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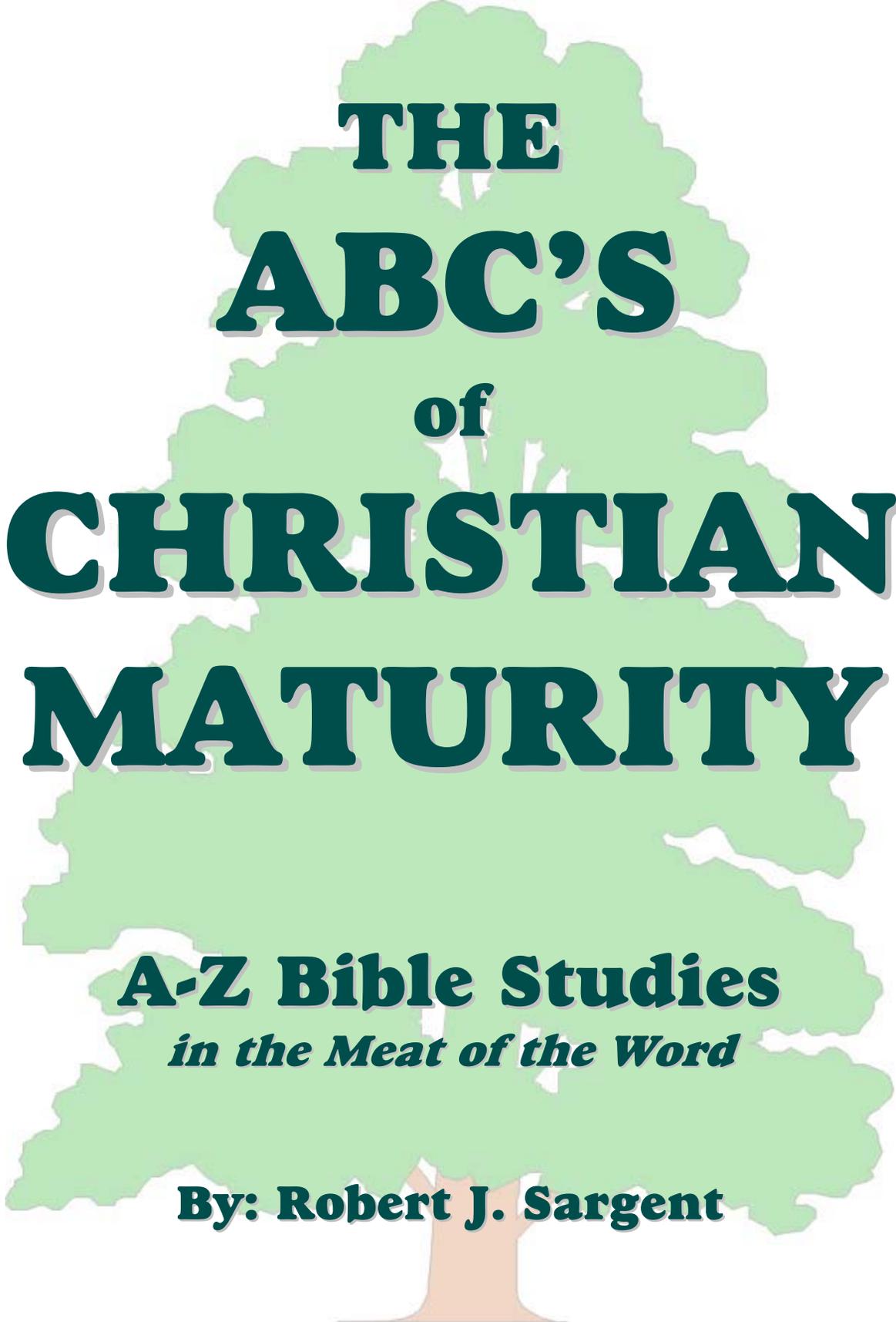
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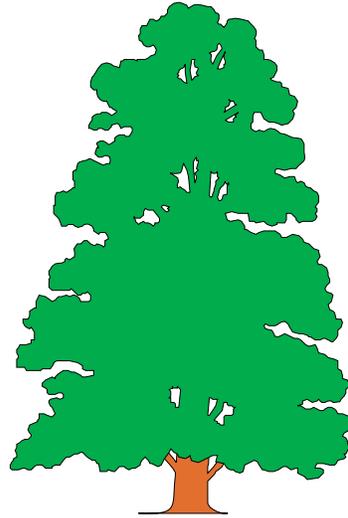


**THE  
ABC'S  
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**A-Z Bible Studies**  
*in the Meat of the Word*

**By: Robert J. Sargent**

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**A-Z Bible Studies  
in the Meat of the Word**

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**— PDF EDITION —**

**ELECTRONIC EDITION (CD)**

## **THE ABC'S OF CHRISTIAN MATURITY**

**SECOND EDITION 2012**

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All lessons require a copy of the Word of God — the Authorized, King James Version

# A Apostasy

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

Like a number of key doctrinal terms (e.g., “Trinity,” “rapture,” etc.), the word “**apostasy**” is not found in the text of our English Bible — but it *is* found in its teaching!

The word comes from the Greek word “*apostasia*,” which means “a falling away” — in the sense of a defection or rebellion. *Matthew 19:7* renders the word “*apostasion*” as “divorcement,” and the word is translated as “forsake” in *Acts 21:21*. Thus apostasy may be defined as a deliberate act of repudiation.

In this lesson, we shall use the terms “apostasy” and “apostate” in the negative sense as they refer to the act of departing from the faith. We are living in days of great spiritual apostasy and moral decline, and it is absolutely vital that the child of God be fully aware of its danger.

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## THE SPECTRUM OF UNBELIEF AND ERROR

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It is important that we first consider the various forms of unbelief and departure from the faith spoken of in the New Testament — some of which can apply to saved people, and some which refer to lost people. For example, there is:

### A. UNBELIEF — *no faith*.

1. Read: Romans 4:18-21. According to *verse 20*, unbelief is the opposite of \_\_\_\_\_.
2. Read: Matthew 13:54-58. According to *verse 58*, unbelief limits the mighty \_\_\_\_\_ of God.
3. According to *Acts 16:31*, a lost man must \_\_\_\_\_ in order to be saved.
4. According to *John 8:24*, a lost man’s unbelief means he will \_\_\_\_\_ in his \_\_\_\_\_.
5. According to *Revelation 21:8*, the \_\_\_\_\_ I N G shall have their part in the \_\_\_\_\_ of \_\_\_\_\_.

6. According to *Mark 16:14*, is it possible for a Christian to have unbelief in his heart? \_\_\_\_\_
7. Read: *Hebrews 3:12-13*.
  - a. This passage is addressed to “\_\_\_\_\_.”
  - b. Unbelief causes us to \_\_\_\_\_ from the living God.  
(Compare this with *Hebrews 11:6*, which shows that with faith we come to God.)
  - c. A heart is hardened through the \_\_\_\_\_NESS of \_\_\_\_\_.
  - d. One way we can avoid unbelief is to \_\_\_\_\_ each other daily.
  - e. According to *Psalms 119:11*, another way we can avoid unbelief is to hide God’s \_\_\_\_\_ in our \_\_\_\_\_.
8. Look up: *Mark 9:24*. What should our cry be to the Lord when we find unbelief in our heart?  
\_\_\_\_\_

**B. DOUBT — *little faith*.**

1. Read: *Matthew 14:25-31*.
  - a. Did Peter obey the Lord? (*verse 29*) \_\_\_\_\_
  - b. What kind of faith did Jesus say Peter had? He had \_\_\_\_\_ faith (*verse 31*).
  - c. What was it that caused Peter to take his eyes off the Lord? (*verse 30*).  
\_\_\_\_\_
2. Read: *Luke 12:22-31*.
  - a. According to *verse 30*, it was the disciples’ concern over “all these \_\_\_\_\_” that caused them to doubt the Lord.
  - b. According to *verse 31<sup>a</sup>*, what should be the focus of a Christian’s life?  
\_\_\_\_\_
3. Read: *Romans 14*.  
This chapter deals with the question of Jewish dietary laws and customs (*verses 2-3*) and holy days (*verses 5-6<sup>a</sup>*), and whether Christians are obligated to observe them. The answer is “No!”— but that does not give a Christian the right to disregard those who struggle in these areas (*verses 14-15,21*).
  - a. According to *verse 5<sup>c</sup>*, it is important that every Christian be fully \_\_\_\_\_ on such matters.

- b. According to *verse 14*, Paul was persuaded by the \_\_\_\_\_  
\_\_\_\_\_.
- c. By what means should we be persuaded? (See: *Luke 16:31*.)  
\_\_\_\_\_
- d. According to *Romans 14:23<sup>c</sup>*, when we doubt God and His Word, we  
\_\_\_\_\_.

**C. IGNORANCE — *growing faith*.**

The word “ignorant” means to be “uninformed,” or “unlearned” — “lacking in knowledge.”

- 1. Study: *Acts 3:17; 17:23; Romans 10:3; Ephesians 4:18* and *I Peter 1:14*.  
Of what kind of people is the word “ignorant” used in these passages?  
\_\_\_\_\_
- 2. Study: *Romans 11:25; I Corinthians 10:1; 12:1* and *I Thessalonians 4:13*.  
Of whom is the word “ignorant” used in these passages?  
\_\_\_\_\_
- 3. Read: *I Corinthians 14:23-25*. Notice in this passage that both of the  
above-mentioned groups are distinguished.
- 4. *I Peter 2:2* describes young Christians as “new born \_\_\_\_\_.”
- 5. *II Peter 3:18* instructs young Christians to \_\_\_\_\_ in \_\_\_\_\_ and in the  
\_\_\_\_\_ of Jesus Christ.

Mature believers need to exercise discernment and care in this area when working with new Christians or those with whom the Spirit of God is dealing.

**D. ERROR — *false faith*.**

- 1. According to *Matthew 22:29*, error comes because we do not know the  
\_\_\_\_\_.
- 2. According to *I Timothy 6:10*, the sin of C\_\_\_\_\_N E S S will  
cause doctrinal error.
- 3. According to *I Timothy 6:20-21*, false \_\_\_\_\_ (that which is in  
opposition to the Word of God) will lead to error.
- 4. According to *II Peter 3:16*, Christians can be led astray by following after the  
error of those who W\_\_\_\_\_ the scriptures.

**E. HERESY — *subverted faith.***

The word heresy (Greek: “*hairesis*”) literally means “a choice.” When used in connection with faith and the Word of God, it means a deliberate alignment with the side of error.

Heresy is much more than ignorance. It is more than simply holding to an error. It is taking sides with error against truth. In *Acts 5:17; 15:5; 24:5; 26:5; and 28:22*, the word is translated “sect,” which shows that the concept of heresy involves forming a “party” within the main body.

1. According to *Galatians 5:20*, heresy is a work of the \_\_\_\_\_ (*verse 19*).
2. According to *Titus 3:10*, a church member who is a heretic is to be given \_\_\_\_\_ opportunities to conform to the Word of God or be rejected.
3. Note: Titus 3:11.  
A heretic is one who has been “subverted.” Subversion is the method often employed by reprobates — *Titus 1:11*.

**F. APOSTASY — *repudiated faith.***

As stated above, we have defined “apostasy” as the deliberate repudiation of the faith. “The Faith” refers to the whole body of truth “*once delivered unto the saints*” (*Jude 3*).

Read: I Timothy 4:1-3.

1. According to *verse 1*, to apostatize means to \_\_\_\_\_ from the faith.
2. This passage gives **five** marks of an apostate. He is one who:
  - a. Has listened to \_\_\_\_\_ spirits. In *I John 4:6<sup>d</sup>*, this spirit is called the “spirit of \_\_\_\_\_.”
  - b. Has accepted devilish \_\_\_\_\_.  
According to *Hebrews 13:9<sup>a</sup>*, these are “divers and \_\_\_\_\_ doctrines,” contrary to what *Titus 2:1* calls “\_\_\_\_\_ doctrine.”
  - c. Is a lying \_\_\_\_\_ (*verse 2*). Apostates always pretend to be what they are not — orthodox Christians!
  - d. Has a \_\_\_\_\_ conscience. According to *Romans 2:15*, the conscience bears \_\_\_\_\_ to God’s moral law. (When flesh is cauterized it loses its response to the natural senses.)
  - e. F\_\_\_\_\_S and C\_\_\_\_\_S contrary to God’s Word (*verse 3*).  
**Note:** Both marriage (*Hebrews 13:4<sup>a</sup>*) and meats (*Colossians 2:16*) are sanctioned by God’s Word.

## G. REPROBATION — counterfeit faith.

Read: *II Timothy 3:6-8* and *Titus 1:13-16*.

These passages describe another class of religious “ministers” who are referred to in *II Peter 2:1* and *Jude 4* as false teachers. They are reprobate concerning the faith.

### 1. What They Are:

- a. They are unable to come to the \_\_\_\_\_ of the truth — *II Timothy 3:7*.
- b. They \_\_\_\_\_ the truth — *II Timothy 3:8*.
- c. They are \_\_\_\_\_ ignorant of God’s promises — *II Peter 3:5*.
- d. They \_\_\_\_\_ to be Christians — *Titus 1:16*.
- e. They are not \_\_\_\_\_ — *I John 2:19*.
- f. They are W\_\_\_\_\_ in S\_\_\_\_\_’S clothing — *Matthew 7:15*.  
See also: Acts 20:29.
- g. They are \_\_\_\_\_ men — *Jude 4*.
- h. They are twice \_\_\_\_\_ — *Jude 12*.
- i. They have not the \_\_\_\_\_ — *Jude 19*.
- j. They are Satan’s \_\_\_\_\_ — *II Corinthians 11:15*.
- k. They are \_\_\_\_\_ of the cross — *Philippians 3:18-19*.

### 2. What They Do:

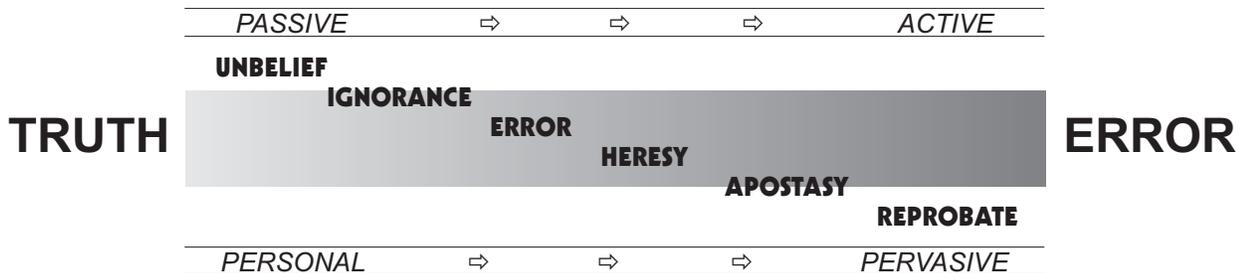
- a. According to *Jude 4*, they have \_\_\_\_\_ in unawares. They get into our churches (*Acts 20:29*) and among our people (*II Timothy 3:6*) — either by direct contact (*Titus 1:10*), or through books, magazines, tapes, radio, television, etc.
- b. According to *Jude 12* and *II Peter 2:13*, they F\_\_\_\_\_ (i.e. fellowship) with God’s people.
- c. They S\_\_\_\_\_ and D\_\_\_\_\_ — *II Timothy 3:13*.
- d. They \_\_\_\_\_ men from the truth — *Titus 1:14*.
- e. They cause men to S\_\_\_\_\_ from the truth — *I Timothy 1:6*.
- f. They make \_\_\_\_\_ of God’s people — *II Peter 2:3*.

### 3. What They Teach.

- a. Damnable \_\_\_\_\_ — *II Peter 2:1*. These are false **doctrines** which, if believed, will keep a man from being saved.
- b. Counterfeit L\_\_\_\_\_ — *II Peter 2:19*. This is false **morality** later known as antinomianism — the belief that Christians may conduct themselves as *they* please.

Reprobates are unsaved professors of true (Bible) Christianity who are in reality Satan’s agents engaged in fomenting error, heresy, and apostasy within God’s true churches.

The following diagram will help summarize the spectrum of unbelief and error.



**Note:** This chart is for illustration purposes only, and is not intended to be Biblically definitive.

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## FOUR INROADS TO APOSTASY

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Satan’s efforts to destroy the Lord’s churches come on **four** fronts. His attacks can be seen in scripture as well as throughout Christian history, and it is absolutely vital that Bible-believing Baptists clearly understand exactly where the battles are to be fought, how the Devil will maneuver, and when to take a stand.

This section will consider these four key battlegrounds for the faith. They are:

### A. **THE GAINSAYING OF KORAH** — *Jude 11*.

The word “gainsaying” means to “contradict,” “dispute,” or “resist,” with reference to God’s appointed authority.

The story of Korah is found in Numbers 16.

- In *verse 1*, Korah and his associates “took \_\_\_\_.” i.e. They incited others (who were in leadership positions — *verse 2*) to apostatize.
- In *verse 3* we are told “they gathered themselves \_\_\_\_\_ Moses” and Aaron.
- In *verse 28*, Moses declared his authority came from the \_\_\_\_\_.

Now study the following scriptures to note these same characteristics in godless reprobates:

1. According to *II Timothy 3:8*, Jannes and Jambres (the magicians of Pharaoh's court) \_\_\_\_\_ Moses (God's man).
2. False teachers despise \_\_\_\_\_ — *II Peter 2:10*.
3. Reprobates despise \_\_\_\_\_ — *Jude 8*.
4. These deceivers are U\_\_\_\_\_ (will not be ruled) — *Titus 1:10*.

This all adds up to one thing: apostasy embodies the rejection of God's *AUTHORITY* — chiefly the authority of the Word of God (*II Timothy 3:16*; *Psalms 119:160*; *Matthew 4:4*), but also church authority (*Matthew 18:17<sup>b</sup>*; *I Timothy 3:15*) and pastoral authority (*Titus 2:15*; *Hebrews 13:7,17*).

Baptists are on the road to apostasy when they turn aside from the pure Word of God (the Authorized, King James Version), when they begin to question the verbal, plenary, inerrant, infallible inspiration of the Word of God, or when they refuse to submit — either in their personal lives or in their churches — to the absolute authority of the Bible in matters of faith and order.

**B. THE WAY OF CAIN — *Jude 11*.**

The story of Cain and Abel is found in *Genesis 4:1-12*.

- Cain was a \_\_\_\_\_ of the \_\_\_\_\_ (*verse 2*).
- His offering consisted of the fruit of the \_\_\_\_\_ (*verse 3*).
- The ground had been \_\_\_\_\_ because of sin (*Genesis 3:17*).
- Cain's offering consisted of his own W\_\_\_\_\_ — *I John 3:12*.

Now study the following scriptures to note these same characteristics in godless reprobates:

1. False teachers deny the \_\_\_\_\_ that \_\_\_\_\_ them — *II Peter 2:1*.
  - a. According to *I Corinthians 6:20<sup>a</sup>*, believers are \_\_\_\_\_ with a \_\_\_\_\_.
  - b. According to *I Peter 1:18-19*, the price of redemption is the precious \_\_\_\_\_ of Christ.
  - c. Atonement for sin requires \_\_\_\_\_ I N G of innocent \_\_\_\_\_ (*Hebrews 9:22<sup>b</sup>*).
2. False teachers turn the \_\_\_\_\_ of God into lasciviousness (lustful desire), *Jude 4*.
  - a. According to *Titus 2:11*, it is the grace of God that brings \_\_\_\_\_.

- b. According to *Romans 6:1,15*, the grace of God does **not** give us license to continue in \_\_\_\_\_.
3. False teachers deny “the only Lord \_\_\_\_\_, and our \_\_\_\_\_ Jesus \_\_\_\_\_” — *Jude 4*.

According to *Romans 3:24-25*, we have been:

- J\_\_\_\_\_ freely by His \_\_\_\_\_.
- Through R\_\_\_\_\_ in C\_\_\_\_\_.
- Through F\_\_\_\_\_ in His \_\_\_\_\_.

The “way of Cain” adds up to one thing: apostasy embodies the rejection of God’s GRACE — particularly the grace of God in salvation (*Ephesians 1:7; 2:7-9*), but also of God’s grace in holy living (*Titus 2:12*).

Baptists are on the road to apostasy when they turn aside from the pure Gospel of Christ to ANOTHER GOSPEL — *Galatians 1:6-9; II Corinthians 11:4*. These “gospels” abound today — e.g. the social “gospel,” the bloodless “gospel,” the no-repentance “gospel,” and the “gospels” of good works, legalism, and emotionalism, etc.

The first Biblical example of this kind of error is found in Acts 15, where false teachers taught a *ceremonial* gospel (*verse 1*) in opposition to the one true Gospel (*verse 11*). This error quickly became a heresy, which developed into the first great historical apostasy — **baptismal remission**.

### C. THE WAY (ERROR) AND DOCTRINE OF BALAAM — *Jude 11*.

The story of Balaam is found in Numbers 22–25.

- Balaam was hired by Balak, king of the Moabites, to \_\_\_\_\_ the children of Israel — *Numbers 22:6*.
- Balaam was offered great \_\_\_\_\_ to do Balak’s bidding — *Numbers 22:17*.
- Balaam was rebuked by his \_\_\_\_\_ as he attempted to do what God had forbidden him — *Numbers 22:21-34*.
- Balaam eventually brought God’s severe judgment upon Israel through his \_\_\_\_\_ (*Numbers 31:16*).

The New Testament speaks of the way (error) of Balaam, and the doctrine of Balaam. Study the following scriptures to see these same characteristics in godless reprobates:

1. The WAY (Error) of Balaam — *II Peter 2:15; Jude 11*.
  - a. This way is \_\_\_\_\_ — *Numbers 22:32<sup>e</sup>*.
  - b. This way loves the \_\_\_\_\_ of unrighteousness — *II Peter 2:15*.
  - c. This way runs greedily after \_\_\_\_\_ — *Jude 11*.

Balaam is a hireling (*John 10:13*) — he was in the ministry for the money.

This also highlights an area of great temptation for faithful preachers — to *modify the message* for the sake of a salary — *I Timothy 6:10*.

2. The DOCTRINE of Balaam — *Revelation 2:14*.
  - a. Balaam could not directly curse God’s people. Instead he devised a *roundabout* plan to bring divine judgment upon them.  
 He instructed Balak how to cast a \_\_\_\_\_ I N G— \_\_\_\_\_ before the children of Israel (*Revelation 2:14*).
  - b. Compare *Revelation 2:14<sup>d</sup>* with *Numbers 25:1; 31:15-16*. Exactly what was Balaam’s counsel to Balak?  
 \_\_\_\_\_  
 \_\_\_\_\_
  - c. Read: Numbers 25:1-3. Notice three things the children of Israel lost when they joined themselves to Baal-peor:
    - They \_\_\_\_\_ at Shittim (*verse 1*) — i.e. they lost their *pilgrimage*.
    - They committed \_\_\_\_\_ (*verse 1*) — i.e. they lost their *purity*.
    - They sacrificed to and worshiped Moab’s \_\_\_\_\_ (*verse 2*) — i.e. they lost their *peculiarity* (*Deuteronomy 7:6*).
  - d. Read: Joshua 22:16-18.  
 Did the wickedness at Baal-peor have any affect on the next generation? \_\_\_\_\_
  - e. According to *Numbers 25:18<sup>a</sup>*, the enemy vexed the Israelites with their \_\_\_\_\_, wherewith they \_\_\_\_\_ them.
  - f. According to *II Peter 2:14*, reprobates are able to beguile those who are \_\_\_\_\_.

This all adds up to one thing: apostasy embodies the rejection of God’s STANDARDS — principally those holy standards of morality and personal conduct to which believers are enjoined (*I Peter 1:15-16; II Corinthians 6:14–7:1* and *I John 2:15-17*).

Baptists are on the road to apostasy when they turn aside from godly living and godly standards in their homes and churches. In these matters the LORD wants us to be “peculiar” (*I Peter 2:9; Titus 2:14*), “simple” (*Romans 16:19<sup>d</sup>*), exemplary (*John 17:16; Ephesians 4:17-24*), & separated (*Ephesians 5:6-8; I Thessalonians 4:1-7; II Timothy 2:19-22*).

As the children of Israel were *subtly* drawn into great wickedness when the Moabite women allured them through the lusts of the flesh (*II Peter 2:18*), so today the “counsel of Balaam” craftily seeks to displace spirituality with sensuality, and consecration with carnality.

**D. THE SEDUCTION OF JEZEBEL — *Revelation 2:20*.**

The account of the historical Jezebel is found from I Kings 16 to II Kings 9. In these passages we see that Jezebel:

- Was the pagan wife of king \_\_\_\_\_ (*I Kings 16:31*).
- Introduced \_\_\_\_\_ worship into Israel (*I Kings 16:31-32*).
- \_\_\_\_\_ the LORD’S prophets (*I Kings 18:4*).
- Was benefactress to 850 false \_\_\_\_\_ (*I Kings 18:19*).
- Stirred up Ahab to work \_\_\_\_\_ (*I Kings 21:25*).
- \_\_\_\_\_ her face in an attempt to seduce Jehu (*II Kings 9:30*).

The Jezebel of Thyatira was a false teacher (perhaps a woman — *I Timothy 2:12*) in the mold and spirit of the ancient queen. Study the following scriptures to see the grave danger posed by this kind of reprobate:

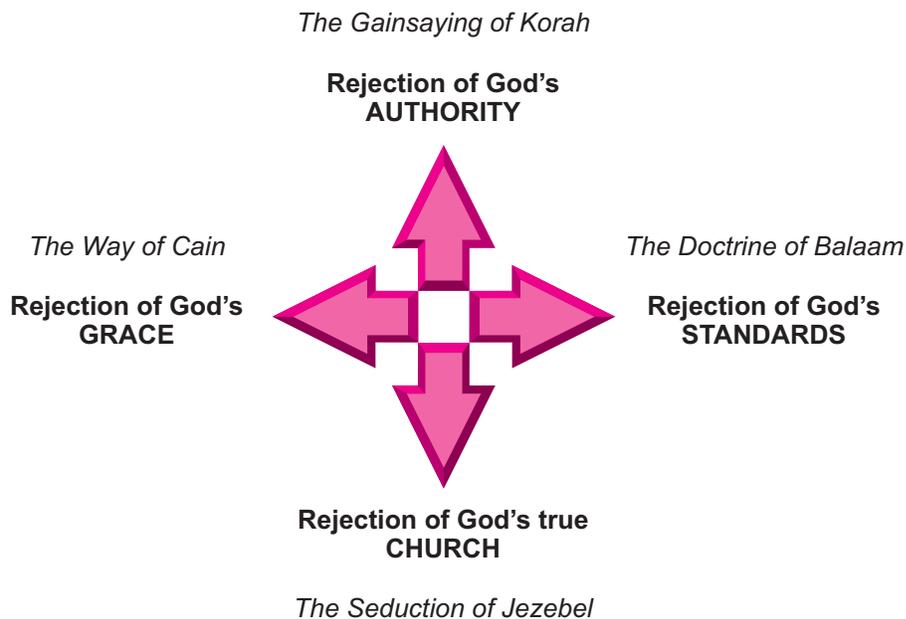
1. According to *Revelation 2:20*, Jezebel’s teaching and seduction was targeted on the Lord’s \_\_\_\_\_.
2. According to *Acts 20:17,28-31*, the first “line of defense” in any Bible-believing Baptist church is: \_\_\_\_\_
3. Jezebel’s doctrine is equated with the \_\_\_\_\_ of Satan (*Revelation 2:24*).
4. This fornicating woman is identified as the great \_\_\_\_\_ in *Revelation 17:1-9*. Here she is not simply a false teacher, but a false system!  
  
This is the coming ecumenical “Church of the Antichrist,” sitting in the city of seven hills — Rome! Right now the “Church” of Rome and her Protestant daughters are moving ever closer to bringing about this new “Tower of Babel.”
5. Read: *Proverbs 7:6-21*. This scripture shows the manner in which a harlot goes about seducing her unwary victim — she paints her face just like the Old Testament Jezebel in order to look attractive.

6. *Revelation 18:4* commands God's people to \_\_\_\_\_ of this religious organization.
7. According to *Revelation 2:22-23* those who are ensnared by this Jezebel will end up with her in great \_\_\_\_\_.

This all adds up to one thing: apostasy embodies the rejection of God's true CHURCH — the pure, chaste, virgin churches of Jesus Christ (*II Corinthians 11:2-4*).

Baptists are on the road to apostasy when they begin to involve themselves in the present-day ecumenical movement, interdenominationalism, and parachurch organizations, etc. All such roads eventually lead to the harlot ROME — a religious system which has always hated Baptists (*Revelation 17:6*). Today, however, Rome has “painted her face” and is alluring many unsuspecting men into a spiritual — and eternal — death trap!

The following diagram will help summarize the four major inroads to apostasy within Bible-believing Baptist churches today:



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# THE GREAT APOSTASY

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In *II Thessalonians 2:3* we are told of a “falling away” (apostasy) associated with the end of this present age. To understand what this means we must carefully consider the context of the passage, some doctrinal explanation, and the sequence of events:

## A. THE CONTEXT — *II Thessalonians 2:1-2*.

1. A first century A.D. doctrinal error put forward by reprobates was that the resurrection is \_\_\_\_\_ already — *II Timothy 2:18*.
2. Another term we use for the resurrection is the “Rapture of the Saints” — see: *I Corinthians 15:51-52*.
3. This false teaching was cunningly devised to \_\_\_\_\_ the \_\_\_\_\_ of some believers — *II Timothy 2:18*.
4. The members of the church at Thessalonica were \_\_\_\_\_ in mind, and \_\_\_\_\_ by false epistles declaring that the “Day of Christ **is** at hand” (*verse 2*).
5. The apostle Paul comforted them by speaking of the \_\_\_\_\_ of the Lord and the \_\_\_\_\_ING of the saints unto Him as a “yet-to-happen” event (*verse 1*).

## B. A DOCTRINAL EXPLANATION:

The “Day of Christ” (*verse 2*) is the period of time which begins with the coming of Christ **for** His saints, and encompasses the heavenly events associated with the Judgment Seat of Christ (*I Corinthians 1:7-8; 5:5; Philippians 1:6,10; 2:16*) — ending in “that day” (*II Thessalonians 1:10*) when Christ returns in glory to the earth **with** His saints.

The “Day of the LORD” also begins at the same time, but it relates to the earthly events associated with Daniel’s 70TH Week and the establishment of the millennial kingdom of Christ.

## C. THE SEQUENCE OF EVENTS — *II Thessalonians 2:1-8*.

1. The \_\_\_\_\_ of \_\_\_\_\_ is already at work — *verse 7<sup>a</sup>*.  
See: *I John 2:18*.
2. The One Who presently “letteth” (hinders) will be taken \_\_\_\_\_ of the \_\_\_\_\_ — *verse 7<sup>b</sup>*.

**Note:** The “*he who now letteth*” refers to the present work of the Holy Spirit in restraining wickedness and the coming of the Antichrist. Why can we assert that? Because of the personal pronoun “he” (*John 14:17*); because He was known by these Christians (“ye know” — *verse 6*); and because *I John 4:3-4* teaches that the indwelling Holy Spirit enables believers to be overcomers in the face of the present-day “spirit” of antichrist. (When the Antichrist does arrive on the world’s stage, he will be the overcomer — *Revelation 11:7; 13:7.*)

3. The Lord Jesus Christ will return as a thief in the night for His saints — *verse 1; I Thessalonians 4:15-17.*
4. The Day of the LORD *and* the Day of Christ will begin concurrently.
5. The Great Apostasy will take place. This is described in *Psalms 2:1-3* as the day the rulers of the whole world will throw off the LORD’S B\_\_\_\_\_ (control) and C\_\_\_\_\_ (restraint).

**Note:** One can only imagine the rampant lawlessness that will come upon the world when the “salt of the earth” is suddenly removed.

**Note:** This coming great apostasy is being prepared in our day, as we increasingly see people refusing to endure sound doctrine (*II Timothy 4:3-4*).

6. The \_\_\_\_\_ of \_\_\_\_\_ will be revealed — *verse 3*. He will present himself as the longed-for Messiah and Saviour of the world.
7. The Antichrist will then sit in the \_\_\_\_\_ of God claiming to BE \_\_\_\_\_ — *verse 4!*
8. The second coming of Christ will bring God’s \_\_\_\_\_ upon a wicked world (*II Thessalonians 1:8*), and the destruction of that \_\_\_\_\_ one (*II Thessalonians 2:8*).

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## HOW TO DEAL WITH APOSTASY

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We have seen that apostasy is the deliberate departing from the faith — brought about (usually incrementally) through the introduction of error and heresy, often at the hand of deceitful reprobates.

There are two questions we must now ask: How do we prevent apostasy? *and*, How do we deal with apostasy? To these the Word of God gives clear answers:

### **A. GOD’S PROVISION FOR SPIRITUAL DISCERNMENT:**

Read: *I John 2:18-27.*

This passage is written “concerning them that \_\_\_\_\_ you” (*verse 26*), and gives us God’s **double defense** against apostasy.

1. God has given us an \_\_\_\_\_ (*verse 20*).
  - a. In *verse 27* this is called the \_\_\_\_\_ I N G.
  - b. Both these expressions refer to the \_\_\_\_\_ of truth — *John 14:17*.
2. We are also instructed to let that which we have \_\_\_\_\_ from the beginning abide in us (*verse 24*).
  - a. This refers to His \_\_\_\_\_ which we are to \_\_\_\_\_ in — *II John 6*.
  - b. According to *II Peter 3:2*, Baptists are to be \_\_\_\_\_ of the \_\_\_\_\_ which were spoken before by the holy prophets, and of the \_\_\_\_\_ of the apostles.
  - c. *Jude 17* instructs us to remember the \_\_\_\_\_ which were spoken before of the \_\_\_\_\_.
  - d. In *Jude 20-23*, God gives **seven** practical steps to avoid falling into error. These are:
    - B\_\_\_\_\_ yourself up on the most holy faith — *verse 20<sup>a</sup>*.
    - P\_\_\_\_\_ in the power of the Holy Ghost — *verse 20<sup>b</sup>*.
    - K\_\_\_\_\_ yourself in the center of God’s love — *verse 21<sup>a</sup>*.
    - L\_\_\_\_\_ expectantly for the return of Jesus — *verse 21<sup>b</sup>*.
    - M\_\_\_\_\_ a difference in others through love — *verse 22*.
    - S\_\_\_\_\_ the lost through the Gospel — *verse 23<sup>a</sup>*.
    - H\_\_\_\_\_ sin, worldliness, and the flesh — *verse 23<sup>b</sup>*.

In *II Timothy 3:13-14* we are admonished to \_\_\_\_\_ in the things we have both learned (from the Word of God) and been assured of (by the Spirit of God).

The promise of *I John 2:24* is that we shall \_\_\_\_\_ in the faith IF we know the truth and obey the truth.

## **B. GOD'S PRESCRIPT TO SOLEMN DUTY:**

Here's a five-fold plan Baptists must adhere to for dealing with the error, heresy, apostasy, and those reprobates that abound on every side:

### 1. NO RESPITE:

- a. In *Acts 20:31<sup>a</sup>*, pastors are instructed to W\_\_\_\_\_. (Note the context.)
- b. In *II Timothy 4:5*, Timothy was exhorted to \_\_\_\_\_ in all things. (Note the context.)
- c. According to *Hebrews 13:17*, pastors are solemnly charged to watch for our \_\_\_\_\_.

There must be UNCEASING SURVEILLANCE!

### 2. NO FELLOWSHIP:

- a. We must have \_\_ \_\_ fellowship with the \_\_\_\_\_ of darkness — *Ephesians 5:11*.
- b. According to *I Timothy 6:5*, we must \_\_\_\_\_ from those of corrupt minds who are destitute of the truth.
- c. *II Timothy 3:5<sup>c</sup>* instructs us to \_\_\_\_\_ from all false teachers and teaching.

There must be UNWAVERING SEPARATION!

### 3. NO TOLERANCE:

- a. Churches are to \_\_\_\_\_ (brand) and \_\_\_\_\_ deceivers who cause divisions and offenses contrary to sound doctrine — *Romans 16:17*.
- b. According to *II John 10* we are not to \_\_\_\_\_ false teachers into our homes — or the house of God!

There must be UNENDING STEADFASTNESS!

### 4. NO COMPROMISE:

- a. According to *Jude 3<sup>b</sup>*, we must C\_\_\_\_\_, not accommodate!
- b. A little \_\_\_\_\_ leaveneth the whole lump — *Galatians 5:9*. (Note the context.)
- c. Leaven symbolizes false \_\_\_\_\_ — *Matthew 16:12*.

There must be UNBROKEN SOUNDNESS!

5. NO QUARTER:

- a. In *Revelation 2:2<sup>b</sup>*, the Lord Jesus Christ commended the church of Ephesus because they \_\_\_\_\_ those false teachers who claimed to be apostles.
- b. According to *I Timothy 1:20*, those who had “put away concerning faith” were delivered unto \_\_\_\_\_ (i.e. removed from church membership by church action, *I Corinthians 5:5<sup>a</sup>*).
- c. Because of false prophets, we must \_\_\_\_\_ the spirits, *I John 4:1*. (Note: This word does not mean to “sample” — it means to “put on trial.”)

There must be *UNRELENTING* SAFEGUARDS!

**REPROVE** ▶ **REBUKE** ▶ **REJECT** ▶ **REFUSE**  
*Ephesians 5:11*      *Titus 1:13; 2:15*      *Titus 3:10*      *I Timothy 4:7*  
*II Timothy 4:2*      *II Timothy 4:2*

“Many Baptists are being affected by the apostasy of these last days. It is true they are not apostates but they are being neutralized by apostate tendencies. They are being swept along in the flood tide of the denials of the age. They are no longer the salt of the earth. They have lost their savor. Many have developed a system of compromise which sounds very convincing. But apostasy is apostasy. Our forefathers stood by the Truth and so should we. We must not abandon it for convenience or for temporary peace with the world. It is time for those who hold to the faith of the Book to stand up, speak up, and proclaim it.”

— Brother Gordon Silcox

“Nevertheless when the Son of man cometh, shall he find faith on the earth?”

Luke 18:8

**MEMORY VERSE:** Try and commit to memory *I Timothy 4:1*.

# B The Bride of Christ

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

This subject is one of the more unfamiliar and misunderstood doctrines of the Word of God. One reason for this has undoubtedly been due to some of the bizarre claims made over the years as to who or what constitutes the Bride of Christ. The title itself is not used consistently in the New Testament — it is “bride” in John 3 & Revelation 22, “espoused” in II Corinthians 11, and “wife” in Revelation 19 & 21.

In many Baptist circles the doctrine is somewhat divisive. The main reasons for this are basically:

- Pride of position — where some brethren have taken a bombastic attitude of superiority over those they consider are not “in the Bride,” and so on.
- Misunderstanding — where some think that for a Bible-believing Baptist to believe in the Bride of Christ means he believes only Baptists are saved, or that only Baptists will be raptured!!

Nevertheless, the fact remains that the doctrine of the Bride of Christ is found in the Bible — e.g. *John 3:29; Revelation 19:7-9; 22:17*. Therefore, the purpose of this lesson is to study what the Word of God teaches on the matter. Therein we shall find a beautiful, thrilling, and challenging doctrine.

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## DEFINING SOME IMPORTANT TERMS

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References to the Bride of Christ are couched in the customs of oriental and Biblical marriage — which differ from those of the western world. (Engagement, then marriage is the usual practice in this country.) However, the Bible uses three terms:

- BETROTHAL — an engagement, often arranged by others, *Exodus 21:8-11*.
- ESPOUSAL — an engagement, demonstrated by expensive gifts and a dowry, *II Samuel 3:14; Genesis 34:12*. The period of espousal was typically one year, during which time neither party saw each other.

See: *Matthew 1:18; Luke 1:27; 2:5*. Though not consummated, this was as binding as marriage. Mary is called Joseph’s wife!

- MARRIAGE — the consummation, accompanied by long feasting (usually one week), *Matthew 22:1-10*.

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## THE IDENTITY OF THE BRIDE

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The first question to consider is: “Who, or what, is the Bride of Christ?” There have been a number of suggestions put forward which we will now consider.

### A. IS ISRAEL THE BRIDE?

Some believe the nation of Israel is the Bride of Christ, based on passages such as *Isaiah 54:5-6*. However:

1. The LORD refers to Himself as Israel’s \_\_\_\_\_ in *verse 5*.
2. Israel is called a \_\_\_\_\_ of youth in *verse 6*.
3. According to *Jeremiah 3:8*, Israel committed \_\_\_\_\_ and Judah played the \_\_\_\_\_.
4. According to *Jeremiah 3:8*, God has “put \_\_\_\_\_” Israel and given her a “bill of \_\_\_\_\_.”
5. The LORD declares He is \_\_\_\_\_ to Israel in *Jeremiah 3:14*.
6. Read: *Ezekiel 16:30-33*.
7. According to *Isaiah 54:7*, God has forsaken Israel for a S\_\_\_\_\_ M\_\_\_\_\_, but will one day \_\_\_\_\_ them with great mercies.
8. The LORD will once more \_\_\_\_\_ His chosen people in righteousness, judgment, lovingkindness, mercy, and faithfulness — *Hosea 2:19-20*.

Israel *will* be reunited with her estranged Husband — at the second coming of Christ. See: *Zechariah 12:10; 13:9*.

However, Israel is **NOT** the Bride of Christ for two reasons:

- She is a wife, not a bride! (Israel is sometimes referred to as “the wife of Jehovah.”)
- Her future reconciliation occurs on earth, not in Heaven (*Zechariah 14:4*), whereas the marriage of the Lamb is in Heaven (*Revelation 19:1*) and takes place before Christ returns to the earth (*Revelation 19:11&c.*)

**B. DO THE SAINTS OF ALL AGES MAKE UP THE BRIDE?**

This is a plausible suggestion, because saved people are most certainly the objects of the great love of the Lord Jesus Christ. (For example, see: *Romans 5:8; 8:38-39; I John 4:10; Revelation 1:5<sup>b</sup>*; etc.)

However:

1. Read: *John 3:29*.
  - a. What does John the Baptist call himself in this passage?  
\_\_\_\_\_
  - b. Was John the Baptist a saved man? (See: *Luke 1:15-16; 7:24-28*.)  
\_\_\_\_\_
  - c. Did John consider himself to be “in” or “of” the Bride? \_\_\_\_\_
  
2. Read: *Luke 5:33-35*.
  - a. What three groups of disciples are mentioned here?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  - b. Which of these three groups was associated with the Bridegroom?  
\_\_\_\_\_
  - c. According to *John 1:35-42*, two of John’s (saved and baptized) disciples who became disciples of Jesus were \_\_\_\_\_ and \_\_\_\_\_ Peter.

The saints of all the ages *will* enjoy the blessings of eternity with Christ (*Revelation 21:24*). However, the saved of all the ages do **NOT** constitute the Bride of Christ because the Bible distinguishes the bride from other saved people.

**C. IS THE CHURCH THE BRIDE?**

1. Look up *II Corinthians 1:1*. According to this verse, the book of II Corinthians was addressed to the “\_\_\_\_\_ of God which is at \_\_\_\_\_, with all the \_\_\_\_\_ which are in all Achaia.”
  
2. Some might argue that the words “*with all the saints*” in this verse widens the salutation to include every believer — regardless of church membership. However, a careful study of *I Corinthians 1:2; 14:33; Ephesians 1:1* (with *Revelation 2:1*); *4:12; Philippians 1:1*; and *Colossians 1:2* shows that saints were always connected with churches.

3. This church at Corinth had been \_\_\_\_\_ by the apostle Paul to one \_\_\_\_\_ (Christ) — *II Corinthians 11:2*.
4. According to *Ephesians 5:25<sup>b</sup>*, Christ loved the \_\_\_\_\_.
5. According to *Ephesians 5:32*, the preceding verses are principally dealing with Christ and the \_\_\_\_\_.

The conclusion we draw from these scriptures is that the Bride of Christ **IS** none other than the CHURCH of the Lord Jesus Christ.

### What IS the Church?

The Bible speaks only of “THE Church” in a generic or institutional sense — in the same way *Ephesians 5:23* speaks of “THE husband” and “THE wife.”

There is no such thing as a universal (invisible, mystical, Body of Christ) “Church” taught in the Word of God; there are only churches. A simple Biblical definition of a New Testament Church is:

**“An assembly of baptized believers organized to carry out the Lord’s work.”**

Therefore...  
The Bride of Christ is a faithful CHURCH bride.

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## **THE PREPARATION OF THE BRIDE**

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*Ephesians 5:25-33* is a wonderful passage in which the Lord’s relationship with His churches is held up for an example of true love between a husband and wife.

Read the passage, and then answer the following:

### **A. CHRIST’S LOVE FOR HIS CHURCHES:**

His love is demonstrated by the fact that:

1. He \_\_\_\_\_ Himself for it (*verse 25<sup>c</sup>*) — a selfless love.
2. He \_\_\_\_\_ E T H it (*verse 29<sup>b</sup>*) — a nurturing love.
3. He \_\_\_\_\_ E T H it (*verse 29<sup>b</sup>*) — a possessive love.

### **B. CHRIST’S PLAN FOR HIS CHURCHES:**

The love of Christ for His churches is a visionary love.

1. One day Christ will \_\_\_\_\_ His bride to Himself (*verse 27*).

2. On His wedding day, the Lord desires His bride be presented as:
  - a. A G\_\_\_\_\_ church — *verse 27<sup>a</sup>* (i.e., resplendent).
  - b. A S\_\_\_\_\_ LESS church — *verse 27<sup>b</sup>* (i.e., without defect or disgrace).
  - c. A W\_\_\_\_\_—free church — *verse 27<sup>c</sup>* (i.e., ageless).
  - d. A H\_\_\_\_\_ church — *verse 27<sup>e</sup>*.
  - e. A B\_\_\_\_\_—free church — *verse 27<sup>e</sup>* (i.e. blameless).
3. The Lord expects His bride to be presented to Him as a pure, \_\_\_\_\_  
\_\_\_\_\_ — *II Corinthians 11:2*.
4. On the wedding day, the bride will have made herself \_\_\_\_\_ —  
*Revelation 19:7<sup>d</sup>*.

**C. CHRIST’S PREPARATION OF HIS CHURCHES:**

1. *Ephesians 5:26* says the Lord “washes” His bride with the \_\_\_\_\_ of God.
2. The *applied* Word of Truth will \_\_\_\_\_ (separate) His bride from the world — *John 17:17*.

According to some oriental customs of marriage, a bride would spend a lot of time and money preparing for her wedding day.

- Esther was \_\_\_\_\_ and \_\_\_\_\_ (*Esther 2:7<sup>f</sup>*), yet she took \_\_\_\_\_ months of preparation for marriage (*verse 12*).
- According to *Isaiah 61:10*, a bride would \_\_\_\_\_ herself with her \_\_\_\_\_. See also: *Jeremiah 2:32*.
- Read *Ezekiel 16:10-14* and observe how the LORD describes His preparation of Israel as His wife.
- According to *II Peter 2:13*, what are the spots and blemishes which afflict the Lord’s churches? (Read: *II Peter 2:1-3,9-12,14-19* for the context.)

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# THE PURITY OF THE BRIDE

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The New Testament uses three important metaphors to describe a true Church:

- Each true New Testament church is likened to a B\_\_\_\_\_, with Christ as its \_\_\_\_\_ (*Colossians 1:18<sup>a</sup>*). This speaks of “service,” the activity of a church.
- Each true New Testament church is likened to a B\_\_\_\_\_, with Christ as the CHIEF \_\_\_\_\_ (*Ephesians 2:20-22*). This speaks of “sanctuary,” the special place of God’s presence among His people.
- Each true New Testament church is likened to a B\_\_\_\_\_, with Christ as the BRIDEGROOM. This speaks of “spotlessness,” the purity of a church.

## A. CAN A CHURCH LOSE HER PURITY?

1. The apostle’s greatest fear for the church at Corinth was that she might be C\_\_\_\_\_ from the S\_\_\_\_\_ that is in Christ — *II Corinthians 11:3<sup>d</sup>*.
2. Satan employs the same subtle methods by which he \_\_\_\_\_ E D Eve — *II Corinthians 11:3<sup>c</sup>*.
  - a. According to *Genesis 3:1*, the first recorded words of Satan on planet Earth were, “Yea, \_\_\_\_\_ God \_\_\_\_\_?”
  - b. Satan’s foremost attack is to create doubt in God’s Word.
  - c. Satan uses his \_\_\_\_\_ (“spots in your feats of charity”) to sow seeds of corruption in a church — *II Corinthians 11:15*.
3. According to *Revelation 2:4*, the church at Ephesus eventually left its \_\_\_\_\_.  
Contrast this with the *Song of Solomon 2:2-5*.
4. The church of the Laodiceans had effectively left the Bridegroom standing at the \_\_\_\_\_, knocking — *Revelation 3:20*.  
Compare this state of affairs with the *Song of Solomon 5:2-6,9-16*.

## B. WHEN DOES A CHURCH LOSE HER PURITY?

1. A true New Testament church loses her purity when she receives a “Bible” that is \_\_\_\_\_ — *II Corinthians 2:17*.

2. Read: Revelation 2:20-24. A true New Testament church loses her purity when she receives a D \_\_\_\_\_ that is corrupt — *verse 24<sup>c</sup>*.
  - a. The church at Pergamos was tolerating (“*hast*”) those within her membership who held false \_\_\_\_\_ — *Revelation 2:14-15*.
  - b. From *Revelation 2:20*, we see the church at Thyatira was permitting (“*sufferest*”) a false prophet(ess) to teach its members, causing them to commit spiritual \_\_\_\_\_ I O N.
3. A true New Testament church loses her purity when she becomes a friend of the \_\_\_\_\_ — *James 4:4*. See: Jude 23.

**The Lord’s bride must keep herself doctrinally and morally pure!**

### **C. WHAT HAPPENS WHEN A CHURCH LOSES HER PURITY?**

1. The Bible declares marriage and the bed \_\_\_\_\_ to be honourable — *Hebrews 13:4<sup>a</sup>*. During the time of espousal Christ expects His bride to keep herself pure and spotless, committed exclusively to Him.
2. According to *I Corinthians 6:15-18*, the sin of fornication (whether personal or corporate) J \_\_\_\_\_ S one to an harlot.
3. The Lord calls upon the churches to “ \_\_\_\_\_ or \_\_\_\_\_ ” in *Revelation 2:5,16*.
4. According to *Revelation 2:21*, the Lord gives \_\_\_\_\_ to repent.
5. In *Revelation 3:4*, the Lord appeals to a \_\_\_\_\_ in the church at Sardis which had remained undefiled.
6. According to *Hebrews 13:4<sup>b</sup>*, God will \_\_\_\_\_ adulterers.
7. According to *I Corinthians 3:17*, God will \_\_\_\_\_ those who defile His temple (each New Testament church).
8. According to *Revelation 2:22-23<sup>a</sup>*, churches (and their children) which have joined themselves to the harlot will suffer the harlot’s fate (*Revelation 17:16*) and be cast into great \_\_\_\_\_ I O N.

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# THE PRESENTATION OF THE BRIDE

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Read: *Revelation 19:1-9*. In this prophetic scene we are given a glimpse of the great wedding day and the marriage of the Lamb.

## A. THE TIME OF THE MARRIAGE:

1. *Revelation 19:1* says, "... \_\_\_\_\_ these things..."
  2. The "these things" refers back to *Revelation 18*, which details the destruction of \_\_\_\_\_ — *Revelation 18:2*.
  3. This calamitous event will occur with the \_\_\_\_\_ vial judgment being outpoured — *Revelation 16:17-19*.
  4. According to *Revelation 19:11-15*, what event follows the marriage? (See also: *II Thessalonians 1:7-10*; *Matthew 24:29-30*).
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## B. THE PLACE OF THE MARRIAGE:

*Revelation 19:1<sup>a</sup>* indicates the marriage will take place in \_\_\_\_\_.

## C. THE PARTICIPANTS AT THE MARRIAGE:

1. The Father — "\_\_\_\_\_ that sat on the throne" — *Revelation 19:4*.
2. The massed choir — a great \_\_\_\_\_, singing the four-fold "\_\_\_\_\_ chorus" — *Revelation 19:6*.
3. The center of attraction — the \_\_\_\_\_ — *Revelation 19:7*.

*"The bride eyes not her garment, but her dear Bridegroom's face;  
I will not gaze at glory, but on my King of grace.  
Not at the crown He giveth, but on His pierced hand:  
The Lamb is all the glory, of Immanuel's land."*

[Ann Ross Cousin, 1824-1906]

4. The \_\_\_\_\_ — *verse 7<sup>d</sup>-8*.
5. Read: *Hebrews 12:22-24*. In this passage we have a list of eight things we shall see in glory (mount Zion). They are:
  - a. The heavenly \_\_\_\_\_ — *verse 22*.
  - b. An innumerable company of \_\_\_\_\_ — *verse 22*.
  - c. The G\_\_\_\_\_ A\_\_\_\_\_ — *verse 23*. This is the Greek "*panegyros*," the festive gathering of the whole kingdom.

AND...

- d. The \_\_\_\_\_ of the firstborn — *verse 23*. This is the Greek “*ecclesia*,” a local assembly within the kingdom.  
Note the use of the plural “are” in *verse 23*, indicating the “general assembly” and the “church of the firstborn” have distinct identities.
- e. \_\_\_\_\_ the Judge — *verse 23*.
- f. The spirits of \_\_\_\_\_ men made \_\_\_\_\_ — *verse 23*.  
Looking back to *Hebrews 11:40*, we see that these are the Old Testament saints who were made perfect through their resurrection.
- g. \_\_\_\_\_ — *verse 24*.
- h. The \_\_\_\_\_ — *verse 24*.

#### **D. THE CELEBRATION OF THE MARRIAGE:**

1. From Christ’s parable in *Matthew 22:1-10*, we see that marriages would also involve a prepared \_\_\_\_\_ (*verse 4*).
2. From the marriage at Cana we see that wedding celebrations involved a \_\_\_\_\_ — *John 2:8-9*.
3. The marriage of the Lamb is followed by the marriage \_\_\_\_\_ — *Revelation 19:9*.
4. This will fulfill the Lord’s promise to His church, made when He instituted the first supper, the commemorative Lord’s Supper — *Matthew 26:29*.  
Churches are instructed to observe the Lord’s Supper “\_\_\_\_\_ He \_\_\_\_\_” — *I Corinthians 11:26*.

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## **THE PICTURE OF THE BRIDE**

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The Old Testament account of the marriage of Isaac and Rebekah in *Genesis 24* is the first love story in the Bible, and gives an interesting picture of what we have studied above.

In this account, the father (Abraham) sought a wife for his son (Isaac), *Genesis 24:1-3*. He sent his trusted servant (Eliezer, *Genesis 15:2*) into a far country to search on his behalf, *Genesis 24:4-6,10*.

#### **A. THE BRIDE IS FOUND** — *verses 15-16*.

Rebekah is a beautiful, chaste \_\_\_\_\_.

#### **B. THE TOKENS OF BETROTHAL ARE RECEIVED** — *verse 53*.

Note: these are given to the bride-to-be and her family.

**C. THE BRIDE DECIDES** — *verse 58.*

Notice that this is a willing relationship. Rebekah belonged to the wider family of Abraham, but is set apart from her household through her new relationship with Isaac.

**D. THE BRIDE COMES TO THE SON** — *verses 61-66.*

Isaac went out to the \_\_\_\_\_ (c.f., *Matthew 13:38<sup>a</sup>*) at \_\_\_\_\_ — *verse 63* (see: *Matthew 25:6*).

**E. THE MARRIAGE TAKES PLACE** — *verse 67.*

In this verse we have the first mention of “love” in the Bible.

**Note:** The servant is an illustration of the Holy Spirit — sent by the Father on behalf of the Son (*verse 4; John 14:16*), revealing the Father and the Son (*verses 34-36; John 16:13-14*), proclaiming the riches of the Son (*verse 53; I Corinthians 2:9-10*), and guiding the bride on her journey (*verse 61; John 16:13<sup>a</sup>*).

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## **THE PRIVILEGE OF THE BRIDE**

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What a love story! Let’s construct a *possible* chain of events from beginning to end, based on the Word of God and some common marriage customs of the Biblical world:

**A. A FUTURE WIFE IS CHOSEN:**

Just as parents play a prominent rôle in the selection of their child’s life’s partner, so God the Heavenly Father has chosen a wife for His Son.

**B. THE COUPLE ARE INTRODUCED:**

The friend of the groom often played an important part in the back-and-forth transactions of courting. John the Baptist prepared the materials (baptized believers) that Jesus would use to build His church.

**C. THE DOWRY IS PAID:**

Jesus purchased His churches with His blood — *Acts 20:28<sup>e</sup>*.

**D. THE TOKEN IS GIVEN:**

Not an engagement ring per se, but the “earnest” (down payment) of the indwelling Spirit — *Ephesians 1:13-14*.

**E. THE PERIOD OF ESPOUSAL:**

While the Bridegroom tarries (*Matthew 25:5*), the bride is sending out invitations to the wedding — *Revelation 22:17*.

Notice there are three essential parties involved in this:

1. The Spirit — *John 16:8-11; Ephesians 6:17<sup>b</sup>*.
2. The Bride — the Great Commission was given to the Lord's churches.
3. Him That Heareth — the saved individual (*Romans 10:17*) is to witness.

#### **F. THE WEDDING PROCESSION:**

In the orient, this usually took place during the evening. The wedding party would meet at the bride's house, and then the bridegroom would come and escort his bride to his house. She was accompanied by virgins — *Psalm 45:14*, and such a procession was accompanied with great joy and merriment — *Jeremiah 7:34*.

One day the “midnight cry” will herald the Bridegroom's coming for His bride. All the saints will be raptured and taken to Heaven.

See: *I Thessalonians 4:14-17; I Corinthians 15:51-52; Matthew 25:6,13; Philippians 3:20-21.*

#### **G. THE MARRIAGE FEAST:**

This was usually held at the groom's house (*Matthew 22:1-10*). Guests were required to wear a wedding garment (*Matthew 22:12*). There was no religious ceremony conducted at the feast — instead, witnesses would be called upon to attest to the marriage — see: *Ruth 4:9-13*.

The feast and festivities could last as long as a week — *Judges 14:16-17*.

#### **H. THE HONEYMOON:**

Following the marriage supper of the Lamb, the Lord Jesus Christ will return to earth and establish His glorious kingdom of 1,000 years (*Revelation 20:3-6*). The Lord's promise to His faithful servants is that they shall rule and reign with Him — *Matthew 25:21,23; Revelation 2:26-27; 5:10*. What a honeymoon!

#### **I. THE NEW HOME:**

Right now, Jesus is preparing our Heavenly home — *John 14:2*. Since it has been almost 2,000 years in the making, it must be an indescribably splendid place (*I Corinthians 2:9*).

The Word of God describes this home in *Revelation 21:2*. In John's prophetic vision, the bride and Groom are already there — *verses 9-21*.

**Note:** The holy Jerusalem itself is not the bride, as *verses 9 & 10* might suggest. To illustrate: a man may say to a friend as he pulls up to his home, “I'd like you to meet my wife.” Obviously, the house is not his wife — but she is there inside.

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# THE PARODY OF THE BRIDE

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There is one final aspect to this study. Satan, the great imitator, has successfully produced a counterfeit “bride.” Her description is given in Revelation 17. She is the consummation of religious Babylon, the sinkhole of all false religion and demonic belief. This is the “Church” of the Antichrist — already in existence, yet still awaiting her supreme moment of glory.

## A. THE NAME OF THE FALSE BRIDE:

1. The “great \_\_\_\_\_” (*verse 1*). The exact opposite to *II Corinthians 11:2!*
2. “Mystery, \_\_\_\_\_ the \_\_\_\_\_” — *verse 5*. This identifies her true, pagan origins.
3. The “\_\_\_\_\_ of \_\_\_\_\_ and abominations of the earth” — *verse 5*.

## B. THE NATURE OF THE FALSE BRIDE:

1. She “sitteth upon many \_\_\_\_\_” — *verse 1*.  
*Revelation 17:15* defines these waters as representing \_\_\_\_\_  
\_\_\_\_\_
  - This means she is a universal (catholic) “Church.”
2. She has committed fornication with the \_\_\_\_\_ of the earth — *verse 2*.  
A “marriage” of church and state.
  - This means she is a state “Church.”
3. She is full of names of \_\_\_\_\_ — *verse 3*.
  - This means she is a pagan “Church.”
4. She is arrayed in \_\_\_\_\_ and \_\_\_\_\_ — *verse 4<sup>a</sup>*.
  - This means she is a pompous “Church.”
5. She is decked with \_\_\_\_\_ and precious gems — *verse 4<sup>b</sup>*.
  - This means she is a wealthy “Church.”
6. She is drunk with the \_\_\_\_\_ of the saints & martyrs of Christ — *verse 6*.
  - This means she is a persecuting “Church.”

## C. THE IDENTITY OF THE FALSE BRIDE:

According to *Revelation 17:9*, the woman sits on \_\_\_\_\_ mountains.

The Biblical city known as the “City Built on Seven Hills” is ROME. (The ancient city of Rome sits on the Aventine, the Caelian, the Capitoline, the Esquiline, the Palatine, the Quirinal, and the Viminal hills.)

Today, the “Church” of Rome and her offspring continue to come together in the spirit of ecumenical unity — a concerted effort to bring in a one-world, end-time, religious body.

### THIS IS THE ANTITHESIS OF THE BRIDE OF CHRIST

Thought: Many are quick to *specifically* identify the Harlot — but uncomfortably reticent when it comes to specifically identifying the Bride!

**MEMORY VERSE:** Try and commit to memory *Revelation 19:7*.

## NOTES & QUESTIONS TO ASK



# The Crucified Life

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

This lesson deals with the KEY to **living** the Christian life. Paradoxically, it is all about dying. In *Galatians 2:20*, the apostle Paul wrote: “*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God...*”

Jesus said in *John 10:10* — “*I am come that they might have life, and that they might have it more abundantly.*” Sad to say, but many Christians have never really experienced this abundant life. For them the Christian life consists of little more than a list of “do’s,” “don’ts,” and conditions by which they hope to live acceptably for God. While they have received the truth of justification through Christ (salvation), they have missed the truth of identification with Christ and His life. Instead of enjoying their Christianity, they are enduring it!

As with most important doctrines of the Bible, that of the Crucified Life has been tarnished by extremes. There are those who believe one must undergo an actual crucifixion experience, while others have become overly introspective (and thus self-centered) through their pursuit of a “deeper life.”

Nevertheless the Crucified Life **is** a Bible doctrine, and is presented for careful study. Our concern is with the “*life which I NOW live in the flesh.*”

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## THE BELIEVER’S CONFLICT

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The first thing necessary to understand is the doctrine of the believer’s “two natures.” Consider:

### A. THE UNSAVED MAN — *the natural man.*

1. According to *I Corinthians 2:14*, he \_\_\_\_\_ not the things of the \_\_\_\_\_ of God. In other words, he is spiritually blind.
2. According to *Ephesians 2:1<sup>b</sup>, 5<sup>a</sup>*, he is spiritually \_\_\_\_\_.
3. The natural man has his understanding \_\_\_\_\_; he is \_\_\_\_\_ from the \_\_\_\_\_ of God through his \_\_\_\_\_ and \_\_\_\_\_ N E S S — *Ephesians 4:18*.

4. The natural man's only hope is to be Q\_\_\_\_\_E D (made alive) through a supernatural work of God — *Ephesians 2:1<sup>a</sup>; John 6:63*.

**B. THE SAVED MAN:**

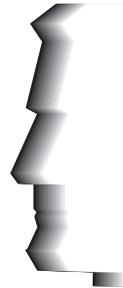
When we are saved, we do not lose our old nature. The Bible teaches that the spiritual man has **two** natures: the old, sinful, Adamic nature (received through his natural birth and connection to Adam — *Romans 5:12*), and the new, spiritual, divine nature (received through his new birth and connection to Christ).

Complete the following comparison setting forth the two natures of the believer:

**OLD NATURE**



**NEW NATURE**



- Called the \_\_\_\_\_ man  
*(Ephesians 4:22)*
- It is \_\_\_\_\_  
*(Ephesians 4:22)*
- It is the ADAMIC nature  
*(Romans 5:12)*
- It has no \_\_\_\_\_ thing  
*(Romans 7:18<sup>a</sup>)*
- It profiteth \_\_\_\_\_  
*(John 6:63)*
- It is called the \_\_\_\_\_  
*(John 3:6<sup>a</sup>)*
- It is \_\_\_\_\_  
*(Matthew 26:41<sup>d</sup>)*

- It is called the \_\_\_\_\_ man  
*(Ephesians 4:24)*
- After God it is created in  
\_\_\_\_\_NESS  
*(Ephesians 4:24)*
- It is the \_\_\_\_\_ nature  
*(II Peter 1:4<sup>b</sup>)*
- It is born of \_\_\_\_\_  
*(I John 3:9)*
- It \_\_\_\_\_ sin  
*(I John 3:9)*
- It is \_\_\_\_\_ in  
knowledge  
*(Colossians 3:10)*
- It is a new \_\_\_\_\_  
*(II Corinthians 5:17)*
- It is called the \_\_\_\_\_  
*(John 3:6<sup>b</sup>)*
- It is \_\_\_\_\_  
*(Matthew 26:41<sup>c</sup>)*

### C. THE GREAT STRUGGLE:

Because of this dual nature, every Christian will experience an inner conflict.

1. According to *Galatians 5:17*, the flesh and the Spirit \_\_\_\_\_ against one another.
2. Because of this, the believer often finds that he \_\_\_\_\_ do the things that he \_\_\_\_\_ (*Galatians 5:17*).
3. According to *James 4:5*, the Spirit lusts to the point of \_\_\_\_\_. (This shows just how much God wants to control our lives.)
4. Paul's experience in *Romans 7:18* was that he had the desire ("will") to do right, but struggled in its P\_\_\_\_\_ANCE.

### D. FOUR SPIRITUAL LAWS:

Romans chapter 7 presents four laws which operate in the arena of the believer's inner conflict. They are:

1. The Law of GOD — *verses 1,12*.
  - a. This law is H\_\_\_\_\_, J\_\_\_\_\_, and G\_\_\_\_\_ (*verse 12*), and is S\_\_\_\_\_ (*verse 14*).
  - b. This law enables us to K\_\_\_\_\_ sin — *verse 7*. See: Romans 3:20<sup>b</sup>.
  - c. This law makes sin to be exceeding \_\_\_\_\_ — *verse 13*.
  - d. This law declares man \_\_\_\_\_ before God — *Romans 3:19*.
  - e. The believer's new nature (inward man) \_\_\_\_\_ in this law — *verse 22*. See: Psalm 1:2; Psalm 119:16,24,35,47,70,77,174.
2. The Law of SIN — *verse 21*.

This law is soon discovered to be a reality by every Christian.

It states that \_\_\_\_\_ is still present within us even though we have been saved!
3. The Law of the MIND — *verse 23<sup>b</sup>*.

The mind is the decision-making faculty in man. In *verse 18* it is called the \_\_\_\_\_.
4. The Law of CONFLICT — *verse 23<sup>a</sup>*.
  - a. This law operates in our \_\_\_\_\_ (i.e. in the flesh).
  - b. This law is constantly \_\_\_\_\_ against the law of the mind.

There is one other law to be considered ... later.

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# THE BELIEVER'S CONDITION

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It is now necessary to distinguish between a believer's standing and state.

- Our STANDING refers to **what we are** in Christ
- Our STATE refers to **where we are** with Christ.

Christians often struggle with assurance of salvation (or fail to experience victory on a daily basis) because they don't understand the difference between their STANDING and their STATE.

## A. TWO FUNDAMENTAL REALITIES:

Before any real forward progress can be made in the Christian life, two essential facts must be grasped by the believer:

1. I am A \_\_\_\_\_ in Christ — *Ephesians 1:6<sup>b</sup>*.

There is *nothing* I have to do (or can do) to merit God's love — **or** to keep myself in His love!

Problem: Many Christians in actuality base their feelings of acceptance on *performance* or *circumstances*. When they are doing right, or when things are going along well and God seems to be blessing, they feel accepted — but, when sin comes into their life and they stumble, or when things seem “dry” and difficult and trials come, they doubt their acceptance with God — or feel they must somehow renew it.

The fact is, our acceptance in the first place was *never* performance-based (*Ephesians 2:9*) nor circumstance-based (*Romans 5:8<sup>c</sup>*). We are accepted **IN** (on the merits of) Christ, then and now!

2. I am C \_\_\_\_\_ in Christ — *Colossians 2:10<sup>a</sup>*.

There is *nothing* more God needs to do to add to the finished work of salvation. In Christ, I have it all ... now! I do not have to “help God out” — I simply need to let Christ work out His life in me — *Philippians 2:13*.

## B. THE BELIEVER'S STANDING — **my position:**

In addition to the above, there are many things we ARE and HAVE in the Lord Jesus Christ. For example:

1. We HAVE \_\_\_\_\_ with \_\_\_\_\_ — *Romans 5:1*.
2. We HAVE obtained an \_\_\_\_\_ — *Ephesians 1:11<sup>a</sup>*.
3. We HAVE boldness and \_\_\_\_\_ with God — *Ephesians 3:12*.
4. We ARE more than \_\_\_\_\_ — *Romans 8:37*.

5. We ARE the \_\_\_\_\_ of \_\_\_\_\_ — *I John 3:2<sup>a</sup>*.
6. We ARE \_\_\_\_\_ — *Ephesians 4:30<sup>b</sup>; 1:13*.
7. We ARE blessed with \_\_\_\_\_ spiritual \_\_\_\_\_ in heavenly places, where we NOW \_\_\_\_\_ with Christ — *Ephesians 1:3<sup>b</sup>; 2:6*.
8. I AM \_\_\_\_\_ with Christ — *Galatians 2:20<sup>a</sup>*.
9. We ARE \_\_\_\_\_, and our new life IS \_\_\_\_\_ with Christ — *Colossians 3:3<sup>a</sup>*.

What a wonderful standing we have in Christ! Notice in these scriptures that everything we are or have is “*through*” or “*in*” Jesus Christ.

### C. **THE BELIEVER’S STATE — my *condition*:**

What’s the difference between standing and state? There shouldn’t be any difference, but often there is.

For example, we have peace *with* God, but don’t enjoy the peace *of* God; we have an inheritance, but live like spiritual paupers; we have free access to God’s throne, but haven’t had a prayer answered in a long time; we are conquerors, but live in constant defeat; we are showered with all blessings, and yet can be so miserable; we are sealed, but go through life as doubters.

Condition is based upon CONTROL. The question is, “Who controls my life?” For the believer there are only two choices. I am either:

#### 1. CHRIST-Controlled.

This means Christ is on the throne, and in control of my life.

Read: *Romans 8:1-8*.

- a. This is called “walking after the \_\_\_\_\_” — *verses 1,4-5*.
- b. To be spiritually minded is \_\_\_\_\_ and \_\_\_\_\_ — *verse 6<sup>b</sup>*.

**OR**

#### 2. SELF-Controlled.

This means my old nature is in control of my life.

Read: *II Corinthians 1:9<sup>b</sup>; Romans 12:3<sup>c</sup>*.

- a. I may be C\_\_\_\_\_ — *Romans 8:5-6; I Corinthians 3:1,3*.  
This means I am being driven by the flesh and its appetites, resulting in the works of the flesh (*Galatians 5:19-21<sup>a</sup>*).
- b. I may be W\_\_\_\_\_LY — *Romans 12:2<sup>a</sup>; I John 2:15-17*.  
This means my old nature is being influenced and controlled by the things of the world.

**Note:** We readily understand the following “self” *problems* as being sin: self-centeredness, self-admiration, self-gratification, selfishness, self-pity, self-seeking, self-will, etc. But what about things such as self-assertiveness, self-esteem, self-respect, self-control, self-vindication, or being self-motivated, self-dependent, self-made, self-sufficient, etc.? (In addition to these, we should also consider negative traits such as being self-conscious, self-effacing, self-critical, etc., in the same light.)

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## THE BELIEVER’S CROSS

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In *Matthew 16:24* Jesus said: “If any man will come after me, let him deny himself, and take up his cross, and follow me.” There has been considerable misunderstanding about what this cross is or means. We hear people speaking of their “cross in life” — by which they mean a physical handicap, a personal health burden, or a wayward child, etc. Nothing could be further from the truth.

### A. THE PHYSICAL SIGNIFICANCE OF “THE CROSS:”

Death by crucifixion was introduced by the Romans, and was reserved for the peoples they conquered, not Roman citizens.

1. It is an instrument of SHAME.

There was nothing private or pretty about a crucifixion. The condemned was stripped naked and left hanging for all to see. All vestiges of honor or class were gone. Read *Psalms 22:6-13* to see something of this.

2. It is an instrument of DEATH.

A Roman cross meant a death most cruel. The victim would suffer a slow, agonizing death — often taking days to succumb. Read *Psalms 22:14-17* for a greater understanding of this.

### B. THE SPIRITUAL SIGNIFICANCE OF THE CROSS FOR THE BELIEVER:

Obviously, the Lord does not intend for us to be literally impaled on a wooden cross. He applies the cross to the Christian life in a *spiritual* sense. Nevertheless:

1. It is an instrument of Shame.

By it we associate with Jesus Christ.

a. We bear His \_\_\_\_\_ — *Hebrews 13:13*.

b. We suffer its O\_\_\_\_\_ — *Galatians 5:11*.

2. It is an Instrument of Death.

a. Death to S\_\_\_\_\_ — *Mark 8:34*.

b. Death to WEALTH (P\_\_\_\_\_I O N S) — *Mark 10:21-22*.

- c. Death to F\_\_\_\_\_ (parents, brothers, sisters, etc.) — *Matthew 10:37-38*.
- d. Death to the W\_\_\_\_\_ — *Galatians 6:14*.
- e. Death to A\_\_\_ that we have — *Luke 14:33*.

This is the cost of discipleship (*not* salvation). This is what it means to “take up our cross.” Every Christian has to make a choice:

- We can \_\_\_\_\_ our life, but lose it — *Mark 8:35<sup>a</sup>*.
- OR**
- We can \_\_\_\_\_ our life, but find it — *Mark 8:35<sup>b</sup>*.

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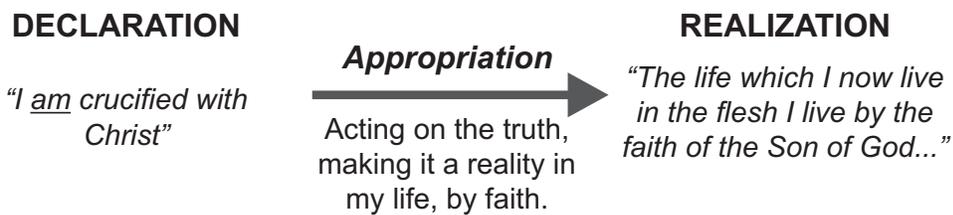


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## THE BELIEVER’S CRUCIFIXION

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The Bible declares that we **are** dead, that we **are** crucified with Christ — yet it also admonishes us to deny self and take up our cross! The explanation for this lies in the difference between truth stated and truth substantiated.



The question then is, “how do I make what Christ has done for me a working reality in my life?” “How do I live the crucified life?” The answer is found in Romans 6. In this chapter, **three** key steps are given. These are:

**A. KNOW — “Assimilation”** (the *recognition* of our position in Christ).

If we don’t know what God says, then we cannot do what God commands — and neither can we hope to enjoy the abundant life He has given us. Therefore, the first step toward the “crucified life” is to recognize the fact of our position in Christ.

In Romans chapter 6, the Bible makes **three** statements of fact, each of which is essential to know and understand in this matter:

1. The PICTURE of Baptism — *Romans 6:3* (our *allegiance*).
  - a. “\_\_\_\_\_ ye not, that so many of us as were baptized into Jesus Christ were baptized into his \_\_\_\_\_?”
  - b. The word “into,” used twice in this verse, has been misunderstood by those who teach a so-called Spirit baptism. However, *verse 3* is explained by *verses 4 & 5*.

- The act of scriptural baptism is a B \_\_\_ A L (*verse 4<sup>a</sup>*) and a P \_\_\_ I N G (*verse 5<sup>a</sup>*) — which is why immersion is the proper mode.
  - The words “L \_\_\_” (*verse 4*) and “L \_\_\_ N E S S” (*verse 5*) show scriptural baptism to be symbolic.
  - The historical facts behind *I Corinthians 10:2* also explain this expression. When Israel followed Moses through the Red Sea, they were identifying with him: scriptural baptism is our visible (public) identification with Christ.
- c. Witnessing a baptism (and remembering our *own* baptism) ought to be a constant reminder of the fact that our allegiance is no longer to the flesh, the world, or the Devil — but to Jesus Christ!

**Note:** Baptism is like a military uniform. The wearing of a uniform is a public declaration of one’s allegiance — it tells others what country you are from, what branch of the armed forces you belong to, etc. (Remember: a uniform doesn’t make one a soldier, just as baptism doesn’t make one a Christian. The corollary: a soldier without his uniform is still a soldier, and an unbaptized believer is still a believer.)

2. The POSITION of Crucifixion — *Romans 6:6* (our association).

- a. “ \_\_\_ I N G this, that our old \_\_\_ crucified with \_\_\_...”
- b. According to *Ecclesiastes 9:5<sup>b</sup>*, “the \_\_\_ know \_\_\_ anything...”  
i.e. a dead man is not conscious of his surroundings, etc.
- c. “For he that is \_\_\_ is \_\_\_ from \_\_\_” — *Romans 6:7*.
- d. “And they that are Christ’s \_\_\_ crucified the flesh...” — *Galatians 5:24*.
- e. Through justification we understand that Christ has dealt with our sin (as to its penalty) — through our union with Christ we understand He has dealt with the old man (the vehicle of sin).

3. The POWER of Resurrection — *Romans 6:9* (our authority).

- a. “ \_\_\_ I N G that Christ being \_\_\_ from the dead dieth no more...”
- b. *Ephesians 2:4-5* — “But God ... hath \_\_\_ us \_\_\_ with Christ...”
- c. *Colossians 3:3<sup>b</sup>* — “...your \_\_\_ is hid \_\_\_ Christ in God.”

- d. *II Corinthians 13:4<sup>d</sup>* — “... we shall \_\_\_\_\_ with him by the \_\_\_\_\_ of God toward you.”
- e. Resurrection power is the greatest power there is. It is the power that raised Christ from the dead (*Romans 1:4*). This same power is available to every believer — see: *Ephesians 1:19-20*.

Here, then, are the FACTS to “know” — our old nature is crucified with Christ and we *have* new life in Christ, and these are pictured and declared in baptism.

**B. RECKON — “Appropriation”** (turning these facts into *reasons*).

It is not sufficient to give mental assent to these facts — we must also be fully *persuaded* that they are so for us personally. This, regardless of how we feel.

- *Romans 6:11* — “Likewise \_\_\_\_\_ ye also yourselves to be dead \_\_\_\_\_ unto sin, but \_\_\_\_\_ unto God through Jesus Christ our Lord.”

The word “reckon” means “to count it so.” It is here the matter extends to the MIND, the decision-making faculty of the soul — *Romans 7:25<sup>b</sup>*; *I Peter 4:1-2*.

**C. YIELD — “Affirmation”** (turning reasons into *reality* in our daily experience).

Here is the crux of the matter. It is not enough to know; it is not enough to believe: there must also be an ACT.

- *Romans 6:13* — “... but \_\_\_\_\_ yourselves unto God, as those that are \_\_\_\_\_ from the \_\_\_\_\_.”

The “crucified life” is making real in our life what is true by virtue of our standing in Christ — we make actual in experience what the Word of God says is so.

1. HOW do I yield myself to God?

The word “yield” means to “present” oneself (unreservedly). It means to “give right of way.” When we yield to God we replace SELF’s control with CHRIST’s control, allowing Him to live HIS life through us. Yielding determines our victory or defeat — *Romans 6:16<sup>a</sup>*.

Yielding is not a passive act by the believer, it is a call to determined action:

- a. *Romans 6:12* — “Let not sin therefore \_\_\_\_\_.”
- b. *Ephesians 4:22* — “...put \_\_\_\_\_ ...the \_\_\_\_\_ man...” (See also: *Colossians 3:9*).
- c. *Ephesians 4:24* — “... put \_\_\_\_\_ the \_\_\_\_\_ man ...” (See also: *Colossians 3:10*).
- d. *Romans 13:14* — “But \_\_\_\_\_ ye \_\_\_\_\_ the Lord Jesus Christ, and make \_\_\_\_\_ provision for the \_\_\_\_\_.”

- e. *Colossians 3:5* — “\_\_\_\_\_ therefore your members” (See also: *Romans 8:13*).

2. WHAT do I yield to God?

- a. We are to present our \_\_\_\_\_ to God — *Romans 12:1*.
- b. According to *Romans 6:13*, we can yield our members (bodies) either as instruments of:
- \_\_\_\_\_NESS, or ...
  - \_\_\_\_\_NESS.
- c. We are to yield ourselves as those that are \_\_\_\_\_ from the \_\_\_\_\_ (*Romans 6:13*) — not as those that are dead!
- d. We cannot yield the *old life* to God, for it is crucified! Besides, there is nothing God can do with the flesh (*Romans 7:18<sup>a</sup>*). No, we must yield our new life to God, thereby allowing Christ to live His life through us.
- e. Study carefully: *II Corinthians 4:10*. The apostle Paul says there were two things he carried about in his earthly tabernacle:
- The \_\_\_\_\_ of the Lord Jesus — i.e., our death in Him.
  - The \_\_\_\_\_ of Jesus — i.e., His life in us.

❓ Why are so many believers frustrated in their Christian life, continually dedicating and rededicating their lives to the Lord? Could it be because they have yielded their *old self* to Christ, and are trying to live for Him in the self-life (which is impossible!)? You cannot consecrate the Old Man.

☞ According to *Philippians 2:13*, God’s work in us involves both:

- to \_\_\_\_\_, **and** ...
- to \_\_\_\_\_.

The Holy Spirit and the Word of God produce the “want to” (will), but many times we think it is up to us to perform the doing of it. No! That is God’s work too.

3. WHEN should I yield myself to God?

- a. *Luke 9:23* — “...take up his cross \_\_\_\_\_.”  
Crucifixion is a slow and agonizing death, and the Old Man will not go without a lot of commotion. Every day we need to see that he is pinned to the cross, and that for all his screaming, reviling, and writhing, he is powerless!
- b. *I Corinthians 15:31* — “I die \_\_\_\_\_.”

No doubt Paul is referring to his constant state of physical jeopardy, but he would not have served the Lord in the way he did by means of an “un-crucified self.”

c. *Hebrews 3:13<sup>a</sup>* — “But exhort one another \_\_\_\_\_”

4. A NEW Law to live by.

a. According to *Romans 6:14<sup>b</sup>*, we are not \_\_\_\_\_ the law (of God) but under \_\_\_\_\_.

b. According to *Romans 7:4*, we have become \_\_\_\_\_ to the law (of God) because we are dead with Christ.

c. According to *Romans 7:6*, we are \_\_\_\_\_ from the law and now serve God in \_\_\_\_\_ of spirit.

d. According to *Romans 8:2*, a new law has superseded the old law. It is called the “Law of the \_\_\_\_\_ of \_\_\_\_\_.”

e. *Galatians 5:16* — “...\_\_\_\_\_ in the \_\_\_\_\_, and ye shall not \_\_\_\_\_ the \_\_\_\_\_ of the flesh...”

f. *Galatians 5:25* — “If we \_\_\_\_\_ in the Spirit, let us also \_\_\_\_\_ in the Spirit.”

The law of **gravity** is fixed and immutable. However, the law of **aeronautics** is a higher law in that it enables man to overcome the law of gravity. In the same way, the law of God is fixed and unchanging, but the law of the Spirit makes us free from that law. What does it take for the law of aeronautics to prevail over the law of gravity? The answer is **power** — and lots of it! What does it take for the law of the Spirit to free us from the law of God? Power — resurrection power! See: *Philippians 3:10*.

### KNOW — RECKON — YIELD

These three steps amount to FAITH. Faith is never “wishful thinking” — it is always an action based upon facts — i.e., believing God’s Word (facts) and acting upon it (action). We are saved this way (by faith) and we are to *live* this way. Note the following Scriptures:

- *Romans 1:17<sup>c</sup>* — “The \_\_\_\_\_ [saved] shall \_\_\_\_\_ by faith.”
- *Galatians 2:20<sup>e</sup>* — “...the life which I now \_\_\_\_\_ in the flesh I live by the \_\_\_\_\_ of the Son of God...”
- *Colossians 2:6* — “\_\_\_\_ ye have therefore received Christ Jesus the Lord [How? By grace through \_\_\_\_\_, *Ephesians 2:8<sup>a</sup>*], so \_\_\_\_\_ ye in Him.”

- *II Corinthians 5:7* — “For we \_\_\_\_\_ by \_\_\_\_\_.”
- “But without \_\_\_\_\_ it is impossible to \_\_\_\_\_ him...” — *Hebrews 11:6*.
- “So then they that are in the \_\_\_\_\_ cannot \_\_\_\_\_ God” — *Romans 8:8*.

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## THE BELIEVER’S CULTIVATION

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The reality of the “crucified life” produces three things in the believer:

### A. **LIFE:**

*Philippians 1:21<sup>a</sup>* — “For to me to \_\_\_\_\_ is \_\_\_\_\_.”

The believer is under new management. The old Self was crucified with Christ and can no longer dominate our life (unless we allow him to), despite the struggle he puts up.

In Christ we have received a new life, have entered a new kingdom, and are under a new law. By yielding ourselves to God every day, the life that we live in the flesh is that of Christ living in and through us.

### B. **LIKENESS:**

As we yield to Christ we become more like Christ. In *Philippians 3:10-16* we have an outline of the apostle Paul’s Christian experience, which he likened to a race:

1. His GOAL — “That I may...”
  - a. “\_\_\_\_\_” — *verse 10<sup>a</sup>*.
  - b. [Know] “the \_\_\_\_\_ of his resurrection” — *verse 10<sup>b</sup>*.
  - c. [Know] “the \_\_\_\_\_ of his sufferings” — *verse 10<sup>c</sup>*.
  - d. Be “made \_\_\_\_\_ unto his death” — *verse 10<sup>d</sup>*.
  - e. Attain “unto the \_\_\_\_\_ of the dead” — *verse 11*.

**Note:** Paul refers to this as being “perfect” (mature) — *verse 12*. His longing was to have SELF completely out of the way so that Christ would be everything to him, in him, and through him.

2. The DISTANCE he had to GO — *verses 12-13<sup>a</sup>*.

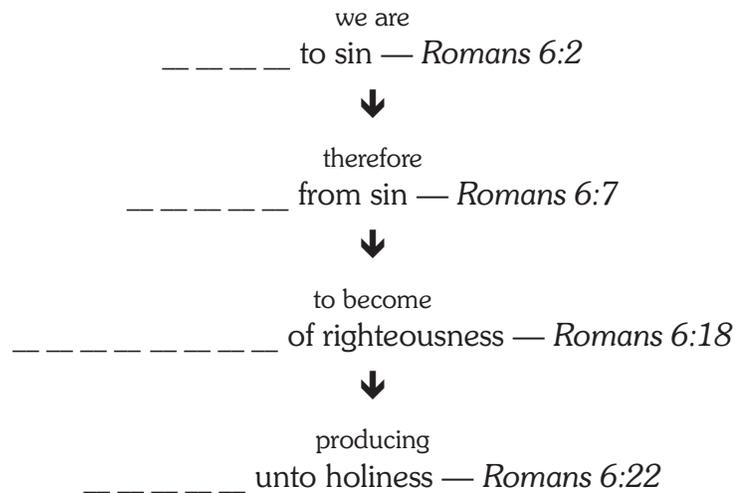
Paul wasn’t there yet! He hadn’t “arrived.” The conflict he experienced (and wrote of in *Romans 7:14-25*) is what every believer experiences.

In running, he sought to \_\_\_\_\_ and \_\_\_\_\_ the prize.

3. The WAY AHEAD — *verses 13-14.*
- “This \_\_\_\_\_ thing I do” (*verse 13<sup>c</sup>*) — like Paul, we must be focused.
  - “\_\_\_\_\_ING those things which are behind” (*verse 13<sup>d</sup>*).
  - “\_\_\_\_\_ING forth unto those things which are before” (*verse 13<sup>e</sup>*).
  - “I press toward the \_\_\_\_\_ for the prize...” (*verse 14*).
4. The DISTANCE he has already GONE — *verse 16<sup>a</sup>.*  
 The admonition here is, that no matter where you are in your Christian life, keep going!

**C. LIBERTY:**

Romans chapter 6 concludes with a summation of the blessing of true liberty. Note the following order:



Most Christians can achieve “results,” but what is needed is FRUIT (*John 15:5,16*).

*Remember...*

There is a past, present, and future aspect to the work of Christ for us:

PAST	Justification	Are saved from the PENALTY of sin
PRESENT	Sanctification	Being saved from the POWER of sin
FUTURE	Glorification	Will be saved from the PRESENCE of sin

Living the “crucified life” ensures we will have victory over the flesh, even though it will always be there vying for control.

**MEMORY VERSE:** Try and commit to memory *Galatians 2:20*.

## NOTES & QUESTIONS TO ASK

# Divorce

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

This lesson deals with an *extremely painful and emotional* subject. In today's society almost everyone has been touched in some way by marital divorce — either having been divorced themselves, seeing close friends or relatives go through a divorce, or having experienced a home broken by divorce. There is never anything clean and sweet about a divorce — there is nothing quite like the pain of divorce.

It is also a very *controversial* matter. There are some differing opinions about divorce and (especially) remarriage among Bible-believing Baptists. Applying sound Biblical teaching with godly compassion to some of life's most tangled, sordid, and heart-wrenching situations will test anyone's resolve, and is never easy. There is little else that will cause one to hate sin more ... than divorce!

It is a very *timely* subject. The breakdown of marriage is of epidemic proportions as the following statistics relate:

The United States of America leads the world in divorce. In 1994 nearly 1.2 million American marriages were legally dissolved — a divorce rate of 4.6 per 1,000 population. These divorces involved about one million children under the age of 18. Today, about 47% of all marriages will end in divorce — statistically after an average duration of just seven years. The divorce rate has tripled since 1960. A University of Oklahoma study found that “no-fault” divorce laws raised the divorce rate in 44 states. Nevada has the highest divorce rate (9.0‰) and Massachusetts the lowest (2.4‰). A 1988 study by the National Center for Health Statistics found that children in single-parent families (including those whose parents never married) are more likely to drop out of high school, become pregnant as teenagers, abuse drugs and get into trouble with the law than those living with both parents. [Sources: Los Angeles Times, 5/27/96; Family Research Council; US Department of Health & Human Services.]

In 1986, Canada had a divorce rate of about 3.0 per thousand (‰) population.

In Australia the Family Law Act 1975 introduced the “no-fault” divorce. By 1991 there were 114,000 marriages and 45,630 divorces — a divorce rate of 2.6‰. 62% of men and 79% of women who divorced were married before age 24 (35% of divorced women were married before age 20). The “average” divorce occurred after 10.1 years of marriage, usually between a couple who married young and had two children.

Statistics like these do not include unhappy marriages which stay together!!

The saddest thing about all these statistics is that they include real Christians!

Thus it becomes a very *practical* topic to study. How can divorce be prevented? How should a church deal with divorce? How should we treat divorced people? Is there any ministry for a divorced believer in a Baptist church?

