles was to establish churches and to ensure that they were founded on, or restored to, sincere devotion to Christ and the New Testament faith (Jn.21:15-17; 1Co.12:28; Ep.4:11-13; Ph.1:17). This task involved two main burdens:

- a. An urgent God-given desire to maintain The Church's purity and its separation from sin and the world (1Co.5:1-5 Ja.2:14-26; 1Pe.2:11; 4:1-5).
- b. A continuing burden to proclaim the New Testament Gospel and to defend it against heresy, new theological trends and false teachers (Ro.16:17; 1Co.11:2; Ga.1:9; 2Pe.2:1-3; 1Jn.4:1-6).

5. Building upon the Chief Cornerstone

Although the first Apostles built upon the Chief Cornerstone, and as such have no successors, The Church today is still dependent on their words, message and faith. This does not mean, there can be no Apostles today. It simply means that they, the twelve, were directly responsible to get The Church going on the right footing. We have the same responsibility today as leaders.

The Church must obey and remain faithful to their original writings. To reject the inspired revelation of the Apostles is to cease being a church according to the Biblical pattern and to reject the Lord himself (Jn.16:13-15; 1Co.14:36-38; Ga.1:9-11). On the other hand, to believe the apostolic message, obey it and guard it against all distortion is to remain true to the Holy Spirit (Ac.20:28; 2Ti.1:14), and to guarantee God's continued life, blessing and presence within the church.

G. What is the Ministry of a Prophet?

1. A Prophet is one who speaks for God, bringing revelation and direction from God to the Church.

A Prophet speaks under the direct impulse of the Holy Spirit in the name of God and whose main concern was the spiritual life and purity of the church. Under the new covenant they were raised up and empowered by the Holy Spirit to bring a message from God to His people (Ac2:17; 4:8; 21:4).

The Gift of Prophecy and the Word of Knowledge enables the Prophet to

foretell the future, to reveal present facts otherwise not known, and to reveal the mind of God (Ac.11:27-28).

2. Sometimes the term seer is used in the Old Testament to describe this ministry (1Sa.9:9; 2Sa.24:11).

The Old Testament Prophets are foundational for understanding the Evangelistic Ministry in the early Church. Their primary task was to speak a Word of God by the Spirit in order to encourage God's people to remain faithful to their covenant relationship. They also, at times, predicted the future as the Spirit revealed it to them.

3. Prophets functioned within the New Testament Church in the following ways:

a. They proclaimed and interpreted the Word of God; called by God to warn, exhort, comfort and edify (Ac.2:14-36; 3:12-26; 1Co.12:10; 14:3).

b. They were to exercise the Gift of Prophecy.

c. They were, at times, seers (1Ch.29:29) who could forth tell the future (Ac.11:28; 21:10-11).

d. Like the Old Testament Prophets, the New Testament Prophets were called to expose sin, proclaim righteousness, warn of judgment to come, and combat worldliness and lukewarmness among God's people (Lk.1:14-17).

Because of their message of righteousness, Prophets and their ministry can expect rejection by many in the churches during times of lukewarmness and apostasy.

4. The Prophet has the ability to reveal the hidden truths and mysteries of God's Word and to make them plain (Amos.3:7; Ep.3:3,5).

The Prophets' messages are not to be regarded as infallible. Their messages are subject to the evaluation of The Church, other Prophets and God's Word. The congregation is required to discern and test whether their witness is from God (1Co.14:29-32; 1Jn.4:1).

5. The Prophet will also prophesy in The Church, speaking words of edification, exhortation, and comfort (1Co.14:3).

Prophets continue to be essential to God's purpose for the church. A church

that rejects God's Prophets will be a declining church, drifting toward worldliness and the compromise of Biblical truth (1Co.14:3; Mt.23:31-38; Lk.11:49; Ac.7:51-52). If Prophets are not allowed to bring words of rebuke and warning, words prompted by the Spirit, words exposing sin and unrighteousness (Jn.16:8-11), then The Church will become a place where the voice of the Spirit can no longer be heard. Ecclesiastical politics and worldly power will replace the Spirit (2Ti.3:1-9; 4:3-5; 2Pe.2:1-3, 12-22). On the other hand if The Church, with its leaders, hears the voice of the Prophets, it will be moved to renewed life and fellowship with Christ, sin will be forsaken, and the Spirit's presence will be evident among the faithful (1Co.14:3; 1Th.5:19-21; Re.3:20-22).