As always, the Word of God is our infallible guide. This lesson plan will be centered around our Lord's teaching on the subject of divorce found in *Matthew 19:3-12*.

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## HAVE YE NOT READ?

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The Pharisees of Jesus' day were split over the issue of divorce. Those belonging to the conservative rabbinical School of Shammai taught that divorce could only be granted on the grounds of adultery; those from the very liberal School of Rabbi Hillel believed a man could divorce his wife for "every cause" — i.e., anything that was displeasing to him. (The Jewish Mishna speaks of divorce being permitted on grounds such as a wife appearing in public with disheveled hair, speaking so loud that the neighbors can hear, or even spoiling a dish!)

In *Matthew 19:3*, these Pharisees attempted to draw the Lord Jesus Christ into their arguments. Our Lord, as He always did, pointed them to the scriptures — "*Have ye not read?*" (*verse 4*). He took them back to the very beginning and the institution of marriage. This is where we shall begin.

Before we consider the subject of divorce, let's study God's Plan for Marriage!

### **A. THE CREATION OF MAN:**

Read: *Genesis 1:26-28*.

1. Man was \_\_\_\_\_ by God — *verse 27*.
2. Man was made in the \_\_\_\_\_ and \_\_\_\_\_ of God — *verses 26-27*.
3. Man was created \_\_\_\_\_ and \_\_\_\_\_ — *verse 27<sup>c</sup>*.
4. Man was formed of the \_\_\_\_\_ of the \_\_\_\_\_ — *Genesis 2:7<sup>a</sup>*.
5. The woman was made from a \_\_\_\_\_ taken from the man's side — *Genesis 2:22*.
6. Everything God created He called "very \_\_\_\_\_" — *Genesis 1:31*.

### **B. THE CREATION OF MARRIAGE:**

Read: *Genesis 2:18-25*.

1. God said: "It is NOT \_\_\_\_\_ that the man should be \_\_\_\_\_ — *verse 18<sup>b</sup>*.
2. Can animals meet man's need for companionship? \_\_\_\_\_
3. God made for the man an "\_\_\_\_\_ MEET" for him — *verse 18<sup>c</sup>*.

The word “meet” means “suited,” “appropriate,” or “corresponding to.” A “help meet” carries no implication of inferiority, but means the wife is the *completer* of the man. Eve was Adam’s other half!

4. God \_\_\_\_\_ the woman \_\_\_\_\_ the man — *verse 22<sup>d</sup>*.

Thought: A lot of marital misery can be avoided if young people reject the common practice of “dating” — proactively looking for a wife (or a husband) by trial and error, instead of trusting the LORD (with the aid of wise counsel from parents and pastors) to bring her (or him) into their life!

5. Marriage was instituted by GOD, not man! For an orderly society, governments should *regulate* marriage, but they have no right to change what marriage is. The current attempts by some legislators and courts to redefine marriage to include “domestic partners” and “same-sex unions” is the result of relativism (there are no absolutes) and not wanting “*to retain God in their knowledge*” (*Romans 1:28*).

God’s institution of marriage is recorded in *Genesis 2:24*, and repeated four more times in the Bible (*Matthew 19:5-6*; *Mark 10:8*; *I Corinthians 6:16* and *Ephesians 5:31*).

There are four principles of divine intent given in *Genesis 2:24-25*. They are:

- a. L\_\_\_\_\_ — *verse 24<sup>a</sup>*.

This requires a clear separation from the old family relationship. (Failure to properly do this is one of the top ten causes of divorce.)

- b. C\_\_\_\_\_ — *verse 24<sup>b</sup>*.

*II Kings 5:27* helps define this word. It is the literal cementing of two people into one relationship — to become one person with one heart and one mind, going in one direction.

- c. One \_\_\_\_\_ — *verse 24<sup>c</sup>*.

*I Corinthians 6:16* defines this expression to mean the physical union or J\_\_\_\_\_I N G of a man and woman.

- d. Not \_\_\_\_\_ — *verse 25<sup>c</sup>*.

Among other things, this speaks of God’s intent that marriage is to be an open, transparent, vulnerable relationship.

6. The purpose of marriage is fourfold:

a. COMPANIONSHIP — “*it is not good that the man should be alone.*”

b. COMPLETION — “*an help meet.*”

c. CONSUMMATION — “*both naked, not ashamed.*”

d. CONTINUANCE — *Genesis 1:28<sup>a</sup>*.

Marriage is God’s plan for propagating the human race.

### C. THE CREATION OF MANAGEMENT:

The entrance of sin into the world threw every part of God’s creation into chaos and disorder — including marriage! (In *Genesis 3:12*, we see the man was already blaming God and accusing his wife!)

To bring about order in the home, God established new rôles within the marriage partnership. According to *Genesis 3:16<sup>d</sup>*:

1. The wife’s \_\_\_\_\_ shall be [subject] to her husband.
2. The husband shall \_\_\_\_\_ over his wife.

This did not mean the husband was made to be more important than his wife or that he was given dictatorial powers over her. It was the establishment of order for the preservation of the home.

- According to *I Corinthians 7:4* there is an equality of person.
- According to *I Corinthians 11:3* there is a difference of function.

**GOD’S HOLY PLAN: “ONE MAN; ONE WOMAN; ONE LIFETIME!”**

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## WHAT THEREFORE GOD HATH JOINED TOGETHER

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In *Matthew 19:6<sup>c</sup>* the Lord Jesus Christ affirmed that marriage is something GOD did (and does)! It is not a man-made thing, but a **spiritual** matter of great consequence.

Since marriage was instituted by God, it follows that all marriage choices, decisions, planning, counseling, guidance, and ceremonies should seek His approval and be according to His Word!

This brings us to another question: “Exactly *what* constitutes a marriage?” Is it a ceremony? Is it signing a legal document? Is it the marriage bed? Is it living together?

The Bible teaches there are two elements, which TOGETHER constitute marriage:

### A. MARRIAGE IS A COVENANT:

1. According to *Malachi 2:14*, a wife is a man’s \_\_\_\_\_ and the wife of his \_\_\_\_\_.
2. According to *Proverbs 2:17*, the “strange woman” is one who has forgotten the \_\_\_\_\_ of her God (i.e. she forsook her marriage).
3. A “covenant” is a bond which unites people in mutual obligations.
4. According to Biblical custom, a marriage BEGAN with an engagement and was CONSUMMATED when the couple came together. Because western

marriage customs are somewhat different, three Biblical terms need to be considered:

- a. Betrothal — an “engagement,” often arranged by others (e.g., *Exodus 21:8-11*).
- b. Espousal — an “engagement,” demonstrated by expensive gifts and a dowry (*II Samuel 3:14; Genesis 34:12*). The period of espousal was typically one year, during which time neither party saw each other.  
Study: *Matthew 1:18; Luke 1:27; 2:5*. Though not consummated, this espousal was as binding as marriage. Mary is called Joseph’s wife!
- c. Marriage — the physical consummation, often accompanied by long feasting and celebration (usually one week) — *Matthew 22:1-10*.

## **B. MARRIAGE IS A CONJUGATION:**

Marriage requires there be a physical (sexual) union between husband and wife.

Why?

1. Marriage was designed to meet the physical needs of the couple — see: *I Corinthians 7:9*.
2. *Matthew 19:5-6* speaks of husband and wife being one \_ \_ \_ \_ \_.
3. *I Corinthians 6:16* defines this term as a physical, sexual conjugation.

**Note:** A formal (legal) covenanted agreement *by itself* does not constitute a marriage. (This is the sacramental viewpoint — that a man and a woman are joined together at the altar by the priest.)

A physical relationship *alone* does not constitute a marriage. If this were the case there would be no such thing as adultery or fornication! Note what Jesus said to the woman in *John 4:18* — the man she was “living with” was not her husband.

See: *I Corinthians 7:2*.

**MARRIAGE: “THE PHYSICAL UNION OF A MAN AND A WOMAN WITHIN THE BONDS OF A COVENANT OF COMPANIONSHIP.”**

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## **LET NOT MAN PUT ASUNDER**

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Marriage is intended to be a permanent relationship (*Matthew 19:6<sup>d</sup>*).

### **A. WHAT GOD THINKS ABOUT MARRIAGE:**

1. Marriage is \_ \_ \_ \_ \_ — *Hebrews 13:4<sup>a</sup>*.
2. Whoso findeth a \_ \_ \_ \_ \_ findeth a \_ \_ \_ \_ \_ thing — *Proverbs 18:22<sup>a</sup>*.
3. A prudent \_ \_ \_ \_ \_ is from the \_ \_ \_ \_ \_ — *Proverbs 19:14*.

4. To avoid \_\_\_\_\_, let every \_\_\_\_\_ have his own \_\_\_\_\_, and let every \_\_\_\_\_ have her own husband — *I Corinthians 7:2*.
5. If thou marry, thou hast NOT \_\_\_\_\_ — *I Corinthians 7:28<sup>a</sup>*.

**Note:** It is not *always* God’s will for a person to marry. The apostle Paul indicated in *I Corinthians 7* that in the context of Christian service (*verses 7-8,32-33,35*) or in times of severe persecution (*verses 26,29*), marriage may not be the best option. The Master spoke of those who would intentionally choose celibacy for the “kingdom of heaven’s sake” (*Matthew 19:12<sup>e</sup>*).

## **B. WHAT GOD THINKS ABOUT DIVORCE:**

1. Let \_\_\_\_\_ man put \_\_\_\_\_ — *Matthew 19:6<sup>d</sup>*.
2. *Malachi 2:16* declares that God \_\_\_\_\_ putting away.

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## **WHY DID MOSES THEN COMMAND?**

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In *Matthew 19:7*, the Pharisees drew Christ’s attention to the Old Testament teaching on divorce — in particular *Deuteronomy 24:1-4*.

To understand this passage it is essential to see (based on Christ’s reply in *Matthew 19:8*) that there is a difference between a **command** of God and a **concession** by God! Here, the Lord is not instituting divorce; rather, He is *regulating* it! Divorce is never a prescribed solution for marital problems.

## **A. THE OLD TESTAMENT PREMISE FOR DIVORCE:**

The Old Testament allowed two causes for a divorce:

1. The Act of the Wife.  
Some \_\_\_\_\_ in her — *Deuteronomy 24:1*.  
This word means “shame,” or “disgrace.”
2. The Attitude of the Husband.  
A H\_\_ \_R E D toward his wife — *Deuteronomy 24:3*.  
Presumably this would result from an inability to forgive or reconcile.

The question then arises: “Exactly what is this “uncleanness?”” Is it:

- Unchastity? — see: *Deuteronomy 22:13-21*.
- Adultery? — see: *Deuteronomy 22:22-24; Leviticus 20:10*.
- Rape? — see: *Deuteronomy 22:25-27*.
- Incest? — see: *Leviticus 20:11-12*.

- Sodomy? — see: *Leviticus 20:13*.
- Bestiality? — see: *Leviticus 20:15-16*.

No! These sins were grounds for death, not divorce! Furthermore, the penalty for fornication was marriage without any possibility of divorce — *Deuteronomy 22:28-29*.

It was this question as to what constitutes uncleanness that resulted in the long-standing debate between the rabbinical schools, prompting the Pharisees to ask our Lord, “Is it lawful for a man to put away his wife for every cause?” (*Matthew 19:3*).

It seems this type of uncleanness is related somewhat to perception (“*she find no favor in his eyes*”), because in such cases the divorcee was permitted to remarry.

## **B. THE OLD TESTAMENT PROCEDURE FOR DIVORCE:**

There are three steps to implementing a divorce given in *Deuteronomy 24:1,3*.

1. A written \_\_\_\_\_ of \_\_\_\_\_ M E N T was to be prepared.  
(Perhaps this feature was designed to eliminate any hasty action, giving the husband time to think or “cool off.”)
2. The document was to be placed in the wife’s \_\_\_\_\_.
3. The wife was to be \_\_\_\_\_ from the man’s \_\_\_\_\_.

**Note:** Although this passage speaks only of a husband putting away his wife, by New Testament times (according to *Mark 10:11-12*) divorce could originate with either party.

## **C. THE OLD TESTAMENT PROHIBITIONS IN DIVORCE:**

1. According to *Deuteronomy 24:2*, remarriage was permitted.
2. According to *Deuteronomy 24:4*, the FORMER husband could not remarry his ex-wife once she had remarried — even if she was now “free.” (No doubt this prohibition was given to prevent marriage further degenerating into legal “wife-swapping.”)
3. According to *Leviticus 21:1,7* a \_\_\_\_\_ could not marry a divorced woman.

The reason for this was that he was a \_\_\_\_\_ man among his people (*Leviticus 21:4*). Those in positions of leadership were to exemplify integrity in marriage.

See also: *Leviticus 21:14*, which covers the requirements of the high priest.

## D. TWO UNUSUAL OLD TESTAMENT CASES OF DIVORCE:

### 1. Jeremiah 3.

Here the LORD uses marriage and divorce to illustrate His strained relationship with His people, Israel.

- a. The LORD is \_\_\_\_\_ to Israel — *verse 14<sup>b</sup>*.  
Israel is the “wife of the LORD.” Note: This is not an espousal!
- b. Israel was guilty of spiritual \_\_\_\_\_ — *verse 8<sup>a</sup>*.
- c. The LORD \_\_\_\_\_ Israel away and gave her a \_\_\_\_\_ of \_\_\_\_\_ — *verse 8<sup>b</sup>*.
- d. The LORD begged His estranged wife to \_\_\_\_\_ again to Him — *verse 1<sup>h</sup>*.
- e. When “all Israel shall be saved” (*Romans 11:26*) at the time of Christ’s return to earth (*Zechariah 12:7-10; 13:1,6,8-9; 14:1-4,9,16*; etc.), the LORD’s wife will then be restored to Him — *Jeremiah 3:16-18*.

### 2. Ezra 10.

This incident took place in Jerusalem among the post-exilic Jews during a time of national repentance.

- a. Many Jews confessed they had taken \_\_\_\_\_ (heathen) wives — *verse 2*.
- b. Ezra commanded the people to \_\_\_\_\_ from these wives — *verse 11*.
- c. As difficult as this was, the people did it. The charge was “be of good courage, and do it!” (*verse 4*).

**Note**: These divorces were accomplished according to the Law and took considerable time — see: *verse 13<sup>b</sup>*, and compare *verse 9* with *verse 17*. This indicates that the ex-wives and children involved were provided for.

**Note**: The Bible does not say whether any of the offending Jews later remarried.

**Note**: This passage offers some guidance for those who labor in the Gospel among Mormons, or in nations where polygamy is practiced (e.g. among Moslems).

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## BECAUSE OF THE HARDNESS OF YOUR HEARTS

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In *Matthew 19:8*, the Lord Jesus Christ explained the *concession* of God through Moses in permitting divorce. Here, and in *Mark 10:5*, the Bible teaches that the root cause of all divorce is SIN. Divorce was only sanctioned because of the hardness of man's heart.

The corollary of this statement follows that when the heart of both husband and wife is tender toward God, there should be no need for divorce.

**A. READ: *Hebrews 3:8-19*.**

Here, the Lord uses Israel's wilderness wanderings as an example of hardness of heart. From this passage we see that hearts become hard:

1. When we do not know God's \_\_\_\_\_ — *verse 10*. i.e., Bible ignorance.
2. When we \_\_\_\_\_ from the living God — *verse 12*.
3. Through the \_\_\_\_\_ N E S S of \_\_\_\_\_ — *verse 13*.
4. Through failure to hear and heed God's \_\_\_\_\_ — *verses 15-16<sup>a</sup>*.
5. Because of \_\_\_\_\_ — *verse 19*.

**B. READ: *Mark 6:52*.**

The illustration of a ship in the midst of a storm is a fitting description of marriage (*verse 48<sup>a</sup>*), for no marriage is all "smooth sailing;" every marriage needs the peace of God upon it (*verse 50*). A hardened heart fails to consider what God can do! This is why most people think divorce is the only answer to serious marital problems. See also: *Mark 8:14-21*.

**C. READ: *Proverbs 28:14*.**

1. Fearing God brings true \_\_\_\_\_ N E S S.
2. A hardened heart only brings \_\_\_\_\_.

**D. READ: *II Chronicles 36:12-13*.**

1. King Zedekiah hardened his heart by not H \_\_\_\_\_ I N G himself before the Word of God when it was preached to him (*verse 12*).
2. Persistent hardness of heart ultimately brings about a situation where there is no \_\_\_\_\_ (*verse 16<sup>e</sup>*).

**HARDNESS OF HEART: MARRIAGE KILLER & DIVORCE FOMENTER!**

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## EXCEPT IT BE FOR FORNICATION

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In *Matthew 19:9* (also *Matthew 5:32*), the Lord gives the famous “exception clause,” whereby He narrowed the grounds for divorce to one issue — fornication!

Since this is a very controversial point, there are four important questions which need to be answered:

### A. DOES THIS “EXCEPTION CLAUSE” APPLY TODAY?

The corresponding passages in the Gospels of Mark (*10:11*) and Luke (*16:18*) do not mention any exception. For this reason some believe divorce is not permitted at all today under *any* circumstances.

Two arguments are commonly put forward to support this contention:

1. The Textual Argument.

This view contends that the clause shouldn’t be in the text at all because it is not found in some ancient manuscripts of the New Testament (Sinaiticus, Ephræmi, Bezae, and most Syrian versions).

We reject this argument because the clause is in the text of the pure Word of God (the Authorized, King James Version) as well as its underlying Textus Receptus — *and* also in the corrupt Codex Vaticanus!

2. The Ultra-Dispensational Argument.

This view contends that since Moses’ concession was given to Israel, and since Matthew’s Gospel was written to Israel, the exception clause does not apply to New Testament Christians today.

It is this same line of reasoning that pushes John the Baptist back into the Old Testament (contrary to *Luke 16:16*), has “The Church” beginning in Acts 2 on the Day of Pentecost, and removes the four Gospels as authoritative scripture in church matters. To the contrary, in Matthew’s Gospel we have the first mention of the Lord’s church (*16:18*), instruction on church discipline (*18:15-17*), and the Lord’s Great Commission to His church (*28:18-20*).

Yes, the exception clause does apply today.

### B. EXACTLY WHAT IS FORNICATION?

Determine the *Biblical* definition.

1. Compare: *Matthew 15:19* with *Galatians 5:19*. Is fornication the same as, or differentiated from, adultery? \_\_\_\_\_
2. Look up: *I Corinthians 5:1*. What kind of wickedness is called fornication in this passage? \_\_\_\_\_

3. Study: I Corinthians 6:13<sup>b</sup>-18. What behavior is called fornication here?  
\_\_\_\_\_
4. Read: I Corinthians 7:1-2,9. How is the term fornication applied here?  
\_\_\_\_\_
5. In *John 8:41*, the vicious taunt of the Jews to the Lord Jesus was, “We be not \_\_\_\_\_ of fornication.” What was their filthy implication?  
\_\_\_\_\_

### **C. UNDER WHAT CONDITIONS IS DIVORCE PERMISSIBLE?**

Bible-believing Baptists generally hold one of two views on this matter:

#### 1. NO Divorce after Marriage.

The example of Joseph and Mary in *Matthew 1:18-19* is the basis of this position.

- a. Mary was \_\_\_\_\_ to Joseph — *verse 18<sup>b</sup>*.
- b. This was the time before they came \_\_\_\_\_ as “one flesh” — *verse 18<sup>c</sup>*.
- c. Joseph was called Mary’s \_\_\_\_\_ at this time — *verse 19<sup>a</sup>*.
- d. When he discovered Mary was with child, Joseph planned to privately \_\_\_\_\_ her \_\_\_\_\_ i.e., divorce her — *verse 19<sup>d</sup>*.
- e. Shortly after he understood what God was doing, Joseph took Mary unto him as his \_\_\_\_\_ — *verse 24*.

On this basis, it is contended that divorce is only allowable if one party is unfaithful (i.e., found to be fornicating) during the engagement period, *before* the actual wedding. After that, there can be no fornication — the only thing to break a marriage is death (*Romans 7:2; I Corinthians 7:39*).

Some of the difficulties facing this position are:

- The context of Matthew 19 is marriage, not betrothal or espousal. What Moses wrote, and the Pharisees were questioning Jesus about, clearly applies to marriage — *Deuteronomy 24:1&C*.
- If pre-marital fornication were the only scriptural grounds for divorce, then *Deuteronomy 22:19,28-29* would be meaningless.
- This standard is difficult to apply in our western culture since Bible-style betrothal and espousal are not commonly practiced.

#### 2. Divorce is Permissible Only on the LIMITED Grounds of Immorality.

This view holds that the only scriptural ground for divorce today is sexual immorality of *any* kind — adultery, sodomy, incest, whoremongering, etc.

**Note:** Those who take this position do not *advocate* divorce in such cases. Divorce is considered only as a last resort option — initiated when all other means of restoring the broken *one-flesh* relationship are exhausted. (Love, forgiveness, and the all-sufficient grace of God are able to restore any marriage marred by sexual sin.)

Under this second view, no allowance for divorce is conceded in cases of “mental cruelty,” “incompatibility,” “inattention,” “I don’t love him/her anymore,” etc. Separation is the proper option when the life of a spouse is threatened by an abusive partner.

A real concern with this position is the “thin end of the wedge” effect. It is apparent that in recent years divorce has become quite commonplace among professing Christians. In many cases a very restrictive “exception clause” has been widened well beyond the allowance of scripture. The Lord Jesus Christ was extremely narrow in His teaching on this subject, as evidenced by His disciple’s remarks — *Matthew 19:10*.

#### **D. DOES I CORINTHIANS 7 GIVE ANOTHER EXCEPTION?**

This chapter covers the subject of marriage and is written directly to believers. Like Matthew 19, its interpretation has also proven to be controversial.

It addresses single Christians (*verses 1-2,6-9,25-26,32*), married Christians (*verses 3-5,10-11,27*), and Christians in “mixed” marriage situations (*verses 12-17*), where their partner is not saved.

##### 1. Paul’s Opinion, or God’s Truth?

The apostle’s words in *verses 6, 10, & 12* have been taken by some to infer this chapter is not all inspired scripture but also one man’s (non-binding) opinion. This is not the case:

- a. Where Paul wrote: “*I command, yet not I but the Lord*” (*verse 10*), he is referring to previously-given revelation. Paul is re-stating what other scriptures already teach.
- b. Where Paul wrote: “*Speak I, not the Lord*” (*verse 12*), he is giving new revelation — inspired scripture given through Paul (*verse 6*) by the Spirit of God (*verse 40<sup>c</sup>*).

##### 2. Instruction for Married Believers — *verses 10-11*.

This instruction is not new — it has been [previously] commanded by the Lord.

- a. Let not the wife \_\_\_\_\_ from her husband — *verse 10<sup>d</sup>*.
- b. Let not the husband \_\_\_\_\_ his wife — *verse 11<sup>d</sup>*.
- c. The word “depart” here cannot mean “separation,” because in such a case the wife is said to be U N \_\_\_\_\_ — *verse 11<sup>b</sup>*.

(Note also the uses of the word “departed” in *Deuteronomy 24:2*, and “put away” in *Matthew 19:3*.)

Conclusion: Christians should *not* divorce. If they do, their only option is to remain unmarried or be \_\_\_\_\_ (verse 11).

3. Instruction for Those in Mixed Marriages — *verses 12-17*.

Ancient Corinth was a cosmopolitan city given over to much lewdness, idolatry, and perversion. It was center of the Greek mystery religion, the worship of Aphrodite (goddess of beauty and sex). One feature of this religion was its 1,200 priestesses — temple prostitutes. Many believers in the church there had once been caught up in the city’s sensualities, as evidenced by passages such as *I Corinthians 5:1,2,10,11; 6:9-11,15-18; 10:14,21*.

In these verses, Paul gives new (“*speak I, not the Lord*”) inspired revelation concerning those in a mixed marriage situation.

- a. A saved man with an unsaved wife should \_\_\_ \_\_\_ put her away — *verse 12*.
- b. A saved woman should not \_\_\_\_\_ her unbelieving husband — *verse 13*.
- c. An unbelieving spouse is \_\_\_\_\_ by the believing partner — *verse 14*.

This word means “set apart.” The passage is not teaching “proxy salvation” — where an unsaved husband is somehow made saved in God’s sight because his wife is a believer. It means that God recognizes this marriage arrangement as legitimate — “*else were your children unclean* (illegitimate).”

- d. Christians finding themselves in this kind of situation should do all they can to \_\_\_ \_\_\_ (win) their partner — *verse 16*. See: *I Peter 3:1*.
- e. Christians finding themselves in these circumstances should not seek to change them. For example, a divorced and now remarried wife should not go back to her previous husband. A believer should not divorce his unbelieving spouse simply because she is unbelieving. This is the teaching of *verses 17,20*.
- f. If the unsaved spouse departs, let him \_\_\_\_\_ — *verse 15*.

4. Two Opinions Regarding I Corinthians 7:15.

Bible-believing Baptists generally hold one of two views about this scripture:

a. This verse does NOT refer to Divorce.

Those taking this position believe the words:

- “depart” — means desertion, i.e. a separation.
- “not under bondage” — means to be under no further conjugal obligation.

The question which must be considered here is whether the “depart” of *verse 15* is the same kind of “depart” in *verses 10-11*.

b. This verse does PERMIT Divorce.

Those taking this position believe the Bible grants another limited permission for divorce, though:

- only as a last resort.
- only when initiated by an unbelieving partner on the basis of his or her spouse’s faith in Christ.

Those who hold to this interpretation stress the importance of the believing partner not making life miserable or unbearable for the unbelieving spouse.

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## SHALL MARRY ANOTHER

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In Matthew 19, the Lord Jesus Christ not only addressed the subject of divorce, but also that of remarriage. His words in *Matthew 19:9* are repeated in *Matthew 5:32*; *Mark 10:11-12*; and *Luke 16:18*.

This raises the thorny question of remarriage. Is remarriage after divorce forbidden or permitted? If it is permitted, on what grounds?

Remarriage is taught in the Bible.

- The Law permitted it after a divorce — *Deuteronomy 24:2*.
- It is better for W\_\_\_\_\_ to [re]marry than to burn — *I Corinthians 7:8-9*.
- *I Timothy 5:11-14* states that churches have no responsibility to care for the \_\_\_\_\_ widows. Why? If they are young enough, they should remarry.

### **But what about remarriage for Christians who have been divorced?**

Among Bible-believing Baptists, there are three basic convictions on this issue:

**A. ONE: No Divorce, Therefore No Remarriage.**

Those who see no New Testament grounds for divorce obviously see no grounds for remarriage. The disciple’s response (*Matthew 19:10*) and the Lord’s answer (*Matthew 19:11-12<sup>f,g</sup>*) would seem to bolster this viewpoint.

**B. TWO: Limited Divorce, No Remarriage.**

There are those who would concede divorce permissible on the narrow grounds of fornication or in the case where it is initiated by an unbelieving spouse, but would deny any possibility of remarriage while the divorced partner is still living.

**C. THREE: Limited Divorce, Limited Remarriage.**

There are those who would concede divorce permissible on these same narrow grounds and also hold that, in such cases, the New Testament permits remarriage.

**D. REMARRIAGE AND THE TEACHING OF CHRIST:**

The issue boils down to the question as to whether the so-called “exception clause” refers ONLY to divorce — or, to both divorce and remarriage. (If it refers to both and limited divorce is permitted, then limited remarriage is also permitted).

Those who believe the exception clause covers divorce *and* remarriage point out the following:

1. The context of *Mark 10:11-12* and *Luke 16:18* is divorce and remarriage.
2. The Pharisees were well aware of the Law (which permitted remarriage after divorce).
3. If the Lord Jesus Christ intended to absolutely forbid remarriage, would He not have said so?
4. Write out *Matthew 19:9* to the colon (:), omitting the reference to marriage (“*and shall marry another*”).

“Whosoever \_\_\_\_\_  
\_\_\_\_\_.”

Does this make sense? \_\_\_\_\_

5. Now, write out the same portion of *Matthew 19:9*, this time omitting the exception clause (“*except it be for fornication*”).

“Whosoever \_\_\_\_\_  
\_\_\_\_\_.”

What two references does this now echo? \_\_\_\_\_

It is obvious that the exception clause applies to the question of remarriage as well as divorce. Therefore, **if** it permits divorce then it must also permit remarriage.

## E. REMARRIAGE AND I CORINTHIANS 7:

1. We have already seen that Christians who divorce should remain unmarried or seek to be reconciled — *I Corinthians 7:11*.
2. The issue of remarriage once again revolves around the question of whether divorce is permitted under special circumstances by *I Corinthians 7:15*.

IF the meaning of the word “bondage” in *verse 15* refers to the bonds of marriage, do the words “bound” and “loosed” in *verse 27* likewise refer to marriage and divorce, respectively? Those who believe they do, argue as follows:

- a. “Art thou \_\_\_\_\_ (married) unto a wife? seek not to be \_\_\_\_\_ (divorced).” This is exactly what *verse 10* teaches.
- b. “Art thou \_\_\_\_\_ (divorced) from a wife? \_\_\_\_\_ not a wife.” This is what *verse 11<sup>a</sup>* teaches.

**Note:** The word “loosed” here cannot refer to death, because the verse would become ludicrous.

3. *I Corinthians 7:28<sup>a</sup>* says: “But and \_\_\_\_\_ thou \_\_\_\_\_, thou hast \_\_\_\_\_  
\_\_\_\_\_...”

Those who believe there can be limited remarriage in the case of permissible divorce view this verse as following on from *verse 27* — “*Art thou loosed (divorced) from a wife [on the grounds of verse 15]? seek not a wife. But and if thou marry, thou hast not sinned...*”

4. Marriage in *I Corinthians 7:28<sup>a</sup>* cannot be referring to marriage between two single people because the verse goes on to say, “*AND if a virgin marry, she hath not sinned.*”

## F. WHAT ABOUT ROMANS 7:2?

“*For the woman which hath an husband is \_\_\_\_\_ by the \_\_\_\_\_ to her husband so long as he \_\_\_\_\_; but if the husband be dead, she is \_\_\_\_\_ from the law of her husband.*”

This scripture is quoted by Bible-believing Baptists who are on both sides of the issue of remarriage after divorce.

Those who do not believe the New Testament makes any allowance for remarriage ask, “Does not this verse speak of the permanency of marriage?” Yes, indeed — just as our Lord spoke of it in the Gospels.

Those who believe the New Testament allows for limited divorce point to the expression “bound by the law” and ask the question, “What law?”

1. In *verse 1* the Bible says, “I speak to them that \_\_\_\_\_ the law...”

2. Compare this verse with *Romans 2:14* and look at *Romans 7:12*. Does *Romans 7:2* refer to the law of Moses? \_\_\_\_\_
3. Does the Law of Moses permit divorce? \_\_\_\_\_

Their argument is that a wife **is** bound by the Law [of Moses] to her husband, but that same law permits divorce (and subsequent remarriage).

### **G. REAL PROBLEMS WITH REMARRIAGE:**

These are indeed thorny issues — matters over which many Bible-believing Baptist churches and pastors literally agonize. Sometimes it results in strife between brethren, but righteous anger should surely be focused upon the hardness of the hearts of men and women. Anytime we move away from God’s perfect will (in this case: “one man, one woman, one lifetime) we create seemingly unsolvable situations.

Often, when remarriage *appears* to be the best solution it only brings a new set of problems — especially when children are involved. When the sin that was the root cause of a previous marriage’s failure is not scripturally dealt with, it will usually resurface in the second marriage. Expectations of a new start in life can be unrealistic, thus leading to a new round of disappointments. Also, when someone has been hurt in their first marriage (e.g. by an unfaithful partner), they can find it difficult to enter into an unreserved relationship with their new spouse.

On the other hand, when remarriage is *forbidden* to those who have been divorced within the allowances of either the exception clause (immorality) or I Corinthians 7 (having been divorced by an unbelieving partner), a new set of questions is raised. For example, consider this very typical scenario: a 28 year-old Christian woman and mother of two young children who, despite her best efforts, willingness to forgive, and refusal to initiate divorce proceedings, was divorced by her unfaithful (and since remarried) husband. Her pastor lovingly counsels her that she cannot remarry until her former husband is dead. This raises a very tough question: “Does one command of God ever cause us to disobey another command of God?” Without a husband, this poor woman:

- Cannot work and let others raise her small children — *Titus 2:4<sup>c</sup>-5<sup>c</sup>*.
- Cannot be sustained by her church — *I Timothy 5:9-10*.
- Cannot live off government welfare.
- Cannot be reconciled to her ex-husband.

Beside all this, her children have no father-figure to lead them and nurture them in the ways of the Lord.

Of course there are other *possible* options — her family (*James 1:27*), work from home, alimony and child support, etc. The point is that while an absolutely “no remarriage” position may be conveniently cut-and-dried for the pastor; it is never so simple for those actually involved!

Oh! The hardness of the heart of man! What a tangled imbroglio divorce creates!!

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## **DOTH COMMIT ADULTERY**

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According to *Mark 10:11-12*; *Luke 16:18* and *Romans 7:3*, when someone who has divorced their partner remarries (or when someone marries their divorced partner) they commit adultery. (This is the case even with *Matthew 5:32* and *Matthew 19:9*, apart from the exception clause.)

This raises even more difficult questions. For example:

### **A. IS THIS ADULTERY “ONE TIME” OR “PERPETUAL?”**

- Those who believe it is a “one time” act often counsel the innocent party to remain unmarried until such time as their ex-partner commits adultery by remarrying, thereby providing scriptural grounds to remarry.
- Those who believe it is a perpetual sin usually recommend the adulterous (remarried) couple separate (not divorce) at least until any and all previous [first] marriages are scripturally dissolved by death. This counsel is offered regardless of how long a second marriage may have existed, and regardless of any children born from the second marriage.

### **B. CAN THIS KIND OF ADULTERY BE FORGIVEN?**

- According to *John 8:2-11* and *I Corinthians 6:9-11*, is adultery a “forgivable” sin? \_\_\_\_\_
- According to *I Corinthians 6:9-10* and *Galatians 5:19-21*, adulterers cannot \_\_\_\_\_ the \_\_\_\_\_ of God.
- Consider the scenario of a Christ-loving middle-aged couple — strong members of a church, doing the Lord’s work, etc. Before both were saved, their first marriages ended in divorce. As single divorcees they were saved, later met and were married, and have since been happily married for 20 years. Those who hold to the idea of perpetual adultery would logically have to say either that they were never truly saved (because they evidence no fruit of repentance, living in continual disobedience to God’s clear teaching against remarriage) — or, that they were saved, but lost their salvation once they remarried! (cf. *Romans 8:17*.)
- If a Christian committed adultery through remarriage before they were saved, then according to *I Corinthians 6:11*, they ARE \_\_\_\_\_ E D, they ARE \_\_\_\_\_ I E D, they ARE \_\_\_\_\_ I E D.

**C. THE OLD TESTAMENT SOLUTION:**

1. The Law's penalty for adultery was \_\_\_\_\_ — *Leviticus 20:10*.
2. This would certainly solve a multitude of practical problems!

**D. THE NEW TESTAMENT WAY:**

1. According to *Leviticus 20:11*, a man who lay with his father's wife was to be "put \_\_\_\_\_."
2. According to *I Corinthians 5:1,13*, a church member who lay with his father's wife was to be "put \_\_\_\_\_" — i.e. church discipline was to be effected.
3. This demonstrates a basic shift in penalty between the Old Testament (nation) and the New Testament (church). Baptist churches do not execute those of their number who violate God's holy precepts — but they still have an obligation to deal with such sins.

If a *believer* is guilty of adultery through remarriage, he or she should confess it as sin and receive God's and the church's forgiveness.

Church members who have experienced divorce and remarriage in their past should be careful not to give others an impression that theirs was a desirable course of action. (There are enough people about who will give the advice that divorce is a viable solution to marital problems.)

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## **THE CAUSES OF DIVORCE**

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A survey of several experienced Bible-believing Baptist pastors who have dealt with the tragedy of marital breakdown and divorce throughout their ministries found the following to be major causes of divorce in our society:

**A. LACK OF GODLY LEADERSHIP:**

1. According to *Ephesians 5:23*, the \_\_\_\_\_ is the head (leader, authority) in the home.
2. *Isaiah 3:12<sup>a</sup>* aptly describes much of our present society:
  - a. C\_\_\_\_\_ are their \_\_\_\_\_.
  - b. W\_\_\_\_\_ rule \_\_\_\_\_ them.

This is not to say all such women are rebellious. Many times they are forced to take some leadership in the home because of a weak, spineless, self-centered husband!

## **B. LACK OF MOTHERLY PRESENCE:**

1. According to *I Timothy 6:10<sup>a</sup>*, the \_\_\_\_\_ of \_\_\_\_\_ is the \_\_\_\_\_ of all evil — including the evils associated with marital breakdown.
2. According to *I Timothy 6:10<sup>b</sup>*, this sin is really C\_\_\_\_\_O U S N E S S.
3. Sometimes, a married couple's desire to possess material things above and beyond their needs (*I Timothy 6:8*) results in a mother placing her young children in the care of someone else so she can work outside the home.
  - a. First and foremost, mothers are to be \_\_\_\_\_ at home — *Titus 2:5<sup>c</sup>*.
  - b. A \_\_\_\_\_ left to \_\_\_\_\_ bringeth his mother to shame — *Proverbs 29:15*.

In 2010, of the 123 million women age 16 years and over in the United States of America, 72 million, or 58.6%, were labor force participants (working or looking for work).

Around 50% of the U.S. workforce is made up of women and of these a staggering 66% are women with children ages 17 or younger — working either full time (74% of them) or part time (26% of them).

## **C. LACK OF THE WORD; LOVE OF THE WORLD:**

Many Baptist homes pay lip service to the Word of God. They may be the first to rise in DEFENSE of the Authorized, King James Version as the inspired, infallible, inerrant, preserved Word of God in the English language — but far too often lag in their DEFERENCE to it.

The average North American child watches around 25 to 27 hours of TV a week! (There aren't that many hours of wholesome programming shown in a week!)

About 60% of American homes have access to pornography through a variety of electronic means. Soap operas and many talk shows focus on divorce. Sitcoms belittle the Biblical home and substitute alternative families (and worse!).

If the Bible was read for just half the hours given over to worldly pursuits, there would be revival in the home!

## **D. OTHER CAUSES:**

1. Liquor — *Proverbs 20:1; Isaiah 5:11&c.*
2. In-Law interference — *Genesis 2:24.*
3. Immaturity — not physical, so much as spiritual and emotional.
4. Slothfulness — *I Timothy 5:8* (husbands); *Proverbs 31:27* (wives).
5. Self-centeredness — *Ephesians 5:21; I Corinthians 7:4; I Peter 3:7-8.*
6. Unresolved conflict — *Ephesians 4:26* which leads to *Ephesians 4:31.*
7. Unforgiving spirit — *Ephesians 4:32; Colossians 3:13.*

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# THE CONSEQUENCES OF DIVORCE

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There is always a high price to be paid when we step outside of God's perfect will. For example: *Genesis 12:10* leading to *13:7*; *Genesis 16:2* leading to *21:9-11*; etc.

*Numbers 32:23<sup>d</sup>* and *Galatians 6:7* are timeless principles. No divorce comes without serious side effects.

## **A. DIVORCE VIOLATES:**

1. Read: *Ecclesiastes 5:4-6*. Divorce violates holy \_\_\_\_.
2. Read: *I Corinthians 6:1-8*. Divorces are usually settled by the \_\_\_\_\_. For believers, this is a violation of God's Word.

## **B. DIVORCE HAS EMOTIONAL CONSEQUENCES:**

- Loneliness and feelings of rejection.
- Bitterness and guilt.
- Intense pain. All divorces are painful — they involve the tearing apart of one flesh!!
- Strife, as friends and relatives “take sides.” Custody and visitation battles.
- Confused children — they must go through the conflict, the divorce, and the aftermath! They are affected for the rest of their lives too!

## **C. DIVORCE HAS FINANCIAL CONSEQUENCES:**

- Wives are forced to work.
- Alimony and child support. Extra expenses in maintaining two dwellings.

## **D. DIVORCE HAS SOCIAL CONSEQUENCES:**

- No wife to come home to; no husband to talk to.
- Children are greatly affected — divorce and promiscuity are often a result (*Exodus 20:5*).
- Adultery brings an indelible R\_\_\_\_\_ — *Proverbs 6:33<sup>b</sup>* (read: *verses 32-33*).

## **E. DIVORCE HAS SPIRITUAL CONSEQUENCES:**

Divorce brings confusion.

1. It confuses God's ORDER:

The home is God's first institution. It is the bedrock of society. When homes are destroyed or dismantled, society will soon follow.

2. It confuses God's PICTURE:  
According to *Ephesians 5:32* marriage is a picture of the sacred relationship between \_\_\_\_\_ and the \_\_\_\_\_. Divorce destroys this analogy.
3. It confuses God's WITNESS:  
Divorce is an unwitting testimony to our children, neighbors, friends, and churches that marriage is NOT a lifelong commitment, and/or, God cannot do everything!

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## THE CHURCH AND DIVORCE

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Our final consideration in this study is to ask the question: "What should be the attitude and rôle of Bible-believing Baptist churches regarding divorce?"

### **A. THREE BASIC CHURCH ATTITUDES TOWARD DIVORCE AND DIVORCED PERSONS:**

1. Counsel.  
More than ever before, God's people need to be encouraged in their marriages and taught what God says about divorce. Godly counsel must come from pastors via the pulpit and in their counseling. Church members should be forward in motivating others in marriage, being careful never to disparage the institution.  
*Malachi 2:15<sup>b</sup>* says: "Take heed to your \_\_\_\_\_." Divorce is a spiritual problem — it begins in the heart of man. The Word of God must reach man's heart, not just his head, in these serious matters.
2. Correction.
  - a. When sin threatens a marriage, it should be quickly dealt with (according to *Matthew 18:17-17* and *Galatians 6:1-2*).
  - b. A church has the God-given right to \_\_\_\_\_ in matters so serious as divorce — *I Corinthians 6:1,3-4*.
3. Compassion.
  - Many divorced people feel more loved, accepted, and appreciated at a single's bar than at a Baptist church!
  - Divorce often makes its victims feel like "second-class citizens" and their children as unclean!
  - Church members must resist judging and discarding those who have suffered the tragedy of divorce — even if the church has had to administer discipline (*II Corinthians 2:6-8*).
  - If God can forgive divorce and remarriage then God's people must also forgive, love, and accept those who have been forgiven.

## **B. THREE BASIC CHURCH ACTIONS RELATING TO DIVORCE AND DIVORCED PERSONS:**

1. A Ministry of PROCLAMATION.
  - Affirming God’s holy standards for marriage — through preaching, teaching, and example.
  - Condemning the world’s plan for marriage — e.g. living together, trial marriages, divorce, etc.
2. A Ministry of RECONCILIATION.
  - Praying for couples, homes, and children.
  - Preventing divorce by applying God’s Word to problems as they arise.
3. A Ministry of RESTORATION.
  - Reclaiming those who have gone through divorce.
  - Restoring divorced Christians to a place of meaningful service.

**Note:** Those holding scriptural offices (pastors, deacons, and evangelists) are required to have a “good report” (*I Timothy 3:7*). A divorced and remarried pastor is certainly going to experience reproach in his ministry because of his past.

Furthermore, God’s leaders should set a personal example of God’s ideal before the flock.

“Wilt thou have this woman to be thy wedded wife; to live together in the holy estate of matrimony, to love her, cherish her, comfort her, honour and keep her, in sickness and in health; and forsaking all others, keep thee only unto her, so long as you both shall live?”

“Wilt thou have this man to be thy wedded husband; to live together in the holy estate of matrimony, to reverence him, obey him, comfort him, and honour and keep him, in sickness and in health; and forsaking all others, keep thee only unto him, so long as you both shall live?”

**I Do!**

**MEMORY VERSE:** Try and commit to memory *Matthew 19:6*.

# E Education

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

The subject of education is without doubt of vital and practical importance — not only because it permeates so much of everyday life in one form or another, but also because it impacts the quality and length of that life.

This lesson looks at the principles of education set forth in the Word of God. It is not intended to be a treatise for or against various methods and forms of modern education, except in a peripheral way as they relate to these principles.

There is no mandate given in either testament for the establishment of the kinds of educational institutions we have today. The word “school” is found only one time in the Bible (*Acts 19:9*), although the existence of some kind of formal education is certainly implied elsewhere (*Psalms 119:99; Proverbs 5:13; John 7:15; Galatians 3:24-25; 4:1-2*).

What the Bible does teach by way of principle is generally contrary to much of what is commonly practiced by most people today — including many Bible-believing Baptists! The *blessing* is that its principles of education are still very much relevant, and will continue to work effectively whenever and wherever they are implemented.

This study deals with three important areas of education which apply directly to Baptists: the education of **children**, the education of **Christians**, and the education of **preachers**.

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## BIBLE PRINCIPLES OF EDUCATION

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Since the rise of “progressive education” in the 19<sup>TH</sup> century, numerous and voluminous books have been written on matters such as curriculum, childhood development, teaching techniques, psychology, and teacher training.

Teaching (doctrine) and learning is central to the Word of God, so it obviously has much to say about this subject. Unlike most modern theories, the Bible is both simple and consistent when it comes to education. There are two key principles to note:

### **A. PRINCIPLE #1 — All Education is Spiritual:**

It is a mistake to speak of secular *and* spiritual education as being distinct and separate. Secular humanism uses this ploy to “cut and corral” religious content from public school curriculum, thereby removing God and the Bible from the disciplines of HISTORY (*Job 12:23; Psalm 33:12<sup>a</sup>; 75:6-7; Proverbs 14:34; 21:1*;

Daniel 4:25<sup>b</sup>), MATHEMATICS (e.g. *Leviticus 25:27<sup>a</sup>; 27:30-32*), LANGUAGE (*Genesis 11:9*), PHYSICS (*Romans 1:20; Colossians 1:17*), SCIENCE (*Genesis 1:11-12,21,24-25; Leviticus 17:11<sup>a</sup>; Job 12:7-9; 26:7<sup>b</sup>; 37:5-14; Psalm 19:1,3; 139:13-16; Isaiah 40:22; etc.*), SOCIAL STUDIES (*Genesis 10; Acts 17:26*), MUSIC (*II Chronicles 7:6; Psalm 47:7*), and ECONOMICS (*Luke 6:38; Proverbs 3:9-10*), etc.

Many well-meaning Baptist parents have mistakenly believed that the influences of godless education can simply be countered and even overcome with an hour or two of Bible teaching and preaching each week! In reality, they have fallen for the same error — that of divorcing God from the wonder and order of HIS creation (see: *Romans 1:21-25&c*).

All true education is spiritual. This principle is demonstrated by the following scriptures:

1. Proverbs 9:10.

“The \_\_\_\_\_ of the LORD is the \_\_\_\_\_ of \_\_\_\_\_: and the knowledge of the \_\_\_\_\_ is understanding.”

Here we observe that which is foundational to any and all real education.

- a. According to *Proverbs 8:13*, the fear of the LORD is to HATE:

E \_\_\_\_\_

P \_\_\_\_\_

A \_\_\_\_\_

The E \_\_\_\_\_ W \_\_\_\_\_

The F \_\_\_\_\_ M \_\_\_\_\_

- b. According to *Job 28:28*, understanding is to \_\_\_\_\_ from evil.
- c. According to *Psalm 111:10*, all those that \_\_\_ God’s commandments have a \_\_\_\_\_ understanding.

2. Proverbs 22:4.

“By humility and the fear of the LORD are \_\_\_\_\_, and \_\_\_\_\_, and \_\_\_\_\_.”

One of the stated goals of modern “secular education” is to produce “productive members of society” having a good “quality of life.” Well, here’s the real way to achieve it!

See also: *Joshua 1:8*. According to this scripture the way to prosperity and personal success is to constantly give attention to *THE* Book.

3. Proverbs 23:7<sup>a</sup>.

“For as he \_\_\_\_\_ in his \_\_\_\_\_, so is he.”

A heart educated with a godless curriculum can only produce a godless life.

## **B. PRINCIPLE #2 — Education is More Than Acquiring Knowledge.**

The Bible uses four words that outline the steps to, and the outcome of, a sound education. They are:

1. I \_\_\_\_\_ — *Proverbs 1:8*.

This refers to the communication of facts and information from the teacher to the student.

2. K \_\_\_\_\_ — *Proverbs 1:7<sup>a</sup>; 23:12*.

This is the assimilation and retaining of communicated facts; the development of skills.

3. U \_\_\_\_\_ — *Proverbs 2:3<sup>b</sup>; Psalm 119:130*.

This is the adaptation and application of acquired knowledge and skills in the light of God’s Word; discretion.

4. W \_\_\_\_\_ — *Proverbs 2:6; 16:16<sup>a</sup> &c.*

This refers to a life which is in harmony with the mind of Christ (the Word of God) — the ability to think and do as GOD would think and do. Remember, God is all-wise (*Colossians 2:3*).

*Proverbs 4:4-5<sup>a</sup>* refers to these same steps with the words — “taught” (instruction); “retain” (knowledge); “keep” (understanding); and “wisdom.”

Note God’s order in *II Peter 1:5* — faith (first), then virtue ... before knowledge!

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## **THE EDUCATION OF CHILDREN**

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**Q.** What is the most common practice of educating children today?

**A.** At the appropriate time, parents will send their children off to preschool — then on to kindergarten, elementary school, secondary school, and finally college or university. In the majority of cases these schools will be secular government-run institutions with a generally increasing reputation of diminishing academics, social engineering, frivolous pursuits, and increasing wickedness. Parents may or may not try to offset these serious shortcomings with some extra-curricular activity and possibly once-a-week Sunday School and church attendance.

Surely the answer to this situation is the Christian School or the Home School! Or is it?

**Consider the Biblical principles of educating children:**

There are FIVE Biblical principles involved in the education of children:

**A. THE PRINCIPLE OF PATERNAL RESPONSIBILITY:**

Read: Deuteronomy 6:1-9.

According to the customs of the Israelites in the Old Testament period, children were taught at home by their parents — there were no schools established for the educating of children. From the earliest age children were taught the Law by recitation, repetition, games, and songs, etc. In addition to this elementary education, the father would teach his sons his trade or occupation, while the mother would prepare her daughters to be good homemakers and wives.

Most likely, toward the end of the Old Testament era and in New Testament times, the local synagogue had become a schoolhouse. Even so, the prime responsibility for education belonged to the parents and in particular the father.

1. The RESPONSIBILITY of the Father:

- a. According to *Psalm 78:1-8*, fathers are responsible to train the next G\_\_\_\_\_.
- b. According to *Proverbs 13:1*, a wise son is to listen to the instruction of his \_\_\_\_\_.
- c. According to *Ephesians 6:4*, the father is responsible to bring his children up in the \_\_\_\_\_ and admonition of the \_\_\_\_\_.
- d. According to *Galatians 4:2*, the extent and nature of the education of a child is to be determined by the \_\_\_\_\_.
- e. The father is to make known God's \_\_\_\_\_ to his children — *Isaiah 38:19<sup>b</sup>*.

Every father will be required to give account to God for the raising and educating of his children.

2. The RÔLE of the Father:

The father serves his home in a three-fold capacity:

- Provider — *I Timothy 5:8* (physical needs).
- Protector — *Matthew 24:43* (physically, emotionally, spiritually).
- Priest — *Genesis 18:19; Joshua 24:15<sup>e</sup>* (spiritual leadership).

3. The ROUTINE of the Father:

How is the father to carry out his God-given responsibilities?

*Deuteronomy 6:7-9* outlines three ways:

- a. By Vital Conversation — *verse 7<sup>a</sup>*.

“...*thou shalt teach them* \_\_\_\_\_.”

This means there is to be deliberate, prayerful, and thoughtful effort on the part of the father. It cannot be done haphazardly in an “off-and-on,” “hit-and-miss,” way.

- b. By Victorious Demonstration — *verse 7<sup>b</sup>*.

“...*when* \_\_\_\_\_ *sittest* ... *when* \_\_\_\_\_ *walkest* ... *when* \_\_\_\_\_ *liest down* ... *when* \_\_\_\_\_ *risest up*.”

Dad, you must “walk the walk” as well as “talk the talk.” Children cannot be told to “do as I say, not as I do.” A father must be consistent and real before his wife and children.

- c. By Visual Manifestation — *verses 8-9*.

A Baptist home ought to radiate godliness through its décor *and* decorum. It is not enough to simply cover the walls with scripture verses and otherwise “shove God’s Word down the throats” of children — there must be an accompanying atmosphere of the Christian graces. Much of a child’s education is “caught” rather than “taught!”

4. The REPLACEMENT for the Failed Father:

The sad reality today is that many homes have no father — whether by divorce, death, or dereliction. Statistically, children in such homes are more likely to be “at risk” when it comes to academics and getting an adequate education.

What is to be done in such situations? Consider the example of Timothy:

- a. Timothy’s mother was a Jewess who \_\_\_\_\_ — *Acts 16:1*.
- b. The word “*but*” in this verse indicates that Timothy’s Greek father had little use for the Bible.
- c. Timothy received his early education from his grandmother and his \_\_\_\_\_ — *II Timothy 1:5*.
- d. According to *Acts 16:3<sup>a</sup>*, \_\_\_\_\_ took the young Timothy with him on his second evangelistic journey.
- e. The relationship between Paul and Timothy is described in *Philippians 2:22*; *I Timothy 1:2*; *II Timothy 1:2*; *2:1*; etc., as that of \_\_\_\_\_ and \_\_\_\_\_.

☞ When no father is present in the home, the responsibility for educating children falls upon the mother. However, she should seek help in doing this — preferably from other relatives, and especially from a “father-figure” mentor where sons are involved.

5. The RIVALS of the Father:

There is tremendous opposition to God’s plan for educating children. Two major foes set in array against fathers are:

a. Television and Electronic Amusements.

In many Baptist homes today, children watch between 30 to 40 hours of television per week — very little (if any) of which is positively godly and Biblical, let alone “neutral.” Most television programming for children and adolescents in fact engineers them away from the precepts of the Word of God.

Television has taken over as the prime teacher of this nation’s children. It has been allowed to do so in part because it is the ideal baby-sitter — relieving (self-centered) parents of their God-given duty to raise their children.

Using the following chart, calculate where your child is *really* getting his or her education from:

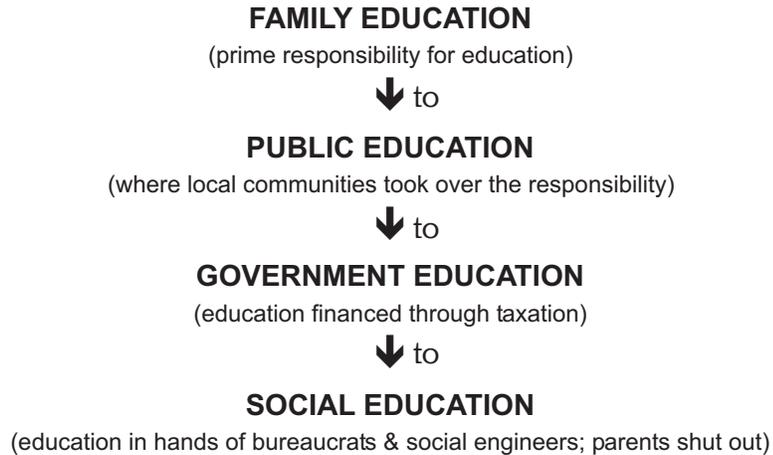
<b>OVER THE PERIOD OF A NORMAL WEEK MY CHILD AVERAGES THE FOLLOWING AMOUNTS OF EDUCATIONAL EXPERIENCES:</b>	
Formal Instruction (at school, etc.)	_____ hours
Undistracted Study (homework)	_____ hours
Sunday School (actual class time)	_____ hours
Preaching (church meetings, special meetings, etc.)	_____ hours
Home Bible Instruction (Deuteronomy 6 in action)	_____ hours
Parental Guidance (father/son &/or mother/daughter life instruction)	_____ hours
Watching Television	_____ hours

If it is not the television, then it is video games or the internet and social media. These innovations not only can easily rob children (and parents) of precious time together — but also rob them of virtue.

- According to *Psalm 1:1*, a believer should not \_\_\_\_\_ in the counsel of the ungodly.
- According to *Psalm 1:2*, a believer's \_\_\_\_\_ should be in the Word of God.
- Compare *Galatians 5:19-21<sup>a</sup>* with *Galatians 5:22-23*. Which of these passages best describes the content of most television programming? \_\_\_\_\_
- Look up *Psalm 101:3-4*. What principle does this scripture give concerning watching television?  
\_\_\_\_\_  
\_\_\_\_\_

b. Government.

This nation has seen a definite historical progression away from God's plan for educating children. It has gone from:



According to *Luke 20:25*, we are to \_\_\_\_\_ unto Cæsar (government) the things which be Cæsar's, and unto God the things which be God's. From the list below, indicate which things are owed to the government, and which things belong to God:

- My taxes (*Romans 13:6*) \_\_\_\_\_
- My tithes (*Leviticus 27:30*) \_\_\_\_\_
- My prayers (*I Timothy 2:1-2*) \_\_\_\_\_
- My church (*Acts 20:28<sup>b</sup>*) \_\_\_\_\_
- My obedience (*Romans 13:1,5*) \_\_\_\_\_
- Myself (*I Corinthians 6:19-20*) \_\_\_\_\_
- My children (*Psalm 127:3*) \_\_\_\_\_

According to *I Peter 2:14*, the two-fold responsibility of government is to:

- P\_\_\_\_\_ the evildoers
- P\_\_\_\_\_ the well-doers.

There is NO Biblical mandate for any Government to take and educate our children.

God's Word clearly teaches the principle of PATERNAL responsibility. Fathers are responsible and accountable to God for the education of their children!

**B. THE PRINCIPLE OF IMMEDIATE RESPONSIBILITY:**

When does the education of children begin?

1. Look up: *Psalm 58:3*. When do children begin to display wicked tendencies?

\_\_\_\_\_

2. Look up: *Isaiah 28:9*. At what age are children able to be taught knowledge and understand doctrine?

\_\_\_\_\_

3. Look up: *II Timothy 3:15*. At what age did Timothy begin to be taught the scriptures?

\_\_\_\_\_

4. Look up: *Deuteronomy 31:12-13*. According to *verse 13*, at what point in their life should children begin hearing and learning?

\_\_\_\_\_

5. Look up: *Judges 13:8*. When should parents begin making plans to educate their children?

\_\_\_\_\_

6. According to *Proverbs 22:6*, parents are to train up a \_\_\_\_\_ in the way he should go.

Childhood is the time for:

- Communication — *Proverbs 1:8*.
- Correction — *Proverbs 23:13<sup>a</sup>; 22:15*.
- Conversion — *Luke 18:16<sup>a</sup>; II Timothy 3:15*.<sup>1</sup>

There are four reasons why childhood is the best time for education:

- \* The curiosity factor — children have a natural (God-given) desire to know about things. “Why?”

1 See: Lesson “Y” (Youth)

- \* The memory factor — a child’s mind has a remarkable capacity to retain things.
- \* The humility factor — children are not cynical or skeptical. They have no pride of intellect (see: *Matthew 18:4*).
- \* The trust factor — children have a God-given capacity to believe what they are told.

The education of children should begin with their arrival into the world and continue until they leave home (and beyond!). It is an on-going process as set forth in *Isaiah 28:10*.

### **C. THE PRINCIPLE OF DELEGATED RESPONSIBILITY:**

If the responsibility for educating children rests with the parents and in particular the father, does this mean parents have to become full-time school teachers?

Read: *Galatians 4:1-2*. In this passage, the Bible uses the process of educating a child to illustrate the difference between Law and Grace in the matter of salvation. However, it does set forth an important principle for the educating of children.

1. According to *verse 2<sup>a</sup>*, a child may be placed under \_\_\_\_\_ and \_\_\_\_\_ to receive its education.
2. According to *verse 2<sup>b</sup>*, this educational process is entirely in the hands of the child’s \_\_\_\_\_.
3. According to *verse 1*, this principle applies for “as \_\_\_\_\_ as he is a \_\_\_\_\_.”

Fathers can scripturally delegate (“give authority to another”) the education of their children to others. In doing so, there are three (often forgotten) facts to keep in mind:

- Fathers may DELEGATE but not ABDICATE! While many parents seem quite happy to literally turn their children over to the State for an “education,” the sad fact is that many Baptist Dads turn their children over to the Christian School (or their wives at home), and then absent themselves from any further tangible part of the education process. Believing they have “done the right thing for their children,” they have actually missed the point: it is still a *father’s* responsibility to educate his children. (This misguided thinking often results in Christian Schools and their staff being unjustly blamed for the learning problems and character failures of children.)
- Delegation requires that tutors and governors act in the father’s stead. Therefore, it is a SIN for any Bible-believing Baptist father to commit the

education of his children into the hands of another who will not teach in harmony with his wishes, goals, standards, etc.

- Parents have a *duty* to PREPARE their children for tutors and governors. Children should never be sent to school to learn good manners, proper hygiene, self-control, obedience — or even basic Bible truths! These things are to be taught at home long before a child attends school.

#### D. THE PRINCIPLE OF DIRECTED RESPONSIBILITY:

Everyone agrees children need to learn the “three ‘R’s’”— reading, ’riting, and ’rithmetic! — but how should Baptist parents consider the curriculum their children need to be taught?

According to the Bible there are some things which are essential to a sound education and some things to be avoided:

##### 1. What our Children NEED to be Taught.

- a. Our children must be taught the T\_\_\_\_\_ — *III John 4*.

T\_\_\_\_\_

H\_\_\_\_\_

J\_\_\_\_\_

P\_\_\_\_\_

L\_\_\_\_\_

Of G\_\_\_\_\_ R\_\_\_\_\_

V\_\_\_\_\_O U S

P\_\_\_\_\_W O R T H Y

- b. According to *Philippians 4:8*, our children’s minds must be focused on things that are:

- c. Children need every \_\_\_\_\_ made captive to the \_\_\_\_\_ of \_\_\_\_\_ — *II Corinthians 10:5*.

- d. According to *Colossians 3:16*, our children will attain real wisdom when the \_\_\_\_\_ of \_\_\_\_\_ dwells within their hearts.

- e. Children should learn to \_\_\_\_\_ all things (by measuring them against the Word of God), and to \_\_\_\_\_ that which is good — *I Thessalonians 5:21*.

##### 2. What our Children DON’T Need to be Taught.

- a. According to *Jeremiah 10:2*, children must not learn the \_\_\_\_\_ of the \_\_\_\_\_.”

**Note:** This is contrary to the humanistic idea of giving children a “rounded” education by exposing them to all kinds of points of view — good and bad!

- b. According to *Romans 16:19<sup>b</sup>*, the curriculum we allow to be taught to our children should make them \_\_\_\_\_ concerning \_\_\_\_\_, and \_\_\_\_\_ concerning \_\_\_\_\_.

**Note:** This answers a common argument leveled against Christian Schools and home schooling: “You are sheltering your children. How will they ever survive in the real world if they cannot be exposed to it now?!?”

A tiny sapling planted in a busy parking lot must be staked and protected if it is to survive the onslaught of careless traffic. But let it grow up into a mighty oak and it will more than survive any collision with a wayward auto. Children don’t need a Ph.D. in sin!

- c. According to *Psalms 118:8-9*, children must be taught NOT to put their confidence in \_\_\_\_\_ (humanism) or in P\_\_\_\_\_ (government).
- d. According to *Proverbs 19:27*, children don’t need instruction that causes them to \_\_\_\_\_.
- e. According to *Colossians 2:8*, parents must beware of an education based on ungodly P\_\_\_\_\_ and not after \_\_\_\_\_.
- f. *I Timothy 6:20* forbids exposure to any curriculum which promotes a F\_\_\_\_\_ science (e.g. the theory of evolution).

It is a SIN for any Baptist to allow his children to be educated contrary to the Word of God. Fathers must take the responsibility to direct the education of their children according to Biblical precepts and principles.

#### **E. THE PRINCIPLE OF TERTIARY RESPONSIBILITY:**

Most Baptist parents will have a struggle with the issue of post-secondary (tertiary) education. It is a fact of life that in today’s world most young men are going to need something more than a high school diploma to secure employment sufficient to provide for their future needs. What are the general options?

- An interdenominational religious college or university?
- A secular college or university?
- A branch of the armed forces?

Each one of these usual choices has its pros and cons, and there is probably not a totally satisfactory solution available.

Secular institutes of higher learning often have the very latest and best in equipment and research facilities — but they are also hotbeds of radicalism, political correctness, socialism, feminism, evolution, etc. They are morally and

intellectually dangerous to Baptist young people. The question is, “what price must one pay to get an advanced education from this kind of college or university?”

Military-based education offers good discipline and practical training — but they can also be morally rough and hard places for Christians to maintain a vibrant testimony for Christ.

Religious colleges usually offer a sound tertiary education in a strictly controlled atmosphere — however, their interdenominationalism, pseudo-churchism, and often-weak stands on the Word of God, etc., will be spiritually dangerous for Baptist young people.

Added to these choices is the question of whether it is best to send young people far away from their homes and churches — or send them to a nearby college and remain under the influence of their home and church.

These are not easy decisions! Does the Bible give any guidance? Yes, it does.

There are two Bible examples of men who attended worldly, secular universities — and survived!

1. MOSES — Read: *Exodus 2:5-10; Acts 7:22; Hebrews 11:24-26*.

a. Moses received his early-childhood education from whom?

\_\_\_\_\_

b. Moses received his advanced education at which “university?”

\_\_\_\_\_

c. Do you think it was Moses’ (or his parent’s) choice that he receive this education? \_\_\_\_\_

d. Did Moses excel in his advanced schooling? \_\_\_\_\_

e. Moses survived his education because he made two key decisions:

- He \_\_\_\_\_ to be called the son of Pharaoh’s daughter — *Hebrews 11:24*.
- He C\_\_\_\_\_ to stand on the side of God’s people — *Hebrews 11:25*.

2. DANIEL — Read: *Daniel 1:3-21*.

a. Daniel belonged to the \_\_\_\_\_’S seed — *verse 3*.  
i.e. He was of the royal Judæan family.

b. According to *Daniel 1:4*, when he came to Babylon as a teenager Daniel was already “\_\_\_\_\_ in all \_\_\_\_\_, cunning in \_\_\_\_\_, and understanding \_\_\_\_\_.”

- c. Daniel and his three companions received their advanced education from which “university?”
- \_\_\_\_\_
- d. Was it Daniel’s (or his parent’s) choice that he receive this education? (See: Isaiah 39:7.)
- \_\_\_\_\_
- e. Daniel’s tertiary education was both grueling and ungodly. He was subjected to:
- Physical tampering — *verse 3; II Kings 20:18.*
  - Intellectual tampering — *verse 4<sup>s</sup>.*
  - Spiritual tampering — *verse 7 (named after pagan gods).*
- f. Did Daniel and his three companions excel in their advanced education (*verse 17*)?
- \_\_\_\_\_
- g. Daniel survived his education because he made a key decision: He “\_\_\_\_\_ in his \_\_\_\_\_ that he would not \_\_\_\_\_ himself” — *verse 8<sup>a</sup>.*

**Principle:** Baptist parents should not send their children off to a place of higher learning just because they have completed High School. The child may not be ready — in fact, he may never be ready!! Baptist young adults are *only* ready to attend a tertiary educational institute when they have the spiritual ability and courage to make (and hold to) the same KEY decisions made by Moses and Daniel. Then they can survive the moral and spiritual dangers abounding in such places — *and* go on in life to be used mightily by the LORD, just as these men were.

This concludes the section dealing with the education of children. Baptists need to pray much for wisdom *and* for their precious children in this matter. It is THE most important aspect of raising a generation of children who will shine as lights in the midst of a crooked and perverse nation.

Are Christian Schools the answer? Is home schooling the answer? No! **Parents are the answer** — parents who will heed and follow the clear commands and principles of the Word of God and educate their children by them!

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# THE EDUCATION OF BELIEVERS

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Believers are expected to \_\_\_\_\_ in grace, and in the \_\_\_\_\_ of our Lord and Saviour Jesus Christ — *II Peter 3:18*.

According to *I Peter 2:2*, the means of this growth is the \_\_\_\_\_ of \_\_\_\_\_.

This section of the study considers the Biblical principles for the education of believers.

## A. WHERE ARE BELIEVERS TO BE EDUCATED?

While the Christian home can, and ought to, have a significant part in instructing believers in the Christian walk (*Proverbs 4:1-4; II Timothy 3:14-15*), the Lord has established another institution specifically for the education of believers — the New Testament CHURCH.

1. The so-called “Great Commission” was given by our Lord to His churches (“organized assemblies of baptized believers”) in *Matthew 28:18-20*.  
This commission outlines the three-fold mission of every Bible-believing Baptist church:
  - a. To T\_\_\_\_\_ (disciple) all nations — *verse 19<sup>b</sup>*.
  - b. To B\_\_\_\_\_ all who believe — *verse 19<sup>c</sup>*.
  - c. To T\_\_\_\_\_ them (baptized believers) to observe all things — *verse 20<sup>a</sup>*.
2. This command was obeyed by the Church at Jerusalem in *Acts 2:22-42*.
  - a. Peter preached the Gospel to the lost — *verses 22-40*.
  - b. Those who gladly received his word were \_\_\_\_\_ and \_\_\_\_\_ to the Church — *verses 41,47<sup>b</sup>*.
  - c. The believers continued in the apostle’s \_\_\_\_\_ — *verse 42<sup>a</sup>*.
3. Look up: *Acts 11:26*. For one year, Barnabas and Saul assembled with the \_\_\_\_\_ at Antioch and \_\_\_\_\_ much people.
4. According to *I Corinthians 14:12*, the greatest use of spiritual gifts is for the \_\_\_\_\_ I N G (building up) of the \_\_\_\_\_.
5. According to *I Timothy 3:15*, the pillar and ground of the \_\_\_\_\_ is the \_\_\_\_\_ of the living God.

There are many man-made substitutes for the New Testament church today: man-founded “Church” societies, religious radio and television programs, para-Church organizations, etc. None of these have the Biblical authority to teach

the saints of God, and can often be downright dangerous — see: II Timothy 3:6; 4:3-4; II John 10; etc.

Divine authority for all evangelism, baptism, AND the instruction of disciples has been vested in the Lord’s churches.

**B. BY WHOM ARE BELIEVERS TO BE EDUCATED?**

Christians will receive their instruction in a number of ways:

1. Some Things are Communicated Directly from God.

This instruction is received by virtue of the new birth and the new nature.

a. *I Thessalonians 4:9* declares that we are taught of God to \_\_\_\_\_ one \_\_\_\_\_. i.e., it is a spiritually natural thing to do.  
See: I John 3:14-15.

b. According to *Titus 2:11-12*, the “\_\_\_\_\_ of God that bringeth salvation” teaches us to \_\_\_\_\_ soberly, righteously, and godly in this present world.

2. Some Things are Taught by Nature.

According to *I Corinthians 11:14*, what does nature teach concerning a man’s appearance?

\_\_\_\_\_

3. Some Things are to be Learned through Self-Study.

Write out: *II Timothy 2:15.*

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

4. Some Things will be Taught in the Home.

a. Parents must instruct their children — *Proverbs 6:20.*

b. Husbands must be able to instruct their wives — *I Corinthians 14:35.*

5. Many Things will be Taught by Other Believers.

a. Christians are to teach and admonish one \_\_\_\_\_ — *Colossians 3:16.*

b. Christians are to \_\_\_\_\_ one another — *Hebrews 10:25<sup>c</sup>.*

**Note:** These scriptures highlight the importance of faithful church attendance. They also give insight into what Christian interaction needs to be during times of assembly!

c. Older Christian women are to teach the \_\_\_\_\_ women how to order their home life — *Titus 2:3-5.*

6. In the Church, the Principle Instructor is the Pastor-Teacher.

a. Pastors are placed in the churches by God.

- “God hath \_\_\_\_\_ some in the \_\_\_\_\_ ... thirdly \_\_\_\_\_...” — *I Corinthians 12:28*.
- “And he gave some apostles; and some, prophets; and some, evangelists; and some, \_\_\_\_\_ and \_\_\_\_\_” — *Ephesians 4:11*.

b. Pastors are to be qualified men.

- A bishop (pastor, elder) must be \_\_\_\_\_ to \_\_\_\_\_ — *I Timothy 3:2<sup>g</sup>; II Timothy 2:24<sup>c</sup>*.
- A bishop must be \_\_\_\_\_ by sound doctrine both to exhort and convince others — *Titus 1:9*.

c. Pastors are to specialize in teaching the Word of God.

- They are to \_\_\_\_\_ the flock of God — *I Peter 5:2*.
- They are to \_\_\_\_\_ themselves continually to prayer and the \_\_\_\_\_ of the \_\_\_\_\_ — *Acts 6:4*.
- They are to \_\_\_\_\_ the church of God — *Acts 20:28*.
- They are to put the \_\_\_\_\_ in remembrance — *I Timothy 4:6<sup>a</sup>*.
- They are to give \_\_\_\_\_ to reading, exhortation, and doctrine — *I Timothy 4:13*.
- They are to \_\_\_\_\_ in the word and doctrine — *I Timothy 5:17<sup>b</sup>*.
- They are to \_\_\_\_\_ and \_\_\_\_\_ — *I Timothy 4:11*.
- They are to \_\_\_\_\_ and \_\_\_\_\_ — *I Timothy 6:2<sup>g</sup>*.
- They are to R\_\_\_\_\_, R\_\_\_\_\_, and exhort with all \_\_\_\_\_ I N G and \_\_\_\_\_ — *II Timothy 4:2<sup>b</sup>*.
- They are to be remembered and F\_\_\_\_\_E D by every church member — *Hebrews 13:7*.

**Note:** The Bible does not advocate blindly following any man. The key here is the word “faith” — “whose *faith* follow.” We are to loyally follow our pastors as God’s men so long as they remain Biblically sound!

- They are to be O    E D and S    T E D to in the exercise of their office — *Hebrews 13:17*.

d. Pastors serve a three-fold purpose in Baptist churches.

This is outlined in *Ephesians 4:11-16*. In *verse 11*, we see that God gave pastors to His churches for:

- The                     ING of the saints. This is defined in *verses 13-15* as bringing them to full maturity.
- The        of the                     . This relates to the fulfilling of the Great Commission.
- The                      of the body of Christ (which is the church, *Ephesians 1:22-23; Colossians 1:18*).  
This is explained in *verse 16*. The pastor's responsibility is to develop his church into a finely-tuned body, fit and ready to accomplish the work of the Lord.

Pastors are God's appointed teachers of His people. While they may not personally do all of the teaching in a church, they are nevertheless responsible for all the teaching that goes forth.

**Note:** Someone might ask, "*But what about I John 2:27? I don't need to have any man over me to teach me anything!*"

It is true that every believer has the Holy Spirit of God abiding within him (*I Corinthians 2:12; Romans 8:11*), and that He is the true Teacher of the Word of God (*John 14:26; I John 2:20*). But this does not obviate the need for pastors and teachers. The *context* of *I John 2:27* is the seductive teaching of false teachers (*verse 26*). According to *verse 24*, if we keep that which we have heard (how? from sound teachers imparting the Word of God!) we will recognize error without having to be told. (This is the principle of *Proverbs 22:6*.)

7. There are Some Restrictions as to Who may Teach in a Baptist church.

- According to *Hebrews 5:12-14*, those who teach should be of full     , i.e. spiritually mature.
- According to *I Timothy 2:12*, a              is not to teach, nor              authority over the     .

This does not preclude women from all teaching — they have an important rôle to play in teaching other women (as well as children) of the church. The key is that women are not to be in positions of authority over men — such as they would be if they were pastors!<sup>2</sup>

2 See: Lesson W (The Rôle of Women in Baptist Churches)

### C. WHY ARE BELIEVERS TO BE EDUCATED?

There are three major reasons why every Baptist needs to be taught and grounded in the Word of God:

#### 1. For Stability:

- a. According to *Ephesians 4:14*, God's desire is for every believer to grow from childhood to spiritual maturity so as not to be:
  - Tossed \_\_\_ and \_\_\_.
  - Carried about by every \_\_\_\_\_ of \_\_\_\_\_.
- b. According to *Romans 16:17*, doctrine which has been learned will enable Baptists to \_\_\_ \_\_\_ those causing divisions and offences injurious to their church.
- c. According to *Colossians 2:7*, we must be \_\_\_\_\_ (grounded), \_\_\_\_\_ up, and \_\_\_\_\_ E D in the \_\_\_\_\_ as we have been \_\_\_\_\_.
- d. According to *II Thessalonians 2:15* we must stand \_\_\_\_\_ in that which we have been \_\_\_\_\_.
- e. According to *Hebrews 13:9<sup>a</sup>*, it is essential that we be not carried \_\_\_\_\_ with divers and \_\_\_\_\_ doctrines.

#### 2. For Service:

- a. According to *Ephesians 4:15*, we must be able to \_\_\_\_\_ the truth in \_\_\_\_\_.
- b. According to *IPeter 3:15<sup>b</sup>*, we must be \_\_\_\_\_ always to give an \_\_\_\_\_ to every man that asks a reason of the \_\_\_\_\_ within us.
- c. We ourselves ought to be \_\_\_\_\_ — *Hebrews 5:12<sup>a</sup>*.
- d. According to *II Timothy 3:17*, we will be thoroughly furnished unto all \_\_\_\_\_ through the holy scriptures.

#### 3. For Sanctification:

Read: *Ephesians 4:20-24*. Christians must be taught how to:

- a. Put \_\_\_\_\_ the old \_\_\_\_\_ (Adamic nature) — *verse 22*.
- b. Put \_\_\_\_\_ the \_\_\_\_\_ man — *verse 24*.

**D. WHEN AND HOW ARE BELIEVERS TO BE EDUCATED?**

1. According to *Acts 2:42*, first-century believers \_\_\_\_\_ steadfastly in:
  - D\_\_\_\_\_.
  - F\_\_\_\_\_.
  - Breaking of \_\_\_\_\_ (i.e., eating together. *See: verse 46*).
  - P\_\_\_\_\_.
2. According to *Acts 5:42*, the work of the ministry through the church at Jerusalem took place on a \_\_\_\_\_ basis.
3. According to *Acts 20:20*, Paul instructed those of the church at Ephesus both \_\_\_\_\_ and from \_\_\_\_\_ to house.
4. According to *Acts 20:31*, this was done \_\_\_\_\_ and \_\_\_\_\_.
5. Paul was careful to teach churches the whole \_\_\_\_\_ of God — *Acts 20:27*.

The “counsel of God” and “doctrine” refers to the APOSTLE’S doctrine. This is New Testament doctrine — *Jude 17; II Peter 3:2*. It is not man-made teaching.

The teaching ministry of a church is to be *extensive and expansive*. How sad that today in many Baptist churches there is precious little real teaching of the Word of God. Much of what is passed off as teaching is both superficial and shallow.

True Bible teaching is instructional (preparing Baptists to be “mighty in the scriptures”), defensive (protecting Baptists from apostasy), and motivational (producing Baptists who are fervently evangelistic)!

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## THE EDUCATION OF PREACHERS

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**Q.** What is the most common practice of educating pastors and evangelists today?

**A.** Typically, when a man surrenders to God's call to preach he enrolls in a Bible institute, Bible college, or theological seminary, where he receives three to four (or more) years of specialized Bible training.

While this practice is a well-established Baptist *tradition*, it has some serious shortcomings. For example:

- ★ Sending men who have been called to preach away to a distant Bible college depletes the churches of some of their most dedicated workers.
- ★ Sending *families* away to live in a “college town” disrupts family life — jobs are often scarce (and low paying), and family members are put into situations that can make them bitter or resentful toward the ministry.
- ★ The “success syndrome” promoted in most Bible colleges creates unrealistic expectations in young preachers. (Struggling, “non-successful” preachers usually don't get asked to speak in chapel!)
- ★ Bible college students are generally confined to a campus “church”(?) or one or two area churches, where the only practical experience they receive is in children's, bus, or music ministries, etc. While these have value, most men never get to preach in the main church meetings, or serve as deacons, etc.
- ★ Many Bible colleges employ professional educators. Too often, men graduate from these institutions no longer believing the things they were taught back in their old church by their old pastor. Historically, theological colleges and seminaries have been a major cause of Baptist apostasy.
- ★ When Bible colleges draw students and seek financial support from many different churches, they are forced to play “doctrinal politics” (i.e. certain subjects and issues are taboo) to keep their constituency happy.
- ★ Bible colleges are at the forefront of producing Baptist factions. The “old school tie” syndrome runs deep. Major independent Baptist *groups* are usually centered on personalities, papers, programs ... and schools!

Are these traditional Baptist Bible colleges and training institutions of no value? Obviously they *have* had a significant impact in the preparation of many good men. The point is, they are not found anywhere in the New Testament — they are not God's appointed method for training and preparing His servants.

**Consider the Biblical principles of educating preachers:**

## A. THE PRINCIPLE OF “PASSING THE TORCH:”

Look up: II Timothy 2:2. In this verse we see a four-fold “chain” in training men for the ministry:

“...the things that thou hast heard of \_\_\_\_\_” (PAUL)

“...the same commit \_\_\_\_\_” (TIMOTHY)

“...to F\_\_\_\_\_ M\_\_\_\_\_”

“...who shall be able to teach \_\_\_\_\_ also.”

### 1. The Example of Paul with Timothy:

- a. According to *Acts 16:1-5*, Timothy became a traveling companion of Paul and Silas near the beginning of the apostle’s second evangelistic journey.
- b. According to *I Timothy 1:2; II Timothy 1:2* and *2:1*, Timothy was like a \_\_\_\_\_ to Paul.
- c. According to *I Timothy 6:20<sup>a</sup>*, Timothy was charged to keep the things which the apostle Paul \_\_\_\_\_ to his \_\_\_\_\_.
- d. According to *II Timothy 1:13*, Timothy was to hold \_\_\_\_\_ the sound words he heard from Paul.

### 2. The Example of Christ with the Apostles:

According to *Acts 1:21-22*, the apostles C\_\_\_\_\_ with the Lord from the baptism of John to His resurrection. During these years the Lord was engaged in training the twelve in preparation of their future ministries.

### 3. The Example of Barnabas:

Barnabas was Saul’s mentor.

- a. In *Acts 9:26-27*, it was Barnabas who spoke up on Saul’s behalf.
- b. In *Acts 11:25*, it was Barnabas who went to \_\_\_\_\_ to find Saul.
- c. According to *Acts 11:26* and *12:25*, Barnabas and Saul had an important one-year ministry in the church at \_\_\_\_\_.
- d. According to *Acts 13:1-2*, Barnabas and Saul made up the first known evangelistic team that was sent forth from the church at Antioch.
- e. In the above-mentioned chapters the order has been Barnabas (first) and Saul. After *Acts 13:43*, it becomes Paul (first) and Barnabas — indicating Barnabas’ training of Paul had ended.

- f. Barnabas later invested his life in John Mark (*Acts 15:39*) who had failed in his first attempt to serve the Lord. Because of this, John Mark went on to become a profitable servant (*II Timothy 4:11*).
4. Examples from the Old Testament:
- a. Read: Numbers 27:15-20.  
Moses passed the torch to \_\_\_\_\_.
- b. Read: I Samuel 3:1<sup>a</sup>,15-21.  
Eli passed the torch to \_\_\_\_\_.
- c. Read: I Kings 19:19.  
Elijah passed the torch to \_\_\_\_\_.

**B. THE PRINCIPLE OF “ON-THE-JOB” TRAINING:**

1. Paul Gave Timothy (and others) “On-the-Job” Training.

- a. *II Timothy 3:10-11<sup>a</sup>* — “But thou hast \_\_\_\_\_ known my:

D\_\_\_\_\_

M\_\_\_\_\_ of \_\_\_\_\_

P\_\_\_\_\_

F\_\_\_\_\_

L\_\_\_\_\_ING

C\_\_\_\_\_

P\_\_\_\_\_

P\_\_\_\_\_IONS

A\_\_\_\_\_IONS

The apostle Paul was completely transparent with Timothy.

- b. *Philippians 2:22* — “He hath served \_\_\_\_\_ me in the gospel.” (Paul never had Timothy do things he himself wouldn’t do.)
- c. *Acts 20:20* [addressed to the pastors of the church at Ephesus] —  
“I kept back \_\_\_\_\_ that was \_\_\_\_\_ unto you, but have \_\_\_\_\_ you, and have \_\_\_\_\_ you...”
- d. *Acts 20:27* — “I have not shunned to declare unto you \_\_\_\_\_ the counsel of \_\_\_\_\_.”
- e. *Acts 20:35<sup>a</sup>* — “I have \_\_\_\_\_ you \_\_\_\_\_ things...”

2. Christ Gave His Apostles “On-the-Job” Training.

- a. “He ordained twelve, that they should be W \_ \_ \_ H \_ \_” — *Mark 3:14*.
- b. According to *Matthew 5:1-2*, Jesus \_ \_ \_ \_ \_ His disciples.
- c. According to *Luke 9:1-2*, Jesus \_ \_ \_ \_ \_ His disciples out preaching.
- d. According to *Matthew 17:19-21*, Jesus spent time working with His apostles when they felt they had failed.

**C. THE PRINCIPLE OF THE “GREAT COMMISSION:”**

According to *Matthew 28:20*, the commission given to the Lord’s churches includes the teaching of \_ \_ \_ things.

If a Baptist church is commanded to do this then it must be *capable* of doing it, which begs the question: “What place is there for any man-made institution in the training of preacher?”

**D. THE PRINCIPLE OF PASTORAL RESPONSIBILITY:**

Look again at *Ephesians 4:11-16*.

Part of the pastor-teacher’s duty is to prepare the saints for the \_ \_ \_ \_ of the \_ \_ \_ \_ \_ (verse 12).

There are three important things a pastor must train young preachers in:

- \* Sound \_ \_ \_ \_ \_ (*II Timothy 1:13*)  
A preacher must know he HAS the Word of God.
- \* Sound \_ \_ \_ \_ \_ (*Titus 1:9*)  
A preacher must know what is IN the Word of God.
- \* Sound \_ \_ \_ \_ \_ (*Titus 2:8*)  
A preacher must know how to USE the Word of God.

**GOD'S LAW OF SPIRITUAL REPRODUCTION**

"Kind produces Kind" — Genesis 1:11-12,21,24-25

CHRISTIANS *PRODUCE* CHRISTIANS

I Corinthians 4:15b

CHURCHES *PRODUCE* CHURCHES

Acts 14:23-27

PREACHERS *PRODUCE* PREACHERS

II Timothy 2:2

**MEMORY VERSE:** Try and commit to memory *Proverbs 9:10*.

# F Financial Freedom

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

There is a plague afflicting this nation which threatens to enslave it. It is an epidemic of *out-of-control debt!* — ranging from the staggering national debt to overwhelming personal debt. Hundreds of thousands of people are in literal financial bondage, much of which has resulted from an addiction to consumer credit.

In the United States of America (population 315 million), there are over 700 million bank credit-cards (and another 900+ million store, gas and other consumer credit cards) — used to charge around \$2,750 billion each year to obtain just about everything including the necessities of life (food and clothing, *I Timothy 6:8*). Non-promotional interest rates on these cards generally range from 14% to 24%, and are accompanied by substantial penalties for charging over the limit or making late payments. About 17% of all the disposable household income in the county goes to make payments on consumer credit debt. The credit-card delinquency rate ranged from 3% to 4% at a time of declared economic prosperity! For the typical American family that carries credit card debt, the average debt is over \$7,000! This is in addition to mortgages, auto loans, student loans, department store debt, etc. In 2000, debt counseling agencies met with over two million people who were, on average, \$43,000 in debt. Of this amount, \$20,000 was consumer debt and \$8,500 was revolving debt. Yet, for all of this, many American mailboxes continue to receive regular offers for pre-approved credit cards!!

We know from Biblical accounts that insolvency once resulted in drastic action (see: Matthew 18:25; II Kings 4:1). Today, the usual (and now virtually acceptable) way to “solve” a debt problem is to declare bankruptcy — by means of either a “Chapter 7” petition which discharges personal debt through the liquidation (selling off) of one’s assets, or a “Chapter 13” petition which allows for the reorganizing of personal finances in order to establish a payment plan. During the Great Depression, 1 in 215 Americans declared bankruptcy. In 1995, the rate was 1 in 225!! In 2009, there were 1.47 million bankruptcy petitions filed in United States federal courts — all but around 78,000 of which were non-business (i.e. personal).

Although bankruptcy protection offers a “fresh start” for the one in debt, it remains on one’s record forever (although credit reporting agencies are generally prohibited from reporting it after 10 years), and it doesn’t deal with the real problem. Furthermore, bankruptcy and bad debt also seriously affect the livelihood of many innocent people and businesses.

Here’s the really disturbing fact: many Bible-believing Baptists are also in financial bondage. This state of affairs not only has its attendant material, emotional, and social

consequences, but it also has an impact spiritually. Debt impairs our walk with the Lord, our ability to serve Him, and our testimony.

- Read: *Luke 16:10-13*.

According to *verse 11*, we cannot expect the Lord to commit to our trust the T\_\_\_\_\_ R\_\_\_\_\_ if we have not been \_\_\_\_\_ in the area of finances.

This lesson concerns itself with achieving real financial freedom through the application of Biblical principles.

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## THE AIMS OF FINANCIAL FREEDOM

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What is *real* financial freedom?

First, consider what it is not: It's not necessarily a matter of having more money! It's not having everything you could ever want! It's not being insulated from having needs and experiencing financial pressures and problems. It is certainly not to be independent from God!!

Then what is it?

Here are three Biblical goals which, when achieved, define financial freedom:

### **A. GOAL #1: TO BE RICH TOWARD GOD — *our Motive*.**

Read: *Luke 12:15-21*.

Why does God bless us with material wealth and possessions? Obviously, to keep body and soul together with the necessities of life (*Matthew 6:31-32*) and to provide for others in our family (*I Timothy 5:8*) — but ultimately, to be a blessing in the work of the Lord.

1. The parable of the “certain rich man” was given as a warning against the sin of \_\_\_\_\_ N E S S (*verse 15*).
2. Jesus contrasted the pursuit of earthly wealth with being \_\_\_\_\_ toward God (*verse 21*).
3. In *Matthew 6:19-20*, we are instructed to be more concerned about laying up treasures in \_\_\_\_\_ than accumulating earthly wealth.
4. According to *Proverbs 11:24<sup>a</sup>*, God blesses the S\_\_\_\_\_ I N G of wealth.
5. According to *Proverbs 11:25*, God blesses the \_\_\_\_\_ soul.

**Note:** The difference between a true liberal and a political “liberal” is that the true liberal is generous with his *own* money!!

6. Read: *Acts 4:34-37*. In this example, \_\_\_\_\_ used his possessions to be a blessing to the church at Jerusalem.
7. Read: *II Corinthians 8:1-2*. Is it possible to show liberality without having great wealth? \_\_\_\_\_
8. Look up: *II Corinthians 10:15-16*. The giving of God's people "enlarges" (enables) the \_\_\_\_\_ to be preached in the regions \_\_\_\_\_.
9. According to *I Timothy 6:17-19*, the Lord blesses us with "uncertain riches" so that we may be rich in \_\_\_\_\_.

What a blessing it is to have the ability to generously (and joyfully — *Hebrews 10:34*) respond to the financial needs of the Lord's work. On the other hand, financial bondage ruins our ability to effectively serve the Lord with our time and treasure — *Matthew 6:24*.

## **B. GOAL #2: TO BE CONTENT — *the measure of our Faith.***

One of the most difficult things for any Christian to be is content — especially under the pressures of a materialistic society and a constant barrage of advertising which is deliberately designed to foment discontentment and promote the "enjoy now, pay later" mentality.