6. The Prophet's character, burden, desire and ability include:
 - a. A deep sensitivity to evil and the capacity to identify and hate unrighteousness (Ro.12:9; He.1:9)
 - b. A zeal for church purity (Jn.17:15-17; 1Co.6:9-11)
 - c. A keen understanding of the danger of false teachings (Mt.7:15; Ga.1:9; 2Co.11:12-15)
 - d. An inherent dependence on God's Word to validate the Prophet's message (Lk.4:17-19; 1Co.15:3-4; 2Ti.3:16)
 - e. A concern for the spiritual success of God's Kingdom and a sharing in God's feelings (Mt.21:11-13; 23:27; Lk.13:34; Jn.2:14-17; Ac.20:27-31)

H. What is the Ministry of an Evangelist?

An Evangelist proclaims the good news of Salvation. The New Testament Evangelist is a foundation layer, a foundation repairer, and the extension arm of the Church (2Ti.4:2,5).

1. In the New Testament, Evangelists were men of God who were gifted and commissioned by God to proclaim the gospel of Salvation to the unsaved and to help establish a new work in a city. When proclaimed, the Gospel always carries with it the offer and power of Salvation (Ro.1:16-17).
2. The Ministry of Philip the Evangelist (Ac.21:8) gives a clear picture of the work of an Evangelist according to the New Testament pattern.
 - a. Philip preached the Gospel of Christ (Ac.8:4-5, 35).

- b. Many were saved and baptized with water (Ac.8:6,12).
 - c. Signs, miracles, healing and deliverance from evil spirits accompanied his preaching (Ac.8:6-7, 13).
 - d. He wanted new converts to be filled with the Holy Spirit (Ac.8:12-17; 19:1-6).
3. The Evangelist is essential to God's purpose for The Church.

The Church that fails to support the ministry of the Evangelist will cease to gain converts as God desires. It will become a static Church, devoid of growth and missionary outreach. The Church that values the spiritual gift for the Evangelist and maintains an earnest love for the lost will proclaim the message of Salvation with convicting and saving power (Ac.2:14-41).

I. What is the Ministry of the Pastor?

1. A Pastor is the shepherd of the local Church flock.

He has a deep concern for the spiritual well-being of the local Church as demonstrated through his counseling, correcting, admonishing (warning), teaching, and disciplining (Je.3:15, He.13:17; Ac.20:28; 1Pe.5:2-3).

2. Each Church should develop a plurality of elders who can help the Pastor in the oversight of the local Church (Ac.14:23).

The New Testament Pastors were chosen, not through politics, but through the Spirit's wisdom given to the godly as it examined the candidate's spiritual qualifications (Ac.20:28; Ph.1:1).

3. The Pastor should be supported by the local Church, so he can be free to devote his full energies to the ministry to which he has been called (1Co.9:13-14; 1Ti.5:17-18).
4. The task of the Pastor is to:
 - a. Proclaim sound doctrine, refute heresy (Ti.1:9-11)
 - b. Teach God's Word and exercise leadership in the local Church (1Th.5:12; 1Ti.3:1-5)
 - c. Be an example of purity and sound doctrine (Ti.2:7-8)

- d. See to it that all Believers remain in divine grace (He.12:15; 13:17; 1Pe.5:2)

Their task is described in Acts 20:28-31 as safeguarding apostolic truth and God's flock by watching out for false doctrine and false teachers within The Church. Pastors function as shepherds of which Jesus as the good Shepherd is a model (Jn.10:11-16;1Pe.2:25, 5:2-4).

5. Pastors are essential to God's purpose for His Church.

The Church that fails to find godly and faithful Pastors will cease to be governed according to the mind of the Spirit (1Ti.3:1-7). It will be a Church left open to the destructive forces of Satan and the world. The preaching of the Word will be distorted and the standards of the Gospel lost (2Ti.1:13-14).

Members and families of the local Church will not be cared for according to God's purpose. Many will turn away from the truth and turn aside to myths (2Ti.4:4).

On the other hand, if godly Pastors are appointed, Believers will be nourished on the words of faith and sound doctrine and disciplined for the purpose of godliness (1Ti.4:6-7). The Church will be taught to persevere in the teaching of Christ and the Apostles and thus ensure Salvation for itself and those who hear (1Ti.4:16; 2Ti.2:2).

J. What is the Ministry of a Teacher?

Teachers are those who have a special, God-given gift to clarify, expound and proclaim God's Word in order to build up the Body of Christ (Eph. 4:12).

1. The ministry of a Teacher is to teach true doctrine as it is found in God's Word. He teaches God's Will and purpose as revealed by the Spirit through the Word (Ac.15:35).
 - a. The task here is to guard, by the Holy Spirit's help, the Gospel entrusted to them (2Ti.1:11-14). They are to faithfully point The Church to Biblical revelation and to the original message of Christ and the Apostles, and to persevere in this task.
 - b. The principal purpose of Biblical teaching is to preserve truth and to produce holiness by leading Christ's Body into an uncompromising commitment to the godly lifestyle set forth in God's Word. Scripture states that the gospel of Christian instruction is love, which comes from a pure heart and a good conscience and a sincere faith (1Ti.1:5). Thus, the evidence of Christian learning is not just in what one knows, but how one

lives, the manifestation of love, purity, faith and Godliness.

- c. Teachers are essential to God's purpose for His Church. A Church that rejects or refuses to hear those Teachers and theologians who remain faithful to scriptural revelation will stop being concerned about the genuineness of the Biblical message and the correct interpretation of the original teaching of Christ and the Apostles. A Church in which such Teachers and theologians remain silent will not continue steadfast in the truth. New winds of doctrine will be uncritically accepted, and religious experience and human ideas, rather than revealed truth, will be the ultimate guides to that Church's doctrine, standards and practices. On the other hand, a Church that listens to godly Teachers and theologians will have its teachings and practices measured by the fundamental testimony of the Gospel. False ideas will be exposed and the purity of Christ's original message will be handed down to its children. God's inspired Word will become the test of all teaching, and The Church will be reminded that the Spirit's inspired Word is ultimate truth and authority, and as such, stands over the Churches and their institutions.

2. As an ascension gift ministry, the Teacher will travel to other local Churches as the Spirit of God would direct (Ac.13:1; 1Ti.2:7).

K. What is the Ministry of an Elder?

An Elder is a mature believer who is recognized as a spiritual overseer in the local Church. Three terms are used to describe this ministry. Elder describes the position and maturity. Bishop describes the same ministry in terms of its function of oversight. Presbyter comes from the same Greek word as Elder and means the same thing. The ministry of an Elder includes serving the Lord's Supper, anointing the sick, and teaching the Word of God (Ac.20:28; Ja.5:14).

L. What is the Ministry of a Deacon or Deaconess?

The basic meaning of the word Deacon is to serve or minister (Gr. diakoneō dee-ak-on-eh'-o). The Deacon helps the Pastor, Ministers, and Elders. This service helps the leadership better perform their ministries to The Body. Deacons help especially with the temporal needs of the Church. They function in the Helps Ministry (1Ti.3:8, 1Co.12:28, 1Ti.3:8-13).

XV. LAYING ON OF HANDS

A. How important are Our Hands in the Bible?

Our hands have always had great significance throughout the Word of God. Our hands are the very extension of our person, a vehicle of blessing. We lift our hands to bless, praise, and worship our God (He.6:1-2; Lam.3:41; Ps.47:1; 1Ti.2:8).

B. What is the Doctrine of the Laying on of Hands?

It is the belief that the divine power of God can be transferred from one Believer to another, by laying hands upon another individual, to bring healing, deliverance, etc.

C. Was This Doctrine Practiced in the Old Testament?

Yes, many times.

1. Jacob laid his hands upon Joseph's children to convey blessings (Ge.48:14).
2. The Priest laid his hands upon the scapegoat thus signifying the transfer of the sins and iniquities to the goat (Le.16:21-22).
3. Moses laid his hand upon Joshua, thus imparting a portion of his wisdom and authority (De.34:9).
4. When the Levites were called to do the service of the Lord all of Israel put their hands on them ordaining them to that service (Nu.8:10).

D. Was This Doctrine Practiced in The New Testament?

Yes. We find four different ways in which the laying on of hands was used; healing the sick, blessing of children, Baptism of the Holy Spirit, and Ordination of Ministry.

1. The laying on of hands was greatly taught and practiced by Jesus Himself (Mk.16:18, Mt.8:3; Mk.5:22-23).
2. The ministry of the Apostle was confirmed by the laying on of hands (Ac.5:12; 8:17-18; 6:5-6).
3. Through the laying on of hands, the Samaritans received the Holy Spirit in the same sense as the baptism in the Spirit that occurred at Pentecost (Ac.1:8; 2:4).

The Samaritans' "two-stage" experience, first believing, and then being filled with the Spirit, shows that the two-stage experience of the Believers at Pentecost were not abnormal. The experiences of both Paul (in 9:5-17), and the Ephesian disciples (in 19:1-6), were the same as the Samaritans. They accepted Christ as Lord and afterwards were filled with the Spirit. There need not be a long time lapse, however, between saving faith and baptism in the Spirit as demonstrated by the Gentiles at Caesarea.

Through this lesson, we see that the laying on of hands is not a mere ritual or ceremony, but means of imparting God's life or blessing.

XVI. SATAN

Preliminary note: The purpose for this lesson on Satan is not to lift him up in any way but to give us information concerning him. Since Satan is the enemy of God and The Church, it behooves us to study his methods (2Co.2:11).