Contentment means the desire and ability to live at the  
level God provides.

According to *Philippians 4:12* contentment is a condition that is independent of life's circumstances. Yet, many people think they can *only* be content when they have what *they* want — i.e. more money, a better job, a bigger house, etc.

1. According to *I Timothy 6:6*, \_\_\_\_\_ with contentment is great \_\_\_\_\_."
  - a. According to *Proverbs 15:17*, a dinner of herbs [simple fare] where \_\_\_\_\_ is present is better than having a stalled ox [sumptuous fare] in an atmosphere of \_\_\_\_\_.
  - b. According to *Ecclesiastes 5:12*, the \_\_\_\_\_ of a laboring man is sweet, whether he eat \_\_\_\_\_ or \_\_\_\_\_: whereas the \_\_\_\_\_ of the rich often causes them to lose sleep.
2. According to *Philippians 4:11<sup>b</sup>*, contentment is something which must be L\_\_\_\_\_E D.

**Note:** In *verse 12* the apostle says he was "instructed." This instruction comes initially from the Word of God, but also from personal experience as we trust the Lord to provide all our needs (*verse 19*) and see Him do it! Many Christians deny the Lord any opportunity to provide for them because they do not follow Biblical principles in their financial affairs.

3. Look up: Hebrews 13:5-6.
  - a. The opposite of contentment is C\_\_\_\_\_NESS.
  - b. We are to be content with \_\_\_\_\_ as we \_\_\_\_\_.
  - c. True contentment rests upon the sure promise of God that He will \_\_\_\_\_ us nor \_\_\_\_\_ us.

Thus, contentment is the by-product of FAITH.

4. Look up: Proverbs 30:7-9.
  - a. Having “too much” brings the danger of D\_\_\_\_\_ING the Lord. See: Deuteronomy 32:13-15.
  - b. The problem with having too little is the danger of taking the \_\_\_\_\_ of the Lord in \_\_\_\_\_ (i.e. dishonoring God).

### C. **GOAL #3: TO BE DEBT FREE — our Responsibility.**

The Word of God does not teach that borrowing money is a sin. However it certainly does discourage a Christian from going into debt — for the following reasons:

1. According to *Psalm 37:21<sup>a</sup>*, “the \_\_\_\_\_ borroweth, and payeth \_\_\_\_\_ again.”

For this reason the righteous (saved) have an implicit obligation to repay all debts. See also: Exodus 22:14.

2. According to *Proverbs 22:7<sup>b</sup>*, the “borrower is \_\_\_\_\_ to the \_\_\_\_\_.”

The truth of this scripture is best seen in the “page or two of ‘fine print’” incorporated in loan agreements.

**Note:** There is an argument to be made that so long as loan repayments are made on time and in the manner agreed upon no debt exists. While this is technically true, these Biblical dissuasions nonetheless still apply.

3. According to *Romans 13:8<sup>a</sup>*, we should “\_\_\_\_\_ no man \_\_\_\_\_ thing...” While this verse introduces the believer’s obligation to love his neighbor, it nevertheless springs from a financial context — the “dues” and “tribute” (taxes) mentioned in *verse 7*.

To be completely debt free (including the mortgage) is the number one financial objective every believer must earnestly strive for.

**The easiest way to be debt free is to never go into debt in the first place!**

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# THE ANTAGONISTS OF FINANCIAL FREEDOM

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What is it that causes financial bondage? Except in certain extreme circumstances (e.g. *Hebrews 11:36-38*), most financial problems come about as a result of **sin**.

Below are the **TEN** most common reasons for financial woes:

## A. **COVETOUSNESS** — *the desire for “things.”*

Covetousness is the sin of desiring things that do not belong to us (*Exodus 20:17*), or desiring what God does not intend for us to have (*Joshua 7:21*).

1. According to *II Timothy 3:1-2*, covetousness is a characteristic of the \_\_\_\_\_  
\_\_\_\_\_.

It is the appeal of modern-day advertising and a major impetus of consumerism!

2. According to *Mark 7:21-22*, covetousness is a \_\_\_\_\_ problem.
3. The Lord instructs us to \_\_\_\_\_ of covetousness — *Luke 12:15*. This means it is a very real danger to the believer.
4. According to *Ephesians 5:5* and *Colossians 3:5*, covetousness is the same as \_\_\_\_\_.
5. What do *Ephesians 5:3* and *Hebrews 13:5* say about covetousness and the Christian life?

6. What instruction does *I Corinthians 5:11-13* give concerning the sin of covetousness in the life of a church member?

7. According to *Exodus 18:21*, one of the qualifications for leadership is a \_\_\_\_\_ of covetousness.

8. What do the qualifications of a pastor (*I Timothy 3:3*) say about covetousness?

9. According to *II Peter 2:3,14*, covetousness is a tell-tale characteristic of the F\_\_\_\_\_ T\_\_\_\_\_ (verse 1).

The believer who covets has his or her affections set on the wrong “things” (*Colossians 3:2<sup>b</sup>*). According to *Matthew 6:32*, God will take care of the “things” we really need. Failure to differentiate between NEEDS and WANTS will always result in money problems!

**B. THE LOVE OF MONEY — *the desire to be materially “rich.”***

Read: *I Timothy 6:6-10.*

1. This key passage does not condemn money per se, but “the \_\_\_\_\_ of money” (*verse 10<sup>a</sup>*).
2. This scripture distinguishes between those that “\_\_\_\_\_ rich” (*verse 17<sup>a</sup>*) and those that “\_\_\_\_\_ be rich” (*verse 9<sup>a</sup>*).
3. The love of money is the \_\_\_\_\_ of \_\_\_\_\_ evil (*verse 10<sup>a</sup>*). This passage is an accurate commentary on the social, business, legal, and political ills of the nation.
4. For the unsaved, the love of money will eventually \_\_\_\_\_ them in \_\_\_\_\_ I O N and \_\_\_\_\_ I O N [Hell] (*verse 9*).
5. In *Matthew 19:16-26*, the rich young ruler went away from the Lord Jesus Christ \_\_\_\_\_ F U L and UNSAVED because he loved his great \_\_\_\_\_ more than his own soul (*verse 22*).
6. The love of money will cause the saved to \_\_\_\_\_ from the faith and to experience many piercing \_\_\_\_\_ (*verse 10<sup>b</sup>*).
7. Those whom the Lord has blessed with great wealth must be careful not to \_\_\_\_\_ in (their) \_\_\_\_\_ riches (*verse 17*).
8. According to *Proverbs 11:24<sup>b</sup>*, stinginess leads to \_\_\_\_\_.

Money is a necessary part of life (and for the Lord’s work), but the believer must view it as a means to an end, and not an end in itself. See: Psalm 62:10<sup>b</sup>.

**C. GREED — *the inordinate desire for “more” than we need.***

1. Look up: *Proverbs 25:16*. Is it possible to have “too much of a good thing?” \_\_\_\_\_
2. Greed results when we are not \_\_\_\_\_ (content) with what we have (*Ecclesiastes 5:10*).
3. Read: *I Kings 21:1-16*. The greed of King \_\_\_\_\_ caused the murder of \_\_\_\_\_.
4. Read: *II Kings 5:15-16,20-27*. The greed of \_\_\_\_\_ caused him to be cursed.
5. Greed brings trouble into the H \_\_\_\_\_ — *Proverbs 15:27<sup>a</sup>*.

**D. ENVY — *resentment over what others have.***

This can be a real problem for Bible-believing Baptists, because the Lord’s work often requires much personal sacrifice. The Devil is quick to point out what they don’t have and what they could have — if only they would ease up on their giving.

1. David was envious at the \_\_\_\_\_ of the wicked (*Psalms 73:3-9*) — until he got his eyes back on God (*verse 17*).
2. According to *Proverbs 14:30<sup>b</sup>*, envy is the \_\_\_\_\_ of the \_\_\_\_\_ — i.e. it produces physical side-effects. “Class envy” corrupts the nation.
3. Envy over Isaac’s material possessions resulted in malicious acts by the \_\_\_\_\_ — *Genesis 26:14-15*.
4. According to *I Corinthians 13:4<sup>c</sup>*, \_\_\_\_\_ envieth not. The right response to God’s material blessings upon others should be one of gladness and joy.

**“Keeping up with the Joneses” is a sure path to financial bondage.**

**E. OVERINDULGENCE — *wasteful use of money and material resources.***

We live in a hedonistic society which, like Sodom of old (see: *Ezekiel 16:49*), has an abundance of just about everything. What is thrown out in the garbage cans and city dumps of this nation would be a “treasure” in many parts of the world!

The attitude of “if it’s broken, throw it away and buy another,” instead of, “if it’s broken let’s try and fix it” permeates the way we live. (The fact is, a good deal of consumer manufacturing operates on a “throw-away” mentality!)

1. According to *Proverbs 27:7*, overindulgence erodes an appreciation for the good things and blessings of life.
2. According to *Proverbs 21:17<sup>a</sup>*, the love of \_\_\_\_\_ leads to poverty.
3. The prodigal son \_\_\_\_\_ his substance with \_\_\_\_\_ living — *Luke 15:13*.
4. *Proverbs 21:17<sup>b</sup>* states that a love for the finer, costlier things (exemplified by wine and oil) leads away from financial freedom.
5. Another cause of poverty is \_\_\_\_\_ (overindulging the flesh) — *Proverbs 23:21<sup>a</sup>*.
6. The Bible calls a “spendthrift” a \_\_\_\_\_ man — *Proverbs 21:20<sup>b</sup>*.

Christians will have to give account of their use of money. The practice of **thriftiness** (living below your means) is to be chosen: extravagance (living beyond your means) is to be shunned!

**F. IMPULSIVENESS — *lack of control in spending.***

“Impulse buying” is a trap for many people — including Christians! The most common outcome from impulse buying is money wasted, collected useless junk, and “pennies on the dollar” garage sales.

(The adage, “Don’t go grocery shopping when you are hungry” is very true.)

1. According to *Proverbs 21:5<sup>b</sup>*, haste produces \_\_\_\_\_.
2. The woman of virtue “\_\_\_\_\_ E T H” a field before she  
“\_\_\_\_\_ E T H” it — *Proverbs 31:16<sup>a</sup>*.

**G. ROBBERY — *failure to honor the Lord.***

1. According to *Matthew 6:33*, seeking \_\_\_\_\_ the kingdom of God and His righteousness takes care of the \_\_\_\_\_ we need (food, clothing).
2. According to *Proverbs 3:9-10*, when we honor the LORD with our substance and the \_\_\_\_\_ of our increase, we shall be blessed with \_\_\_\_\_ (enough).
3. When we do not tithe, we \_\_\_\_\_ God — *Malachi 3:8*.
4. With the command to tithe comes a two-fold promise of God:
  - a. “I will ... open you the \_\_\_\_\_ of heaven, and pour you out a \_\_\_\_\_...” — *verse 10*.
  - b. “I will \_\_\_\_\_ the \_\_\_\_\_” — *verse 11<sup>a</sup>*.  
This can refer to those unexpected and unplanned-for bills, etc.

It is impossible to achieve real financial freedom when the Lord God is not first in our finances. Storehouse tithing is elementary to the abundant Christian life!

**H. DISHONESTY — *using wicked and shady means to make money.***

1. According to *Ephesians 4:22,28<sup>a</sup>*, we are not to live as we did before we were saved.
2. There is no \_\_\_\_\_ in the treasures of \_\_\_\_\_ N E S S — *Proverbs 10:2<sup>a</sup>*.
3. God’s people are not to seek financial gain:
  - a. By cheating—the \_\_\_\_\_ — *Proverbs 11:1<sup>a</sup>*.  
See also: *Proverbs 20:10,23*.
  - b. By \_\_\_\_\_ — *Proverbs 21:6*.
  - c. Through misrepresentation — *Proverbs 20:14*.
  - d. Through “get-rich-quick” schemes — *Proverbs 13:11<sup>a</sup>; 28:22*.

## I. **SLOTHFULNESS** — *unwillingness to labor*.

“Life with hard labor” has been man’s God-given sentence since his fall into sin (*Genesis 3:19<sup>a</sup>*). Yet according to *Proverbs 14:23<sup>a</sup>*, hard work is an essential part of being able to enjoy the blessings of financial freedom.

Conversely, slothfulness (laziness) is a sure path to poverty — *Proverbs 13:4<sup>a</sup>*.

The Bible has much to say about slothfulness and lazy people:

1. A lazy man is one who \_\_\_\_\_ S a lot (*Proverbs 6:9-10; 20:13<sup>a</sup>; 24:33-34; 26:14*) and who \_\_\_\_\_ S a lot (*Proverbs 14:23<sup>b</sup>*).
2. According to *Proverbs 20:4* and *22:13*, a lazy man is one who finds or makes \_\_\_\_\_ for not working.
3. A lazy man is one who does not take care of his tools and resources — *Proverbs 24:30-32*.
4. A lazy man is one who keeps company with \_\_\_\_\_ persons — *Proverbs 28:19b*.
5. A lazy man is one with a \_\_\_\_\_ hand — *Proverbs 10:4*. In other words, he doesn’t do a job properly or thoroughly.
6. According to *Proverbs 12:27<sup>a</sup>*, a slothful man is one who doesn’t finish the job.
7. Look up: *Proverbs 14:4*. A lazy man is one who doesn’t like inconvenience. Oxen produce income ... but they also require upkeep!
8. According to *Proverbs 18:9*, a slothful man is \_\_\_\_\_ to a great \_\_\_\_\_.
9. God’s sentence upon slothfulness is given in *II Thessalonians 3:10* — “If any \_\_\_\_\_ not \_\_\_\_\_, neither should he \_\_\_\_\_.”

**Note:** This scripture does not say “could not!” Those who are physically unable to work need the help of others — *Galatians 6:10; I Timothy 6:18*.

Socialism (and its attendant high taxation) ultimately destroys the Biblical “work ethic” — creating instead an unhealthy dependence upon man (government, welfare).

**J. UNPREPAREDNESS — failure to plan financially for the future.**

1. Look up: *Proverbs 6:6-8* and *Proverbs 30:25*.
  - a. God's object lesson is the \_\_\_\_\_.
  - b. This creature provides for its winter needs in the \_\_\_\_\_ and in the \_\_\_\_\_.
  - c. According to *Proverbs 10:5*, a \_\_\_\_\_ son gathereth in summer.
2. Look up: *Genesis 41:34-36*. Joseph's wise plan was to gather and store F\_\_\_\_\_ against the seven years of F\_\_\_\_\_.
3. Planning well for one's financial future takes:
  - a. I\_\_\_\_\_I O N — *Proverbs 13:18*.  
A sound (godly) education is needed.
  - b. P\_\_\_\_\_C E — *Proverbs 22:3; 27:12*.  
This means to exercise due caution with an eye to the future.
  - c. P\_\_\_\_\_A T I O N — *Proverbs 24:27*. See: *Luke 14:28-30*.
  - d. D\_\_\_\_\_C E — *Proverbs 22:29; 27:23-24*.

Financial planning requires a **balance** — we must not fail to plan for the future, but we must not leave the Lord out of our plans either. The key is found in *Proverbs 16:3,9*.

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## AXIOMS OF FINANCIAL FREEDOM

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There are two basic things that need to be understood in order to enjoy the blessings of financial freedom:

**A. THE WAY TO OBTAIN WEALTH:**

The Bible legitimizes three means by which we obtain and retain wealth:

1. WORK:
  - a. According to *Ecclesiastes 5*, the blessing and ability to work is man's P\_\_\_\_\_ (*verse 18<sup>d</sup>*) and the \_\_\_\_\_ of God (*verse 19<sup>e</sup>*).
  - b. According to *Ephesians 4:28*, a saved man should engage himself in honorable employment.

- c. Look up: Ephesians 6:5-8 and Colossians 3:22-23. What kind of “work ethic” does the Lord expect of His children?

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2. SAVINGS & INVESTMENT:

- a. According to *Proverbs 21:20*, a \_\_\_\_\_ man will set aside funds as a reserve against unexpected expenses.
- b. *Ecclesiastes 11:2* teaches the principle of diversification. From this scripture comes the saying, “Don’t put all your eggs into one basket.”
- c. In the parable of the talents (*Matthew 25:14-30*), the Lord endorses T\_\_\_\_\_ING in order to get G\_\_\_\_\_ (*verses 16-17*), and investing to receive U\_\_\_\_\_ (*verse 27*). See: Luke 19:23. “Usury” is the interest on a loan.
- d. Remember, there is a Biblical balance to be maintained here. We must avoid covetousness, the love of money, and greed, etc.

3. GIFTS:

- a. A good man will leave an \_\_\_\_\_ to his grandchildren — *Proverbs 13:22<sup>a</sup>*.
- b. According to *Proverbs 19:14<sup>a</sup>*, a house and riches are the inheritance of \_\_\_\_\_.
- c. The principle of *II Corinthians 12:14* is that \_\_\_\_\_ lay up for their \_\_\_\_\_.

**B. THE WAY TO DRAIN WEALTH:**

The greatest menace to financial freedom is debt INTEREST! Interest greatly multiplies the debt, often making it virtually impossible to be debt free ... ever!!

For example:

- The following table shows the actual amount paid for a house when it is financed by a 30 year conventional (fixed rate) loan with a 20% down-payment:

PURCHASE PRICE ↓	ACTUAL AMOUNT PAID AFTER 30 YEARS — ASSUMING...			
	4% interest	6% interest	8% interest	10% interest
\$150,000	\$263,243	\$289,006	\$346,986	\$409,111
\$250,000	\$393,739	\$481,676	\$578,310	\$681,852
\$350,000	\$551,235	\$674,347	\$809,635	\$954,592

- To purchase a new \$25,000 automobile with a 25% down payment and an unsecured bank loan of \$18,750 at 10% interest means you will repay:

\$21,800 on a 3 year loan

\$22,825 on a 4 year loan

\$23,900 on a 5 year loan

This is the equivalent of paying just over \$1,000 per year (\$20 per week) in interest!! This extra amount is on top of normal running costs, maintenance, repairs, and ... depreciation!

- Credit card debt is the biggest killer of financial freedom. It is “quicksand debt!” Most credit card agreements use the “daily balance” method of computing interest — i.e. interest is calculated (and added in) on the beginning account balance of every day!!

Take the case of a credit card account with an APR of 18.9% carrying a balance of \$1,000 with the minimum monthly payment of 2½% (\$25) being made in the middle of the monthly billing cycle:

⇒ The balance is reduced \$15 per month — for an outlay of \$25

⇒ It will take almost 5½ years to pay off this debt at this rate

⇒ It will cost over \$1,625 to pay off this debt at this rate

⇒ Adding any purchase immediately accrues more interest

What does the Bible say about interest?

1. Under the Law (*Deuteronomy 23:19-20*), Israelites were forbidden to charge \_\_\_\_\_ to their \_\_\_\_\_ S, but could lend with interest to \_\_\_\_\_ S.
2. According to *Leviticus 25:35-38*, God’s people were not to take advantage of people in need, but to \_\_\_\_\_ them (*verse 35*).
3. This Old Testament principle of lending was continued and magnified by the Lord Jesus Christ to His disciples in *Luke 6:35*.
  - a. Christians should be willing to \_\_\_\_\_ to those in need, hoping (expecting) for \_\_\_\_\_ to be repaid.
  - b. This attitude reflects the kindness of the H\_\_\_\_\_, Who is kind to all men — even sinful men.
4. Look up: *James 2:15-16* and *I John 3:17-18*. How would you summarize the principle of love taught in these verses?

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## **DANGER**

Personal financial dealings between members of a Baptist church is an area where offenses easily occur. Well-intentioned loans, sales, and partnerships between brothers and sisters have been used by Satan to literally destroy friendships — and churches. Here are three “rules” to follow in such cases:

- Never charge interest to a brother in Christ.
- Never loan anything with the expectation of being repaid.
- Never co-sign a loan for a brother — *Proverbs 22:26*.

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## **ACTIONS FOR FINANCIAL FREEDOM**

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We will now study some principles and methods of actually achieving and maintaining financial freedom.

### **A. FINANCIAL FREEDOM FROM THE PAST:**

If a believer is in debt, how can he get out of debt?

Getting out of financial bondage is never easy, and it takes time. Like most serious problems of our own making, “it took time to dig the hole — so it’s going to take time to fill it in!”

There are TWO basic requirements to becoming free from debt bondage:

1. SANCTIONS — “*coercive measures intended to ensure compliance.*”

Most people get into debt because of undisciplined spending or financial management. Getting out of debt requires real DISCIPLINE. It is going to hurt — but the results will be wonderful!

Strong discipline is needed to:

a. Reverse the Root Causes of the Debt.

If covetousness, impulsiveness, wastefulness, etc., has been the root cause of your debt, these sins must be dealt with — or nothing is going to change. Follow these steps:

- Honestly identify the cause(s) — *Psalm 139:23-24*.
- Confess these causes as sin (i.e. agree with God that what you have done is indeed SIN — *I John 1:9*).
- Forsake it daily — *Galatians 5:24; I Corinthians 15:31<sup>c</sup>*.

It is vital that you and your spouse are in full agreement before the Lord and each other on these matters.

b. Refuse to Continue Borrowing.

The addition of further debt has to **stop**. So-called “easy credit” was more-than-likely the culprit in the first place — therefore it cannot help with the solution.

Debt that is caused by overspending or unwise spending is usually an addiction. Like any addiction, breaking the habit is very unpleasant — even painful. There is no painless way to get out of debt: thus the need for discipline, bathed in constant prayer and vigilance.

2. SURPLUS — “*securing funds for debt elimination.*”

Having identified the root cause and having arrested the “bleeding,” the next step is to create a surplus.

This means living BELOW your means. It is an absolutely essential step to begin “filling in the debt-hole.”

a. Obtaining a Surplus.

There are many ways to get surplus funds, depending on the situation:

- Trim the budget — remove all “wants,” buy less expensive “needs,” buy in bulk, quit eating out at restaurants, learn to do your own repairs, plant a vegetable garden, etc. — in other words: “*Cut back and cut out!*”
- Sell some non-essential things — the second car, the television, the fishing boat, club membership dues, etc. In other words: “*Cut loose!*”
- Get a second job if possible — but *NEVER* at the expense of family and church!! *See: Titus 2:4-5; Hebrews 10:25.*

Drastic situations call for drastic measures.

b. Using a Surplus.

Even if it is only possible to gather a small surplus every month, you have entered the path toward debt elimination.

Now, follow the following steps:

- List all your debts in descending order (largest to smallest).
- Apply the surplus to the smallest debt until it is paid off.
- Add the amount of the monthly payment of the paid-off debt to the surplus and begin applying this larger figure to the next smallest debt.
- Continue this process until all debts have been eliminated — including the mortgage.

By using this method, most people can become completely debt-free in seven to ten years.

Keep in mind that the discipline applied to begin this process must continue throughout the process.

If you receive a pay increase, apply it to the debt! Don't go out and spend it!

The **#1** goal is to eliminate debt.

**Note:** When it comes time to tackle the home mortgage, even a little extra added to the regular monthly payments can save large amounts of money. For example, payments on a 30 year fixed rate mortgage balance of \$100,000 at 8% are \$733.76 per month. Adding just \$10 to each monthly payment would save over \$10,000 in interest and pay off the home in 28½ years. An extra \$25 each month will save over \$23,000 in interest and pay off the home in 26½ years. Making one extra payment a year (i.e. adding \$61.15 to each monthly payment) saves over \$45,000 and takes seven years off the length of the loan.

Just think what could be done to a mortgage balance with surplus funds once all other debts were eliminated!!

## **B. FINANCIAL FREEDOM FOR THE PRESENT:**

The best way to enjoy financial freedom is to use a BUDGET. A budget is a simple, yet sound method of financial management that requires planning, communication, and discipline.

Read: Proverbs 27:23-27.

- The instruction of *verse 23* is to \_\_\_\_\_ the \_\_\_\_\_ of, and to look \_\_\_\_\_ to, the things that produce our income.
- The promise of *verse 27* is that there will be E\_\_\_\_\_ for our own needs, those of our household, and those who depend upon us.

### 1. Planning a Budget:

There are three questions to answer in order to properly plan a budget:

- a. Where am I right now?
  - What is my income?
  - What are my basic needs?
  - What are my current commitments?
- b. Where do I need to go?
  - Am I working toward becoming debt-free?
  - Are there any unusual needs coming up?
  - What special savings goals am I trying to reach?

- c. How do I get there?  
 In *Proverbs 16:3*, we are admonished to        our works (planning) unto the LORD so that our thoughts shall be established. Planning a budget should be seen as a matter of wise stewardship, and therefore a *spiritual* exercise as much as an arithmetical one.

2. Prioritizing a Budget:

- a. The LORD must be FIRST — *Proverbs 3:9-10*.
- b. Taxes must be paid — *Romans 13:6-7*.
- c. Debts must be paid — *Psalms 37:21*.
- d. The family must be provided for — *I Timothy 5:8*.
- e. The future must be saved for — *Proverbs 6:6-8*.

3. Producing a Budget:

- Step ONE — determine your gross monthly **income**. Even if you are paid weekly it is more practical to budget on a monthly basis, then calculate back to your actual pay schedule.
- Step TWO — subtract from your gross monthly income the **tithe** (10%) and your monthly **taxes**. The remaining amount is your “net spendable income” — the object of your budget.
- Step THREE — list every **expenditure** you know or can possibly anticipate. If possible, study your previous spending habits and use them as a starting guide.

**BUDGET CATEGORY GUIDELINES**

*Every individual and family will have differing needs, so the following list and suggested percentages is a general guide only.*

**HOUSING: 32–37% of net**  
 Rent/mortgage, taxes, utilities, insurance, furnishings, maintenance, telephone, gardening, etc.

**FOOD & HOUSEHOLD SUPPLIES: 12–17% of net**  
 Groceries, personal items, etc.

**AUTO: 13–15% of net**  
 Gas, repairs & maintenance, tires, insurance, licensing, etc.

**INSURANCE & MEDICAL: 10–15% of net**  
 Premiums for health, life, disability. Allow for medical deductibles & co-payments and special family needs — eye-glasses, orthodontics, prescriptions, etc.

**PERSONAL: 7–10% of net**  
 Clothing, hairdressing, pets, subscriptions, etc.

**DEBT ELIMINATION: 5–7% of net**  
 This is your “surplus.” If you are not in debt, this is extra!

**ENTERTAINMENT & RECREATION: 5–7% of net**

Eating out, family days, sport, vacations, gifts, etc.

**GIVING: 5% of net**

Faith Promise missions, love offerings, offerings for special needs (building funds, etc.).

**SAVINGS: 5% of net**

Emergency savings, long term, short term, investments, etc.

**MISCELLANEOUS: 4–5% of net**

However these figures are arranged, they must total **100%**!  
Another expense common to Bible-believing Baptists that requires great sacrifice (i.e. adjustment of these figures) is the cost of providing a Bible-based Christian education for their children.

4. Persevering with a Budget:

- a. Determine to stay within your budget guidelines. Be disciplined, be prayerful!  
This determination, discipline, and dependence upon God *must* be shared by husband and wife equally and fairly, and explained to older children if necessary.
- b. Balance your checking account every month (to the penny!) and compare your actual expenditure with your budget.
- c. Never supplement your income with debt.
- d. Dispose of your credit cards.  
For someone who is financially responsible, a credit card is a handy convenience. However, unless one has the ability and discipline to *always* pay for credit card purchases in full every month it will invariably become a catastrophe!!
- e. Be accountable to a trusted friend — someone who is not under financial bondage.
- f. Seek advice when a major financial decision or problem arises.
- g. If you receive a raise in salary or wages, consider saving it instead of spending it. (If you are in the process of eliminating debt, your raise should go towards that end.)

TAKE CONTROL OF YOUR MONEY  
before it  
TAKES CONTROL OF YOU!

## C. FINANCIAL FREEDOM FOR THE FUTURE:

This final section looks down the road of life to some of the real benefits and blessings of becoming debt free and living debt free. It involves the setting aside of money for future needs (and wants) — an exercise which requires both a Biblical balance and godly wisdom.

In this case, compound interest becomes a true “friend.”

The “rule of 72” — divide the number 72 by the rate of interest to determine the approximate number of years it will take to double your initial investment.

### 1. Saving for the Short Term.

Common sense dictates that funds should be saved for emergencies, unexpected needs, and (if income allows it) for specific “wants” (such as another automobile, a special vacation, or an anniversary gift, etc.).

The usual vehicles for this kind of savings are:

- Insured — bank accounts, certificates of deposit — no risk, low interest.
- Uninsured — money-market accounts — variable risk, higher interest.

### 2. Saving for the Long Term.

Most retired people will automatically receive a limited income from some government-sponsored social program — social security, pension, etc. Most people will find it very difficult to live solely on that income.

Planning to have additional income for the retirement years has become a matter of necessity. The attitude of “I’ll work till Jesus comes,” is noble, but presumptuous — upon God’s timetable *and* upon one’s health.

*Proverbs 12:24* compares the situation of the D\_\_\_\_\_ with the S\_\_\_\_\_ — a principle that might also be applied to the days when we no longer can be as diligent and productive as we once were.

☞ The first (and best) long term investment is to become debt free and to stay debt free.

☞ Other methods of savings to supplement income during years of limited employment (or disablement) are individual retirement accounts, company retirement plans, superannuation insurance, mutual funds, and stock market investments, etc. These come with a range and variety of risks, some of which can be minimized with the help of professional “money managers.”

## TWO KEYS TO SUCCESSFUL LONG-TERM SAVING

- Start Early — consider the following contrasting examples:
  - A 20 year-old deposits \$2,000 a year on a monthly basis into an interest-bearing savings account for twenty years, then leaves the accumulated funds alone to continue growing. At age 60 the \$40,000 investment will have grown as the following chart indicates:

	INTEREST RATE			
	1%	3%	5%	8%
Accumulated Savings	\$54,000	\$101,000	\$193,000	\$533,000
Increase	\$14,000	\$61,000	\$153,000	\$493,000

- Twenty years later, a 40 year-old begins depositing the same \$2,000 amount at the same rate of interest, and continues doing so faithfully for 20 years. At age 60 the \$40,000 investment will have grown as the following chart indicates:

	INTEREST RATE			
	1%	3%	5%	8%
Accumulated Savings	\$44,000	\$55,000	\$69,500	\$102,000
Increase	\$4,000	\$15,000	\$29,500	\$62,000

Saving \$1 per week at 3½% interest (compounding monthly) from birth to age 70 will accumulate approximately \$111,500. Not bad for a total outlay of \$3,640.<sup>1</sup>

- Don't Touch It.  
The rewards of *compound* interest are dependent on time and a growing principal.

### IS INVESTING THE SAME AS GAMBLING?

In a sense “yes,” and in a sense “no!” All investment plans (even a bank savings account) have some risk involved. The question is really an issue of informed risk *versus* chance. A roulette wheel or poker machine in a casino involves 100% chance — it is pure gambling and therefore evil.

Investing with a “*will be rich*” (*I Timothy 6:9<sup>a</sup>*) motive will invariably involve high risk ventures, which is a gamble — see: *Proverbs 23:4-5*.

<sup>1</sup> The above figures are approximate and do not take into account the effects of inflation. They are not offered as (nor to be taken as) professional financial advice.

Investing can be conducted in an informed and reasonably safe manner, but it is a personal matter for each believer based on the understanding that the Lord expects us all to be good stewards over all He has blessed us with.

3. Saving for the Next Generation.

The Bible instructs us to pass on an inheritance to those who follow us in life (*Proverbs 13:22<sup>b</sup>; 19:14<sup>a</sup>; II Corinthians 12:14*).

In *Genesis 48:21-22*, we see the example of Jacob passing on a special legacy to Joseph. This was “one portion above” that which was given to the other sons, based upon Jacob’s prerogative and fatherly insight.

The best thing one can do for the next generation is to live debt-free. However, there are two other important considerations to saving and preparing financially for the future — after one has gone home to be with the Lord in glory:

- a. Life Insurance — this is a method of “forced” savings designed to ensure that a wife and children are not left destitute in the case of the unexpected death of the husband. It is more important to have some life insurance when the family is young. If this method is chosen, the proceeds of a life insurance policy should be sufficient to pay the expenses of one’s final illness and funeral, provide income for the family for at least five years, and (depending on circumstances) assist with the future education of children, etc.

An untimely \_ \_ \_ \_ \_ is better than a life lived without any preparation for death (including a burial) — *Ecclesiastes 6:3*.

- b. A Last Will and Testament — a written document detailing how assets and personal possessions are to be distributed. The practice of having a will is presupposed in *Hebrews 9:16-17*. This important document not only assures the passing down of an inheritance according to one’s wishes but is also a means of bequeathing one final blessing to the Lord’s church and its work.

Financial freedom brings strength and a blessing throughout life — *and* after this life has ended.

**MEMORY VERSE:** Try and commit to memory *I Timothy 6:10*.

# G The Gifts of the Spirit

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

One of the unique characteristics of true (Bible) Christianity is the dispensing of *spiritual gifts* from the Lord Jesus Christ by the Holy Spirit to believers for the benefit and functioning of the particular New Testament body they belong to.

These gifts are key to the life and ministry of every Baptist church. Therefore the study of them is essential — even though it may require having to “wade through” some of the muck and mire of doctrinal error built up over the past 60 or so years largely by the controversial and flamboyant modern-day Charismatic Movement. This movement, with its hallmark emphases on “speaking in tongues” and the so-called “gift of healing,” has successfully infiltrated (and influenced) practically every denomination within Christendom — including Baptists!!!

Sound doctrine is never established by majority belief. Neither is it to be based on appearances, experiences, or emotions. It must always be grounded in and on the Word of God. (To know things as they *are* is better than believing things as they *seem*!!)

The major Bible passage dealing with the gifts of the Spirit is I Corinthians 12–14. In studying these chapters it is important to keep in mind the following:

- The epistle of I Corinthians was primarily addressed to the \_\_\_\_\_ of God which is at \_\_\_\_\_ — *I Corinthians 1:2*.
- This church was filled with E\_\_\_\_\_, S\_\_\_\_\_, and D\_\_\_\_\_ — *I Corinthians 3:3*.
- There were serious \_\_\_\_\_ within the church’s membership — *I Corinthians 1:11*.
- There were also \_\_\_\_\_ present within the church — *I Corinthians 11:19<sup>a</sup>*.

It is *not* a complimentary epistle, and much of what is written concerning spiritual gifts is done so to correct serious misconceptions and abuses.

This study is concerned with the Biblical doctrine of the gifts of the Spirit and the application of these gifts in the apostolic times as well as today.

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## GENERAL FACTS ABOUT SPIRITUAL GIFTS

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The word “gift” is translated from the Greek word *charisma*, which comes from *charis*, meaning “grace,” which in turn comes from the root word *char*, meaning “joy.”

Spiritual gifts are spiritual endowments — freely (and undeservedly) bestowed upon us by God!

### A. SPIRITUAL GIFTS ARE GOD-GIVEN ABILITIES FOR SERVICE:

1. They were given by \_\_\_\_\_ after He \_\_\_\_\_ up on \_\_\_\_\_ — *Ephesians 4:7-8*.
2. There are D\_\_\_\_\_ (numbers) of spiritual gifts — *I Corinthians 12:4*.
3. They are called the M\_\_\_\_\_ (i.e. visible evidences) of the \_\_\_\_\_ in *I Corinthians 12:7<sup>a</sup>*.
4. They are given for P\_\_\_\_\_ (*I Corinthians 12:7<sup>b</sup>*) — not for self, but for others (see: *I Corinthians 14:6*).
5. They are to be used to \_\_\_\_\_ to others — *I Peter 4:10*.
6. They are to be used for the E\_\_\_\_\_ (“building up”) of the Lord’s \_\_\_\_\_ — *I Corinthians 14:12*.

**Note:** Spiritual gifts differ from talents. Talents are certain *natural* abilities which need to be enhanced by training and education, and may be used in many ways — for good or for evil.

### B. SPIRITUAL GIFTS ARE SOVEREIGNLY BESTOWED:

1. According to *I Corinthians 12:11*, spiritual gifts are given by the Holy Spirit “severally [uniquely] as \_\_\_\_\_.”

**Note:** This means it is futile for a Christian to seek or pray for a particular gift. (*I Corinthians 12:31* is set in a church/body context. Besides, the “best gift” is always the one God gives!!)

2. According to *I Corinthians 1:7*, the church at Corinth came \_\_\_\_\_ in \_\_\_\_\_ gift — meaning that every spiritual gift was represented within its membership.

**Note:** This shows that possessing a spiritual gift does not equate to spirituality. The church at Corinth had all the gifts, but was at the same time carnal, schismatic, and filled with serious problems.

**C. EVERY CHURCH MEMBER HAS A SPIRITUAL GIFT:**

1. They are given to \_\_\_\_\_ man — *I Corinthians 12:7,11*.
2. They are given to “every \_\_\_\_\_ of \_\_\_\_\_” — *Ephesians 4:7*.
3. Every man “\_\_\_\_\_ received the \_\_\_\_\_” — *I Peter 4:10*.
4. God has “\_\_\_\_\_ [given gifts] to \_\_\_\_\_ man” — *Romans 12:3<sup>f</sup>*.
5. Members will all have D\_\_\_\_\_ gifts — *Romans 12:6<sup>a</sup>*.

**Note:** The rhetorical questions asked in *I Corinthians 12:29-30* show that no one person has all of the gifts.

**Note:** Church members have differing ministries and functions within the body of Christ (*Romans 12:4*). Each ministry, function, and office requires certain spiritual abilities. According to *I Corinthians 12:14-24*, GOD has “tempered the body together” (*verse 24*) by setting the members in the body (*verse 18*) in such a way that the body functions as He desires. Each member is necessary, and each spiritual gift bestowed is necessary!

**D. SPIRITUAL GIFTS ARE TO BE DISCERNED:**

We should be fully aware and knowledgeable of the gift God has given us to use for His glory in the Church. Gifts are discerned through:

1. By P\_\_\_\_\_ (preaching) — *I Timothy 4:14*. See: *Romans 1:11*.  
Hearing the Word of God preached directs a believer to his spiritual motivation (gift).
2. By the P\_\_\_\_\_ (the church’s pastors) — *I Timothy 4:14*.  
The “laying on of hands” on Timothy by the pastors of the church at Derbe/Lystra indicates their recognition of (and identification with) his spiritual gift.

**E. SPIRITUAL GIFTS ARE TO BE USED:**

1. A spiritual gift can be \_\_\_\_\_ E D — *I Timothy 4:14<sup>a</sup>*.
2. Our gift needs to be \_\_\_\_\_ up — *II Timothy 1:6*.  
According to this verse and *II Peter 1:13; 3:1-2*, this stirring happens as we are put in \_\_\_\_\_ of what the Word of God says.
3. According to *I Timothy 4:15* there are two things we must do if our profiting (gift) is to appear to (i.e. benefit) all:

- a. M\_\_\_\_\_ upon these things (i.e. those things mentioned in *I Timothy 4:13*) ...  
AND
- b. Give ourselves \_\_\_\_\_ to them (i.e. use them; exercise them!!).
4. The words “\_\_\_\_\_ us” and “\_\_\_\_\_ him” in *Romans 12:6-8* show the Lord expects us to concentrate on exercising our gift in our church.
5. The motive for using our spiritual gift is that God in all \_\_\_\_\_ may be \_\_\_\_\_ — *I Peter 4:11*.

## **F. SPIRITUAL GIFTS ARE TO BE CONTROLLED:**

Sandwiched between First Corinthians chapter 12 and chapter 14 is the “Love Chapter” (chapter 13). The exercise of all spiritual gifts is to be controlled by the Fruit of the Spirit — exemplified by the first mentioned fruit, charity (self-giving LOVE). See: Galatians 5:22-23.

1. The gift of T\_\_\_\_\_ without charity is just empty noise — *I Corinthians 13:1*.
2. The gifts of P\_\_\_\_\_, U\_\_\_\_\_ I N G all mysteries, all K\_\_\_\_\_, and all F\_\_\_\_\_ without charity are nothing — *I Corinthians 13:2*.
3. The gift of G\_\_\_ I N G without charity is of no profit — *I Corinthians 13:3*.

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## **THE NUMBER OF SPIRITUAL GIFTS**

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It is not clear as to whether the New Testament lists all of the spiritual gifts there are to be had. The following is a list of all those mentioned:

### **A. THE GIFTS OF THE SPIRIT FOR THE CHURCHES:**

This list is derived from I Corinthians 12, Romans 12, and I Peter 4.

1. The word of \_\_\_\_\_ — *I Corinthians 12:8<sup>a</sup>*.
2. The word of \_\_\_\_\_ — *I Corinthians 12:8<sup>b</sup>*.
3. \_\_\_\_\_ — *I Corinthians 12:9<sup>a</sup>*. (*Acts 6:8* couples this gift with that of miracles.)
4. \_\_\_\_\_ — *I Corinthians 12:9<sup>b</sup>, 28<sup>f</sup>, 30<sup>a</sup>*.
5. The working of \_\_\_\_\_ — *I Corinthians 12:10<sup>a</sup>, 28<sup>e</sup>, 29<sup>d</sup>*.

6. \_\_\_\_\_ — *I Corinthians 12:10<sup>b</sup>; Romans 12:6<sup>b</sup>; I Peter 4:11<sup>a</sup>.*
7. \_\_\_\_\_ of spirits — *I Corinthians 12:10<sup>c</sup>.*
8. \_\_\_\_\_ — *I Corinthians 12:10<sup>d</sup>,28<sup>i</sup>,30<sup>b</sup>.*
9. The \_\_\_\_\_ of tongues — *I Corinthians 12:10<sup>e</sup>,30<sup>c</sup>.*
10. \_\_\_\_\_ — *I Corinthians 12:28<sup>g</sup>.*
11. \_\_\_\_\_ — *I Corinthians 12:28<sup>h</sup>.*  
In *Romans 12:8<sup>e</sup>* this gift is called R\_\_ \_ I N G.
12. \_\_\_\_\_ — *Romans 12:7<sup>a</sup>; I Peter 4:11<sup>b</sup>.*
13. \_\_\_\_\_ — *Romans 12:7<sup>c</sup>.*
14. E\_\_\_\_\_ I O N — *Romans 12:8<sup>a</sup>.*
15. G\_\_ \_ I N G — *Romans 12:8<sup>c</sup>.*
16. M\_\_\_\_\_ — *Romans 12:8<sup>g</sup>.*

More will be said below about the relevance of these gifts of the Spirit to the Lord's churches today.

## **B. THE GIFTS OF THE SON TO THE CHURCHES:**

In addition to giving gifts to men (*Ephesians 4:8*), the Lord Jesus Christ also gives gifted men to His churches (*Ephesians 4:11*). These are:

1. A\_\_\_\_\_.
2. P\_\_\_\_\_.
3. E\_\_\_\_\_.
4. P\_\_\_\_\_ and T\_\_\_\_\_.

Three of these offices are also mentioned in *I Corinthians 12:28*.

More will be said below about the relevance of these offices to the Lord's churches today.

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# THE PERMANENCY AND PASSING OF THE GIFTS OF THE SPIRIT

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At the heart of the “Charismatic debate” is the question of whether ALL of the spiritual gifts (and gifted offices) mentioned in the New Testament are available and operational today.

The answer to this question is “no!”

According to *I Corinthians 13:8* ...

- Prophecies shall \_\_\_\_\_.
- Tongues shall \_\_\_\_\_.
- Knowledge shall \_\_\_\_\_ away.

According to *I Corinthians 13:9-10*, this will happen when ...

- That which is \_\_\_\_\_ is \_\_\_\_\_.

Some would say this refers to the return of Christ. However, according to *Joel 2:28-31*, there will actually be an outbreak of prophesying associated with the second coming of Christ — NOT the ending of it.

On this key question, scripture interprets scripture!

## A. WE HAVE THAT WHICH IS PERFECT:

1. According to *II Peter 1:19*, we have a \_\_\_\_\_ word of \_\_\_\_\_.
  - a. According to *II Peter 1:20-21*, this is referring to the [written] S\_\_\_\_S.
  - b. The written Word of God is superior to even an EYE \_\_\_\_\_ experience of the transfiguration of Christ (see: *II Peter 1:16-18*)!!
  - c. Until the day \_\_\_\_\_, and the Day \_\_\_\_\_ arises, the Holy Scriptures are sufficient for us. (See: *Malachi 4:2*; *Revelation 22:16*.)
2. *James 1:23-25* likens the Word of God to a \_\_\_\_\_ (i.e. a mirror).
  - a. When Paul wrote to the Corinthians he said: “For \_\_\_\_\_ we see through a glass \_\_\_\_\_” — *I Corinthians 13:12*.
  - b. James speaks of the Word of God as the \_\_\_\_\_ law of liberty (*James 1:25*).

“That which is perfect” refers to the completed (written) Word of God (i.e. the New Testament). The final Book of the New Testament was not penned until c.95–100 A.D. (The Revelation).

### BEFORE

- “We know in \_\_\_\_\_, and we prophesy in \_\_\_\_\_” — *I Corinthians 13:9,12*.
- The gifts of prophecy, the word of wisdom, the word of knowledge, and discerning of spirits were necessary during the “days of infancy.”

### AFTER

- “We \_\_\_\_\_ the \_\_\_\_\_ of \_\_\_\_\_” — *I Corinthians 2:16<sup>c</sup>*.
- “We know \_\_\_\_\_ things” — *I John 2:20*.  
(Note the word “written” in *verse 21!*)
- The Bible gives us all the wisdom, knowledge, and discernment necessary to live for and serve the Lord. Read: *II Peter 1:3-4*.

## **B. THERE WAS A SPECIFIC & LIMITED PURPOSE FOR SOME GIFTS:**

1. According to *Mark 16:17-18*, some of the gifts were “\_\_\_\_\_” that followed those who believed.
2. *Mark 16:20* shows that the purpose of these particular sign gifts was to C\_\_\_\_\_ the \_\_\_\_\_ that was preached by the apostles.
3. According to *Hebrews 2:3-4*, how did God bear witness to the word of salvation preached by those who “heard Him” (i.e. Jesus Christ)?
  - With \_\_\_\_\_ and \_\_\_\_\_, and ...
  - With diverse \_\_\_\_\_ and \_\_\_\_\_ of the Holy Ghost.
4. According to *Acts 4:29-30*, the church at Jerusalem prayed that the Lord would grant \_\_\_\_\_ to those preaching the Word by:
  - Stretching forth His hand to \_\_\_\_\_, and ...
  - Doing \_\_\_\_\_ and \_\_\_\_\_ in Jesus’ Name.
5. Today, faith comes from H\_\_\_\_\_ the \_\_\_\_\_ of God (*Romans 10:17*), which is the \_\_\_\_\_ of the Spirit (*Ephesians 6:17<sup>b</sup>*).

## **C. SOME GIFTED OFFICES WERE ALSO TEMPORARY:**

The offices of apostles and predictive prophets are no longer in existence.

### 1. APOSTLES.

The office of “apostle” has ceased. We know this because an apostle:

- a. Had to be an eye-W\_\_\_\_\_ of the resurrected Christ — see: *Acts 1:22; I Corinthians 9:1; 15:8*.

- b. Had to be audibly C\_\_\_\_\_ by Christ into the ministry — *Matthew 10:1-2,5; Romans 1:1*.
- c. Was accredited by the \_\_\_\_\_ of an apostle — *II Corinthians 12:12*.

2. PROPHETS.

The office of predictive prophet (*foretelling*) has ceased because the gift of prophecy “failed” (was abolished) with the coming of the completed Word of God (*I Corinthians 13:8*). *Revelation 22:18* forbids any additional prophecy (revelation).

The offices of apostle and prophet are vitally linked to the written Word of God.

- The Gospel is made manifest by the \_\_\_\_\_ of the prophets — *Romans 16:25-26*. See also: *Ephesians 3:5*.
- In *II Peter 3:2*, we are instructed to be mindful of the \_\_\_\_\_ spoken before by the holy prophets and of the commandment of the apostles. See also: *Jude 17*.
- The Lord’s churches are built upon the \_\_\_\_\_ of the apostles and prophets (i.e. the Word of God, and the New Testament in particular) — *Ephesians 2:20&C*.

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## THE SIGN GIFTS

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According to *Mark 16:17-18*, the gifts of the Spirit denoted as “sign gifts” are:

- \_\_\_\_\_ I N G out \_\_\_\_\_.
- \_\_\_\_\_ I N G with new \_\_\_\_\_.
- \_\_\_\_\_ I N G up \_\_\_\_\_ (and other deadly poisons).
- Healing the \_\_\_\_\_.

These “sign gifts” are passing and passé!

### A. THE PURPOSE OF SIGN GIFTS:

As noted previously, they were given for accreditation.

They either accredited God’s man (*Exodus 4:1-9; Acts 2:22*) or God’s message.

**Note:** Each of the signs listed in the prophecy of *Mark 16:17-18* were evidenced in the book of Acts — casting out devils (*Acts 16:18*), tongues (*Acts 2:4*), poisonous things (*Acts 28:3-6*), and healing (*Acts 3:6-8*).

“*These signs shall follow...*” — and they did!

## **B. THE PLACE OF SIGN GIFTS:**

Sign gifts were manifested not only for a particular purpose (accreditation) and at a particular time (apostolic age), but also to a particular group of people.

1. The \_\_\_\_\_ require a \_\_\_\_\_ — *I Corinthians 1:22*.
2. Certain of the \_\_\_\_\_ and \_\_\_\_\_ (Jews) came seeking a sign from Jesus in *Matthew 12:38-40*.

See also: *Exodus 4:30-31; 31:13; Numbers 14:11; Judges 6:17; I Samuel 10:7-9; Isaiah 7:11,14; Ezekiel 4:3; Matthew 24:3,30; Mark 8:11-12; Luke 2:34.*

It is interesting to observe that whenever the New Testament records the manifestation of any sign gift, Jews and at least one apostle were present. Furthermore, *Micah 7:15* suggests that signs will be operative only when Israel is in the land. (There is no recorded instance of any manifestation of a sign gift after 70 A.D. — when Jerusalem fell and the Jewish diaspora began.)

## **C. THE PERIL WITH SIGN GIFTS:**

There is an extreme danger in seeking after the sign gifts today. This is because Satan is well able to produce (imitate) “signs and wonders” — *Exodus 7:10-12,22; 8:7,18; II Corinthians 11:13-15; Mark 13:21-23; II Thessalonians 2:9 and Revelation 13:13-14.*

Satan is well able to provide any experience outside of the Word of God an unbeliever (or a believer) may seek!

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# **THE SERVING GIFTS**

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Romans chapter 12 contains a list of seven spiritual gifts that are available today for service within a New Testament church. These are the “serving gifts;” they are permanent and profitable!

The gifts are listed in *verses 6-8*, and in *verses 9-15* the corresponding dispositions needed for using the gifts are given.

## **A. THE GIFT OF PROPHECY — *Romans 12:6.***

Biblical prophets are either fore-tellers or forth-tellers.

According to *I Corinthians 13:8*, the gift of *predictive* prophecy has “failed” (ended): it is the gift of *proclamatory* prophecy that remains for today.

1. According to *Romans 12:6*, prophesying must be done according to the proportion of \_\_\_\_\_ (i.e., the “rule of faith” or sound doctrine) which, according to *Romans 10:17*, comes through hearing the \_\_\_\_\_ of \_\_\_\_\_.

2. In *Acts 13:1*, Barnabas and Saul are called \_\_\_\_\_ and \_\_\_\_\_.
3. In *Acts 15:35*, these men are involved in \_\_\_\_\_ and \_\_\_\_\_ the \_\_\_\_\_ of the Lord.  
These two references define the gift of prophecy for today. It is limited to the *preaching* of the (completed) Word of God.
4. According to *I Corinthians 14:3*, the purpose of prophesying is:
  - E\_\_\_\_\_ I O N.
  - E\_\_\_\_\_ I O N (see also: *Acts 15:32*).
  - C\_\_\_\_\_ (see also: *verse 31*).
5. Prophesying is to be directed to the \_\_\_\_\_ (see: *I Corinthians 14:4<sup>b</sup>, 5, 22<sup>b</sup>*).
6. According to *Romans 12:9*, the disposition required in a prophet (preacher) is that he have a:
  - Sincere \_\_\_\_\_ (see: *Ephesians 4:15*).
  - Hatred of \_\_\_\_\_.
  - Consistent holy life (“CLEAVE” means to “hold fast to,” “to stick with”).

**B. THE GIFT OF MINISTRY — *Romans 12:7<sup>a</sup>*.**

The word “ministry” (diakonia) means “to serve.”

The position of servant is the C\_\_\_\_\_ position, according to *Matthew 20:27* and *Luke 22:26*.

1. The gift of ministry requires us to \_\_\_\_\_ (as in “waiter”) on our ministering (*Romans 12:7<sup>a</sup>*). In other words, the gift must be used!
2. According to *Romans 12:10*, the disposition in exercising this gift is that the servant be:
  - Kindly \_\_\_\_\_ toward others.
  - To H\_\_\_\_\_ and P\_\_\_\_\_ others.

This describes the true “servant’s heart!”

Those who hold the office of deacon are to be the servants of the church, but all believers need to be servants to one another (see: *Galatians 5:13<sup>e</sup>*; *Colossians 3:23-24*).

**C. THE GIFT OF TEACHING — *Romans 12:7<sup>b</sup>*.**

This is the God-given ability to present the truths of God’s Word clearly and precisely.

According to *Romans 12:11*, the disposition in exercising this gift is that the teacher is to be:

- Not S \_\_\_\_\_ in his preparation of Bible lessons.
- F \_\_\_\_\_ in spirit.
- Serving as unto the \_\_\_\_\_; not seeking to impress men.

Apollos was a man who exhibited the gift of teaching — *Acts 18:24-28*.

Those who hold the office of \_\_\_\_\_ (pastor) are to be teachers (*I Timothy 3:2<sup>g</sup>*; *II Timothy 2:24-25*; *Titus 1:9*), but all church members are to teach one another (*Colossians 3:16<sup>b</sup>*).

**D. THE GIFT OF EXHORTING — *Romans 12:8<sup>a</sup>*.**

The exhorter is motivated to get alongside other church members and, using the Word of God, encourage, stimulate, and motivate them to pursue spiritual growth, spiritual labor, and spiritual conduct.

1. According to *Romans 12:12*, one exercising this gift must:

- Rejoice in the blessed \_\_\_\_\_ — see: *Titus 2:11-13*.
- Be \_\_\_\_\_ in tribulation.
- Be persistent in \_\_\_\_\_ for others.

2. Perhaps the greatest example of an “exhorter” in the New Testament was \_\_\_\_\_ — see: *Acts 4:36-37*; *9:27*; *11:23*.

Nevertheless, all believers are to exhort \_\_\_\_\_ (*Hebrews 3:13*; *10:25*).

**E. THE GIFT OF GIVING — *Romans 12:8<sup>b</sup>*.**

This is the motivation to both gain and give bounty in order to meet the needs of others in the church.

1. Giving is to be done with \_\_\_\_\_ (i.e., without ulterior motive). See: *Matthew 6:3-4*.
2. Exercising the gift of giving will help meet the \_\_\_\_\_ I E S of other believers — *Romans 12:13*.
3. All believers ought to have a giving heart — *Matthew 10:8<sup>e</sup>*; *Luke 6:38*.

**F. THE GIFT OF RULING — *Romans 12:8<sup>c</sup>*.**

This is the God-given ability to oversee and direct the activities of others in the church in order to accomplish a work for God.

Those exercising this gift must be D\_\_\_\_\_.

According to *Romans 12:14*, they must also \_\_\_\_\_ those who would resist their rule.

**G. THE GIFT OF MERCY — *Romans 12:8<sup>d</sup>*.**

Those with this spiritual gift are motivated to identify with and share in the sufferings and joys of others, using the Word of God to bring comfort.

According to this scripture reference, the merciful must be \_\_\_\_\_FUL and uplifting.

According to *Romans 12:15*, those exercising the gift of mercy will empathize with the sorrows and joys of those in the church. Nevertheless, all believers are to:

- B\_\_\_\_\_ one another's B\_\_\_\_\_ — *Galatians 6:2*.
- Put on B\_\_\_\_\_ of mercies — *Colossians 3:12*.

What a blessing it is when all the members of a Bible-believing Baptist church exercise their spiritual gifts just as the Lord intended! What great things can be accomplished for the glory of God (*Ephesians 3:21*)!!

- This is why God hath \_\_\_\_\_ the members in the body as it has pleased Him (*I Corinthians 12:18*).
- This is why God has \_\_\_\_\_ the body together (*I Corinthians 12:24<sup>b</sup>*).
- This is why God has fitly [properly] \_\_\_\_\_ the whole body together (*Ephesians 4:16*).

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# THE GIFT OF TONGUES

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The best-known feature of the Charismatic Movement is its emphasis upon “speaking in tongues.” From the middle of the 20<sup>TH</sup> century this phenomenon has crossed practically every denominational boundary, infecting and destroying many Baptist churches along the way.

The gift of tongues is one of the “sign gifts” (*Mark 16:17*), and therefore has long-since ceased (*I Corinthians 13:8*). Nevertheless a large segment of present-day Christendom not only believes that speaking in tongues is for today, but that it is an experience to be earnestly sought by all Christians. Some teach it is optional, while others contend it to be essential for salvation (as the evidence of the so-called “baptism of the Spirit”).

To determine the Biblical truth about the gift of tongues, we ask THREE questions of every tongue-speaker:

## A. “IN WHAT LANGUAGE DID YOU SPEAK?”

1. Look up: *Acts 2:8-11*. In this passage of scripture, how many known languages and dialects are listed as having been heard on that Day of Pentecost?  
  
\_\_\_\_\_

2. Look up: *Genesis 10:5,20; Deuteronomy 28:49; Ezra 4:7; Acts 21:40; 22:2; and Revelation 5:9; 7:9; 13:7*. How do these scriptures define the word “tongue?”  
  
\_\_\_\_\_  
  
\_\_\_\_\_

3. Read: *I Corinthians 14:9-11*.

Some claim the expression “an unknown tongue” (found in *I Corinthians 14:2,4,13-14,19,27*) proves the existence of non-human (heavenly, ecstatic) languages. However this passage defines an unknown tongue as one:

- a. That is not \_\_\_\_\_ to be \_\_\_\_\_ (verse 9).
- b. That has no \_\_\_\_\_ I N G to the hearer (verse 11<sup>a</sup>).
- c. That makes the speaker sound like a \_\_\_\_\_ I A N (verse 11<sup>b</sup>).

According to *I Corinthians 14:2,4*, when someone speaks in a foreign language (unknown to the hearers) only God and the speaker can understand what is being said.

**Note:** The hyperbolic expression “tongues of angels” (*I Corinthians 13:1*) means the ability to speak perfectly (versus *II Corinthians 10:10*). Angels are spirit beings (*Hebrews 1:14*) and as such do not have

tongues. However, whenever they have appeared in human form they have always spoken in the language of the hearer and have been perfectly understood — e.g. *Daniel 9:21-22; Luke 2:10,15; Acts 12:7.*

If the gift of speaking with tongues were operational today, those who exercised the gift would possess the miraculous ability to speak in a foreign language without any formal language training.

**B. “TO WHICH GROUP OF UNBELIEVING JEWS DID YOU SPEAK?”**

1. According to *I Corinthians 14:22*, the purpose of the gift of tongues was for a \_\_\_\_\_ to them that \_\_\_\_\_ NOT.
2. According to *I Corinthians 1:22*, the \_\_\_\_\_ require a sign.

**Note:** *I Corinthians 14:21* refers to the prophecies of *Deuteronomy 28:49; Isaiah 28:11; 33:19; and Jeremiah 5:15* — in which tongues are declared to be a sign of impending judgment upon Israel. Interestingly, there is no instance of the gift of tongues being exercised after the fall of Jerusalem in 70 A.D.

**Note:** A study of the (only) three recorded instances of tongues being manifested shows that Jews and an apostle were always present: in *Acts 2:1-13* (to unbelieving, unregenerate Jews); in *Acts 10:44-48* (to unbelieving, saved Jews); and in *Acts 19:6* (to Jews who were trusting their baptism for salvation).

**C. “DID YOU FOLLOW THE BIBLICAL RULES WHEN YOU SPOKE IN TONGUES?”**

If the gift of tongues were for today (which it is not), then the following rules would have to be applied:

1. Only \_\_\_\_\_ men at the most are to speak — *I Corinthians 14:27*.
2. Those who speak are to do so “by \_\_\_\_\_” (i.e. not all at once, but in turn) — *I Corinthians 14:27*.
3. One person must \_\_\_\_\_ — *I Corinthians 14:27*.
4. If no interpreter is available, those who can only speak in a foreign language are to keep \_\_\_\_\_ — *I Corinthians 14:28*.
5. \_\_\_\_\_ are to keep silence also — *I Corinthians 14:34*.

**Note:** *I Corinthians 14:32* teaches that those who speak in our churches are to be in control of themselves. The Holy Spirit never takes anybody out of control into some state of ecstasy.

In reality, the Bible places little emphasis on tongues.

- There are only three recorded instances of the gift being scripturally used. Paul's first letter to the Corinthians indicates and corrects the abuse of the gift.
- Tongues and the interpretation of tongues are listed last in *I Corinthians 12:28-29*.
- Peter, James, John, and Jude all spoke with tongues, yet say nothing about it in their epistles.
- The apostle Paul was skilled in foreign languages (*I Corinthians 14:18*) but only spoke them on special occasions — *Acts 21:37; 22:2*.

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## THE GIFTS OF HEALING

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The so-called “gift of healing” is another hallmark of the Pentecostal and Charismatic movements.

The Word of God teaches divine healing but opposes the practices of modern-day divine healers. God is omnipotent, and His power extends to His ability to heal the physical body. He can heal anyone at any time in any way He wills. The issue is not, “Can God heal?” but rather, “**Is the gift of healing operational today?**”

[The matter of divine healing will be studied fully under lesson “S”]

The gift of healing is one of the sign gifts (*Mark 16:18*) and therefore is now obsolete. Modern-day “faith healing” is best shown for what it is by simply comparing it with the healing ministries of the Lord Jesus Christ and His apostles. Scripture then confounds these “charlatans of Christendom” with their contrived use of:

- selective sicknesses — psychosomatic illness (no broken bones, please!!).
- sideshow stooges — people who are miraculously “healed” at every town!
- surging sensationalism — emotional pulsating music, rhythmic repetition, climactic clowning!

### A. **THE HEALING MINISTRY OF JESUS CHRIST** — e.g. *Matthew 4:23-24*.

The Bible records 17 specific miracles of healing by the Lord Jesus Christ. Consider the following facts:

1. Jesus healed people where He found them — there were no special healing meetings.
2. Jesus healed ALL manner of sickness — no screening process was employed to eliminate hard cases or real sicknesses.
3. Christ's healings were complete — there were no failures, no relapses, and no convalescence was required.

4. Christ's healings were free of charge — there were no offerings, no books or DVDs for sale, no handkerchiefs, and no gimmicks.
5. Jesus generally healed without touching the sick person — he employed no theatrics.
6. Jesus never prayed before He healed someone.
7. Jesus discouraged testimonies — e.g., *Mark 7:36*.
8. Christ's healing ministry was directed to Israel.
9. Those Jesus healed were generally unsaved, or were saved at the same time as they were healed.

## **B. THE HEALING MINISTRY OF THE APOSTLES:**

The book of Acts records four specific miracles of healing and three general accounts of healings. Read: Acts 3:1-12,16 and note the following:

1. The afflicted man did not seek to be healed. He wanted money!
2. The two apostles healed the man where he was. They did not conduct a healing meeting nor draw attention to themselves to attract a crowd.
3. The healing was complete. There were no relapses with any of the apostolic healings.
4. Peter and John did not claim any special power or ability. They gave all the glory to God — *Acts 3:12*.
5. The miracle was a minor matter. Gospel preaching was the major focus of apostolic endeavor. More verses tell of Peter's subsequent preaching (and the conversion of about 5,000 men) than of the healing.

Once, it was the blessing — Now, it is the Lord,  
 Once, it was the feeling — Now, it is His Word;  
 Once, His gifts I wanted — Now, Himself alone,  
 Once I sought for healing — Now the Healer own!  
  
 Once, 'twas painful trying — Now, 'tis perfect trust,  
 Once, a half-salvation — Now, the uttermost;  
 Once, 'twas what I wanted — Now, what Jesus says,  
 Once, 'twas constant asking — Now, 'tis ceaseless praise!  
  
 Once, it was my working — His it hence shall be,  
 Once, I tried to use Him — Now He uses me;  
 Once, the power I wanted — Now, the Mighty One,  
 Once, I worked for glory — Now, His will alone!!

**MEMORY VERSE:** Try and commit to memory *I Peter 4:10*.

# h Hell

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

One of the “missiles” conspicuously absent from the arsenals of much of today’s evangelistic preaching is the subject of Hell. Within the soothing halls and auditoriums of many (Laodicæan-style) Baptist churches, Hell is now considered a distasteful doctrine, one that will only scare people away. It is a subject looked upon condescendingly as a relic of some long-gone, unsophisticated “hellfire and damnation” era. Surely the modern way is to focus on the love of God in order to bring sinners to Christ!

It was the love of God that sent the Son of God to this sin-cursed planet to save men from Hell. In *Proverbs 15:11* we read, “*Hell and destruction are before the LORD: how much more then the hearts of the children of men?*”

- The Word of God declares there is a Hell — *Matthew 5:29-30; 10:28*.
- The Holiness of God demands there be a Hell — *Psalms 7:11<sup>b</sup>; 9:17<sup>a</sup>*.
- The Love of God delivers sinners from Hell — *John 3:16*.

The most detailed passage in the Bible on the subject of Hell is found in *Luke 16:19-31*. That this is NOT a parable (as some claim) is seen from the fact that it does not have the customary preamble of a parable (e.g., *Luke 12:16; 13:6; 14:7* and *15:3*; etc.); that it is not said to be a parable; and that it mentions the actual name of a person (which no other parable of Christ does).

When Jesus said, “And in \_\_\_ \_\_\_ \_\_\_ he lifted up his eyes...” (*Luke 16:23*), He was speaking of a literal place of literal flame and literal torment — the region of the damned; a place just as real as Heaven (*John 14:2*)!

Because Hell IS real we must preach it — not with glee, but with tears; not sanctimoniously, but with trembling; not with callousness, but with compassion! It is our solemn duty — *Ezekiel 33:8; Matthew 3:7<sup>c</sup>*.

*“Warn the boatman before he enters the current — then if he’s swept down the rapids he destroys himself. Warn the man before he drinks the cup of poison; tell him it’s deadly — then if he drinks it, his death lies at his door.”*

C. H. Spurgeon.

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## THE DESIGNATIONS OF HELL

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The Bible uses a number of terms to refer to the place that is generally called “Hell.” These are:

1. \_\_\_\_\_ — *Psalm 9:17; Matthew 10:28; Luke 16:23.*
2. The \_\_\_\_\_ of \_\_\_\_\_ — *Revelation 19:20; 20:10,14-15.*
3. The \_\_\_\_\_ — *Numbers 16:30,33.*
4. The \_\_\_\_\_ — *Revelation 9:1-2,11; 17:9.*
5. \_\_\_\_\_ of \_\_\_\_\_ — *II Peter 2:4; Jude 6.*

It is helpful to understand some Hebrew and Greek words pertaining to this subject.

- The Hebrew word “**sheol**” is found 65 times in 63 verses of the Old Testament. It is translated 31 times as “hell;” 31 times as “grave,” and three times as “pit.” The word literally means “*the region of the departed.*” (More will be said later about the grave and Hell.)
- The Greek word “**hades**” is found 11 times in 11 verses of the New Testament. It is translated 10 times as “hell” and once as “grave.” It is the Greek equivalent of sheol — *Acts 2:27* (hades) quotes *Psalm 16:10* (sheol).
- The Greek word “**gehenna**” is found 12 times in 12 verses of the New Testament, and is translated as “hell.” The word is derived from the Valley of Hinnom — the garbage dump of the Biblical Jerusalem.

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## THE DIVISIONS OF HELL

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While most usually speak of Hell in general terms (referring to a place of torment), the subject is actually somewhat more complex. To understand the Bible doctrine, we must consider the following:

### A. THE MEANING OF “SHEOL” AND “HADES:”

1. As stated above, the fundamental meaning of both these words is “*the region of the departed*” — of both saved and lost! They do not necessarily refer exclusively to a place of fire and brimstone.
2. This explains why:
  - a. David (a saved man — *Acts 13:22; Romans 4:6-7*) could write, “If I make my \_\_\_\_\_ in hell, behold, \_\_\_\_\_ art there” (*Psalm 139:8*).
  - b. Christ (the Son of God) went to Hell but was not \_\_\_\_\_ there — *Acts 2:31*.

**Note:** The notion that the Lord Jesus Christ went to Hell and took our punishment for our sins there is blatantly unscriptural. His death on the cross was totally sufficient — *John 19:30<sup>c</sup>; Hebrews 10:12*.

Neither did Christ go to Hell and preach to the lost souls there as some would interpret *I Peter 3:19*. (The “*By which*” in this verse refers back to its antecedent [“the Spirit,” *verse 18*], and the passage is stating that Christ preached [the Gospel] by the Spirit of God through the preaching of Noah (*II Peter 2:5*) to those who are now in prison because of their disobedience and rejection of his message.

## **B. DEATH AND HELL BEFORE THE ASCENSION OF CHRIST:**

The following study of Abraham will explain what happened to the Old Testament saints upon their death:

1. *Genesis 25:8<sup>a</sup>* — Abraham gave up the \_\_\_\_\_ (his spirit).  
Physical death is the separation of the soul and spirit from the body (see: *Ecclesiastes 12:7; Genesis 35:18*).
2. *Genesis 25:8<sup>e</sup>* — Abraham was \_\_\_\_\_ to his people.  
This expression is explained by *Genesis 49:33; 50:2*. It cannot mean being buried in a grave, because that act is noted separately. He (his soul and spirit) went to the “region of the departed.”
3. *Mark 12:27* — The God of Abraham is the God of the \_\_\_\_\_.  
Taken in its context (*Mark 12:26; Exodus 3:6*), this scripture proves that Abraham was still alive — about 500 years after his physical death!
4. *Luke 16:22-31* — the rich man in Hell saw Abraham, with Lazarus resting in his \_\_\_\_\_.
  - That Abraham could converse with him shows the patriarch was still alive some 2,000 years after his physical death!
  - Abraham, a saved man (*Romans 4:3*), was in proximity to the rich man who died lost.
5. *Luke 23:43* — Jesus said to the repentant thief, “\_\_\_\_\_ shalt thou be with me in \_\_\_\_\_.”
6. *Acts 2:31* — Jesus Christ went to \_\_\_\_\_ in the time between His death and His resurrection.  
Because He had announced He would be going to paradise just minutes before His death, this has to be the section of Hell set aside for the saved.
7. Putting it all together, we conclude that this “region of the departed,” most commonly referred to as HELL, has three major compartments:

- a. The PLACE OF TORMENT — the region of the damned; specifically “gehenna.”
  - b. Abraham’s Bosom, or PARADISE — the region of the saved.
  - c. The GREAT GULF — *Luke 16:26*.
8. The Bottomless Pit is another section of Hell, because *Proverbs 15:11* and *27:20* link “hell [“sheol”] **and** destruction [“abaddon”]” — a name associated with the Bottomless Pit, see: *Revelation 9:11*.
  9. *II Peter 2:4* mentions a place that is associated with Hell where certain angels are held in \_\_\_\_\_ of \_\_\_\_\_.  
The Greek word translated “Hell” in this verse is “tartarus.”

Since chains are associated with the Tartarus section of Hell **and** the Bottomless Pit section of Hell (*Revelation 20:1*), the conclusion is that they are either one-and-the-same place or are located in the same proximity.

### **C. DEATH AND HELL SINCE THE ASCENSION OF JESUS CHRIST:**

1. Read: *Matthew 16:18*. Hell has \_\_\_\_\_. See: *Isaiah 38:10*.
2. Read: *Revelation 1:18*. The risen Christ now possesses the \_\_\_\_\_ of Hell (presumably to its gates).
3. Read: *Ephesians 4:8-9*. When Jesus Christ ascended back to His Father, He led \_\_\_\_\_.

**Note**: Christ first **d**escended (to Hell) before He **a**scended (to Heaven).

4. Read: *II Corinthians 12:2-4*. About 20 years after the resurrection of Christ, the apostle Paul was caught \_\_\_\_ into \_\_\_\_\_.  
This means something happened to the Paradise section of Hell. It was emptied out by Jesus Christ and its blissful captives (the spirits of the saved) were taken by Him to glory!!
5. Read: *II Corinthians 5:8*. Now, to be \_\_\_\_\_ from the body (physical death) is to be \_\_\_\_\_ with the Lord. (See also: *Philippians 1:23*.)

### **D. DEATH AND HELL AFTER THE MILLENNIAL KINGDOM OF CHRIST:**

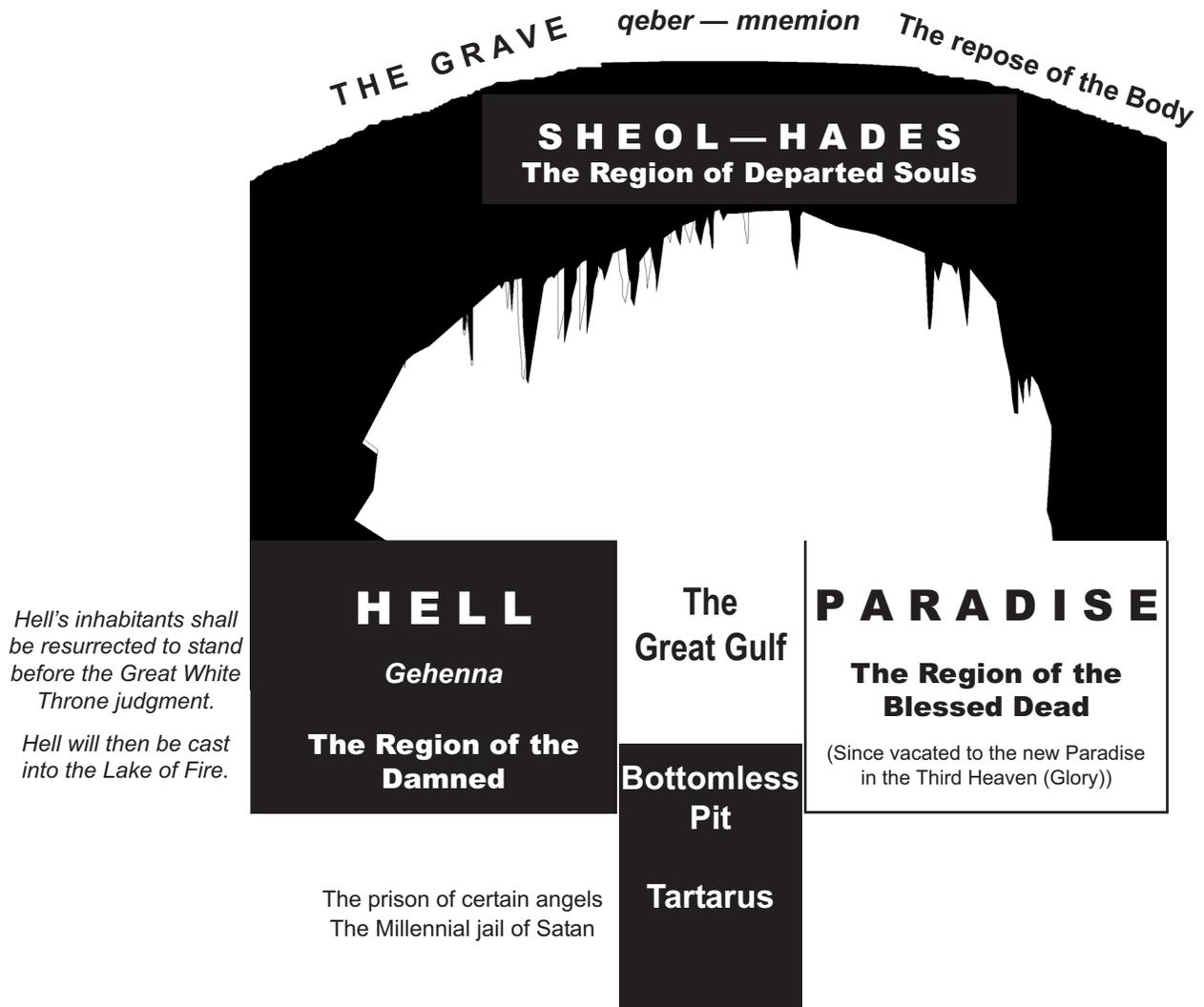
1. Read: *Revelation 20:13*. At the Great White Throne judgment, death and Hell will \_\_\_\_\_ up their inhabitants to be judged.  
This cannot include saved people because they are with the Lord.

2. Read: Revelation 20:14. Death and Hell will be \_\_\_\_\_ into the \_\_\_\_\_ of \_\_\_\_\_.

**Note:** The “place of torment” section of Hell (“gehenna”) may be likened to a LOCK UP where the guilty are remanded. God is a God of justice, and every lost sinner will have his day in court. The Great White Throne judgment is the TRIAL. The eternal Lake of Fire, then, is the PENITENTIARY.

3. Read: II Peter 2:4; Jude 6. The chained angels are \_\_\_\_\_ for this great day of \_\_\_\_\_.

See also: I Corinthians 6:3.



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# THE DESCRIPTION OF HELL

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Just as a description of the glories and bliss of our future Heavenly abode is beyond the reach of mortal understanding and expression (*I Corinthians 2:9; I Peter 1:3-5*), so any attempt by human means to describe or depict Hell with all its horrors will fail miserably.

Yet the Bible does give us a number of facts about the place, such as:

## A. THE LOCATION OF HELL:

1. Read: *Psalm 55:15; Proverbs 7:27; Isaiah 14:15; Ezekiel 31:17; Matthew 11:23; Luke 10:15* and *II Peter 2:4*.

In what direction is Hell? \_\_\_\_\_

2. Read: *Ephesians 4:9*. Christ descended where?

Into the \_\_\_\_\_ of the \_\_\_\_\_.

3. Read: *Ezekiel 31:14,16,18; 32:18,24*. Where is Hell located?

In the \_\_\_\_\_ parts of the \_\_\_\_\_.

**Note:** This word means “lower.” See: *Deuteronomy 24:6*.

4. Read: *Numbers 16:28-35*. In what direction did God’s judgment take Korah and his rebellious cohorts? \_\_\_\_\_

5. According to *Job 11:8*, as Heaven is high, Hell is \_\_\_\_\_ E R.

6. According to *Proverbs 15:24* and *Isaiah 14:9*, Hell is \_\_\_\_\_.

7. According to *Amos 9:2*, if one were to search for Hell’s location one would have to \_\_\_\_\_ for it.

## B. THE DIMENSIONS OF HELL:

While no actual physical dimensions of Hell are given (unlike the Heavenly Jerusalem — *Revelation 21:16*), the Word of God has three interesting things to say about the size of the place:

1. According to *Isaiah 5:14*, “Hell hath \_\_\_\_\_ herself, and opened her mouth \_\_\_\_\_.”

This means there will be no “*SORRY, WE’RE FULL*” sign hung on its infernal gates.

*Habakkuk 2:5* indicates that the place is continually enlarging!

2. It is evident that Hell has depth.
  - a. *Proverbs 9:18* speaks of the \_\_\_\_\_ of Hell.
  - b. *Deuteronomy 32:22* speaks of the \_\_\_\_\_ Hell. (See also: Psalm 86:13.)
  - c. The pit of Hell is \_\_\_\_\_ — *Revelation 9:1-2 &c.*
3. The gates of Hell are \_\_\_\_\_ — *Matthew 7:13.*

### C. THE FIRE OF HELL:

Hell is a place of literal fire. (Scientifically, this would certainly be consistent with the geological location of Hell!)

1. It was called “Hell \_\_\_\_\_” by Jesus Christ in *Matthew 5:22; 18:9* and *Mark 9:47*.
2. In *Mark 9:43,45* Jesus said it is a “\_\_\_\_\_ that shall \_\_\_\_\_ be \_\_\_\_\_.” (See also: verses 44,46,48.)
3. In *Matthew 18:8; 25:41* it is called \_\_\_\_\_ fire.
4. In *Matthew 13:42,50* it is called a \_\_\_\_\_ of \_\_\_\_\_.
5. The rich man was tormented in Hell’s \_\_\_\_\_ — *Luke 16:24*.
6. The Lake of Fire consists of \_\_\_\_\_ and \_\_\_\_\_ (sulfurous lava) — *Revelation 19:20; 20:10; 21:8*.

**Note:** It was with these same substances that God poured out His judgment upon Sodom and Gomorrah (*Genesis 19:24*). Jude called it \_\_\_\_\_ ( *Jude 7*).

7. According to *Revelation 14:11*, the fire of Hell produces \_\_\_\_\_.

### D. THE DARKNESS OF HELL:

Hell is an infinitely dark place. There is absolutely no light there!

1. The angels that sinned and were cast down into Hell are bound in chains of \_\_\_\_\_ — *II Peter 2:4*.
2. People will be cast into “\_\_\_\_\_” where there is weeping and gnashing of teeth — *Matthew 8:12; 22:13*.
3. False prophets and false teachers have as their destiny the “\_\_\_\_\_ of \_\_\_\_\_” for ever — *II Peter 2:17*.
4. According to *Jude 13*, God has reserved the “\_\_\_\_\_ of \_\_\_\_\_ for \_\_\_\_\_” for all reprobates.

The obvious question arises: “If Hell is so dark, how can there be flames?”

We observe fire in a variety of spectral colors, depending on the intensity of its heat. The “coolest” flame is yellow. Then, as a fire grows hotter, its color changes from yellow to orange to red to blue and to white. White heat is the hottest fire man can produce, but scientists know that the very hottest fire is BLACK!

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## THE DURATION OF HELL

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Here is perhaps the saddest fact about Hell — it is FOREVER! The following scriptures make this clear:

### A. HELL IS AN EVERLASTING PLACE:

1. An everlasting \_\_\_\_\_ — *Matthew 18:8; 25:41.*
2. An everlasting \_\_\_\_\_ — *Matthew 25:46.*
3. An everlasting \_\_\_\_\_ — *II Thessalonians 1:8-9.*
4. An everlasting \_\_\_\_\_ — *Daniel 12:2.*
5. An eternal \_\_\_\_\_ — *Mark 3:29.*

**Note:** These same adjectives are used of the saved — *everlasting life, eternal life!*

### B. HELL IS FOR EVER:

1. For ever R\_\_\_\_\_D — *II Peter 2:17; Jude 13.*
2. For ever T\_\_\_\_\_D — *Revelation 14:11; 20:10.*
3. There is NO way out (*Luke 16:26*) — there is NO hope (*Proverbs 11:7*).

The Devil’s choir will one day have only one song to sing: one word, one tune, one note, one key — “FOREVER!”

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## THE DESIGN OF HELL

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A. According to *Matthew 25:41*, Hell was originally prepared for the \_\_\_\_\_ and his \_\_\_\_\_.

This awful place was **never** intended for a single human soul — *II Peter 3:7,9.*

B. Read: *Isaiah 14:12-15*. This prophetic passage (corresponding to *Revelation 12:7-9*) sees the ultimate end of the Devil (see: *Revelation 20:1-3,10*).

C. The Devil's angels are those spirit beings which evidently followed him in his rebellion. These would comprise:

1. The Devils (Greek: *daimon*, "demons").

Notice what these devils said to Jesus in *Matthew 8:28-32* — "Art thou come hither to \_\_\_\_\_ us before the \_\_\_\_\_" (*verse 29*).

2. The Angels that Sinned — *II Peter 2:4*.

According to *Jude 6*, these were those who "kept not their \_\_\_\_\_" (principality).

Scripture does not inform us of the details of their sin.

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## THE DAMNATION OF HELL

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Jesus spoke of the damnation of Hell in *Matthew 23:33<sup>b</sup>*. The word damnation means "condemnation" or "judgment." In most cases, it refers to the *eternal* judgment of Hell (e.g., *Mark 3:29*); in some instances it applies to God's chastisement in the life of an erring saint (e.g. *I Corinthians 11:29-32*; *I Timothy 5:11-13*), which, of course, is not everlasting.

Exactly what is the damnation of Hell? It is:

### A. PHYSICAL TORMENT:

1. The rich man in Hell was tormented in the \_\_\_\_\_ — *Luke 16:24*.
2. The rich man in Hell begged for a drop of \_\_\_\_\_ — *Luke 16:24*.

**Note:** The rich man in Hell possessed the physical senses — sight (*verse 23*), taste (*verse 24*), hearing (*verses 29-30*).

**Note:** A foretaste of the physical agonies of Hell shall be poured out in the divine judgments to come upon the earth during Daniel's 70TH Week (*Revelation 16:8-11*). Even then, men will not repent and turn to God (*verse 11*).

3. The "worm that \_\_\_\_\_ not" — *Mark 9:44,46,48*.

Worms (maggots) are associated with physical decay after death (e.g. *Job 19:26*; *21:26*), but evidently there is also an *eternal* worm that exists in Hell which brings continued physical torment.

There is a second resurrection — "the resurecction of damnation" (*John 5:28-29*; *Daniel 12:2*; *Revelation 20:6*) — where Death and Hell shall deliver up their dead to be judged (*Revelation 20:13*). A resurrection always presupposes a body. However, there is no evidence that the unsaved dead will receive a glorified body like that of the saved (for then the second death

would not hurt them). Obviously they will receive corruptible bodies, subject to every ailment, aggravation, pain and agony we all experience in this life — and then some!!

It is prophesied of the Antichrist in *Isaiah 14:11* — “*Thy pomp is brought down to the grave [sheol] ... the worm is spread under thee, and the worms cover thee.*”

4. Endless \_\_\_\_\_ and \_\_\_\_\_ of teeth — *Matthew 13:42* (see also: *Matthew 8:12*).

What indescribable physical torments there are in Hell! Scorching fire, black darkness, gnawing worms, unquenchable thirst, and endless pain — screaming and crying forever!

### **B. MENTAL TORMENT:**

1. According to *Daniel 12:2*, there will be \_\_\_\_\_ and everlasting \_\_\_\_\_ (see: *Proverbs 1:24-30*).
2. “Son, \_\_\_\_\_” — *Luke 16:25*.

What indescribable mental torments there are in Hell! Endless shame, endless guilt, endless memory!!

### **C. SPIRITUAL TORMENT:**

1. *Matthew 7:23* — “\_\_\_\_\_ from Me.”  
In the Bible, death means separation (never annihilation). The second death (*Revelation 20:14*) means to be everlastingly separated from God.
2. “He that is unjust, let him be unjust \_\_\_\_\_” — *Revelation 22:11<sup>a</sup>*.
3. “He which is filthy, let him be filthy \_\_\_\_\_” — *Revelation 22:11<sup>b</sup>*.  
There can be no change, no rehabilitation, no repentance, and no hope — forever!

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# THE DEGREES OF HELL

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All sin must and shall be punished by a thrice-Holy God. However, just as there are “degrees” of sin (e.g. *John 19:11<sup>d</sup>*; *I John 5:16-17*), so there will be degrees of damnation. Why?

- God is a \_\_\_\_\_ God — *Isaiah 45:21<sup>i</sup>*.
- The Judge of all the earth will do \_\_\_\_\_ — *Genesis 18:25*.
- The judgment of God through His Son (*John 5:22*) will be \_\_\_\_\_ — *John 5:30*.

A sinner will be turned into Hell for not believing on the Son of God (*John 3:18,36*). However, just as our criminal justice system metes out different sentences for different crimes, so the divine justice system (which is absolutely just) will have varying degrees of punishment in Hell. The degree of eternal punishment received is based upon:

## A. THE AMOUNT OF LIGHT RECEIVED:

1. According to *John 1:9*, \_\_\_\_\_ man has received light.
2. According to *Romans 1:19-20*, all men are without \_\_\_\_\_.
3. Nevertheless, it will be more \_\_\_\_\_ for some sinners in Hell than for others according to *Matthew 11:22,24*. Why? Because they had less light! See also: *Matthew 12:41*.
4. According to *Matthew 23:14*, the religious Pharisees of Jesus’ day will receive the \_\_\_\_\_.
5. Read: *Hebrews 10:26-29,38-39*. There is a much S\_\_\_\_\_ punishment for those who willfully reject the light of the Gospel.

See also: *Luke 12:47-48*.

## B. THE NATURE AND NUMBER OF SINS COMMITTED:

1. God Hates some Sins more than Others.
  - a. Any sin is a sin in God’s eyes, but according to *Proverbs 6:16-19*, there are seven sins He H\_\_\_\_\_S more than others.
  - b. Some sins are an **abomination** to the LORD, i.e. they are particularly damnable in God’s sight — e.g. *Deuteronomy 7:25-26; 17:1; 18:10-12; 22:5; 23:17-18; 24:4; 25:15-16; Proverbs 11:1; 12:22; 16:5; 17:15; 20:10,23*.

2. With God, \_\_\_\_\_ transgression and disobedience will receive a \_\_\_\_\_ recompense of reward — *Hebrews 2:2*.
3. At the Great White Throne judgment, condemned sinners will be judged according to their \_\_\_\_\_ — *Revelation 20:12*.
4. Certain works will receive \_\_\_\_\_ damnation — *Revelation 18:5-6*.  
(See also: *Isaiah 40:2*; *Jeremiah 16:18*; *17:18*.)
5. According to *Isaiah 30:1*, it is possible to compound sin.

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## THE DENIZENS OF HELL

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Many lost sinners flippantly say things such as, “I don’t care if I go to Hell! I’ll have lots of company with all my friends; we’ll have one big party down there!” Sadly, the Bible offers no such hope. It gives no intimation that the unsaved will recognize or know one another in that awful place.

Who will be in Hell? The Bible lists the company of the damned:

### A. THE INTENDED INHABITANTS:

1. The \_\_\_\_\_ — *Revelation 20:10*.
2. The \_\_\_\_\_ — *Revelation 19:20<sup>a</sup>*.
3. The \_\_\_\_\_ — *Revelation 19:20<sup>b</sup>*.
4. The \_\_\_\_\_ that \_\_\_\_\_ — *II Peter 2:4*.
5. The \_\_\_\_\_ — *Matthew 8:28-29*. (Also: *Luke 8:31*.)

### B. THE UNINTENDED INHABITANTS:

1. The \_\_\_\_\_ — *Psalms 9:17*.
2. The \_\_\_\_\_ — *Revelation 21:8<sup>a</sup>*.
3. The \_\_\_\_\_ — *Revelation 21:8<sup>b</sup>*.
4. The \_\_\_\_\_ — *Revelation 21:8<sup>c</sup>, 27<sup>b</sup>*.
5. \_\_\_\_\_ — *Revelation 21:8<sup>d</sup>; 22:15<sup>d</sup>*.
6. \_\_\_\_\_ — *Revelation 21:8<sup>e</sup>; 22:15<sup>c</sup>*.  
(The Greek word thus translated is “pornois” [pornography].)
7. \_\_\_\_\_ — *Revelation 21:8<sup>f</sup>; 22:15<sup>b</sup>*.  
(The Greek word thus translated is “pharmakeia” [drugs].)
8. \_\_\_\_\_ — *Revelation 21:8<sup>g</sup>*.