A. By What Names is Satan referred to in the Bible?

The Bible refers to Satan by many names and often the name describes how he operates. He is known as:

1. Abaddon (Re.9:11)
2. Accuser of our brethren (Re.12:10)
3. Adversary (1Pe.5:8)
4. Angel of the bottomless pit (Re.9:11)
5. As an angel of light (2Co.11:14)
6. As a roaring lion (1Pe.5:8)
7. Beelzebub (Mt.12:24; Mk.3:22)
8. Belial (2Co.6:15)
9. The devil (Mt.4:1; Re.20:2)
10. Enemy (Mt.13:19)
11. Evil spirit (1Sa.16:14)
12. Father of lies (Jn.8:44)

13. Gates of Hell (Mt.16:18)
14. Great red dragon (Re.12:3)
15. Liar (Jn.8:44)
16. Lucifer (Is.14:12)
17. Lying spirit (1Kg.22:22)
18. Murderer (Jn.8:44)
19. Old serpent (Re.12:9; 20:2)
20. Apollyon (Re.9:11)
21. Prince of this world (Jn.12:31, 14:30; 16:11)
22. Power of darkness (Co.1:13)
23. Prince of devils (Mt.12:24)
24. Prince of the power of the air (Ep.2:2)
25. Satan (1Ch.21:1; Job.1:6; Jn.13:27; Ro.16:20)
26. Serpent (Ge.3:4,14; 2Co.11:3)
27. Spirit that works in the children of disobedience (Ep.2:2)
28. Tempter (Mt.4:3; 1Th.3:5)
29. Tyrus (Ez.28:12-19)
30. The god of this world (2Co.4:4)
31. Unclean spirit (Mt.12:43)
32. Wicked one (Mt.13:19,38)

B. Who Was Satan Originally?

He was the highest angel in heaven. He was the anointed cherub of God that had access to the throne of God. He was chief among the angels of heaven. He was

called "son of the morning" (Ez.28:12-15).

C. What Did Satan Originally Look Like?

He was a most beautiful creature. Every precious stone was his covering. When he spoke, it sounded like a great pipe organ. He was perfect in beauty and wisdom (Ez.28:12-15).

D. What Happened to Satan?

Iniquity (basically pride, leading to open rebellion) was found in him. He attempted to overthrow the throne of God and take God's place (Is.14:12-15).

F. Where is Satan Now?

Satan inhabits the earth and its atmosphere (Job.1:7, 1Pe.5:8-9; 1Jn.5:19).

1. When humanity fell into sin, Satan became the ruler of the world (Jn.12:31; 14:30; 16:11).

He dominates the whole world (1Jn.5:19), patrols this earth, and is commander of a host of evil spirits through whom he enslaves and keeps captive those without Christ (and those who give him power to control their lives, even though they are Christians).

2. Only Believers have been delivered from his power.

Yet, as a roaring lion, he remains a threat to Believers (Ps.22:13; Ez.22:25), and seeks to destroy them, especially through experiences of suffering. He will spiritually destroy anyone who abandons God's protection. Through our faith in Christ's blood, our spiritual warfare by the Spirit (Ep.6:11-18), and our prayers to God (Mt.6:13), we are fully equipped to defeat Satan's schemes (Ep.6:11), to resist him and to stand firm in the faith.

G. Who Has Power Over Satan?

God and the Church have power over all the works of Satan (Mk.16:17-18; Lk.10:17-19; Ep.1:19-23; 1Jn.3:8).

H. In What Ways Does Satan Seek to Come Against Us, The Body of Christ?

He tries to tempt us, deceive us, lie to us, steal from us, and to kill us (Jn.10:10).

One essential feature of Jesus' temptation revolved around what kind of Messiah He would be and how He would use His anointing from God.

1. Temptation of Jesus

Jesus was tempted to use His anointing and position to serve His own self-interest. He was tempted to attain glory and power over the nations instead of accepting the cross and the way of suffering, and to accommodate Himself to the people's popular expectation for a sensational Messiah.

2. Misuse of anointing

Satan still tempts Christian leaders to use their anointing, position and ability for their own self-interest, to establish their own glory and Kingdom, and to please people rather than God. Those who selfishly compromise with Satan have in reality surrendered to Satan's lordship.

I. How Are We To Battle This Enemy?

Jesus Christ has defeated the enemy. He gives us His Word as a mighty sword to maintain the defeat of Satan (Jn.10:10; Re.12:11; Ep.6:11-18; 2Co.10:4).

1. No possession of Believers

Scripture teaches that no true Believer who is indwelt by the Holy Spirit can be demon-possessed in their spirit-man (where Christ dwells); however the enemy can influence the thoughts, emotions, and actions of Christians who fail to follow the leading of the Spirit (Mt.16:23; 2Co.11:3,14).

2. Believers have authority over Satan/demons.

Jesus promised true Believers authority over the power of Satan and his cohorts (Lk.10:19). As we confront them, we must break the power they want to exert over us and others by waging intense spiritual warfare through the power of the Holy Spirit (Lk.4:14-19). In this way, we can be set free from the powers of darkness.