9. All \_\_\_\_\_ — *Revelation 21:8<sup>h</sup>,27<sup>c</sup>; 22:15<sup>f</sup>*.
10. Anything (and everything) that \_\_\_\_\_ E T H — *Revelation 21:27<sup>a</sup>*.
11. \_\_\_\_\_ — *Revelation 22:15<sup>a</sup>*.  
     See: *Philippians 3:2; II Peter 2:22* (in its context) and *Isaiah 56:10-11*.
12. The strange \_\_\_\_\_ — *Proverbs 5:3-5*.
13. \_\_\_\_\_ — *John 17:12* with *John 6:70; 13:26-27* and *Acts 1:25*.

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## THE DENIALS OF HELL

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There are many who deny the existence of a literal, burning, everlasting Hell — either directly by their outright rejection of the Word of God, or with their substitute (unscriptural) theories, or indirectly by their careless living (both lost and saved!!).

Five common Hell-denying theories are:

### A. UNIVERSALISM:

“All men will be saved.”

This modernistic theory absolutely denies the plain teachings of the Bible — e.g. *Matthew 7:13-14,21-23; II Thessalonians 2:10-12; etc.*

Associated with this lie is the “God is Love” theory — that a loving God would never send a soul to such an awful place.

### B. ANNIHILATIONISM:

“The wicked dead are or will be annihilated, and are or will be no more.”

Many cults (Jehovah’s Witnesses, Seventh-day Adventists, Christadelphians, etc.) teach this theory, which is a flat denial of an everlasting Hell (*Mark 9:43-48; Matthew 25:41,46*).

In *Revelation 19:20*, the Beast and the False Prophet are cast alive into the Lake of Fire. After the 1,000 year reign of Christ, the Devil is cast into the Lake of Fire, where the Beast and the False Prophet \_\_\_\_\_ (not “were”) — *Revelation 20:10*.

The rich man continued his existence in Hell — Luke 16.

### C. PURGATORY:

“The dead all go to Purgatory to be purified and made fit for Heaven.”

This is one of the most important (and lucrative) doctrines of Roman Catholicism.

“When coins in the chest doth ring,  
 Souls from Purgatory spring.”

1. There is absolutely no Biblical teaching of a Purgatory, or any kind of second chance of salvation after death.  
According to *Hebrews 9:27*, "...it is appointed unto men \_\_\_\_\_ to \_\_\_\_\_, but \_\_\_\_\_ this the judgment."  
See also: *Hebrews 10:26-27*.
2. Our eternal destiny and condition are determined (and set) in THIS life by what we do with Jesus Christ — *Revelation 22:11*.
3. This blasphemous and damnable teaching denies the complete and finished work of Christ — see: *John 19:30<sup>c</sup>; Hebrews 10:10,12,14,17-18*.

#### **D. HELL IS HERE ON EARTH:**

This is probably the most common view within the "popular Christianity" of today.

Consider the statements of some influential religious leaders of the late-20TH century:

- "A person is in hell when he has lost his self esteem" — Robert Schuller.
- "Hell ... [is] ... not fire but something worse, a thirst for God that cannot be quenched" — Billy Graham.
- "The essence of hell is surely an inner misery of helpless remorse ... an eternity of self-absorbed unwillingness to receive and respond to divine goodness..." — J. I. Packer.
- "The Bible does not teach that we experience hell after we die, we experience it before we die" — Ruth Carter Stapleton.
- Hell is ... "the state of those who freely and definitively separate themselves from God...the pain, frustration and emptiness of life without God" — Pope John Paul II.

These lies deny the literal and plain teaching of the Word of God. In many cases they are attempts to make the doctrine of Hell palatable and "respectable" to itching ears.

#### **E. HELL IS MERELY THE GRAVE:**

This is the favored explanation of the Hell-denying Russellites (so-called Jehovah's Witnesses). Pointing to the 31 times the Hebrew word "sheol" is translated "grave" in the Authorized, King James Bible, they assert that Hell really is only the grave — a hole in the ground.

In these 31 instances, the word "grave" is a figure of speech where the part stands for the whole (a synecdoche). Note however:

1. No one ever PURCHASES a Sheol — *Genesis 23:4,6,9,20; 49:30*.
2. No one ever DIGS a Sheol — *Genesis 50:5*.

3. No living person ever TOUCHES a Sheol — *Numbers 19:16*.
4. No one will find bones in a Sheol — *I Kings 13:31; II Kings 13:21*.

The Hebrew word translated “grave” in these passages is *qeber* (or *qebuwrah*), elsewhere translated as sepulchre or buryingplace. (The word *qeber* is found 68 times and *qebuwrah* 13 times in the Old Testament. It always refers to a physical grave, never Hell!)

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## THE DEMAND OF HELL

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There is a cry from Hell that cannot be ignored — an urgent cry that demands the Gospel be preached to sinners while there is yet time.

### A. THE LOVE OF GOD DEMANDS IT:

1. *II Peter 3:9* — “The Lord is.. not willing that \_\_\_ should \_\_\_\_\_.”
2. *John 3:16* — “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not \_\_\_\_\_.”
3. *Proverbs 15:11* — “Hell and destruction are \_\_\_\_\_ the LORD: how much more then the \_\_\_\_\_ of the children of men?”

### B. DUTY DEMANDS IT:

1. *Proverbs 24:11-12* — “If thou \_\_\_\_\_ [refrain from] to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, we \_\_\_\_\_ it not; doth not he that pondereth the heart \_\_\_\_\_ it? and he that keepeth \_\_\_\_\_ soul, doth not he \_\_\_\_\_ it? and shall not he render to every man according to his \_\_\_\_\_?”
2. *Ezekiel 3:18* — “When I say unto the wicked, Thou shalt surely die; and \_\_\_\_\_ givest him not \_\_\_\_\_, nor speakest to \_\_\_\_\_ the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his \_\_\_\_\_ will I require at thine hand.”
3. *II Corinthians 5:11<sup>a</sup>* — “Knowing therefore the \_\_\_\_\_ of the Lord, we \_\_\_\_\_ men.”

4. *Romans 1:14* — “I am \_\_\_\_\_ both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.”
5. *Acts 20:26* — “Wherefore I take you to record this day, that I am \_\_\_\_\_ from the blood of all \_\_\_\_\_.”

**C. THE LOST IN HELL CRY FOR IT:**

1. The rich man in Hell begged for Lazarus be sent back to his father’s house to witness to his five \_\_\_\_\_ — *Luke 16:27-28*.
2. He was afraid that they would also \_\_\_\_\_ into “this \_\_\_\_\_ of \_\_\_\_\_” — *Luke 16:28*.
3. Abraham’s solemn reply:
  - a. They have \_\_\_\_\_ and the \_\_\_\_\_ (i.e. the Word of God) — *Luke 16:29*.
  - b. Men will not be \_\_\_\_\_ to believe except they hear and believe the Word of God — *Luke 16:31*.

**MEMORY VERSE:** Try and commit to memory *Psalm 9:17*.

# Israel

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

HISTORICALLY: The Jews are a people without parallel in the annals of human history. No other nation on earth has experienced the presence and mighty hand of God as has Israel; no other nation on earth has survived oppression, captivity, and dispersion like that of Israel. From their origin, the Hebrews have been at the very center of God's dealings with mankind. See: *Deuteronomy 32:8*.

Israel is special to God.

- The LORD calls Israel the \_\_\_\_\_ of His \_\_\_\_\_ — see: *Deuteronomy 32:10; Lamentations 2:18; Zechariah 2:8*.
- The LORD calls her His \_\_\_\_\_ in *Psalms 135:4<sup>b</sup>*.
- The LORD calls Israel “\_\_\_\_\_” in *Isaiah 46:13*.

According to *Psalms 122:6*, the LORD promises a special blessing to those who \_\_\_\_\_ His chosen people.

PROPHETICALLY: One cannot properly understand God's plan for the ages to come without first understanding the Jew. The nation of Israel figures at the very heart of coming world events. Current world events should always be considered in the light of Israel and Jerusalem.

This Bible lesson studies Israel's past history, then looks ahead to see God's future plans for His people.

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## ISRAEL: A CHOSEN NATION

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Up until *Genesis 11:9*, God dealt with the human race in general. Following man's wicked rebellion at Babel however, God “*gave them [the nations] up*” (*Romans 1:18-32*) — turning aside from the great river of humanity [*Genesis 10*] to draw off one small “tributary” through which He would later bless the whole (*Genesis 12:3*). Thus God entered into a special relationship with Israel (see: *Amos 3:2<sup>a</sup>*).

The Bible refers to Israel as God's “chosen people” — see: *Deuteronomy 10:15*.

*“For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth” — Deuteronomy 7:6.*

**A. THE ANCESTRY OF ISRAEL:**

1. From Adam to the Flood — Genesis 5. [4004–c.2350 B.C.]
  - a. ADAM — *verse 3.*
  - b. \_\_\_\_\_ — *verse 3.*
  - c. \_\_\_\_\_ — *verse 6.*
  - d. \_\_\_\_\_ — *verse 9.*
  - e. \_\_\_\_\_ — *verse 12.*
  - f. \_\_\_\_\_ — *verse 15.*
  - g. \_\_\_\_\_ — *verse 18.*
  - h. \_\_\_\_\_ — *verse 21.*
  - i. \_\_\_\_\_ — *verse 25.*
  - j. \_\_\_\_\_ — *verses 28-29.*
  
2. From the Flood to Ur — Genesis 10-11. [c.2350–1960 B.C.]
  - a. NOAH — *10:1.*
  - b. \_\_\_\_\_ — *10:1.*
  - c. \_\_\_\_\_ — *11:10.*
  - d. \_\_\_\_\_ — *11:12.*
  - e. \_\_\_\_\_ — *11:14.*
  - f. \_\_\_\_\_ — *11:16.*
  - g. \_\_\_\_\_ — *11:18.*
  - h. \_\_\_\_\_ — *11:20.*
  - i. \_\_\_\_\_ — *11:22.*
  - j. \_\_\_\_\_ — *11:24.*
  - k. \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ — *11:26.*
  
3. From Ur to Peniel. [c.1960–1740 B.C.]
  - a. ABRAM (Abraham) — *Genesis 17:5.*
  - b. \_\_\_\_\_ — *Genesis 21:3.*
  - c. \_\_\_\_\_ — *Genesis 25:26.*  
(His name was changed by God to \_\_\_\_\_ — *Genesis 32:28*).

4. The Children of Israel — *I Chronicles 2:1-2*.

- a. \_\_\_\_\_.
- b. \_\_\_\_\_.
- c. \_\_\_\_\_.
- d. \_\_\_\_\_.
- e. \_\_\_\_\_.
- f. \_\_\_\_\_.
- g. \_\_\_\_\_.
- h. \_\_\_\_\_.
- i. \_\_\_\_\_.
- j. \_\_\_\_\_.
- k. \_\_\_\_\_.
- l. \_\_\_\_\_.

**Special Notes Concerning the Twelve Tribes**

- The descendants of JOSEPH are represented by his two \_\_\_\_\_:  
\_\_\_\_\_ and \_\_\_\_\_ — *Genesis 48:5*.
- The tribe of \_\_\_\_\_ received no inheritance of land, but was designated to be the priestly tribe — *Deuteronomy 10:8-9; 18:1-2*.
- Reuben forfeited his \_\_\_\_\_ to the sons of \_\_\_\_\_ — *I Chronicles 5:1; Genesis 49:3-4*.
- The first tribe to go into idolatry was \_\_\_\_\_ — *Judges 18:30*. (It is interesting to note that this tribe is omitted from the list in *Revelation 7:4-8*. See: *Deuteronomy 29:18,21*.)
- The royal tribe is \_\_\_\_\_ — *Genesis 49:10*.

**B. THE NAMES OF ISRAEL:**

The Bible uses several names for God's chosen people. See: *Hosea 4:15-17*. These names and their significance are:

1. JUDAH.
  - a. One of the \_\_\_\_\_ of Israel — *Joshua 7:16*.
  - b. The tribe independently loyal to the house of \_\_\_\_\_ during the united monarchy — *II Samuel 2:4,10-11; 19:41-43*.

- c. The name “Judah” applied to the southern kingdom during the period of the divided monarchy, comprising the tribes of \_\_\_\_\_ and \_\_\_\_\_ — *I Kings 12:16-17,20-21*.

2. ISRAEL.

- a. This was the collective name for the \_\_\_\_\_ tribes — *Genesis 49:28; Exodus 24:4; 28:21*.
- b. The name specifically applied to the northern kingdom during the period of the divided monarchy, consisting of \_\_\_\_\_ tribes — *I Kings 11:31,35*.

3. EPHRAIM.

- a. The \_\_\_\_\_-born son of \_\_\_\_\_ — *Genesis 41:50-52*.
- b. One of the tribes, taking the place of JOSEPH and the \_\_\_\_\_ for the division of the promised land — *Joshua 14:4; Numbers 1:33*.
- c. A name also applied collectively to “\_\_\_\_\_” [above] — *II Chronicles 25:7; Isaiah 7:17; 11:12-13*.  
This is because Ephraim’s tribal portion was \_\_\_\_\_ (*Isaiah 7:9<sup>a</sup>*), which was also the seat of government for the northern kingdom (*II Kings 17:1,5-6*).

4. JEW.

A name derived from “Judah” and first used in *II Kings 16:6*. The name is used frequently in the Old Testament from the time of the Babylonian captivity (e.g. *Daniel 3:12; Esther 3:13; Ezra 4:12; Nehemiah 1:2*; etc.).

5. HEBREW.

- a. A name that was first applied to \_\_\_\_\_ — *Genesis 14:13*.
- b. It was applied to all \_\_\_\_\_ I T E S — *I Samuel 13:19*.

The word is thought to mean “a descendant of Eber” (see: *Genesis 11:14*).

6. In the New Testament:

- a. The apostle Paul called himself a \_\_\_\_\_ (*Acts 22:3*), of the stock of \_\_\_\_\_, of the tribe of \_\_\_\_\_, and a \_\_\_\_\_ of the Hebrews (*Philippians 3:5*). See also: *Romans 11:11*.
- b. The name “\_\_\_\_\_” was used in a general way in the New Testament to refer to any descendant of Jacob — e.g. *Acts 3:12; John 1:47; Romans 9:3-5; 10:1; I Corinthians 10:18*; etc.
- c. The words “Jew” and “Israel” also have a spiritual connotation and apply to those who are saved — *Romans 2:28-29; Romans 9:6; Galatians 6:16*.

### C. THE CHOOSING OF ISRAEL:

Read: *Deuteronomy 7:6-8.*

1. The LORD chose Israel to be a \_\_\_\_\_ people unto Himself, \_\_\_\_\_ all other people on the earth — *verse 6.*
2. The LORD chose Israel because He \_\_\_\_\_ them — *verse 8<sup>a</sup>.*  
See: *Deuteronomy 10:15; Jeremiah 31:3.*
3. The LORD chose Israel because of the \_\_\_\_\_ He made with the patriarchs (fathers), *verse 8<sup>b</sup>.*
4. The LORD chose Israel to be a testimony of Him and His Word before the \_\_\_\_\_ — *Deuteronomy 4:6-8.* See also: *Exodus 34:10; Isaiah 43:9-12; 44:6-8; 52:10; Micah 7:15-17; Psalm 67:1-4.*
5. The LORD chose Israel to be the channel wherein all families of the earth would be \_\_\_\_\_ — *Genesis 12:3.*
6. The LORD chose Israel as the channel for the “\_\_\_\_\_ (Word) of God” — *Romans 3:2.* [i.e. the Old Testament.]

The choosing of the nation of Israel is a remarkable testimony to the sovereignty of God (see: *Romans 9:6-16*). God chose Seth over Cain, Shem over Ham and Japheth, Abram over Haran, Isaac over Ishmael, and Jacob over Esau.

**Note:** Romans chapter 9 is not teaching that God chooses between individuals in the matter of *salvation*. God has sovereignly chosen to save any and all who put their faith in His Son — Jesus Christ. This passage is using the fact of God’s sovereign choice as to who made up Israel’s lineage as an illustration to show the Jews that they have no inherent right to salvation! This is exactly what John the Baptist preached — *Matthew 3:9.*

**Note:** Considerable confusion has arisen by failing to distinguish how the word “elect” is used in the New Testament. Sometimes the word is used of Israel (e.g. *Matthew 24:22,24,31; II Timothy 2:10*), other times of the believer (e.g. *Colossians 3:12; I Peter 1:2*) — but also of angels (*I Timothy 5:21*) and of Jesus Christ Himself (*I Peter 1:6*)! Confusing Israel with Christians and/or the Lord’s churches — especially in the Gospels — has led to erroneous interpretations of prophetic passages.

## D. A BRIEF BIBLICAL HISTORY OF ISRAEL — *Old Testament.*

- I. PATRIARCHAL [2000–1500 B.C.]
  1. Abraham
  2. Isaac
  3. Jacob (Israel)
  4. Joseph

*Genesis*
- II. TRANSITIONAL [From a Family to a Nation]
  1. Bondage
  2. Exodus
  3. Mt. Sinai / Wilderness

*Exodus*  
*Leviticus*  
*Numbers*  
*Deuteronomy*
- III. THEOCRACY [1500–1200 B.C.]
  1. Conquest — Joshua
  2. Conquest — Judges

*Joshua*  
*Judges*  
*Ruth*
- IV. UNITED MONARCHY [1200–1000 B.C.]
  1. Samuel
  2. Saul
  3. David
  4. Solomon

*I Samuel*  
  
*II Samuel*
- V. DIVIDED MONARCHY [1000–600 B.C.]
  1. Northern Kingdom (10 tribes) — “Israel”
  2. Southern Kingdom (2 tribes) — “Judah”

*I & II Kings*  
*Chronicles*  
*Isaiah*  
*Jeremiah*
- VI. CAPTIVITY [600–400 B.C.]
  1. Daniel
  2. Esther

*Daniel*  
*Ezekiel*  
*Esther*
- VII. RESTORATION [400 B.C.]
  1. Zerubbabel
  2. Ezra
  3. Nehemiah

*Ezra*  
*Nehemiah*  
*Haggai*  
*Zechariah*  
*Malachi*

The period between the two testaments (400–5 B.C.) is known as the “*Silent 400 Years*” in which no new revelation came from God to man. During this time, Israel returned from Persian captivity to endure Greek, Syrian, and then Roman conquests.

In 70 A.D., the city of Jerusalem was destroyed by the Romans. The Jews were dispersed throughout the world where they remained until the birth of the modern Jewish state — May 14, 1948.

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# ISRAEL: A COVENANT NATION

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In dealing with His chosen people, God established a number of covenants with them.

A covenant is simply an *agreement* between two or more parties, and may be conditional or unconditional.

- A Conditional covenant — “IF you do this, I’ll do that.”
- An Unconditional covenant — “I WILL do that, regardless.”

The Hebrew word translated “covenant” (beriyth) literally means “to cut.” This comes from the ancient method of making a covenant, where both parties involved would kill an animal, divide its parts, and then walk through the midst of the parts. The symbolic implication of this was: “Let be done to me what has been done to this animal if I do not perform what I have agreed to.” See: Jeremiah 34:18.

## **A. THE NUMBER OF THE COVENANTS:**

There are **six** covenants between God and man mentioned in the Old Testament. They are:

1. The Noahic Covenant — *Genesis 6:18; 9:9-17.*
2. The Abrahamic Covenant — *Genesis 12:1-7; 13:14-17; 15:1-21; 17:1-14.*
3. The Mosaic Covenant — *Exodus 19:3-8.*
4. The Palestinian Covenant — *Deuteronomy 30:1-10.*
5. The Davidic Covenant — *II Samuel 7:8-17.*
6. The New Covenant — *Jeremiah 31:31-34.*

The last five of these covenants apply specifically to the nation of Israel. Four of them have prophetic importance. The last of these covenants (the New Covenant) encompasses the salvation of both Jew *and* Gentile.

## **B. THE MOSAIC COVENANT:**

Read: Exodus 19:2-9&C.

1. God spoke to M\_\_\_\_\_ from the mountain in S\_\_\_\_\_ (*verses 2-3*).
2. This covenant was made by the LORD with the house of \_\_\_\_\_ (*verse 3*).
3. This covenant was conditional: the LORD used the word “\_\_\_” in *verse 5<sup>a</sup>*.
4. This covenant was bilateral: it was made between the L\_\_\_\_\_ and all the P\_\_\_\_\_ — *verse 8*.
5. This covenant was dedicated with \_\_\_\_\_, according to *Hebrews 9:18-20*. See: Jeremiah 34:12-20.

6. Jacob's household had gone down to Egypt as a family: they came out of Egypt as a nation. The Mosaic covenant gave God's laws to govern the new nation:

- MORAL LAWS — encapsulated in the \_\_\_ \_\_\_ \_\_\_ Commandments. *See: Deuteronomy 4:13; Exodus 20:1-17.*
- CEREMONIAL LAWS — offerings, the priesthood, feasts, sabbaths, etc.
- CIVIL LAWS — hygiene, human relationships, crimes and punishments, etc.

7. The Law was *never* intended to save people — it was a way **of** life, not a way **to** life!

a. According to *Romans 7:12*, the Law is \_\_\_\_\_, and the Commandment \_\_\_\_\_, and \_\_\_\_\_, and \_\_\_\_\_.

b. According to *Romans 8:3<sup>a</sup>* however, the Law is \_\_\_\_\_ through the \_\_\_\_\_.

The problem is not with the Law, but with MAN who is unable (“weak”) to keep it.

*“The Law commands,  
But gives me neither feet nor hands!”*

c. According to *Romans 3:20<sup>b</sup>*, the Law is intended to give man the \_\_\_\_\_ of \_\_\_\_\_.

d. The Law is to be our \_\_\_\_\_ to bring us to \_\_\_\_\_ — *Galatians 3:24*.

**Note:** Old Testament saints were not saved by keeping the commandments (impossibility!). They were saved by faith in the promises of God that were foreshadowed in the ceremonial Law. *See: Hebrews 11:13,39.*

8. According to *John 1:17*, the \_\_\_\_\_ was given by \_\_\_\_\_, but \_\_\_\_\_ and \_\_\_\_\_ came by Jesus Christ.

9. According to *Hebrews 10:9*, Christ took away the \_\_\_\_\_ (the Law) that He might establish the \_\_\_\_\_ (the Gospel).

10. In *Matthew 5:17*, Jesus said He came to \_\_\_\_\_ the Law. He did this by:

a. KEEPING it perfectly, “without \_\_\_\_\_” — *Hebrews 4:15<sup>b</sup>*. *See: I John 3:4<sup>b</sup>*.

b. REMOVING its \_\_\_\_\_ — *Galatians 3:13*.

- c. ACTUALIZING it. The Law was a \_\_\_\_\_; Christ is the \_\_\_\_\_ (the “real thing”) — *Colossians 2:17; Hebrews 10:1*.
- d. ENDING it — *Romans 10:4*.

### C. THE ABRAHAMIC COVENANT:

Read: *Genesis 12:1-3*.

This is the most significant covenant God made with Israel, because it embraces all the subsequent covenants. In fact, all the blessings known to man arise out of the Abrahamic Covenant.

This covenant was given through Abram (Abraham) progressively. It was:

- Made — *Genesis 12:2-3,7*.
- Enlarged — *Genesis 13:14-17*.
- Signed — *Genesis 15:5-21*.
- Confirmed — *Genesis 17:2-8*.
- Reiterated — *Genesis 22:15-18*.

#### 1. The Promises of the Abrahamic Covenant.

- a. The covenant contained some *personal* promises to Abraham:
  - I will make of thee a great \_\_\_\_\_ — *Genesis 12:2<sup>a</sup>*.
  - I will \_\_\_\_\_ thee — *Genesis 12:2<sup>b</sup>*.
  - I will ... make thy \_\_\_\_\_ great — *Genesis 12:2<sup>c</sup>*.
  - Thou shalt be a \_\_\_\_\_ — *Genesis 12:2<sup>d</sup>*.
- b. The covenant contained promises to Abraham and his *posterity*:
  - I will \_\_\_\_\_ them that bless thee — *Genesis 12:3<sup>a</sup>*.
  - I will ... \_\_\_\_\_ them that curse thee — *Genesis 12:3<sup>b</sup>*.
- c. The covenant contained a *planetary* promise to all:
  - In thee shall all \_\_\_\_\_ of the earth [as tabulated in *Genesis 10*] be \_\_\_\_\_ — *Genesis 12:3<sup>c</sup>*. (See: *Matthew 1:1,21*.)

#### 2. The Prophecies of the Abrahamic Covenant.

There are three promises made in the Abrahamic Covenant which are of prophetic significance:

- a. The Promise of a S\_\_\_\_\_ — *Genesis 13:16<sup>a</sup>; 15:5*.  
Notice the two kinds of seeds involved here (*Genesis 22:17*):
  - As the \_\_\_\_\_ of the earth — *Genesis 13:16*. This refers to the earthly seed, the physical descendants of Abraham. See: *Matthew 3:9; Romans 9:4-7<sup>a</sup>*.

- As the \_\_\_\_\_ in the heaven — *Genesis 15:5-6*. This refers to the heavenly (spiritual) seed, the faith descendants of Abraham. See: *John 8:39; Romans 4:16-17; Galatians 3:6-7,29*.

b. The Promise of a L\_\_\_\_\_ — *Genesis 12:7; 13:15*.

- The dimensions of the land — *Genesis 15:18-21*.

From the \_\_\_\_\_ of Egypt in the south  
to the

River \_\_\_\_\_ in the north

- The tenure of the land — *Genesis 17:8*.

An \_\_\_\_\_ I N G possession

c. The Promise of \_\_\_\_\_ (a THRONE) — *Genesis 17:6<sup>c</sup>*.

### 3. The Permanency of the Abrahamic Covenant.

a. It is an \_\_\_\_\_ covenant — *Genesis 17:7,13,19; I Chronicles 16:16-17; Psalm 105:8-10*.

b. Read: *Genesis 15:8-18*. A \_\_\_\_\_ fell upon Abram (*verse 12*). Only the LORD passed between the pieces of the carcasses.

c. Though this covenant was *based* on Abraham's obedience (*Genesis 22:18*), it was never conditioned upon his obedience (or the obedience of any of his descendants).

d. The covenant was confirmed to \_\_\_\_\_ in *Genesis 26:3-5*.

e. It was confirmed to \_\_\_\_\_ in *Genesis 28:13-14*.

There is *nothing* the nation of Israel must DO to keep this covenant in force! Therefore, if some of the provisions of this covenant have not been fulfilled, then it follows they are yet to be fulfilled.

**Note:** Some contend that the "land" aspect of the covenant was fulfilled during the reign of King Solomon, based on *I Kings 4:21*. While Solomon expanded Israel's hegemony to its greatest extent, Israel never possessed this land — Solomon merely collected tribute from its inhabitants (*verse 24*). Israel's boundaries were basically unchanged (*verse 25*).

Bible prophecies subsequent to Solomon's reign (e.g. *Ezekiel 11:17*) still looked for the realization of the promise.

## D. THE PALESTINIAN COVENANT:

Read: *Deuteronomy 28:1-2,15.*

This covenant enlarges upon the provisions of the Abrahamic Covenant concerning the LAND. The full text of the covenant is found in *Deuteronomy 28:1–30:10*. It was given to the nation of Israel just before it was about to enter the Promised Land (which, at the time, was inhabited by others). This covenant deals with the conditions upon which Israel would enjoy the blessing of the promise of the Abrahamic Covenant.

### 1. The Provisions of the Palestinian Covenant.

- a. According to *Deuteronomy 11:26-28*, God set before His people a B \_\_\_\_\_ and a C \_\_\_\_\_.
- b. Both were conditioned upon whether Israel would \_\_\_\_\_ diligently to the \_\_\_\_\_ of the LORD, to \_\_\_\_\_ and to \_\_\_\_\_ all His \_\_\_\_\_ (*Deuteronomy 28:1,15*).
- c. This covenant anticipated Israel's disobedience, which eventually would result in them:
  - Being \_\_\_\_\_ E D among all people — *Deuteronomy 28:64*.
  - Finding no \_\_\_\_\_ among the nations — *Deuteronomy 28:65*.
  - Becoming an \_\_\_\_\_ M E N T, a proverb, and a \_\_\_\_\_ — *Deuteronomy 28:37*.

### 2. The Prophecies of the Palestinian Covenant.

Read: *Deuteronomy 30:1-9.*

Seven major prophecies are contained in this covenant:

- a. Israel will be \_\_\_\_\_ among all the nations — *verse 1*.
- b. Israel shall \_\_\_\_\_ unto the LORD — *verse 2*.
- c. The LORD will \_\_\_\_\_ His people from all the nations — *verse 3*.
- d. The LORD will \_\_\_\_\_ Israel back into the \_\_\_\_\_ — *verse 5*.
- e. The LORD will circumcise (change) the \_\_\_\_\_ of His people so that they will \_\_\_\_\_ Him — *verse 6*.
- f. The LORD will make Israel \_\_\_\_\_ in every work — *verse 9*.

3. The Permanency of the Palestinian Covenant.

Although some of the provisions of this covenant have been fulfilled (e.g., the Babylonian captivity and the present diaspora), it is still very much in force.

- a. The covenant God made in the “days of thy \_\_\_\_\_” is called an \_\_\_\_\_ covenant in *Ezekiel 16:60*.
- b. The Old Testament prophets still looked for Israel’s future regathering “out of the \_\_\_\_\_ wherein ye are \_\_\_\_\_” — *Ezekiel 20:34*.

Israel’s disobedience to God did not forfeit their *title* to the land — only the blessings of the land. (The LORD must allow for this because He is HOLY, and His holiness cannot be set aside by any covenant — conditional or unconditional!)

**E. THE DAVIDIC COVENANT:**

Read: *II Samuel 7:12-16*.

This covenant enlarges upon the provisions of the Abrahamic Covenant concerning the THRONE.

1. The Provisions of the Davidic Covenant — *verse 16*.

In this verse, the Lord made three promises to King David:

- a. “Thine \_\_\_\_\_ ... shall be established for ever.”
- b. “Thy \_\_\_\_\_ shall be established for ever.”
- c. “Thy \_\_\_\_\_ shall be established for ever.”

2. The Permanency of the Davidic Covenant.

- a. *II Samuel 7:16* declares the covenant is \_\_\_\_\_.
- b. Read: *Psalm 89:3-4,28-37*. Here, God says:
  - Thy seed will I establish \_\_\_\_\_ — *verse 4<sup>a</sup>*.
  - Thy throne to all \_\_\_\_\_ — *verse 4<sup>b</sup>*.
  - My faithfulness will not \_\_\_\_\_ — *verse 33<sup>b</sup>*.
  - My covenant will I not \_\_\_\_\_, nor \_\_\_\_\_ — *verse 34*.
  - Once have I sworn by my \_\_\_\_\_ — *verse 35*.
- c. According to this Psalm (above), will Israel’s disobedience annul the Davidic Covenant?

- YES  
 NO

- d. Read: Jeremiah 33:19-26. If God should break His covenant with David, there would no longer be \_\_\_\_\_ and \_\_\_\_\_.

**Note:** When God gave a similar covenant to Solomon (*1 Kings 9:1-9*), it was conditional. The Lord did *not* promise that Solomon's seed would sit upon David's throne for ever. This is because His lineage would eventually be cut off (see: Jeremiah 22:30; 36:30).

In studying the lineage of Christ we see that Joseph's line comes through Solomon and the kings of Judah (Matthew 1), but Mary's lineage comes from David (Luke 3).

3. The Prosecution of the Davidic Covenant.

- a. According to *Romans 1:3*, \_\_\_\_\_ is of the SEED of David.

Thus David's seed extends eternally.

- b. David's KINGDOM has been interrupted, as follows:

- From David to the Captivity, a total of 20 kings reigned in an unbroken succession from the throne of David in Jerusalem.
- Zedekiah was removed from the throne of David by the Babylonians in 586 B.C. (see: Jeremiah 52:10-11).
- The Babylonian Captivity ushered in what *Luke 21:24<sup>b</sup>* calls the "\_\_\_\_\_ of the \_\_\_\_\_" — a period when no son of David sits on the throne of David in the city of David ruling Israel.
- Following the Maccabean revolt, Jews did rule themselves for a brief period (165-63 B.C.). However the Maccabees were Levites, not of the royal tribe of Judah.
- Since 1948, Israel has been an independent sovereign nation. However, none of its leaders — Ben Gurion, Meir, Begin, Rabin, Shamir, Netanyahu, Olmert, etc. — are of David's lineage, nor have they been divinely appointed.

- c. According to *Isaiah 9:6-7*, David's THRONE will **not** be occupied again until the Prince of \_\_\_\_\_ returns. See: Jeremiah 23:5-6; 33:14-17; Hosea 3:4-5.

- d. According to *Luke 1:31-33*, the next ruler to sit on David's throne will be \_\_\_\_\_.

- e. According to *Revelation 3:21* and *Hebrews 10:12*, Jesus Christ is presently seated in His \_\_\_\_\_'S throne.

**F. THE NEW COVENANT:**

Read: Jeremiah 31:31-34.

This covenant enlarges upon the provisions of the Abrahamic Covenant concerning the HEART.

1. The Promises of the New Covenant.
  - a. God’s law will be written on Israel’s \_\_\_\_\_ — *verse 33.*
  - b. All Israel shall \_\_\_\_\_ God — *verse 34<sup>e</sup>.*
  - c. God will \_\_\_\_\_ Israel’s iniquity and remember their \_\_\_\_\_ no \_\_\_\_\_ — *verse 34<sup>h</sup>.*
  - d. God will give Israel one \_\_\_\_\_ and one \_\_\_\_\_ — *Jeremiah 32:38-39.*
  - e. God will put a new \_\_\_\_\_ within His people — *Ezekiel 11:19.*

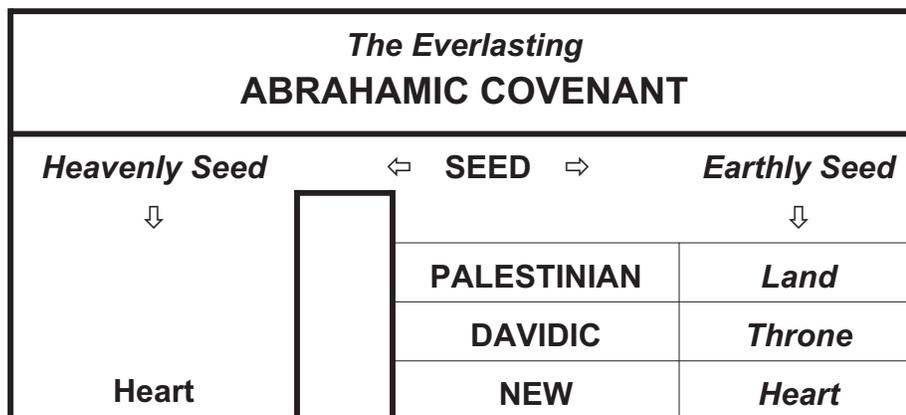
2. The Permanency of the New Covenant.

This is an EVERLASTING covenant according to *Ezekiel 37:26-27.*

It is based upon the “I will” of the LORD alone. Note the five “I wills” in *Jeremiah 31:31-34.*

3. The Payment for the New Covenant.

Since the New Covenant involves the spiritual regeneration of Israel it must provide for the miracle of the individual new birth *by grace through faith in Christ.* This can only be accomplished through the blood of Christ, which has been shed — *Matthew 26:27-28.*





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# ISRAEL: A REGATHERED NATION

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The regathering of the nation of Israel is one of the major prophetic themes of the Old Testament.

## A. A DIVINE REGATHERING:

1. God will once again set His hand the \_\_\_\_\_ time to recover the \_\_\_\_\_ of His people — *Isaiah 11:11*.
2. The LORD will gather the \_\_\_\_\_ of Israel and the \_\_\_\_\_ of Judah from the four \_\_\_\_\_ of the earth — *Isaiah 11:12*.
3. The LORD will cause Israel to \_\_\_\_\_ to the \_\_\_\_\_ He gave them — *Jeremiah 30:3*.

## B. A DIVINE REVIVAL:

Read: *Ezekiel 37:1-14*.

1. Ezekiel's vision was that of a \_\_\_\_\_ full of dry \_\_\_\_\_.
2. These represented the whole \_\_\_\_\_ of \_\_\_\_\_ (*verse 11*).
3. The prophet was asked: "Son of man, \_\_\_\_\_ theses bones \_\_\_\_\_?" (*verse 3*.)
4. According to *Romans 11:1-2*, has God cast away His people? Is He completely finished with Israel as a national identity?  
 YES       NO
5. This miraculous national restoration of Israel is referred to in *Romans 11:15<sup>c</sup>* as "\_\_\_\_\_ from the \_\_\_\_\_."

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# ISRAEL: A DECEIVED NATION

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Read: *Daniel 9:24-27*.

This is one of the key prophetic passages in the Word of God. It gives the overall framework of God's plan for Daniel's people (the Jews) — from ...

- "...the going forth of the commandment to \_\_\_\_\_ and to build \_\_\_\_\_ — *verse 25<sup>b</sup>*.

[This commandment by the Persian king Artaxerxes is recorded in Nehemiah chapter 2, and occurred in the year 454 B.C.]

... UNTIL ...

- Christ brings in everlasting \_\_\_\_\_ N E S S — *verse 24<sup>e</sup>*.

[This will occur when Christ returns to the earth and establishes His millennial kingdom.]

## A. THE COMING PRINCE:

*Daniel 11:26* speaks of the people of the "*prince that shall come*." These "people" (who would destroy the holy city of Jerusalem) are identified as the **Romans** (who did just that in 70 A.D.). Thus this prince *cannot* be Jesus Christ.

Elsewhere, Daniel mentions a coming king (Antichrist) who will one day arise out of a revived **Roman** empire (see: *Daniel 7:7-8,19-25; 8:23-25*). See also: *Revelation 13:1-7; 17:11-14*.

1. In *John 5:43*, Jesus spoke of one who would come in his \_\_\_\_\_ name.
2. In *I John 2:18* this person is called the \_\_\_\_\_.
3. The coming prince will be a *counterfeit* Messiah. Note the similarities:
  - a. Both arrive on the world stage riding on a \_\_\_\_\_ — compare *Revelation 6:2* with *Revelation 19:11-16*.
  - b. The "Beast" (Antichrist) suffers a \_\_\_\_\_, yet lives again — *Revelation 13:3*.
  - c. Both are W\_\_\_\_\_ED by men — compare *Revelation 13:8* with *Matthew 14:33*.
  - d. Like Christ, the "Beast" will do great \_\_\_\_\_ (through the power of the False Prophet) — *Revelation 13:12-15*.
4. According to *Matthew 24:24*, the coming "Abomination of Desolation" (Antichrist) shall \_\_\_\_\_ the very \_\_\_\_\_ (the Jews).

Today, Jews are still looking for their Messiah to come. The prophets declare that one day a false messiah will come — and Israel will turn to him.

## **B. THE COVENANT CONFIRMED:**

*Daniel 9:27* says this false messiah shall confirm the covenant with many for one week (seven years). The covenant in question will most likely be the Abrahamic Covenant, and especially its promise concerning the LAND. (The most contentious issue in the world today is the nation of Israel. Read: Psalm 83. Notice verses 3-5 especially.)

How the whole world will one day hail this “savior!” Antichrist will ride onto the world’s stage and usher in his false millennium. It will be “\_\_\_\_\_ , \_\_\_\_\_,” when there is none — *Jeremiah 8:11*.

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## **ISRAEL: A TROUBLED NATION**

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The name “Jerusalem” means “city of PEACE.” Ironically, it is a city which has known little peace during its long, turbulent history. And yet, what this city and the Jewish people as a whole have endured to this point is virtually *nothing* compared to what is coming!

### **A. THE BROKEN COVENANT:**

1. According to *Daniel 9:27<sup>b</sup>*, in the \_\_\_\_\_ of the 70TH week (i.e., after 3½ years) the Antichrist will abruptly end the temple sacrifices (oblations).
2. What follows is referred to as the \_\_\_\_\_ I N G of abominations.
3. According to *II Thessalonians 2:3-4*, at this time the Man of Sin will himself sit in the \_\_\_\_\_ of God, shewing himself that he \_\_\_ God!
4. Energized by Satan himself, the Antichrist will P\_\_\_\_\_E the “woman” (who symbolizes Israel) — *Revelation 12:7-9,12-13; 13:8*.

### **B. THE GREAT TRIBULATION:**

1. According to *Matthew 24:21*, the last half of Daniel’s 70TH Week will consist of 3½ years of \_\_\_\_\_.
2. This will be an unprecedented \_\_\_\_\_ of \_\_\_\_\_ according to *Daniel 12:1*.
3. Although the general population of the world will experience devastating calamities (man-caused and divine judgments — as outlined in Revelation 6 through 19), according to *Jeremiah 30:7*, this horrendous period is specifically called:

“the \_\_\_\_\_ of \_\_\_\_\_’S \_\_\_\_\_”

4. According to *Ezekiel 22:17-22*, God will bring His people into a furnace of affliction to remove the \_\_\_\_\_.
5. According to *Ezekiel 20:34-38*, the LORD will:
  - a. P\_\_\_\_\_ with His people face to face (*verses 35-36*).
  - b. Cause His people to \_\_\_\_\_ under the \_\_\_\_\_ (*verse 37*).
  - c. P\_\_\_\_\_ out the rebels (*verse 38*).
6. Daniel prophesied that the Antichrist would make \_\_\_\_\_ with the saints (*Daniel 7:21*), and \_\_\_\_\_ the saints (*Daniel 7:25*). The “saints” here refers to Israel.
7. Jesus spoke of the Great Tribulation being \_\_\_\_\_ ED for the elect’s (Israel’s) sake — *Matthew 24:22*.
8. According to *Revelation 12:6,13-16*, the Woman (Israel) will receive divine protection in the W\_\_\_\_\_ N E S S.
9. By the time this coming “mega-holocaust” ends, only one \_\_\_\_\_ of the people of Israel will have survived — *Zechariah 13:8-9*.
10. This terrible time will culminate with \_\_\_\_\_ gathered against \_\_\_\_\_ — *Zechariah 14:2*.

### C. THE FAITHFUL WITNESSES:

1. The Two Witnesses — *Revelation 11:3-12*.
  - a. They will prophesy (preach) for \_\_\_\_\_ days (42 months, or 3½ years). Their ministry will take place in the first half of Daniel’s 70TH Week.
  - b. They shall eventually be killed by the \_\_\_\_\_ (Antichrist).
  - c. After 3½ \_\_\_\_\_, they shall rise from the dead and ascend to heaven.

**Note:** The identity of these two witnesses is not given. Most speculate them to be either Moses and Elijah (based on *verse 6; Matthew 16:28–17:3; and Malachi 4:5-6*), OR Enoch and Elijah (the only two men in the Bible who by-passed death — *Hebrews 9:27*).

2. The Sealed Servants of God — *Revelation 7:3-8*.
  - a. They number \_\_\_\_\_.
  - b. They are from all the \_\_\_\_\_ of Israel (*verse 4*).
  - c. They are the “\_\_\_\_\_” of the redeemed of Israel (*Revelation 14:4<sup>e</sup>*).
  - d. They will turn many to \_\_\_\_\_ N E S S (*Daniel 12:3*).

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# ISRAEL: A SAVED NATION

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Israel's salvation is anticipated by the Abrahamic Covenant and assured through the New Covenant. See: Deuteronomy 4:30-31.

## **A. THE PROMISE OF SALVATION — Romans 11.**

1. "Hath God cast away His people? \_\_\_\_\_!" (verse 1).
2. "How much more their \_\_\_\_\_?" (verse 12).
3. "What shall the \_\_\_\_\_ING of them be, but life from the \_\_\_\_\_?" (verse 15).
4. "God is \_\_\_\_\_ to \_\_\_\_\_ them in again" (verse 23).
5. "Blindness in part is happened to Israel, \_\_\_\_\_ the fulness of the Gentiles be come in" (verse 25).
6. "And so all Israel shall be \_\_\_\_\_" (verse 26).

## **B. THE PLAN OF SALVATION:**

1. God will gather all \_\_\_\_\_ against Israel — *Joel 3:2,9-13; Zechariah 14:2.* This is the culmination of the Great Tribulation (*Revelation 14:14-20*).
2. The \_\_\_\_\_ will be darkened and the \_\_\_\_\_ shall be turned to \_\_\_\_\_ — *Matthew 24:29; Joel 2:10,31; 3:15.*
3. The LORD shall return in power and great glory — *Joel 3:16<sup>a</sup>; Zechariah 14:3; Matthew 24:30; Romans 11:26; Revelation 19:11-16.*
4. God will pour out His \_\_\_\_\_ upon His people — *Joel 2:28; Zechariah 12:10<sup>a</sup>.*
5. Finally, all Israel will \_\_\_\_\_ upon Jesus, and be saved — *Zechariah 12:10<sup>b</sup>-11; 13:1,6; Matthew 24:30; Revelation 1:7.*

**Note:** Although Israel will be "born at once" (*Isaiah 66:8*), its salvation will nonetheless be on an individual basis.

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# ISRAEL: A GLORIOUS NATION

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To this day, none of the four prophetic covenants have been completely fulfilled.

- While Israel is in Palestine today, it by no means possesses all the land promised to Abraham.
- The modern nation of Israel is a parliamentary democracy, not a kingdom.
- While some Jews have been saved down through the centuries, the nation is still in abject unbelief.

All the covenantal promises will finally be fulfilled with the millennial kingdom of Christ (see: Isaiah 11:1-10).

## **A. A GLORIOUS LAND:**

See: Obadiah 17-20.

1. Its NORTHERN border is H\_\_\_\_\_ — *Ezekiel 48:1* (a place about 100 miles north of Damascus).
2. Its SOUTHERN border is to the \_\_\_\_\_ [of Egypt] — *Ezekiel 48:28*.
3. It will be “\_\_\_\_\_ for \_\_\_\_\_” — *Psalms 48:2*.
4. Living \_\_\_\_\_ shall flow out from Jerusalem — *Zechariah 14:8*. (See: Ezekiel 47:1-2, 7-12.)

## **B. A GLORIOUS KINGDOM:**

1. Its CAPITAL will be \_\_\_\_\_ — *Isaiah 2:2-3; Micah 4:1-2; Zechariah 8:3*.
2. Its KING will be the \_\_\_\_\_ — *Zechariah 14:9; Isaiah 9:6-7; 33:22; Jeremiah 33:15-16*.
3. The Lord’s apostles will serve as J\_\_\_\_\_ — *Matthew 19:28; Isaiah 1:26*.

**Note:** Jerusalem will be called:

- The City of \_\_\_\_\_ — *Isaiah 1:26<sup>d</sup>*.
- The \_\_\_\_\_ city — *Isaiah 1:26<sup>e</sup>*.
- The LORD is \_\_\_\_\_ — *Ezekiel 48:35*.
- The City of the \_\_\_\_\_ — *Isaiah 60:14<sup>e</sup>*.
- The \_\_\_\_\_ of the \_\_\_\_\_ of Israel — *Isaiah 60:14*.

- H\_\_\_\_\_ — *Isaiah 62:4*.
- S\_\_\_\_\_ O\_\_\_\_\_ — *Isaiah 62:12*.

**C. A GLORIOUS PEOPLE:**

1. The S\_\_\_\_\_ [Israel] shall P\_\_\_\_\_ the kingdom — *Daniel 7:18,22,27*.
2. The R\_\_\_\_\_ of Israel shall \_\_\_\_\_ upon the LORD — *Isaiah 10:20*.
3. They shall be \_\_\_\_\_ nation — *Ezekiel 37:22*.

**D. A GLORIOUS WORSHIP:**

1. Christ shall build a \_\_\_\_\_ — *Zechariah 6:12-13*. The details and dimensions of this magnificent structure are given in *Ezekiel 40-44*.
2. A great \_\_\_\_\_ will be erected — *Ezekiel 43:13-17*. The continual blood sacrifices will be memorial rather than anticipatory, serving to remind men of the CAUSE of the millennial peace and righteousness they enjoy — that the cause is to be praised more than the effect!
3. The \_\_\_\_\_ shall go up annually to \_\_\_\_\_ the \_\_\_\_\_ — *Zechariah 14:16*.
4. Truly, this is the \_\_\_\_\_ which the LORD hath \_\_\_\_\_ — *Psalms 118:24*.

**MEMORY VERSE:** Try and commit to memory *Psalms 122:6*.

# j Judging and Discerning

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

Probably no other single statement in scripture has been cast in the teeth of Bible-believers more than: “Judge Not!” Whenever an open Biblical stand against wrong-doing is taken, someone will probably berate us by saying that it is not our place to judge, or that we have no right to judge — particularly when it comes to matters of morality and immorality (in which case a second out-of-context, and usually misquoted, statement often follows: “He that is without sin, let him cast the first stone!”). We are accused of being unloving. We are told to keep “our” opinions to ourselves.

Yet the questions, “Is it right to judge?” and, if so, “When is it right to judge?” have perplexed numerous believers — many of whom have been browbeaten into silence when they actually have a duty to speak out.

The subject of judging and discerning is one of **balance**. As with most teachings in the Word of God there are extremes on both sides; truth is found at the center (in the pages of Holy Scripture). And, as always, **context** is important. Those who [themselves judgmentally] quote just a part of *Matthew 7:1* and *John 8:7* to use against Bible-believing Christians effectively wrest the scriptures to make the Bible appear to teach the exact opposite of what it does teach!

It is foolish to think that a Christian has no business exercising judgment over various matters or even other people — as the following examples demonstrate:

- In *Luke 7:43*, we see the Lord Jesus Christ commending Simon the Pharisee for judging \_\_\_\_\_.
- In *I Corinthians 5:3*, we read of the apostle Paul passing judgment even though he was \_\_\_\_\_ in body.
- Paul challenged the members of the church at Corinth to judge him in “what I \_\_\_\_\_” — *I Corinthians 10:15*.
- According to *I Corinthians 2:15*, he that is \_\_\_\_\_ judgeth \_\_\_\_\_ things.

It is not so much a question of whether it is right to judge, but rather, “What are we to judge?” and “How are we to judge?” These are the concerns of this study.

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# PRINCIPLED JUDGMENT

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The verb “to judge” is translated from the Greek word “*krino*” (from whence we get our words “critic,” “criticize,” “crisis,” etc.). Its meaning ranges in intensity and Biblical usage from “to discern” all the way to “to condemn” — in other words, there are different forms of judging, and there is both a good and a bad kind of judgment.

This fact is seen in *John 7:24*, where the Lord speaks of right and wrong judging:

“JUDGE \_\_\_\_\_ according to the \_\_\_\_\_,  
\_\_\_\_\_ JUDGE \_\_\_\_\_ judgment.”

The question is: **How then can we judge rightly?**

The answer is: By observing the following principles:

## A. THE PRINCIPLE OF RIGHT MOTIVE:

Read: *Matthew 7:1-5*.

Although the so-called Sermon on the Mount (*Matthew 5–7*) was given specifically to Christ’s disciples (see: *Matthew 5:1-2*), notice:

1. The **context** of this particular passage shows that Jesus was referring to the kind of judging which is H\_\_\_\_\_ I C A L in attitude (*Matthew 7:5<sup>a</sup>*).
  - This word was originally used in the ancient Greek theater of an actor who displayed another identity (rôle) by covering his face with a mask (hence the term “two-faced!”).
  - Judging others in this manner only serves to C\_\_\_\_\_ oneself — *Romans 2:1,3*.
2. The **contrast** given is between the \_\_\_\_\_ (a tiny speck of sawdust) and the \_\_\_\_\_ (a plank) — *Matthew 7:3*.
  - The judging our Lord referred to here is the nit-picking, negative, hypercritical, fault-seeking kind. It is the criticism of others without consideration of their feelings; it is pointing out all that is wrong while ignoring what may be right; it is characterized by an attitude of superiority.
  - In *II Samuel 12:1-7*, King David displayed great \_\_\_\_\_ (verse 5) and indignation over a wealthy thief at the time he was covering up his own thieving sins of adultery and murder!!
3. The **conclusion** (and command) is that we “judge \_\_\_\_\_” with this wrong kind of attitude or motive — *Matthew 7:1<sup>a</sup>*.

- Read: Acts 18:24-26&c. What might have happened to Apollos had Aquila and Priscilla been critical and judgmental of his Bible ignorance?
- Don't be a \_\_\_\_\_: be a stepping stone!  
— *Romans 14:10,13*.

**B. THE PRINCIPLE OF METE & MEASURE:**

Look at: Matthew 7:2.

This is the principle of sowing and reaping in action.

Some rabbis taught that God had two measures with which He judged men: the measure of Justice and the measure of Mercy. Perhaps the Lord was alluding to this commonly held belief here. Regardless:

1. We shall receive the same \_\_\_\_\_ in **quality** (*verse 2<sup>a</sup>*).
  - From those superior to us (employers, magistrates, etc.).
  - From those we've influenced (our children, young converts, etc.).
  - Ultimately from God the Judge.
2. We shall receive the same \_\_\_\_\_ in **quantity** (*verse 2<sup>b</sup>*).
  - If you can "mete it out" you'd better be able to take it!

**C. THE PRINCIPLE OF SELF SEARCHING:**

Look at: Matthew 7:5.

We should major on "fault fixing" rather than "fault finding!"

1. Take care of your own "beam" \_\_\_\_\_ — *verse 5<sup>a</sup>*.
2. Make sure you are able to see things \_\_\_\_\_ — *verse 5<sup>b</sup>*.
3. When seeking to help a brother overtaken in a \_\_\_\_\_, one should first \_\_\_\_\_ oneself — *Galatians 6:1*.

**D. THE PRINCIPLE OF LIMITED INSIGHT:**

1. Judgment that is based solely on the outward \_\_\_\_\_ of people doesn't lend itself to \_\_\_\_\_ judgment (*John 7:24*).
2. Read: I Samuel 16:1-12. According to *verse 7<sup>b</sup>*, a man cannot see into the \_\_\_\_\_ of another person.
  - Samuel based his judgment of E\_\_\_\_\_ as God's choice on his C\_\_\_\_\_ and the H\_\_\_\_\_ of his stature (*verses 6,7<sup>a</sup>*).

- The absence of young David from such an auspicious occasion as a visit from the man of God (cf. *verse 4*) shows that his father Jesse apparently judged David to be of lesser importance than his brothers.
  - The attitude of David's eldest brother toward him is seen from *I Samuel 17:28*.
  - While David indeed possessed a striking countenance (*I Samuel 16:12*), God was impressed with his \_\_\_\_\_ — *Acts 13:22*.
3. Read: *I Corinthians 4:1-5*. According to *verse 5<sup>b</sup>*, only the Lord can see (and make manifest) the \_\_\_\_\_ [motives] of the \_\_\_\_\_.

We can judge a man's words and deeds...  
**BUT**  
 ...we cannot — *MUST NOT* — judge his heart or motives!

4. According to *II Timothy 2:19<sup>b</sup>*, [only] the \_\_\_\_\_ knoweth them that are \_\_\_\_\_. We really cannot judge with absolute certainty whether a man is truly saved or not. For example:
- No one suspected \_\_\_\_\_ of being lost (*John 13:21-29*).
  - No one would have thought \_\_\_\_\_ was saved (*Matthew 26:69-74*).
  - We can only make an assessment of a man's spiritual condition by looking at his \_\_\_\_\_ — *Matthew 7:18,20*. (However, take note of *verses 21-23!!*)

### **E. THE PRINCIPLE OF WISE DISCERNMENT:**

While the Lord Jesus Christ warned His disciples about being judgmental and hypocritical, He also taught them to exercise some common sense discernment. See: *Matthew 7:6*. This principle balances the first five verses of the chapter.

1. In scripture, the \_\_\_\_\_ is an unclean animal (*Deuteronomy 23:18*), a scavenger governed by its carnal appetite (*Exodus 22:31; I Kings 14:11; Psalm 59:6,14-15*).

It is symbolic of false teachers (e.g., *Isaiah 56:10-11; Philippians 3:2; Proverbs 26:11*) and the unregenerate (*Revelation 22:15*).

2. Likewise \_\_\_\_\_ are unclean (*Leviticus 11:7*) and love to wallow in the mire. It typifies the unregenerate professor (*II Peter 2:19-22*).

3. *Matthew 7:6* teaches us that we ought to exercise discernment as to a man's true spiritual condition. (Don't try to make a deacon out of a dog, or a preacher out of a pig!!) See also: Proverbs 11:22.

**F. THE PRINCIPLE OF ABSOLUTE AUTHORITY:**

All human judgment must be based on the Word of God.

1. According to *Psalms 19:9*, the judgments of the LORD are \_\_\_\_\_ and \_\_\_\_\_ altogether.
2. According to *Psalms 119:160*, every one of God's true and righteous judgments \_\_\_\_\_ forever.
3. Consistent \_\_\_\_\_ of the Word of God enables a believer to \_\_\_\_\_ both \_\_\_\_\_ and \_\_\_\_\_ — *Hebrews 5:14*.
4. According to *I Corinthians 2:14-16*, the "things of the Spirit of God" (i.e., God's Word) are \_\_\_\_\_ discerned (*verse 14*), so that the spiritual man is able to \_\_\_\_\_ all things (*verse 15*).  
In God's Holy Word we have the \_\_\_\_\_ of \_\_\_\_\_ (*verse 16*).

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**PATTERNED JUDGMENT**

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If and when we do exercise judgment, we ought to judge as God does.

**A. GOD IS:**

1. The Judge of all the EARTH — *Genesis 18:25*.
2. The Judge of the \_\_\_\_\_ [living] and the \_\_\_\_\_ — *Acts 10:42; I Peter 4:5*.
3. The Judge of \_\_\_\_\_ — *Hebrews 12:23*.

**B. GOD'S JUDGMENTS ARE:**

1. R\_\_\_\_\_ — *Genesis 18:25*.
2. R\_\_\_\_\_ — *Psalms 9:8*.
3. J\_\_\_\_\_ — *John 5:30*.
4. T\_\_\_\_\_ — *John 8:16; Romans 2:2*.

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## PERMITTED JUDGMENT

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There are some areas and matters where we are allowed (yes, even required) to exercise judgment and discernment. (In doing so, we must follow the above-mentioned principles.)

### A. JUDGMENT OF SELF:

1. Read: I Corinthians 11:20,28-32.
  - a. We must judge ourselves before partaking of the \_\_\_\_\_  
\_\_\_\_\_.
  - b. Failure to do this will bring the C\_\_\_\_\_I N G of the Lord upon us.
  - c. Our prayer should be: “\_\_\_\_\_ me, O God, and know my  
\_\_\_\_\_...” — *Psalm 139:23-24*. See also: Psalm 26:2.
  - d. Our method should be to look into the \_\_\_\_\_ (*James 1:23-25*) which is likened to a \_\_\_\_\_ [mirror], *verse 23*.
2. Read: II Corinthians 13:5.
  - a. We are to \_\_\_\_\_ ourselves to be sure we are “in the FAITH” (i.e. that we are holding fast sound doctrine. See: Ephesians 4:5; Titus 2:7).
  - b. We are to \_\_\_\_\_ our own selves, meaning we should continually be measuring our faith and practice against the Word of God. See also: Galatians 6:4<sup>a</sup>.
3. Read: I Thessalonians 5:21. We are instructed to \_\_\_\_\_ all things in order to \_\_\_\_\_ to that which is good.
  - This proving is done according to *Acts 17:11*.

### B. JUDGMENTS BY SELF:

1. According to *I Corinthians 14:29*, the \_\_\_\_\_ who speak (preach) should be judged. Since the completion of the New Testament in apostolic days, this is now done by listening to a preacher having an open Bible on one’s lap!!
2. Many judgments are made on the basis of common sense and natural observation — e.g. *I Corinthians 11:13-14*.

### C. JUDGMENT BY THE CHURCH:

- According to *I Corinthians 1:10*, meaningful church unity is achieved when members are perfectly joined together in the same \_\_\_\_\_ and in the same \_\_\_\_\_. This means church members all need to be on the “same page” Biblically.
- *Philippians 1:9-10* teaches that real Christian \_\_\_\_\_ will increasingly abound in \_\_\_\_\_ and in all \_\_\_\_\_.

The Lord has given His churches authority to make Biblical judgments in matters pertaining to:

#### 1. DISCIPLINE — *I Corinthians 5:1-13*.

- a. The sin of a certain member of the church at Corinth was of “\_\_\_\_\_ report” (*verse 1*) — i.e. it was a public offense.
- b. Paul (who was not a member) had \_\_\_\_\_ already (*verse 3*) as far as what needed to be done.
- c. The church was instructed to gather \_\_\_\_\_ (*verse 4<sup>b</sup>*). The matter was to be dealt with by the congregation.
- d. The church had the \_\_\_\_\_ (authority) of the Lord Jesus Christ to act in this matter (*verse 4<sup>d</sup>*).
- e. The Lord’s churches have divine authority to judge “them that are \_\_\_\_\_” (*verse 12<sup>b</sup>*). This refers to its own members.
- f. Churches are to \_\_\_\_\_ from themselves sinning members (*verse 13<sup>b</sup>*), and not to \_\_\_\_\_ company with such people afterwards (*verse 11*).
- g. According to *Matthew 18:17*, the ultimate authority in church disciplinary matters is the \_\_\_\_\_.

**Note:** Unlike the “excommunication” practiced by the Roman Catholic “Church” and other cults, scriptural church discipline does not claim to invoke the loss of one’s salvation. *I Corinthians 5:5* makes it clear that the worst case scenario for an unrepentant sinning church member is physical death (at Satan’s hand by God’s permission), “*that the spirit may be saved in the day of the Lord Jesus.*”

From the church’s perspective, the act of exclusion removes a sinning member from the fellowship, privileges, and rights of church membership.

2. DISPUTES — *I Corinthians 6:1-8*.

This passage deals with interpersonal strife between members of a church over matters that are not related to either personal offenses (*Matthew 18:15-17*), heresy (*Titus 3:10*), or morality (*I Corinthians 5*).

- a. The wrong course — church members going to \_\_\_ \_\_\_ \_\_\_ with church members (*verses 1,6*).
- b. The right course — set them to \_\_\_ \_\_\_ \_\_\_ who are the least \_\_\_ \_\_\_ \_\_\_ in the \_\_\_ \_\_\_ \_\_\_ (*verse 4*).
- c. The best course — it is better to take \_\_\_ \_\_\_ \_\_\_ than allow dishonor to come upon the Lord and His church (*verse 7*).

Think what it would mean to the testimony of the Lord if His churches followed this practice to settle disputes between husbands and wives!!

3. DEACONS — *I Timothy 3:10*.

A deacon should first be \_\_\_ \_\_\_ \_\_\_.

A study of the qualifications of both bishops (elders, pastors) and deacons in *I Timothy 3:1-12* and *Titus 1:5-9* shows the need for examination and close scrutiny (judgment) of any man being considered for a church office.

See: *I Timothy 5:22<sup>a</sup>*.

4. DECEIVERS.

- a. The church at Ephesus \_\_\_ \_\_\_ \_\_\_ false apostles (*Revelation 2:2<sup>e</sup>*).
- b. We are commanded to \_\_\_ \_\_\_ (i.e. put on trial, not “sample”) the spirits as to whether they are of \_\_\_ \_\_\_ (*I John 4:1*).
- c. If a preacher or teacher speaks not according to God’s Word it is because “there is \_\_\_ \_\_\_ \_\_\_ in them” (*Isaiah 8:20*).

See: *I Timothy 6:3-5*.

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# PROHIBITED JUDGMENT

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There are some areas and matters in which we ought not exercise any judgment at all.

## A. **OVER PERSONS** — *James 2:1-6*.

1. We should never judge between people based on a R\_\_\_\_\_ of P\_\_\_\_\_ — i.e., showing partiality or preference to one person over another.
2. Partiality makes us \_\_\_\_\_ of [with] \_\_\_\_\_ thoughts (*verse 4*).
3. God calls respect of persons a \_\_\_\_\_ (*verse 9*).

“Be not proud of RACE, FACE, PLACE, or GRACE.” [C. H. Spurgeon]

## B. **OVER PREFERENCES:**

Preferences have to do with matters neither proscribed nor prescribed in the Bible either by precept or principle. These are areas of personal liberty and conscience. Romans 14 and I Corinthians 8 deal with this subject.

Note the following:

1. A Sound Rule for Church Membership — *Romans 14:1*.
  - a. DO receive into membership those who are \_\_\_\_\_ in the faith.
  - b. Do NOT receive those seeking to stir up doubtful \_\_\_\_\_.  
 (“Doubtful” means anything that is not of faith — see: verse 23.)
2. A Right Attitude toward Other Members Holding Different Preferences:
  - a. Do not D\_\_\_\_\_ them — *Romans 14:3<sup>a</sup>*.
  - b. Do not J\_\_\_\_\_ them — *Romans 14:3<sup>b</sup>,4*.
  - c. Do not S\_\_\_ them at N\_\_\_\_\_ — *Romans 14:10*.
  - d. Do not cause them to S\_\_\_\_\_ — *Romans 14:13<sup>b</sup>*.
  - e. Do not D\_\_\_\_\_ them — *Romans 14:15<sup>a</sup>*.
  - f. Do not O\_\_\_\_\_ them — *Romans 14:21*.
  - g. Do not W\_\_\_\_\_ them — *I Corinthians 8:12*.
3. Preferences Outside the Scope of Personal Judgment.
  - a. Diet — *Romans 14:2*.
  - b. Days — *Romans 14:6; Colossians 2:16-17*.

**Note:** Liberty in these matters should never be used to justify ignoring the feelings of others (*I Corinthians 8:9*), or to sin (*I Peter 2:16*).

4. The Right Approach for Every Church Member to Take.

- a. Live your life unto the \_\_\_\_\_ (*Romans 14:6-8*).
  - b. Follow those things which make for \_\_\_\_\_ in the church (*Romans 14:19*).
  - c. Bear the \_\_\_\_\_ of the weak (*Romans 15:1<sup>a</sup>*).
  - d. Don't seek to \_\_\_\_\_ yourself (*Romans 15:1<sup>b</sup>*).
  - e. Seek the \_\_\_\_\_ (best) of others (*I Corinthians 10:24*).
- Remember: When we wrongly judge our brothers and sisters in Christ we are judging the royal \_\_\_\_\_ — *James 4:11-12; 2:8*.
  - Remember: One day every one of us must give an A\_\_\_\_\_ of ourselves to God — *Romans 14:10<sup>c</sup>-12; II Corinthians 5:10; I Corinthians 3:13-15; 4:5*.

**MEMORY VERSE:** Try and commit to memory *Matthew 7:2*.

# K The Kingdom of God

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

The doctrine of the “kingdom of God” is a major theme of the New Testament. Unfortunately, an historical misunderstanding, misinterpretation, and/or misapplication of this doctrine has led into to some of the gravest errors in Christendom: errors which pervade the thinking of many believers to this day.

A careful study of what the Bible teaches concerning the Kingdom of God is necessary to a proper understanding of the doctrine of the Church and, to a great extent, the doctrine of Salvation.

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## WHAT IS THE “KINGDOM OF GOD?”

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The word “kingdom” is defined as “the power or authority of a king; a realm or a domain over which this extends.”

– **king’s domain** –

Since God is the King, the “kingdom of God” is both the “rule of God” and the “extent of His rule.”

### **A. OTHER NAMES FOR THE KINGDOM OF GOD:**

1. The kingdom of \_\_\_\_\_ and of \_\_\_\_\_ — *Ephesians 5:5*.  
Compare this scripture with *I Corinthians 6:9-10* and *Galatians 5:21*.
2. The kingdom of \_\_\_\_\_ — *Colossians 1:13*.
3. The \_\_\_\_\_ kingdom of our Lord and Saviour Jesus Christ — *II Peter 1:11*.

### **B. THE KINGDOM OF GOD & THE KINGDOM OF HEAVEN:**

The term “kingdom of heaven” is peculiar to the Gospel according to Matthew. For this reason some distinguish it from the kingdom of God, teaching it to be the *earthly* rule of God (thereby encompassing both good and bad elements) versus the spiritual rule of God (the Kingdom of GOD).

Is this understanding justified?

The way to determine this is to compare scripture with scripture to see if there are any differences and, if so, what those differences might be.

Read and compare:

<i>Matthew 4:17</i>	<i>Mark 1:14-15</i>	<i>Luke 4:43-44</i>
<i>Matthew 5:3</i>		<i>Luke 6:20</i>
<i>Matthew 8:11</i>		<i>Luke 13:28-29</i>
<i>Matthew 10:7</i>		<i>Luke 9:2</i>
<i>Matthew 11:11</i>		<i>Luke 7:28</i>
<i>Matthew 11:12</i>		<i>Luke 16:16</i>
<i>Matthew 13:31</i>	<i>Mark 4:30-31</i>	<i>Luke 13:18-19</i>
<i>Matthew 13:33</i>		<i>Luke 13:20-21</i>
<i>Matthew 18:3-4</i>	<i>Mark 10:15</i>	<i>Luke 18:17</i>
<i>Matthew 19:14</i>	<i>Mark 10:14</i>	<i>Luke 18:16</i>
<i>Matthew 19:23</i>	<i>Mark 10:23-24</i>	<i>Luke 18:24</i>

Conclusion: The Kingdom of Heaven and the Kingdom of God are:

- Two different entities
- One and the same

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## WHO BELONGS TO THE KINGDOM OF GOD?

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If the Kingdom of God is the rule and realm of God, who or what are His subjects? The answer becomes apparent when we consider the following:

### **A. THE KINGDOM OF GOD MUST BE ENTERED:**

There are 16 New Testament references to “entering” God’s kingdom.

#### 1. The Requirements for Entrance:

- a. A \_\_\_\_\_ that exceeds that of the scribes and Pharisees — *Matthew 5:20*.  
How? See: *Romans 3:22; 10:4; I Corinthians 1:30; Philippians 3:9*.
- b. Doing the \_\_\_\_\_ of the \_\_\_\_\_ — *Matthew 7:21*.  
What? See: *John 6:40; II Peter 3:9*.
- c. Must be \_\_\_\_\_ — *Matthew 18:3*.
- d. Must be \_\_\_\_\_ — *John 3:5,7*.

- e. Must be \_\_\_\_\_ from the power of darkness — *Colossians 1:13*.

2. Hindrances to Entrance:

- a. Trusting in \_\_\_\_\_ — *Mark 10:23-25; Matthew 19:23-24; Luke 18:24-25*.
- b. Religion — *Matthew 23:13*. (Read the entire chapter.)
- c. Sin — *Mark 9:47*. cf. *Matthew 5:29-30*.
- d. Pride — *Mark 10:15; Luke 18:17*. cf. *Matthew 5:3*.

**Note:** It is “as” a little child, not “when” a little child. These scriptures are speaking of a child-like faith.

The Kingdom of God is a **spiritual** kingdom. Every believer enters the Kingdom at the moment of regeneration.

**B. THE KINGDOM OF GOD MUST BE RECEIVED:**

1. Received as [like] a \_\_\_\_\_ — *Mark 10:15; Luke 18:17*.
2. We receive a kingdom that cannot be \_\_\_\_\_ — *Hebrews 12:28*.

The Kingdom of God is a **voluntary** kingdom. No coercion is applied (as is often the case with the kingdoms of men).

**C. THE KINGDOM OF GOD IS AT HAND:**

This is the glorious message that was:

1. Preached by J\_\_\_\_\_ the \_\_\_\_\_ — *Matthew 3:2*.
2. Preached by J\_\_\_\_\_ — *Matthew 4:17; Mark 1:14-15*.
3. Preached by the T\_\_\_\_\_ apostles — *Matthew 10:5-7*.

“At hand” means the Kingdom of God is \_\_\_\_\_ unto men — *Luke 10:9,11*.

The Kingdom of God is a **convenient** kingdom. It requires no long journey to reach it, no life-long quest to find it. It has no “closed borders.” It is near to all who seek it — see: *Mark 12:34; Luke 11:20; Romans 10:8*.

**D. THE KINGDOM OF GOD MUST BE INHERITED:**

See: *I Corinthians 6:9-10; Galatians 5:21; Ephesians 5:5*.

This means the Kingdom of God is not anyone’s by right or natural birth.

1. The \_\_\_\_\_ shall NOT inherit the kingdom of God — *I Corinthians 6:9*.

2. Only those who are W \_\_\_\_\_, S \_\_\_\_\_, and J \_\_\_\_\_ will inherit the Kingdom — *I Corinthians 6:11*.

### E. THE KINGDOM OF GOD COMPRISES PEOPLE OF FAITH:

Read: *Matthew 8:10-12; Luke 13:23-30*.

1. There will be \_\_\_\_\_ who shall come from the east and west to join \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_, and all the \_\_\_\_\_ in the kingdom of God — *Matthew 8:11; Luke 13:28*.
2. Christ’s words in *Matthew 8:11* were spoken in response to a centurion’s great \_\_\_\_\_ — *Matthew 8:10*.
3. The “\_\_\_\_\_ of the kingdom” shall be \_\_\_\_\_ out (*Matthew 8:12*) or \_\_\_\_\_ out (*Luke 13:28<sup>g</sup>*).
  - a. Jesus was referring here to His own (Christ-rejecting Jews) — *John 1:11-12*.
  - b. Israel had so many opportunities (*Luke 13:26*); yet so many had missed that one necessary thing — “I K\_\_\_\_\_ you not” (*Luke 13:27*).

**Note:** The Kingdom of God is an **unassailable** kingdom — it cannot be entered any other way than through the strait gate.

In *Matthew 11:12* Jesus said, “the **violent** take it by force,” and in *Luke 16:16*, “every man **presseth** into it.” The words “violent” and “press” are translated from the same Greek word (*biadzo*). They refer to the vain attempts of the self-righteous to force their way into God’s kingdom — *Luke 16:14-15*.

### F. THE KINGDOM OF GOD EMBRACES CHRISTIAN SERVICE:

1. Look up: *Matthew 10:7; Mark 1:14-15; Luke 9:2,60; Acts 8:12; 19:8; 20:25; 28:23-24,31*.  
It is to be the subject of P\_\_\_\_\_ I N G.
2. We are to be “F\_\_\_\_\_” unto the kingdom of God (*Colossians 4:11*).
3. According to *Luke 9:57-62*, we must be totally committed to Jesus Christ. We cannot look \_\_\_\_\_.

**Note:** A ploughman could only produce straight furrows by setting his sights on some far-distant landmark and heading for it. If he continually looked back (to see how he was doing), he would plow all over the place! See: *Philippians 3:13-14*.

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## WHERE IS THE KINGDOM OF GOD?

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Earthly kingdoms have discernible locality, dimensions, borders, etc. (e.g. *I Kings 4:21,24-25*). But what about the Kingdom of God? Where is it? What are its borders?

### A. THE KINGDOM OF GOD IS INTANGIBLE:

1. It is not come with \_\_\_\_\_ (*Luke 17:20*), meaning you cannot see it.
2. It is not “Lo \_\_\_\_\_! or Lo \_\_\_\_\_!” (*Luke 17:21*).
3. It is not in word, but in \_\_\_\_\_ — *I Corinthians 4:20*. This point is explained by *I Thessalonians 1:5*.
4. It is not \_\_\_\_\_ (*John 18:36*) — i.e. it is not a political kingdom. The sword was never shaped for the hand of the Lord’s churches: God’s work is to be done only with the “sword of the Spirit” (*Ephesians 6:17<sup>b</sup>; Hebrews 4:12*).
5. It is nevertheless a kingdom that brings real, tangible suffering to its subjects (*II Thessalonians 1:5; Revelation 1:9*):
  - P\_\_\_\_\_ for righteousness’ sake (*Matthew 5:10*).
  - Entered through much \_\_\_\_\_ I O N (*Acts 14:22*).

### B. THE KINGDOM OF GOD IS INVISIBLE:

1. It is \_\_\_\_\_ (*Luke 17:21<sup>g</sup>*). Like the wind (*John 3:8*), the Kingdom of God is manifested only in the fruit resulting from the miracle of regeneration.
2. Look up: *Romans 14:17*. The Kingdom of God is not \_\_\_\_\_ and \_\_\_\_\_ (visible, tangible things), but:
  - R\_\_\_\_\_.
  - P\_\_\_\_\_.
  - J\_\_\_\_\_.(All intangible, invisible realities)

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## WHEN WILL THE KINGDOM OF GOD “COME”?

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In the model prayer (*Matthew 6:9-13; Luke 11:2-4*), Jesus taught His disciples (and us) to pray: “**Thy kingdom come.**” What does this mean? How does it line up with other scriptures such as:

- *Matthew 12:28* — “...the kingdom of God is come unto you.”
- *Mark 9:1* — “There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.”
- *Luke 10:11* — “...be ye sure of this, that the kingdom of God is come nigh unto you.”

The answer is that the kingdom of God has “**phases**” or various manifestations. There are three distinct phases taught in the New Testament:

### A. **THE PRESENT PHASE:**

1. This is the spiritual, invisible, intangible, universal realm of the redeemed.
2. This phase has indeed come — as attested by the power of God in Christ \_\_\_\_\_ I N G out \_\_\_\_\_ — *Matthew 12:28; Luke 11:20*.
3. The preaching of the Gospel of the Kingdom began with the ministry of \_\_\_\_\_ the \_\_\_\_\_ (*Luke 16:16; Matthew 3:2; 11:12*).
4. Whenever and wherever the Gospel is preached, the kingdom of God is brought \_\_\_\_\_ to people — *Luke 10:8-11*.

### B. **THE PROSPECTIVE PHASE:**

1. This is the time when God’s \_\_\_\_\_ is done in \_\_\_\_\_ as it is in \_\_\_\_\_ — *Matthew 6:10*.  
This is certainly NOT the case here on earth ... yet!
2. This future phase is the Millennial Kingdom of Jesus Christ — a thousand years when:
  - a. The King of Kings shall rule and reign over the earth with a \_\_\_\_\_ of \_\_\_\_\_ — *Revelation 2:27; 12:5; 19:15*.
  - b. There will be universal P \_\_\_\_\_, J \_\_\_\_\_, and J \_\_\_\_\_ — *Isaiah 9:7*.
  - c. The whole world shall \_\_\_\_\_ King Jesus — *Zechariah 14:16*.
  - d. There will be universal K \_\_\_\_\_ of the LORD — *Isaiah 11:9*.
  - e. Mankind shall not learn \_\_\_\_\_ any more — *Micah 4:3*.

- f. \_\_\_\_\_ shall be \_\_\_\_\_ in chains in the bottomless pit — *Revelation 20:1-7*.
3. It is the phase of God’s kingdom that \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ were permitted to preview when Jesus Christ was T\_\_\_\_\_ before them — *Mark 9:1-7*. See also: *II Peter 1:16-17*.
4. It is the phase of the Kingdom of God when the Lord Jesus will once again sit down to \_\_\_\_\_ and \_\_\_\_\_ with His Church — *Luke 22:16-18*. See also: *Matthew 26:29*; *Mark 14:25*.
5. It is the visible kingdom that many in the city of \_\_\_\_\_ thought would be ushered in at the first advent of Christ — *Luke 19:11*.

**Note:** The Lord Jesus Christ did not offer the [millennial] kingdom at His first coming (and then at some point in His earthly ministry change plans because of rejection by Israel). Like many dispensationalists today, these Jews missed the **two-fold** message of their prophets — that Christ should first suffer to bring salvation (*Acts 3:18-19<sup>a</sup>*), and then return the second time to bring in the “restitution of all things” (*Acts 3:19<sup>b</sup>-21*).

6. It is the restored “kingdom to \_\_\_\_\_” inquired about by the Lord’s church in *Acts 1:6*.  
See: *Isaiah 9:6-7*; *Jeremiah 23:5-6*.

**Note:** This question should be set against *Acts 1:3*. For forty days Jesus had been teaching His church about the kingdom of God. The question *and* the Lord’s answer demonstrate a distinction between the kingdom of God NOW and its coming phase (all in the Father’s own time).

7. It is the kingdom which will “come” at Christ’s \_\_\_\_\_ (His second advent) — *II Timothy 4:1*. See also: *Revelation 12:10*.

**Note:** The expression, “*Now is come salvation ... and the kingdom*” found in *Revelation 12:10* illustrates the concept of phases. Salvation is the present possession of each believer, but there is also a sense in which it is prospective (*Hebrews 9:28*). In the same way, every believer is [now] **in** the kingdom of God, yet the full manifestation of that kingdom is still future.

### C. THE PERPETUAL PHASE:

1. This is the \_\_\_\_\_ Kingdom — *II Timothy 4:18*.
2. The millennial kingdom is earthly, and it will end with \_\_\_\_\_ being loosed and leading mankind’s final rebellion against God — *Revelation 20:7-9*.

3. After Jesus has put down all \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_, He will then deliver up the kingdom to \_\_\_\_\_ the \_\_\_\_\_ (*I Corinthians 15:24-28*).

**Note:** Regardless of which “phase” of the Kingdom of God one may be considering, the entrance requirement is always the same: salvation by grace through faith in Christ!

### **The Kingdom of God is the Rule of God**

**NOW:** in the hearts of willing subjects (i.e. believers)  
[It is universal, but *invisible*]

**SOON:** over the nations of the whole earth  
[It is universal and visible]

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## **THE KINGDOM, THE FAMILY, AND THE CHURCH OF GOD**

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A careful study of *Ephesians 2:19-22* reveals three distinct spiritual entities involving saved people:

- *verse 19* — “ye are ... F \_\_\_\_\_ with the saints”  
AND
- *verse 19* — “ye are ... of the H \_\_\_\_\_ of God”  
AND
- *verses 20-22* — “are built ... unto an holy \_\_\_\_\_ in the Lord.”

Citizens belong to a kingdom; belonging to a household suggests a family relationship; and the temple is a metaphor for a New Testament church (*see: I Corinthians 3:9-10,16; I Timothy 3:15*).

While these entities are closely related, they are distinguished in the Word of God.

### **A. THE KINGDOM OF GOD:**

As seen above, this is the rule of God in the hearts of willing subjects [believers].

Jesus was rightfully called “King” by His disciples (*Luke 19:37-40*) because they were indeed His subjects. Contrast this with *Luke 19:14*.

**Note:** The idea that the rejoicing multitudes of “Palm Saturday” became the bloodthirsty crowd crying out to Pilate “crucify him! crucify him!” is not supported by scripture.

The kingdom of God is *earthly* in its sphere (both present and prospective).

**B. THE FAMILY OF GOD:**

1. Look up: Ephesians 3:15.  
The family of God consists of all the saved in \_\_\_\_\_ and \_\_\_\_\_.
2. Believers are the \_\_\_\_\_ of God — *Ephesians 1:5; 5:1; John 1:12.*
3. God is our Heavenly \_\_\_\_\_ — *Ephesians 1:2; 4:6.*

The family of God is both earthly *and* heavenly.

**C. THE CHURCH OF GOD:**

A New Testament Church is “an organized assembly of baptized believers.”

1. The Church and the Kingdom CONTRASTED:

Observe some of the differences:

<u>THE KINGDOM OF GOD</u>	<u>THE CHURCH</u>
<input type="checkbox"/> Universal	<input type="checkbox"/> Local
<input type="checkbox"/> Invisible	<input type="checkbox"/> Visible
<input type="checkbox"/> Has no organization	<input type="checkbox"/> Organized
<input type="checkbox"/> Entered through regeneration (salvation)	<input type="checkbox"/> Entered through scriptural baptism
<input type="checkbox"/> Only one Kingdom	<input type="checkbox"/> There are many churches
<input type="checkbox"/> A Theocracy — the rule of God	<input type="checkbox"/> Pastoral leadership with congregational consent
<input type="checkbox"/> Has no officers	<input type="checkbox"/> Has pastors & deacons
<input type="checkbox"/> Keeps no ordinances	<input type="checkbox"/> Baptism & The Lord’s Supper
<input type="checkbox"/> Practices no earthly discipline	<input type="checkbox"/> Churches exercise discipline

Failure to distinguish between the “kingdom” and the “church” leads directly to the universal “church” error.

Cyprian (200-258 A.D.), the “bishop” of Carthage, was first to promote the “ONE true *universal* “Church”” error. The so-called conversion of the Roman emperor Constantine I in 311 A.D., and his subsequent elevation of Christianity to the status of the official religion of the empire made this concept a reality. Augustine of Hippo (354-430 A.D.) then formulated the error into a doctrine, resulting in the CATHOLIC (universal) dogma.

The Roman Catholic religion believes in a universal (catholic) visible “Church.”

Medieval Catholic scholars taught there was no salvation, except IN the “Church.” They also said there could be no service to God except TO the “Church.” They also declared there could be no subjection of peoples and nations, except BY the “Church.”

The Protestant reformers did not return to the Biblical distinction. They simply changed the Catholic concept of the “Church” into a universal **invisible** one.

## 2. The Church and the Kingdom in COLLABORATION.

While the Church and the Kingdom are not the same, there is nevertheless a vital interrelation between the two. A New Testament Baptist church is the visible, audible, tangible manifestation of the invisible, inaudible, intangible Kingdom.

According to *Matthew 16:19*, Christ gave the \_\_\_ \_\_\_ \_\_\_ of the kingdom of heaven to His Church (the antecedent of *verse 18*).

Keys symbolize two things: authority and assignment.

- a. The authority of a church to make binding decisions in matters concerning the lives of kingdom subjects is seen in *Matthew 18:17-18*.
- b. The assignment of a key is to lock or unlock. What is the key which unlocks the door to the kingdom? Surely it is the Gospel! The commission to unlock the door of salvation for people through the application of the Gospel is given in *John 20:23*.

Every Bible-believing Baptist Church is designed to be a “recruiting agency” for the kingdom!

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## THE PARABLES OF THE KINGDOM

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The kingdom of God has M \_\_\_\_\_, according to *Matthew 13:11*; *Mark 4:11* and *Luke 8:10*.

A mystery is defined in *Romans 16:25-26* as a truth not revealed in the Old Testament but which has been fully revealed in the New Testament.<sup>1</sup>

Some of these mysteries are given in the parables of the kingdom, found chiefly in the Gospel according to Matthew, but also in Mark and Luke.

See: *Matthew 13:10-17*; *Mark 4:10-13*; *Luke 8:10*.

1 See: Lesson “M” — The Mysteries of God

The truth not explicitly revealed in the Old Testament (*Matthew 13:17,34-35*) was the *spiritual* nature of God's kingdom; the requirement that its subjects must be born again (*Matthew 13:15-16*).

The Old Testament prophets foretold the glorious earthly (millennial) kingdom of Christ. The present invisible, intangible form of the Kingdom was the mystery. The true Kingdom of God is not seen in an outward form but in the hearts of men, and only God knows His true subjects.

In these kingdom parables, the key word is "like." They describe the perceived appearance or manifestation of the kingdom of God during the course of the present age. One of the major themes in these parables of the kingdom is that there are within the kingdom of heaven **two spheres** — the sphere of (religious) **profession** and the sphere of (regenerate) **possession**.

### **A. PARABLES EXPLAINING THE NECESSITY OF REGENERATION IN THE KINGDOM:**

1. The Parable of the Four Soils — *Matthew 13:3-9,18-23*.
  - a. The seed is the \_\_\_\_\_ of the kingdom.
  - b. The \_\_\_\_\_ describes the hearts of those who don't understand.
  - c. The S\_\_\_\_\_P\_\_\_\_\_ represent a shallow, emotional hearing of the Word that has no root.
  - d. The thorny ground pictures the hearer, whose reception of the Word is C\_\_\_\_\_ out by cares and riches of the world, causing him to become \_\_\_\_\_.
  - e. The \_\_\_\_\_ represents the hearer who receives the Word and brings forth much \_\_\_\_\_.
2. The Parable of the \_\_\_\_\_ & the hired \_\_\_\_\_ — *Matthew 20:1-16*.
3. The Parable of the \_\_\_\_\_ — *Matthew 22:1-14*.
4. The Parable of the \_\_\_\_\_ — *Matthew 25:1-13*.
5. The Parable of the Cast \_\_\_\_\_ — *Mark 4:26-29*.

### **B. PARABLES REVEALING THE TRUE AND THE FALSE KINGDOMS:**

1. The Parable of the Tares among the Wheat — *Matthew 13:24-30,36-43*.

Tares were a noxious weed which looked like wheat. The thrust of this parable is that within the kingdom of God there is the *counterfeit* "look-alike" kingdom.

In this case...

- a. The good seed are the \_\_\_\_\_ of the kingdom (i.e. the saved).
- b. The tares represent the children of the \_\_\_\_\_ one.
- c. Both wheat and tares will grow \_\_\_\_\_ until the harvest, which comes at the \_\_\_\_\_ of the \_\_\_\_\_.

**Note:** God's judgment upon professing Christendom cannot take place while "wheat" is still present (*Matthew 13:29*). Christians will not pass through Daniel's 70TH Week and the Great Tribulation!

See: *I Thessalonians 5:9; Revelation 3:10.*

2. The Parable of the \_\_\_\_\_ — *Matthew 13:47-50.*
3. The Parable of the \_\_\_\_\_ — *Matthew 13:31-32; Mark 4:30-32; Luke 13:20-21.*
4. The Parable of the Hid \_\_\_\_\_ — *Matthew 13:33; Luke 13:18-19.*

**Note:** These last two parables speak of the abnormal growth of the counterfeit kingdom. Leaven symbolizes sin or false teaching. (See: *Matthew 16:6,11; I Corinthians 5:6; Galatians 5:9.*)

### **C. PARABLES TEACHING THE BLESSINGS OF KINGDOM TRUTH:**

1. The Parable of the Hid \_\_\_\_\_ — *Matthew 13:44.*
2. The Parable of the \_\_\_\_\_ of great \_\_\_\_\_ — *Matthew 13:45-46.*

**MEMORY VERSE:** Try and commit to memory *Romans 14:17.*

# L Liberty, Legalism, & License

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

Godless humanism and the philosophy of moral relativism have worked to produce a strange concept of freedom in the minds of many. It is a freedom to do whatever one wishes to do (provided, of course, it doesn't infringe on any rights of others!). Indeed, the last half of the 20TH century and beyond has witnessed the "rights" movement: civil rights, worker's rights, women's rights, children's rights, "gay" rights, patient's rights ... you name it! It seems just about everyone today is clamoring for *their* rights.

Regrettably, this kind of thinking has also permeated Christian proprieties. Real liberty is being supplanted by an increasing resistance to Biblical standards and a man-centered goal of unrestricted personal enjoyment and fulfillment. Preaching has become more and more non-directive. As a result, much Christian conduct has sunk to the level of the world.

Baptists who preach against sins and who dare declare (and practice) what the Bible says Christians ought and ought not to do are often labeled as "legalists." They are accused of robbing people of their joy by imposing on them their lists of "do's" and "don'ts."

*Galatians 5:1* is undoubtedly the pivotal scripture here:

"Stand fast in the \_\_\_\_\_ wherewith Christ hath made us \_\_\_\_\_, and be not \_\_\_\_\_ again with the yoke of \_\_\_\_\_."

Correctly interpreting this verse (and its context) will go a long way toward understanding what Christian liberty really is — as well as legalism, the true and the false.

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## THE BLESSING OF LIBERTY

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Does liberty or freedom mean we have the right to do anything? Are there restraints to freedom? The Bible teaches there are TWO SIDES OF LIBERTY:

- Freedom **FROM** — a release.
- AND
- Freedom **TO** — a responsibility.

## A. WE ARE SET FREE FROM SIN BY CHRIST:

### 1. The Servitude of the Sinner:

- a. Read: John 8:32-34.  
Whoever C \_\_\_\_\_ E T H sin is the \_\_\_\_\_ of sin.
- b. According to *Hebrews 2:14-15*, mankind is subject to bondage through the \_\_\_\_\_ of \_\_\_\_\_. (See: Romans 6:23<sup>a</sup> with *Revelation 20:14-15.*)
- c. The Law puts man under the \_\_\_\_\_ — *Galatians 3:10.*
- d. Offending God's Law in just \_\_\_\_\_ point makes a man \_\_\_\_\_ of all — *James 2:10.*

### 2. The Rescue by the Redeemer:

- a. The \_\_\_\_\_ shall make you free (*John 8:32*).
- b. Jesus said: “\_\_\_\_\_ am the Way, the \_\_\_\_\_, and the Life...” (*John 14:6*).
- c. “If the \_\_\_\_\_ therefore shall make you \_\_\_\_\_, ye shall be free \_\_\_\_\_” (*John 8:36*). See: Galatians 5:1.
- d. The Son was sent by the Father “to proclaim \_\_\_\_\_ to the \_\_\_\_\_” (*Isaiah 61:1*).
- e. “Where the \_\_\_\_\_ of the Lord is, there is \_\_\_\_\_” (*II Corinthians 3:17*).
- f. According to *Romans 8:2*, the law of the \_\_\_\_\_ of life in Jesus Christ hath made me free from the law of \_\_\_\_\_ and \_\_\_\_\_.”
- g. Christ has \_\_\_\_\_ E D the \_\_\_\_\_ of commandments contained in \_\_\_\_\_ (*Ephesians 2:15*).
- h. Christ has \_\_\_\_\_ the handwriting of ordinances that was \_\_\_\_\_ us (*Colossians 2:14*). See also: Isaiah 44:22.
- i. “And almost all things are by the \_\_\_\_\_ purged with \_\_\_\_\_; and without \_\_\_\_\_ I N G of \_\_\_\_\_ is NO \_\_\_\_\_ I O N” (*Hebrews 9:22*).
- j. We \_\_\_\_\_ the servants of sin until we \_\_\_\_\_ from the \_\_\_\_\_ the Gospel — *Romans 6:17*.

**B. WE ARE SET FREE TO LIVE FOR CHRIST:**

According to *Romans 8:21*, we have G\_\_\_\_\_ liberty in Christ. But does this give us the “right” to now live as WE please or choose? No!

1. According to *Romans 6:18<sup>b</sup>*, the believer is made free from sin to be a servant of \_\_\_\_\_. (See also: *I Peter 2:16*.)
2. This freedom allows us to produce fruit unto \_\_\_\_\_, according to *Romans 6:22*. See also: *Romans 7:4*.
3. We are now free to \_\_\_\_\_ unto Christ instead of ourselves — *II Corinthians 5:15*.
4. According to *Titus 2:11-12*, the grace of God — by which we are saved (*Ephesians 2:8-9*) — teaches us to:
  - deny \_\_\_\_\_.
  - deny \_\_\_\_\_.
  - live \_\_\_\_\_.
  - live \_\_\_\_\_.
  - live \_\_\_\_\_.
5. According to *Titus 2:14*, the Lord Jesus Christ redeemed us (“set us free”) from ALL iniquity that we might be:
  - a \_\_\_\_\_ people.
  - who are \_\_\_\_\_ of good \_\_\_\_\_.
6. Our liberty enables us to seek (and do) God’s \_\_\_\_\_ (*Psalm 119:45*).
  - a. According to *Galatians 4:24*, the covenant received from Mount \_\_\_\_\_ (i.e. the Law) gendereth to \_\_\_\_\_.
  - b. By contrast, believers are now under the \_\_\_\_\_ Law of \_\_\_\_\_ (*James 1:25; 2:12*).
    - This is called the “royal law of \_\_\_\_\_” (*James 2:8*). See also: *I John 2:3-11; 3:22-24*.
    - It is the \_\_\_\_\_ Commandment (*John 13:34*).
    - This Law’s commandments are not \_\_\_\_\_ (*I John 5:2-3*). Contrast this with *Matthew 23:4*.
    - This law is a \_\_\_\_\_ to the believer (*Romans 7:22*).
7. We are to use our liberty to \_\_\_\_\_ one another by \_\_\_\_\_ (*Galatians 5:13*).

8. Our freedom enables us to be the \_\_\_\_\_ of God (*1 Peter 2:16*).
9. *Exodus 21:5-6* illustrates how service under the law of love is not bondage. We serve — not because we *have* to — but because we *want* to!

The late M. R. DeHaan gives a fitting illustration of this truth:

*“Imagine a man employing a servant. To avoid any trouble or misunderstanding, certain rules and conditions must be agreed upon. The employer hands to his prospective employee a manual in which the relationships of employer and servant are set out ...*

*“Failure to abide by the rules will break the contract, and the employee will either go on strike, or the boss will fire him, as the case may be. The servant is under **law**.*

*“Now let us suppose this employee is a young lady, and in the course of events the boss, a bachelor, falls in love with his servant. Finally they decide to marry, and they become husband and wife. She quits her job (not her work) and they move into their new home. The very moment she becomes the wife, she ceases to be a servant. She is no longer under rules, regulations, and laws. She is not handed an employee’s manual to tell her what is expected as a wife. She is in love with her husband, and now she does as much, and even far more, to please her husband as when he was her boss.*

*“She is no longer under law; she does not punch a clock; she has no set of rules to observe; she is **free** to spend all her time pleasing her husband. No demands are made upon her, for she already anticipates her husband’s wishes. She is no more a servant, no more under laws, rules and regulations. But this does not make her careless and say, “now that I am not any more under law I can do as I please.” Ah, no! She is under the law of love.”<sup>1</sup>*

10. We are now under the “new creature rule” — *Galatians 6:15<sup>c</sup>-16*.

**True freedom** (or liberty) then is not the right to do as we want or please, but the privilege to do what is right — something we could never do before we were saved. See: Isaiah 64:6; Proverbs 15:8<sup>a</sup>; Romans 8:3-4.

1 DeHaan, M. R. Law or Grace? Grand Rapids, Michigan: Zondervan: pp.132-133.

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# THE CURSE OF LEGALISM

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The legalism spoken of in the New Testament is very different from what many label as legalism today.

## A. NEW TESTAMENT LEGALISM:

Legalism was the first doctrinal error in Christendom to raise its head.

1. This error is first mentioned in Acts 15.
  - a. False teachers said: “Except ye be circumcised after the manner of \_\_\_\_\_ [i.e. by keeping the Law], ye \_\_\_\_\_ be \_\_\_\_\_” (*verse 1*).
  - b. The **truth** of the matter is declared in *verse 11* — “But...through the \_\_\_\_\_ of the Lord Jesus Christ we shall be saved.”
2. These Judaizers developed into some of the early “Christian” sects during the apostolic days.
  - Nazarenes — orthodox Jewish Christians who also maintained a strict observance of the Law and Jewish customs.
  - Ebionites — who reduced the plan of salvation to strict Law-keeping. They eventually came to teach that Jesus was only a man Who became the Messiah at His baptism and Who was important because of His legal piety (not His suffering and death). They rejected the writings of the apostle Paul.
  - Elkesaites — speculative (platonist) Judaizers, who taught that Jesus was the ideal man. They held that circumcision and repeated washings were required.
3. The Book of **Galatians** was written to counter the spread of this damnable heresy. It is an error that:
  - a. Is a P\_\_\_\_\_SION of the true Gospel of Christ (*Galatians 1:7*).  
Note: *Galatians 1:9*.
  - b. Was imposed by F\_\_\_\_\_ B\_\_\_\_\_ who entered the churches P\_\_\_\_\_ (*Galatians 2:4*), and T\_\_\_\_\_E D the saints (*Galatians 5:12*).
  - c. F\_\_\_\_\_ the grace of God (*Galatians 2:21*).
  - d. Is very B\_\_\_\_\_ING, i.e. mesmerizing or appealing (*Galatians 3:1*). This appeal is to the flesh (“religious” flesh) — *Galatians 6:12*.  
See: *Romans 7:18<sup>a</sup>*.

- e. Proposes salvation is made \_\_\_\_\_ by the flesh — i.e., by doing the works of the Law (*Galatians 3:3*).
  - f. Causes believers to \_\_\_\_\_ again to the weak (incapable) and beggarly elements of the Law (*Galatians 4:9*).
  - g. Only serves to get believers \_\_\_\_\_ again and put under the \_\_\_\_\_ of bondage (*Galatians 5:1*).
  - h. Can only \_\_\_\_\_ us in the Christian race (*Galatians 5:7*).
  - i. Is a dangerous, insidious \_\_\_\_\_ (*Galatians 5:9*), which will only cause God’s children to \_\_\_\_\_ and \_\_\_\_\_ one another (*Galatians 5:15*).
4. Judaistic legalism was an “attempt to sew up the rent veil!”  
Today, legalism is any teaching holding that:
- Works are necessary for salvation.
  - Works are necessary to complete salvation.
  - Works are necessary to maintain salvation.
5. Galatianism has presented itself in many forms since the days of the apostolic churches (Acts 15). It wasn’t long before the word “circumcised” was being replaced by “baptized” — giving rise to the false doctrine of baptismal regeneration (or baptismal remission).
- Any teaching that “*salvation = grace +*” is damnable — regardless of whether that “plus” happens to be baptism, Sabbath-keeping, tongue-speaking, door-knocking, mass-attending, or holding out faithful to the end, etc., etc.
- True salvation is BY **grace alone**, THROUGH **faith alone**, IN **Christ alone**: plus or minus nothing! See: Romans 11:6.

## THE LAW AND ITS PURPOSE

1. The Law was given by \_\_\_\_\_ — *John 1:17<sup>a</sup>*. It contains 613 commandments.
2. The Law is \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ — *Romans 7:12*. It is not faulty because of its inability to save men. See: *I Timothy 1:8*.
3. By the Law comes the \_\_\_\_\_ of \_\_\_\_\_ — *Romans 3:20<sup>b</sup>*. This is why God gave the Law through Moses — *Galatians 3:19*. It defines sin.
4. The strength of \_\_\_\_\_ is the Law — *I Corinthians 15:56<sup>b</sup>*.
5. The Law is a \_\_\_\_\_. It is designed by God to \_\_\_\_\_ us to \_\_\_\_\_ [by causing us to see our true condition before Him, and our need of a Saviour] — *Galatians 3:24*.
6. No one can or will ever be \_\_\_\_\_ by the works of the Law — *Galatians 2:16*. See also: *Galatians 2:21<sup>b</sup>*.
7. Trying to keep the Law only brings a \_\_\_\_\_ — *Galatians 3:10*.
8. We can only be saved through Jesus Christ, Who kept the Law, fulfilled the Law, finished the Law, and paid the penalty on our behalf for every broken law — *Colossians 2:13-15!*
9. Christ is the \_\_\_\_\_ of the Law to every believer — *Romans 10:4*.
10. Believers are not \_\_\_\_\_ the Law, but under \_\_\_\_\_ — *Romans 6:14<sup>b</sup>*.

### 6. Legalism and Sanctification.

The law cannot justify; neither can it sanctify. The law shows us that we are unholy, but it cannot make us holy.

The KEY to living the Christian life is found at Mount Calvary, not at Mount Sinai — see: *Romans 6; Galatians 2:20.*<sup>2</sup>

Look up: *Colossians 2:6*.

- a. SALVATION — “As ye have therefore \_\_\_\_\_ Christ Jesus the Lord ...” [HOW? BY FAITH!]
- b. SANCTIFICATION — “...so [IN THE SAME WAY, BY FAITH] \_\_\_\_\_ ye in Him.”

## B. PRESENT-DAY LEGALISM:

The charge of “legalism” is commonly leveled against anyone today who might be zealous for doctrinal and personal purity. Churches requiring Biblical standards of conduct of their workers and for their activities and ministries are often labeled as “legalistic.”

The fact is this kind of charge is *very subjective*. Since most every Christian or church claiming to be Bible-believing has *some* standards, legalism becomes more of an issue of *degree* — i.e., “When your standards and beliefs are stricter than mine, you’re a legalist!!”

### 1. Common Areas of Issue:

- Dress codes — *I Timothy 2:9* (What constitutes “modest?”).
- Hair — *I Corinthians 11:14-15* (How long is long; how short is short?).
- Music — *Ephesians 5:19*.
- Amusements — *I John 2:15-17*.
- Television — *Psalms 101:3*.
- Bible versions — *II Corinthians 2:17<sup>a</sup>*.

### 2. The Charge of “Pharisaism:”

Another term for legalism is “Pharisaism.” Bible-believing Baptists are often accused of being modern-day Pharisees by those who resent their “lists” of do’s and don’ts.

This charge is patently unfair: there is a great difference between a real Bible-believer and a Pharisee of Jesus’ day. For example:

- a. The Pharisees loved T\_\_\_\_\_ over Truth — *Matthew 15:1-9*.  
They were in fact Bible-rejecters (*John 8:47*).
- b. The Pharisees were SELF-\_\_\_\_\_ — *Luke 18:9-14*.
- c. The Pharisees were H\_\_\_\_\_ — *Matthew 23:13-14*.  
See: *Matthew 23:3<sup>d</sup>*.
- d. The Pharisees were zealous, but only in their **man-made** religion — *Matthew 23:14-15,23; Philippians 3:6*.
- e. The Pharisees were Hell-bound sinners — *Matthew 23:26-33*.

Read: *Philippians 3:4-7*.

### 3. What about those “Lists?”

It seems the most offensive aspect of the whole legalism issue is over the “lists,” or standards a church may publish, preach, and require of its ministry workers. Seven things must be said about this:

- a. Biblical standards must be preached — *Titus 2:15*.
- b. Any and all so-called “lists” must be measured against the Word of God. The Bible is *the* authority, not man.
- c. While there will probably always be some differences over the content of any “list,” the Biblical mandate is that we abstain from ALL \_\_\_\_\_ of evil — *I Thessalonians 5:22*.
- d. True legalism is related to WHY one should obey a list rather than to the rightness or wrongness of what is on the list. If a believer thinks he will gain merit with God by keeping and following a list — that is legalism. Legalism has been defined as “the flesh attempting to carry out the precepts of God.” But the flesh will never/can never succeed!
- e. In some cases the rejection of standards using the charge of legalism is an excuse for self-willed and sinful living — *Galatians 5:13*.
- f. Even to the casual observer there has been a noticeable decline in general standards of Christian conduct over the past 50 or so years. See: II Timothy 3:1-5. Practices that were once taboo to just about **all** Christians — dancing, social drinking, movies, dating, playing cards, etc. — are now common practice. It may well be that many of the old-fashion Christians abstained for the wrong reasons (i.e., to earn favor with God), but it cannot be argued that godliness has not declined. “Is the world churchy, or the church worldly?”
- g. Great care must be exercised to speak the truth in \_\_\_\_\_ (*Ephesians 4:15*). Bible-believers must not become censorious in their attitude toward other believers who do not see (or agree with) their understanding of the Word of God. However, it is also unfair to expect churches to be accommodating in these matters by lowering their standards for those who would serve in ministry capacities.
- h. Remember: true freedom in Christ involves living obediently to the “perfect law of liberty,” encapsulated by LOVE — love for Christ (*John 14:15*) and love each other (*I John 4:7-21*).

4. What Legalism Is NOT:

- a. Being obedient to the specific commandments of the Lord is NOT legalism — *I John 2:3-4*.
- b. Living a holy life is NOT legalism — *I Thessalonians 4:3,7*.
- c. Refusing conformity to world is NOT legalism — *Romans 12:2*.
- d. Conforming one’s life to certain standards when requested by godly pastors is NOT legalism — *Acts 15:20-21,28-29*.
- e. Forsaking personal rights out of deference to a weaker brother in Christ is NOT legalism — *Romans 14:21*.

A common excuse given for not preaching or expecting godly standards of Christian conduct is: “Well, I believe that is something God must do in each individual’s heart!” True enough, but how will God work in an individual’s heart?? “Through His Spirit,” comes the reply. Well then, how does the Spirit of God work in our lives? Answer: “Through the Word.” Amen! But how shall they hear without a PREACHER?

See: II Timothy 4:2-4; Titus 2:15.

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## THE FOLLY OF LICENSE

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License is the attitude that I have the freedom to do as I please. It is the mentality that, since I am saved, safe, and secure in Christ, I can live my life any way I want to.

In earlier times this error was known as “antinomianism” — “anti” (against), “nomos” (law) — “against the law.” It is the other extreme to Judaistic legalism.

### **A. NOT UNDER THE LAW, BUT NOT LAWLESS:**

1. We are not under the Law, but under \_\_\_\_\_ — *Romans 6:14<sup>b</sup>*.
2. Many throw out this statement as the “answer” to what they see as legalism. But what does grace teach?? See: Titus 2:11-12.
3. Shall we continue in sin? \_\_\_\_\_ — *Romans 6:1-2.*
4. According to *I Corinthians 9:21*, a Christian is “not without law to God, but \_\_\_\_\_ the law to \_\_\_\_\_.” (This is the royal law!)

### **B. LIBERTY IS NOT LICENSE:**

1. *I Peter 2:16* — Our liberty is not to be a \_\_\_\_\_ (covering) of \_\_\_\_\_NESS (naughtiness, wickedness).
2. It is not to be an \_\_\_\_\_ (excuse) to the \_\_\_\_\_ — *Galatians 5:13.*

**MEMORY VERSE:** Try and commit to memory *Titus 2:11-12.*

# M The Mysteries of God

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

“Let a man so account of us, as of the ministers of Christ, and stewards of the **mysteries** of God” — I Corinthians 4:1.

This study enquires into these mysteries.

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## WHAT IS A “MYSTERY?”

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The word “mystery” or “mysteries” is found 27 times in the New Testament, translated from the Greek word “*mysterion*,” which means “something deliberately hidden.”

The Bible defines a mystery in two ways:

### A. #1: NEW TESTAMENT TRUTH NOT FULLY REVEALED IN THE OLD TESTAMENT:

Read: Romans 16:25-26.

The context of this passage defines a mystery as something that:

1. Is given according to \_\_\_\_\_ — *verse 25<sup>c</sup>*.
2. Was kept \_\_\_\_\_ in times past — *verse 25<sup>d</sup>*.
3. Is \_\_\_\_\_ made \_\_\_\_\_ by the scriptures...to all \_\_\_\_\_ — *verse 26*.

The reference to the “Gospel” and to “Jesus Christ” in *verse 25* identifies these “prophets” mentioned in *verse 26* as the writers of the New Testament. (The writers of the New Testament are called “apostles and prophets.” See: Ephesians 2:20; 3:5; 4:11; I Peter 3:2; Revelation 18:20.)

The Old Testament prophets foresaw the twin mountain peaks of Christ’s FIRST Advent (the **cradle** and the **cross**) and Christ’s SECOND Advent (the **crown**). However, they could not see the great “valley” that was between these peaks — the “Valley of the Present Age!” See: I Peter 1:10-12; Acts 3:18-21.

Many of the mysteries of God are found in this “valley,” and are now revealed to us through the scriptures of the New Testament. A mystery is now an “open secret!”

## **B. #2: TRUTH NOT UNDERSTOOD BY THE “UNINITIATED:”**

Read: *I Corinthians 2:6-14.*

In the context of this passage, the word “mystery” (*verse 7*) is set against the so-called mystery religion that was centered at Corinth — the worship of Aphrodite, goddess of beauty and sex.

Greek mystery religions abounded in the ancient world. They were characterized by elaborate initiation rituals and secret rites — in many cases centered on a mother-child deity. Initiates into these cults were supposedly privy to the mysteries of sacred rites, secret words, and symbols (like Freemasonry, Mormonism, etc.).

However:

1. The wisdom of God is understood by them that are \_\_\_\_\_ (*verse 6<sup>a</sup>*) — i.e. the spiritual man (*verse 15*).
2. This wisdom is hidden from the \_\_\_\_\_ man (*verse 14*), which included the \_\_\_\_\_ of this world (*verse 8*).
3. Read: *Matthew 13:10-16.* See also: *Matthew 11:25.*

Reference to the mystery of God in *Colossians 2:2-3* is set against the heresy of Gnosticism (a late-first and second century perversion of the Gospel by the application of Greek philosophy), in which the initiates claimed special “knowledge” (gnosis).

In these cases, a mystery is defined as divine Truth hidden from the unregenerate mind.

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## **WHAT ARE THE MYSTERIES OF GOD?**

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There are **TEN** “mysteries of the faith” (*I Timothy 3:9*) mentioned in the New Testament, although some of them may overlap.

They are as follows:

### **A. THE MYSTERY OF GODLINESS — *I Timothy 3:16.***

This is the central truth of Bible Christianity — Jesus Christ Himself!!

1. \_\_\_\_\_ was \_\_\_\_\_ in the \_\_\_\_\_.

This refers to the supernatural incarnation of Jesus Christ — a truth revealed in the Old Testament (*Isaiah 7:14; Micah 5:2*), but not understood by the Jewish leaders (*I Corinthians 2:8*). See: *Matthew 1:23; John 1:1-3,14; 14:9.*

2. [Christ was] \_\_\_\_\_ in the \_\_\_\_\_.  
This refers to the Father's authentication and declaration of His Son at His baptism (*Matthew 3:16; John 1:32-33*), and through His resurrection (*Romans 1:3-4*).
3. [Christ] was \_\_\_\_\_ of \_\_\_\_\_.  
This refers to special angelic ministry during times of our Lord's greatest trials — *Matthew 4:11; Luke 22:43*.
4. [Christ] was \_\_\_\_\_ E D unto the \_\_\_\_\_, and \_\_\_\_\_ E D on in the world.  
This refers to the mystery of the Gospel: that salvation would extend beyond Israel's boundaries — *Ephesians 6:19; Colossians 4:3*.
5. [Christ] was \_\_\_\_\_ up into \_\_\_\_\_.  
This refers to His glorious ascension — *Acts 1:9-11; Hebrews 12:2; I Peter 3:22*.

**B. THE MYSTERY OF "CHRIST IN YOU" — *Colossians 1:26-27*.**

1. This mystery was \_\_\_\_\_ from \_\_\_\_\_ and from generations, i.e. it was not revealed through the Old Testament.
2. This mystery \_\_\_\_\_ is made \_\_\_\_\_ (known) to the saints. That is, it is New Testament truth.
3. Read: *John 14:15-26*. In this passage the Lord Jesus Christ gives us His great promise of the Comforter.
  - a. From Old Testament times up to this point in Christ's ministry, the Spirit dwelt \_\_\_\_\_ men (*verse 17<sup>f</sup>*).  
He could come upon men and leave men. For example, compare *Judges 14:6* and *I Samuel 10:10* with *Judges 16:20* and *I Samuel 16:14*. This explains what David prayed in *Psalms 51:11*.
  - b. Our Lord's promise was that the Spirit would soon be \_\_\_\_\_ men (*verse 17<sup>g</sup>*). This was fulfilled when Christ sent the Comforter (*Acts 2*).

**Note:** This passage actually teaches that believers are indwelt by the Godhead. By:

- God the Holy Spirit, *verse 17* — see: *Romans 8:9,11; I Corinthians 6:19; II Timothy 1:14*.
- God the Son, *verse 20* — see: *II Corinthians 13:5; Ephesians 3:17*.
- God the Father, *verse 23* — see: *I John 4:12-16*.

**Note:** This is a reciprocal indwelling: Christ in you and you in Christ!  
See: *Ephesians 2:10,13; Colossians 1:2,28*.

### C. THE MYSTERY OF THE CHURCH — *Ephesians 3:1-10*.

The New Testament Church is not mentioned anywhere in the Old Testament.  
See: Ephesians 3:5.

**Note:** The reference to Israel as the “church in the wilderness” in *Acts 7:38* is technically accurate because at this point in its history Israel was a “church” — an assembly, or congregation. It met the four requirements of an assembly. It was:

- Local — e.g. *Exodus 12:37; 13:20; 14:2; 15:23,27; 17:1; 19:2*; etc.
- Visible — e.g. *Numbers 23:28; 24:2 (22:5)*.
- Organized — e.g. *Numbers 2; Numbers 3:23-38*.
- Constituted — *Numbers 1:2,18*.

However, while Israel in the wilderness was indeed a church, it was not a **New Testament** Church (“MY Church” — *Matthew 16:18*).

The epistle to the Ephesians reveals two aspects of the mystery of the Church:

1. That \_\_\_\_\_ should be members of the same church body as baptized Jewish believers (*Ephesians 3:6*).

Christ has broken down the “middle \_\_\_\_\_ of \_\_\_\_\_ ION” that kept Jews and Gentiles apart in the Jewish temple (*Ephesians 2:11-16*).

2. That Christ’s relationship to His churches would be as the love between a \_\_\_\_\_ and \_\_\_\_\_ (*Ephesians 5:23-33* — especially *verse 32*).

This mystery is expanded in The Revelation. *Revelation 1:12-13,16<sup>a</sup>,20* reveals the special relationship of Jesus Christ to the churches:

- Christ stands in the \_\_\_\_\_ of His churches.
- Christ holds His preachers (*Galatians 4:14*) in His \_\_\_\_\_ hand.

### D. THE MYSTERY OF THE KINGDOM OF GOD — *Mark 4:11*.<sup>1</sup>

This has reference primarily to the parables of the kingdom spoken by the Lord.

That there will be a glorious Messianic kingdom on the earth is one of the great verities of the Old Testament — e.g. *Isaiah 9:6-7; 11:1-12; Daniel 2:44-45; 7:9-14; Micah 4:1-5; Zechariah 14:9,16*; etc. So what is the mystery?? It is that:

1. The Jews were looking for their Messiah to set up this earthly kingdom now (*Acts 3:19<sup>b</sup>-21<sup>a</sup>*). They had missed the **first** part of the prophets’ message (*Acts 3:18-19<sup>a</sup>*).
2. The kingdom is present now in its “mystery form” — intangible (*Romans 14:17*), invisible (*Luke 17:21*), spiritual (*John 18:36*), and entered through the door of believing faith (*John 3:3*). It is the reign of God in the hearts of willing subjects!

1 See: Lesson K — “The Kingdom of God.”

3. We pray for the earthly manifestation of this kingdom to \_\_\_\_\_ — *Matthew 6:10*.

**E. THE MYSTERY OF ISRAEL'S BLINDNESS — *Romans 11:25*.<sup>2</sup>**

The entire eleventh chapter of Romans deals with the temporary (present-day) setting aside of national Israel — a fact not revealed by any Old Testament prophecy. This passage of scripture speaks of:

1. "Blindness in Part."

- a. God has not \_\_\_\_\_ away His people forever — *verses 1-2*.
- b. There is at this present time a Jewish \_\_\_\_\_ who are saved by grace — *verse 5*.
- c. The rest of the nation has:
  - Been B\_\_\_\_\_ — *verses 7-8,10*.
  - S\_\_\_\_\_ — *verse 11*.
  - F\_\_\_\_\_ — *verse 12*.
  - Been B\_\_\_\_\_ O\_\_\_\_\_ — *verses 17,19-20*.

2. "Until."

There is a "time limit" on Israel's blindness. See: Acts 15:14-16.

This time limit corresponds to the present age — the indeterminable time between Daniel's 69TH and 70TH Week (*Daniel 9:25-27*).

Notice the "till" in *Matthew 23:39*. This time is prophetically alluded to in *Hosea 6:1-2*.

3. "The Fulness of the Gentiles."

The setting aside of Israel has meant the following for Gentile people:

- a. S\_\_\_\_\_ — *verse 11*.
- b. R\_\_\_\_\_ — *verse 12*.
- c. R\_\_\_\_\_ A T I O N — *verse 15*.

4. "All Israel Shall Be Saved" — *Romans 11:26-27*.

That which is spoken of by the Old Testament prophets shall surely come to pass. See: Joel 3:16; Zechariah 14:3-4.

In the meantime, God's gracious dealings with Gentiles are designed to:

- P\_\_\_\_\_ Israel to J\_\_\_\_\_ (*verse 11*).
- P\_\_\_\_\_ the Jews to E\_\_\_\_\_ (*verse 14*).

**Note:** God is \_\_\_\_\_ to graft them in again — *Romans 11:23<sup>d</sup>*. The prerequisite will be their [national] belief — see: Zechariah 12:10-11; 13:1,6; Revelation 1:7.

2 See: Lesson I — "Israel."

**F. THE MYSTERY OF THE RAPTURE — *I Corinthians 15:51*.**

The Old Testament prophets foresaw the second coming of the Lord Jesus Christ to the earth but they did not see the Rapture — the translation of the saints (living and dead) in the glorious Resurrection Day.

1. The Old Testament speaks of the resurrection of the dead (e.g., *Job 19:25-27*). Daniel saw two resurrections, but concurrently — *Daniel 12:2*.
2. The New Testament actually separates the two resurrections in time by at least \_\_\_\_\_ — *Revelation 20:4-6*.
3. The New Testament also teaches that the FIRST resurrection is a three-part event, along the lines of the Jewish harvest (see: *Leviticus 23:20-22*):
  - a. Christ’s resurrection was the “\_\_\_\_\_” stage of the harvest — *I Corinthians 15:23<sup>b</sup>*.
  - b. They that are Christ’s at His \_\_\_\_\_ make up the main part of the harvest — *I Corinthians 15:23<sup>c</sup>*. This is the Rapture (*I Thessalonians 4:13-17*).
  - c. Those who are saved (and who will almost certainly perish) during Daniel’s 70TH Week make up the “gleanings” part of the harvest. See: *Revelation 6:9-11; 7:9-15*.

**Note:** *Revelation 20:4* sees two classes of resurrected saints: those who received their resurrection bodies at the Rapture (and who now sit in judgment — *I Corinthians 6:1-3*), AND those who will be executed during the Antichrist’s reign of terror (and, presumably, who receive their resurrection bodies at the return of Christ to the earth).

4. The great mystery is that we shall not all \_\_\_\_\_ (*I Corinthians 15:51*). In other words, there is a “resurrection” of the living saints! *Daniel 12:2* sees only a resurrection of the dead.

**G. THE MYSTERY OF INIQUITY — *II Thessalonians 2:7*.**

This mystery has to do with the coming Antichrist.

Many details of the Antichrist and his reign are given in the book of Daniel (e.g.: *Daniel 7:8,20-26; 8:23-25; 9:26-27; 11:36-45*). The fact of a coming Antichrist was well-known to the believers at Thessalonica — *II Thessalonians 2:5*.

The mystery is that the spirit of the Antichrist is NOW at work in the world.

1. There is one \_\_\_\_\_ but \_\_\_\_\_ antichrists (*I John 2:18*).
2. The \_\_\_\_\_ of antichrist is at work already in the \_\_\_\_\_ (*I John 4:3*).
3. There is a “W\_\_\_\_\_E R” Who is presently keeping the Antichrist from being revealed (*II Thessalonians 2:6*).

4. The Antichrist is currently being L\_\_\_ [an old English word (still used in the game of tennis) meaning “hindered”] — *II Thessalonians 2:7<sup>b</sup>*.
5. Who or What is the Hinderer??
  - a. It is a \_\_\_\_, not an “it” — *II Thessalonians 2:7c*.
  - b. He is someone the believers \_\_\_\_\_ — *II Thessalonians 2:6*.
  - c. Consider these facts in the light of *John 14:17* and *I John 4:4-6*.

This is none other than the Holy Spirit of God.

## H. THE MYSTERY OF BABYLON THE GREAT — *Revelation 17:5*.<sup>3</sup>

1. The Origin of Babylon — *Genesis 10:8-10; 11:1-9*.
  - a. A city founded by \_\_\_\_\_ (“rebel”) — *Genesis 10:8*.
  - b. According to *Genesis 11:4*, Babel was an attempt to make:
    - A C\_\_\_\_\_ — a political unity.
    - A T\_\_\_\_\_ — a religious unity.
    - A N\_\_\_\_\_ — a unity of the human race.
  - c. This action by man was in direct disobedience to God’s command given after the Flood — *Genesis 9:1*.

### 2. The History of the System of Babylon.

Many historians believe paganism (in all its forms) has its roots in Babylon, where the worship of Nimrod and his wife Semiramis began.

Supposedly, following the violent death of Nimrod, Semiramis claimed the child she brought forth was Nimrod risen from death. From this developed a system of “Mother-Child” worship — a feature common to practically all of the pagan religions of the ancient (and not-so-ancient) world. It is seen, for example, in:

Isis & Osiris (Egypt)	Ishtar & Bel (Assyria)
Venus & Cupid	Beltis & Baal

The mother goddess is also known as Cybele or Ashtaroth (*Judges 2:13; 10:6; I Samuel 7:3-4; 12:10*), Aphrodite or Artemas (the Diana of *Acts 19:27-28*), and the “Queen of Heaven” (*Jeremiah 7:18; 44:17-19,25*).

The child god is also known variously as Bacchus, Baal, and Tammuz (*Ezekiel 8:14*).

### 3. Mystery Babylon — *Revelation 17*.

This chapter describes the final form of “one-world” religion which will be in place during the rise of the Antichrist.

3 See: Lesson B — “The Bride of Christ.”

- a. Mystery Babylon is described as a W \_\_\_\_\_ — *verse 3*.
- b. She symbolizes a great C \_\_\_\_\_ — *verse 18*.
- c. It is built on seven \_\_\_\_\_ [hills] — *verse 9*. This is a very clear reference to Rome.
- d. She is called a “Great \_\_\_\_\_” — *verse 1*. Compare this with *II Corinthians 11:2*.
- e. She sits on many \_\_\_\_\_ (*verse 1*), which symbolizes “peoples, and multitudes, and \_\_\_\_\_, and tongues” (*verse 15*). It is a worldwide (universal) religion.
- f. She has committed fornication with the \_\_\_\_\_ of the earth — *verse 2*. It is a politico-religious (State-Church) religion.
- g. She is drunk with the \_\_\_\_\_ of the saints and martyrs of Jesus — *verse 6*. It is a persecuting religion.

This “Church of the Antichrist” is a seducing, blasphemous, pompous, wealthy, immoral, and pagan imitation of the real thing. It is the culmination of the system of Babylon, the one-world religious order which will sweep to power on the back of the Antichrist — **until** he demands all worship for himself (*verse 16-17; II Thessalonians 2:3*).

**I. THE MYSTERY OF GOD — *Revelation 10:7*.**

Nothing else is said about this mystery. Tying it in with the sounding of the trumpet by the seventh angel (*Revelation 11:15*), it would seem this mystery is the [seemingly] long delay of Almighty God in [finally] taking down the kingdoms of the world and establishing His glorious kingdom.

**J. THE MYSTERY OF GOD’S WILL — *Ephesians 1:9-10*.**

This is the mystery of eternity; the mystery of consummation.

1. Set for the “\_\_\_\_\_ [end, completion] of times.”
2. All things will be gathered together in \_\_\_\_\_.

**MEMORY VERSE:** Try and commit to memory *I Timothy 3:16*.

# N Numerology

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

Bible numerology is a study of the *significance* of numbers in the Bible. Two things can be said about this subject: first, it is one of the more obscure areas of Bible study; second, it is a very fascinating exercise for any who pursue it.

Numbers are an integral part of the Word of God. One out of every five verses contains a number. One of its books is called “Numbers.” Its Author is the Creator of a mathematically-exact universe in which numbers are meaningful — see: *Psalm 147:4-5; Isaiah 40:25-26* and *Matthew 10:30*. He is a God of order, not randomness — see: *Psalm 18:30<sup>a</sup>; 40:5* and *I Corinthians 14:33,40*). Furthermore, certain numbers are clearly said to have more than just a numeric significance — e.g. *Revelation 13:18*.

As with all areas of Bible study, numerology is open to extremes of interpretation: perhaps more-so than most. On the one hand, there is the extreme of ignoring any significance of numbers in the Bible whatsoever; on the other is the extreme of assigning unwarranted significance to numbers in a cabalistic fashion (i.e. finding hidden meanings in the words and the order of words in scripture). God does not hide truth. In the Holy Scriptures we have been given “*ALL things that pertain unto life and godliness*” (*II Peter 1:3-4*). The Bible must be its own interpreter — *II Peter 1:20*.

The following points should be kept in mind when studying the significance of numbers in the Bible:

- Significance must be determined by usage — i.e. from the fruit of Bible study. It is a dangerous error to assign numbers a meaning in order to use them to “unlock” the Bible.
- A number does not necessarily have a symbolic or spiritual significance every time it is used in the Bible.
- Often, the first mention of a number can give some insight to any significant meaning it may have.
- Once we have, from a sound (scriptural) basis, determined the significance of any given number, we may cautiously proceed to consider some of the mathematical properties associated with the number — if just out of fascination.

And now, to the study:

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# ONE — UNITY, PRIMACY

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The number “one” is indivisible, standing alone and in need of no other number. It is exclusive, and the source and beginning of all other numbers. So, too, with God.

## A. **UNITY:** (“One”)

1. Look up: *Deuteronomy 6:4; John 10:30; Galatians 3:20; I Timothy 2:5 and I John 5:7.*

These verses all speak of the unity of \_\_\_\_\_.

**Note:** The “oneness of God” is not a denial of the Trinity — it is the exclusion of any other God or Lord: hence the first commandment that is given in *Exodus 20:3*.

2. Look up: *Genesis 2:24; Malachi 2:10,15; Matthew 19:5-6; Ephesians 5:31.*  
These verses speak of the unity that exists in a \_\_\_\_\_.

3. Look up: *Ephesians 2:13-15; Galatians 3:28; John 10:16.*  
These verses speak of the unity of our relationship with \_\_\_\_\_.

4. Look up: *Ephesians 4:3-6; John 17:21-22; Acts 4:32.*  
These verses speak of the unity of a \_\_\_\_\_.

5. Look up: *Genesis 11:1,6; Joshua 9:2; Judges 20:1,8,11; I Chronicles 12:38; Ezra 3:1; Nehemiah 8:1.*  
These verses speak of a unity of \_\_\_\_\_.

6. Look up: *Zechariah 14:9; Isaiah 66:8; Jeremiah 32:39; Ezekiel 11:19; 34:23; 37:16-17,19,22,24.*  
These verses speak of the unity of \_\_\_\_\_  
\_\_\_\_\_.

## B. **PRIMACY:** (“First”)

1. The LORD is the \_\_\_\_\_ and the \_\_\_\_\_ — *Isaiah 43:10,11; 44:6; 48:12; Revelation 1:11,17; 2:8.*

There cannot be two *firsts*.

2. Man is to \_\_\_\_\_ God first — *Matthew 6:33.*

3. The first and great \_\_\_\_\_ is to \_\_\_\_\_ God first — *Matthew 22:37; Mark 12:29-30.*

### C. SOME INTERESTING “FIRSTS:”

1. The FIRST Book in the Bible:

- Its name is Genesis [Hebrew: *bereshith*], which means “beginnings.”
- Its first verse — *Genesis 1:1*.
- It is called the “seed plot of the Word of God” because most major doctrines of the Bible have their roots (beginnings) in Genesis.

The first day (1:5), the first man (2:7), the first woman (2:22), the first marriage (2:23-25), the first sin (3:6), the first promise of a Saviour (3:15), the first sacrifice to cover sin (3:21), the first birth (4:1), the first religion (4:3; *Jude 11<sup>b</sup>*), the first murder (4:8), the first city (4:17), the first bigamist (4:19), the first musician (4:21), the first metallurgist (4:22), the first manslaughter (4:23), the first worship (4:26), the first flood (7:11), the first drunkard (9:21), the first one-world rebellion (11:1-4), the first pilgrim (12:4-10), the first war (14:1), the first incest (19:33), the first mention of love (24:67), etc.

2. The FIRST Question:

- In the Old Testament: God is seeking \_\_\_\_\_ — *Genesis 3:9*.
- In the New Testament: Man is seeking \_\_\_\_\_ — *Matthew 2:2*.

3. The FIRST Hallelujahs (“praise the Lords”):

- In the Old Testament — *Psalms 104:35*.
- In the New Testament — *Revelation 19:1-3*.

Both references are anticipating \_\_\_\_\_  
\_\_\_\_\_.

4. The FIRST Recorded Words of Christ — *Luke 2:49*.

Compare these words with:

- His last recorded words on the cross — *John 19:30*.
- His last recorded words while on earth — *Acts 1:8*.

5. The FIRST Act of Christ’s Public Ministry — *Matthew 3:13-17; Mark 1:9-11; Luke 3:21-23; John 1:29-34*.

This was to be \_\_\_\_\_.

Compare this with the last command of the Lord Jesus Christ to His churches — *Matthew 28:19*.

It included His command for believers to be \_\_\_\_\_.

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## TWO — DIVISION, SEPARATION

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In contrast with the number “one” (exclusive, indivisible, independent), the number “two” signifies difference and divisibility. It can also stand for strength.

### A. DIVISION:

1. First Mention of “TWO” — *Genesis 1:14-18*.
  - a. God made TWO \_\_\_\_\_ (verse 16).
  - b. Their purpose was to \_\_\_\_\_ the light from the darkness (verse 18).
2. Look up: *Genesis 1:6,8*. On the SECOND day of creation, God made the \_\_\_\_\_ to \_\_\_\_\_ the waters.
3. Look up: *Genesis 10:25*. In the days of \_\_\_\_\_ (whose name means “division”), one of Eber’s TWO sons, the earth was \_\_\_\_\_.
4. Look up: *Ezekiel 37:21-24*. This prophetic passage looks forward to the restoration of the TWO divided \_\_\_\_\_ of Israel and Judah (in the coming millennial kingdom of Christ).
5. The Word of God is divided into TWO \_\_\_\_\_ S — see: *Hebrews 9:15; II Corinthians 3:6,14*.  
These embrace TWO covenants: the first (the LAW) being “faulty;” the second (GRACE) being “better” — *Hebrews 8:6-13*.
6. There are TWO classes of people in God’s sight:
  - a. The \_\_\_\_\_ D and the \_\_\_\_\_ — *Luke 19:10*.
  - b. The \_\_\_\_\_ and the \_\_\_\_\_ — *Matthew 13:49*.
  - c. The \_\_\_\_\_ and the \_\_\_\_\_ — *Matthew 25:32*.
  - d. The children of \_\_\_\_\_ and the children of the \_\_\_\_\_ — *I John 3:10*.

### B. SEPARATION & STRIFE:

1. “Can TWO \_\_\_\_\_ together, except they be \_\_\_\_\_?” — *Amos 3:3*.  
Consider the strife and separation between:
  - a. Cain & Abel.
  - b. Abraham & Lot.
  - c. Ishmael & Isaac.
  - d. Esau & Jacob.

2. “No man can \_\_\_\_\_ TWO \_\_\_\_\_” — *Matthew 6:24*.
  - a. A friend of the \_\_\_\_\_ is the \_\_\_\_\_ of God” — *James 4:4*.  
See: I John 2:15.
  - b. The \_\_\_\_\_ and the \_\_\_\_\_ are contrary to each other — *Galatians 5:17*. See also: I Corinthians 3:1,3.
3. “The first man is of the \_\_\_\_\_, earthy; the SECOND \_\_\_\_\_ is the Lord from heaven” — *I Corinthians 15:47*.  
Note the important differences given in *I Corinthians 15:22,45-49*.
4. There are TWO opposing S\_\_\_\_\_S operating in the world — *I John 4:6*.
  - a. The \_\_\_\_\_ of T\_\_\_\_\_.
  - b. The \_\_\_\_\_ of E\_\_\_\_\_.

### C. **STRENGTH:**

1. TWO are \_\_\_\_\_ than \_\_\_\_\_ — *Ecclesiastes 4:9-10*.
2. In evangelistic ministry — *Luke 10:1*.
3. In resolving problems — *Matthew 18:16*.

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## THREE — DIVINITY

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The number “three” is one whose significance may be adduced from both Biblical and natural considerations. It is the divine number.

### A. **BIBLICAL:**

1. There are THREE Persons in the Godhead — *I John 5:7; Matthew 28:19*.
2. God dwells in the THIRD \_\_\_\_\_ — *II Corinthians 12:2*.
3. Heaven resounds with a THRICE “\_\_\_\_\_” praise — *Isaiah 6:3; Revelation 4:8*.
4. Jesus Christ is called the “Which \_\_\_\_\_ (present), Which \_\_\_\_\_ (past), and Which is to \_\_\_\_\_” (future) — *Revelation 1:4<sup>b</sup>*.
5. The Lord Jesus Christ was \_\_\_\_\_ ED THREE times — *Matthew 4:1-11*.
6. Christ raised THREE from the dead — the \_\_\_\_\_ of a widow (*Luke 7:12-15*); the daughter of \_\_\_\_\_ (*Mark 5:22-23,35-42*); and \_\_\_\_\_ (*John 11:43*).

**Note:** There are THREE instances of people being raised from the dead in the Old Testament: in *I Kings 17:17-22* (note: verse 21, “THREE times”); *II Kings 4:18-20,32-35* (note: verse 34, THREE body parts); and in *II Kings 13:21*.

7. Jesus \_\_\_\_\_ E D THREE times in the garden — *Matthew 26:44-45*.
8. Christ was \_\_\_\_\_ I E D THRICE by Peter — *Matthew 26:34*.  
(He also restored Peter using THREE questions — *John 21:15-17*.)
9. The Lord Jesus Christ was crucified at the THIRD \_\_\_\_\_ (*Mark 15:25*), and there were THREE hours of \_\_\_\_\_ — *Mark 15:33*.
10. Christ rose from the dead on the THIRD \_\_\_\_\_ — *Luke 24:7; Matthew 12:40*.
11. Christ has THREE offices — Prophet (*Acts 3:22*), Priest (*Hebrews 4:14*), and Potentate (*Revelation 19:16*). These are His past, present, and future ministries (*Hebrews 9:24,28*).
12. The Lord Jesus Christ is called THREE kinds of Shepherd:
  - a. The \_\_\_\_\_ Shepherd — *John 10:14* (death — the cross).
  - b. The \_\_\_\_\_ Shepherd — *Hebrews 13:20* (resurrection — the crook).
  - c. The \_\_\_\_\_ Shepherd — *I Peter 5:4* (glory — the crown).
13. Salvation through Christ has THREE tenses:
  - a. Past — I AM saved from sin’s PENALTY (justification).
  - b. Present — I am BEING saved from sin’s POWER (sanctification).
  - c. Prospective — I WILL BE saved from sin’s PRESENCE (glorification).
14. There are THREE abiding graces: \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ — *I CORinthians 13:13*.
15. The THIRD day of creation saw land emerge from the waters (picturing resurrection) and the beginning of life (living things) — *Genesis 1:9-13*.
16. Man was created in the image of God with THREE parts: \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ — *I Thessalonians 5:23*. See: *Genesis 1:27; Hebrews 4:12<sup>b</sup>*.

**B. NATURAL: (The Divine Order in Creation)**

1. THREE primary colors — yellow, magenta, cyan.
2. THREE kingdoms — animal, vegetable, mineral.
3. THREE forms of matter — solid, liquid, gas.

4. THREE periods of time — past, present, future.
5. THREE dimensions — length, width, height.
6. THREE areas of human capacity — thought, word, and deed.

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## FOUR — CREATION, EARTH

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The significance of this number is less certain, but it is sometimes used in connection with the earth and God's creative acts. Four is the first non-prime number.

### A. BIBLE INSTANCES:

1. First Mention of the Number — *Genesis 2:10*.  
The \_\_\_\_\_ of Eden divided into FOUR \_\_\_\_\_.
2. *Genesis 10:5,20,31* gives a FOUR-fold division of mankind:  
L\_\_\_\_S (countries), T\_\_\_\_S, F\_\_\_\_S, and N\_\_\_\_S.
3. In *Proverbs 30:24*, there are FOUR things which are \_\_\_\_\_ upon the \_\_\_\_\_, but exceeding \_\_\_\_\_.
4. In *Daniel 7:2-3*, we see the FOUR \_\_\_\_\_ of the heaven and the FOUR great \_\_\_\_\_ coming up out of the sea. (These represent the FOUR great world empires of the "Times of the Gentiles.")
5. There are \_\_\_\_\_ kinds of ground in our Lord's parable of the \_\_\_\_\_ — *Matthew 13:3-9,18-23*.
6. It is the FOURTH \_\_\_\_\_ (*Exodus 20:8-10*) that provides rest for man from his labors.

### B. NATURAL INSTANCES:

There are:

1. FOUR directions — N-E-S-W (*Isaiah 11:12; Jeremiah 49:36*).
2. FOUR seasons — Spring, Summer, Autumn, Winter. (See: *Genesis 8:22*).

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## FIVE — DEATH & GRACE

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This number is often associated with death, but also with the grace of God (as it is revealed through the death of the Lord Jesus Christ).

### A. DEATH:

1. First mention of [natural] death is recorded in *Genesis 5:5*. (cf. *Acts 5:5*.)
2. The dimensions of the brazen altar (upon which sacrifices were made) were FIVE \_\_\_\_\_ by FIVE \_\_\_\_\_ — *Exodus 27:1*.
3. In *Joshua 10:5,16-26*, the FIVE \_\_\_\_\_ of the Amorites were \_\_\_\_\_ E D from FIVE trees.
4. In *I Samuel 6:4,5,16-18*, the Philistines made FIVE golden \_\_\_\_\_ and FIVE golden \_\_\_\_\_ to stay a deadly plague.
5. David chose FIVE S \_\_\_\_\_ S with which to face (and kill) Goliath — *I Samuel 17:40*.
6. A means of assassination: to smite another under the FIFTH \_\_\_\_\_ — see: *II Samuel 2:23; 3:27; 4:6; 20:10*.
7. The judgments of the FIFTH seal (*Revelation 6:9*); the FIFTH trumpet (*Revelation 9:1-6*); and the FIFTH vial (*Revelation 16:10*) all mention death and human misery.

### B. GRACE:

The grace of God is revealed in Jesus Christ, notably in His substitutionary death for sinners. The number five sometimes relates to this grace.

1. There are FIVE Levitical offerings — each picturing some aspect of Christ's atonement: the burnt offering (Leviticus 1), the meal offering (Leviticus 2), the peace offering (Leviticus 3), the sin offering (Leviticus 4), and the trespass offering (Leviticus 5) — all burnt on the 5<sup>c</sup> x 5<sup>c</sup> altar!
2. There are FIVE women in Matthew's genæology of Christ — Tamar (1:3), Rahab (1:5), Ruth (1:5), Bathsheba (1:6), and Mary — each of whom experienced something of the GRACE of God!
3. Jesus fed FIVE thousand men with FIVE \_\_\_\_\_ and two fishes— *Matthew 14:17-21*.
4. There were FIVE porches around the \_\_\_\_\_ of \_\_\_\_\_ (the "house of kindness") — *John 5:2*.
5. There were FIVE wound locations on our Lord's body.

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## SIX — MAN: SINFUL MAN; SATAN'S MAN

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Six is the one number in the Word of God which is directly associated with man (*Revelation 13:18*).

### A. SINFUL MAN IN GENERAL:

1. Man was \_\_\_\_\_ E D on the SIXTH DAY — *Genesis 1:27,31*.
2. SIX is associated with MANual labor (*Genesis 3:17-18*) on earth:
  - a. Man is to do his \_\_\_\_\_ in SIX \_\_\_\_\_ — *Exodus 20:9*.
  - b. Hebrew \_\_\_\_\_ were to be released after working for SIX \_\_\_\_\_ — *Exodus 21:2; Deuteronomy 15:12*.
  - c. The \_\_\_\_\_ could only be worked for SIX \_\_\_\_\_ — *Exodus 23:10-11; Leviticus 25:3-4*.
  - d. The time of MAN'S sojourn on earth will be SIX thousand years:
    - Man was created approximately 4,000 B.C.
    - The days since Christ are approximately 2,000 years.
    - The seventh millennium is the earth's Sabbath rest — *Isaiah 14:7*.
3. Consider: *Romans 3:23*.  
Arithmetically,  $6 = 7 - 1$ . If seven is the number of *spiritual perfection*, then man's number has come short!
4. First Mention: *Genesis 7:6*. Noah was SIX \_\_\_\_\_ years old when the \_\_\_\_\_ wiped [wicked] MAN off the earth.
5. A total of \_\_\_\_\_ souls went down to Egypt — *Genesis 46:26*.  
(Egypt is a picture of the world. See: *Isaiah 31:1; Genesis 13:10; Deuteronomy 5:6*.)
6. There were SIX \_\_\_\_\_ of \_\_\_\_\_ for the MANslayer — *Numbers 35:6*.

### B. SATAN'S MAN:

1. The number of the \_\_\_\_\_ is \_\_\_\_\_ — *Revelation 13:18*.
  - a. The book of The Revelation reveals a Satanic Triad:
    - The D\_\_\_\_\_ (*12:3,7-17; 13:2-4*) — Satan, who would be God.
    - The B\_\_\_\_\_ (*13:1-8*) — the Antichrist, a counterfeit Christ.
    - The F\_\_\_\_\_ P\_\_\_\_\_ (*13:11-16; 19:20*).

- b. According to *Revelation 13:17*, there are three things associated with the Antichrist:
- The M\_\_\_\_\_ of the Beast — *an indelible, visible etching.*
  - The N\_\_\_\_\_ of the Beast — *as of “authority.”*
  - The N\_\_\_\_\_ of his \_\_\_\_\_ — *can be counted.*
- c. There have been numerous attempts to identify the Antichrist by assigning numerical values to letters — A=1, B=2, ... J=10, K=20, ... T=100, U=200, ... etc.
- For example, if one made A=100, B=101, C=102 ... Z=125, the numerical value of the name “Hitler” comes to 666. (This may actually be correct, since the name “Sargent” totals 777!!! ☺)
- A similar system using the Latin alphabet totals the sum of the letters of the inscription on the papal crown (“Vicarius Filii Dei”) at 666.
- Trying to understand the number of the Antichrist has produced endless speculation (certain people, bar codes, etc.). One thing is certain: it will be obvious when he appears.
2. According to *I Samuel 17:4-7*, \_\_\_\_\_ (who defied the God of Israel, *verse 45*):
- a. Stood SIX \_\_\_\_\_ and a span tall.
  - b. Had a spear with a head weighing SIX hundred \_\_\_\_\_.
  - c. Had a son with SIX \_\_\_\_\_ on each hand and SIX \_\_\_\_\_ on each foot — *II Samuel 21:20.*
3. The number SIX is associated with the reign of Solomon (*II Chronicles 9:13,15,18-19*) — which was short of being perfect!
4. The wicked queen A\_\_\_\_\_, who attempted to destroy the royal \_\_\_\_\_ (the lineage of Messiah), reigned for SIX years — *II Kings 11:1-3.*
5. Nebuchadnezzar (a forerunner of the Antichrist) made a great image of himself with the dimensions of \_\_\_\_\_ X \_\_\_\_\_ cubits — *Daniel 3:1.* (cf. *Revelation 13:14-15.*)
6. The number 666 occurs three times in the Word of God — *Revelation 13; II Chronicles 9:13* (as well as *I Kings 10:14*), and *Ezra 2:13.*

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## SEVEN — DIVINE & SPIRITUAL PERFECTION

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Without doubt, seven is the most sacred number in the Word of God. It is the most obvious number when it comes to Biblical numerology. It is the number of perfection.

### **A. PERFECTION IS SEEN IN THE GODHEAD:**

1. Luke's genealogy of Christ gives a total of \_\_\_\_\_ names between (& including) JESUS (*Luke 3:23*) and (including) GOD (*Luke 3:38*).

**Note:** Matthew's genealogy gives  $14 + 14 + 14 = 42 = 6 \times 7$  generations between Abraham and Christ (*Matthew 1:17*).

2. Our Lord uttered SEVEN statements from His \_\_\_\_\_.  
*See: Luke 23:34,43; Matthew 27:46; John 19:26,28; Luke 23:46 and John 19:30.*

3. The Bible speaks of the SEVEN \_\_\_\_\_ of God — *see: Revelation 1:4; 3:1; 4:5 and 5:6.*

This seven-fold perfection or plenitude is explained in *Isaiah 11:2*, where He is called the "Spirit of...."

- a. The \_\_\_\_\_.
- b. W\_\_\_\_\_.
- c. U\_\_\_\_\_.
- d. C\_\_\_\_\_.
- e. M\_\_\_\_\_.
- f. K\_\_\_\_\_.
- g. F\_\_\_\_\_ of the \_\_\_\_\_.

### **B. PERFECTION IS SEEN IN GOD'S CREATION:**

1. God \_\_\_\_\_ His work of creation on the SEVENTH day — *Genesis 2:2*.
2. Light is visibly refracted into SEVEN colors (the colors of the rainbow).
3. There are SEVEN notes in music.
4. The human body is said to go through a cell-cycle of SEVEN years.

### **C. THE SEVENS OF THE BOOK OF THE REVELATION:**

The number seven occurs 54 times in the Apocalypse. The book of The Revelation uses much symbolism. There are:

1. The SEVEN \_\_\_\_\_ — *1:4,11,20.*
2. The SEVEN \_\_\_\_\_ of God — *1:4; 3:1; 4:5; 5:6.* [See above.]

3. The SEVEN golden \_\_\_\_\_ — 1:12-13,20; 2:1,5.
4. The SEVEN \_\_\_\_\_ — 1:16,20; 2:1; 3:1.
5. SEVEN \_\_\_\_\_ of fire — 4:5.
6. The SEVEN-sealed \_\_\_\_\_ — 5:1,5.
7. The SEVEN \_\_\_\_\_ and SEVEN \_\_\_\_\_ of the Lamb — 5:6.
8. The SEVEN \_\_\_\_\_ of the SEVEN \_\_\_\_\_ — 8:2,6.
9. The SEVEN \_\_\_\_\_ — 10:3-4.
10. The SEVEN \_\_\_\_\_ of the “great \_\_\_\_\_” — 12:3; 13:1; 17:3,7,9.
11. The SEVEN \_\_\_\_\_ on the seven heads — 12:3.
12. Another SEVEN \_\_\_\_\_ — 15:1,6-8; 16:1; 17:1; 21:9.
13. The SEVEN last \_\_\_\_\_ in SEVEN golden \_\_\_\_\_ — 15:1,6-8; 21:9.
14. The SEVEN \_\_\_\_\_ — 17:10-11.

There are SEVEN “\_\_\_\_\_s” in the Book — see: Revelation 1:3; 14:13; 16:15; 19:9; 20:6 and 22:7,14.

These are called the “Beatitudes of The Revelation.”

#### **D. NOTABLE SEVENS FOUND ELSEWHERE IN THE BIBLE:**

1. Clean \_\_\_\_\_ and \_\_\_\_\_ were taken into the \_\_\_\_\_ by SEVENS — Genesis 7:1-3.
2. According to Leviticus chapter 8, \_\_\_\_\_ and his sons were consecrated over SEVEN days — see: verses 31-33.
3. In Leviticus 16:14, the \_\_\_\_\_ was to be sprinkled on the \_\_\_\_\_ SEVEN times. See also: Hebrews 9:12.
4. There are SEVEN \_\_\_\_\_ of the LORD — Leviticus 23.
  - P \_\_\_\_\_ — verse 5.
  - U \_\_\_\_\_ B \_\_\_\_\_ — verse 6.
  - F \_\_\_\_\_ — verse 10.
  - F \_\_\_\_\_ D \_\_\_\_\_ (Pentecost) — verse 16.
  - The blowing of T \_\_\_\_\_ — verse 24.
  - The Day of A \_\_\_\_\_ — verse 27.
  - T \_\_\_\_\_ — verse 34.

5. Elisha commanded \_\_\_\_\_ to \_\_\_\_\_ himself SEVEN times in the \_\_\_\_\_ — *II Kings 5:9-10*.
6. Divine (perfect) forgiveness is expressed as \_\_\_\_\_ times SEVEN in *Matthew 18:21-22*. This is an idiom that means “forever.”
7. There are SEVEN “\_\_\_\_\_s” in the Gospel according to John (the “Gospel of Deity”) — see: *John 6:35,41,51; 8:12; 9:5; 10:7,9; 10:11,14; 11:25; 14:6* and *15:1,5*.  
This is the Name of deity (see: *Exodus 3:14* and *John 8:58*).
8. *Ephesians 4:3-6* gives the SEVEN-fold \_\_\_\_\_ of the Spirit for a church.
9. *Ephesians 6:14-18* gives the SEVEN-piece \_\_\_\_\_ of God.
10. There are SEVEN “\_\_\_\_\_ things” mentioned in the Book of Hebrews — see: *Hebrews 7:19; 7:22 (8:6); 9:23; 10:34; 11:16* and *11:35*.
11. *James 3:17* gives us a SEVEN-fold description of divine \_\_\_\_\_.

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## EIGHT — NEWNESS

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If the number seven signifies divine perfection and completeness, then EIGHT (being 7 + 1) stands for a new beginning.

### A. NEW BEGINNINGS:

According to *I Peter 3:20*, there were EIGHT souls on the \_\_\_\_\_ who subsequently constituted the “new world [postdiluvian] order.”

### B. NEW LIFE:

God commanded the rite of \_\_\_\_\_ to be performed on the EIGHTH day — *Leviticus 12:3*.

This physical act is a “shadow” of the NEW birth — see: *Colossians 2:11*.

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## NINE — FRUITFULNESS

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If there is any significance in the number nine, it would be seen in the totals of “nine things.”

**A. NINE-FOLD FRUIT OF THE SPIRIT — Galatians 5:22-23.**

- \_\_\_\_\_.
- \_\_\_\_\_.
- \_\_\_\_\_.
- \_\_\_\_\_.
- \_\_\_\_\_.
- \_\_\_\_\_.
- \_\_\_\_\_.
- \_\_\_\_\_.
- \_\_\_\_\_.
- \_\_\_\_\_.

**B. THE NINTH YEAR OF FRUITFULNESS — Leviticus 25:2-4,18-22.**

“...until the \_\_\_\_\_ year; until her \_\_\_\_\_ come in...” (verse 22).

**C. THE NINE BEATITUDES — Matthew 5:3-11.**

Blessed are:

- the \_\_\_\_\_ in \_\_\_\_\_.
- they that \_\_\_\_\_.
- the \_\_\_\_\_.
- they which do \_\_\_\_\_ and \_\_\_\_\_ after \_\_\_\_\_  
\_\_\_\_\_.
- the \_\_\_\_\_.
- the \_\_\_\_\_ in heart.
- the \_\_\_\_\_.
- they which are \_\_\_\_\_ for \_\_\_\_\_  
sake.
- ye, when men shall \_\_\_\_\_ you.

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## TEN — COMPLETION

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Ten is the number of digits upon a man's hands (or feet) — the basis of the decimal system. It is associated with man, particularly the Gentile. It is a perfect number, signifying completion.

### **A. TEN AS IT RELATES TO THE THINGS OF GOD:**

1. There are TEN \_\_\_\_\_ — *Exodus 20:3-17; 34:28*. This represents the complete statement of God's holy Law.
2. The \_\_\_\_\_ (one-tenth) is the \_\_\_\_\_' — *Leviticus 27:30*.
3. The Tabernacle in the Wilderness had:
  - a. TEN \_\_\_\_\_ — *Exodus 26:1*.
  - b. Boards that were TEN \_\_\_\_\_ in \_\_\_\_\_ — *Exodus 26:15-16*.
  - c. TEN \_\_\_\_\_ on TEN \_\_\_\_\_ — *Exodus 27:12*.

### **B. TEN AS IT RELATES TO THE AFFAIRS OF MANKIND:**

1. The generations from \_\_\_\_\_ to \_\_\_\_\_ total TEN — Genesis 5. This represents the completion of the antediluvian world.
2. *Genesis 10:10* mentions the first Gentile \_\_\_\_\_.
3. The \_\_\_\_\_ brought against \_\_\_\_\_ were TEN — see: *Exodus 7:20; 8:6,17,24; 9:3,10,23; 10:13,22* and *12:29*. This represents the complete circle of divine judgment.
4. The image of Nebuchadnezzar's dream had TEN \_\_\_\_\_, representing the final (completed) form of Gentile power — *Daniel 2:42,44*.
5. This prophecy of the Gentile powers is reinforced by Daniel's own vision of a dreadful and terrible \_\_\_\_\_ that had TEN \_\_\_\_\_ — *Daniel 7:7,24*.
6. The completion (consummation) of Gentile dominion will be in the form of a TEN \_\_\_\_\_[dom] confederation — *Revelation 17:12*.

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## TWELVE — ISRAEL, GOVERNMENTAL PERFECTION

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The number twelve figures much in relationship to the nation of Israel and matters of government.

### A. THE NATION OF ISRAEL:

1. There are TWELVE \_\_\_\_\_ of Israel — *Genesis 49:28; Exodus 24:4*.
- Note:** This number is found many times in the Bible relative to Israel — e.g. in *Exodus 24:4; 28:21; Numbers 17:2; Joshua 4:8-9* and *Revelation 12:1*.
2. Moses appointed TWELVE \_\_\_\_\_ of Israel — *Numbers 1:44*.
3. There were TWELVE \_\_\_\_\_ raised up for Israel from Othniel to Samson — *Judges 2:16*.
4. TWELVE is associated with the dedication of the altar — *Numbers 7:84-87*.
5. Solomon had TWELVE \_\_\_\_\_ set over his kingdom — *I Kings 4:7*.
6. The Millennial altar will be TWELVE \_\_\_\_\_ square — *Ezekiel 43:16*.
7. In Genesis 12, we read of the arrival of the first Hebrew in Canaan.
8. In Exodus 12, the Israelites depart from Egypt to go to Canaan.

Multiples of twelve are also significant — for example, see: *I Chronicles 24:4; Revelation 4:4; 7:4*.

### B. GOVERNMENT:

1. Ishmael begat TWELVE \_\_\_\_\_ — *Genesis 17:20; 25:16*.
2. Christ chose TWELVE \_\_\_\_\_ as the foundation of His church — *Matthew 10:2*.
3. The Lord's apostles shall one day \_\_\_\_\_ upon TWELVE \_\_\_\_\_, JUDGING the TWELVE \_\_\_\_\_ of Israel — *Matthew 19:28*.
4. TWELVE \_\_\_\_\_ of \_\_\_\_\_ evidently make up a celestial "rapid response task force" — *Matthew 26:53*.
5. According to *Revelation 21:12-16,21*, the New Jerusalem shall have:
  - a. TWELVE \_\_\_\_\_ made of TWELVE \_\_\_\_\_.
  - b. In a wall having TWELVE \_\_\_\_\_.
  - c. That measures TWELVE-\_\_\_\_\_ furlongs square.

6. According to *Revelation 22:2*, the \_\_\_\_\_ of \_\_\_\_\_ will bear TWELVE manner of \_\_\_\_\_.
7. There are TWELVE months in a year.
8. There are TWELVE \_\_\_\_\_ in a \_\_\_\_\_ — *John 11:9*.

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## THIRTEEN — REBELLION

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This number is known as the “number of rebellion, based upon *Genesis 14:4*:

- TWELVE years they \_\_\_\_\_... [the number of government].
- In the THIRTEENTH year they \_\_\_\_\_.

The number 13 is most often associated with bad things. In superstition, it is the “unlucky number!” For example:

- ★ There are THIRTEEN vices coming from the heart of man listed in *Mark 7:21-22*.
- ★ The word “Dragon” occurs THIRTEEN times in the book of The Revelation.
- ★ The curse of the Law is given in *Galatians 3:13*.
- ★ Haman worked his wicked scheme on the THIRTEENTH day — *Esther 3:12-13*.
- ★ Of the kings of Judah, seven were good, THIRTEEN were wicked.

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## FORTY — PROBATION, TESTING

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This number is associated with trials and periods of waiting.

- ★ The \_\_\_\_\_ and the \_\_\_\_\_ were FORTY days upon the \_\_\_\_\_ — *Genesis 7:12,17*.
- ★ The life of \_\_\_\_\_ was divided into sets of FORTY years — *Acts 7:22-23,30*.
- ★ Moses was in the \_\_\_\_\_ FORTY days and FORTY nights — *Exodus 24:18*.
- ★ Israel would \_\_\_\_\_ in the \_\_\_\_\_ for FORTY years — *Numbers 14:33-34*.
- ★ \_\_\_\_\_ challenged Israel for FORTY days — *I Samuel 17:16*.

- ★ Elijah journeyed FORTY days and FORTY nights in the \_\_\_\_\_ of the angelic provision — *I Kings 19:7-8*.
- ★ The city of \_\_\_\_\_ was given FORTY days to repent — *Jonah 3:4*.
- ★ The Lord Jesus Christ \_\_\_\_\_ FORTY days and FORTY nights — *Matthew 4:2*.

**MEMORY VERSE:** Try and commit to memory *Psalm 90:12*.

# O Offenses

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

This study considers the matter of offenses that can occur between brothers and sisters in Christ and within our Baptist churches. While any casual observer would undoubtedly conclude that “offenses are just a part of life,” the fact is that the Lord intends otherwise. For example, the Bible declares:

- “Behold, how \_\_\_\_\_ and how \_\_\_\_\_ it is for brethren to dwell together in \_\_\_\_\_!” — *Psalm 133:1*.
- “Endeavouring to keep the \_\_\_\_\_ of the \_\_\_\_\_ in the bond of \_\_\_\_\_” — *Ephesians 4:3*.
- “That there be no \_\_\_\_\_ among you” — *I Corinthians 1:10<sup>e</sup>*.
- “Be at \_\_\_\_\_ among \_\_\_\_\_” — *I Thessalonians 5:13<sup>b</sup>*.

Many Christians either do not know how to handle grievances and offenses, or simply do not follow the plain teaching of the Bible on the subject. As a result, much harm has come to the cause of Christ: churches have split (or gone out of existence); once-fruitful lives have been made “castaway” (*I Corinthians 9:27; I Timothy 1:19*); sweet fellowship has been destroyed; and, ultimately, the preaching of the Gospel and the salvation of precious souls has suffered.

Therefore, this is a most necessary study for all who love the Lord Jesus Christ, the brethren, the Lord’s church, and the souls of men.

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## RECOGNIZING OFFENSES

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### A. THEIR POSSIBILITY:

1. Jesus said to His disciples, “It is \_\_\_\_\_ but that offences \_\_\_\_\_ come” — *Luke 17:1<sup>a</sup>*.
2. James calls someone who does not offend in word a \_\_\_\_\_ man — *James 3:2*.

3. The Bible presupposes there will be those who cause \_\_\_\_\_ and \_\_\_\_\_ within the church — *Romans 16:17*.

## **B. THEIR SOURCE:**

Read: *James 3:14-18*. This passage identifies a three-fold source of the sort of “wisdom” that gives rise to offenses and the resultant envying, strife, and confusion:

1. E\_\_\_\_\_ — *verse 15<sup>b</sup>* (i.e., the world).
2. S\_\_\_\_\_ — *verse 15<sup>c</sup>* (i.e., the flesh. See: *Galatians 5:19<sup>a</sup>-20*).
3. D\_\_\_\_\_ — *verse 15<sup>d</sup>* (i.e., Satan).

**Note:** Because an offense can be given or taken (or both), the workings of these three influences may be found in either party.

## **C. THEIR CAUSES:**

Some of the reasons given in scripture as to *why* people are offended are:

1. The T\_\_\_\_\_ — *James 3:2-10*.
  - a. Gossip and talebearing will \_\_\_\_\_ the best of friends — *Proverbs 16:28; 17:9*.
  - b. The unbridled words of an \_\_\_\_\_ man will stir up \_\_\_\_\_ — *Proverbs 29:22*. See also: *Proverbs 15:1*.
2. M\_\_\_\_\_ — *James 3:1*. This word is referring to pastors (the rulers of a church — see: *Hebrews 13:7,17,24* and *I Timothy 5:17*). According to *James 3:2<sup>a</sup>*, a pastor’s preaching and his directing the affairs of the church can offend people. See: *II Timothy 4:3* and *Isaiah 30:9-10*.
3. The \_\_\_\_\_ of God — *Matthew 13:21*. See: *John 6:60-61* and *Matthew 15:12*.
4. The \_\_\_\_\_ — *Galatians 5:11<sup>e</sup>*. This is offensive because it shows what God really thinks of sin (my sin!).
5. J\_\_\_\_\_ — see: *Matthew 11:6; 13:57; 26:31,33* and *I Peter 2:8*.
6. Contrary D\_\_\_\_\_ — *Romans 16:17*. See: *I Corinthians 11:18-19*.
7. M\_\_\_\_\_ — *I Corinthians 8:13<sup>a</sup>*. The liberty we have in Christ may be a stumblingblock to others (*Romans 14:13,20*).
8. N\_\_\_\_\_ T — *Acts 6:1<sup>d</sup>*. Being overlooked or forgotten (even if inadvertently) can quickly turn into an offense.

#### D. THEIR DANGER:

1. There is the very real danger that a \_\_\_\_\_ of \_\_\_\_\_ may spring up in a person's life — *Hebrews 12:15*. This has a two-fold effect:
  - a. It will T\_\_\_\_\_ "you," and...
  - b. It will D\_\_\_\_\_ "many." It acts like a spreading canker.
2. The danger of a shameful church "fight" — *II Corinthians 12:20*.

**Note:** This scripture describes the downward spiral into chaos from what began as an issue between two Church members:

- D\_\_\_\_\_ — it takes two, and involves a difference.  
↓
- E\_\_\_\_\_ — personal feelings become involved.  
↓
- W\_\_\_\_\_ — tempers begin to flare.  
↓
- S\_\_\_\_\_ — the difference has now become an issue.  
↓
- B\_\_\_\_\_ — unkindness and lack of courtesy enters the fray.  
↓
- W\_\_\_\_\_ I N G S — the matter is spread to other people.  
↓
- S\_\_\_\_\_ I N G S — the whole church body becomes involved.  
↓
- T\_\_\_\_\_ — a "knock-down, drag-out" battle ensues.

**Note:** There are *three* steps between "debates" and "strife." In other words, differences between two people do not automatically mean there must be strife. People have to allow themselves to get to that point!

#### E. THEIR NATURE:

Offenses may generally be classified as either:

1. Private Offenses — those that occur between individuals.  
These are matters which arise on a one-to-one, couple-to-couple, or family-to-family basis. They are private, and should remain so.
  - a. The instruction of *Matthew 18:15* is to "go and tell him his fault between thee and him \_\_\_\_\_."
  - b. "Debate thy cause with thy neighbour \_\_\_\_\_; and discover [i.e., uncover, disclose] \_\_\_\_\_ a secret to another" — *Proverbs 25:9*.

2. Public Offenses — those that affect the church body.

These are open matters which, for the sake of the church and the offender, must be dealt with in a public way. Such offenses include:

- a. Immoral conduct — *I Corinthians 5:11*.
- b. Disorderly conduct — *II Thessalonians 3:6,11*.
- c. Unruly conduct — *I Thessalonians 5:14<sup>a</sup>; Matthew 18:17<sup>c</sup>; Hebrews 13:7*. This applies to someone who will not be ruled; one who refuses to submit to God-ordained authority.
- d. Heretical conduct — *Titus 1:13-14; 3:10; Romans 16:17*.
- e. Arrogant conduct — *III John 9-10*.
- f. Unfaithful conduct — *Hebrews 10:25*.

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## REACTING TO OFFENSES

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Offenses are often compounded when they are not dealt with scripturally, when people *react* rather than *respond*. Some of the ways this can occur are:

**A. BY VIOLATING THE “PRIVACY” COMMAND:**

Read: *Matthew 18:15; Proverbs 25:9*.

The flesh (our human, Adamic nature) will naturally seek to promote its own cause by enlisting the sympathy and support of others. This often occurs in the form of gossip — but also occurs under the guise of “sharing a matter for prayer.”

**B. BY FAILING TO RESPOND AS WOULD JESUS CHRIST:**

1. A root of bitterness results in our life when we \_\_\_\_\_ of the \_\_\_\_\_ of God — *Hebrews 12:15*.
2. Why? Because it is of and through the GRACE of God that we experience and enjoy the \_\_\_\_\_ of \_\_\_\_\_ — *Ephesians 1:7<sup>b</sup>*.
3. Therefore (because God for Christ’s sake hath forgiven us), we are able to \_\_\_\_\_ one another — *Ephesians 4:32*.
4. Christ’s love and forgiveness to us is UNCONDITIONAL. There is no sin outside the scope of His grace!

**Note:** For a believer to say he cannot (or will not) forgive one who has offended him is to deny the work of God in his life — and to fail of the grace of God.

5. It is important not to let the \_\_\_\_\_ go \_\_\_\_\_ upon our anger and wrath — *Ephesians 4:26*.

**“Bitterness only hurts the container it is in.”**

**C. BY RETALIATING:**

The flesh (our human, Adamic nature) will seek to “pay back” the offending brother in order to exact satisfaction.

1. According to *Proverbs 24:29*, there are two things we should not do:
  - a. Say, “I will \_\_\_ so to him as he hath \_\_\_\_\_ to me.”
  - b. \_\_\_\_\_ to the man according to his \_\_\_\_\_.
2. According to *I Peter 3:9*, we should:
  - a. Not render \_\_\_\_\_ for \_\_\_\_\_, or \_\_\_\_\_ (verbal abuse) for \_\_\_\_\_.
  - b. Instead (to the contrary), we should seek to be a \_\_\_\_\_ to the one who has offended us.
3. Read: I Corinthians 6:1-7. Rather than take another church member to court, for the sake of Christ it would be better for us to take \_\_\_\_\_ (verse 7).
4. This is what Jesus taught us in *Matthew 5:38-45*.

**D. BY WITHDRAWING:**

Read: Luke 15:28.

When the elder brother had his feelings hurt, he “would not \_\_\_ in” to the feast. Offended believers will often likewise withdraw. For example, they will:

- Resign from their ministries.
- Leave the church.
- Stop tithing and giving.

While claiming to do so in order to avoid further problems, in reality they are hurting others. Ultimately, it is the Lord (and His work) that suffers the most!

**E. BY TAKING UP AN OFFENSE:**

1. According to *I Corinthians 3:3*, carnality (the state of being controlled by the flesh) produces:
  - a. \_\_\_\_\_ING.
  - b. S\_\_\_\_\_.
  - c. D\_\_\_\_\_.

2. According to *Proverbs 26:17*, when we \_\_\_\_\_ with in strife between other people, it is like taking a \_\_\_\_\_ by the \_\_\_\_\_. See: *Proverbs 18:6; 20:3*.

**What a child of God does when he or she is offended should be totally different from what a lost person might do. Why?**

**Read: *I Peter 2:23*.**

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## RESPONDING TO OFFENSES

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The New Testament outlines four “laws” for dealing with offenses between church members and believers in general:

### **A. FOR THE OFFENDER — THE LAW OF CONFESSION:**

1. Confess your \_\_\_\_\_ [not sins] \_\_\_\_\_ to another — *James 5:16*.
2. A Christian who has committed an offense has but one valid decision to make — namely, to confess his error. All other decisions are worthless until this is done.
3. A sound rule to follow whenever we offend is:
  - Confess personal sins personally to God.
  - Confess private offenses privately to the offended party.
  - Confess public offenses publicly before the church.

**Note:** The word “apologize” is not found in the Bible. The Word of God uses “confess” and “confession” — which means to say, “I have sinned by...” (then naming the sin or the offense). The Prodigal Son confessed to his father, “*Father, I have sinned against heaven, and in thy sight*” (*Luke 15:21*).

To confess is to admit, own up to, or acknowledge a sin. An apology expresses some regret, but may also be an excuse, explanation, or justification for what happened. Saying “I’m sorry” fails to properly acknowledge the sin and show remorse for it.

A proper biblical type of apology will always include the following:

- Sorrow *for* your sin — *II Corinthians 7:10*.
- Confession *of* your sin, which means to agree with God and admit the truth — *II Timothy 2:25*.
- Repentance *from* your sin, which gives the one offended assurance that it will not be repeated — *Acts 26:20*.

In addition to these things, restitution may be necessary. This means restoring the loss, repairing the damage, and healing the hurt caused by our sin — *Luke 19:8*.<sup>1</sup>

**B. FOR THE ACCUSED — THE LAW OF *INITIATIVE*:**

1. According to *Matthew 5:23-24*, it is imperative that we \_\_\_\_\_ be reconciled to our \_\_\_\_\_. It is a priority.
2. Our “horizontal” relationships (with others) vitally affect our “vertical” relationship with God!
3. We should follow this command *anytime* we become aware that a brother has been offended by us. Failure to do so on the grounds that “I haven’t done anything wrong” usually only exacerbates the problem. It is our duty to go, even if we doubt that it is our responsibility!

**C. FOR THE OFFENDED — THE LAW OF *FORGIVENESS*:**

The word “forgive” comes from the Old English “forgiefan” — *for*, (meaning “away”) and *giefan* (meaning “to give”). It literally means to “give away,” or to “put away” an offense.

1. According to *Matthew 18:21-22*, we are to forgive an offending brother \_\_\_\_\_ times \_\_\_\_\_.

**Note:** This does not mean exactly (and no more than) 490 times. It is an idiomatic expression meaning “endlessly!”

2. Our Lord’s parable in *Matthew 18:23-35* teaches that the basis of our forgiving others is God’s gracious forgiveness of our great \_\_\_\_\_ (*verses 27,32*).
3. An unforgiving spirit withholds from us the \_\_\_\_\_’S forgiveness of our own trespasses — *Mark 11:25-26*. See: *Matthew 6:15*.
4. We are to forgive one another “even \_\_\_ God ... hath \_\_\_\_\_ us” (*Ephesians 4:32<sup>b</sup>*.) Was His forgiveness:

- |                                       |   |
|---------------------------------------|---|
| <input type="checkbox"/> Conditional? | <input type="checkbox"/> Unconditional? |
| <input type="checkbox"/> Partial?     | <input type="checkbox"/> Complete?      |
| <input type="checkbox"/> Deserved?    | <input type="checkbox"/> Undeserved?    |

[Check all the boxes that apply]

See: *Psalm 103:12; Isaiah 38:17; 44:22; Jeremiah 50:20; Micah 7:18-19; Colossians 1:14; Hebrews 8:12; 10:17.*

1 The observations expressed in this “Note” are used with permission from Pastor Dave Harness, Victory Baptist Church, Sherwood Park, Alberta, Canada.

**Note:** Often Christians will say, “I can forgive, but I cannot forget!” It is true that we do find it difficult to completely forget the offense after forgiving someone — so much so that we will bring it up again when we are offended by that person again.

However, if we remember a past offense then we should also remember its past forgiveness. That’s the key!

***“The forgiven life is the forgiving life!”***

#### **D. FOR EVERY CHURCH MEMBER — THE LAW OF LOVE:**

1. The “\_\_\_ \_\_\_ Commandment” given to us by our Lord and Saviour is that we \_\_\_ \_\_\_ one another — *John 13:34-35*.
2. This is defined by, “as I [Christ] \_\_\_ \_\_\_ you” — *John 15:12*.
3. We have the full capacity for demonstrating this kind of love because of our supernatural salvation. See: *I John 3:14*.
4. According to *I Peter 4:8<sup>a</sup>*, this kind of love is to be “\_\_\_ \_\_\_ charity.”
5. According to *I Peter 4:8<sup>b</sup>*, this kind of love will \_\_\_ \_\_\_ a multitude of \_\_\_ \_\_\_.
6. According to *I Corinthians 13:5<sup>b</sup>*, charity (Christ-like love) “seeketh not her \_\_\_ \_\_\_.” It always seeks after the welfare of others.
7. According to *Colossians 3:14*, charity is the \_\_\_ \_\_\_ [“super-glue”] of \_\_\_ \_\_\_ in a church body.

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## **RESISTING OFFENSES**

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People react to offenses differently. In any church there will be some who are “thin-skinned,” who take offense very easily — just as there will be others who never seem to be offended no matter what happens. They can take everything in stride. The majority of people fall somewhere in between.

The question is: “How can we *offense-proof* our life?” Considering the fact that offenses will come, that they have the potential of causing much harm, and should be scripturally dealt with when necessary — how can we minimize their impact? Here are some Biblical suggestions:

#### **A. ADJUST YOUR FOCUS:**

We are always more easily offended by others when our focus is SELF-centered.

1. Develop a BIBLICAL Perspective.

The Bible says: “Great \_\_\_\_\_ have they which \_\_\_\_\_ thy \_\_\_\_\_:  
and \_\_\_\_\_ shall \_\_\_\_\_ them — *Psalm 119:165*.”

2. Develop a MINISTRY Perspective.

a. Be of the \_\_\_\_\_ in the Lord — *Philippians 4:2<sup>b</sup>*. What is that  
“mind?” See: *Philippians 2:5-8*.

b. With one \_\_\_\_\_ striving \_\_\_\_\_ for the faith of the  
\_\_\_\_\_ — *Philippians 1:27*.

3. Develop a BOND-SERVANT Perspective.

We are NOT our \_\_\_\_\_; we are bought with a \_\_\_\_\_ — *I Corinthians 6:19<sup>d</sup>-20<sup>a</sup>*.

**B. REACT IN LOVE:**

1. Let Love Rule in Your Life.

a. Charity [self-giving love] ...seeketh \_\_\_\_\_ her \_\_\_\_\_, is not easily  
\_\_\_\_\_... — *I Corinthians 13:5*.

b. Have \_\_\_\_\_ charity among yourselves: for charity shall  
\_\_\_\_\_ the multitude of \_\_\_\_\_ — *I Peter 4:8*.

c. Hatred stirreth up strifes: but \_\_\_\_\_ covereth \_\_\_\_\_ sins — *Proverbs 10:12*.

2. Seek the Welfare of the Offender.

a. \_\_\_\_\_ your \_\_\_\_\_, bless them that curse you, do \_\_\_\_\_  
to them that hate you, and \_\_\_\_\_ for them which despitefully use  
you... — *Matthew 5:44*.

b. Overcome \_\_\_\_\_ with \_\_\_\_\_ — *Romans 12:20-21*.

**Note:** It is well to “consider the source” whenever we are offended. It may be the offender is a babe in Christ who doesn’t understand what he did. It may be necessary to make allowances when offenses come about as a result of physical, emotional, or spiritual stress in the life of the offender.

**Note:** Confronting the offender in the scriptural manner is most beneficial to him, inasmuch as God can use the incident to produce spiritual growth. (For this reason, overlooking a matter is not always the right thing.)

### C. GIVE IT OVER TO THE LORD:

Sometimes the best course of action is to “take it on the chin.” This is usually a measure of our spiritual maturity — the more Christ-like we become, the less we will allow offenses to affect us.

#### 1. Make Every Attempt to Avoid Taking Offense.

- a. If it be \_\_\_\_\_, as much as \_\_\_\_\_ in you, live \_\_\_\_\_ with all men — *Romans 12:18*.
- b. The discretion of a man \_\_\_\_\_ his anger; and it is his \_\_\_\_\_ to \_\_\_\_\_ a transgression — *Proverbs 19:11*.
- c. We are to be \_\_\_\_\_ of one another — *Colossians 3:13*. This means we endeavor to “put up” with other people and what they sometimes do. See also: *I Corinthians 6:7*.
- d. See: *Matthew 5:38-44; Hebrews 12:3; I Peter 2:19-23*.

#### 2. Let the Lord Settle the Score.

- a. \_\_\_\_\_ not yourselves — *Romans 12:19*.
- b. God says, “To ME belongeth \_\_\_\_\_, and \_\_\_\_\_...” in *Deuteronomy 32:35*.
- c. In \_\_\_\_\_ thing (including being offended) give \_\_\_\_\_ — *I Thessalonians 5:18*.
- d. Read: *II Samuel 16:5-12*. This account tells about David’s greatest victory! Note that the Lord used this unsavory and offensive incident to work on David’s character.

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## RESTORING THE OFFENDER

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Scripture gives clear instructions about how to deal with offenses that cannot be overlooked or forgiven without speaking with the offender — read: *Matthew 18:15-17*.

### A. WHEN? — “*If thy brother shall trespass against thee*”

We cannot set everyone straight on everything. We should only act when we personally are the one offended.

### B. WHO? — “*thee and him alone*”

It is important that we examine our own life and the situation first:

1. Is the offense justified? — *Matthew 7:3*.
2. Am I right with God? — *Galatians 6:1* (“*Ye which are spiritual*”).

**C. WHY? — “*thou hast gained thy brother*”**

Our goal should not be to win the battle, but to win our brother. Restoration is the reason for action!

**D. HOW?**

According to *Galatians 6:1*, we should go:

1. In a spirit of \_\_\_\_\_.
2. \_\_\_\_\_ thyself, lest thou also be tempted.

**E. WHAT?**

We are to go:

1. First, PRIVATELY — *Matthew 18:15*.  
Most offenses will be successfully dealt with at this level.
2. Then, PLURALLY — *Matthew 18:16*.  
This is a limited escalation — “*one or two more.*” Those that are taken should not be sympathizers, but spiritually-minded brethren (*Galatians 6:1*). Normally, this would be a pastor.
3. Only as a Last Resort, PUBLICLY — *Matthew 18:17*.  
After all other avenues and attempts have been exhausted (and only then) should the matter become public.  
  
The church must assemble according to the manner of *I Corinthians 5:4-5; 6:4-5* and *II Corinthians 3:6* and deal with the issue. The church’s action is final; there is no higher recourse. Whatever the church decides on earth is “bound” in Heaven (*Matthew 18:18*). See: Proverbs 18:18.

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## **CONTENDING, CONTENTION, AND CONTENTIOUSNESS**

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What happens when two good brothers simply cannot agree upon a matter?

In *Acts 15:36-41*, we read of a S\_\_\_\_\_ C\_\_\_\_\_ (verse 39) that arose between Paul and Barnabas over the issue of John Mark. These men had been a great ministry team from the time of *Acts 11:25* — Barnabas had been Paul’s mentor in the ministry; they had traveled along many roads together; they had been effective in establishing churches throughout southern Asia Minor ... and now this! (Obviously Satan hates evangelism and would have gleefully used this incident to derail the proposed second evangelistic journey if he could.)

## A. THE CAUSE OF THIS CONTENTION:

The issue was whether to take John Mark with them on their proposed journey.

### 1. This Dispute Differed from Most Conflicts between Believers:

- a. Both men were actively serving the Lord — neither was half-hearted nor cold-hearted (spiritual conditions that will lead to conflict).
- b. Both men shared an agreed-upon, common goal — *Acts 15:36*. The problem was not an issue over *what* to do.
- c. Both men were “determined” — *verse 37*.

These men had \_\_\_\_\_ their lives for the cause of Christ (*Acts 15:25-26*) — they had counted the cost; they knew what was in store for them if they went.

### 2. We See Two Different “Temperaments” at Work in this Situation.

- a. Barnabas — the encourager (*Acts 4:36*), who always saw the POTENTIAL in others. Remember: Barnabas stood for Saul when the church hesitated to receive him as a member (*Acts 9:26-27*)!
- b. Paul — the driven one (*Acts 20:24*), who looked at the qualities of PERFORMANCE (*Acts 15:38*) and the PROFITABILITY (*II Timothy 4:11*) of others.

### 3. It is Interesting to Observe What was Missing in this Dispute.

- a. There were no doctrinal differences — they *believed* the same way.
- b. There was no clash in purpose — they *desired* the same thing.
- c. No harsh, unkind words were exchanged — *II Timothy 2:24*.
- d. There was no attempt by one of them to “dig up dirt” on the other.
- e. There was no attempt to garner supporters among the brethren.
- f. In fact, NO offense ever actually occurred!

## B. THE CURE FOR THIS CONTENTION:

### 1. The Importance of a Christ-Like Attitude.

This was the **key** factor in this particular incident.

- Let this \_\_\_\_\_ be in you, which was \_\_\_\_\_ in Christ Jesus — *Philippians 2:5*.
- Yea, \_\_\_\_\_ of you be \_\_\_\_\_ one to another, and be \_\_\_\_\_ with \_\_\_\_\_ — *I Peter 5:5<sup>d</sup>*.
- Let no man \_\_\_\_\_ in \_\_\_\_\_ — *I Corinthians 3:21*.
- Be kindly \_\_\_\_\_ E D one to another with brotherly \_\_\_\_\_; in honour \_\_\_\_\_ RING one another — *Romans 12:10*.