3. According to the parable in Mark 3:27, spiritual conflict against Satan involves three aspects:

- a. Declaring war against Satan according to God's purpose (Lk.4:14-19).
- b. Entering Satan's house (any place where he has a stronghold), attacking and overpowering him by prayer and proclamation of

the Word and destroying his weapons of demonic deception and temptation (Lk.11:20-22)

- c. Carrying off his possessions, i.e. delivering those who have been held captive by Satan's power and giving them over to God so that they may receive forgiveness and sanctification through faith in Christ (Lk.11:22; Ac.26:18).

4. The following are the individual steps that we should take in this process:

- a. Recognize that we are not in a conflict against flesh and blood, but against spiritual forces and powers of evil (Ep.6:12).
- b. Live before God, fervently committed to His truth and righteousness (Ro.12:1-2; Ep.6:14).

Have faith that Satan's power can be broken in any specific area of his domain (Ac.26:18; 1Th.5:8). We must realize that the Believer has powerful spiritual weapons given by God for the destruction of Satan's strongholds (2Co.10:4-5).

- d. Proclaim the Gospel of the Kingdom in the fullness of the Holy Spirit (Mt.4:23; Lk.1:15-17).
- e. Challenge Satan and his power directly by: 1) believing in Jesus' name (Ac.16:16-18); 2) by using God's Word; 3) by praying in the Spirit (Ac.6:4; Ep.6:18); 4) by fasting; 5) by driving out demons.
- f. Pray especially for the Holy Spirit to convict the lost concerning sin, righteousness and the coming judgment.
- g. Pray for and eagerly desire the manifestation of the Spirit through gifts of healing, tongues, miracles, signs and wonders (Ac.4:29-33; 10:38; 1Co.12:7-11).

J. Why Did God Create Hell?

Hell was made for Satan, not for man. Only men who refuse Christ will go there because there is nowhere else for them to go (Mt.25:41). Hell (Gr. "gehenna") is the place of torment, which has been prepared by our Lord for the devil and his demons found in the bowels of the earth (Deu. 32:22; Isa.14:9; Mt. 25:41).

K. What Area Does Satan Attack Us In?

Satan usually operates against us in the soul realm. He also operates in the supernatural with other spirit beings. Therefore it is mandatory to bring our mind into subjection to Christ. That takes away the area for him to operate in (mind, will, emotions) (2Co.11:3; 1Co.10:13; Ja.1:2).

When facing Satan's temptations, we need to remember who we are up against (2Co.2:11; 10:3-5; Ep.6:12). We should seek help from others when the enemy's temptations are strong or when you are in a weakened condition (He.4:15; 2:18; Ga.6:2).

XVII. RESURRECTION OF THE DEAD

A. What is the Doctrine of the Resurrection of the Dead?

The Scripture teaches us that God shall raise the bodies of all men from the dead on the last day (Jn.5:28-29; Job.19:25-27; Jn.6:40). The resurrection of the body is an essential doctrine. It refers to God's raising of a body from the dead and reuniting it with the soul and spirit, from which it was separated during the intermediate state. The resurrection of Jesus is one of the central truths of the Gospel. What is the importance to those who believe in him?

1. It proves He is the Son of God (Jn.10:17-18).
2. It guarantees the efficacy (power) of His redemptive death (Ro.6:4).
3. It verifies the truth of Scripture (Ps.16:10; Luke24:44-47; Ac.2:31).
4. It is proof of future judgment on the wicked (Ac.17:30-31).
5. It is the foundation for Christ's gift of the Holy Spirit and spiritual life to His people (Jn.20:22; Ro.5:10), and for his heavenly ministry of intercession for the Believer (He.7:23-28).
6. It assures Believers of their future heavenly inheritance (1Pe.1:3-4), and of their resurrection or translation when the Lord returns.
7. It makes available the presence of Christ and his power over sin in our everyday experience (Ga.2:20; Ep.1:18-20).

B. What Three New Testament Resurrections Must We Consider?

1. The resurrection of Jesus (Mt.28:6; 1Co.15:20).

2. Resurrection life we can experience now (Co.2:13; Ro.8:11). This is because our spirit is already made alive at the new birth experience.
3. The future resurrection of the dead (Jn.5:28-29; Re.20:4-6).

C. Must One Believe in the Resurrection?

1. Yes. It is declared a foundational truth (He.6:1-2).

Anyone denying Christ's bodily resurrection cannot legitimately claim to be a Christian. He or she is still an unbeliever, for the death and resurrection of Christ is the central event in Salvation (Ro.1:4; 4:25; 5:10, 17; 6:4-10; 8:11, 34).

2. It is vital to our Salvation (Ro.10:9).

The essentials of Salvation are summarized here. They center on belief in the Lordship of Christ and His bodily resurrection. Faith must be in the heart, which includes the emotions, intellect and will, and it takes hold of the whole person.