- Honour \_\_\_\_\_ men. Love the \_\_\_\_\_ — *I Peter 2:17*.
- God \_\_\_\_\_ E T H the proud, but giveth grace to the \_\_\_\_\_  
— *James 4:6*.

## 2. Sometimes, Separation is Inevitable.

Sometimes, Christians simply cannot work together — especially when both parties are God-called leaders.

However, note:

- The issue was kept between Paul and Barnabas — it obviously didn't "spill over" into a church issue.  
We are to "leave \_\_\_\_\_ contention \_\_\_\_\_ it be meddled with"  
— *Proverbs 17:14*.
- Neither man "dropped out" of the ministry. Both continued serving the Lord very effectively.
- God's work did not suffer — in fact, it multiplied! Two evangelistic teams went forth instead of one. Furthermore, the original goal of the venture (*verse 36*) was still successfully met.
- God sometimes uses difficulties and problems to rearrange and realign a man's ministry. Compare *Acts 1:8* with *Acts 8:1,4*. See also: *Genesis 13:7-9*.
- Broken relationships do not have to mean broken friendships. Paul was still able to speak of his old friend in later times — *I Corinthians 9:6*.
- It is possible to have contention without being contentious! Sometimes men must agree to disagree, and that's all right (unless the issue is over doctrine or morals, etc.).

## C. WHO WAS "RIGHT?"

Answer: Both were "right!"

- Barnabas' confidence (and personal investment) in John Mark was clearly proven — *II Timothy 4:11*.

The young man had become \_\_\_\_\_ to Paul for the ministry.

**Note:** Paul was happy to acknowledge this fact. There is no hint of him harboring a grudge — or of having any lingering doubts about John Mark's suitability.

- Paul's expectation of performance and profit was also achieved. His second evangelistic journey was world-changing!

**D. WHO “WON?”**

1. The LORD “won” — His work not only continued on, but it doubled!
2. JOHN MARK “won” — he was given a second chance, and went on to become a great servant of the Lord AND the writer of the second Gospel.
3. The LOST “won” — this contention had fallen out to the furtherance of the GOSPEL (*Philippians 1:12,15-18*).

**MEMORY VERSE:** Try and commit to memory *Matthew 5:23-24*.

# P Precepts, Principles, & Preferences

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

This study examines a key consideration when applying the Word of God in a practical way, particularly in church-related matters. Confusion (and extremes) will result from a failure to distinguish precepts, principles, and preferences. Too often, someone's preferences have risen to the stature of a precept — or a Bible principle has been relegated to the level of a preference.

Some things in the Bible are clearly “black and white” issues, while others seem less clear. This lesson seeks to make the distinction and the appropriate application.

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## PRECEPTS

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The word “precept” is found predominately in Psalm 119 (the “Word of God chapter”), where it occurs 21 times.

### A. THE DEFINITION OF A BIBLICAL PRECEPT:

1. The word is translated from a Hebrew word (“*piq-qûd*”) meaning “appointed” — in the sense of a mandate.
2. Another Hebrew word (“*mitzvâh*”) is translated both as “precept” and “commandment.”
3. The dictionary defines a precept as “an **authoritative rule** prescribing a particular kind of conduct or action; a standard or guide to morals; a maxim (that having greatest authority).”
4. “Thou hast \_\_\_\_\_ us to \_\_\_\_\_ thy precepts  
\_\_\_\_\_” — *Psalm 119:4*.

### B. EXAMPLES OF BIBLICAL PRECEPTS:

1. The T\_\_ C\_\_\_\_\_ — *Deuteronomy 4:13<sup>c</sup>*.
2. That which was given by the LORD through \_\_\_\_\_ — *Hebrews 9:19<sup>a</sup>; Nehemiah 9:14*.
3. They are clearly defined directives (“*thou shalt*”) or prohibitions (“*thou shalt not*”).

- Precepts carry a penalty for their disobedience. E.g. *Exodus 21:12,16-17; 22:19; Leviticus 20:10,13,15.*

### C. THE APPLICATION OF BIBLICAL PRECEPTS:

- They are a basis for C\_\_\_\_\_SHIP (fellowship) — *Psalm 119:63.*
- They are the means of getting true U\_\_\_\_\_ING and the discerning of every \_\_\_\_\_ way — *Psalm 119:100,104.*
- In the Lord’s churches:
  - They are to be PROCLAIMED — *see: Isaiah 58:1; Galatians 5:19-21.*
  - DISOBEDIENCE requires DISCIPLINE — e.g. *I Corinthians 5:1-13.*

According to *I Corinthians 5:13*, a Baptist church is to “put \_\_\_\_\_” from its membership any brother who violates God’s holy precepts by committing the sins of:

- F\_\_\_\_\_ATION — *I Corinthians 5:1,9,11.*
  - C\_\_\_\_\_NESS
  - I\_\_\_\_\_ATRY
  - R\_\_\_\_\_ING
  - D\_\_\_\_\_NESS
  - E\_\_\_\_\_ION
- *I Corinthians 5:11*

**Note:** Failure to take action will end up destroying a church (*I Corinthians 5:6*).

## PRINCIPLES

### A. THE DEFINITION OF A BIBLE PRINCIPLE:

- The dictionary defines a principle as “a **general rule** or truth basic to other truths; a rule of personal conduct; a primary source or fundamental cause.”
- According to *Hebrews 5:12-14*, a Biblical principle is a means whereby we can “discern both \_\_\_\_\_ and \_\_\_\_\_.”
- Whereas a precept decrees a definite action or prohibition, a principle delivers a guiding policy which can then be applied to non-specified situations.

## **B. EXAMPLES OF BIBLE PRINCIPLES:**

There are numerous principles given throughout the Word of God. The Lord has not given us specific instructions for every single circumstance and possible situation we may encounter in life. We deal with most of these things through the application of Biblical principles. For example:

1. The believer's \_\_\_\_\_ is the \_\_\_\_\_ of the Holy Ghost (*I Corinthians 6:19-20*).
  - This principle guides us in areas of physical health (e.g. smoking, drugs, markings, etc.) and temperance (e.g. *Proverbs 23:2*; *I Timothy 4:8*; etc.).
2. A believer is not to be \_\_\_\_\_ yoked together with \_\_\_\_\_ (*II Corinthians 6:14-17*).
  - This principle speaks to matters of marriage, business partnerships, church associations, etc.
3. We are to receive those who are \_\_\_\_\_ in the faith, but not when it would cause doubtful \_\_\_\_\_ (*Romans 14:1*).
  - This principle applies to the requirements a church may place on receiving a prospective member.
4. Christian women are to wear \_\_\_\_\_ (*I Timothy 2:9-10*).
  - This scripture does not list specific items of clothing that are acceptable or unacceptable. There is no "Baptist uniform!" It is left to a study of other scriptures to discern what is acceptable (e.g. *I Peter 3:3-5*) and unacceptable to the Lord (e.g. *Proverbs 7:10*; *Isaiah 47:2-3*; *Deuteronomy 22:5*).
5. We are to \_\_\_\_\_ from all \_\_\_\_\_ of evil (*I Thessalonians 5:22*).
  - It is not a matter of avoiding what is CLEARLY wrong, but also taking into consideration what LOOKS wrong — or that may give others a wrong message.
6. We are to do \_\_\_\_\_ to the \_\_\_\_\_ of God (*I Corinthians 10:31*).
  - This principle, when turned into a question, will guide the child of God as to where he should go and what he should do.
7. Passages such as *Romans 15:20* and *II Corinthians 4:5* give sound principles for evangelism (church-planting).

### C. THE APPLICATION OF BIBLE PRINCIPLES:

1. They are to be TAUGHT:

A believer must understand the general rule in order to identify the specific applications. See: Hebrews 5:12.

2. They are to be APPLIED:

The thrust of *Hebrews 5:11–6:3* is that Christians are to **grow** toward “perfection” (maturity). This comes about through assimilation and application of the principles of God’s Word.

3. In the Lord’s churches:

a. With maturity comes MINISTRY — *Hebrews 6:9-10.*

b. With ministry comes RESPONSIBILITY.

- *Luke 12:48* — “For unto whomsoever much is \_\_\_\_\_, of him shall be much \_\_\_\_\_.”
- The greater the responsibility, the greater the qualifications that are required! See: I Timothy 3:1-12; II Timothy 2:20-21.
- Disobedience results in DISQUALIFICATION from ministry.

**Note:** A church member, who happens to smoke cigarettes, frequent movie-theaters, or wear inappropriate clothing, etc., is not a candidate for church discipline. However, neither is he or she ready to serve in a ministry. Nonetheless, such a believer should be afforded *every* opportunity to grow in grace toward that end.

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## PREFERENCES

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### A. THE DEFINITION OF A PREFERENCE:

1. This term is not specifically found in the Word of God.
2. A preference is defined as “the choosing of one person or thing over another or others; also, the privilege of so choosing.”

### B. EXAMPLES OF PREFERENCES:

In *I Corinthians 7:6-9*, the apostle Paul expressed his personal preference concerning marriage (that unmarried brethren remain unmarried).

His reasoning came:

1. Because of the “present \_\_\_\_\_” — *I Corinthians 7:26*. Difficult times had come upon the church and believers.

2. From his personal desire to “A\_\_\_\_\_ upon the Lord without \_\_\_\_\_ I O N” — *I Corinthians 7:32-35 (verse 35<sup>d</sup>)*.
3. The fact that this was not obligatory or binding is understood by the words “but” (*verse 36*) and “nevertheless” (*verse 37*).

**C. THE APPLICATION OF PREFERENCES:**

1. We may share them or suggest them with others. That is all!
2. They are not precepts or principles — they must not be set forth authoritatively.
3. In the church, if someone disagrees with our preferences, they are not to be disciplined or disqualified — and they certainly ought never to be disliked!!
4. When one person’s preference clashes with another person’s preference (in a church, in the home, in the school, etc.), for the sake of good order the one who is in the position of authority (i.e. a pastor, a husband, a parent, a teacher, etc.) must prevail.

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## SUMMARY

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- PRECEPTS — a matter of obedience.  
PRINCIPLES — a matter of maturity.  
PREFERENCES — a matter of taste.

★ The greatest difficulty with these distinctions usually lies at the “borders” — the place where principles end and precepts begin. For example:

- *I Corinthians 8:4-7* relates to a P \_\_\_\_\_ (idolatry).
- *I Corinthians 8:8* refers to a P \_\_\_\_\_ (to eat? or not to eat?).
- *I Corinthians 8:9* gives a P \_\_\_\_\_ (no stumbling blocks).

★ Sometimes precepts, principles, and preferences are separated only by degree. For example when it comes to the issue of clothing:

- *Deuteronomy 22:5* is a PRECEPT (unambiguous distinction in clothing).
- *Genesis 1:27<sup>b</sup>* is a PRINCIPLE (unambiguous distinction of the sexes).
- Red dress/blue dress; striped shirt/white shirt — are all PREFERENCES!

★ Perhaps the greatest danger comes when our preferences border on violating a principle, and when failure to follow principles leads directly into violating a precept! For example:

- *II Samuel 11:1* — David remained in Jerusalem — a PREFERENCE.  
... while not wrong, it opened the way for ...
- *Psalms 101:2-4; Romans 13:14* — a PRINCIPLE not being followed.  
... which led to ...
- *Exodus 20:14* — a PRECEPT being violated.

— **HERE IS DISCERNMENT** —

Sin develops progressively — *James 1:14-15; Psalm 1:1* (“walk,” “stand,” “sit!”).

— **HERE IS WISDOM** —

Err on the side of caution, stay away from the borders — *Proverbs 4:14-15*.

**MEMORY VERSE:** Try and commit to memory *Ephesians 5:15*.

# Q Qualifications of Officers

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

This study looks at the qualifications set forth in scripture that are required of any man who serves as an officer in a Baptist church. By “officer,” we mean one who serves in a scripturally designated church office — as opposed to all areas of general ministry to which every member is enjoined.

There is a great need today for men to be ministers; yet they must be qualified men. The consequences of appointing unqualified men as church officers are just as dire as not having sufficient men to appoint. It is more important to “fill the shoes” rather than to fill a position!

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## THE SCRIPTURAL CHURCH OFFICES

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According to *Philippians 1:1*, there are two offices ordained by the Lord for His churches. These are:

B \_\_\_\_\_ and D \_\_\_\_\_

The Bible knows nothing of the hierarchical systems of many man-made “churches” and denominations. These hierarchies developed during the late-apostolic and post-apostolic years; they were refined during the Middle Ages. Although these developments tended to be gradual and not always uniform, they followed clearly defined steps away from the simple New Testament pattern:

- First, there came the domineering, position-seeking pastor. The first-century pastor named \_\_\_\_\_ is an early example of this change (see: *III John 9-10*. Compare this with *I Peter 5:3*).
- The second century A.D. witnessed the rise of a definite “clergy” class that set itself above the “laity.” Judaism, with its reversion to the Old Testament model of a priesthood (where priests were mediators between God and the people), was the driving force behind this change. Another related factor was the growing error of baptismal regeneration and its inevitable requirement of consecrated water (thus a consecrator — i.e., a priest!).
- By the middle of the third century A.D., there was a division of this clergy class into various ranks: at first, bishops and elders; then archbishops, metropolitans, primates, and patriarchs. Much of this was based on the size,

prestige, and history of a church. Constantine’s imposition of “Christianity” as the official state religion of the Empire brought another dimension by adding a Roman model of government in the burgeoning establishment “churches.”

- By the fifth century A.D., the Roman papacy was well underway in its development. It was quantified and qualified during the middle ages, and today operates on four basic levels — the universal level (governed by the Pope and his cardinals), the provincial level (governed by archbishops), the diocesan level (run by the bishops), and the parish level (with its priests, deacons, and so forth). Having been mothered by the Roman “Church,” most Protestant denominations also have a hierarchical form of church government — some quite complex, others more simple.

In stark contrast, the two scriptural offices of a Baptist church are those of:

**A. PASTOR:**

There are actually three words used to designate this one office:

BIBLE TITLE →	PASTOR	BISHOP	ELDER
Greek Word:	<i>poimen</i>	<i>episkopos</i>	<i>presbuteros</i>
Its meaning:	“shepherd”	“overseer”	“ruler”
References the:	Duty of the office	Design of the office	Dignity of the office
A pastor is to:	FEED the flock	Give HEED	LEAD the church

The fact that “pastor,” “bishop,” and “elder” are used interchangeably in the New Testament shows that they are not three separate offices.

1. *Titus 1:5,7* uses the words “E\_\_\_\_\_” and “B\_\_\_\_\_” in the same context.
2. *I Peter 5:1-4* is addressed to the \_\_\_\_\_, whose duties are directed toward the \_\_\_\_\_ of God, and who are responsible to the Chief \_\_\_\_\_.
3. *Acts 20:28* charges the \_\_\_\_\_ of the \_\_\_\_\_ (see: Acts 20:17) to take \_\_\_\_\_ to themselves and to the flock over which they were made \_\_\_\_\_ (*episkopos*), and to \_\_\_\_\_ (*poimaino*) the church of God.

**B. DEACON.**

The word “deacon” comes directly from the Greek word *diakonos*, which means “servant.” The root meaning of *diakonos* is “to raise dust by hastening,” i.e., to be busy in service. Another form of the Greek word (*diakoneo*) is translated “minister.”

A deacon is therefore a “servant of the church.”

The Lord Jesus Christ sets forth the example of both pastor and deacon:

- In *John 10:11*, He is called the Good \_\_\_\_\_ (*poimen*) — see also: *Hebrews 13:20*; *I Peter 2:25* and *I Peters 5:4*.
- In *Matthew 20:28*, He came to \_\_\_\_\_ (*diakoneo*). Read the context (*verses 20-27*) to understand our Lord’s example.

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## THE QUALIFICATIONS OF A PASTOR

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Read: *I Timothy 3:1-7*; *Titus 1:6-9*.

These passages list a combined total of 22 qualifications for a pastor.

**A. HE MUST BE \_\_\_\_\_** — *I Timothy 3:2<sup>a</sup>*; *Titus 1:6<sup>a</sup>, 7<sup>a</sup>*.

This word means he is without censure or rebuke in his conduct; that there are no question marks over his deportment. No man can expect to have the confidence of his people when even a hint of scandal touches him.

1. *Titus 1:7* connects this qualification with being a \_\_\_\_\_ of God.
2. Read: *I Corinthians 4:1-2*. According to *verse 2*, a pastor should be a man who is found \_\_\_\_\_.

**Note**: When considering ordaining a man to be a pastor, a church should carefully examine his faithfulness to his previous ministries. See: *Matthew 25:21*; *Luke 16:10-12*.

3. A pastor’s conduct should give “no \_\_\_\_\_ in any thing, that the \_\_\_\_\_ be not blamed” (*II Corinthians 6:3-4*).

**Note**: This does not mean he will never offend someone. The message he is to preach is offensive, but he is not to be offensive in how he gives it. See: *John 6:60-61*. An example of blamable behavior on the part of a preacher is seen in *Galatians 2:11-14*.

**B. HE MUST BE THE \_\_\_\_\_ OF ONE \_\_\_\_\_** — *I Timothy 3:2<sup>b</sup>*; *Titus 1:6<sup>b</sup>*.

The interpretation and explanation of this qualification has proven to be somewhat controversial. It has been taken to mean one of three things:

1. That a Pastor must be a Married Man.

Certainly, a pastor is well advised to be a married man. His ministry will only be strengthened and enhanced by having a godly wife by his side.

The question is, how does Paul’s instructions and admonitions given in First Corinthians chapter seven fit with this interpretation?

- a. I would that all men were even as I \_\_\_\_\_ — *I Corinthians 7:7<sup>a</sup>*.
- b. I say therefore to the \_\_\_\_\_ ... it is good even if they \_\_\_\_\_ even as I — *I Corinthians 7:8*.
- c. An unmarried man is free to devote all of his time to the \_\_\_\_\_ — *I Corinthians 7:32*.
- d. A married man must seek to please his \_\_\_\_\_ — *I Corinthians 7:33*.

Even though this passage is not directed specifically to pastors, it would seem unlikely that Paul would encourage men to remain celibate in times of distress (*I Corinthians 7:26*), while at the same time insisting that a pastor *must* be married.

2. That a Pastor cannot have Concubines or practice Polygamy.

Concubinage and polygamy were practiced by many men in the Old Testament (outside of the will of God), yet there is NOT ONE mention of these sins in the New Testament. Why then would Paul bring it up as a prohibition if it was a non-issue?

3. That a Pastor cannot be Divorced and Remarried.

This is undoubtedly the correct interpretation. Why?

- a. Because other qualifications assume pastors would be mature men, and not young boys (e.g., *I Timothy 3:4-6*). The term “elder” implies maturity (see: *I Timothy 5:1*; *I Peter 5:5<sup>a</sup>*.)
- b. Because the majority of men (as in any era and in any society) would be married. Why then make a special qualification out of the normal? (That would be like saying a bishop must have two legs. Most do!)

The fact that this is a *special* qualification moves it from the ordinary to apply to specific circumstances.

**Note:** Leviticus 21 gives the requirements of the Jewish priests. According to *Leviticus 21:7* a priest could not marry a woman that had been \_\_\_\_\_ from her \_\_\_\_\_ (i.e., divorced).

The reason for this was that he was a \_\_\_\_\_ man among his people (*Leviticus 21:4*). Those in positions of leadership are to exemplify integrity in marriage. See also: *Leviticus 21:14*, which covers additional requirements for the high priest.

Other men could — priests could not!

**Note:** Other pastoral qualifications may well come into play on this issue. For example, a divorced pastor might also have difficulty qualifying as being “blameless” or of “good report.”

Furthermore, he will have to deal (fairly or unfairly) with the stigma of divorce — especially when counseling with those who are contemplating it themselves.

**Note:** This is a special prohibition affecting the office of pastor and deacon only. Divorce and remarriage does **not** necessarily disqualify a believer from meaningful and fruitful service.<sup>1</sup>

**C. HE MUST BE** \_\_\_\_\_ — *I Timothy 3:2<sup>c</sup>*.

This word means to “be on alert, on guard.”

1. Pastors must be alert for any attacks of the \_\_\_\_\_, the \_\_\_\_\_ (*I Peter 5:8*).
2. According to *Acts 20:29-30*, these attacks will come against a church in the form of:
  - a. Grievous \_\_\_\_\_ entering in from outside the church membership, seeking to destroy. See: *Matthew 7:15; II Peter 2:1; II Timothy 3:6*.
  - b. Perverse-speaking \_\_\_\_\_ arising from within the church membership (even from the pastorate), seeking to take people out of the church. See: *I John 2:19*.

**Note:** There are shepherds and there are \_\_\_\_\_ S (*John 10:12*). The difference will be seen when danger approaches.

3. Pastors must also \_\_\_\_\_ for the \_\_\_\_\_ of those in their flock (*Hebrews 13:17<sup>c</sup>*).

The Greek word translated “vigilant” in *I Timothy 3:2* (*nēphaleos*) is associated with the command to “watch” in *II Timothy 4:5; Hebrews 13:17* and *I Peter 4:7*.

The Greek word translated “vigilant” in *I Peter 5:8* (*grēgoreuō*) is also translated elsewhere as “watch” — notably in *Matthew 24:42; 25:13; 26:41; Acts 20:31; I Corinthians 16:13; Colossians 4:2* and *I Thessalonians 5:6*.

This is what true shepherds do — *Luke 2:8*. They watch over, or guard the flock.

**D. HE MUST BE** \_\_\_\_\_ — *I Timothy 3:2<sup>d</sup>; Titus 1:8<sup>c</sup>*.

This means “not allowing external or irrational things to control us.” Literally, it means to be “safe in mind.” To be sober is to be temperate, discreet, and prudent.

We usually associate the word “sober” with drunkenness (*I Thessalonians 5:6-8*), but it does have a wider application. It means to be in control of one’s faculties (see: *Acts 26:24-25*). It also means to have a good grasp of reality (*Romans 12:3*) — something that is learned with age (*Titus 2:2,4,6*).

Obviously, pastors cannot be under the control or influence of the FLESH, whose works include sins such as sexual impurity (television, internet porn), hatred, and emulations (trying to imitate others). They must also be careful not be controlled or unduly influenced by acceptable things such as sports, hunting and fishing, or hobbies that *Hebrews 12:1* would classify as “weights.”

1 See: Lesson D: Divorce.

The book of First Peter gives three reasons why pastors (and all believers) need this temperament:

1. Because of manifold \_\_\_\_\_ (testing of faith) — *I Peter 1:6<sup>d</sup>*. This reference is tied in with *I Peter 1:13* by the word “wherefore”).
2. Because the \_\_\_\_\_ of all things is near — *I Peter 4:7* (“therefore”). See also: *Luke 21:34* and *I Thessalonians 5:4-8*.
3. Because of the \_\_\_\_\_, the \_\_\_\_\_ — *I Peter 5:8*.

A pastor must be balanced and controlled in his emotional makeup. This doesn't mean he should be void of emotion, but that his actions and decisions are not driven, controlled, or directed by emotion, feelings, passion, etc. He is to be serious minded because he is involved in serious work.

David's mighty men are an example of sobermindedness — see: *I Chronicles 12:32-33,38*.

**E. HE MUST BE OF \_\_\_\_\_ — *I Timothy 3:2<sup>e</sup>*.**

This has to do with conduct, which for a pastor has a two-fold application:

1. His Personal Conduct as a Man of God.

A pastor should be a gentleman in the finest sense of the word — in his appearance, his manners, and his speech.

- a. He should have this testimony among the \_\_\_\_\_ (*I Thessalonians 2:10*).
- b. He should cause others to want to \_\_\_\_\_ his example (*II Thessalonians 3:7*).

2. His Ecclesiastical Conduct in the Church — *I Timothy 3:14-15*.

- a. These verses give the purpose for the writing of the epistle. First Timothy is called a “pastoral epistle” because it deals with pastoring and church order.
- b. The Lord's desire for all His churches is that everything should be done \_\_\_\_\_ and in \_\_\_\_\_ (*I Corinthians 14:40*).
- c. A pastor must know how to lead his flock in a well-behaved, well ordered way. See: *Ephesians 4:16*.

**F. HE MUST BE \_\_\_\_\_ TO \_\_\_\_\_ — *I Timothy 3:2<sup>f</sup>*; *Titus 1:8<sup>a</sup>*.**

According to *I Peter 4:9*, this ought to be an attribute of all Christians. It is a natural outflow of brotherly love (*Hebrews 13:1-2*), and refers to a practical open-heartedness.

1. A pastor must be G\_\_\_\_\_ to this habit (*I Timothy 3:2*). This means he is actively seeking opportunities to be hospitable — rather than passively waiting for people to come to him.
2. A pastor must be a L\_\_\_\_\_ of this practice (*Titus 1:8*). It should bring him particular joy to be able to take care of people.
3. Pastors should see to it that the brethren and strangers who preach are “brought \_\_\_\_\_ on their journeys after a \_\_\_\_\_ sort (manner)” — *III John 5-8*.

One of the blessings of the pastorate (which in many ways is a lonely office) is to be able to take care of and enjoy the company of visiting preachers and other servants of the Lord.

**G. HE MUST BE \_\_\_\_\_ TO \_\_\_\_\_** — *I Timothy 3:2<sup>g</sup>; II Timothy 2:24*.

This refers to his ability to communicate the truth of God’s Word in a way that feeds the flock and perfects (makes mature) the saints.

1. *Ephesians 4:11* refers to the office as “pastors \_\_\_\_\_ teachers.” The verse does not separate the two.
2. The primary “job description” of any pastor is “\_\_\_\_\_ and the \_\_\_\_\_ of the \_\_\_\_\_” — *Acts 6:4*.
3. A pastor must first have been \_\_\_\_\_ — *Titus 1:9<sup>a</sup>*.
4. A pastor must engage himself in training and mentoring the next generation of God-called preachers — *II Timothy 2:2*. This responsibility cannot be abdicated in favor of Bible colleges and seminaries.
5. A pastor’s teaching should be:
  - a. Authoritative — *I Timothy 4:11; Titus 2:15*.
  - b. Affirmative — *I Timothy 6:2<sup>g</sup>*.
  - c. Appreciative (of the hearer’s needs) — *II Timothy 2:25*.

**H. HE MUST BE NOT \_\_\_\_\_ TO \_\_\_\_\_** — *I Timothy 3:3<sup>a</sup>; Titus 1:7<sup>e</sup>*.

In the Bible, the word “wine” is a generic term that refers to grape juice in either its alcoholic or non-alcoholic form. (The context makes clear the intended meaning.)

1. In *I Timothy 5:23*, Paul advised Timothy to use a \_\_\_\_\_ wine (instead of \_\_\_\_\_) because of a \_\_\_\_\_ ailment and other persistent illnesses.

This therefore precludes unfermented grape juice as the meaning of the word “wine” under the qualifications for pastors. (Why would the Bible forbid grape juice in chapter three, and then recommend it in chapter five?)

2. According to *Proverbs 20:1*, alcoholic wine is a \_\_\_\_\_. See also: *Proverbs 23:29-35; Isaiah 5:11*.
3. Drunkenness is listed among the \_\_\_\_\_ of the \_\_\_\_\_ (*Galatians 5:19-21*).
4. In the Old Testament, intoxicating drink was forbidden to those in positions of leadership or authority:
  - a. To A\_\_\_\_\_ and his sons (spiritual leaders) — *Leviticus 10:8-10*.
  - b. To \_\_\_\_\_ (political leaders) — *Proverbs 31:4-5*.
5. A pastor must be a total abstainer from alcoholic beverages — both to set a godly example, and so that his judgment and discernment are not impaired.

**I. HE MUST BE NOT A \_\_\_\_\_ — *I Timothy 3:3<sup>b</sup>; Titus 1:7<sup>f</sup>***

This word refers to a physical attack. It means “to smite.”

A pastor must never resort to violence (physical **or** verbal) in order to get his way, but always conduct himself with mildness and restraint — *II Timothy 2:24-25*.

1. When Jesus was reviled, He reviled \_\_\_\_\_, when he suffered, he \_\_\_\_\_ not (*I Peter 2:23*).
2. Consider the incident involving the apostle Paul in *Acts 23:2-5*.

**J. HE MUST BE NOT \_\_\_\_\_ OF \_\_\_\_\_ — *I Timothy 3:3<sup>c</sup>; Titus 1:7<sup>g</sup>***

This has to do with ill-gotten gain. Pastors must never use the ministry as a means of personal enrichment. They should be absolutely trustworthy in the area of finances — both in fact *and* in appearance.

1. A pastor does not serve for \_\_\_\_\_, but out of a \_\_\_\_\_ mind — *I Peter 5:2<sup>e</sup>*.
2. Pastors are the ones ultimately responsible for the oversight of the church’s finances — as evidenced by the actions of the church at Jerusalem in *Acts 4:35,37* and *Acts 5:2*. (The apostles were serving as pastors at this time.)  
(The act of placing something at the feet of another signifies the recognition of their authority and/or responsibility. See, for example, *Acts 7:58; 10:25; 22:3* and *I Corinthians 15:25,27*.)
3. The handling of the Lord’s money by men was taken very seriously by the early churches — see: *II Corinthians 8:18-22*.
  - a. The special offerings were administered by “\_\_\_” (*verses 19-20*), i.e., by Paul and his fellow preachers.
  - b. These preachers were careful that no B\_\_\_\_\_ could ever be attached to their administration of the offerings (*verse 20*).

- c. They were careful to be \_\_\_\_\_ before the Lord and before men (*verse 21*).
4. Isaiah called the false shepherds of his day “\_\_\_\_\_ which can never have enough” — *Isaiah 56:10-11*.
5. A characteristic of false teachers is that they run \_\_\_\_\_ after the error of \_\_\_\_\_ for \_\_\_\_\_ — *Jude 11*.
  - a. They make \_\_\_\_\_ of God’s people (*II Peter 2:3*).
  - b. Their hearts are exercised with \_\_\_\_\_ practices (*II Peter 2:14*).
6. The man of God is to \_\_\_\_\_ (*I Timothy 6:11*) from the \_\_\_\_\_ of \_\_\_\_\_ — *I Timothy 6:10*.
7. This does not mean a pastor should be a pauper. The old saying, “Lord, you keep him humble, we’ll keep him poor” is terribly unscriptural.
  - a. God has ordained that they which \_\_\_\_\_ the gospel should \_\_\_\_\_ of the gospel (*I Corinthians 9:14*).
  - b. Those \_\_\_\_\_ in the Word of God have a responsibility to \_\_\_\_\_ to the teacher in all \_\_\_\_\_ things (*Galatians 6:6*).
  - c. Those who \_\_\_\_\_ in the Word and doctrine are to be counted worthy of \_\_\_\_\_ honour (*I Timothy 5:17*).

**Note:** The two things that will destroy a preacher faster than anything else are women and money!

**K. HE MUST BE \_\_\_\_\_ — *I Timothy 3:3<sup>d</sup>*.**

This is the quality of allowing God to do His work in HIS time.

1. Pastors and teachers are given for the \_\_\_\_\_ (maturing, completing) of the saints — *Ephesians 4:11-12*.
2. Just as a \_\_\_\_\_ waits for his precious \_\_\_\_\_ to mature, pastoral ministry is a long-term proposition — *James 5:7,10*. See also: *II Timothy 2:24-26*.
3. A pastor (of all people) is to be \_\_\_\_\_ toward \_\_\_\_\_ men, both saved and lost — *I Thessalonians 5:14*.
4. The quality of “much \_\_\_\_\_” is one way a man is approved as a \_\_\_\_\_ of God — *II Corinthians 6:4<sup>b</sup>*.
5. According to *Romans 5:3-4; 12:12* and *James 1:3-4*, patience springs from \_\_\_\_\_

6. This qualification is expressed as being “\_\_\_\_\_ soon \_\_\_\_\_” in *Titus 1:7<sup>d</sup>*.

The Greek word translated “patient” in I Timothy 3 (*epieikēs*) is elsewhere translated as “gentleness” or “gentle” (e.g. *II Corinthians 10:1*; *Titus 3:2*).

A pastor must be a true gentleman. A harsh and arrogant man is most unsuited to lead God’s flock.

**L. HE MUST BE NOT A \_\_\_\_\_ — *I Timothy 3:3<sup>e</sup>*.**

This word means “quarrelsome.” A pastor who is always looking for a fight will most certainly get one.

1. As a M\_\_\_\_\_, he must let God control his T\_\_\_\_\_.  
Read: *James 3:1-2* with *verses 8-10*.
2. Even when he does battle for truth, a pastor must convince the gainsayers by \_\_\_\_\_ (*Titus 1:9<sup>b</sup>*), rather than by personal attacks and verbal abuse.
3. According to *Colossians 3:13*, instead of becoming quarrelsome, a pastor (as with every believer) must learn to be:  
F\_\_\_\_\_ and F\_\_\_\_\_.
4. The battle is not with \_\_\_\_\_ and \_\_\_\_\_ — *Ephesians 6:12<sup>a</sup>*.
5. Our Lord’s admonition would be today as it was to Peter then: “Put up again thy \_\_\_\_\_ into his place” (*Matthew 26:52<sup>b</sup>*).

**M. HE MUST BE NOT \_\_\_\_\_ — *I Timothy 3:3<sup>f</sup>*.**

1. “Thou shalt not covet” is the \_\_\_\_\_TH Commandment — *Exodus 20:17*.
2. According to *Colossians 3:5<sup>fg</sup>*, covetousness is \_\_\_\_\_.
3. In forbidding covetousness, *Deuteronomy 5:21* specifically mentions the following things:
  - a. Thy [member’s] \_\_\_\_\_.
  - b. Thy [member’s] \_\_\_\_\_.
  - c. Thy [member’s] \_\_\_\_\_.
  - d. Thy [member’s] man- and maid- \_\_\_\_\_ S.
  - e. Thy [member’s] \_\_\_ or \_\_\_\_\_.

These are quite applicable to pastors who, in the course of their normal duties, will find themselves visiting the homes of church members. Because God’s servants must be willing to forsake such things for the sake of the ministry (*Matthew 19:29*), there can be severe temptations in these matters.

4. Paul said: “I have coveted no man’s \_\_\_\_\_, or \_\_\_\_\_, or \_\_\_\_\_ — *Acts 20:33*. See: I Timothy 6:10; II Peter 2:3.
5. The quality of C\_\_\_\_\_M E N T, rather than covetousness, is needed by pastors — see: Philippians 4:11; I Timothy 6:8 and Hebrews 13:5.

**N. HE MUST BE ONE THAT \_\_\_\_\_ HIS \_\_\_\_\_**  
 — *I Timothy 3:4-5; Titus 1:6<sup>c</sup>*.

This qualification focuses in on **two** aspects of the pastor’s home:

1. The way he \_\_\_\_\_ his house — *its order and arrangement*.  
 A pastor is to rule \_\_\_\_\_ in this area (*verse 4<sup>a</sup>*). This means he is to have a *successful home* — i.e., one which is ordered according to God’s pattern.
  - a. His family must be “with him” as he \_\_\_\_\_S the LORD — *Joshua 24:15<sup>f</sup>*.
  - b. His \_\_\_\_\_ must be fully \_\_\_\_\_T E D to his leadership — *Ephesians 5:22-24*.
  - c. He must \_\_\_\_\_ his wife in a Christ-like way — *Ephesians 5:25,33*.
  - d. He must be raising his children “\_\_\_\_\_” in the nurture and admonition of the Lord to be godly children — *Ephesians 6:4<sup>d</sup>; Proverbs 22:6<sup>a</sup>*.

A pastor’s home should be a living example to the church of what a Christian marriage and a Christian family is all about. There is no requirement here that his home be perfect or problem-free. In the normal course of life it will undergo the same trials, stresses, hard times and good times that any marriage and home experiences. What IS important is how the pastor (*and* his family) responds to or deals with such things. If he preaches to his people that “God’s Word works,” then he needs to show that it does indeed!

Note the correlation between ruling a home and a church — *I Timothy 3:5*.

2. The way his \_\_\_\_\_ behave — the home’s *product and testimony*.  
 A pastor’s children can “make or break” his ministry. Children are often the true indicator of the home. If the home is spiritual, they will tend to be spiritual; if the home is disciplined, they will be disciplined; if it is committed to the Lord’s church, they will be committed and faithful to it.
  - a. They must be in \_\_\_\_\_ to their parents with all \_\_\_\_\_ (i.e. “seriousness”) — *I Timothy 3:4<sup>b</sup>*.
  - b. They must be \_\_\_\_\_ children — *Titus 1:6<sup>c</sup>*. They must be faithful (age appropriately) to God, to their parents, and to the church.
  - c. They must not be \_\_\_\_\_ of \_\_\_\_\_ or be \_\_\_\_\_ — *Titus 1:6<sup>c</sup>*.
  - d. Read: I Samuel 2:11-17,27-30; 3:11-13. God held \_\_\_\_\_ the priest to account for the actions of his sons.

- He \_\_\_\_\_ E D them above the LORD — *I Samuel 2:29<sup>c</sup>*.
- He \_\_\_\_\_ them \_\_\_\_\_ — *I Samuel 3:13<sup>c</sup>*.

e. Until they “L\_\_\_\_\_ and C\_\_\_\_\_” (*Genesis 2:24*), a pastor (like any father) is responsible for the character and conduct of his children.

Thus we see the qualifications of a pastor “spill over” into his immediate family. His wife and children are to be included when considering his qualification for the office.

**Note:** The pastor who fears God will put his duties to wife and home before his responsibilities to the church. A wise church will do all it can to help its pastors maintain a normal home life — by praying for their families, by being considerate of their time and their needs, and by being supportive rather than critical. (Many cowardly attacks against a pastor have been directed [unjustly] toward his wife and/or children.)

**Note:** While she must *always* be supportive of her husband, and may *often* be involved with him in his ministry, the pastor’s wife is first and foremost the wife of the pastor, the mother of his children, and the keeper of the home.

**Note:** A pastor’s children must be taught how to deal with the added pressure of being a PK (“preacher’s kid). On the one hand they are children, who must pass through the normal ages and stages of growing up (*I Corinthians 13:11*). On the other hand, their testimony reflects greatly upon their father. How sad it is that at times the “church brats” are the preacher’s children — hence the words, “*not accused,*” (*Titus 1:6*) and “*all gravity*” (*I Timothy 3:3*). They have a wonderful privilege, but a huge responsibility.

This qualification is one of the most overlooked requirements of a pastor. A pastor leads by example as well as by precept. If his wife continually opposes or undermines his ministry, or if his children “run riot” during church meetings, he ought to resign, or stand down until he can rule his home as God would have him.

**O. HE MUST BE NOT A \_\_\_\_\_ — *I Timothy 3:6*.**

This word means a “new convert.” An immature (new) believer (*I Peter 2:2*) is not qualified to hold the office of a pastor — even if he has been called to preach.

1. According to *I Timothy 4:12*, this requirement is not necessarily a function of a man’s physical age. It requires a pastor to be an “example of the believer.”
  - a. An example in \_\_\_\_\_ — see: *I Timothy 5:17; Hebrews 5:13-14; I John 2:14* and *James 3:2*.
  - b. An example in \_\_\_\_\_ — i.e. in his lifestyle. See: *Colossians 3:17; James 3:13; I Peter 2:12* and *II Peter 3:11*.

- c. An example in \_\_\_\_\_, which is self-giving love.  
See: *I Timothy 1:5; I Peter 4:8.*
- d. An example in \_\_\_\_\_ — see: *Romans 12:11; Acts 18:25; Galatians 6:1; Proverbs 17:27; Daniel 6:3.*
- e. An example in \_\_\_\_\_ — see: *Acts 6:8; 11:24; I Corinthians 16:13; Hebrews 13:17.*
- f. An example in \_\_\_\_\_. A pastor is to exhibit a holy, separated life. See: *I Peter 1:15; II Timothy 2:22.*

When a God-called man shows maturity and consistency in these areas, he satisfies this qualification.

2. The word “elder” presupposes age and maturity. See: *I Timothy 5:1-2* and *I Peter 5:5.*
3. The greatest danger for an immature pastor is \_\_\_\_\_. This will cause him to fall into the condemnation of the \_\_\_\_\_ (*I Peter 5:8*). See: *Proverbs 16:18.*

When a young pastor experiences “success” in his ministry, he will be tempted to become *puffed up* because of “his” accomplishments. Maturity knows only too well the truth of *John 15:5<sup>f</sup>*. Satan is ever lurking and desiring to condemn and discredit a pastor.

**Note:** God-called men must never be hasty in seeking the pastorate, and churches should exercise much reservation before ever ordaining a man (*I Timothy 5:22*). It takes time to fully mature a man in his personal walk with God, his family life, and his service for the Lord. Bible knowledge and preaching ability aren’t the only skills required of a shepherd — wisdom in applying that knowledge is critical.

**P. HE MUST BE OF \_\_\_\_\_ — *I Timothy 3:7.***

This has to do with a pastor’s reputation among “those \_\_\_\_\_” (i.e. outside of) the church. It is important how a pastor is viewed in his community.

1. The lost think the Christian lifestyle is \_\_\_\_\_ — *I Peter 4:4.*  
Why? It is often because godly living brings conviction of sin to their hearts. Therefore, if the lost can ever use a believer’s life-failures or bad conduct to justify their sin and rejection of the Word of God — they will!  
There is nothing more abhorrent in the eyes of the world than a believer’s hypocrisy.
2. A pastor may be hated for his doctrine, but he must be respected for his integrity, honesty, and testimony toward:
  - Businesses — does he pay his bills? Does he honor his commitments?
  - Employers and co-workers — *Colossians 3:22-25.*
  - Neighbors — *Matthew 22:39; Romans 15:2.*

3. A bad report will bring a pastor into \_\_\_\_\_ and the snare of the \_\_\_\_\_.

- According to *Proverbs 29:25<sup>a</sup>*, the \_\_\_\_\_ of man brings a snare. Having to avoid creditors or others he has wronged in some way, out of fear of meeting up with them, will affect a pastor's ministry.
- According to *I Timothy 6:9*, having wrong motives in financial dealings also brings a snare.

**Q. HE MUST BE NOT \_\_\_\_\_ — Titus 1:7<sup>c</sup>.**

This word means "self-pleasing," or "self-seeking." A pastor, of all men, must be in subjection to the will of God. A man who is self-opinionated, self-serving, and self-loving can hardly be a good pastor.

1. He must have \_\_\_\_\_ of what the will of God is — *Ephesians 5:17*. This is prerequisite to leading the flock.
2. He must \_\_\_\_\_ what the good, and acceptable, and perfect, will of God is for his life and the church — *Romans 12:2*.
3. He must \_\_\_\_\_ God's will — *Hebrews 13:20-21*.
4. His attitude must always be "If the \_\_\_\_\_ will" — *James 4:17*; *I Corinthians 4:19<sup>a</sup>*.
5. A pastor cannot allow HIS will to dominate the life and affairs of the church. He must avoid developing and projecting a "it's my way or the highway" attitude toward others.

**R. HE MUST BE A \_\_\_\_\_ OF \_\_\_\_\_ — Titus 1:8<sup>b</sup>.**

This qualification has to do with the company a pastor keeps. Aside from his pastoral duties, a pastor should associate with other godly men (*Proverbs 2:20*).

1. Such men are described as those:
  - a. Whose \_\_\_\_\_ are \_\_\_\_\_ by the LORD, and who \_\_\_\_\_ in God's ways — *Psalms 37:23*.
  - b. Whose hearts bring forth \_\_\_\_\_ things — *Matthew 12:35*.
2. Examples of such men are:
  - a. \_\_\_\_\_ — *Acts 11:24*.
  - b. \_\_\_\_\_ — *III John 11-12*.

**S. HE MUST BE \_\_\_\_\_ — Titus 1:8<sup>d</sup>.**

This means "equitable." A pastor will be called upon to exercise his judgment in many matters involving his ministry and his people. Making sound judgments when people are involved is often like walking a tight-rope — heavenly wisdom is definitely needed.

1. A pastor must avoid any \_\_\_\_\_ of \_\_\_\_\_ — *James 2:1,9. See: Leviticus 19:15; Deuteronomy 1:17; 16:19; Proverbs 24:23; 28:21.*
2. A pastor must exercise judgment based on \_\_\_\_\_ — *Proverbs 10:31.*
3. A pastor must continually \_\_\_\_\_ God for wisdom — *James 1:5. Consider: James 3:17-18.*
4. A pastor must also be discreet in his judgments — *see: Leviticus 19:16.*

**T. HE MUST BE \_\_\_\_\_ — *Titus 1:8<sup>e</sup>.***

Some pastors evidently believe they must “fit in” with everyone in order to win some. However, this qualification demands that a pastor be a holy man. He is to be a man of God. His mere presence ought to quell bad language, corrupt speech, and bad habits!

This qualification addresses the way a pastor \_\_\_\_\_ himself among believers — *I Thessalonians 2:10.*

Pastors (like all believers) must:

1. \_\_\_\_\_ holy — *I Peter 1:16<sup>b</sup>.*
2. \_\_\_\_\_ holiness — *Hebrews 12:14.*
3. Seek to P\_\_\_\_\_ holiness — *II Corinthians 7:1.*
4. Be able to teach (and show) God’s people the \_\_\_\_\_ between the holy and the \_\_\_\_\_ — *Ezekiel 44:23.*

**U. HE MUST BE \_\_\_\_\_ — *Titus 1:8<sup>f</sup>.***

This comes from a word that signifies strength, and denotes one who has power or control over his appetites and affections. This qualification has to do with the pastor’s personal life and his relationship to things.

1. According to *Galatians 5:23-25*, this control is to be achieved through:
  - a. C\_\_\_\_\_ I N G the \_\_\_\_\_ (*verse 24*) and, by ...
  - b. Walking in the \_\_\_\_\_ (*verse 25*).
2. According to *I Corinthians 9:25-27*, a preacher who strives for mastery must:
  - a. Be \_\_\_\_\_ in \_\_\_\_\_ things (*verse 25*).
  - b. Paul used a wrestling term to explain what he meant. He said he kept under (as in “pinned down”) his \_\_\_\_\_ (the old nature with its carnal appetites) in order to bring it into \_\_\_\_\_ I O N (*verse 27*).

Pastors will do great harm to their ministry effectiveness by their intemperate behavior. *See: Proverbs 23:2,19-21; Romans 16:17-18; Philippians 3:18-19.*

V. **HE MUST BE SOUND IN D** \_\_\_\_\_ — *Titus 1:9*.

This final qualification of a pastor deals with his knowledge of and training in the Word of God. Obviously, a pastor must be well studied. He cannot give to others what he doesn't have himself.

This verse (above) has several key words pertinent to this qualification:

1. **HOLDING** — a pastor must do *more* than just know, or believe. He must have a strong heart-held conviction of truth.
  - a. He must \_\_\_\_\_ all things (by the Word of God), and \_\_\_\_\_ fast that which is good (*I Thessalonians 5:21*).
  - b. He must hold the apostolic \_\_\_\_\_ he has been taught (*II Thessalonians 2:15*).

**Note:** This is in the good sense of the word “tradition.” It does not refer to man-made traditions (*Matthew 15:3,6,9*; etc.), but to those based on the written Word of God, as the text itself makes clear.

2. **FAST** — meaning “tight.” A pastor must be willing to defend truth with his life, if need be (*Revelation 2:13*). See also: *II Timothy 1:13*.
3. **FAITHFUL WORD** — a pastor must be mighty in the scriptures. That is to be his “major” — not philosophy, psychology, or business management, etc. He must also know what the faithful (uncorrupted) Word IS!
4. **TAUGHT** — there is no escaping the need for a sound Bible education. Biblically, this is to be received:
  - a. Through one's own \_\_\_\_\_, which is the pillar and ground of the truth — *I Timothy 3:15<sup>c</sup>; Matthew 28:20<sup>a</sup>*. See also: *Ephesians 4:11-15*.
  - b. From other \_\_\_\_\_ men — *II Timothy 2:2*. This is the mentoring process. Preachers beget preachers!
  - c. Through personal \_\_\_\_\_ — *II Timothy 2:15*.
5. **ABLE** — a pastor must be skillful in using the Word of God to good effect in the lives of people.

A pastor must be able to:

- Put the brethren in \_\_\_\_\_ (*I Timothy 4:6*).
- C \_\_\_\_\_ and T \_\_\_\_\_ (*I Timothy 4:11*).
- C \_\_\_\_\_ truth to faithful men (*II Timothy 2:2*).
- P \_\_\_\_\_ the \_\_\_\_\_ (*II Timothy 4:2<sup>a</sup>*).
- S \_\_\_\_\_, and E \_\_\_\_\_, and R \_\_\_\_\_ with ALL \_\_\_\_\_ (*Titus 2:15*).
- A \_\_\_\_\_ constantly (*Titus 3:8*).

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# THE QUALIFICATIONS OF A DEACON

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Read: *I Timothy 3:8-13; Acts 6:3.*

These passages list a combined total of 12 qualifications for a deacon, with an additional four for the wife of a deacon.

## **A. QUALIFICATIONS IN COMMON WITH A BISHOP:**

In I Timothy 3, five qualifications demanded of a pastor are also required of a deacon. Since these have already been studied, they are listed only.

A deacon also must be:

- Not given to \_\_\_\_\_ (verse 8<sup>c</sup>).
- Not \_\_\_\_\_ of \_\_\_\_\_ (verse 8<sup>d</sup>).
- B\_\_\_\_\_ (verse 10<sup>c</sup>).
- The \_\_\_\_\_ of \_\_\_\_\_ wife (verse 12<sup>a</sup>).
- A ruler of his \_\_\_\_\_ and his \_\_\_\_\_ (verse 12<sup>b</sup>).

**Note:** A distinction has been imagined between *verse 3<sup>a</sup>* and *verse 8<sup>c</sup>* with regards to the qualification concerning wine. It has to do with the word “much” (verse 8). Does it mean that a pastor may have NO wine (alcoholic) whereas the deacon may imbibe a little? Such an interpretation would violate the clear teaching of the Word of God concerning alcoholic wine and strong drink. This difference in wording is best understood when the words “much wine” are taken as one to mean drunkenness. A pastor is not to drink alcoholic beverages; a deacon is not to get drunk! Same thing!

## **B. OTHER QUALIFICATIONS OF A DEACON:**

Notice that *I Timothy 3:7-13* begins with the word “likewise” — indicating there is a general application of all the qualifications to those who hold church office.

The seven additional qualifications are:

1. A deacon must be \_\_\_\_\_ (verse 8<sup>a</sup>).  
This comes from the word “gravity” and means “weighty,” or serious. A deacon must be very serious about his ministry.
2. A deacon must not be \_\_\_\_\_ (verse 8<sup>b</sup>).  
The first deacons were called upon to serve two factions within their church (*Acts 6:1*). For them to have said one thing to a person or group then something else to another person or group would have caused major problems. A double-minded man is unstable (*James 1:8*); a double-tongued man will produce instability!

3. A deacon must have a \_\_\_\_\_ when it comes to the faith (*verse 9*).

This means:

- a. His conscience is \_\_\_\_\_ of offense toward \_\_\_\_\_ and \_\_\_\_\_ — *Acts 24:16*. See: *Hebrews 9:14; 13:18* and *I Peter 3:16*.
  - b. Sound in the \_\_\_\_\_ — *I Timothy 1:5,19*.
  - c. Performing his ministry in \_\_\_\_\_ and godly \_\_\_\_\_ — *II Corinthians 1:12*.
  - d. Settled on the issues of Christian liberty — *I Corinthians 10:25-27*.
4. A deacon must first be \_\_\_\_\_ (*verse 10<sup>a</sup>*).

This means “tried and tested.” It could be taken two ways:

- a. That a deacon should first be allowed to serve for a probationary period to see how he is fitted to the office.
- b. That a deacon be chosen from among those who have already proved themselves to be faithful.

The example given in *Acts 6:3*, and the principles of stewardship outlined in *Matthew 25:21,23* would suggest this to be the meaning. It hardly makes sense that a man who otherwise fulfills all the spiritual qualifications for office be then placed on probation.

See: *II Corinthians 8:22* for an example of what this qualification means.

5. A deacon must be of \_\_\_\_\_ — *Acts 6:3<sup>c</sup>*.

This qualification relates to “them that are \_\_\_\_\_ (*I Thessalonians 4:12*) — i.e. those who are “on the outside” of the church.

The nature of a deacon’s service to others requires he be absolutely trustworthy.

6. A deacon must be \_\_\_\_\_ of the \_\_\_\_\_ — *Acts 6:3<sup>d</sup>*.

- a. Every believer is commanded to be \_\_\_\_\_ with the Spirit (*Ephesians 5:18<sup>c</sup>*).
- b. Obedience in this area produces \_\_\_\_\_ in preaching — *Acts 4:31<sup>d</sup>*.

Deacons should not only be sound in the faith but have great \_\_\_\_\_ in the faith also (*I Timothy 3:13<sup>b</sup>*).

They should be active soul winners. At least two of the first seven deacons were able to preach — one of whom went on to become a church-planter (evangelist).

7. A deacon must be full of \_\_\_\_\_ — *Acts 6:3*.

Since deacons minister in temporal things, many think they need good business sense or good worldly sense. Yet from *Acts 6:10* and *Colossians 3:16*, we note this is a *spiritual* requirement relating to the Word of God.

The privilege of serving as a deacon comes with its own special rewards. Two of these are specifically mentioned in *I Timothy 3:13*. Those who use the office well purchase [acquire] to themselves:

- A good \_\_\_\_\_ (“step up”). Serving as a faithful deacon can be a step to the pastoral ministry. Philip went from being a deacon to an evangelist.
- Great \_\_\_\_\_ in the faith. Stephen’s final sermon had far-reaching repercussions — though it cost him his life.

### **C. THE QUALIFICATIONS OF THE WIFE OF A DEACON:**

The wife of a deacon must also meet certain qualifications if her husband is to serve in that office. This indicates that a deacon’s wife has a vital part in her husband’s ministry. *I Timothy 3:11* give four important qualifications:

1. The wife of a deacon must also be \_\_\_\_\_ (serious minded).
2. The wife of a deacon must not be \_\_\_\_\_.  
This qualification is concerned with what she says about other people. The Greek word translated slanderer is *diabolos* — “accuser.” It is elsewhere translated “the Devil.” Because she will be privy to personal information about those to whom her husband is ministering, a deacon’s wife must exercise great care with her tongue.
3. The wife of a deacon must be \_\_\_\_\_ (not influenced by external things or fleshly appetites).
4. The wife of a deacon must be \_\_\_\_\_ in \_\_\_\_\_ things.  
She ought to be:
  - a. Faithful in her daily walk with the Lord.
  - b. Faithful to her husband and children.
  - c. Faithful to her church — in attendance, ministry, obligations, etc.
  - d. Faithful to her husband’s ministry.

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## **DISQUALIFICATION FROM OFFICE**

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It stands to reason that the qualifications of a bishop must also extend to the evangelist. Both are gifted to a church by the Lord for the work of the ministry.

The final question concerns the matter of disqualification — when is a pastor or a deacon disqualified from his office, and what should be done about it?

**A. HIGH STANDARDS MUST BE SET:**

1. By Churches — when considering a man for ordination.

Most churches would be well served by erring on the side of caution when it comes to ordaining a man to an office. Inquiries into a man’s doctrine and convictions, his marriage, his family, his experiences, his personal habits, his finances, his desires, and so forth should be carefully made.

Inasmuch as it may apply to a church’s recognition of, identification with, and imparting of its blessing upon a man it has ordained as a pastor, the scripture says:

“Lay hands \_\_\_\_\_ [hastily] on no man” — *I Timothy 5:22*.

2. By Men Who Serve in the Ministry.

Pastors and deacons should set reasonable, yet exemplary, standards for themselves, and ought to have the integrity to step aside (or, at least, step down) from their office if they are no longer faithfully fulfilling the qualifications.

**B. GREAT CARE MUST BE EXERCISED:**

Those who are privileged to serve in a church office (particularly a pastor) are often the target of false accusations. This is one of the side-effects of leadership.

The Bible says: “Against an elder receive \_\_\_\_\_ an accusation, but before \_\_\_\_\_ or \_\_\_\_\_ witnesses — *I Timothy 5:19*.”

This rule guards against frivolous accusations or gossip.

**C. WITH RESPONSIBILITY COMES ACCOUNTABILITY:**

All pastors are to be held accountable. There is:

1. Personal Accountability — *I Timothy 4:16; Acts 20:28<sup>a</sup>; I Corinthians 11:31*.

A wise pastor or deacon will continually review his life and ministry.

2. Church Accountability — *I Timothy 5:20*.

When necessary, a church must take public action to deal with an erring pastor. This means exercising church discipline when it is properly called for, and not making an exception because “he is the preacher,” or allowing him to quietly resign and move on to another church.

3. Ultimate Accountability — *Hebrews 13:17*.

Every pastor will give an account to Jesus Christ for his stewardship of the Lord’s church!

**MEMORY VERSE:** Try and commit to memory *Philippians 1:1*.

# R Repentance

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

This lesson looks at one of the most *misunderstood* (or *missing!*) aspects of Biblical evangelism — the doctrine of repentance! Perhaps as a spin-off from the mega-church movement that began in the 1960s and 1970s, or from a surge in “celebrity-salvation” professions, or simply from attempts to make the Gospel more palatable and appealing, repentance has certainly become the “missing ingredient” in much Gospel preaching.

There has been considerable controversy among Baptists over the subject of repentance. With controversy comes extremes; as a result there are those who believe repentance means simply going from unbelief to belief, from Christ-rejection to Christ-acceptance — while others insist true repentance will require a sinner to yield his life completely to the Lordship of Christ if he hopes to be saved.

The word “repent” (or “repentance”) occurs 112 times in the Word of God. A careful study of these and other scriptures will not only correctly *define* repentance, but will demonstrate its necessity with regard to salvation *and* fellowship.

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## THE DEFINITION OF REPENTANCE

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A true definition of “repentance” must come from its Biblical *usage*. Since the word is not always used in connection with sin and salvation, its basic definition cannot embrace only those terms — though it must accurately apply to them.

### A. THE BASIC MEANING OF “REPENTANCE:”

1. The two most common Hebrew words translated “repent” or “repentance” in the Old Testament are:
  - *nacham* (naw-kham) — which means “to regret;” “to be sorry.”
  - *shuwb* (shoob) — which means “to turn” or “to return.”
2. The main Greek (New Testament) word translated “repent” or “repentance” is *metanoeo*, *metanoia* — which means “to change one’s mind.”

**REPENTANCE is “a CHANGE OF MIND  
resulting in a CHANGE OF ACTION.”**

3. Look up: Exodus 13:17. Repentance involves:

- ☞ A change of MIND — “Lest [they] repent when they \_\_\_\_\_ war.”
- ☞ A change of ACTION — “...and they \_\_\_\_\_ to Egypt.”

4. The above definition is consistent with the repentance of GOD.

Read: Jonah 3:10.

- ☞ God changed His MIND — “God repented of the \_\_\_\_\_, that he had \_\_\_\_\_ he would do...”
- ☞ God changed His ACTIONS with respect to Nineveh — “...and he \_\_\_\_\_ it \_\_\_\_\_.”

## **B. THE APPLIED MEANING OF “REPENTANCE:”**

In the Bible, repentance most often applies to sin and salvation. While the above definition applies, it can be elaborated on in its application to these areas.

1. A Change of MIND:

- a. *Job 42:6* — “I \_\_\_\_\_ myself.”
- b. “We have \_\_\_\_\_, and have done \_\_\_\_\_...” — *I Kings 8:47.*
- c. *Jeremiah 8:6* — “What have I \_\_\_\_\_?”
- d. *Jeremiah 31:18-19* — “I was \_\_\_\_\_...” (*verse 19<sup>e</sup>*).
- e. *Revelation 2:5* — “\_\_\_\_\_ therefore from whence thou art fallen.”

Repentance means the sinner sees himself and his sin exactly as God does.

It involves me agreeing with God about my sin.

2. A Change of ACTION:

Repentance involves a “turning” — *FROM* something and *TO* something else.

- a. *I Kings 8:48<sup>a</sup>* — “And so \_\_\_\_\_ un**TO** thee with all their heart...”
- b. *Ezekiel 14:6* — “turn yourselves **FROM** your \_\_\_\_\_ ... and ... from all your \_\_\_\_\_.”
- c. *Ezekiel 18:30<sup>f</sup>* — “turn ... **FROM** \_\_\_\_\_ your transgressions.”
- d. *Matthew 3:8* — “Bring forth therefore \_\_\_\_\_ meet for repentance.”
- e. *Matthew 21:29* — “He repented, and \_\_\_\_\_.”
- f. *Acts 8:22<sup>a</sup>* — “Repent therefore **OF** this thy \_\_\_\_\_.”

- g. *Acts 26:20<sup>f</sup>* — “**DO** \_\_\_\_\_ meet for repentance.”
- h. *II Corinthians 12:21<sup>e</sup>* — “... **OF** the \_\_\_\_\_ N E S S and \_\_\_\_\_ and lasciviousness which they have \_\_\_\_\_.”
- i. *II Timothy 2:25<sup>b</sup>* — “Repentance **TO** the \_\_\_\_\_ ING of the \_\_\_\_\_.”
- j. *Hebrews 6:1* — “Repentance **FROM** \_\_\_\_\_.”
- k. *Revelation 2:5* — “**DO** the \_\_\_\_\_.”
- l. See also: *Revelation 9:20-21* and *Revelation 16:9,11*. These references list a number of \_\_\_\_\_ (16:11) that men will not repent of.

Repentance is more than an attitude, it is also an ACT.

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## THE DEMONSTRATION OF REPENTANCE

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The Bible not only teaches repentance to be a change of mind resulting in a change of action; it gives several great examples of it. For example:

### A. THE REPENTANCE OF NINEVEH:

1. According to *Matthew 12:41*, the inhabitants of Nineveh repented at the \_\_\_\_\_ of Jonah.
2. According to *Jonah 3:5-8*, this involved:
  - a. \_\_\_\_\_ I N G God (*verse 5*) — i.e., FAITH.
  - b. Proclaiming a \_\_\_\_\_ (*verses 5,7*) — they were SERIOUS about it.
  - c. Putting on of \_\_\_\_\_ (*verses 5-6,8<sup>a</sup>*) — demonstrating GRIEF over their sin.
  - d. A mighty \_\_\_\_\_ unto God (*verse 8<sup>b</sup>*) — the PRAYER of contrition.
  - e. A definite decision to \_\_\_\_\_ **FROM** their \_\_\_\_\_ (*verse 8<sup>d</sup>*) — a change of action (from their wickedness (*Jonah 1:2*) to God!).

### B. THE REPENTANCE OF NEBUCHADNEZZAR:

Daniel chapter 4 records the amazing conversion of a heathen monarch — the great Nebuchadnezzar, king of Babylon. The chapter is actually his personal testimony (*verses 1-3*). Follow the steps that led to this event:

1. First came Nebuchadnezzar’s troubling dream and Daniel’s interpretation of it (*verses 4-26*).

2. Then came Daniel’s preaching (*verse 27*) — a clear call to repentance:
  - a. \_\_\_\_\_ off thy \_\_\_\_\_ — *turn from!*
  - b. BY \_\_\_\_\_ N E S S — *turn to!*
3. Nebuchadnezzar’s response was stubborn pride (*verses 29-30*).
4. This resulted in God’s judgment (*verses 31-33*).
5. We see Nebuchadnezzar’s repentance and faith, when he finally lifted up his \_\_\_\_\_ unto \_\_\_\_\_ (*verses 34-35*).
6. Finally, Nebuchadnezzar’s testimony (*verse 37*) — a truly changed life!

### C. **THE REPENTANCE OF THE PRODIGAL SON:**

Our Lord’s parable in *Luke 15:11-24* presents a wonderful picture of what repentance means and what it brings. Consider carefully the steps involved:

1. The Way of SIN:
  - a. Sin’s demand — “give \_\_\_\_ ... that falleth to \_\_\_\_” (*verse 12*).
  - b. Sin’s deception — he “\_\_\_\_\_ his substance” (*verse 13*).
  - c. Sin’s depletion — he “began to be in \_\_\_\_\_” (*verse 14*).
  - d. Sin’s degradation — *verse 16*.
2. The Way of REPENTANCE:
  - a. Realization — “he \_\_\_\_\_ to himself” (*verse 17*).
  - b. Resolve — “I will arise and \_\_\_\_ ... and will \_\_\_\_\_ ... I have \_\_\_\_\_” (*verse 18*).
  - c. Return — “He arose, and \_\_\_\_\_ to his father” (*verse 20*).

### D. **THE REPENTANCE OF THE THESSALONIANS:**

The entrance of the Gospel into the city of Thessalonica brought remarkable results. Notice what was involved — see: *I Thessalonians 1:9; 2:14*.

1. They \_\_\_\_\_ **TO** \_\_\_\_\_ **FROM** \_\_\_\_\_ (*1:9<sup>b</sup>*)
2. They now lived their lives to \_\_\_\_\_ the living and true God.
3. They became \_\_\_\_\_ of the churches of God (*2:14<sup>c</sup>*).

### E. **GOD’S PRESCRIPTION FOR ISRAEL’S REPENTANCE:**

In *II Chronicles 7:14* the LORD answered Solomon’s great prayer of dedication by reiterating the provisions and conditions of the Palestinian Covenant (*Deuteronomy 28:1-30:10*).

This well-known passage of scripture is a call to national repentance from sin, and invokes three steps:

“If my people, which are called by my name ...”

1. Shall \_\_\_\_\_ themselves — a change of mind, FROM pride to humility.
2. And \_\_\_\_\_, and \_\_\_\_\_ my face — a turning TO the only One Who can hear, forgive, and heal!
3. And \_\_\_\_\_ FROM their \_\_\_\_\_ ways.

#### **F. ESAU’S VAIN SEARCH FOR REPENTANCE:**

*Hebrews 12:17* is one of the most misinterpreted scriptures on the subject of repentance. The common explanation is that Esau wanted to/tryed to repent, but either could not or would not. (This interpretation fits in with the Calvinistic idea of God dispensing salvation and repentance to some and withholding it from others.)

The correct interpretation (interpreting scripture with scripture) again shows repentance to be a change of mind that leads to a change of action.

Read: Genesis 27:30-38.

1. Esau found NO place of Repentance.

Esau did not want to repent — he was profane (*Hebrews 12:16*)! He wanted his *father* (Isaac) to repent (i.e. to change his mind with regard to the blessing, thereby changing his actions by blessing him instead of Jacob). But Isaac would not repent.

2. Though he sought it carefully with Tears.

See: Genesis 27:34,38. Unfortunately, Esau’s tears were those of regret and remorse. Isaac, realizing God’s hand in what had taken place, would not change his mind and bless Esau.

#### **G. THE REPENTANCE OF GOD:**

There are a number of scripture references that speak of GOD repenting. See: Genesis 6:6-7; Exodus 32:12,14; Judges 2:18; I Samuel 15:11,35; II Samuel 24:16; Psalm 106:45; Jeremiah 15:6; 18:8,10; 26:3,13; 42:10; Joel 2:13-14; Amos 7:3,6. There are also references to God not repenting — e.g., *Jeremiah 4:28; 20:16; Ezekiel 24:14; Zechariah 8:14; Romans 11:29.*

This fact may be difficult to understand at first glance — especially if we only define repentance in terms of sin and salvation (since God never sins and does not need to be saved). However if repentance is rightly defined as a change of mind resulting in a change of action, it becomes much easier to understand how it can apply to God.

When God repents, He changes His mind and does something different.

The greater question is: **How can an unchanging God change His mind?**

1. God is IMMUTABLE (unchanging).
  - a. *Malachi 3:6* — I am the LORD, I \_\_\_\_\_.
  - b. *Hebrews 1:12<sup>c</sup>* — Thou art the \_\_\_\_\_.
  - c. *Hebrews 6:17* — God’s \_\_\_\_\_ is immutable.
  - d. *Hebrews 13:8* — The \_\_\_\_\_ yesterday, today, and forever.
  
2. God will NOT repent like a man — see: *Numbers 23:19; I Samuel 15:29*.  
He doesn’t need to.
  
3. So, how come God repents??  
The answer to this perplexing question is as follows:
  - a. God is absolutely unchanging and unchangeable in all His divine **attributes**.  
(By “attributes” we mean His omnipotence [all-powerful], omniscience [all-knowing], omnipresence [everywhere], His holiness, His love, His veracity [truth], etc. If He changed one scintilla in *any* of these, he could not be God!)
  - b. Consider the example of *Jonah 3:9-10; 4:2<sup>l</sup>* — where the LORD repented of the evil (judgment) He said He would bring upon Nineveh.  
In doing so...
    - Did God cease to be all-powerful? Did He somehow lose His ability to destroy cities? NO!
    - Did God cease to be holy? Did He somehow change and become tolerant of sin? NO!
    - Did God cease to be a God of love? Not according to *Jonah 4:2!*
  - c. According to *Jonah 4:2*, God’s repentance is a function (and an act) of His unchanging LOVE; according to *Genesis 6:6-7*, His repentance is a function of (and within the scope of) His unchanging HOLINESS.
  - d. The context of *Numbers 23:19; I Samuel 15:29; and Hebrews 6:16-19* is the **truth** (Word) of God. What God has **SAID**, He will never change.
  - e. When it comes to the salvation of sinners, God’s truth can never nor will ever change.
    - Those who die in their sins → remain lost forever.
    - Those who believe on the Son → pass from death unto life.
  - f. Thus God (by His immutable counsel) *repents every* time a sinner turns from his sin and puts his or her faith in His Son, Jesus Christ. He changes His mind (about turning the lost man into Hell) and thus changes His action (giving the sinner eternal life)!! This He does because of His *unchanging* holiness, love, and truth.

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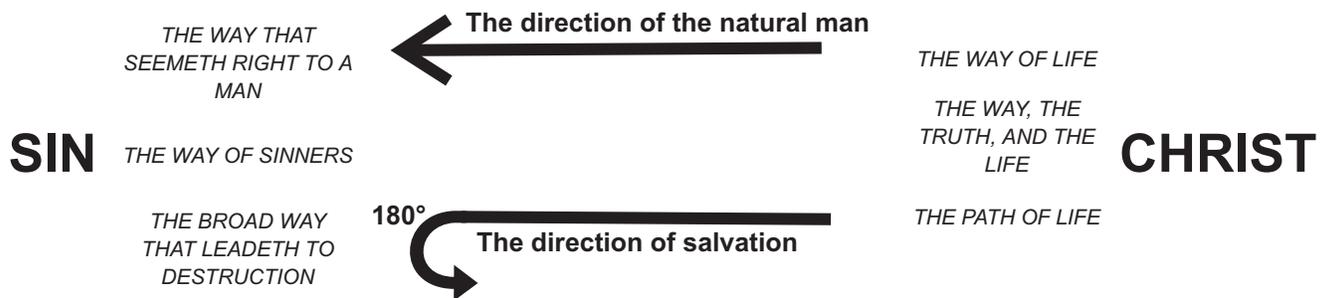
## THE “DOUBLE” OF REPENTANCE

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Repentance resulting in the remission of sins (*Acts 2:38*) is one side of a “two-sided coin.” The other side of that “coin” is FAITH.

- *Acts 20:21* speaks of REPENTANCE toward \_\_\_\_\_, **and** FAITH toward our \_\_\_\_\_.
- *Hebrews 6:1* speaks of REPENTANCE from \_\_\_\_\_ **and** of FAITH toward \_\_\_\_\_.

Though repentance and faith are not the same thing, they are inseparable components of salvation. (Faith = “believing God’s Word and acting upon it.”) True salvation involves a 180° turn-around — *from* sin (repentance), to the Saviour (faith).



A man may repent and not be saved — if that repentance is not accompanied with faith in Christ. For example, a lost man may realize drinking liquor is bad for his health, repent (change his mind) and quit drinking (change of action). He has indeed repented, and will hopefully live longer — but he will still die in his sins without Christ!

According to *Matthew 27:3*, \_\_\_\_\_ repented, but died lost (*John 17:12*).

When it comes to salvation, repentance without faith is **not** repentance for the remission of sins — and faith without repentance is **not** saving faith! There must be both a turning FROM (sin) and a turning TO (God). Man *cannot* truly turn to Christ without turning from his sin!

### A. REPENTANCE AND FAITH TOGETHER:

1. *Matthew 21:32<sup>fg</sup>* — “and ye ... \_\_\_\_\_ not afterward, that ye might \_\_\_\_\_ him.”
2. *Mark 1:15* — “Repent ye and \_\_\_\_\_ the Gospel.”
3. *Acts 26:20<sup>e</sup>* — “Repent and \_\_\_\_\_ to \_\_\_\_\_.”

## **B. REPENTANCE AND FAITH USED INTERCHANGEABLY:**

Repentance and faith are not the same thing, but because of their co-dependency they are sometimes used interchangeably. This explains:

1. Why the word “repentance” is not found in John’s Gospel — which was written that men might believe and be saved (*John 20:31*).
2. Why the Great Commission, as stated in Luke’s Gospel, requires that *repentance* should be preached among all nations (*Luke 24:47*).
3. The “baptism of repentance” (*Matthew 3:11<sup>a</sup>; Mark 1:4; Luke 3:3; Acts 13:24; and 19:4*). Some have imagined the baptism of John the Baptist to be something different from the ordinance practiced by the Lord’s churches today.

However, notice that Baptist baptism:

- Is called “the baptism OF [i.e., “unto, “because of”] *repentance-for-the-remission-of-sins*” (*Luke 3:3*). If we flip the coin and read “*faith-for-the-remission-of-sins*,” then it is plain to see that John’s baptism was a baptism *because of* [following] salvation — thus identical to that observed by Bible-believing Baptist churches today.
- Requires repentance and faith as a prerequisite — *Acts 19:4*.

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## THE DEMAND FOR REPENTANCE

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The doctrine of repentance has been called the “Great Omission” of modern-day preaching. Too often, would-be soul winners and preachers call on men to turn to Christ without ever really addressing the question of sin and its offensiveness to a thrice-holy God.

Repentance is to be preached — and that is something much more than merely mentioning the word in the course of a sermon or Gospel presentation. Preaching repentance involves the proclamation of what it means and what God requires.

According to *Acts 17:30*, God \_\_\_\_\_ all \_\_\_\_\_ everywhere to repent.

### **A. THERE IS NO SALVATION APART FROM REPENTANCE:**

According to Jesus Christ, it is: “Repent or \_\_\_\_\_” — *Luke 13:3,5*.

### **B. GOD DESIRES REPENTANCE:**

1. Jesus came to earth specifically to call \_\_\_\_\_ to repentance (*Matthew 9:13*).

2. There is \_\_\_\_\_ in Heaven over \_\_\_\_\_ sinner that repents (*Luke 15:7,10*).

**Note:** This joy is in the “presence” of the angels of God — thus, it is the Lord Jesus Christ Himself Who rejoices, not the angels. (Consider: *I Peter 1:12<sup>e</sup>; Ephesians 3:10*.)

3. The \_\_\_\_\_ of God \_\_\_\_\_ men to repentance (*Romans 2:4*).

4. God is \_\_\_\_\_ING to usward, not willing that \_\_\_\_\_ should \_\_\_\_\_, but that \_\_\_\_\_ should come to repentance (*II Peter 3:9*).

### **C. ANCIENT PREACHING CALLED FOR REPENTANCE:**

1. *Matthew 3:1-2,8* — repentance was preached by \_\_\_\_\_ the \_\_\_\_\_.

2. *Matthew 4:17; Mark 1:15* — repentance was preached by \_\_\_\_\_.

3. *Mark 6:12* — repentance was preached by the \_\_\_\_\_ (*verse 7*).

4. *Acts 3:19* — repentance was preached by \_\_\_\_\_ (*verse 12*).

5. *Acts 26:20* — repentance was spoken about by \_\_\_\_\_ (*verse 1*).



### C. REPENTANCE IS NOT MERE BELIEF:

There are those who insist that repentance is merely going from a state of *unbelief* to *belief*. This is true to a point, but *Revelation 21:8* lists unbelief as just one among seven other sins that will consign a man to the Lake of Fire.

The idea of repentance being equivalent to believing on Jesus Christ ignores the *sins* issue. This misconception is at the heart of much present-day “soul winning.” A methodology that focuses on getting a lost person to pray a prayer, at the expense of explaining “righteousness, temperance, and judgment to come” (*Acts 24:25*) shuts out the Spirit of God (*John 16:8*). It may produce impressive tallies of professions but, sadly it seems, few true conversions.

Old time Baptists based their statistics on baptisms and abiding members. One’s faith must *never* be in a prayer that was prayed — it must only be in the finished work of the Lord Jesus Christ.

### D. REPENTANCE IS NOT YIELDING 100% TO CHRIST:

One of the extremes surrounding the doctrine of repentance is the teaching that a lost person must turn from all his sins and yield himself totally to the Lord Jesus Christ (a task that is an absolute impossibility for any sinner to do [*Jeremiah 13:23*]!!) in order to be saved. This is also a form of works-based salvation.

This doctrine is sometimes referred to as Lordship Salvation.

What does the Bible teach?

1. According to scriptures such as *Romans 10:13*; *Acts 9:6*; *11:17* and *16:1*, a sinner must believe on the LORD Jesus Christ — i.e., he must receive Christ as his Saviour *and* his Lord. Anyone who claims to have been saved but subsequently shows no interest in doing anything Christ wants (i.e. the basics such as attending church meetings, reading the Bible, following the Lord in baptism, etc.) no matter how imperfectly, cannot have been saved.

Sinners must S\_\_\_\_\_T to the \_\_\_\_\_ of God — *Romans 10:3<sup>c</sup>*.

2. Nevertheless, receiving Jesus Christ as LORD and Saviour does not mean that unless He is immediately and completely Lord of all, a person is not saved. This idea fails to consider facts such as:
  - The growth process in the Christian life — *I Peter 2:2*; *II Peter 3:18*.
  - The flesh principle — *Romans 7:18*.
  - The call to “brethren” to surrender — *Romans 12:1-2*.
3. Accepting the Lordship of Christ occurs the moment one turns from sin to God. Repentance involves a change of ownership — from gods to God, from lords to THE Lord! This doesn’t mean a convert immediately performs (or even knows!) everything his Lord wants him to do. At the beginning it is more of an *attitude* than an *act*, but it is an attitude that assuredly leads the believer to yield more and more of his life to the Lord day by day.

**E. REPENTANCE IS NOT SOMETHING DISPENSED ARBITRARILY BY GOD:**

Using three Bible passages, some hold to a Calvinistic-like philosophy that a man cannot repent unless God allows him to. These scriptures are:

- *Acts 5:31* — “... to \_\_\_\_\_ repentance to Israel ...”
- *Acts 11:18* — “Then hath God also to the Gentiles \_\_\_\_\_ repentance unto life.”
- *II Timothy 2:25* — “If God peradventure will \_\_\_\_\_ them repentance to the acknowledging of the truth.”

The giving or granting of repentance to Israel and the Gentiles refers to the historical entrance of the preaching of the Gospel. In Acts 11, Peter was being criticized for preaching to the household of Cornelius (*verses 1-3*). After Peter recounted what God had done (*verses 4-15*), the church realized that the door of faith (thus repentance) had been indeed opened to the Gentiles.

The giving of repentance in II Timothy comes as a result of the Spirit of God working through the teaching and instruction of the Truth (the Word of God).

**MEMORY VERSE:** Try and commit to memory *Acts 20:20-21*.

# S Sin, Suffering, & Sickness

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

The problem of human suffering has engaged the minds of both commoner and sage e'er the days of Eden's flaming sword (*Genesis 3:22-24*). It is a universal problem. Throughout all ages and in every land, anguished brows and grieving hearts have turned heavenward and asked, "WHY?"

"If there is a God, and if (as the Bible says) He is a loving God, then *why* doesn't He prevent human misery, diseases, disasters, wars, pestilence, famine and mass starvation, poverty, accidents, and death?" "Why did He allow \_\_\_ to happen?" "Why did He take \_\_\_?" Perhaps no other question has created more skeptics, agnostics, or atheists.

This study deals with the subject of suffering, sickness, and death. It is an important subject because it affects us all — if not now, then one day! It is a mysterious subject because we don't have all the answers and there are some things we will never understand this side of eternity. It is also a controversial subject because of the outrageous and unbiblical claims of so-called "faith" healers and their health and wealth "gospel."

There have been some notable failures in finding answers to human suffering. For all its remarkable advances and achievements, science hasn't kept man from dying. Medicine offers no comfort to a dying man (except to alleviate his pain). Half the world still goes to bed hungry. Politicians have been unable to solve the problem by law, handout, or education. Altruistic desires to make the world a better place, to eliminate war and "man's inhumanity to man," to enforce social-democratic ideals, etc., consistently fail. An evolutionary worldview ultimately condemns man to the caprice of chance!

The Christian perspective is markedly different. While believers are not exempt from these things (*Matthew 5:45*), they have the Word of God to strengthen them (*Psalms 119:28*), the Spirit of God to comfort them (*John 14:26-27*), the grace of God to sustain them (*II Corinthians 12:9*), the church of God to uphold them (*Galatians 6:2*), and the abiding presence of the Good Shepherd to lead them (*Psalms 23:4*).

Nevertheless, the question often arises: Why do the righteous suffer? Why do we get sick? Why are God's choicest servants taken in death? Therefore this study will approach the subject of suffering, sickness, and death from a Christian's viewpoint.

And now to the study ...

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# THE FACT OF SUFFERING

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Human suffering is a fact of life.

## A. FOR MANKIND IN GENERAL:

1. *Job 14:1* — Man is of \_\_\_\_ days and full of \_\_\_\_\_.
2. *Ecclesiastes 2:23* — All of man's days are \_\_\_\_\_.
3. *James 4:14* — Man's life is likened to a \_\_\_\_\_.
4. *Job 30:23* — All the living will be brought to \_\_\_\_\_.

## B. FOR BELIEVERS IN PARTICULAR:

1. Natural Suffering.
  - a. *James 5:14* asks, "Is any \_\_\_\_\_ among you?"
  - b. Believers suffered physical illness. For example, there was:
    - *II Corinthians 12:7* — P\_\_\_\_\_.
    - *Philippians 2:25-27,30* — E\_\_\_\_\_.
    - *I Timothy 5:23* — T\_\_\_\_\_.
    - *II Timothy 4:20<sup>b</sup>* — T\_\_\_\_\_.
  - c. Believers also died...
    - *I Thessalonians 4:13* — some had fallen \_\_\_\_\_.
    - *Acts 9:36-37* — \_\_\_\_\_ (also called \_\_\_\_\_).
2. Christian Suffering.
  - a. We can expect T\_\_\_\_\_ I O N — *John 16:33*.
  - b. We will \_\_\_\_\_ for Christ's sake — *Philippians 1:29*.
  - c. Trials are not to be thought S\_\_\_\_\_ — *I Peter 4:12*.
  - d. Godly living "guarantees" \_\_\_\_\_ I O N — *II Timothy 3:12*.

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## THE BASIC CAUSE OF SUFFERING

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There are many possible reasons as to why people suffer, get sick, and die. However, there is a single underlying cause for all sickness and human misery.

### A. THE REASON BEHIND ALL SUFFERING:

1. “In the day thou eatest thereof thou shalt surely \_\_\_ \_\_\_” — *Genesis 2:17*.
2. The Bible defines death as a separation. There are three kinds of death:
  - a. Physical death (the separation of the soul and spirit from the body) — *Genesis 3:19; 35:18<sup>a</sup>; 49:33* with *50:2* and *Ecclesiastes 12:7*.
  - b. Spiritual death (the separation of the sinner from God’s presence and fellowship) — *Genesis 3:9; Ephesians 2:1,12*.
  - c. Eternal death (the everlasting separation of the sinner from God) — *Revelation 20:14-15*.
3. Through Adam’s fall, \_\_\_\_\_ came upon all men (in each of these three forms) — *Romans 5:12*.
4. According to *James 4:1*, the origin of wars and fightings (on a national scale as well as in a personal sense) is our \_\_\_\_\_S.

One cannot explain the problem of human suffering apart from the problem of **sin**. Most wars and natural disasters are God’s judgment on sin in the here-and-now: Hell and the Lake of Fire are God’s judgment on sin in the hereafter. If one doesn’t believe in God or Hell, there are no answers to be had. Once you reject the Bible, you plunge into darkness.

### B. THE PERSON BEHIND SOME SUFFERING:

It is interesting to see how **Satan** — the instigator of sin — shows up in the arena of human suffering and sickness.

1. The book of Job, which was written to answer the “Why?” of suffering, reveals Satan as the one behind Job’s trials (see: *Job 1:6-9; 2:3-5*).  
Notice:
  - a. Satan has power to afflict — *Job 2:7*.
  - b. Satan’s power is limited by divine permission — *Job 1:12; 2:6*.
2. Mary Magdalene was healed of \_\_\_\_\_ and \_\_\_\_\_, having had seven \_\_\_\_\_ cast out of her by the Lord Jesus Christ — *Luke 8:2*.  
See also: *Acts 10:38; Luke 13:10-17*.
3. Paul’s “thorn in the flesh” is called the \_\_\_\_\_ of Satan — *II Corinthians 12:7*.

4. The Devil had some of the members of the church in \_\_\_\_\_ cast into \_\_\_\_\_ — *Revelation 2:8,10*.
5. The church at Corinth was instructed to deliver an erring member over to Satan for the \_\_\_\_\_ of the \_\_\_\_\_ — *I Corinthians 5:5*.

### C. **THE BITTER-SWEET GIFT OF PAIN:**

Pain hurts, but pain also helps. God has designed the sensation of pain to indicate a problem. (In rare cases, some are born with non-functioning nerve sensors and are unable to feel pain [ganglionopathy]. While we might envy those with this disease, it can be a very dangerous condition. For example, appendicitis may be mistaken for a minor stomach upset, blisters and fractures may go unnoticed, etc.)

Thank God for the physical senses that enable us to taste and smell, and feel a baby's soft skin; but these same sensations come into play upon the passing of a kidney stone!

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## THE REASONS FOR SUFFERING

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The Word of God actually gives many reasons as to *why* we suffer. These are broadly grouped under five headings:

### A. **WE SUFFER BECAUSE OF HUMAN FRAILITY** — *Psalms 39:4-5*.

Suffering, and ultimately death, is the result of sin and the natural course of all human life.

1. "In the day thou eatest thereof thou shalt surely \_\_\_\_\_" (*Genesis 2:17<sup>c</sup>*).
2. "Unto \_\_\_\_\_ shalt thou \_\_\_\_\_" (*Genesis 3:19<sup>e</sup>*).
3. Adam lived \_\_\_\_\_ years ... "and he \_\_\_\_\_" (*Genesis 5:5*).
4. And so \_\_\_\_\_ passed upon \_\_\_\_\_ men, for that ALL have \_\_\_\_\_ (*Romans 5:12<sup>d</sup>*).
5. According to *Psalms 90:10*, man's life expectancy is \_\_\_\_\_ years, perhaps \_\_\_\_\_ years if he is strong.
6. The \_\_\_\_\_ man is perishing (*II Corinthians 4:16<sup>b</sup>*).
7. It is \_\_\_\_\_ unto men ... to \_\_\_\_\_ (*Hebrews 9:27*).

Unless the Rapture intervenes we will all eventually die. The death process actually begins when we are conceived. Certainly from early adulthood we are physically declining. Skeletal growth ceases around age 14 for women and 19 for men. Reproductive and muscular strength begins declining at age 18 for women and age

28 for men. The brain is the only organ that actually improves with use, although it reaches its maximum size around age 12, thereafter losing about 10,000 cells per day. Sin's corruption will eventually succeed — and for most of us it is going to involve some sickness and some pain, either along the way or at the end.

Remember: God sent one Man into this world Who was *without* sin, and He was “*a man of sorrows, and acquainted with grief*” (Isaiah 53:3).

Sometimes, when we suffer, it is simply a matter of SIN taking its natural course.

## **B. WE SUFFER BECAUSE WE VIOLATE NATURAL LAWS:**

The creation of God (including man) is governed by natural laws that are divinely set in place. Violation of these laws often comes with physical consequences. For example:

1. We can violate laws of physical capability such as leaping from great heights, speeding in an automobile, involvement in “extreme sports,” diving into shallow water, etc.
2. We can violate laws of bodily health such as smoking cigarettes, sniffing glue, eating too much of the wrong kinds of food, overeating (gluttony, *Proverbs 23:2,21*), extreme dieting, sun bathing or tanning, lack of exercise, poor hygiene, personal neglect, insufficient sleep, overwork, etc.
3. We can violate financial laws and suffer because of the loss of possessions or wherewithal — credit card debt, unwise investments, laziness, etc., all have consequences.

Sometimes when we suffer, it is self-inflicted. We have no one to blame but ourselves.

## **C. WE SUFFER BECAUSE WE SIN AGAINST GOD:**

Violating divine Law has consequences. These consequences may come from:

1. The sins of the FLESH.
  - a. The physical effects of \_\_\_\_\_ are described in *Proverbs 23:29-30* (see: *Proverbs 20:1*).
  - b. *Romans 1:27* speaks of men \_\_\_\_\_ IN themselves the \_\_\_\_\_ of their error (e.g., sexually-transmitted diseases, AIDS, etc.).
  - c. God said He would put “\_\_\_\_\_ of these \_\_\_\_\_” upon His people if they did that which is \_\_\_\_\_ in HIS sight — *Exodus 15:26*. See also: *Exodus 23:25*.
2. The sins of the MIND — self-centeredness.  
Living for SELF is often manifested as either:

- a. ANGER (the *outward* reaction to SELF being threatened), resulting in changes to blood flow, gland secretions, and muscle tension — thought to be a contributing factor in hypertension, heart attack, stroke, stomach ulcers, etc.
- b. FEAR (the *inward* reaction to SELF being diminished) — thought to be often a factor in ailments such as stomach ulcers, depression, etc.

3. Consider the case of King David:

- Spiritual laxity — *II Samuel 11:1*.  
leading to  
↓
- Fleshly lust — *II Samuel 11:2*.  
leading to  
↓
- Double sin — *II Samuel 11:4,15*.  
leading to  
↓
- Physical suffering — *Psalms 32:3-4*.

There is a law of sowing and reaping (*Galatians 6:7*). A lot of people sow a crop, and then spend the rest of their lives praying for a crop failure! (If God doesn't do anything about a crop you have sowed, what does that prove? If you sow it, you're entitled to reap it!)

Sometimes when we suffer, it is because we have allowed SIN to reign in our mortal bodies.

**D. WE SUFFER BY DIVINE PERMISSION:**

It is possible for believers to suffer according to the \_\_\_\_\_ of God (*I Peter 4:19*). No carelessness is evident; no sin has been committed. It is simply God's plan for a Christian's life. Why?

There are many possible reasons why the Lord allows us to get sick and/or suffer:

1. That the \_\_\_\_\_ of God may be made manifest through us — *John 9:3*.
2. For the \_\_\_\_\_ of God — *John 11:4*. See: *Matthew 9:6-8; 15:31*.

**Note:** In *John 21:18-22*, there are two important principles: first, that even in our death we should \_\_\_\_\_ God (*verse 19*); second, that in matters of life and death (including suffering), God's will for each believer is uniquely individual (*verses 21-22*).

The fact that I am called upon to suffer when those around me apparently aren't is not to concern me.

3. To "come forth as \_\_\_\_\_" — *Job 23:10*. Affliction can come to purify us — that is, to make us more Christ-like. See: *I Peter 1:7*.