3. If Christ had not risen, our faith would be in vain (1Co.15:13-14).
4. The Bible reveals at least three reasons why the resurrection of the body is necessary.
 - a. The body is essential to the total human personality;
 - Humans are incomplete without a body. Thus, the redemption Christ offer applies to the whole person, including the body.
 - b. The body is the temple of the Holy Spirit (1Co.6:19);
 - It will become once more a temple of the Spirit at the resurrection.
 - c. To undo the result of sin at all levels, humanity's final enemy (death of the body) must be conquered through the resurrection (1Co.15:26).
5. Both Testaments teach bodily resurrection

Both the Old Testament (compare Genesis 22:1-14 with Hebrews 11:17-19), and the New Testament (Lk.14:13-14; 20:35-36; Jn.5:21,28-29; Ph.3:11;

Re.20:4-6,13), teach the future bodily resurrection.

6. Our bodily resurrection is guaranteed by the fact of Christ's resurrection (Mt.28:6; Ac.17:31; 1Co.15:12, 20-23).
7. In general terms, the Believer's resurrected body will be like the Lord's own resurrected body (Ro.8:29; 1Jn.3:2). More specifically, the resurrected body will be:
 - a. A body possessing continuity and identity with the body of this life and therefore recognizable (Lk.16:19-31).
 - b. A body changed into a heavenly body adapted for the new heaven and new earth (1Co.15:42-44, 47-48; Re.21:1).
 - c. An imperishable body, free from decay and death (1Co.15:42).
 - d. A glorified body, like Christ's (1Co.15:43; Ph.3:20-21).
 - e. A powerful body, not subject to disease or weakness (1Co.15:43).
 - f. A spiritual (i.e. not natural, but supernatural) body, not bound by the laws of nature (Lk.24:31; Jn.20:19). It is subject to God through the blood of Christ.
 - g. A body capable of eating and drinking (Lk.14:15; 22:14-18, 30).
8. When Believers receive their new bodies, they put on immortality (1Co.15:53). Scripture indicates at least three purposes for this:
 - a. So that Believers may become all that God intended for humans at creation (1Co.2:9).
 - b. So that Believers may come to know God in the full way He wants them to know Him (Jn.17:3).
 - c. So that God may express His love to His children as He desires (Jn.3:16; Ep.2:7; 1Jn.4:8-16).
9. Dead or alive

The faithful who are still alive at Christ's return for His followers will experience the same bodily transformation as those who have died in Christ prior to the day of resurrection (1Co.15:51-53). They will be given new

bodies identical to the bodies given to those raised from the dead at that time. They will never experience physical death.

10. Jesus speaks of a resurrection of life for the Believer and a resurrection of judgment for the wicked (Jn.5:28-29).

D. What is declared in the Resurrection of Jesus Christ?

1. Jesus is the Son of God (Ro.1:4)
2. Death is defeated (Ro.6:9; He.2:14)
3. Justification for Believers (Ro.4:25; 1Co.15:17)
4. There is a new life source for us (1Pe.1:3)

E. What Are We to Know About the Future Resurrection That Will Take Place?

The Bible speaks of it. It will be connected with the second coming of Jesus, but only the Father knows when it will take place (Jn.6:39-40, 1Co.15:51-52).

XVIII. ETERNAL JUDGMENT

A. What is meant by Eternal Judgment?

Eternal judgment is the last foundational truth listed in Hebrews 6:1-2.

1. Judgment means "the results of judging, trying or passing sentence upon; a judicial decision."
2. Eternal does not only mean everlasting, but also final, or that which has no appeal.

B. Who will be judged?

Every unbeliever that ever lived will be judged on the last day (Re.20:1-15; Jn.5:24; Ro.8:1; 2Co.5:21; He.9:26-28; 10:10-18; 1Pe.2:24). The judgment described here is called the "Great White Throne Judgment" and includes the lost of all ages. Some believe that those saved during Christ's thousand-year reign on the earth will be included in this judgment. The Bible teaches that Believers will someday have to give an account at the Judgment Seat of Christ. Concerning the judgment of Believers, the following facts should be kept in mind:

1. All Christians will be subject to judgment; there will be no exceptions (Ro.14:12; 2Co.5:10).
2. This judgment will occur when Christ returns for His Church (Jn.14:3; 1Th.4:14-17).
3. The judge is Christ (Jn.5:22; 2Ti.4:8).
4. Believer's judgment is serious.

The Bible speaks of the Believer's judgment as something solemn and serious. It includes the possibility of damage or loss (1Co.3:15; 2Jn.4:8), of being ashamed before Him at His coming (1Jn.2:28), and of burning up one's whole life's work (1Co.3:13-15). The Believers judgment, however, will not involve a declaration of condemnation by God.