4. To make us \_\_\_\_\_ (mature, complete) — *I Peter 5:10*. God may use tribulation, suffering, and/or sickness to:
  - a. Stablish us — to bring about spiritual stability. He works in us “patience.” See: Romans 5:3.
  - b. Strengthen us — He works in us “experience.” For example, because David killed a lion and a bear with God’s help, he was able to trust God to take care of Goliath (*I Samuel 17:32-37*). See: Romans 5:4.
  - c. Settle us — He works in us “hope.” God needs Christians who will trust Him no matter what the circumstances. See: Romans 5:5.
5. To use us to be a \_\_\_\_\_ to others — *II Corinthians 1:4* (i.e. to develop a ministry.)
6. To cause us to bring forth more \_\_\_\_\_ — *John 15:2*.
7. To prevent us from being \_\_\_\_\_ above measure — *II Corinthians 12:7* (i.e. pride!)
8. To keep us dependent on the \_\_\_\_\_ of the Lord Jesus Christ in our service for Him — *II Corinthians 12:9<sup>e</sup>*. See: II Corinthians 4:16.
9. To spread the \_\_\_\_\_ I N G of the \_\_\_\_\_ — *Acts 8:1,4*.
10. To prove God to be true and Satan a liar — *Job 2:3-6,9-10*.
11. Simply because we are a \_\_\_\_\_ — *I Peter 4:16<sup>a</sup>* (in the true sense of the word).  
See: II Timothy 3:12; John 16:33; Acts 5:41; I Thessalonians 3:3-4.
12. To make \_\_\_\_\_ more real and desirable — *Romans 8:18; Revelation 22:4; I Peter 4:12-13; II Corinthians 4:17-18*.
13. To make \_\_\_\_\_ (Christ) more real — *Philippians 3:10*.

**E. WE SUFFER BECAUSE OF CHASTISEMENT:**

A loving Heavenly Father often uses affliction and trials as a means of chastising and correcting His children. Chastisement may come from:

1. The hand of the LORD — *Hebrews 12:5-13*.
  - a. The Lord will chasten those He \_\_\_\_\_ S — *verse 6*.
  - b. God’s chastening is an evidence of true salvation — *verses 7-8*.
  - c. God’s chastening is for our \_\_\_\_\_ — *verse 10*.
  - d. God’s chastening produces the \_\_\_\_\_ fruit of \_\_\_\_\_ in our lives— *verse 11*.
  - e. God will use hard times to open our \_\_\_\_\_ — *Job 36:15<sup>b</sup>*.

2. The hand of the CHURCH — *I Corinthians 5:4-5*.

This scripture refers to disciplinary action taken by a Bible-believing Baptist church over one of its erring members. In such instances:

- a. The church is to G\_\_\_\_\_ itself together in the Name of the Lord Jesus Christ — *verse 4*. See: Matthew 18:17.
- b. The church has the P\_\_\_\_\_ [authority] of the Lord Jesus Christ to take action — *verse 4<sup>d</sup>*.
- c. The church is to D\_\_\_\_\_ the unrepentant member over to \_\_\_\_\_ — *verse 5<sup>a</sup>*.  
This is what occurs when a brother is set apart from the church under discipline. See: I Timothy 2:20; Revelation 2:2<sup>e</sup>.
- d. The church's action may well result in the destruction of the sinning member's F\_\_\_\_\_ (i.e., his physical death) — *verse 5<sup>a</sup>*.
- e. Such action does not result in the loss of salvation — *verse 5<sup>b</sup>*.

**Note:** According to *I John 5:16-17*, for a believer (“brother”) there are such things as:

☞ A sin \_\_\_\_\_ unto death AND a sin unto \_\_\_\_\_.

Examples of what the latter involves are:

- Coming to the Lord's Table in an unworthy manner (*I Corinthians 11:28-32*).
- Lying to the Holy Ghost (*Acts 5:1-10*).
- Murmuring and complaining (*Numbers 14:27-29*).

3. The hand of the LAW.

- a. God ordained government for the \_\_\_\_\_ M E N T of \_\_\_\_\_ — *I Peter 2:14; Romans 13:1-5*.
- b. Christians ought to never \_\_\_\_\_ as murderers, thieves, evildoers, etc. — *I Peter 4:15*.
- c. If we break the law of the land there is no \_\_\_\_\_ in suffering for our \_\_\_\_\_ — *I Peter 2:20*. There is no exemption for being a Christian (*Acts 25:11*).

4. The hand of NATURE.

Sometimes, God speaks by means of His wondrous creation. For example, in *Job 37:9-13*, Elihu recognized that God used weather for the purpose of \_\_\_\_\_ (*verse 13<sup>b</sup>*).

Natural disasters, which invariably result in considerable widespread suffering, are meant to be a “wake-up call” to the lost. See: Luke 13:1-5.

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# THE RESPONSE TO SUFFERING

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How should a believer respond to sickness and/or suffering?

## A. **SOME COMMON HUMAN RESPONSES TO SUFFERING:**

When someone contracts a serious disease or illness, or when some calamity falls upon a person, an incorrect response is often forthcoming:

1. “I/They must have sinned!”
  - a. This was the basic response from Job’s three “friends” — *Job 4:1,7-8; 8:1,4-6.*
  - b. This was the thinking of some who reported two tragic events to Jesus — *Luke 13:1-5.*
  - c. This was the belief of the disciples — *John 9:1-2.*

**Note:** Sometimes when a believer begins to suffer, he may ask the question: “Am I *really* saved?” “If I am truly saved, why would God allow this kind of thing to happen to me?” One of the most important things to remember in times of suffering is that one of the reasons we suffer is because we ARE saved. Salvation is a work of God, and all His works are perfect — therefore salvation needs no testing to see if it will endure or if it is any good! Read: *I Peter 1:3-8.*

2. “Why Me?” — see: *Romans 9:20-21.*

Many souls have had their faith made shipwreck because they have demanded answers that God has sovereignly chosen not to give — at least to their satisfaction.

Whenever we find ourselves passing through times of affliction — be it physical, emotional, financial, or bereavement — and we ask the question “WHY?” we should prayerfully consider all of the Biblical possibilities.

Is what has happened because of:

- The curse — *are the natural effects of sin simply taking their course?*
- Sowing & reaping — *am I suffering due to my own neglect or actions?*
- Persecution — *am I suffering as a Christian?*
- Chastisement — *is God dealing with me about something in my life?*
- God’s will — *what is He wanting to accomplish in or through me?*
- God’s desire — *is he seeking to divorce me from things taking precedence over Him? Compare: Exodus 20:5<sup>c</sup> with Matthew 22:37.*

And above all else, we should be asking: “How may I glorify God through this?” (See: *I Peter 4:16<sup>b</sup>; John 21:19; I Corinthians 10:31 and Romans 14:8.*)

3. God is blamed, hearts become bitter.
  - a. Naomi changed her name to \_\_\_\_\_ (“bitter”) and basically blamed God for her impoverished lot in life — *Ruth 1:20-21*. (In actual fact her lot was the consequence of her husband Elimelech’s earlier decision, *Ruth 1:1-2*.)
  - b. Bitterness comes when we FAIL to appropriate the \_\_\_\_\_ of God in our lives — compare *Hebrews 12:15* with *II Corinthians 12:9*.

***Bitterness only hurts the container it’s in!***

**B. THE CONSIDERED BIBLICAL RESPONSE TO SUFFERING:**

When we are called upon to suffer, there are some things we can KNOW for sure:

1. We KNOW the Lord \_\_\_\_\_S for us — *I Peter 5:7*. See: *Psalm 55:22*.
  - a. He knows all about us — *Matthew 10:30*.
  - b. We are of great V \_\_\_\_\_ to Him — *Matthew 10:31* (see: *Luke 12:6-7*).
  - c. He is \_\_\_\_\_E D with the \_\_\_\_\_I N G of our infirmities — *Hebrews 4:15<sup>a</sup>*. See: *Isaiah 53:3<sup>a</sup>*; *Matthew 8:20*.
  - d. He \_\_\_\_\_S the way that we take — *Job 23:10<sup>a</sup>*.
  - e. He records all our \_\_\_\_\_ and even stores all our \_\_\_\_\_ — *Psalm 56:8*.
  - f. His Holy \_\_\_\_\_ intercedes on our behalf — *Romans 8:26-27*.
2. We KNOW that \_\_\_\_\_ things work together for \_\_\_\_\_ to them that love God (*Romans 8:28*).

Note:

- a. This verse is set in the context of the suffering and infirmities experienced in our body — *verses 22-27*.
  - b. This scripture does not say “all things” will BE good; rather that all things (both good and bad) work together *FOR* good.
  - c. This much-claimed and oft-quoted promise actually only applies to those who love God. See: *John 14:15*.
  - d. According to *Hebrews 11:22*, Joseph was a man of faith. Consider his sufferings — how cruel, how enduring, and how unjust they were! Then read *Genesis 50:20*.
  - e. Shall not the \_\_\_\_\_ of all the earth do \_\_\_\_\_? (*Genesis 18:25<sup>d</sup>*).
3. We KNOW that the \_\_\_\_\_ of God is \_\_\_\_\_ for every sickness or trial — *II Corinthians 12:9<sup>b</sup>*.

4. We KNOW that our sufferings are but for this \_\_\_\_\_ time —  
*Romans 8:18*. They *will* come to pass.

Because of these precious promises we are able to respond to our infirmities and tribulations with implicit trust in God — *Job 13:15*.

“I do not know why oft around me  
My hopes all shattered seem to be—  
God’s perfect plan I cannot see,  
But someday, He’ll make it plain.  
I cannot tell what depths of love  
That move the Father’s heart above  
My faith to test, my love to prove,  
But someday, He’ll make it plain.  
Someday, when I His face shall see!”

An old-time preacher put it this way: “*Heaven am de place for understanding.  
Earth am de place for trust!*”

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## HEALING FOR THE SUFFERER

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Whenever we are afflicted with some physical ailment our thoughts and prayers inexorably turn to God (and rightly so). Just as a wounded child runs to its parent for comfort, so the child of God naturally looks to the Divine Physician for a healing touch.

What does the Bible say about divine healing? What can we expect? What should we expect?

### A. POWER FOR HEALING:

There are two issues here.

#### 1. CAN God Heal?

God is omnipotent (all-powerful), and His power unquestionably extends to His ability to:

- Heal the physical body (e.g. *Matthew 9:20-22; Mark 10:46-52; John 5:5-9*).
- Deliver a suffering saint (e.g. *Daniel 3:20-28; 6:22; II Timothy 3:11; 4:17*).
- Restore life to a dead [temporal] body (e.g., *Matthew 9:23-25; John 11:43-44*).

We must note, however, that God’s exercise of this power has always been arbitrary, not universal. Not everyone was healed or delivered by the Lord during His earthly ministry. Furthermore, recorded healings in the Bible

have not always been conditional (i.e. in response to some quality in the person).

We should also note that God has created a natural *healing mechanism* within the human body.

## 2. DOES God Heal?

The question is really this: “Is the [miraculous] spiritual gift of healing given to men today?”

- a. The gift of healing is listed as one of the S\_\_\_\_ gifts in *Mark 16:17-18*.
- b. The purpose of this class of gifts was to C\_\_\_\_\_ the spoken Word of God — *Mark 16:20*. The manifestation of these gifts confirmed the message (or the messenger) of God. See: Hebrews 2:3-4.
- c. Like the gift of tongues (the miraculous ability to speak another language), the gift of healing passed away when “that which is perfect” (i.e. the written Word of God) was come — *I Corinthians 13:8-10*.<sup>1</sup>

## **B. PROVISION FOR HEALING — *James 5:13-16*.**

This passage is the only text giving specific instructions to present-day believers about healing. How do we understand it and apply it to the practice of Bible-believing Baptist churches?

### 1. The context is critical.

There are two key words in James 5 that relate specifically to the passage at hand — “affliction” (*verses 10,13*) and “sick” (*verses 14-15*).

#### a. AFFLICTION.

The context defines this as suffering arising from *external* causes:

- Fraud, murder, etc. (*verses 4-9*).
- Persecution (*verse 10*).
- Divine testing (*verse 11*).

The proper response to this kind of suffering is prayer (*verse 13<sup>a</sup>*).

#### b. SICKNESS.

Here the context would define this as suffering arising specifically because of SIN.

- “If he have committed \_\_\_\_\_” (*verse 15*).
- “Confess your \_\_\_\_\_” (*verse 16*).
- “Brethren ... \_\_\_\_\_ from the truth...” (*verse 19*).
- “Converteth the sinner ... \_\_\_\_\_ of his way ... multitude of \_\_\_\_\_” (*verse 20*).

1 The subject of divine healing and so-called “faith healing” is covered in greater detail in Lesson G “The Gifts of the Spirit.”

2. The call is clear — *verse 14*.

The Bible gives *three* clear steps involving:

- a. The calling of the “ \_\_\_\_\_ ” of the church — i.e., the pastors.  
[The “elder,” “bishop,” and “pastor” are one and the same office.]

**Note:** It is not the pastors who call on the sick — it is the sick who call on the pastors!

- b. The anointing with \_\_\_\_\_.

There are several opinions as to what this might actually be:

- It is the equivalent of using modern medicine — see: *Luke 10:34; Mark 6:13; Isaiah 1:6*.
- It symbolizes joy — *Isaiah 61:3; II Samuel 14:2*.
- It symbolizes sanctification (consecration) — *Exodus 29:7; Leviticus 8:10,12; I Samuel 10:1; 16:13*.
- It represents the Holy Spirit, Who searches the heart and is the Comforter.
- It refers to an oriental (Jewish) custom — akin to foot washing. As such, it is not a prescribed practice for Gentile Christians or present-day churches. Note that the epistle of James was written to “the twelve tribes.”

It is clear the application of oil has no miraculous healing power. It is the prayer of faith that will save the sick and it is the LORD who does the raising up.

- c. The prayer of \_\_\_\_\_ — *verse 15*.

This is prayed by the pastors (*verse 14*). Faith means it is a **Bible-based** request made to Heaven — presumably claiming the promises of God such as *I John 1:9* and *Jeremiah 3:22*.

### C. PRAYING FOR HEALING:

Prayer is an integral part of dealing with suffering and sickness. The afflicted are instructed to pray (*James 5:13; Acts 4:23-30*) and the sick are to seek prayer from others (*James 5:14-18*).

However, we can only scripturally pray, **“IF it be Thy will, O Lord!”** The reason for this is that it is not always God’s will to heal. For example:

1. Paul prayed \_\_\_\_\_ times but was not healed — *II Corinthians 12:8*.
2. Shadrach, Meshach, and Abed-nego were prepared to perish in the flames rather than deny the faith — *Daniel 3:17-18*.

Their statement is a great exposé of the so-called divine healing fakery of these times:

“our God ... is able” — “but if not...”

**Note:** Good King Hezekiah begged God to deliver him from a deadly plague (*II Kings 20:1-3*), whereupon the LORD granted him another 15 years of life (*verses 6-11*). Hezekiah subsequently not only committed a serious indiscretion (*verses 12-15*) but was extremely careless about it (*verse 19<sup>b</sup>*).

God's will and God's timing is always best!

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## THE END OF SUFFERING

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For the believer, "our \_\_\_\_\_ affliction ... is but for a \_\_\_\_\_" (*II Corinthians 4:17*). There is an end in sight!

### A. **THE "END OF THE LORD"** — *James 5:11<sup>d</sup>*.

The "end of the Lord" for Job was enrichment — *Job 42:10-12<sup>a</sup>*. Passing through life's trials results in a *spiritual* enrichment for the believer (*Job 23:10; I Peter 1:7*).

### B. **THE END OF MORTAL LIFE:**

1. According to *II Corinthians 5:8*, to be \_\_\_\_\_ from the body means to be \_\_\_\_\_ with the Lord.
2. For the believer, physical death is likened to "falling \_\_\_\_\_" — *see: Acts 7:60; I Corinthians 15:6,51; I Thessalonians 4:13-15; 5:10*.
3. The death of a child of God is \_\_\_\_\_ to the Lord — *Psalms 116:15*.
4. At the resurrection (the Rapture), every saved person will receive a new, spiritual, glorified, incorruptible (not subject to sickness, pain, or death) body — *I Corinthians 15:42-54*. Hallelujah!
5. There will be no more D\_\_\_\_\_, neither S\_\_\_\_\_, nor C\_\_\_\_\_, or P\_\_\_\_ in and throughout all eternity!! — *Revelation 21:4*.

### C. **THE WRONG WAY OUT:**

Suicide, whether by one's own hand or "assisted" by others is not sanctioned at all by the Word of God.

Three men in the Bible wished to die, yet none of them contemplated taking their own life:

- \_\_\_\_\_ sat and longed for death — *Job 6:8-9*.
- \_\_\_\_\_ sat and requested death — *I Kings 19:4*.
- \_\_\_\_\_ sat and wished for death — *Jonah 4:8*.

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## RESOURCES WHEN SUFFERING

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Here are some helpful (scripturally sound) resources for the times of sickness or suffering:

- A. **THE REFUGE OF PRAYER** — *Psalm 50:15*.
- B. **THE COMFORT OF PRAISE** — *Job 35:10; Acts 16:25*.
- C. **THE FELLOWSHIP OF GOD'S PEOPLE** — *Hebrews 13:3; Galatians 6:2; Romans 12:15; I Corinthians 12:26*.
- D. **THE DISTRACTION OF SERVICE** — *II Corinthians 11:23-28*.

The apostle Paul suffered greatly, yet he continued to fulfill his responsibilities. We must never allow sickness or suffering to completely sideline us from doing God's work.

**MEMORY VERSE:** Try and commit to memory *James 5:13-16*.

## NOTES & QUESTIONS

# T The Tabernacle

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

The study of Bible typology is one of the most enriching areas of scriptural research. A “type” is a “divinely appointed prophetic illustration of a scriptural truth” — an Old Testament shadow of a New Testament reality.

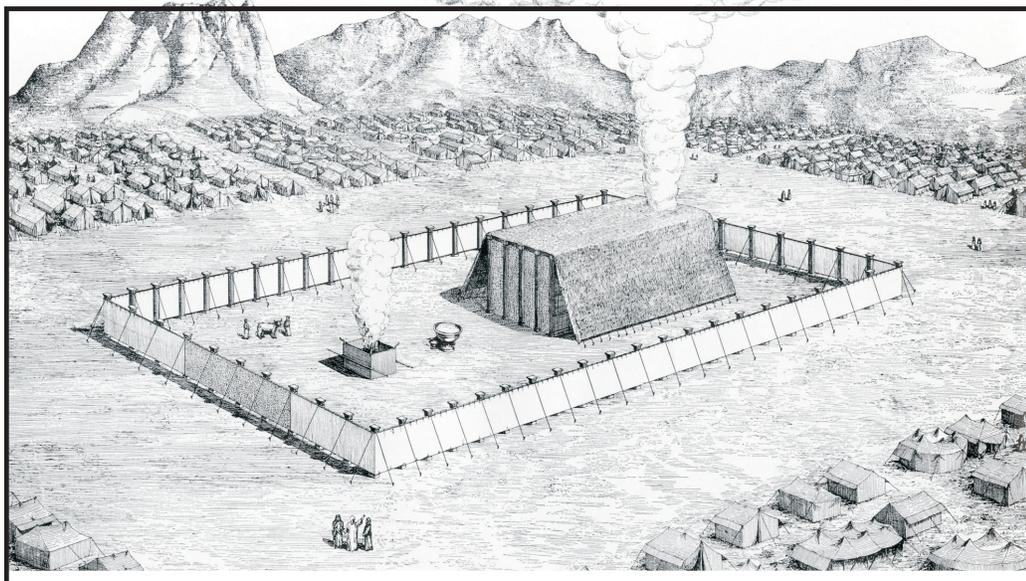
The Tabernacle in the Wilderness is without doubt the most comprehensive type of Christ to be found in the Word of God. A study of this unusual structure is both fascinating and remarkable.

The physical **details** of the tabernacle are given in Exodus 25–27 and in Exodus 35–40. The first of these references begins with the Ark of the Covenant (25:10) and works outward to the *court* (27:9); the second reference begins with the *curtains* (36:8) and works inward to the *ark* (37:1). The significance of this fact is seen by what occurred in the intervening chapters — notably the rebellion of the golden calf in Exodus 32.

The spiritual **explanation** of the meaning, purpose, and plan of the tabernacle is found in Hebrews 8–10.

The word “tabernacle” simply means a TENT or a HOUSE. The tabernacle in the wilderness was a portable structure consisting of three areas (the outer court, the holy place, and the holy of holies) and seven pieces of furniture (the brazen altar, the brazen laver, the golden candlestick, the table of shewbread, the altar of incense, the Ark of the Covenant, and the mercy seat).

The following diagram gives a general view from the outside:



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## “MADE ACCORDING TO THE PATTERN”

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Read: *Hebrews 8:5.*

In this passage we learn that Moses was admonished of God to “*make all things according to the pattern shewed to thee in the mount.*”

### **A. WHAT DID MOSES SEE ON THE MOUNT?**

Read: *Exodus 24:9-10,15-18.*

1. Moses saw the \_\_\_\_\_ of \_\_\_\_\_ (*verse 10*).
2. Moses saw the \_\_\_\_\_ of the \_\_\_\_\_ (*verses 16-17*).

**Note:** This incredible event is explained by *Exodus 33:17-23*. Since it is impossible for any man (encased in a material body) to actually *see* God, Who is a spirit (*John 4:24*) and thus immaterial, it means that Moses did not see God in His *essence* — rather, He saw His GLORY.

Read: *Hebrews 8:2; 9:11.*

3. Moses also saw the \_\_\_\_\_ tabernacle, which the \_\_\_\_\_ pitched; a “\_\_\_\_\_ and more \_\_\_\_\_ tabernacle.
4. According to *Hebrews 9:23-24*, the tabernacle in the wilderness was to be a \_\_\_\_\_ of the temple he saw in the heavens.
5. See: *Psalm 11:4; Acts 7:48-49; 17:24-25; Revelation 11:19.*

### **B. WHAT IS THE SIGNIFICANCE OF THE TABERNACLE?**

There are three key words associated with the tabernacle:

1. P\_\_\_\_\_ — *Hebrews 8:5; 9:23.*
2. F\_\_\_\_\_ — *Acts 7:44<sup>d</sup>.*
3. F\_\_\_\_\_ — *Hebrews 9:24.*

The first two words are translated from the Greek word “*tupon*” from which we get the word “*type*.” The word literally means “the mark of a [hammer] blow” or “the impression made by a die.” We could think of it as a footprint. The third word is translated from the Greek word “*antitupon*” (“*antitype*.”) The New Testament truth that is foreshadowed (*Hebrews 8:5; 10:1; Colossians 2:17*) by an Old Testament type is sometimes referred to as the antitype.

This word “*tupon*” is elsewhere translated in the New Testament as “*example*” (*I Corinthians 10:6*), “*ensample*” (*I Corinthians 10:11*), and “*remembrance*” (*Jude 5*) — thereby defining what is meant by typology.

The tabernacle is the greatest type of Christ in the Word of God. See: *John 5:39.*

The tabernacle proclaims God's deep desire to dwell *with* His people in fellowship (*Exodus 25:8-9*); it portrays Jesus Christ as the way *to* that fellowship; and it declares the means and blessings of that fellowship (*Hebrews 9:6-12*).

### C. AN OVERVIEW OF THE TABERNACLE:

#### 1. The Dimensions of the Tabernacle:

A cubit is the measurement from a man's elbow to his fingertips. It is generally regarded as being 18" (46 cm) in length.

The tabernacle measured 30 cubits × 10 cubits × 10 cubits high (45' × 15' × 15' or 13.72 meters × 4.57 meters × 4.57 meters). It was divided into two compartments — the sanctuary, or "holy place" (the place of priestly service), and the "holy of holies" (which could only be entered by the high priest once each year on the Day of Atonement). See: *Hebrews 9:2-7*. These two compartments were separated by a veil.

Surrounding the tabernacle was the court — bounded by a linen fence measuring 100 cubits (150' or 45.72 meters) by 50 cubits (75' or 22.86 meters) and 6 cubits (9' or 2.74 meters) high.

#### 2. The Materials for the Tabernacle:

*Exodus 35:5-7* gives a list of the various materials used to construct the tabernacle. (Other materials were specified for the *service* of the tabernacle and the priestly garments.)

There is a rich significance in these materials, as shown below:

- a. G \_ \_ \_ — this speaks of royalty, or deity.  
(See: *Matthew 2:11*; *Song of Solomon 5:11,14-15*; *Revelation 21:18,21*; *Daniel 2:37-38*.)
- b. S \_ \_ \_ \_ — this signifies redemption.  
(See: *Exodus 30:11-16*; *38:25-26*; *Zechariah 11:12*.)
- c. B \_ \_ \_ \_ — this speaks of judgment.  
(See: *Revelation 1:15*; *2:18*.)
- d. The color B \_ \_ \_ reminds us of the heavenly.  
(The Gospel according to John presents Christ as the heavenly Son of God.)
- e. The color P \_ \_ \_ \_ is usually associated with royalty.  
(See: *Esther 8:15*; *John 19:2-3*. The Gospel according to Matthew presents Christ as the King of kings.)
- f. The color S \_ \_ \_ \_ (a dye derived from a crushed insect) — the "glory of a worm" — reminds us of Christ the lowly servant.  
(See: *Psalms 22:6*. The Gospel according to Mark presents Christ as the lowly Servant.)

- g. F\_\_\_\_\_ [white] Twined Linen — a symbol of personal righteousness.  
(See: *Revelation 19:8; 3:4-5; 7:13-14*. The Gospel according to Luke presents Christ the perfect Man.)
- h. G\_\_\_\_\_’S H\_\_\_\_\_ — the garment of a prophet.  
(See: *Hebrews 11:37*. These were dyed black, picturing Christ as our SIN BEARER.)
- i. R\_\_\_\_\_’S S\_\_\_\_\_ dyed \_\_\_\_\_ — these were sacrificial animals.  
(These remind us of Christ the sinner’s SUBSTITUTE.)
- j. B\_\_\_\_\_’S S\_\_\_\_\_ — an animal of the earth, unattractive, plain in appearance.  
(See: *Isaiah 53:2*.)
- k. S\_\_\_\_\_ W\_\_\_\_\_ — an acacia wood; very hard and durable. It will not rot. It is earthy.  
(This reminds us of Christ’s humanity.)

With the construction of this tabernacle **nothing** was left to the devices or preferences of men — everything was to be made “*according to the pattern*” that was given by God.

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## “SET IN ORDER”

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After the components of the tabernacle were crafted, the LORD instructed Moses to put together the “*things that are to be set in order*” (*Exodus 40:4*). In other words, God had a plan for the very arrangement of this structure. Nothing was left to man’s imagination or devising!

- “God is not the \_\_\_\_\_ of \_\_\_\_\_” — *I Corinthians 14:33*.
- God requires His work be done “decently and in \_\_\_\_\_” — *I Corinthians 14:40*.

### A. ITS ORDER IN THE BOOK OF EXODUS:

This is significant in illustrating God’s grand plan of salvation:

1. In Exodus 19–23 — the LAW of God was given. Its purpose:
  - a. Revealing God’s holiness — *Romans 7:12*.
  - b. Proving man’s sinfulness — *Romans 3:19*.
  - c. Showing man’s helplessness — *Galatians 3:21<sup>c</sup>*.
  - d. Driving man to God — *Galatians 3:24*.
2. In Exodus 25–30 — the GRACE of God is pictured.  
The tabernacle shows (in type) the way to God — *Hebrews 9:19-28*.

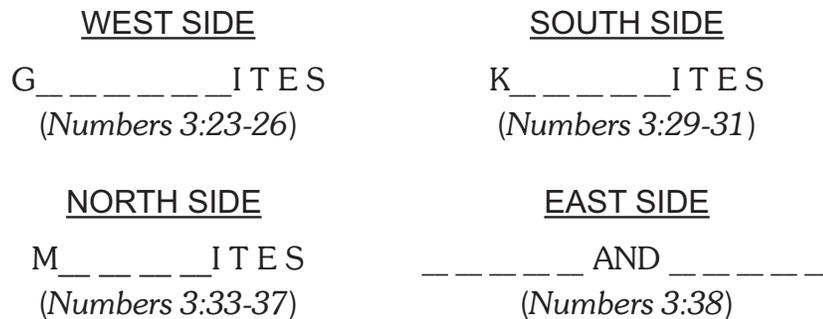
**B. ITS ORDER IN THE CAMP OF THE ISRAELITES:**

Read: Numbers 1:51-54.

The camp was arranged in three great circles: the outer circle comprised the warriors and their families; the inner circle was made up of the workers (the Levites); then the tabernacle itself and Moses and Aaron in the center, the worshippers.

**Note:** These happen to be three key aspects of the Christian life: we are to be warriors (*II Timothy 2:3*); workers (*II Timothy 2:15*); and worshipers (*John 4:24; Philippians 3:3*). Observe, from the order of the camp relative to the tabernacle, which of these pursuits is *closest* to God. (Without worship, our warfare becomes daunted and our labors burdensome.)

1. The erection and dismantling of the tabernacle was only to be done by the \_\_\_\_\_ (*Numbers 1:51*).
2. The camp of the \_\_\_\_\_ was set in the \_\_\_\_\_ of the general camp (*Numbers 2:17*), and were ordered as follows:



3. The following tribes encamped on the east side of the tabernacle under the standard of \_\_\_\_\_ (*Numbers 2:3-9*):  
\_\_\_\_\_
4. The following tribes encamped on the south side of the tabernacle under the standard of \_\_\_\_\_ (*Numbers 2:10-16*):  
\_\_\_\_\_
5. The following tribes encamped on the west side of the tabernacle under the standard of \_\_\_\_\_ (*Numbers 2:18-24*):  
\_\_\_\_\_
6. The following tribes encamped on the north side of the tabernacle under the standard of \_\_\_\_\_ (*Numbers 2:25-31*):  
\_\_\_\_\_

With this arrangement, the tabernacle was observable by everyone. God was truly in the midst of His people. There was no place for self-will. When the cloud abode, Israel abode; when the cloud moved, Israel moved. (The body was subject to its Head!! See: Ephesians 1:22-23; 5:23-24.)

### **C. ITS ORDER IN MAN'S APPROACH TO GOD:**

This consideration will be further elaborated in the study. It is sufficient here to observe the following:

1. Before man could even LOOK upon the tabernacle — he must come through the GATE in the courtyard fence — see: John 10:9; 14:6; Acts 4:12.
2. Before man could GET TO the tabernacle — he must come to the BRAZEN ALTAR and have the blood applied — see: Hebrews 9:22.
3. Before man could get INSIDE the sanctuary — he must wash at the BRAZEN LAVER to be clean for service — see: II Timothy 2:21.
4. Before man could enter into the PRESENCE of God — he must pass through the VEIL — see: Hebrews 10:20; 4:16.

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## **THE OUTER COURT**

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Read: Exodus 27:9-19; 35:18; 38:17.

### **A. THE FENCE OF DISBARMENT — James 2:10. [“Stay Out!”]**

1. Its Dimensions:
  - a. The length (north & south sides) was \_\_\_\_\_ cubits.
  - b. The west side was \_\_\_\_\_ cubits wide.
  - c. The height of the fence was \_\_\_\_\_ cubits.
  - d. The east side had two sections of \_\_\_\_\_ cubits, on either side of the 20 cubit-wide gate.
2. Its Materials:
  - a. Its hangings — F\_\_\_\_\_ twined L\_\_\_\_\_ [righteousness].
  - b. Its support — pillars and sockets of \_\_\_\_\_ [judgment].
  - d. Its stability — hooks and fillets of \_\_\_\_\_ [redemption].
3. Its Typology:
  - a. The fence preaches a message of *despair*. It is the high fence of righteousness — barring man's direct approach to a thrice-holy God. It declares God's holy standard! (Consider: Revelation 21:27.)

- b. The fence preaches a message of *judgment* — proclaimed by its 56 pillars and their sockets. It establishes God’s demand!
- c. The fence preaches a message of *hope* — the hooks and fillets declaring that God’s righteous judgment is met with God’s love. It proclaims God’s provision!

**B. THE GATE OF INVITATION** — *Matthew 11:28*. [“**Enter In!**”]

1. It was the ONLY way in — *see: John 10:9; 14:6*.
2. It was a WIDE gate, not restrictive — *see: II Peter 3:9; Revelation 22:17*.
3. It is a “GOSPEL gate” — its three colors and the fine twined linen depict the four-fold presentation of Christ in the Gospels.
4. It was NEVER closed — *see: Isaiah 59:1*.
5. Held up by four PILLARS — whose job it was to hold up the beautiful gate. It is a picture of the Lord’s churches — *see: I Timothy 3:15; Philippians 2:15*.

## **THE BRAZEN ALTAR**

Read: Exodus 27:1-8; Hebrews 9:11-14.

**A. THE ALTAR:**

1. Its Dimensions:  
It measured \_\_\_\_\_ cubits × \_\_\_\_\_ cubits, and was \_\_\_\_\_ cubits high — 7½’ (2.29 meters) square, and 4½’ (1.37 meters) high.
2. Its Materials and Construction:
  - a. Made from \_\_\_\_\_ (Exodus 27:1).
  - b. Overlaid with \_\_\_\_\_ (Exodus 27:2).
3. Its Features:
  - a. Four \_\_\_\_\_ upon each corner (Exodus 27:2).
  - b. Various utensils made of \_\_\_\_\_ (Exodus 27:3).
  - c. A brazen \_\_\_\_\_ underneath and inside the altar (Exodus 27:4-5).
  - d. To transport it, \_\_\_\_\_ inserted into \_\_\_\_\_ (Exodus 27:6-7).
4. Its Typology:
  - a. The wood pictures Christ’s perfect humanity.
  - b. The brass and fire speak of divine judgment.

**Note:** Compare *Numbers 21:9* with *John 3:14*; *II Corinthians 5:21* and *Isaiah 53:10*. Christ became sin (not a sinner), and was judged by the Father on our behalf!

- c. The brazen altar pictures the truth declared in *I Peter 2:24*.  
“Who [Christ] his own self bare our \_\_\_\_\_ in his own \_\_\_\_\_ on the \_\_\_\_\_.”
- d. The purpose of the horns is given in *Psalms 118:27*.  
“\_\_\_\_\_ the sacrifice with \_\_\_\_\_, even unto the horns of the altar.”
- e. The horns were also a place of refuge — *I Kings 1:50-51*.
- f. Horns also speak of power — *Zechariah 1:18-21*.

The brazen altar was central to all the service of the tabernacle. (We will never see the gold until we’ve seen the blood!)

## **B. THE OFFERINGS:**

See: *Leviticus 1-5*. It will take five different offerings to fully picture the finished work of Christ.

1. The \_\_\_\_\_ Offering — *Leviticus 1*; *Leviticus 6:8-13*.  
This offering portrays the Lord Jesus Christ offering Himself without spot to God. It was to be totally consumed by fire upon the altar, which came directly from the Lord (*Leviticus 9:24*). Our Lord was no martyr made by human hands; it “pleased the LORD to bruise Him” (*Isaiah 53:10*).
2. The \_\_\_\_\_ (Meal) Offering — *Leviticus 2*; *Leviticus 6:14-23*.  
This offering portrays Jesus Christ offering a holy, perfect life to God.
3. The \_\_\_\_\_ Offering — *Leviticus 3*; *Leviticus 7:11-21*.  
The last offering of the “sweet savor” group of offerings (peace comes only *after* God’s demands and man’s needs are met).
4. The \_\_\_\_\_ Offering — *Leviticus 4*; *Leviticus 6:25-30*.  
This portrays the Lord Jesus Christ being “made sin for us” and making atonement for the guilt of our sin.
5. The \_\_\_\_\_ Offering — *Leviticus 5*; *Leviticus 7:1-7*.  
Portrays the Lord Jesus Christ atoning for the injury of our sin.

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# THE BRAZEN LAVER

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Read: *Exodus 30:17-21.*

## A. THE LAVER:

A laver is a large basin filled with water, designed to wash in.

### 1. Its Dimensions:

- a. This is the only item of tabernacle furniture for which no dimensions (or weight specifications) are given.
- b. It was constructed with a \_\_\_\_\_ (*verse 18<sup>b</sup>*), meaning a second tier into which water from above would cascade.

### 2. Its Materials:

- a. It was to be made from \_\_\_\_\_.
- b. According to *Exodus 38:8*, this material was supplied from the women's \_\_\_\_\_.

**Note:** What a wonderful lesson! They sacrificed objects of personal vanity in order for God's glory to be manifested! (The foundation of our consecration is often hindered by our reservation.)

**Note:** The laver and the golden candlestick are the only items associated with the tabernacle that were made from one material.

### 3. Its Purpose:

The laver was there for Aaron and his sons to wash their \_\_\_\_\_ and their \_\_\_\_\_ thereat (*verse 19*).

### 4. Its Typology:

The brazen laver is an indirect type of Christ in that it pictures the Word of God. It is first a mirror of judgment, then a fountain of cleansing!

- a. As noted previously, brass speaks of divine \_\_\_\_\_ — see: *Psalm 119:30,160; II Timothy 3:16* (“reproof”) and *Hebrews 4:12*.
- b. The Word of God is likened to a G\_\_\_\_\_ [mirror] in *James 1:23-25*. We look into a mirror to see if our appearance is satisfactory: we look into the Word of God to see if our life is right (see: *I Corinthians 11:31*).
- c. The Word of God is also symbolized by \_\_\_\_\_ in *Ephesians 5:26*.
- d. The Word of God makes us \_\_\_\_\_ — *John 15:3*. See also: *Psalm 119:9,11; John 17:17; II Corinthians 7:1*.
- e. Just as the laver has no stated dimension, so the Word of God is boundless!

As the priest approached the laver, he would see himself in its highly polished finish; then he would cleanse himself in its water. The Bible is a two-edged sword: it convicts *and* cleanses; it reveals *and* remedies; it searches *and* sanctifies; it probes *and* purifies; it warns *and* washes!

## **B. THE PLACEMENT OF THE LAVER:**

There are two significant matters concerning the location of the brazen laver:

### 1. In the Word of God:

The laver is not mentioned in the first set of instructions concerning the tabernacle (Exodus 25–27). It is mentioned only *after* directions for the consecrating of the priests are given (Exodus 29).

### 2. In the Arrangement of the Tabernacle — Exodus 30:18.

The laver was located between the brazen altar and the door of the tabernacle.

- a. It came *after* the gate of invitation and the altar of justification.
- b. It came *before* the tent of ministration.

Thus, the laver teaches us the need of right preparation for service unto the Lord. See: Isaiah 52:11<sup>b</sup>; II Timothy 2:19-21 and Ephesians 4:1. The warning given in *Exodus 30:20-21* (“*that they die not*”) indicates the seriousness of us serving God acceptably — see: Hebrews 12:28.

The laver is an illustration of our Lord’s acted parable in *John 13:3-10*, where He washed the feet of His disciples.

- Salvation washes us clean “every \_ \_ \_ \_” (*John 13:10<sup>c</sup>*).
- Service and fellowship require that we continually “wash our feet” to remove the contaminants “picked up” along the way in our walk through the world.

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# THE TABERNACLE PROPER

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Read: *Exodus 26:1-30,36-37; 36:8-34,37-38; Hebrews 9:1-5.*

The tabernacle was erected as follows: its northern, southern, and western sides were made using interlocking boards; then the structure was completely covered over with four layers of curtains.

## **A. THE FIRST (INNER) CURTAIN:**

1. Made of fine twined \_\_\_\_\_ and \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_, embroidered with \_\_\_\_\_.
2. There were \_\_\_\_\_ curtains made, each measuring \_\_\_\_\_ cubits × \_\_\_\_\_ cubits (*Exodus 26:1-2*).
3. \_\_\_\_\_ of these curtains were then coupled together to make \_\_\_\_\_ larger curtains (*Exodus 26:3*).
4. Fifty \_\_\_\_\_ were made from the \_\_\_\_\_ (fringe) along one edge of these larger curtains (*Exodus 26:4-5*).
5. Fifty \_\_\_\_\_ of \_\_\_\_\_ then joined these larger curtains into a single (one) tabernacle (*Exodus 26:6*).

**Note:** The final measurement of the inner curtain was 28 cubits × 40 cubits. Since the tabernacle was 30 cubits × 10 cubits, and 10 cubits high, this meant both crosswise and lengthwise the beautiful curtain remained at least one cubit off the ground.

## **B. THE SECOND CURTAIN:**

1. Made of \_\_\_\_\_, \_\_\_\_\_ (*Exodus 26:7*).
2. Constructed from \_\_\_\_\_ curtains, each measuring \_\_\_\_\_ cubits × \_\_\_\_\_ cubits (*Exodus 26:8*).
3. Coupled into two larger curtains made from \_\_\_\_\_ curtains and \_\_\_\_\_ curtains, respectively (*Exodus 26:9<sup>a</sup>*).
4. The sixth curtain was made \_\_\_\_\_, and then the two larger curtains were bound together with fifty taches of \_\_\_\_\_ (*Exodus 26:9-11*).

**Note:** The final dimension of this second curtain was 30 cubits × 42 cubits. This means it completely covered the northern, southern, and western sides down to the ground with a 2 cubit overhang on the eastern (door) side.

**C. THE THIRD CURTAIN:**

A covering made from \_\_\_\_\_' skins dyed \_\_\_\_\_ (*Exodus 26:14<sup>a</sup>*).

**D. THE OUTER COVERING:**

This final covering was made of \_\_\_\_\_' skins (*Exodus 26:14<sup>b</sup>*).

**Note:** The Gershonites were given \_\_\_\_\_ wagons and \_\_\_\_\_ oxen to carry all the coverings and hangings (*Numbers 7:7*. See: *Numbers 3:25-26*).

**E. THE BOARDS:**

1. Made from \_\_\_\_\_ overlaid with \_\_\_\_\_ (*verse 29<sup>a</sup>*).
2. They measured \_\_\_\_\_ cubits high × \_\_\_\_\_ cubits wide (*Exodus 26:16*).
3. Made with two finger-like \_\_\_\_\_ (*Exodus 26:17*).

**F. THE SOCKETS:**

1. There were a total of \_\_\_\_\_ sockets of \_\_\_\_\_ (*Exodus 26:19-25*).
2. An additional \_\_\_\_\_ sockets were used for the pillars supporting the veil (*Exodus 26:32*).
3. According to *Exodus 38:27*, each socket weighed a \_\_\_\_\_.

**Note:** A talent of silver weighed approximately 96 pounds avoirdupois (41.85kg) or 1,400 troy ounces.

Look up the current market price for silver. At today's prices, each socket would be worth around \_\_\_\_\_.

The tabernacle rested on 4.8 tons (4.25 imperial tons; 4.35 metric tonnes) of silver!

4. There were also \_\_\_\_\_ sockets of \_\_\_\_\_ to support the \_\_\_\_\_ at the door of the tent (*Exodus 26:37*).

**G. THE BARS:**

1. Made from \_\_\_\_\_ overlaid with \_\_\_\_\_ (*Exodus 26:26-29*).
2. There were a total of \_\_\_\_\_ bars, \_\_\_\_\_ on each side (*Exodus 36:31-32*).
  - a. These linked and stabilized the boards by passing through golden \_\_\_\_\_ (*Exodus 36:34*).
  - b. The \_\_\_\_\_ bar was made to shoot \_\_\_\_\_ all the boards, the entire length of the side (*Exodus 36:33*).

**Note:** The Merarites were given \_\_\_\_\_ wagons and \_\_\_\_\_ oxen to transport all the boards, bars, and sockets, etc. (*Numbers 7:8*. See: Numbers 3:36-37).

#### H. THE DOOR:

The entire east end of the tabernacle made up its door. See: Exodus 26:36-37.

1. The Construction of the Door — a \_\_\_\_\_ ING of blue, purple, scarlet and fine twined linen.
2. The Support of the Door — \_\_\_\_\_ pillars made of shittim wood overlaid with gold.
3. The Pillars of the Door — stood upon sockets of \_\_\_\_\_ — *Exodus 26:37*.

#### I. THE PINS AND CORDS:

The tabernacle was a portable structure, yet its construction was remarkable.

It had no nails, bolts, screws, glue, or hinges — yet it effortlessly not only withstood 40 years of wilderness heat, wind, and storms, but was used a total of 486 years until Solomon's temple (*II Chronicles 5:1-5*)! Its sides were extremely heavy; it rested on very weighty sockets; it had a four-layered roof (the outer layer being very durable, see: Ezekiel 16:10<sup>b</sup>); and it was locked together by bars and rings.

On top of that, it was further secured by pins made of \_\_\_\_\_ and cords — *Exodus 27:19; 35:18*.

#### J. THE TYPOLOGY OF THE TENT:

##### 1. Its Appearance:

- a. From the **inside** — the glories of the Lord Jesus Christ were visible. See: Philippians 2:9; Song of Solomon 5:16; Psalm 96:6-9.
  - The magnificent curtain made a ceiling which pictured Christ in His earthly perfections, as presented by each of the Gospel accounts.
  - The cherubim, guardians of God's throne, declare God's majesty and sovereignty.
  - Around the sides would be seen the radiance of gold (that speaks of deity).
- b. From the **outside** — the tabernacle appeared drab, dull; expressing what most men think of Christ.  
See: Isaiah 52:14; 53:2-4; Philippians 2:7-8; I Corinthians 1:18,27-31; I Peter 2:7<sup>a</sup>.

The metal most seen from the outside was brass, proclaiming the need for sin to be judged. Once inside, however, it was all gold and beauty.

- c. In **between** — the work of Christ in reconciling man to God is seen.
- Rams' skins — the ram was a sacrificial animal, *Genesis 22:13*. Christ is our Substitute!
  - Goats' hair — two goats were sacrificed on the great Day of Atonement, *Leviticus 16:19-22*. Christ is our Sin-bearer!

2. Its Foundation:

The tabernacle did not rest on the earth, but on silver. Our salvation is not of worldly means, nor does it stand upon shifting sands — it rests squarely and securely upon redemption!

3. Its Security:

From *Isaiah 22:23-24*, a pin or a “nail” speaks of surety or security.

- According to *Hebrews 6:19*, Christ is the \_\_\_\_\_ of our soul.
- According to *I Peter 1:5*, we are \_\_\_\_\_ by the power of God.
- According to *John 10:28-29*, no one can \_\_\_\_\_ the believer out of Christ's hand.
- According to *Jude 24*, Christ is \_\_\_\_\_ to \_\_\_\_\_ us from falling.

From *Hosea 11:4*, we see that cordes speak of the bands of \_\_\_\_\_.

- Christ's love is E\_\_\_\_\_ — *Jeremiah 31:3*.
- Nothing can \_\_\_\_\_ us from the love of Christ — *Romans 8:38-39*.

4. Its Door:

Just as we must come through the beautiful gate of invitation to receive the atonement for our sins, so it is that we can only serve the Lord acceptably through the beautiful door — Jesus Christ Himself (see: *John 15:5*; *Colossians 3:23* and *Hebrews 9:14*).

This door of service is considerably narrower than the gate of invitation. Conditions for Christian service are restrictive — we must serve the Lord on HIS terms.

Passing through the door, we enter the sanctuary, the place of priestly service where Aaron and his sons ministered unto the Lord. (Under the New Testament there is no longer a priestly class — rather there is a “priesthood of believers,” offering up spiritual sacrifices in a spiritual house [each New Testament church]. See: *I Peter 2:5-10*; *I Timothy 3:15*; *Ephesians 2:20-22*; *I Corinthians 3:16*.)

Inside the sanctuary were three items of furniture. Not only do these speak of Christ, but they also illustrate God's provision to us for our service unto Him. They are:

- The golden Candlestick — our *preparation* for service
- The Table of Shewbread — our *provision* for service
- The Altar of Incense — our *power* for service

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# THE GOLDEN CANDLESTICK

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Read: *Exodus 25:31-40; 37:17-24.*

This exquisitely ornate object was the only source of light in the holy place of ministry. It was positioned against the south wall (*Exodus 26:35*), on the left as one entered the sanctuary. Without its light all priestly service was impossible.

## **A. ITS CONSTRUCTION:**

1. Like the brazen laver, no dimensions are given — except that it was to be made from one \_\_\_\_\_ of pure \_\_\_\_\_ (*Exodus 25:39*).

**Note:** A talent of gold weighed approximately 108 pounds avoirdupois (49kg) or about 1,580 troy ounces.

Look up the current market price for gold. At today's prices, the candlestick would be worth around \_\_\_\_\_.

2. It was not molded, it was \_\_\_\_\_ (*Exodus 25:31<sup>b</sup>; Exodus 37:17*).
3. It had a S\_\_\_\_\_, with three B\_\_\_\_\_ coming out of each side (*Exodus 25:31<sup>c</sup>-32*).
4. Each branch had (*Exodus 25:33*):
  - An almond-like \_\_\_\_\_ — for holding the lamps.
  - A \_\_\_\_\_ — thought to be a spherical “bud-shaped” decoration.
  - A \_\_\_\_\_ — out of the knop and under or around the bowl.
5. On the center branch (the candlestick proper) there were \_\_\_\_\_ of each of the above, thus it was probably considerably higher (*Exodus 25:34*).
6. The candlestick held \_\_\_\_\_ lamps (*Exodus 25:37*).
7. Golden \_\_\_\_\_ and \_\_\_\_\_ were provided to trim the lamps (*Exodus 25:38*).
8. The oil for the lamps was to be made from beaten \_\_\_\_\_ (*Exodus 27:20*).
9. The candlestick was made according to the Heavenly \_\_\_\_\_ (*Exodus 25:40; Revelation 4:5*).

## **B. ITS NOTABLE FEATURES:**

The golden candlestick gave:

1. Perfect light — seven is the number of divine perfection (*Exodus 25:37*).
2. Pure light — *Exodus 27:20*.
3. Perpetual light — *Exodus 27:20*.
4. Purposeful light — *Exodus 25:37<sup>c</sup>*.

### C. ITS TYPOLOGY:

The golden candlestick pictures five things:

1. It typifies Jesus Christ — the Essence of Light.
  - a. Pure gold (deity) that has been beaten (*Isaiah 53:4,10*).
  - b. He is the \_\_\_\_\_ Light (*John 1:9*).
  - c. He is the Light of the \_\_\_\_\_ (*John 8:12*).
  - d. In Him is no \_\_\_\_\_ (*I John 1:5*).
  - e. He is the Light of \_\_\_\_\_ (*John 1:4*. See also: *Luke 2:32*).
  - f. He is PERFECT (*Matthew 3:17*), PURE (*Hebrews 7:26*), PERPETUAL (*Hebrews 13:8*), and PURPOSEFUL (*John 3:21*).
2. It pictures the Word of God — the Source of Light.
  - a. God's Word is a light unto our \_\_\_\_\_ (*Psalms 119:105*).
  - b. The commandment is a \_\_\_\_\_; the law is \_\_\_\_\_ (*Proverbs 6:23*).
  - c. It is PERFECT (*Psalms 19:7*), PURE (*Psalms 12:6*), PERPETUAL (*Psalms 12:7; Matthew 24:35*), and PURPOSEFUL (*II Corinthians 4:4; I John 1:7; etc.*).
3. It pictures the Spirit of God — the Instrument of Light.
  - a. The seven lamps point to the "seven Spirits of God" mentioned in *Revelation 4:5*. The seven-fold Spirit of God is explained in *Isaiah 11:2*.
  - b. The oil typifies the Holy Spirit (compare *Hebrews 1:9* with *Isaiah 61:1* and *Acts 10:38*), producing light but revealing the candlestick (according to *John 16:13<sup>e</sup>*).
4. It pictures the Believer — the Reflector of Light.
  - a. We are the light of the \_\_\_\_\_, according to *Matthew 5:14-16*.
  - b. According to *Philippians 2:14-16*, we \_\_\_\_\_ as lights in the world by holding forth the \_\_\_\_\_ of \_\_\_\_\_.
  - c. According to *Ephesians 5:8*, our light is \_\_\_\_\_ the Lord. In other words, we are but reflectors of the Light. For this reason we must continually be filled with oil (*Ephesians 5:18*).
5. It illustrates the Lord's Churches — the Bearers of Light.
  - a. In *Revelation 1:12,20*, the seven churches in Asia were symbolized by seven \_\_\_\_\_.
  - b. Churches are not THE Light — they are to hold forth the Light. This is the Lord's commission to every New Testament church (*Mark 16:15; Acts 1:8*).

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# THE TABLE OF SHEWBREAD

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Read: *Exodus 25:23-30; 37:10-16.*

A table evokes thoughts of feasting and fellowship (*II Samuel 9:7; Psalm 23:5; Luke 22:30; I Corinthians 10:21*). Thus with this small table located against the north wall of the sanctuary (*Exodus 26:35*), to the right as one entered in through the door.

## A. THE TABLE:

### 1. Its Dimensions:

The table measured \_\_\_\_\_ cubits × \_\_\_\_\_ cubit × \_\_\_\_\_ cubits high.

This table was quite small — only 3' × 1'6", and 2'3" high (0.9 meters × 0.46 meters × 0.7 meters).

### 2. Its Construction — Exodus 25.

- a. Made from \_\_\_\_\_ wood, overlaid with \_\_\_\_\_ (*verses 23-24*).
- b. It had a \_\_\_\_\_ of gold around its edges (*verse 24*).
- c. It had a [raised] border of an \_\_\_\_\_ breadth (4" or 10 centimeters) on its top (*verse 25*) — presumably to keep the shewbread in place during transportation (or to provide a ledge for the utensils).
- d. It was transported with \_\_\_\_\_ that passed through four golden \_\_\_\_\_ (*verses 26-28*).
- e. Its accompanying vessels were made from \_\_\_\_\_ (*verse 29*).

### 3. Its Typology:

- a. The elements of its construction point to Jesus Christ (wood and gold/ His humanity and deity).
- b. The crowns remind us of His victory — *Hebrews 2:9*.
- c. The table symbolizes the believer's sustenance and communion. Our fellowship with the Father is through Christ — *I Corinthians 1:9; Philippians 3:10; I John 1:3,6-7*.
- d. There were no chairs. The priests ministered "standing up" (*see: Hebrews 10:11* and contrast it with *Hebrews 10:12*). Our work is not done, our fellowship with Him is yet incomplete — we're not home yet! (*See: I Corinthians 13:12.*)

## B. THE SHEWBREAD:

Read: *Leviticus 24:5-9; Exodus 25:30.*

The word "shewbread" literally means the "bread of presence." It reminded the tribes of Israel that they were continually before the Lord.

1. It was made from fine \_\_\_\_\_, without leaven (*see: Leviticus 2:11*).
2. The loaves were set in \_\_\_\_\_ rows of \_\_\_\_\_ on the table of shewbread.
3. Pure \_\_\_\_\_ was placed on the table and thus on the loaves.
4. The loaves were replenished every \_\_\_\_\_.
5. They were eaten by \_\_\_\_\_ and his \_\_\_\_\_.
6. The shewbread surely speaks of Christ, the \_\_\_\_\_ of \_\_\_\_\_ (*John 6:35*).
  - a. Our fellowship with Christ is through His \_\_\_\_\_ (*Matthew 4:4*).
  - b. There is a special “fragrance” to our fellowship with him. Frankincense is a sweet perfume, emitted when cast upon fire.

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## THE ALTAR OF INCENSE

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Read: *Exodus 30:1-10,34-36.*

### A. THE ALTAR:

1. Its Dimensions — *Exodus 30:2*.  
The altar measured \_\_\_\_\_ cubit × \_\_\_\_\_ cubit × \_\_\_\_\_ cubits high. It was the tallest item of furniture within the sanctuary.
2. Its Construction — *Exodus 30:1-5*.
  - a. Made of \_\_\_\_\_ wood overlaid with \_\_\_\_\_.
  - b. It had \_\_\_\_\_ on each corner.
  - c. It had a \_\_\_\_\_ of gold around the top.
  - d. There were two golden \_\_\_\_\_, placed on opposite corners to facilitate transportation.
3. Its Location — *Exodus 30:6*.  
It was placed before the \_\_\_\_\_ that hid the \_\_\_\_\_ and the \_\_\_\_\_ Seat.
4. Its Purpose — *Exodus 30:7-8*.  
Aaron was to burn \_\_\_\_\_ upon the altar as a \_\_\_\_\_ incense before the LORD.

### B. THE INCENSE — *Exodus 30:34-36*.

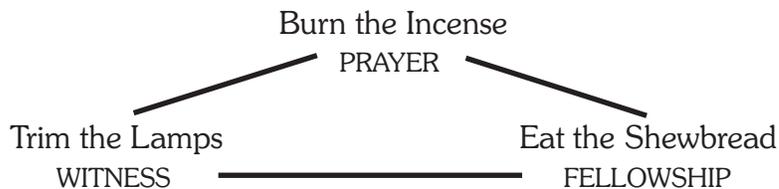
This was made from \_\_\_\_\_ (equal) weights of the following sweet spices:

- \_\_\_\_\_.
- \_\_\_\_\_.
- \_\_\_\_\_.
- Pure \_\_\_\_\_.

Nothing is known about the first three spices. This is the only mention of them in the Word of God.

**C. THE TYPOLOGY:**

1. The Altar — pictures Jesus Christ.
  - The durable wood and the imperishable gold point to His perfect humanity and His perfect deity.
  - The crown symbolizes His majesty, victory, and glory.
  - The horns speak of His power.
2. The Incense — pictures \_\_\_\_\_ (*Psalm 141:2<sup>a</sup>*).  
See: Revelation 8:3-4 and also *Revelation 5:8<sup>d</sup>*.
3. This altar points to the risen Christ, Who “ever \_\_\_\_\_ to make \_\_\_\_\_ for us” (*Hebrews 7:25<sup>b</sup>*).  
See: Luke 22:31-32; John 17:20.
4. The Secondary Application:  
 The sanctuary was the place of priestly service. There is a wonderful picture here of the work of the believer-priest — seen in the three items of holy furniture. The priest’s job was to:



“We shine best before men when we burn most before God!”

5. The Two Altars Compared:

<u>THE BRAZEN ALTAR</u>	<u>THE GOLDEN ALTAR</u>
Christ on the Cross	Christ in Glory
Brings the sinner nigh	Brings the saint nigh
Power in the blood (horns)	Power in prayer (horns)
Perpetual fire(salvation)	Perpetual incense (prayer)
<i>Hebrews 9:26</i>	<i>Hebrews 9:24</i>

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# THE VEIL

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Read: *Exodus 26:31-33; Hebrews 10:19-20.*

The veil was a curtain dividing the \_\_\_\_\_ place from the \_\_\_\_\_ holy, the two rooms inside the tabernacle — *Exodus 26:33<sup>c</sup>*. See: *Hebrews 9:2-3*.

## A. THE RESPLENDENT VEIL — *Exodus 26:31; 36:35.*

1. It was made of \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and fine twined \_\_\_\_\_.
2. It was manufactured of \_\_\_\_\_ work. This word means “intricate,” “detailed,” “skillful.”

**Note:** The qualifications and preparation of those who constructed the tabernacle is given in *Exodus 35:30-35* and *36:1-2,8*. They majored on spiritual endowment before natural talent!

3. It had \_\_\_\_\_ woven into it.
4. It was hung upon \_\_\_\_\_ pillars made from shittim wood overlaid with gold (that pictured the person of Christ — the God-Man).
5. The pillars rested upon sockets of \_\_\_\_\_ — picturing the purpose of Christ, the Redeemer.
6. The veil typifies our Lord’s \_\_\_\_\_ (*Hebrews 10:20*) — that is, His earthly life (and character). It thereby pictures the probity of Christ.
7. Cherubims guard the glory of God. Look up: *John 1:14*.
  - a. “The Word was made \_\_\_\_\_ and dwelt among us...”
  - b. “And we beheld his \_\_\_\_\_... as of the only begotten of the Father.”

## B. THE RESTRICTIVE VEIL:

1. The veil separated and barred man from the holy \_\_\_\_\_ and the very presence of God — *Leviticus 16:2*.
2. According to *Hebrews 9:6*, the priests went \_\_\_\_\_ into the first [room of the] tabernacle, accomplishing the \_\_\_\_\_ of God.
3. But according to *Hebrews 9:7*, only the \_\_\_\_\_ could enter the \_\_\_\_\_ [room of the] tabernacle — and then:
  - a. Only \_\_\_\_\_ every year.
  - b. Not without \_\_\_\_\_.
  - c. Offered for \_\_\_\_\_ and for the \_\_\_\_\_ of the people.

**Note:** All this occurred on the Day of Atonement — *Leviticus 23:27*. Read *Leviticus 16* for the details of this solemn day. The elaborate and demanding ritual serves to demonstrate the great separation between God and man brought about by sin.

According to *Hebrews 9:13*, the Old Testament sacrifices could only cover sins; the sacrifice of Jesus Christ took away sins, forever! — *Hebrews 9:12,14-15*.

4. The message of the veil was that the \_\_\_ into the holiest of all was not yet made \_\_\_\_\_ — *Hebrews 9:8*.

**C. THE RENT VEIL** — *Matthew 27:50-51; Hebrews 10:20*.

1. The veil of the temple was \_\_\_\_\_ the very moment our Lord and Saviour Jesus Christ died upon the cross.
  - a. It was torn in \_\_\_\_\_ — not partially, but completely — *Matthew 27:51*.
  - b. From the \_\_\_ to the \_\_\_\_\_ — i.e., supernaturally.

**Note:** One tradition says that this particular veil in Herod’s temple was four inches thick; that two teams of oxen could not tear it!

2. Christ entered a “\_\_\_\_\_ and more \_\_\_\_\_ tabernacle” (*Hebrews 9:11*), and took His own \_\_\_\_\_ into the \_\_\_\_\_ place (*Hebrews 9:12*).
3. The “message of the rent veil” is that WE can now \_\_\_\_\_ into the \_\_\_\_\_ by the \_\_\_\_\_ of \_\_\_\_\_ (*Hebrews 10:19*).
  - a. We enter with B \_\_\_\_\_ — *Hebrews 10:19; 4:16*.
  - b. In \_\_\_\_\_ A \_\_\_\_\_ of faith — *Hebrews 10:22*.
4. According to *Ephesians 2:13*, we are made \_\_\_\_\_ unto God by the \_\_\_\_\_ of Christ.

**D. THE REPAIRED VEIL:**

Within fifteen years of the miraculous event accompanying the death of Christ, men were trying to “sew up the rent veil, using the thread of ritualism” — see: *Acts 15:1* (contrasted with *Acts 15:11*).

Legalism is man’s attempt to “get to God” by a means other than grace. See: *Galatians 3:1-3*. It is a false gospel; a works-based “salvation.”

True salvation is *only* BY grace, THROUGH faith, IN Christ.

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# THE HOLY OF HOLIES

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Read: *Exodus 25:10-22; 37:1-9; Hebrews 9:3-5.*

The holy of holies was the 10 cubits × 10 cubits × 10 cubits (15' or 4.57 meters in each direction) compartment at the west end of the tabernacle. It was separated from the sanctuary by the veil.

It was here that God would \_\_\_\_\_ with man (*Exodus 25:22*), where God put His special presence among His people.

Within the holy place were two permanent items of furniture:

## A. THE ARK OF THE COVENANT:

This was the centerpiece of the tabernacle.

### 1. Its Construction — *Exodus 25:10-15.*

- a. Its materials: \_\_\_\_\_ wood overlaid with \_\_\_\_\_.
- b. Its dimensions: \_\_\_\_\_ cubits × \_\_\_\_\_ cubits × \_\_\_\_\_ cubits (approximately 45" long × 27" wide × 27" deep — or, 1.14 meters × 0.69 meters × 0.69 meters).
- c. Borne by two wood overlaid with gold \_\_\_\_\_ passing through four \_\_\_\_\_ of gold.

### 2. Its Contents — *Hebrews 9:4.*

The ark contained:

- a. The golden \_\_\_\_\_ containing \_\_\_\_\_.
- b. Aaron's \_\_\_\_\_ that \_\_\_\_\_.
- c. The \_\_\_\_\_ of the \_\_\_\_\_.

### 3. Its Characterization — the ark is a beautiful picture of Jesus Christ.

- a. In its construction, it is an emblem of His perfect humanity and deity.
- b. In its designation (“ark”), a place of refuge (consider: *Hebrews 11:7* and *Exodus 2:3*).
- c. By its preëminence — as the item detailed FIRST by the Lord in His instructions for building the tabernacle. See: *Colossians 1:18*.
- d. In its contents:
  - The tables of the Law — Jesus both kept the Law (*Hebrews 7:26*) and fulfilled the Law (*Matthew 5:17*) by meeting all its holy demands in His life and through His death. Christ the Holy One!
  - The manna — *John 6:31-35,47-58*. Satisfying the sinner. Christ the All-sufficient One!

- The rod — *see: Numbers 17:1-8; John 11:25; I Corinthians 15:20*. Christ the All-powerful One!

## **B. THE MERCY SEAT:**

This served as the “lid” of the Ark of the Covenant.

1. Its Construction — *Exodus 25:17-20*.
  - a. Made of \_\_\_\_\_.
  - b. Incorporating two \_\_\_\_\_ of gold.
    - Located on each \_\_\_\_\_ of the mercy seat.
    - Their \_\_\_\_\_ covered the mercy seat.
    - Their \_\_\_\_\_ looked one to \_\_\_\_\_ and toward the mercy seat.
2. Its Typology:
  - a. Gold speaks of deity. Mercy extends from God.
  - b. According to *Leviticus 16:15*, it was \_\_\_\_\_ with \_\_\_\_\_ (changing it from “precious” to “priceless!”).
  - c. It is called a “seat,” signifying completion — *see: Hebrews 10:11-12*.
  - d. It COVERED the contents of the ark, which (as they relate to man) speak of:
    - Man’s transgression and guilt — the broken LAW.
    - Man’s murmuring, complaining, and ungratefulness — the MANNA.
    - Man’s rebellion — the ROD.
  - e. The Greek word translated “mercy seat” in *Hebrews 9:5* is translated as “propitiation” in *Romans 3:25* and *I John 4:10*.  
The word “propitiation” literally means “covering.” The mercy seat covers it all! (*See: Psalm 32:1-2*.)

The ark pictures Christ as He relates to the Father: the mercy seat pictures Christ as he relates to the sinner.

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# THE ERECTION OF THE TABERNACLE

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Read: *Exodus 40:16-35*.

## A. THE OBEDIENCE OF MOSES:

1. The tabernacle in the wilderness was first reared up on the \_\_\_\_\_ day of the \_\_\_\_\_ month of the \_\_\_\_\_ year.

By comparing *Exodus 40:17* with *Exodus 12:2,6,12* and *Exodus 19:1-2*, we can determine that it took about seven months to construct the tabernacle.

2. Seven times in *Exodus 40:17-32* we find the expression, “as the LORD [had] \_\_\_\_\_ Moses...”
3. As a consequence we read: “So Moses \_\_\_\_\_ the work” (*Exodus 40:33*).

(Take a moment to consider the connection between obedience and completion. Look up: *Philippians 2:8*; *Hebrews 5:8-9*; *Romans 5:19*; *John 4:34*; *17:4*; *19:30*; *Hebrews 12:2* and *II Timothy 4:7*.)

## B. THE CLOUD OF GLORY:

1. The \_\_\_\_\_ of the \_\_\_\_\_ filled the tabernacle — *Exodus 40:34*.
2. This signified God’s presence among His people. It was also an indication that the tabernacle Moses had built was acceptable to God.
3. The cloud had the appearance of \_\_\_\_\_ by night — *Numbers 9:15-16*.

## C. THE DWELLING PLACE OF GOD:

God is omnipresent throughout His creation (*Psalms 139:7-12*). Yet, in a very real and special way, God dwells *uniquely* among His people in temples.

See: *II Chronicles 6:1-2,18*.

There are seven temples of the true and living God mentioned in the Word of God:

1. The Tabernacle in the Wilderness — *Exodus 25:22*.  
God’s presence (and acceptance of this temple) was visibly manifested by the cloud — *Exodus 40:34*.
2. Solomon’s magnificent Temple in Jerusalem — *II Chronicles 3,4*.  
God’s presence (and acceptance of this temple) was visibly manifested by a cloud — see: *II Chronicles 5:13-14*; *7:1-3*.
3. The body of the Lord Jesus Christ — *John 2:19-21*.  
God’s presence (and acceptance of this temple) was visibly manifested at His baptism — see: *Luke 3:22*; *John 1:32*.

4. The New Testament Church — *Ephesians 2:20-22; I Corinthians 3:16*.  
God's presence and ratification of this temple was visibly manifested on the Day of Pentecost in *Acts 2:2-4* with the sending of the Comforter.
5. The Believer — *I Corinthians 6:19*.  
Each believer is indwelt by the Spirit of God — see: *John 7:38-39; 14:16-18,23; Romans 8:9,14-16*.
6. The future Millennial Temple — *Ezekiel 40-44*.  
God's presence and authentication of this temple will also be visibly manifested — see: *Ezekiel 43:4-5; 44:4; Haggai 2:7,9*.
7. The Eternal, Heavenly temple — *Revelation 21:3,22-23*.  
God's presence will forever be with His people in this eternal place!

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## WHAT HAPPENED TO THE TABERNACLE?

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### A. THE JOURNEYS OF THE TABERNACLE:

The Israelites moved the tabernacle when the \_\_\_\_\_ was taken up — *Exodus 40:36-37; Numbers 9:17-23*.

Its history may be divided into three sections:

1. From Sinai to Shiloh (1490–1444 B.C.)
  - a. Wilderness wanderings — *Exodus 40:38*.
  - b. Entering the Promised Land — *Joshua 3:11-17; 6:6-7*.
  - c. Pitched at Shiloh — *Joshua 18:1*.
2. From Shiloh to Solomon (1444–1015 B.C.)
  - a. The ark captured by the Philistines — *I Samuel 4:11; 5:1-4; 6:1*.
  - b. The ark returned and kept at Kirjath-jearim — *I Samuel 6:7-12; 7:1-2*.
  - c. The ark brought to the City of David in 1004 B.C. — *II Samuel 6:12-17*.
3. From Solomon to the Subjugation (1015–586 B.C.)
  - a. The ark and the vessels brought into Solomon's temple — *I Kings 8:1-11*.
  - b. The temple vessels (possibly including some belonging to the original tabernacle) taken by the Babylonians or destroyed (*II Chronicles 36:9-19*).
  - c. The last possible mention — *Daniel 5:1-4*. (See also: *Ezra 1:7-11*.)

It is thought by some that the ark was taken by God to Heaven — see: *Revelation 11:19*. God protects His glory.

## **B. THE JUDGMENTS OF THE TABERNACLE:**

The instances of death and defeat associated with the tabernacle clearly show that God is not subject to the whims of man.

1. Strange Fire — *Leviticus 10:1-2*.
2. Strange Incense — *Leviticus 16:16-35*. (See also: *II Chronicles 26:16-21*.)
3. The “Abandoned Ark” — *Numbers 14:40-45*. Well-meaning Israelites were attempting to accomplish God’s Word outside of God’s will. See also: *Acts 16:6-9*. (They were presuming upon the Word of God.)
4. The “Captured Chest” — *I Samuel 4:1-5,10-11*. Jesus Christ is not Someone to be “invoked” when things get desperate. His Name is not some magic formula! God doesn’t answer to our beck and call!
5. The “Cursed Captors” — *I Samuel 5:6-12*.
6. The “Lifted Lid” — *I Samuel 6:13-20*. The lid was the mercy seat! Lifting it revealed the Law which condemns man.
7. The “Restrained Receptacle” — *II Samuel 6:2-9*. This tragedy resulted from a failure to follow God’s instruction for the transportation of the ark (see: *Numbers 4:4-15*). David used Philistine methods to do God’s work (see: *I Samuel 6:10-11*). See also: *II Samuel 6:13*.

**MEMORY VERSE:** Try and commit to memory *Hebrews 10:19-22*.

# U The Unseen World

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

The question is often asked, “Are there *extraterrestrial* beings?” “Is there life in outer space?” According to the Bible, the answer is “yes” — though certainly unlike anything that has been derived from the imaginations of men.

The Bible teaches the existence of a vast celestial world of spirit beings, collectively referred to as *angels*. Though as real as you and I, they are rarely seen. Theirs is an unseen, immaterial, spirit world — extending from the third Heaven and the very throne-room of God to Earth itself.

This study seeks to “*lift the veil*” of the unseen world as much as the Bible allows. (Considerable fallacy and superstition surround this area of theology. Paganism has produced grotesque and fanciful legends of angels and demons; “Christian” art often portrays angels as feminine beings with long hair and wings; and today’s marketing of “guardian angels” has all the overtones of “good-luck” charms.)

The word “angel” means “*messenger*” — one who has been sent on a mission. Strictly speaking therefore, the angels of God refer to only one group of spirit beings. There are other spirit beings, such as the cherubim and seraphim, who are not messengers. Furthermore, men (who serve as messengers) are called angels — *Revelation 1:20; 2:1; Galatians 4:14*.

For the most part, in this study, we shall use the term “angel” to refer to all spirit beings collectively.

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## THE ORIGIN OF ANGELS

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Where did these spirit beings come from?

### A. THEY WERE CREATED:

1. According to *Psalms 148:2,5*, God \_\_\_\_\_, and “all His angels” were \_\_\_\_\_. See also: *Nehemiah 9:6*.
2. According to *Colossians 1:16*, \_\_\_ \_\_\_ things (including the invisible) were created \_\_\_ \_\_\_ Him, and \_\_\_ \_\_\_ Him.  
(The context shows “Him” to be \_\_\_\_\_.)

## **B. WHEN WERE THEY CREATED?**

1. Scripture does not give us the actual account of their creation.
2. According to *Job 38:4-7*, angels were present (thus already created) when God laid the \_\_\_\_\_ of the earth.

## **C. WHAT WERE THEY CREATED?**

1. *Matthew 22:30* indicates that angels do not \_\_\_\_\_.
2. This means angels are a company, not a race (*Hebrews 12:22<sup>d</sup>*). They do not reproduce themselves. When God created them, He called into existence the whole host at one time.

## **D. HOW MANY WERE CREATED?**

1. *Deuteronomy 33:2* — \_\_\_\_\_.
2. *Psalms 68:17* — even \_\_\_\_\_.
3. *Daniel 7:10* — \_\_\_\_\_ and \_\_\_\_\_ thousand times \_\_\_\_\_ thousand (100,000,000).
4. *Matthew 26:53* — more than \_\_\_\_\_ legions.  
(A Roman legion consisted of between 4,500 and 6,000 soldiers.)
5. *Luke 2:13* — a \_\_\_\_\_.
6. *Hebrews 12:22* — an \_\_\_\_\_ company.
7. *Revelation 5:11* — \_\_\_\_\_ thousand \_\_\_\_\_ thousand, and \_\_\_\_\_ of \_\_\_\_\_.

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# **THE NATURE OF ANGELS**

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What are angels like?

## **A. THEY ARE SPIRIT BEINGS:**

1. According to *Hebrews 1:14*, they are ministering \_\_\_\_\_. See also: *Psalms 104:4*.
2. This means they are incorporeal — i.e. they possess no material body. Keep in mind that man himself is essentially a spiritual being (housed inside a material body) — *II Corinthians 4:16-5:4*; *II Peter 1:13-15*; *Ecclesiastes 12:7*.
3. Angels do have the ability to materialize. Study: *Genesis 18:1-2,22*; *19:1*.

**B. THEY ARE SUPERHUMAN BEINGS:**

1. According to *Psalm 103:20*, angels \_\_\_\_\_ in strength. See: *Revelation 18:1<sup>b</sup>*.
2. According to *II Peter 2:11*, angels are \_\_\_\_\_ in power and \_\_\_\_\_ (compared to man).
3. One angel is capable of destroying an entire army of \_\_\_\_\_ men — *II Kings 19:35*.
4. They are called “\_\_\_\_\_” in *II Thessalonians 1:7*.
5. Angelic power is supervised power: it is always under God’s control. See: *II Samuel 24:16; Matthew 26:53; Revelation 7:2-3; 16:1*.
6. Read: *Daniel 9:20-23*. Gabriel had the ability to travel from Heaven’s throne room to earth in less time than it took Daniel to finish \_\_\_\_\_.

**C. THEY ARE MASCULINE BEINGS:**

One of the unscriptural notions about angels is that they have a feminine appearance. Religious art often portrays them with long (golden) hair, flowing white robes, and wings! In actual fact:

1. Look up: *II Samuel 24:16; I Chronicles 21:15; Matthew 28:2-4; Acts 12:7* and *Revelation 22:8-9*.  
References to angels in these passages use the personal pronouns:  
\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.
2. Compare: *Matthew 28:1-5* with *Mark 16:1-5*. Although glorious in appearance, the angel is referred to as a \_\_\_\_\_.
3. In *Genesis 18:2* and *19:1*, the LORD and His two attendant angels are called “three \_\_\_\_\_.”
4. In *Zechariah 1:8-12*, the \_\_\_\_\_ of the \_\_\_\_\_ is described as a MAN.
5. In *Acts 10:1-3,30-31*, Cornelius described the angel of God that he saw in a vision as a MAN in \_\_\_\_\_.
6. The names given to some spirit beings (Michael, Gabriel, and Lucifer) are all masculine in gender.

**Note:** These descriptions would preclude wings. The only spirit beings actually said to have wings are the seraphim and cherubim.

**Note:** The one reference to winged women is found in *Zechariah 5:5-11*, but they are clearly distinguished from the angel. The passage seems to be speaking of the “woman of Babylon [Shinar]” in *Revelation 17*.

(The demonic creatures which are released from the bottomless pit are described as having the hair of women [*Revelation 9:8*]).

#### **D. THEY ARE INTELLIGENT, PERSONAL BEINGS:**

1. Angels are considered to have great \_\_\_\_\_ — *II Samuel 14:20*.
2. Angels are able to T\_\_\_\_\_ with men — see: *Daniel 9:22; Zechariah 1:9,13,19; Revelation 17:1; 21:9; 22:8-9* and so on. They are not mindless robots.

**Note:** Though angels may be highly intelligent, they are limited in their knowledge. See: *Matthew 24:36; I Peter 1:10-12*.

#### **E. THEY ARE MORAL BEINGS:**

1. *II Peter 2:4* speaks of the angels that \_\_\_\_\_.
2. *Matthew 25:31* and *Mark 8:38* speak of the \_\_\_\_\_ angels.

Although the Word of God has little to say about the matter, angels obviously were created with the capability of moral choice (*Jude 6*). We assume the fall of certain angels into sin was associated with the fall of Lucifer (*Ezekiel 28:14-17; Isaiah 14:12-14*) and, unlike the fall of man, must have been on an individual basis. Angels cannot be saved — therefore we would suppose their moral nature has been steadfastly confirmed.

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## **THE KINGDOM OF ANGELS**

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The spirit world is an organized realm. There are some spirit beings singled out because of their unique appearance and ministry, just as there are some spirit beings whose names are given. In several passages, we learn that the host of heaven is arranged in an orderly kingdom.

#### **A. THE “UNIQUE” SPIRIT BEINGS:**

##### **1. THE CHERUBIM:**

These creatures exercise a ministry of *guardianship*.

- a. From *Genesis 3:22-24* we see they were set as sentinels at the east end of the Garden of \_\_\_\_\_.
- b. Comparing *Psalms 80:1; Psalm 99:1* and *Revelation 7:10*, we learn that the cherubim guard the \_\_\_\_\_ of God.

**Note:** The most famous cherub, Lucifer, was the “anointed cherub that covereth” (*Ezekiel 28:14*).

- c. *Ezekiel 1:4-28* gives us a detailed description of these cherubim. (*Ezekiel 10:15,20* shows them to be cherubim.)

They:

- Had the likeness of a \_\_\_ \_\_\_ (verse 5).
- Had four \_\_\_ \_\_\_ \_\_\_ (verses 6,10; *Ezekiel 10:14*).
- Had four \_\_\_ \_\_\_ \_\_\_ (verse 6<sup>b</sup>).
- Had feet like the sole of a \_\_\_ \_\_\_ \_\_\_'S foot (verse 7).
- Were the color of burnished \_\_\_ \_\_\_ \_\_\_ (verse 7).
- Had the \_\_\_ \_\_\_ \_\_\_ of a \_\_\_ \_\_\_ (verse 8; *Ezekiel 10:8*).
- Were translucent, with moving lights (verse 13).
- Rode and returned like \_\_\_ \_\_\_ \_\_\_ (verse 14).
- Sounded awesome (verse 24).
- Had bodies full of \_\_\_ \_\_\_ \_\_\_ (*Ezekiel 10:12*).
- Were accompanied by strange, moving \_\_\_ \_\_\_ \_\_\_ (verses 15-16,19; *Ezekiel 10:16-17*).

Lucifer's description in *Ezekiel 28:13* gives us a further glimpse of what these creatures must look like.

- d. Sculpted cherubim guarded the \_\_\_ \_\_\_ \_\_\_ covering the Ark of the Covenant (*Exodus 25:18-22*).
- e. Carved cherubim graced the temple built by \_\_\_ \_\_\_ \_\_\_ (*I Kings 6:23-35; II Chronicles 3:7-14*).

2. THE SERAPHIM — *Isaiah 6:1-7*.

This is the only reference to seraphim in the Bible. They and the cherubim are the only spirit beings said to have wings.

- a. The seraphim are associated with the \_\_\_ \_\_\_ \_\_\_ N E S S of God.
- b. The seraphim have \_\_\_ \_\_\_ wings (verse 2).
- c. Unlike the cherubim, seraphim have only one \_\_\_ \_\_\_ \_\_\_ (verse 2).
- d. Like the cherubim, seraphim also have \_\_\_ \_\_\_ \_\_\_ (verse 6).

3. THE FOUR BEASTS — *Revelation 4:6-9*.

These creatures have features of both the cherubim and seraphim.

- Eyes and faces like the cherubim.
- Wings and worship like the seraphim.

## B. NAMED SPIRIT BEINGS:

Apart from Lucifer, only two other spirit beings have their names revealed to us in God's Word.

### 1. MICHAEL:

- a. He is one of the \_\_\_\_\_ (Daniel 10:13).
- b. He is the prince who stands for the children of \_\_\_\_\_ (Daniel's) people, i.e. the Jews (Daniel 10:21; 12:1).
- c. He was the "funeral director" for \_\_\_\_\_ (Jude 9; Deuteronomy 34:5-6).
- d. He will lead the angelic army of God against the armies of the great red \_\_\_\_\_ (Satan) in the middle of Daniel's 70TH Week (Revelation 12:7-9).
- e. He is the *only* spirit being actually called an \_\_\_\_\_ (Jude 9).
- f. As such, his \_\_\_\_\_ will announce the Rapture (I Thessalonians 4:16).

### 2. GABRIEL:

Gabriel is the spirit being whose ministry has involved him bringing God's most important (history changing) messages to man.

- a. He explained to Daniel his vision of the \_\_\_\_\_ and the \_\_\_\_\_-goat in Daniel 8:15-21. (These beasts represented the Mede-Persian and Græcian Empires.)
- b. He gave Daniel the great prophecy of the S\_\_\_\_\_ W\_\_\_\_\_ (Daniel 9:20-24).
- c. He announced to \_\_\_\_\_ the miracle birth of \_\_\_\_\_ the \_\_\_\_\_ (Luke 1:11-20).
- d. He announced to \_\_\_\_\_ the supernatural conception and birth of Jesus (Luke 1:26-33).

It was most likely Gabriel who spoke with Daniel in Daniel 10:10-21.

## C. THE HEAVENLY HOST:

The celestial kingdom is an *organized* kingdom — one that apparently mirrors the kingdoms of the world.

1. Daniel 10 reveals that spirit beings called "\_\_\_\_\_", both good and evil, are at work behind the human rulers of nations — Daniel 10:13,20-21.
2. Daniel 11:1 indicates that these spirit beings can \_\_\_\_\_ and \_\_\_\_\_ world leaders.

3. *Daniel 12:1* indicates that these spirit beings will \_\_\_\_\_ up (on behalf of) for their nations in times of crisis.
4. In *Daniel 4:13,17,23*, spirit beings are called \_\_\_\_\_.
5. *Ephesians 6:12* speaks of a spiritual (unseen) warfare in which God's people are arrayed against:
  - \_\_\_\_\_ — the domain of these "princes."
  - \_\_\_\_\_.
  - \_\_\_\_\_ of the \_\_\_\_\_ of this world.
  - Spiritual \_\_\_\_\_ in \_\_\_\_\_ places.

See: *Ephesians 2:2*.

6. *Colossians 1:16* speaks of:
  - \_\_\_\_\_ — spirit beings behind the sitting rulers.
  - \_\_\_\_\_ — domains of control.
  - \_\_\_\_\_ — the realm of a prince.
  - \_\_\_\_\_.

See also: *Ephesians 1:21; Jeremiah 13:18; Matthew 20:25* and *Colossians 2:15*. (*Romans 8:38* apparently makes some distinction between these hierarchies and angels in general.)

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## THE ACTIVITY OF ANGELS

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According to *Hebrews 1:14*, angels are \_\_\_\_\_ spirits.  
 The objects of their activities are the \_\_\_\_\_ of \_\_\_\_\_. See: *Titus 3:7; Colossians 1:12; Ephesians 1:11; Galatians 4:7* and *Romans 8:17*.

The expression "shall be" in *Hebrews 1:14* alludes to the three tenses of our salvation: PAST (we are saved from sin's penalty — *Hebrews 9:28<sup>a</sup>*); PRESENT (we are being saved from sin's power — *Hebrews 9:24*); and PROSPECTIVE (we shall be saved from sin's presence — *Hebrews 9:28<sup>b</sup>*). See: *1 Peter 1:3-5*.

The ministry of unseen angels to God's children extends all through our life — until we are safe at Home in glory!

### **A. THEY ARE CURIOUS ABOUT THE SALVATION OF SINNERS:**

1. They \_\_\_\_\_ to \_\_\_\_\_ into the plan of salvation — *1 Peter 1:12<sup>e</sup>*.
2. The manifold wisdom of God in salvation is made \_\_\_\_\_ (revealed) to the \_\_\_\_\_ and \_\_\_\_\_ by the \_\_\_\_\_ — *Ephesians 3:10*.

**Note:** This scripture may help explain *I Corinthians 11:10*. A woman's (long) hair is a token of subjection to the authority of her husband — thereby demonstrating to unseen watchers one aspect of the manifold wisdom of God in the order of His churches. See: *I Corinthians 11:3; 14:34,40*.

3. They witness much \_\_\_\_\_ in \_\_\_\_\_ over the salvation of sinners — *Luke 15:7,10*.
4. They are ever-present — observing, listening (*I Timothy 5:21<sup>a</sup>*).

## **B. THEY MINISTER AMONG THE SAVED AND THE “SAFE:”**

1. They do this most of the time \_\_\_\_\_ — *Hebrews 13:2*.
2. They exercise spiritual oversight of “\_\_\_\_\_ ones” — *Matthew 18:10*.

**Note:** The expression “*beholding God’s face*” means they see God’s attitude toward children. See: *Matthew 18:6*.

3. The angel of the LORD \_\_\_\_\_ round about them that \_\_\_\_\_ Him, and delivereth them — *Psalms 34:7*.
4. *Psalms 91:11* is a Messianic prophecy that was misquoted by the Devil when he tempted Christ — *Matthew 4:6; Luke 4:10-11*. (Note what Satan omitted, and consider *Proverbs 3:6* and *16:7*.)
5. They are not to be \_\_\_\_\_ E D — *Colossians 2:18; Revelation 22:8-9* (or prayed to!).

## **C. THEY HAVE ON OCCASIONS MANIFESTED THEMSELVES TO MEN:**

1. To the discouraged prophet \_\_\_\_\_ as he sat under a \_\_\_\_\_ tree (*I Kings 19:1-8*).
2. To the terrified \_\_\_\_\_ of Elisha (*II Kings 6:15-17*).
3. To faithful \_\_\_\_\_ in the den of \_\_\_\_\_ (*Daniel 6:21-22*).
4. To the praying prophet \_\_\_\_\_ (*Daniel 9:20-23; 10:10-14*).
5. To the imprisoned \_\_\_\_\_ (*Acts 5:17-20*).
6. To the obedient evangelist \_\_\_\_\_ (*Acts 8:26*).
7. To the condemned sleeper, \_\_\_\_\_ (*Acts 12:3-16*).
8. To the cheerful prisoner, \_\_\_\_\_ (*Acts 27:21-25*).

**Note:** Such manifestations of spirit beings are not to be expected or sought after today. God’s Word often gives us “special-case” examples to establish our faith in its “every-day” promises.

**Note:** The “tongues of angels” mentioned in *I Corinthians 13:1* is not some unknown, heavenly language (as asserted by the Charismatics). In the Bible, whenever we read of angels speaking to men, it was always in the [known] language of the hearer (e.g. *Daniel 9:22; Acts 12:7*). The expression in this passage is an expression referring to a perfection of speech beyond the normal capabilities of men.

**D. THEY BEAR THE SOULS OF THE SAINTS TO GLORY:**

The soul of \_\_\_\_\_ was carried by angels to Paradise — *Luke 16:22*.

**E. THEY WILL ACCOMPANY BELIEVERS AT CHRIST’S RETURN:**

1. Angels will accompany Christ when He comes in His \_\_\_\_\_ (*Matthew 25:31*).
  2. Angels will wreak divine \_\_\_\_\_ upon an unbelieving world at His coming (*II Thessalonians 1:7-9*).
  3. Accompanying the King of kings and Lord of lords and His angelic hosts will be \_\_\_\_\_ of His \_\_\_\_\_ (*Jude 14-15*).
- See also: *Revelation 19:8,14*.

**F. THEY WILL EXECUTE GOD’S JUDGMENTS UPON SIN:**

1. They will administer divine judgments during Daniel’s 70TH Week:
  - a. They will execute the seven \_\_\_\_\_ judgments — *Revelation 8:2-9:2,13-15*.
  - b. They will execute the seven \_\_\_\_\_ judgments — *Revelation 16:1-17*.
2. They will separate the saved and the lost before the Millennium:
  - a. They will reap the \_\_\_\_\_ — *Matthew 13:24-30,36-43 (verse 39<sup>c</sup>)*.
  - b. They shall be present at the \_\_\_\_\_ of Glory judgment that will separate the \_\_\_\_\_ from the \_\_\_\_\_ — *Matthew 25:31-34,41,46*.
3. An angel will bind \_\_\_\_\_ at the beginning of Christ’s Millennial kingdom — *Revelation 20:1-3*.

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# THE KINGDOM OF DARKNESS

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There is another dimension to the unseen world — an invisible, spiritual kingdom of darkness. See: Ephesians 6:12. Believers and the Lord's churches engage this kingdom in constant spiritual warfare.

Understand that this adversarial kingdom represents the “wiles of the \_\_\_\_\_” against us (*Ephesians 6:11<sup>b</sup>*). In other words, we are not (normally) subject to the *personal* attention of Satan himself — he can only universally operate through his minions. After all, he is not omnipresent.

## **A. THE CONSTITUENTS OF THIS MALEVOLENT KINGDOM:**

The Lord Jesus Christ affirmed the existence of this kingdom of darkness. See: Matthew 12:26. Scripture reveals the following concerning its citizens:

1. There is the \_\_\_\_\_ — *I Peter 5:8*.
2. There are the Devil's \_\_\_\_\_ — *Matthew 25:41<sup>d</sup>; Revelation 12:7-9*.
3. There are \_\_\_\_\_, or evil \_\_\_\_\_ — *Matthew 8:16*.

**Note:** The Authorized, King James Version accurately renders the Greek word *daimōn* as “devils” rather than “demons” because it is they (the devils) that give *THE* Devil his façade of omnipresence.

4. The angels that \_\_\_\_\_ and kept not their \_\_\_\_\_ — *II Peter 2:4; Jude 6*.

**Note:** This group of spirit beings is bound. Their exact sin is not mentioned in the Word of God.

The Bible does not say when this kingdom of darkness was established. We assume it was associated with the fall of Lucifer (*Isaiah 14:12-14; Ezekiel 28:15-17*).