5. Everything will be made manifest;

The word "appear" (GR. "phaneroo", 2Co.5:10), means to be revealed openly or publicly. God will examine and openly reveal, in its true reality;

- a. Our secret acts (Mk.4:22; Ro.2:16)
- b. Our character (Ro.2:5-11)
- c. Our words (Mt.12:36-37)
- d. Our good deeds (Ep.6:8)
- e. Our attitudes (Mt.5:22)
- f. Our motives (1Co.4:5)
- g. Our lack of love (Co.3:18-4:1)
- h. Our work and ministry (1Co.3:13)

6. Believers give an account

In summation, Believers will have to give an account of their faithfulness or unfaithfulness to God (Mt.25:21,23; 1Co.4:2-5). They will give an account of their deeds in light of the grace, opportunity and understanding made available to them (Lk.12:48; Jn.5:24; Ro.8:1).

7. Good and bad deeds judged

The Believer's bad deeds, when repented of, are forgiven with respect to eternal punishment (Ro.8:1), but they are still taken into account when being judged for repayment (Co.3:25; Ec.12:14; 1Co.3:15; 2Co.5:10). The Believer's good deeds and love are remembered by God and rewarded (He.6:10; Ep.6:8).

8. Various judgments

The specific results of the Believer's judgment will be varied. There will be either the gain or loss of joy (1Jn.2:28), divine approval (Mt.25:21), tasks and authority (Mt.25:14-30), position (Mt.5:19; 19:30), reward (1Co.3:12-14), and honor (Ro.2:10; 1Pe.1:7).

9. Judgment brings perfection in the fear of the Lord

The impending judgment of Christians should perfect in them the fear of the Lord (2Co.5:11; Ph.2:12). It should cause them to be clear minded and self-controlled, to watch and pray (1Pe.4:5,7) to live holy and godly lives (2Pe.3:11), and to show mercy and kindness to all (Mt.5:7; 2Ti.1:16-18).

C. Who Will Do the Judging and How Will He Judge?

1. Jesus will be the judge, for the Father has committed all judgment, and given the authority to judge unto the Son (Jn.5:22, Jn.5:27; 2Co.5:10).
2. He will judge all men in righteousness and truth (Ps.9:8, 96:13).

D. What Are the Results of Judgment?

1. Unbelievers - eternal punishment (Mt.25:41, 2Th.1:7-9).

The Bible portrays a terrible picture of the final destiny of the lost.

- a. It speaks of trouble and distress (Ro.2:9), weeping and gnashing of teeth (Mt.22:13; 25:30), everlasting destruction (2Th.1:9), and a fiery furnace (Mt.13:42, 50). It speaks for gloomy dungeons (2Pe.2:4), eternal punishment (Mt.25:46), a hell where the fire never goes out (Mk.9:43), a fiery lake of burning sulfur (19:20), and the smoke of their torment rises forever and ever. There is no rest day or night (14:11). Indeed, it is a dreadful thing to fall into the hands of the living God (He.10:31; Mt.26:24; Mt.10:28).

- b. The Believers of the New Testament Church were keenly aware for the fate for those who lived in sin. It was for this reason they preached with tears (Ac.20:19), and defended God's infallible Word and saving Gospel against all distortion and false doctrine.
 - c. The solemn fact of eternal punishment for the wicked is the greatest motivation for carrying the Gospel to the world and doing everything possible to persuade people to repent and receive Christ, before it is too late.
2. Believers - eternal life and joy (Jn.11:25-26; Mt.25:20-21).

John 3:16 reveals the heart and purpose of God. God's love is wide enough to embrace all persons, the entire world (1Ti.2:4).

- a. God gave His Son as an offering for sin on the cross. The atonement proceeds from the loving heart of God. It was not something forced on Him (Ro.8:23, 1Jn.4:10).
- b. To believe (Gr. "pisteuo") includes three main elements
 - A sure conviction that Jesus Christ is God's Son and the only Savior for lost humanity
 - A self-surrendering fellowship with and obedience to Christ (Jn.15:1-10; 15:4),
 - A fully assured trust in Christ that He is both able and willing to bring you to final Salvation and to fellowship with God in heaven
- c. "Perish" is often the forgotten word of John 3:16. It points not to physical death but to the dreadful reality of eternal punishment (Mt.10:28).
- d. Eternal life is the gift God bestows on us when we are born again. Eternal not only expresses perpetuity but also quality of life, a Divine type of life, a life that frees us from the power of sin and Satan. It is a life that removes us from what is merely earthly in order to know God (Jn.8:34-36; 17:3; Re.20:6).

RESOURCE MATERIALS AND BIBLIOGRAPHY OF WORKS CITED

Bounds, E.M., *Obtaining Answers to Prayer*, Springdale, Pennsylvania: Whitaker House, 1984.

Holdcroft, L. Thomas, *The Doctrine of God*, Oakland, California: Western Book Company, 1978.

Holy Bible, Amplified Expanded Edition, KJV, Zondervan Corporation and Lockman Foundation, 1987.

Holy Bible, Dake's Annotated Reference Bible, KJV, Finis Jennings Dake, Lawrenceville, Georgia: Dake Bible Sales, Incorporated, 1985.

Holy Bible, Full Life Study Bible, NIV, Grand Rapids, MI, Zondervan Corporation, 1992

Holy Bible, KJV, Nashville, Tennessee: Thomas Nelson Publisher, 1989.

Holy Bible, The Message Bible, Eugene H. Peterson, Colorado Springs, Colorado: Nave Press, 1995.

Holy Bible, Thompson Chain Reference, Frank Charles Thompson D.D., Ph.D., Indianapolis, Indiana, B.B. Kirkbride Bible Company, 1979.

Pearlman, Myer, *Knowing the Doctrines of God*, Springfield, Missouri: Gospel Publishing House, Fourth Printing, 1990.

Strong's Concordance, James Strong, L.L.D., S.T.D. Nelson Publishers, 1995.

The Biblical Illustrator, Joseph S. Exell, M.A., Grand Rapids, Michigan: Baker Book House, 1973.

Vine's Complete Expository Dictionary of Old and New Testament Words, W.E. Vines, Merrill F. Unger, William White, 1985.

Webster's Dictionary of the American Language, College Edition, Cleveland and New York: World Publishing Company, 1960.

Course Work Recognition

<u>COURSE RESEARCHED AND DEVELOPED:</u>	Strong, Zachery, B.Th., 1990
<u>REVISED BY:</u>	Thompson, Verda L., Th.D., 1991 Marshall, Cindy, A.Th.
<u>EXPANDED/REVISED BY:</u>	Radcliff, Gary, Th.D., 1996
<u>REVISED/EDITED BY:</u>	Price, Roger K., Th.D. 1997 Baldock, R. Michael, M.Th.
<u>REVISED/EDITED BY:</u>	Baldock, R. Michael, Th.D. 1998 Price, Roger K., Th.D.
<u>REVISED/EDITED BY:</u>	Cunningham, Randy, B.Th. Whittinghill, Sharon, B.Th. Price, Roger K., Th.D.
<u>REVISED/EDITED BY:</u>	Price, Roger K., Th.D., Ph.D., D.R.E.,
<u>REVISED/EDITED BY:</u>	Oakley, Elizabeth, Th.D., D.D. 2004
<u>REVISED/EDITED BY:</u>	Price, Roger, Th.D., D.R.E., Ph.D., D.D. Oakley, Elizabeth, Th.D., D.D., 2005
<u>TECHNICAL REVISION BY:</u>	Reiman, Edie, M.Min. Oakley, Elizabeth, Ph.D., Th.D., D.D. 2006
<u>REVISED/EDITED BY:</u>	Price, Roger, Th.D., D.R.E., Ph.D., D.D. Oakley, Elizabeth, Ph.D., Th.D., D.D., 2007
<u>ICBT PASTORAL ADVISORS:</u>	Braswell, Dick, Th.D. Burden, Wendell, D.Div. Chapman, Del, Th.D. Hall, Leo, D. Div., D. Min.
<u>AMT-ICBT BOARD MEMBERS & STAFF:</u>	
Baldock, Michael, Th. D.	Price, Roger, Ph.D., D.R.E., Th.D., D.Div.
Brown, Eddy, D.Div.	Sansfacon, Mario, A.Min.
Burden, Wendell, Th.D.	Sansfacon, Teresa, B.Min., D.Div.
Carr, Mary, D. Min., D. Div.	Shepard, Sally D.Div.
Craig, David, D.Div.	Thompson, Verda, Ph.D., D.R.E., D.C.C., Th.D., D.Div.
Cunningham, Kay, D.Div.	Vance, David R., A.C.S.
Goneau, Dean, M.A.	Wootten, Charles A., Th.D., D.Div.
Hall, Leo, D.Div., D.Min.	Wootten, Margaret S. D.Div.
Kisner, Brian, D.Div.	

THANK YOU

Information for International College of Bible Theology courses has been researched and compiled by many members in the Body of Christ. We have been blessed by gifted brothers and sisters from many areas of ministry.

We thank those who have helped to write and compile courses for our curriculum. We gratefully thank all those in five-fold ministry, helps and lay ministry that have labored with us. A special thank you is extended to authors of various books, and leadership of other Bible Colleges that have been so very giving and gracious to us. It is not possible to name everyone by name. Laborers with ICBT have compiled over one hundred (100) courses. Let us all say "to God be the glory."

CHRISTIANS ARE CO-LABORERS

"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."

I Corinthians 3:5-11