Based on *Revelation 12:4* (in the light of *Judges 5:20*) it seems likely that one-third of the angelic company joined Lucifer in his prideful rebellion.

Like the celestial kingdom, this infernal kingdom is structured. We see principalities contesting the rise and fall of nations (*Daniel 10:13,20*); we see powers working **in** the lives of the lost (*Ephesians 2:2*); we see devils afflicting men (*Luke 8:2*).

## **B. THE NATURE AND CHARACTER OF THIS MALEVOLENT KINGDOM:**

1. It consists of \_\_\_\_\_ spirits — *Luke 9:38-42 (verse 42)*.
2. They are L\_\_\_\_\_ (numerous) — *Mark 5:9*.
3. They are intelligent, personal beings. Why?  
Because:
  - a. They “B\_\_\_\_\_” (made a request of) the Lord — *Mark 5:10,12*.

- b. They recognized \_\_\_\_\_ of Nazareth as the Holy \_\_\_\_ of God — *Mark 1:24*.
- c. They obeyed the Lord Jesus Christ — *Matthew 8:16*.
- d. They even knew their \_\_\_\_\_ was coming when they would be \_\_\_\_\_ E D in the Lake of Fire — *Matthew 8:29*.

### **C. THE ACTIVITIES OF THIS MALEVOLENT KINGDOM:**

1. They influence the rise of spiritual Perversion:
  - a. They foment false D \_\_\_\_\_ — *I Timothy 4:1-3*. This is why we must try (“test”) every doctrine by the Word of God (*I John 4:1-3*).
  - b. They are behind \_\_\_\_\_ — *Deuteronomy 32:16-17; Psalm 106:36-37; I Corinthians 10:20-21*.
  - c. They seek to discredit the Gospel — *Acts 16:16-18*. Attaching the well-known reputation of this demonic damsel to the Paul’s message was designed to produce confusion in the minds of his hearers.
  - d. They are capable of working \_\_\_\_\_ — see: *Revelation 16:13-14*.
2. They are capable of causing physical and mental Affliction in men:
  - a. \_\_\_\_\_ N E S S — *Matthew 9:32-33*.
  - b. \_\_\_\_\_ N E S S — *Matthew 12:22*.
  - c. Torment and physical harm — *Mark 9:17-27*.
  - d. Mental anguish, insanity — *Luke 8:29* (contrast this with *verse 35*).

**Note:** The Bible does not support the notion that “demons” are merely superstitious explanations for certain diseases. While these spirit beings could *cause* physical affliction (*Job 2:7*), they were also spoken to and dealt with separately from the affliction. See: *Mark 1:32*, where both physical disease and evil spirit possession are distinguished.

### **D. WHAT ABOUT “DEMON POSSESSION?”**

There is considerable interest in the subject of demon possession. So-called “deliverance ministries” specialize in “casting out demons.” Their claims and assertions are very concerning. For example, they commonly claim that:

- Christians can become demon-possessed.
- Persistent and deliberate indulgence in the sins of the flesh or spirit “opens one up” to demon-possession.
- Failure to surrender completely to God invites demon possession.
- Drugs and alcohol use make demon-possession more likely.

- Involvement in rôle-playing games such as *Dungeons and Dragons* leads directly to demon-possession.
- People may be possessed and not even be aware of it. (Therefore, some contrived “test” must be employed to determine whether they have a demon.)

Perhaps the most damaging aspect of modern-day “Christian” exorcism is that demons are commonly blamed for sin. People have been told they are possessed by the “spirit of lust,” the “spirit of envy,” or the “spirit of anger,” etc. This is nothing more than a “cop-out” because the Bible calls these things the “*works of the flesh*” (*Galatians 5:19-21*), i.e. SIN!

Consider what the Bible does teach on the matter:

1. Demon possession means evil spirits actually inhabit human beings:
  - a. They can “\_\_\_\_\_ in and \_\_\_\_\_ there” (*Matthew 12:45*).
  - b. They can be “\_\_\_\_\_ out” (*Matthew 8:16; 9:33; Mark 1:34*).
  - c. They can “\_\_\_\_\_ out” (*Mark 5:8*) and be “\_\_\_\_\_ out of a man” (*Matthew 12:43*).
  - d. *Matthew 12:43-45* indicates that devils desire to indwell people, but that it is not an easy matter for them to do so (“*seeking rest, and findeth none*”).
  - e. They not only possess, but they totally control the individual (*Mark 9:18,20; Mark 5:2-5*).
  - f. More than one devil can possess a person (*Matthew 12:45; Mark 5:9; 16:9*).

2. Demon possession is very noticeable:

The most usual feature is that of extreme physical and mental torment and suffering — see: *Mark 1:23,26*. Devils have the ability to:

- a. Control the vocal chords of their victim — that is, to speak (*Matthew 8:29; Mark 5:7*), or to refrain from speaking (*Matthew 12:22*).

**Note:** These devils spoke rationally and logically (unlike common symptoms of mental or neurological disorders).

- b. Give their victim superhuman physical strength (*Mark 5:3*).
- c. Cause their victim to self-mutilate (*Mark 5:5; 9:22*).
- d. Produce extreme wildness (*Matthew 8:28*).
- e. Sorely vex (torment) their victims (*Luke 6:18; Acts 5:16*).

A consideration of the examples of possession in the New Testament shows that even the unsaved had no trouble identifying the affliction, so dreadful it was (*Mark 7:25-26; 9:17-18,24*). The idea that demons can *secretly* inhabit people (and that a test is needed to determine this) is nonsense.

3. Demon possession is not brought on by human actions:
  - a. Children were sometimes possessed — see: *Mark 9:17-21; Matthew 17:15; Mark 7:26-30*.
  - b. Jesus (or the apostles) never rebuked an individual for having an evil spirit.

4. What about Demon Possession today?

There are several points to note:

- a. There was an obvious “outbreak” of demonic activity during the period of Christ’s earthly ministry.
  - This was surely the occasion for Satan’s greatest opposition to the work of God.
  - The miracles of Christ (including those of casting out devils) were primarily for the purposes of authentication — see: *Mark 1:27; John 5:36; Luke 7:18-22*.
- b. Casting out devils was one of the sign gifts (*Mark 16:17*), given to authenticate the *preached* Word of God.
  - These gifts passed as the *written* Word of God was completed.
  - Biblically-recorded incidences of demon possession decreased to zero after Acts 19.
  - The epistles are silent on the matter.
- c. Paul’s casting out evil spirits was called a \_\_\_\_\_ miracle (*Acts 19:11-12*). This is because it was an apostolic sign.
- d. Christ has \_\_\_\_\_ principalities and powers (including evil spirits) — *Colossians 2:15*. Like Satan, they are a defeated foe.
- e. The Bible speaks of another massive outbreak of demonic activity during the events of Daniel’s 70TH Week (see: *Revelation 9:1-11; 16:12-14; 18:1-2*). The Restrainer of the coming Antichrist (the Holy Spirit) evidently is also restraining the activity of these evil spirits during this present day (see: *II Thessalonians 2:3,6-10*). That is not to say that being possessed by an evil spirit cannot happen today — it does, most notably in areas where spiritual darkness prevails.

5. What about “Casting Out” Demons?

- a. Christ and the apostles had no “method” of casting out devils. Sometimes Christ spoke to the devils (*Matthew 8:16; Mark 1:25-26*); sometimes He did not even see the one who was possessed (*Mark 7:29*). This indicates it is not a “ministry” that is meant to be practiced today.
- b. The seven sons of Sceva were \_\_\_\_\_ (*Acts 19:13-16*). Their practice involved the use of incantations and potions to cast out devils, which is basically a demonic practice itself. See also: *Matthew 7:22*.

**Note:** It is interesting to note that Ephesus was a city given over to occult practices (*Acts 19:19*) and idolatry (*Acts 19:27*). We might expect the greatest opportunity for demonic possession today would be in similar cultures. (This is often the testimony of present-day church-planting evangelists who minister in such places.)

We face Satan and his malevolent kingdom with the liberating Gospel of Jesus Christ (the sword, *Ephesians 6:17*), the power of prayer and fasting (*Mark 9:28-29; Ephesians 6:18a*), and the whole armor of God (*Ephesians 6:11-17*).

6. Can a Christian be demon possessed?

- a. According to *I Corinthians 6:19*, the believer's \_\_\_\_\_ is the temple of the \_\_\_\_\_.
- b. *I John 4:4* declares: “\_\_\_\_\_ is He that is **IN** you, than he that is in the \_\_\_\_\_” (see: verse 3).
- c. For an evil spirit to enter and possess a believer, he would first have to \_\_\_\_\_ the \_\_\_\_\_ man inside — *Matthew 12:29*.
- d. The \_\_\_\_\_ of God is sufficient to stand against the Devil and his subordinates — *Ephesians 6:11-13*.
- e. Simply \_\_\_\_\_ I N G the Devil (*James 4:7<sup>b</sup>*) steadfast in the \_\_\_\_\_ (*I Peter 5:9<sup>a</sup>*) guarantees the believer victory.

Answer: No!

**MEMORY VERSE:** Try and commit to memory *Hebrews 1:14*.

# V The Preacher's Vocation

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

The word *vocation* means a “calling;” a “life work for which one has been specially chosen and fitted.”

This lesson concerns itself with the “**call to the ministry**” — that intangible and somewhat mysterious experience whereby a man perceives and acknowledges the distinct call of God upon his life to be a preacher. Such a study may be considered by most to be of little interest, given that it only relates to Christian men (*I Timothy 2:12*), and to relatively few at that. However it ought to be taken to heart by *all* church members, because they have a responsibility to pray that God would call and send forth preachers (*Luke 10:2; Romans 10:14*); to pray for those that have been called and sent (*Hebrews 13:7<sup>a</sup>; II Thessalonians 3:1*), and to know (understand) those who are over them in the Lord (*I Thessalonians 5:12*).

Before embarking on this study, a distinction should be made between “*ministry*” in general and “*the ministry*” in particular.

- All believers are called to minister and serve (*see: Romans 6:22; 12:1; Galatians 5:13; Ephesians 2:10; Colossians 3:23-24; Hebrews 6:10*). No one is exempt. Some will have received the spiritual gift of ministry for the edification of their church (*see: Romans 12:7; I Peter 4:10-11*).
- The New Testament also speaks of *THE* ministry as a separate and distinct calling upon some (*I Timothy 1:12; Ephesians 4:12*) — in much the same way as it speaks of “*THE* faith” (as distinct from faith in general) when referring to the whole body of belief or sound doctrine (e.g., *Jude 3; Romans 14:1; I Corinthians 16:13; I Timothy 4:1* and *II Timothy 4:7*; etc.).

It is also important to understand that this Biblical distinction in no way divides God’s people into classes — i.e., those who serve and those who don’t have to serve; the “do-ers” and the “pew-ers;” the clergy and the laity! *Acts 8:4*, in light of the last three words of *Acts 8:1*, clearly demonstrates the responsibility of every church member to be actively involved in the work of the Lord.

The major portion of this lesson will involve looking at the actual experiences of men in the Bible who were distinctly called of God to be preachers, with the goal of finding answers to two questions:

- ☞ What is a divine call to the ministry?
- ☞ How does one recognize a divine call to the ministry?

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# GOD'S GENERAL CALL

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God's general call is issued to all Christians. It includes:

## A. THE CALL TO SALVATION:

1. According to *Matthew 9:13<sup>e</sup>*, Jesus came to call \_\_\_\_\_ to \_\_\_\_\_ . See also: *Mark 2:17*.
2. According to *II Thessalonians 2:13-14*, the lost are called to salvation:
  - a. Through sanctification of the \_\_\_\_\_ — His convicting and illuminating work in the heart of the lost (*John 16:8; Hebrews 6:4*).
  - b. Through belief of the \_\_\_\_\_.
  - c. By the \_\_\_\_\_.
3. From *Galatians 1:15* and *II Timothy 1:9* we see this calling is not according to our \_\_\_\_\_, but by God's \_\_\_\_\_.
4. According to *Matthew 22:14*, \_\_\_\_\_ are called, but \_\_\_\_\_ are \_\_\_\_\_. (See: *I Corinthians 1:26; Matthew 23:37*.)
5. We are called:
  - a. Into His marvelous \_\_\_\_\_ — *I Peter 2:9*.
  - b. Into the \_\_\_\_\_ of His \_\_\_\_\_ Jesus Christ — *I Corinthians 1:9*.

Because God sovereignly chose (elected) to save all who put their faith in His Son, believers are called the “elect” of God — see: *Colossians 3:12; I Peter 1:2*.

## B. THE CALL TO BE SAINTS — *Romans 1:7; I Corinthians 1:2*.

1. A call to walk \_\_\_\_\_ of the Lord — *Ephesians 4:1; I Thessalonians 2:12; II Thessalonians 1:11-12*.
2. A call unto \_\_\_\_\_ — *I Thessalonians 4:7*. See also: *I Peter 1:15* and *James 2:7*.

## C. THE CALL TO BE SERVANTS:

1. A call to, by \_\_\_\_\_ serve one \_\_\_\_\_ — *Galatians 5:13*.
2. A call to bring forth \_\_\_\_\_ — *John 15:16*.

## D. A CALL TO SUFFER — *I Peter 2:19-25*.

1. It is a call to \_\_\_\_\_ in Christ's \_\_\_\_\_ (*verse 21*).
2. It is a call to take persecution \_\_\_\_\_ (*verse 20*).

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## GOD'S SPECIFIC CALL

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By this we mean the distinct call to the ministry.

Some believe there is no such call. They would say, "Who needs a *call* when we have a *commission*?" This is a mistaken view however, because although they are intimately connected, the Great Commission was given to the Lord's churches [institutionally] whereas a divine Call is issued to men [individually].

For the sake of this particular study, we shall consider the three aspects of God's specific call as it related to the apostle Paul — the "who?" the "what?" and the "where?" — especially since these are the major concerns of any man contemplating a divine call.

### A. THE CALL TO A PERSON — "WHO?"

*Is God calling me? How do I know?*

1. Look up *Acts 9:6* and write out Saul's first question as a saved man.

\_\_\_\_\_

2. Write out the Lord's answer to his question (same verse).

\_\_\_\_\_

\_\_\_\_\_

3. Christ revealed to Ananias that Saul was a \_\_\_\_\_ vessel who would preach Him before Gentiles, royalty, and Jews alike (*Acts 9:15*).
4. God's call upon Saul's life was conveyed to him through \_\_\_\_\_ (*Acts 22:12-15*).
5. Soon after his baptism, Saul \_\_\_\_\_ Christ (*Acts 9:20*).
6. Paul later testified that he was not \_\_\_\_\_ to the heavenly vision (*Acts 26:16-19*).

This was Paul's distinct call **into** the ministry. Read his testimony in *I Timothy 1:12-13*.

### B. THE CALL TO A POSITION — "WHAT?"

*What is God calling me to be or do?*

Read: *Acts 13:1-3*.

1. At this time, Saul was serving as a pastor in the church at \_\_\_\_\_.
2. The Holy Ghost spoke to the brethren and said, "Separate me Barnabas and Saul for the \_\_\_\_\_ whereunto I have \_\_\_\_\_ them."

This was Paul's distinct call to a **particular** ministry — he went from serving as a pastor to being an evangelist. Church-planting became his ministry for most of the rest of his life.

### C. THE CALL TO A PLACE — “WHERE?”

*Where is God calling me to serve?*

Read: Acts 16:6-10.

1. Paul and his team were \_\_\_\_\_ by the Holy Ghost to preach the Word of God in Asia, Mysia, and Bythinia (places that all were in desperate need of the Gospel).
2. The Lord directed Paul through a \_\_\_\_\_ in the night.
3. In *verse 10*, Luke records their assured understanding “that the Lord had \_\_\_\_\_ us for to preach the Gospel unto \_\_\_\_\_.”

This was Paul’s distinct call to a **field** of service.

The divine call embraces all three aspects. First comes the call to preach — something that **never** changes (*Romans 11:29*). This is normally followed by a period of preparation. Ultimately, God will direct his preachers as to the *nature* of their ministry (which may change along the way) and to the *places* of their service (which is also subject to redirection).

We now commence our study of the call of God upon men in the Bible. In doing so we will observe considerable diversity among those who are called **and** in the ways God called them. There is no singular pattern!

Nevertheless, we will attempt to identify some commonality with each experience.

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## THE DIVINE CALL UPON MEN IN THE OLD TESTAMENT

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Old Testament preachers were prophets (both *forthtellers* and *foretellers*).

### A. THE DIVINE CALL OF MOSES:

Read: Exodus 3:1-14; 4:1-17; Acts 7:20-35; Hebrews 11:23-26.

The life of Moses is divided into three distinct periods: forty years in Egypt, learning to be a “somebody” (*Acts 7:22*); forty years in Midian learning to be a “nobody” (*Acts 7:29*); then forty years in the wilderness being a blessing to “everybody” (*Acts 7:36*). (God will prepare a man before he uses him.)

Each period began with a crisis of faith:

- When he was \_\_\_\_\_ (*Hebrews 11:23*).
- When he was \_\_\_\_\_ to \_\_\_\_\_ (*Hebrews 11:24-26*).
- When he was C\_\_\_\_\_ out of the bush (*Exodus 3:4*).

There are several notable circumstances surrounding the call of Moses to be a prophet of God (*Deuteronomy 34:10*):

1. The Preparation of the Man of God.

A call to the ministry is not “surprising” to God! In fact, a preacher is chosen before he sees the light of day — see: *Jeremiah 1:5*; *Luke 1:13,15*; *Galatians 1:15*. Yet *before* the actual call is issued, God is providentially preparing that man for the task ahead.

Use your own words to answer the following:

- a. Compare *Hebrews 11:23* with *Hebrews 11:27*. What two qualities in his parents did Moses later duplicate in his life?

\_\_\_\_\_

- b. What did Moses receive during his years in the Egyptian court? See: *Acts 7:22*.

\_\_\_\_\_

- c. Compare *Exodus 3:1<sup>a</sup>* with *Genesis 46:34<sup>f</sup>*. What character trait would you say Moses learned during the “desert years?”

\_\_\_\_\_

- d. Compare *Exodus 2:21* with *Philippians 4:11*. What other quality did Moses learn in Midian?

\_\_\_\_\_

2. The Call of the Man of God.

In *Acts 7:23-27* and *Exodus 2:11-14* we see a “false call.” Though rightly motivated, Moses nonetheless acted in self-will. Instead of having a clear call from God, he “*supposed*” (*Acts 7:25*)! Consequently, his fleshly ministry was perceived by his people as being without divine authority (*Acts 7:27<sup>c</sup>*).

A divine call is to be distinguished from other (good) motivations.

A NEED is not a call — although there is always a great need.
A BURDEN is not a call — although a burden is necessary.
An OPPORTUNITY is not a call — although opportunities abound.
Having ABILITY is not a call — although qualification is essential.
A DESIRE is not a call — although desire is part of it.
An INVITATION is not a call — unless it comes from God!

The **true call** of Moses came from the “burning \_\_\_\_\_” (*Exodus 3:1-10*).

- a. Look at *Exodus 2:23-24* and *3:7*. What was the LORD’S motivation in issuing a call to Moses?

\_\_\_\_\_

- b. The lesson of the burning bush is threefold:
- A *bush*, not a tree — God uses the common and the insignificant (which Moses had now become). See: *I Corinthians 1:27-29*.
  - A *flame* of fire — God must be the One Who works in and through the man He calls (versus *Exodus 2:11-12*). Any greatness must come from God.
  - *Not* consumed — with a divine call comes a divine enabling.
- c. How do we see the divine call of Moses as being a *personal* call? See: *Exodus 3:4*.

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d. What did the *place* of Moses' call become? See: *Exodus 3:5*.

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3. The Revelation to the Man of God.

When God issues a call, He also draws that man to Himself. There is something intensely personal and intimate about it. Here, God revealed two things about Himself to Moses:

- His Identity — *Exodus 3:6,15-16*. A covenant-keeping God!
- His Name — the great “\_ \_ \_” (*Exodus 3:14*).

**Note:** The Name of God literally means, “*the self-existent One Who reveals Himself*.” See: *John 8:58*.

4. The Responses of the Man of God — “\_ \_ \_ \_ \_ am I” (*Exodus 3:4*).

- Moses then responded to God's call with TWO QUESTIONS:
  - WHO am I? (*Exodus 3:11<sup>b</sup>*) — an awareness of inadequacy.

God answered with a promise (*Exodus 3:12<sup>a</sup>*).

“I will be \_ \_ \_ \_ \_ thee.”

- What is [Thy] \_ \_ \_ \_ \_? (*Exodus 3:13<sup>g</sup>*) — a quest for divine authority (in light of *Exodus 2:14*).

God answered with a commission (*Exodus 3:14*).

“I AM hath \_ \_ \_ \_ \_ me unto you.”

- Moses also came up with TWO EXCUSES:
  - They will not \_ \_ \_ \_ \_ me — *Exodus 4:1*.

God responded with a question (*Exodus 4:2*).

“What is that in thine \_\_\_\_\_?”

Whereas Moses was given special signs to authenticate his preaching, today’s preacher has the Book in his hand!

- I am not \_\_\_\_\_ — *Exodus 4:10*.

Compare *Acts 7:22* with *II Corinthians 10:10*. There is difference between words (content) and eloquence (delivery)!

God responded with another question (*Exodus 4:11<sup>b</sup>*).

“Who hath \_\_\_\_\_ man’s \_\_\_\_\_?”

- c. The danger of PRESUMPTION — *Exodus 4:13*.

Moses thought he knew better than God when he suggested someone else should be the one to go. Though sounding humble and pious, his sense of inadequacy [unbelief] was now limiting the possibilities of his life and evading the responsibilities entrusted to him. God became angry; Moses lost a part of his ministry — *Exodus 4:14-16*. Unbelief became Moses’ “Achilles heel” (*Numbers 20:12*).

## **B. THE DIVINE CALL OF SAMUEL:**

Read: *I Samuel 2:11,18-20,26; 3:1-21*.

Samuel represents the transition between the period of the Judges and the days of the prophets (*Acts 13:20*).

### 1. The Preparation of the Man of God — I Samuel 1.

- a. The influence of a GODLY HOME (*verse 3*):

- Hannah P\_\_\_\_\_ for a son — *verses 11<sup>g</sup>,27*.
- Hannah promised to \_\_\_\_\_ her son back unto the LORD — *verse 11<sup>h</sup>*.
- Hannah \_\_\_\_\_ him to the LORD — *verse 28*.

- b. The Influence of EARLY CONSECRATION and SERVICE:

- Samuel was taken to the temple (tabernacle) at Shiloh when he was \_\_\_\_\_ — *verses 22-24*.
- Samuel \_\_\_\_\_ before the LORD while as a \_\_\_\_\_ — *I Samuel 2:18*.
- Samuel’s mentor was \_\_\_\_\_ — *I Samuel 3:1<sup>a</sup>*.

- Samuel’s \_\_\_\_\_ consistently encouraged him in his service for the Lord — *I Samuel 2:19*.

## 2. The Call of the Man of God.

The call of Samuel into the ministry came at a time of great apostasy in Israel. Read: *I Samuel 2:12,17,22,29; 3:13*.

The word of the LORD was \_\_\_\_\_ in those days (*I Samuel 3:1<sup>b</sup>*); that is, it was “scarce.” God was not speaking to His people! See: *Amos 8:11-12*.

The \_\_\_\_\_ of God was allowed to go \_\_\_\_\_ in the temple of the LORD. Compare *I Samuel 3:2-3* with *Exodus 27:20* and *Leviticus 24:2*.

- a. Samuel was \_\_\_\_\_ I N G when the LORD began calling him (*I Samuel 3:3ff*). Notice, God called him by NAME.
- b. Samuel did not \_\_\_\_\_ the LORD at this time (*I Samuel 3:7<sup>a</sup>*). Like Paul, he was both saved *and* called virtually in the same moment.
- c. Samuel thought it was \_\_\_\_\_ who was calling him (*I Samuel 3:5-6,8*). Remember, Eli was old and obese (*I Samuel 4:15,18*). No doubt the boy was accustomed to responding to his beck and call.
- d. Eli’s sound advice to this tenderhearted boy was to respond with:  
“\_\_\_\_\_”; for thy \_\_\_\_\_” (*I Samuel 3:9*).

## 3. The Revelation to the Man of God — I Samuel 3.

- a. The LORD \_\_\_\_\_, and \_\_\_\_\_ before Samuel (*verse 10<sup>a</sup>*) — in a \_\_\_\_\_ (*verse 15<sup>c</sup>*).
- b. This fourth time, God spoke Samuel’s name twice. Compare this with *Exodus 3:4* and *Acts 9:4*.
- c. God revealed to Samuel a message of \_\_\_\_\_ against the house of Eli — *verses 11-14*. It’s as if God drew Samuel to Himself and shared a secret with him.

## 4. The Response of the Man of God — I Samuel 3.

- a. Samuel lay awake until \_\_\_\_\_ — *verse 15<sup>a</sup>*. There is a wonder and awesomeness associated with a divine call!
- b. Samuel at first \_\_\_\_\_ to tell Eli what God had told him — *verse 15<sup>c</sup>*. There is often a sense of fear and/or inadequacy associated with a divine call. He was given an unwelcome message to deliver.
- c. Samuel told Eli every \_\_\_\_\_ — *verse 18<sup>a</sup>*. Compare this with *Acts 20:27*. He was raised to be an obedient child (e.g., *verse 16*) — a quality which now carried over into his ministry!

5. The Evidences of a Divine Call — I Samuel 3.

- a. The LORD was \_\_\_\_\_ him (*verse 19<sup>b</sup>*). There will be an unmistakable evidence of God's PRESENCE in the man of God's life.
- b. God let none of Samuel's words fall to the \_\_\_\_\_ (*verse 19*). i.e. God "owned" (endued) his preaching. This is the evidence of POWER.
- c. God's call upon Samuel became evident to all \_\_\_\_\_ (*verse 20*). This is the evidence of PERCEPTION by others.
- d. The LORD appeared \_\_\_\_\_ to Samuel (*verse 21*). There was a continuing and increasing work of God in his life and ministry. This is the evidence of PROGRESS.

**C. THE DIVINE CALL OF ELISHA:**

Read: *I Kings 19:15-21*.

Nothing is said about the call of the mighty prophet Elijah. In this passage we read of God's provision for his replacement — evidently decreed as a result of his slump into despondency.

1. The Preparation of the Man of God — *I Kings 19:19<sup>a</sup>*.

- a. Elisha's occupation was that of a \_\_\_\_\_.
- b. The number of oxen is an indication of the size of his father's property and the attendant wealth of his family.
- c. Wealth and privilege were not a hindrance to Elisha.  
See: *Lamentations 3:27*.
- d. He worked with [alongside] the T\_\_\_\_\_ ox in the team — an indication that he was a strong, hardworking young man.
- e. He obviously had a loving home life — *I Kings 19:20<sup>f</sup>*.

2. The Call of the Man of God — *I Kings 19:19<sup>b</sup>*.

- a. Elisha's call was first made known to \_\_\_\_\_, the messenger of God (*I Kings 19:16<sup>b</sup>*).
  - It came to him as the word of the LORD (*I Kings 19:15<sup>a</sup>*).
  - Compare this with *I Timothy 4:14<sup>b</sup>*. There will always be a REVELATION from God of a call .
- b. The divine call was communicated to Elisha by the \_\_\_\_\_ that was cast upon him.
  - This was the prophet's cloak.
  - Compare this with *I Timothy 4:14<sup>c</sup>*. There will always be RECOGNITION by man of a call.

**Note:** Ordination is the *choosing* of a man to an office or position; the laying on of hands is a symbolic *recognition of*, and *identification with*, his call and ministry. There is no impartation of grace involved in either act — although there is an impartation of vested authority as prescribed by the Word of God.

3. The Response of the Man of God — I Kings 19.

- a. It was IMMEDIATE — he \_\_\_\_\_ the oxen, and \_\_\_\_\_ after Elijah (*verse 20*). See: Matthew 4:19-20.
- b. It was SACRIFICIAL — he not only left his means of income, but he had to say “good-bye” to his \_\_\_\_\_ and \_\_\_\_\_ (*verse 20*). See: Mark 10:29-30.
- c. It was TESTED — Elijah told him to “\_\_\_\_\_ again” (*verse 20*). Elijah also put him through a similar three-fold test in *II Kings 2:2,4,6*. He was also tested by discouraging words (*II Kings 2:3,5*). If a man can happily do anything else besides preach, he has no business in the ministry! See: Luke 9:57-62.

**Note:** There is a difference in Elisha’s actions with respect to his parents and that of the man in *Luke 9:59* (whose father had not died yet!).

- d. It was TOTAL — Elisha killed and cooked a \_\_\_\_\_ [two] of \_\_\_\_\_, using the plough \_\_\_\_\_ as fuel for the fire (*verse 21*). He literally “burned his bridges behind him!”
- e. It was PUBLIC — he gave the food to the \_\_\_\_\_ (*verse 21*). Although the call of God often comes in a personal and private way, there comes a time when it needs to be openly declared before others.
- f. It was COURAGEOUS — considering the days in which Elisha lived. Ahab and Jezebel were still ruling the land, and Satan was hissing in frenzy (see: verses 1-2).
- g. It was HUMBLE — Elisha began his ministry by willingly following and \_\_\_\_\_ ING to Elijah (*verse 21*). See: I Kings 3:11<sup>f</sup>.

Elisha’s time of preparation came *after* he received the call to the ministry. He learned by serving, and when the time came for him to assume the responsibility of being God’s prophet, he knew exactly what he needed most — *II Kings 2:9*.

## D. THE DIVINE CALL OF ISAIAH:

Read: *Isaiah 6:1-9*.

This account is more of a “*ministry-transforming call*” to Isaiah than an actual call into the prophetic ministry. It seems evident from *Isaiah 1:1* that he had already been engaged in his ministry during king Uzziah’s lifetime.

### 1. The Preparation of the Man of God — *Isaiah 6:1; II Chronicles 26:1-21*.

- a. Isaiah’s transforming vision occurred in the \_\_\_\_\_ that king Uzziah \_\_\_\_\_ — *verse 1*.
- b. Uzziah reigned over Judah for \_\_\_\_\_ years (*II Chronicles 26:3*).
- c. According to *II Chronicles 26*, Uzziah did R\_\_\_\_\_ in God’s sight (*verse 4*), he S\_\_\_\_\_ God, and was made to P\_\_\_\_\_ (*verse 5*).
- d. Uzziah was marvelously helped — till he was \_\_\_\_\_ (*II Chronicles 26:15*).
- e. Uzziah attempted to intrude into the \_\_\_\_\_’S office (*II Chronicles 26:16-19*).
- f. Uzziah became a \_\_\_\_\_ until he died (*II Chronicles 26:21*).

Uzziah’s reign was second only to Solomon’s in its prosperity. The king was noted for his zeal, his fame, his power, his genius, and piety.

Prosperity can easily lead to complacency — a “lost dependence upon God” — *II Chronicles 26:16*. See: *Revelation 3:15-17,19* and *John 15:5*.

Uzziah’s sudden demise was a shattering blow to the nation — and no doubt to the prophet Isaiah. Sometimes the Lord will allow traumatic circumstances to come into our lives to get our attention. Sometimes, He *has* to do this!

### 2. The Call of the Man of God — *Isaiah 6:8*.

- a. Godward: “Whom shall I \_\_\_\_\_?”
- b. Manward: “Who will \_\_\_\_\_ for \_\_\_\_\_?”

### 3. The Revelation to the Man of God — *Isaiah 6:1-5*.

The most significant feature of the divine call upon Isaiah was the vision he received. It was a THREE-DIMENSIONAL vision:

- a. Isaiah saw the LORD as He really is:
  - A sharp contrast between Isaiah’s king (*verse 1<sup>a</sup>*) and THE King (*verse 5<sup>f</sup>*). Uzziah was polluted, and his passing brought gloom. The Lord is thrice-holy, eternal, and glorious.
  - This vision got Isaiah’s eyes onto the Lord — a “must” for any man of God!

b. Isaiah saw himself as he really was:

- Isaiah exclaimed, “\_\_\_ is me!” (*verse 5<sup>b</sup>*), not “*wow* is me!” It is significant that in the previous chapter the prophet had pronounced six of these upon the people (*Isaiah 5:8,11,18,20-22*) — but the seventh was for himself. Perhaps up until this vision Isaiah had been a “routine” kind of prophet, dutifully preaching the biblically-sound sermons he was supposed to deliver, yet without real conviction or a broken heart!!
- Isaiah was convicted of his unclean \_\_\_\_\_ (*verse 5<sup>d</sup>*), the very instruments of his “trade.”
- Isaiah concluded by saying, “I am \_\_\_\_\_” (*verse 5<sup>c</sup>*). He offers no self-vindication. He does not rationalize his previous actions. He is emptied, and can only cast himself upon the Lord.
- The greater a preacher’s comprehension of God and the greater his understanding of himself, the greater that preacher! To Isaiah now, God was everything and he was nothing.

c. Isaiah saw others as they really are:

- He saw his people as \_\_\_\_\_ (*verse 5<sup>e</sup>*). Complacent eyes had seen a great nation filled with good people. Now, God had opened his eyes.
- The word “unclean” means “polluted.” It is a word associated with leprosy!
- A preacher must see men as God sees them.

#### 4. The Response of the Man of God.

- FIRST, God \_\_\_\_\_ his lips with a \_\_\_\_\_ coal from the altar (*Isaiah 6:6-7*).
- SECOND, Isaiah answered the call (*Isaiah 6:8<sup>f</sup>*).  
“\_\_\_\_\_ ; \_\_\_\_\_.”

***The Lord must do a work IN a man before He can ever do a work THROUGH that man.***

## E. THE DIVINE CALL OF AMOS:

Read: *Amos 1:1; 7:10-15*.

- Amos was a prophet contemporary with \_\_\_\_\_ (compare *Amos 1:1* with *Isaiah 1:1*).
- According to *II Chronicles 11:5-10*, Tekoa was one of 15 cities built for \_\_\_\_\_ in Judah and Benjamin (*verse 5*).
- The region around Tekoa was a \_\_\_\_\_ area (*II Chronicles 20:20<sup>b</sup>*).

### 1. The Preparation of the Man of God — *Amos 7:14<sup>ef</sup>*.

Amos was:

- a. An \_\_\_\_\_, and...
- b. A \_\_\_\_\_ of sycamore \_\_\_\_\_.

Like Moses and Elisha, Amos probably spent considerable time laboring in relative solitude before God called him to preach.

God used this time in his life; His prophecies are replete with farming illustrations. For example, look at *Amos 2:13; 3:12; 4:9; 6:12; 7:1; 8:1*. They also reflect the lonely nights spent on hillsides with the flock — *Amos 5:8*.

### 2. The Call of the Man of God — *Amos 7:15*.

Amos simply explained:

- a. The LORD \_\_\_\_\_ me as I \_\_\_\_\_ the flock, and...
- b. The LORD said, “\_\_\_\_\_, \_\_\_\_\_ unto my people...”

Consider *Amos 7:14<sup>cd</sup>*. Preaching is not a chosen profession (“*I was no prophet*”), nor is it a transferable occupation (“*neither was I a prophet’s son*”). There must be a divine call! See: *Galatians 1:1*.

### 3. The Response of the Man of God — *Amos 7:16<sup>a</sup>*.

“Now \_\_\_\_\_ hear thou the word of the LORD...”

With this statement Amos exhibited simple obedience to God’s call, yet it was an obedience in the face of fierce opposition from the *professional* religious establishment (*Amos 7:10-13*).

He was:

- a. Lied about — *verse 11*.
- b. Disdained — *verse 12*.
- c. Told he “didn’t fit in” with the respected ministerial association of the day — *verse 13!*

Consider: *Isaiah 30:9-10; Luke 6:26; and II Timothy 4:1-5*.

## F. THE DIVINE CALL OF JEREMIAH:

Read: *Jeremiah 1:1-10*.

Jeremiah is called “the weeping prophet” (*see: Jeremiah 9:1; 13:17; Lamentations 1:16; 3:48-51*). He was God’s final messenger to the southern kingdom of Judah. *See: II Chronicles 36:11-21*. His broken-hearted ministry extended over a period of about 30 years.

### 1. The Preparation of the Man of God — *Jeremiah 1:1-3*.

- a. Compare *Jeremiah 1:1* with *II Kings 22:3-4*. It seems Jeremiah was raised in the home of the \_\_\_\_\_.
- b. After reading *II Kings 22*, particularly *verses 8 & 12-14*, would you say Jeremiah’s father was in tune with God?

YES       NO

### 2. The Call of the Man of God — *Jeremiah 1:4-5*.

Jeremiah was \_\_\_\_\_ [chosen] to be a prophet unto the nations:

- a. Before he was \_\_\_\_\_ in the belly; before he came forth from the \_\_\_\_\_. *See: Psalm 139:13-16*.
- b. When he was but a \_\_\_\_\_ — *Jeremiah 1:6*.

Because of his father’s eminent position, young Jeremiah was probably well acquainted with king Josiah. It is not unreasonable to believe he may also have been about the same age as the king. Why?

Look up: *II Chronicles 34*, and consider in the light of *Jeremiah 1:6* ...

- Josiah began to reign when he was \_\_\_\_\_ years old — *verse 1<sup>a</sup>*.
- Josiah began to seek God when he was \_\_\_\_\_ — *verse 3<sup>a</sup>*.
- Josiah began to reform the nation when he was \_\_\_\_\_ — *verse 3<sup>c</sup>*.
- Josiah was killed in battle when he was \_\_\_\_\_ — *verse 1<sup>b</sup>*.  
(Note Jeremiah’s reaction to this event in *II Chronicles 35:25<sup>a</sup>*, indicative of a close relationship and friendship.)

(The LORD turned to the **youth** of the nation to bring about Judah’s last great revival!)

**Note:** Youth is no bar to the ministry (*I Timothy 4:12*) — provided it is accompanied by spiritual maturity (*I Timothy 3:6*).

### 3. The Response of the Man of God — *Jeremiah 1:6,8*.

Jeremiah’s initial objections apparently were:

- a. His young \_\_\_\_\_ (*verse 6*).
- b. A fear of \_\_\_\_\_ (*verse 8<sup>a</sup>*).

Once these objections were answered, Jeremiah immediately entered upon his prophetic ministry — *Jeremiah 2:4*.

4. The Revelation to the Man of God — *Jeremiah 1:8-10*.

God gave Jeremiah:

- a. A promise — “I am \_\_\_\_\_ thee” (*verses 8,19*).
- b. A touch — He touched his \_\_\_\_\_ (*verse 9*).
- c. A commission — “I have this day \_\_\_\_\_ thee...” (*verse 10*).
- d. A charge — “\_\_\_\_\_ up thy \_\_\_\_\_” (*verse 17*).

**Note:** This charge was given in view of a very difficult ministry. Jeremiah would be threatened (*Jeremiah 11:21*), beaten and publicly humiliated (*Jeremiah 20:2*), defamed (*Jeremiah 20:10*), imprisoned (*Jeremiah 37:15-16*), and thrown into a miry dungeon (*Jeremiah 38:6*). See: *II Timothy 2:3*. The prophet complained once (*Jeremiah 12:1*) and wanted to quit once (*Jeremiah 20:9*), but his divine call was his stay.

**G. THE DIVINE CALL OF EZEKIEL:**

Read: *Ezekiel 1:1-3,28; 2:1-10*.

Ezekiel was a prophet of the Babylonian Captivity, having been taken in the second deportation of Jews. Up until *Ezekiel 33:21* he preached God’s judgment against a still-sinful nation; thereafter he prophesied of Israel’s future restoration and millennial glory.

1. The Preparation of the Man of God.

All we know about Ezekiel is that:

- a. He was a \_\_\_\_\_ — *Ezekiel 1:3*.
- b. He endured the horrors of invasion, siege, defeat, transportation, and exile. It was a difficult time — see: *Psalms 137:1-4*.

2. The Revelation to the Man of God.

Ezekiel’s divine call to be a prophet came through an amazing vision of:

- a. Four \_\_\_\_\_ (*Ezekiel 1:5*). These spirit beings were cherubim — *Ezekiel 10:14-15*.
- b. The \_\_\_\_\_ of the LORD (*Ezekiel 1:28<sup>c</sup>*).

3. The Call of the Man of God.

- a. The call came \_\_\_\_\_ to Ezekiel (*Ezekiel 1:3<sup>a</sup>*). There is no mistaking a divine call to the ministry! It is very personal.
- b. Ezekiel was filled with the \_\_\_\_\_ (*Ezekiel 2:2*), an essential qualification for every preacher, e.g. *Acts 4:8,31; 7:55*.

- c. Ezekiel was sent by God to the \_\_\_\_\_ of Israel (*Ezekiel 2:3*).
- d. He was instructed to \_\_\_\_\_ God's \_\_\_\_\_ to them (*Ezekiel 2:7<sup>a</sup>; 3:4<sup>e</sup>*).
- e. Ezekiel was made a \_\_\_\_\_ (*Ezekiel 3:17*).

**Note:** Ezekiel was not required to be successful, just faithful (*Ezekiel 3:19*).  
See: Acts 13:46.

4. The Response of the Man of God — *Ezekiel 3:14*.

After receiving the call, Ezekiel departed:

- a. In B\_\_\_\_\_ — i.e. over the message of judgment he was to deliver.
- b. In the \_\_\_\_\_ of his \_\_\_\_\_ — i.e. in righteous anger over the sins of his people, and in zeal for the truth.

Such emotions are necessary for a man of God if he is to preach faithfully. Even stronger is the sense of divine duty — the burden that God gives him.

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## THE DIVINE CALL OF MEN IN THE NEW TESTAMENT

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A number of New Testament men were distinctly called to be preachers — serving as apostles, prophets, evangelists, or pastors and teachers. Although the offices of apostle and prophet ceased <sup>1</sup> with the completion of the Word of God and the end of the apostolic age (c.100 A.D.), God still calls and equips men today to serve as pastor-teachers and evangelists.

This section of the lesson looks at the divine call upon various New Testament men.

### A. THE DIVINE CALL OF THE APOSTLES:

Although each man was called individually, there were **four** definite experiences in the lives of each of the apostles — as exemplified in the life and call of Simon Peter:

1. There was a Call to **Salvation**:

There are several theories as to *when* the apostles were actually saved. References such as *Matthew 16:16; Luke 22:32; John 1:41-42; John 20:22;* and *John 20:27-29* have all been suggested as identifying the point in time.

Actually, the New Testament is quite clear:

- a. According to *John 1:35-37*, the two men who began to follow Jesus were \_\_\_\_\_ of John the Baptist (*verse 35*).

<sup>1</sup> See: Lesson "G" (The Gifts of the Spirit), Volume I; page 118]

- b. According to *Acts 1:22*, one qualification required of an apostle was that he had received the \_\_\_\_\_ of John.
- c. According to *Matthew 3:8*, John required \_\_\_\_\_ meet for \_\_\_\_\_ before he would baptize anyone.
- d. According to *Mark 1:4* and *John 1:6-7,29*, John the Baptist preached a message of repentance and faith in Christ — the same Gospel message we preach today!
- e. According to *Luke 1:17<sup>d</sup>*, part of John the Baptist’s mission was to make \_\_\_\_\_ a \_\_\_\_\_ prepared for the Lord.

Based on this evidence, it is possible to conclude that *all* the apostles were saved (except Judas Iscariot) and baptized under the ministry of John the Baptist. He prepared the “building materials” (baptized believers) for the church Jesus would subsequently build (*Matthew 16:18*).

- Peter’s great declaration in *Matthew 16:16* was not something he had received from “flesh and blood” (i.e. from man), but was revealed to him by the Father (*verse 17*). This shows he had already experienced the new birth — *I Corinthians 2:10*.
- The word “*converted*” in *Luke 22:32* simply means “changed.” The context shows the Lord was referring to the trial of Peter’s faith, the outcome of which is seen in *John 21:15-17*.
- *John 20:22* was a symbolic restatement of the great promise of *John 14:17*, and is part of the church’s commission. Until the Holy Spirit was sent from the Father (in *Acts 2*), He dwelt with men. Since that day of Pentecost, He dwells **in** men.
- Thomas’ great declaration in *John 20:28* came as he realized the great truths of the resurrection. Evidently, Thomas had a difficulty grasping the Lord’s teachings (*John 11:15-16; 14:4-7*).

2. There was a Call to **Discipleship** — *John 1:35-42*.

- a. After hearing John speak, two of his \_\_\_\_\_ began to follow \_\_\_\_\_ (*verse 37*).
- b. Andrew sought out his brother \_\_\_\_\_ and brought him to meet the Messiah.
- c. Although this passage is often held up as an example of soul winning, it actually records a change of allegiance in *discipleship* — from following John the Baptist to following Jesus Christ!

3. There was a Call to “Full-Time” Ministry — Matthew 4:18-22.

Chronologically, there was some time between the call to discipleship and the call to full-time ministry.

- ☞ *John 1:35-42* took place near \_\_\_\_\_ (*John 1:28*), located where the Jordan flows into the Dead Sea.
  - ☞ *Matthew 4:18-22* transpired by the sea of \_\_\_\_\_ (about 70 miles to the north).
  - ☞ Therefore we must conclude these were two *separate* events.
- a. The call issued to Peter and Andrew was, “\_\_\_\_\_ me, and I will make you \_\_\_\_\_ of men” (*Matthew 4:19*).
  - b. The disciples’ response to the divine call was to immediately leave their \_\_\_\_\_ (i.e., occupation) and \_\_\_\_\_ Christ.
  - c. At the same time Jesus called James and John, who immediately left the \_\_\_\_\_ and their \_\_\_\_\_ (*Matthew 4:21-22*).
  - d. Read: *Luke 5:1-11*. This event occurred during the Lord’s second Galilean circuit (some time *after Matthew 4:18-22*), and constitutes a reiteration of His call to these men. Evidently the four had accompanied Christ on His first preaching tour, and then returned to their fishing trade. The words of Jesus in *verse 10* point to feelings of **fear** in following the Lord in full time service.
  - e. Shortly thereafter (compare *Luke 5:10-11* with *Luke 5:27*), Jesus called \_\_\_\_\_ (*Matthew — Matthew 9:9*) to follow him.

**Note:** Matthew’s salvation and subsequent baptism, though not recorded, is likely alluded to in *Luke 3:12-13*.

- f. Matthew’s response to the divine call was to leave \_\_\_\_\_ (his occupation) and follow Jesus — *Luke 5:28*.
4. There was a Call to be an Apostle — Luke 6:12-17.
- a. After a night of prayer, Jesus chose His \_\_\_\_\_ apostles.
  - b. From *verse 13* and *verse 17*, it is obvious Jesus had much more than just the twelve disciples.
  - c. The apostolic office was unique. It was largely associated with the ministry of the Gospel before the completion of the written Word (*Mark 16:20; Hebrews 2:3-4*), and with the writing of the New Testament (see: *Acts 1:2; 2:42; Romans 16:25-26; Ephesians 2:20; 3:3-5; II Peter 3:2* and *Jude 17*).

The apostles were saved and baptized under the ministry of John the Baptist. Shortly after the Lord's own baptism, they became disciples (followers) of Him.

They were among at least another \_\_\_\_\_ disciples who subsequently received a divine call into the ministry (*Luke 10:1,17*).

## **B. THE DIVINE CALL OF PHILIP:**

Philip is called "the \_\_\_\_\_" (*Acts 21:8*). While scripture does not give us details of his divine call, there are some interesting things to note:

### 1. His Spiritual Qualifications were Apparent to his Church — *Acts 6:3-5*.

Philip was "one of the seven" deacons of the church at Jerusalem. As such he was:

- a. Of \_\_\_\_\_ report.
- b. Filled with the \_\_\_\_\_.
- c. Full of \_\_\_\_\_.

### 2. He was Thrust into the Ministry by Circumstances — *Acts 8:1-4*.

Philip's ministry of serving others was effective (*Acts 6:7*), but God had further plans for him.

- a. God used a great \_\_\_\_\_ to redirect his ministry (*Acts 8:1*).  

*"Our disappointments are His appointments!"*
- b. Hard times call many a preacher — *Acts 8:4*. The opportunity is not the call, but it can be the means of delivering a call to a man.

### 3. He Became a Great Church Planter:

The ministry of Philip defines the work of an evangelist:

- a. He \_\_\_\_\_ Christ (*Acts 8:5*).
- b. He \_\_\_\_\_ those who believed (*Acts 8:12*).
- c. He organized churches.
  - The sending of Peter and John from the "mother church" (*Acts 8:14*) is akin to the practice of organizing independent churches.
  - Philip traveled from city to city \_\_\_\_\_ I N G (*Acts 8:40*).
  - Philip finally ended up in \_\_\_\_\_ (*Acts 8:40*), where a church was also established (*Acts 18:22*).
  - Lydda (*Acts 9:32*) and Joppa (*Acts 9:36*) were all cities in the Plain of Sharon (*Acts 9:35*). This was the region between Azotus and Caesarea where Philip traveled and preached.

The *Biblical* evangelist is what most people today call a "missionary."

### C. THE DIVINE CALL OF TIMOTHY:

Timothy is the only person called a “man of God” in the New Testament (*I Timothy 6:11*. See also: *II Timothy 3:17*). His recorded ministry spans between Acts 16 and II Timothy — a period of about 18 years.

#### 1. The Preparation of the Man of God:

- a. Timothy was probably from the city of \_\_\_\_\_ (*Acts 20:4*).
- b. Timothy’s mother (named \_\_\_\_\_) was a \_\_\_\_\_ who \_\_\_\_\_ on the Lord (Study: *Acts 16:1*; *II Timothy 1:5*).
- c. Timothy’s father was a \_\_\_\_\_ (*Acts 16:1*). The “but” indicates he was of a contrary mind to that of his wife, i.e., an unbeliever.
- d. Young Timothy was greatly influenced by the:
  - Unfeigned (real) \_\_\_\_\_ of his grandmother and mother (*II Timothy 1:5*).
  - The holy \_\_\_\_\_ taught to him as a child (*II Timothy 3:15*).
- e. Paul referred to Timothy as his “\_\_\_\_\_ in the \_\_\_\_\_” (*I Timothy 1:2*), meaning he led him to Christ (in the sense of *I Corinthians 4:15*).
- f. In *Acts 16:1*, Timothy is called a certain “\_\_\_\_\_” (i.e. he was saved and baptized).  
Since this was at Paul’s *second* visit to Lystra and Derbe, we conclude Paul led Timothy to Christ during his first visit (*Acts 14:19-23*).

#### 2. The Call of the Man of God:

No actual account of Timothy’s call is given. The evidence of scripture is that he received his divine call during Paul’s first visit, right after he was saved.

- a. *I Timothy 4:14* shows his call was:
  - Given by (through) \_\_\_\_\_ — i.e. preaching.
  - Recognized by the \_\_\_\_\_ — the pastors of the church. (The laying on of their hands symbolizes this.)
- b. *II Timothy 1:6* shows that Paul was also present, thereby establishing the time of his receiving the call.
- c. *Acts 16:2* shows that the regional \_\_\_\_\_ and churches subsequently recognized Timothy’s gifts and calling.

#### 3. The Training of the Man of God:

Timothy was probably quite young when Paul and Barnabas first came to his home town. His ministry preparation began in earnest with Paul’s second visit, c.49 A.D.

Timothy did not immediately become a pastor; he wasn't even given a title! His education took him through several stages of serious "on-the-job training."

a. The "Minister" Stage.

- Much of his early training involved \_\_\_\_\_ING unto Paul — *Acts 19:22*.
- Barnabas and Saul had taken \_\_\_\_\_ as their minister on their first evangelistic tour — *Acts 13:5<sup>c</sup>*.
- This meant he began as a lowly servant, a "go for!" Yet during this time he was exposed to many churches (*Acts 16:4-6*), he saw what it meant to suffer for Christ (*Acts 16:22-24*), and he learned that it took time to do a work for God (*Acts 18:11,18<sup>a</sup>; 19:10*).
- According to *II Timothy 3:10-11*, Timothy received the following from his spiritual father and mentor:

D \_\_\_\_\_,  
 M \_\_\_\_\_ of \_\_\_\_\_,  
 P \_\_\_\_\_,  
 F \_\_\_\_\_,  
 L \_\_\_\_\_,  
 C \_\_\_\_\_,  
 P \_\_\_\_\_,  
 P \_\_\_\_\_, and...  
 A \_\_\_\_\_.

b. The "Messenger" Stage.

From about 56 A.D., Paul began giving Timothy special assignments. For example:

- He was sent into \_\_\_\_\_ — *Acts 19:22*.  
*See also: I Thessalonians 3:1-2.*
- He was sent to the church at \_\_\_\_\_ — *I Corinthians 4:17*.
- He was now called a " \_\_\_\_\_ " — *Romans 16:21*.

c. The "Man of God" Stage.

- After Paul's release from his first Roman imprisonment, Timothy acted in his (apostolic) stead by remaining in \_\_\_\_\_ to deal error among the pastors of the church there — *I Timothy 1:3*.
- It was at this time he was first called a "man of God" — *I Timothy 6:11*.

d. The “Mentor” Stage.

As the apostle Paul was preparing to finish his course (c. 67 A.D.), he instructed Timothy to now engage himself in the ministry of duplication — *II Timothy 2:2* — thereby continuing the cycle.

- PAUL → TIMOTHY → \_\_\_\_\_ MEN → OTHERS

**Note:** The above is not to suggest that there is such a thing as a “ministerial hierarchy.” At no time from his divine call to preach was Timothy ever training to **be** a preacher — from the very start he was a PREACHER IN TRAINING!

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## EVIDENCES OF A DIVINE CALL

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We’ve seen what a divine call is, and we’ve studied examples of men who received such a call. The question still remains: “*How do you know if you have been called to preach?*”

Today, a call will not come in some visible, tangible way — as with men of old. There will be no burning bush, no audible voice, or holy vision. The call of God is a deep, inward conviction of the will of God for a man’s life. It is an experience which proves to be self-validating — one which is always in harmony with God’s Word.

Nevertheless, there will be some clear indicators — both internal and external.

### A. INTERNAL INDICATORS OF A CALL:

1. An Inner Compulsion — “\_\_\_\_\_ is unto me, if I preach \_\_\_\_\_ the gospel!” (*I Corinthians 9:16*). Conversely, preaching brings a deep inner satisfaction.
2. An Inner Desire — “If a man \_\_\_\_\_ the \_\_\_\_\_ of a \_\_\_\_\_, he desireth a good work” (*I Timothy 3:1*).
3. An Inner Peace — “\_\_\_\_\_ gathering that the Lord had \_\_\_\_\_ us for to preach the gospel” (*Acts 16:10*).  
See also: *Colossians 3:15*.

**“Do not enter the ministry if you can help it!” — C. H. Spurgeon.**

### B. EXTERNAL INDICATORS OF A CALL:

1. A Divine Enablement.
  - a. “I thank Christ Jesus our Lord, who hath \_\_\_\_\_ me ... putting me into the ministry” (*I Timothy 1:12*).
  - b. A bishop then must be ... “\_\_\_\_\_ to teach” (*I Timothy 3:2*).
  - c. And the servant of the Lord must ... “apt to \_\_\_\_\_” (*II Timothy 2:24*).

One who has been called to preach should expect to *noticeably* develop a deeper understanding of the Word of God, a fervent pursuit of preaching, and an anointed delivery of God’s message. His preaching and teaching should affect people! They will be blessed and helped. Souls will be saved!

2. An Awareness by Others.

- a. “For it seemed good to the Holy Ghost, and to \_\_\_...” (Acts 15:28).
- b. “...being recommended by the \_\_\_\_\_...” (Acts 15:40).
- c. “Well \_\_\_\_\_ of by the \_\_\_\_\_” (Acts 16:2).

Others will notice when God has His hand on a man.

*“This inward call associated with the preacher’s own experience will be corroborated by the outward call of the Church in which the reality of divine vocation is recognized and attested.”*

A. Skevington Wood.

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## WHAT TO DO WITH A DIVINE CALL

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We have seen from the Old Testament examples of men who were called to preach that the divine call is intensely personal — almost as if the whole world is shut out as God deals with His man over the matter.

There are some things a man might do:

**A. WHEN CONSIDERING A CALL:**

1. When Samuel wasn’t sure, he went to Eli — another man of God.
2. When the church at Antioch was seeking God’s will, they fasted and prayed.

There is nothing wrong with taking the time to be certain.

**B. WHEN DECLARING A CALL:**

1. A man should make a public declaration before his church. Whether as a pastor-teacher or an evangelist, God’s work done God’s way by God’s men will always be through God’s churches.
2. A man should submit himself to his pastors for guidance, preparation, and opportunity. He should seek their acknowledgment of his readiness to embark upon any ministry.

*“And no man taketh this honour unto himself, but he that is called of God...” Hebrews 5:4.*

*“For the gifts and calling of God are without repentance.”  
Romans 11:29.*

## **FOOD FOR THOUGHT**

1. How important are a man's parents and home life to the divine call?  
*[Moses, Samuel, Jeremiah, Timothy]*
2. What part can a good education play in the ministry? Is there a place for “ignorance” in the ministry?  
*[Moses, Paul]*
3. How can an industrious, hard-working life be an asset to a man who has received a divine call?  
*[Moses, Samuel, Elisha, Amos, Peter, Andrew, James, John]*
4. Why do you think the Lord instructs His churches to “*lay hands suddenly* [hastily] *on no man*” (*I Timothy 5:22*). How might this be avoided?  
*[Timothy]*
5. Comment on the statement: “*Being is more important than doing.*”  
*[Moses]*
6. Where does the “burden of God” fit in with a divine call?  
*[Ezekiel, Paul]*
7. After studying the various examples of God's calling upon men, why is the practice of “comparing ourselves with some” such folly? (*II Corinthians 10:12.*)

**MEMORY VERSE:** Try and commit to memory *I Timothy 1:12.*

# W The Rôle of Women

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

This lesson concerns itself with the scriptural rôle of women in our Baptist churches. It is a somewhat controversial subject, largely because of feminist thinking prevalent in society and the “hot button” issue of women preachers within Christendom.

Religion has never been kind to women. Almost without exception, the fairer sex has been relegated to a standing lower than that of men. In the ancient Greek world, women were considered inferior to men and wives faced a life of seclusion and practical slavery. In the Roman Empire, a wife enjoyed a better standing, although legally she was considered to be chattel — completely under the control of her husband. Jewish women of old had few legal rights but were accorded a place of dignity and responsibility — in the home. Their honor came through motherhood. Public affairs and activities (apart from certain religious duties) were virtually outside the sphere of womanhood. In the synagogues men would pray, “*Blessed art thou, O Lord our God, King of the universe, Who hast not made me a woman,*” while women would pray, “*Blessed art Thou, O Lord our God, King of the universe, Who hast made me according to Thy will.*” Islam is one of the most repressive religions of the world, especially so in its treatment of women.

The **Gospel** elevates women to the highest (God-intended) plane. It truly liberates: not only by bringing freedom from sin’s dominion, but also in opening a door of opportunity to participate in the affairs of the kingdom of God.

There are some limitations God places upon Christian women. These, however, are not intended to inhibit but to enhance! This study considers the principles behind the God-given rôles and restrictions of women — particularly as they relate to the Lord’s churches.

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## THE WORTH OF WOMEN

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Read: *Galatians 3:26-28.*

This passage (notably *verse 28<sup>b</sup>*) teaches an equality of standing in Christ:

- ★ In Christ there is “neither \_\_\_\_\_ nor \_\_\_\_\_.”
- ★ They are both “\_\_\_\_\_ in \_\_\_\_\_ Jesus.”

In the New Testament we see that:

**A. WOMEN WERE MADE PARTAKERS OF THE GOSPEL:**

1. At Philippi, the Lord opened the heart of \_\_\_\_\_ — *Acts 16:14*.
2. Many \_\_\_\_\_ women of \_\_\_\_\_ believed after hearing Paul preach the Gospel in that city — *Acts 17:4*.
3. In B\_\_\_\_\_, many \_\_\_\_\_ women who were \_\_\_\_\_ were saved — *Acts 17:12*.
4. In Athens, a woman named \_\_\_\_\_ believed — *Acts 17:34*.

**B. WOMEN WERE BAPTIZED:**

1. Women were counted among \_\_\_\_\_ who were \_\_\_\_\_ unto the Lord — *Acts 5:14*. (This means they were added to the Lord's body, His church at Jerusalem, through baptism. See: Acts 2:41,47.)
2. As a result of the preaching of \_\_\_\_\_, both men and women believed and were baptized — *Acts 8:12*.
3. Upon her salvation, \_\_\_\_\_ was baptized in a \_\_\_\_\_ located outside the city — *Acts 16:15*.

**C. WOMEN PARTICIPATED IN REGULAR CHURCH LIFE:**

1. Women were present with men in the \_\_\_\_\_ room, with one accord in \_\_\_\_\_ and \_\_\_\_\_ — *Acts 1:13-14*.
2. A certain \_\_\_\_\_ named \_\_\_\_\_ was full of good works and \_\_\_\_\_ — *Acts 9:36*.
3. \_\_\_\_\_, the mother of John Mark opened her \_\_\_\_\_ to many for a \_\_\_\_\_ meeting — *Acts 12:12*.
4. Together with her husband, \_\_\_\_\_ helped ground Apollos more fully in the Word of God (*Acts 18:2,26*).
5. Women \_\_\_\_\_ with Paul in the \_\_\_\_\_ — *Philippians 4:3*.  
Paul lists seven such women in Romans 16.
  - a. \_\_\_\_\_ — helper in Christ (*verse 3*).
  - b. \_\_\_\_\_ — a bestower of much labour (*verse 6*).
  - c. \_\_\_\_\_ — a labourer in the Lord (*verse 12a*).
  - d. \_\_\_\_\_ — a labourer in the Lord (*verse 12a*).

- e. The beloved \_\_\_\_\_ — who laboured much (*verse 12c*).
- f. The \_\_\_\_\_ of Rufus — who mothered Paul (*verse 13*).
- g. The \_\_\_\_\_ of Nereus (*verse 15*).

The key word in the passage is “labour” — work, service, activity.

- 6. Read: Acts 8:1-3. Women were also among those \_\_\_\_\_ ED for their faith in Christ. See also: Acts 22:4.

**D. WOMEN WERE HONOURED BY THE LORD JESUS CHRIST:**

- 1. Read: John 4:7-26.  
Jesus took the time to deal with a woman of \_\_\_\_\_ about her soul’s salvation.
- 2. Women were included in the great \_\_\_\_\_ that was miraculously fed by the Lord — *Matthew 14:15-21*.
- 3. The Lord Jesus responded to the great \_\_\_\_\_ of the Canaanite woman — *Matthew 15:21-28*. See also: *Luke 8:43-48*.
- 4. Jesus commended \_\_\_\_\_, who sat at His feet to \_\_\_\_\_ His \_\_\_\_\_ — *Luke 10:39*.
- 5. Jesus acknowledged the costly sacrifices made by women — *Luke 7:36-38*; *Luke 21:1-4*; *John 12:1-7*.
- 6. Jesus dignified women by exalting marriage and restricting divorce — *Matthew 5:31-32*; *19:3-9*; *Mark 10:2-12*; *Luke 16:18*. (In Christ’s day, a Jewish man had the legal right to divorce his wife for any number of arbitrary reasons.)
- 7. The Lord’s very first post-resurrection appearance was to \_\_\_\_\_ — *Mark 16:9*.

**E. WOMEN ARE TO BE HIGHLY RESPECTED IN THE CHURCHES:**

See: *I Timothy 5:2*.

- 1. Treat the \_\_\_\_\_ women as \_\_\_\_\_.
- 2. Treat the \_\_\_\_\_ women as \_\_\_\_\_.
- 3. These relationships are to be maintained with all \_\_\_\_\_. Nothing unseemly must ever take place.

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# THE WEAKNESS OF WOMEN

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According to *I Peter 3:7<sup>e</sup>*, the wife is the “\_\_\_\_\_.”

This is not a slight, it is a fact! That this applies in a *physical* sense is obvious: women have a different physical make-up to men — they do not possess the same muscular strength or endurance (pound-for-pound) as their male counterparts. God made women different to men — not inferior, but different.

In the marriage bond, the wife is to be an “\_\_\_\_\_” for her husband (*Genesis 2:18<sup>c</sup>, 20<sup>d</sup>*), thereby adding *her* strengths to a “one flesh” entity. She completes, complements, and crowns the man.

Read: *I Timothy 2:9-15*. This key passage addresses two matters affecting the rôle of women in a Bible-believing Baptist church:

## **A. THE SPIRITUAL DIFFERENCES BETWEEN MEN AND WOMEN:**

According to *I Timothy 2:14*, in the fall of man into sin:

1. Adam was not \_\_\_\_\_.
  - a. The prohibition about eating of the tree of the knowledge of good and evil was given by God to the \_\_\_\_\_ (*Genesis 2:16-17*).
  - b. After the fall, it was \_\_\_\_\_ that the Lord called to account (*Genesis 3:9*).
2. The \_\_\_\_\_ was deceived.
  - a. The \_\_\_\_\_ made his approach through the woman (*Genesis 3:1*).
  - b. According to *Genesis 3:6*, Eve’s perspective of the tree and its fruit was that:
    - It was \_\_\_\_\_ for \_\_\_\_\_.
    - It was \_\_\_\_\_ to the \_\_\_\_\_.
    - It was to be \_\_\_\_\_ for wisdom.

While Eve was *in* the transgression, it was “by one \_\_\_\_\_” that “sin entered into the world” (*Romans 5:12*). Eve was deceived, but Adam sinned willfully — he ate the forbidden fruit with his eyes wide open!

The woman is the weaker vessel spiritually. She is more open to spiritual deception than the man — and Satan knows it!

### **In the Bible there are several examples of Satan working through a women to “get” to the man:**

- ☞ He used \_\_\_\_\_’S ungodly advice to cause \_\_\_\_\_ to sin — *Genesis 16:1-4*.

- ☞ He used a conniving \_\_\_\_\_ to incite \_\_\_\_\_ in his deception of Isaac — *Genesis 27:6-17*.
- ☞ He used \_\_\_\_\_ and Aaron to oppose \_\_\_\_\_ and halt the progress of God's people — *Numbers 12:1-2,15*.
- ☞ He finally ensnared \_\_\_\_\_ through \_\_\_\_\_'S cunning persistence — *Judges 16:4-5,15-21*.
- ☞ The many strange women in wise \_\_\_\_\_'S life became his downfall — *I Kings 11:1-8*.
- ☞ The wicked \_\_\_\_\_ was used to corrupt \_\_\_\_\_ and introduce Baal worship into Israel — *I Kings 16:29-33*.
- ☞ The advice of \_\_\_\_\_'S \_\_\_\_\_ may have been understandable (given her grief), but it was based on the circumstances and was in fact ungodly — *Job 2:9*.
- ☞ The \_\_\_\_\_ of James and John was driven by ambition to make an unspiritual request of the Lord Jesus Christ — *Matthew 20:20-23*.

**Note:** This does not mean women are *incapable* of making wise spiritual choices and decisions — or that men never err or make wrong spiritual decisions. It simply points to the reality that women are more easily deceived, particularly through the appeal to their feelings and emotions.

**Note:** It is relevant to take note of the number of women involved in the founding of cults and other unscriptural religious activities:

Beginning with the \_\_\_\_\_ of T\_\_\_\_\_ (*Revelation 2:18,20*), there has been Mary Baker Patterson Glover Eddy (Christian Science), Ellen G. White (Seventh Day Adventism), Margaret and Kate Fox (Spiritism), Helena Petrova Blavatsky (Theosophy), Aimee Semple McPherson (Four Square), etc. The modern Pentecostal-Charismatic Movement is noted for its dominant female element. Then, there are also the witches so prevalent today: the fortune tellers, palm readers, and so forth — most of them women.

The Bible speaks of \_\_\_\_\_ being particularly vulnerable to false teachers — *II Timothy 3:6*.

**Note:** Many are perplexed by *I Timothy 2:15* — “*she shall be saved in childbearing.*” This is not teaching salvation by childbirth, but is actually a paraphrase or restatement of God's promise in *Genesis 3:15*. The promised “seed of the woman” is none other than Jesus Christ the Saviour!

## **B. THE PRINCIPLE OF LEADERSHIP AND SUBMISSION:**

The entrance of sin brought chaos into the world. God re-established order by imposing **rule** — i.e., principles of leadership and submission.

1. In the GARDEN — *Genesis 3:16<sup>b</sup>*.
  - a. Thy \_\_\_\_\_ shall be to thy \_\_\_\_\_.
  - b. He shall \_\_\_\_\_ over \_\_\_\_\_.
2. In the HOME — *Ephesians 5:22-24; I Peter 3:1<sup>a</sup>*.
  - a. Wives, \_\_\_\_\_ yourselves unto your own husbands.
  - b. The husband is the \_\_\_\_\_ of the \_\_\_\_\_.

**Note:** Subjection does not mean inferiority. True Biblical subjection can be understood by the relationship between God the Son and God the Father — *John 10:30; John 5:30; Luke 22:42*. Jesus Christ is in no way inferior to the Father, even though the “head of Christ is God” (*I Corinthians 11:3*).

3. In the CHURCHES — *I Timothy 2:12*.

Women are not to \_\_\_\_\_ (take, exercise, lay claim to, commandeer) \_\_\_\_\_ over men.

The reasons given for this command are:

  - The order in creation — *verse 13*.
  - The deceptability of women — *verse 14*.

***This is the guiding principle governing the rôle of women in the church.***

## **C. RESTRICTIONS PLACED UPON WOMEN IN BAPTIST CHURCHES:**

The New Testament places the following restrictions on women insofar as church life and witness is concerned:

1. Women May Not Serve as PASTORS:

Why?

  - a. I suffer not a woman to \_\_\_\_\_ — *I Timothy 2:12<sup>a</sup>*.
    - Pastors are \_\_\_\_\_ — *Ephesians 4:11<sup>h</sup>*.
    - Pastors must be \_\_\_\_\_ to \_\_\_\_\_ — *I Timothy 3:2<sup>g</sup>; II Timothy 2:24*.
    - Clearly, this restriction only applies to women teaching MEN, *Titus 2:3-4* (see below).
  - b. Nor to usurp \_\_\_\_\_ over the man — *I Timothy 2:12<sup>b</sup>*.
    - Elders (pastors) are to \_\_\_\_\_ — *I Timothy 5:17*.

- Pastors are to be \_\_\_\_\_ E D and \_\_\_\_\_ T E D to in the exercise of their office — *Hebrews 13:7,17*.
- c. If a \_\_\_\_\_ desire the \_\_\_\_\_ of a bishop (pastor) — *I Timothy 3:1<sup>b</sup>*.
- An impossibility for a woman.
- d. A bishop is to be the \_\_\_\_\_ of one \_\_\_\_\_ — *I Timothy 3:2<sup>b</sup>*.
- An impossibility for a woman.
- e. A bishop is to \_\_\_\_\_ his \_\_\_\_\_ — *I Timothy 3:4<sup>a</sup>*.
- The \_\_\_\_\_ is commanded to be the head of the home, not the wife (*Ephesians 5:22-24; 6:4*).
- f. A pastor is to preach with all \_\_\_\_\_ — *Titus 2:15*.
- Therefore, a woman preacher would of necessity violate the principle of *I Timothy 2:12*.
  - Women cannot be evangelists (“missionaries”) in the sense of being a Gospel-preaching church planter. However, they may certainly accompany (*I Corinthians 9:5*) and assist (*Philippians 4:3 etc.*) the evangelists in their work.

**Note:** What of the four \_\_\_\_\_ of Philip (*Acts 21:8-9*)? Weren’t they preachers?

Yes, prophets *are* preachers — both foretellers and forthtellers. The office of predictive prophet ceased with the completion of the Word of God (*I Corinthians 13:8-10*), so any exercise of the prophetic gift today is in the preaching or proclamation of the Word of God (*I Corinthians 14:3-4,12*).

Clearly, women may prophesy (*I Corinthians 11:5; Acts 2:17-18*), but not in mixed company (*I Corinthians 14:34*).

These four unmarried women evidently had a notable ministry among other women. However, when the Lord wanted to give a message to the apostle Paul (a man), He bypassed the four female preachers who were present and sent Agabus (a man) to deliver it — *Acts 21:10-11!!*

**Note:** What of \_\_\_\_\_ (*Judges 4:4*)? She was a prophetess and a Judge of Israel who obviously exercised authority over men (*Judges 4:5*).

This was an unusual case. Israel was in a state of extreme spiritual apostasy (e.g. *Judges 2:10-19; 21:25*), and men with backbone were nowhere to be found! Deborah urged Barak to lead an army against Jabin and Sisera (*Judges 4:6-7*), but he refused to do so

unless she went with him (*Judges 4:8*). She reluctantly agreed, but told him he would receive no honor (*Judges 4:9*). When men will not do God's will, to their shame He will use a woman!!

One of the characteristics of a spiritually bankrupt society is weak men, unruly children, and strong women — *Isaiah 3:12*.

## 2. Women May Not Serve as DEACONESSES.

A deacon is a *servant* of the church, and as such carries no authority. For this reason some argue that a woman may serve in the office as a deaconess because in doing so, she would not violate the principle of *I Timothy 2:12*.

However, the qualifications of a deacon preclude women:

- a. The \_\_\_\_\_ of one \_\_\_\_\_ (*I Timothy 3:12<sup>a</sup>*).
- b. Ruling their ... own \_\_\_\_\_ (*I Timothy 3:12<sup>b</sup>*).
- c. Even so must their \_\_\_\_\_ be... (*I Timothy 3:11*).

**Note:** What about \_\_\_\_\_ our sister (*Romans 16:1*)? She is called a \_\_\_\_\_ (Greek: “*diakonos*”) of the church at Cenchrea.

Furthermore, the church at Rome was ordered to assist her with whatever she needed — suggesting some level of authority.

However, her authority was a *derived* authority, not an autonomous authority — i.e., it was only by Paul's authority that she would ask for assistance. It is quite in order for a pastor to ask a woman to undertake a task or a project in the church — provided it is clear that she is acting on behalf of the pastor or the church and does not become “bossy” with men. Furthermore while every church member cannot hold the office of deacon, every church member is to be a servant — *Matthew 20:27; Galatians 5:13*.

## 3. Women are to “Keep Silent” During Church Meetings.

Read: *I Corinthians 14:34-35; I Timothy 2:11*.

Does this keeping silence refer to every activity — including singing, praying, testifying, etc.? NO! Remember, one of the serious problems in the church at Corinth was the flaunting of spiritual gifts.

- a. The **context** of *I Corinthians 14:34* is preaching — see: verses 29-31. Three things that will produce *confusion* (*I Corinthians 14:33,40*) in a preaching meeting are:
  - Men preaching in foreign languages without the aid of an interpreter — *verses 23,27-28*.
  - Two or more men preaching at the same time — *verse 31<sup>a</sup>*.
  - Women preaching — *verse 35<sup>c</sup>*.

*I Corinthians 14:28* defines what keeping silent means.

- b. The **context** of *I Timothy 2:11* is learning.  
See also: I Corinthians 14:35<sup>a</sup>.

The act of “keeping silent” (“*hushed*”) in a church meeting is the mark of a woman who is properly under subjection. It stands as a testimony to the divine order (*I Corinthians 14:40*). This does not require that women be mute or muzzled during church meetings, but it clearly prohibits a woman from preaching, commenting, asking questions, and otherwise speaking out in an individualistic manner.

Participation in congregational activities such as lifting heart and voice in praises to God, etc., would not violate the New Testament principle.

As difficult as these things might seem, we do well to take note of Paul’s statement in *I Corinthians 14:37*.

4. Women are to have their Heads Covered.

Read: I Corinthians 11:5-15.

- a. An uncovered head is described as D \_\_\_\_\_ ING (*verse 5*),  
S \_\_\_\_\_ F U L (*verse 6*), and U \_\_\_\_\_ L Y (*verse 13*).
- b. Long hair is a mark or a badge of subjection. Consider the Nazarite vow that required a man to leave his hair unshorn (*Numbers 6:2-5*). A woman’s head covering is a token of her submission to her husband (*verses 7-10*). As such, it is her true adornment, *I Peter 3:5*.
- c. Her \_\_\_\_\_ (not a hat) is provided by the Lord as the covering (*verse 15*).

**Note:** It is interesting to see that *I Timothy 2* makes mention of a woman’s hair (see: I Timothy 2:9) in the context of her rôle in the church. Baptist women ought to take special care to ensure their hairstyles reflect what God intends — that they be neither manly (*verse 6*) nor ostentatious (*I Peter 3:3*).

- d. A woman ought to have \_\_\_\_\_ [authority] on her head because of the \_\_\_\_\_ (*verse 10*).
- The manifold \_\_\_\_\_ of God is revealed to the spirit world by the Lord’s \_\_\_\_\_ — *Ephesians 3:10*.
  - A woman’s head covering is an impacting witness to God’s order (versus confusion) — both to the seen and the unseen worlds!

**Note:** Even with these limitations, the passage in *I Corinthians 11* nevertheless affirms the equality of men and women “in the Lord” (*verses 11-12*).

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# THE WORK OF WOMEN

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What special opportunities are afforded women in the service of the Lord?

## **A. A WOMAN'S PRIMARY MINISTRY IS FAMILY-CENTERED:**

1. God's will is for the younger women to \_\_\_\_\_, \_\_\_\_\_ children, and \_\_\_\_\_ their homes — *I Timothy 5:14*.

**Note:** This verse is actually set in the context of widows, but applies equally to the unmarried woman (*I Corinthians 7:9*).

2. According to *Titus 2:3-5*, the \_\_\_\_\_ (mature) women have a ministry of \_\_\_\_\_ I N G the \_\_\_\_\_ women:
  - a. To be \_\_\_\_\_ (not controlled by external things).
  - b. To love their \_\_\_\_\_.
  - c. To \_\_\_\_\_ their children.
  - d. To be \_\_\_\_\_ (cautious, self-controlled).
  - e. To be \_\_\_\_\_ (pure, holy).
  - f. To be good house-\_\_\_\_\_ E R S.
  - g. To be \_\_\_\_\_ (i.e., good-hearted, good-natured, etc.).
  - h. To be \_\_\_\_\_.
3. A woman's greatest ministry is with her \_\_\_\_\_ — see: *Proverbs 1:8<sup>b</sup>; 6:20<sup>b</sup>; 31:1; II Timothy 1:5; 3:15*.

## **B. A WOMAN'S PRIMARY RESOURCE IS HER HOME:**

1. The great woman of \_\_\_\_\_ provided for the physical needs of the prophet \_\_\_\_\_ — *II Kings 4:8-10*.
2. At Bethany, \_\_\_\_\_ received the Lord into her house — *Luke 10:38*.  
See also: *John 12:1-2*.
3. Mary, the mother of \_\_\_\_\_ Mark opened up her home for a church \_\_\_\_\_ meeting — *Acts 12:12*.
4. After she was saved and baptized, \_\_\_\_\_ opened up her home to the evangelists Paul, Silas, and Timothy — *Acts 16:15,40*.
5. Women such as \_\_\_\_\_ (*Romans 16:3-5; I Corinthians 16:19*) and \_\_\_\_\_ (*Philemon 2*) were willing to open up their homes for church meetings.

### C. A WOMAN'S GREATEST SERVICE IS IN HER GOOD WORKS:

1. The virtuous woman of Proverbs 31 \_\_\_\_\_ ED out her hand to the \_\_\_\_\_ and the \_\_\_\_\_ — *verse 20*.
2. Dorcas made \_\_\_\_\_ and \_\_\_\_\_ for others — *Acts 9:36,39*.
3. Good works always \_\_\_\_\_ the godly woman — *I Timothy 2:9-10*.

**Note:** These good works include raising a family, extending hospitality to visiting preachers, refreshing fellow believers on their journey through life, and relieving the poor — *I Timothy 5:10*.

### D. A WOMAN MAY ENGAGE IN "FULL TIME" CHRISTIAN SERVICE:

*Romans 16:1-16* demonstrates that women can be much involved in the ministry on a more-or-less full time basis. Here are some considerations on the matter, based upon the principles and examples hitherto discussed:

1. God does not **call** women into "the ministry" as he does men. There is no divine call for women, but the godly woman will gladly dedicate her life to God for whatever He desires — *Romans 12:1*.
2. A woman's service is most effective alongside her husband's — part of the reason why the wives of pastors and deacons are important (*I Timothy 3:4,11-12*).
3. A woman must not neglect her first responsibility for her service. For this reason, single women have a greater opportunity — *I Corinthians 7:34*.

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## THE WIDOW WOMEN

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*I Timothy 5:3-16* gives special regulations covering the way Baptist churches are to respond to any widows in their membership:

### A. TWO KINDS OF WIDOWS ARE IDENTIFIED:

1. The "WIDOWS \_\_\_\_\_" — *verses 3,5<sup>a</sup>,16<sup>d</sup>*.

This kind of widow is defined as follows:

- a. She is \_\_\_\_\_ (i.e. she has no children, nephews, or other relatives) — *verse 5<sup>b</sup>*.
- b. She is totally depending upon \_\_\_\_\_ — *verse 5<sup>c</sup>*.
- c. She is a "\_\_\_\_\_ warrior" — *verse 5<sup>d</sup>*.
- d. She is over \_\_\_\_\_ years old — *verse 9<sup>a</sup>*.
- e. She has never been divorced and remarried — *verse 9<sup>b</sup>*.

- f. She is well \_\_\_\_\_ of for good \_\_\_\_\_ — *verse 10* (i.e., she has maintained a wonderful testimony as a godly woman).
2. The “\_\_\_\_\_ WIDOWS” — *verse 11*.  
While by no means so in every case (“some” — *verse 15*), this passage notes certain tendencies with younger widows. They are more likely to:
- Become \_\_\_\_\_-loving — *verse 6* (i.e., go out into the world).
  - W\_\_\_\_\_ W\_\_\_\_\_ — *verse 11* (i.e., go after men in order to remarry).
  - Cast off their first \_\_\_\_\_ — *verse 12* (i.e., attend an unscriptural “church” to find a husband).
  - Become I\_\_\_\_\_ W\_\_\_\_\_ E R S — *verse 13<sup>a</sup>*.
  - Become \_\_\_\_\_ and \_\_\_\_\_-BODIES — *verse 13<sup>b</sup>*.

## **B. THE RELIEF OF WIDOWS:**

- The First Avenue of Relief — *see: verses 4,16*.
  - In the early years of family life, \_\_\_\_\_ lay up for their \_\_\_\_\_ — *II Corinthians 12:14*.
  - In the declining years, children are to R\_\_\_\_\_ (give back in return) their \_\_\_\_\_ — *I Timothy 5:4*.
- The Second Line of Relief — *verse 14*.  
God’s will is that the \_\_\_\_\_ widows re-\_\_\_\_\_, and re-establish regular family life. Read: I Corinthians 7:8-9.
- The Third Line of Relief — *verse 16<sup>d</sup>*.  
The church is responsible only to \_\_\_\_\_ them that are widows \_\_\_\_\_.

  - There was a daily \_\_\_\_\_ for the widows of the church at Jerusalem — *Acts 6:1*.
  - Pure and undefiled \_\_\_\_\_ is to visit widows in their \_\_\_\_\_ — *James 1:27*.

**MEMORY VERSE:** Try and commit to memory *Titus 2:3-5*.

# X Excuses

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

The work of the Lord is plagued with excuses. They seem to abound with every endeavor. The lost come up with all kinds of excuses for not believing the Gospel and, sadly, many believers are not far behind them with a plethora of excuses for not obeying the Lord, serving the Lord, or walking with the Lord as they should.

There is a distinction between excuses and reasons in the sense that reasons arise from prevailing circumstances (e.g. *1 Thessalonians 2:18*), whereas excuses are nothing but sinful justifications for unbelief, disobedience, or incomplete surrender. They are often given to avoid personal responsibility.

This study examines some of the classic excuses offered by men, and provides the Christian worker some suggestions as to how to answer them.

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## GREAT EXCUSES IN THE BIBLE

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There are fifteen notable excuses recorded in the Word of God:

### A. ADAM & EVE — *Genesis 3:12-13*.

After being confronted with the question, “*Hast thou eaten...whereof I commanded thee that thou shouldest not eat?*”:

1. Adam blamed “the \_\_\_\_\_ whom \_\_\_\_\_ [God] gavest to be with me.”
2. Eve blamed “the \_\_\_\_\_.”

This is classic blame-shifting. Instead of taking full responsibility for his transgression (e.g. *Psalm 51:4*), Adam not only shifted the blame to another, but ultimately blamed God!

Modern psychiatry is mostly an exercise in blame-shifting — it looks for a reason apart from sin. Sigmund Freud taught that man’s problems are essentially the result of his victimization by *others* in society (overbearing parents, strict churches, unreasonable employers, etc.), and that the psychiatrist’s task is first to determine who the victimizer really is (via “psychoanalysis”), then free his patient from the victimization. B. F. Skinner taught that man (as an animal) is strictly a product of his environment; that he is what he is and does what he does because of where he is;

and that the psychiatrist's task is to re-train, re-program, or re-educate his patient. Social engineering is the key!

**Note:** The Word of God records man's failure in a perfect environment at both ends of human history: historically, in Eden's paradise (Genesis 3), and prophetically, after a glorious millennial utopia (*Revelation 20:7-9*).

### **B. ABRAM — *Genesis 12:11-13*.**

This passage actually records two faith-failures in the life of Abraham, both of which involved him trusting the promises of God.

1. Abram went \_\_\_\_\_ into \_\_\_\_\_ — *verse 10*. See: Isaiah 31:1.
2. Abram asked his wife to say she was his \_\_\_\_\_ — *verse 13*.

The excuse Abram gave for making his wife lie was the supposition that the Egyptians would \_\_\_\_\_ him to take his beautiful wife.

Abraham repeated this offense in *Genesis 20:1-2*. In both instances it resulted in a lost testimony. The sin was also repeated by Abraham's son Isaac — *Genesis 26:6-10*.

Abraham's excuse was in reality his failure to trust the Lord for provision and protection. It is akin to the popular statement, "*The Lord helps those who help themselves!*"

### **C. LOT — *Genesis 19:19*.**

This despicable excuse was uttered from the lips of a man as he was literally being dragged out of the condemned city of Sodom.

1. Lot was told to escape to the \_\_\_\_\_ — *verse 17*.
2. His excuse as to why he could not do so was, "lest some \_\_\_\_\_ take me, and I \_\_\_\_\_."
3. Lot's desired compromise was a nearby **LITTLE** city (*verse 20*), subsequently named Zoar.

If Lot must leave his beloved Sodom, then he would not go too far from it. His excuse is that of a man who is unwilling to let go of the world in order to follow Christ (*I John 2:15-17; Matthew 16:24-25*). If he *must* follow, then it will be from afar! If he can't have it all, he'll settle for a little! Lot's concern over encountering evil on the mountain was a mockery — what greater evil could there be than that which was in Sodom?!

The repercussions of his actions were reaped in his family.

**D. MOSES — Exodus 4:1,10.**

Moses had received his divine call and commission at the burning bush. He gave two excuses as to why he could not possibly do what God had called him to do:

1. They will not \_\_\_\_\_ me, nor \_\_\_\_\_ unto my voice — *verse 1*.

God responded with a question: “*What is that in thine \_\_\_\_\_?*” (*verse 2*).

Whereas Moses was given special signs to authenticate his preaching, today’s preacher has the Book in his hand!

2. I am not \_\_\_\_\_ — *verse 10*.

God answered this excuse with another question: “*Who hath \_\_\_\_\_ man’s \_\_\_\_\_?*” (*verse 11*).

God’s calling brings God’s enabling — *I Timothy 1:12*.

**E. AARON — Exodus 32:22-24.**

As Moses was up on Mount Sinai receiving the Law, Aaron led the children of Israel to make the golden calf idol. His excuses were:

1. The \_\_\_\_\_ ... are set on mischief (*verse 22*) — classic blame-shifting.
2. I cast it into the \_\_\_\_\_, and there came out this \_\_\_\_\_ (*verse 24*) — it just happened!

The fact of the matter is, Aaron:

- \_\_\_\_\_ the golden earrings (*verse 4<sup>a</sup>*).
- \_\_\_\_\_ them with a graving tool (*verse 4<sup>b</sup>*).
- Made it a \_\_\_\_\_ calf (*verse 4<sup>c</sup>*).
- Declared it to be the \_\_\_\_\_ that brought Israel out of Egypt (*verse 4<sup>e</sup>*).
- Built an \_\_\_\_\_ before it (*verse 5<sup>b</sup>*).
- Proclaimed a \_\_\_\_\_ to the LORD (*verse 5<sup>d</sup>*).

**F. THE TEN SPIES — Numbers 13:31-33.**

After returning from a 40-day mission into the Promised Land, ten of the twelve spies gave the following excuses why Israel could not go in and possess it:

1. The people of the land are “\_\_\_\_\_ than we” — *verse 31*.
2. The land \_\_\_\_\_ up its inhabitants — *verse 32*.
3. We were in our own \_\_\_\_\_ as grasshoppers — *verse 33*.

Looking at the circumstances instead of the LORD will always bring discouragement, delay, and defeat. Contrast the faith-attitude of Caleb and Joshua in *Numbers 13:30; 14:6-9*.

See: *II Corinthians 5:7; I John 5:4*.

**G. SAUL — I Samuel 15:15.**

King Saul had been sent to battle with clear instructions from God (*I Samuel 15:3*). He failed to completely obey these instructions — for which he offered the following excuses:

1. We spared the best to \_\_\_\_\_ unto the \_\_\_\_\_.
2. The rest we have \_\_\_\_\_.

A noble cause and a job otherwise well done! Saul thought he was doing God a favor. He imagined what God would want.

See: verses 22-23 for God’s response. It is NEVER right to do wrong to accomplish right!! Never! Disobedience cost Saul the kingdom.

**H. NAAMAN — II Kings 5:11-12.**

These verses record Naaman’s initial excuses for not obeying Elisha.

1. “I \_\_\_\_\_, he will surely come out ... and \_\_\_\_\_ his hand over the place...” (*verse 11*).
2. “Are not \_\_\_\_\_ and \_\_\_\_\_ ... better than all the waters of Israel?” (*verse 12*).

The first excuse is typical of those given because of the simplicity of the Gospel. “There must be something more to it.”

The second excuse is heard from those seeking a way other than the cross. The blood-stained way is too offensive (*Galatians 5:11*).

**I. JEREMIAH — Jeremiah 1:6.**

Jeremiah was called to preach as a young boy. The excuse he gave for initially declining God’s call was:

“I am a \_\_\_\_\_.”

God gave him a promise: “I am \_\_\_\_\_ thee” (*verse 8*). Human inadequacies are not a problem for the Lord.

**J. JONAH — Jonah 4:2.**

This verse explains why Jonah ran from God (and Nineveh).

“I \_\_\_\_\_ that thou art a gracious God...”

This bigoted preacher just knew that if he obeyed God and went to Nineveh the people would believe his preaching and repent, and God would spare them. He wanted to see the city and the people destroyed!

**K. THE UNFAITHFUL STEWARD — Matthew 25:24.**

Stewardship involves the management of the affairs of another. The steward who was given one talent buried it. What was his excuse?

“I knew thee that thou art a \_\_\_\_\_ man.”

Blame shifting again! The steward blamed his Lord for his failure to use his talent. In doing so, he painted an untrue picture of the Master. Compare his attitude with *Matthew 11:30*; *I John 5:3* and *Ephesians 1:19*.

#### **L. THOSE WHO LOOKED BACK — *Luke 9:57-61*.**

The call to discipleship is a call to deny “self” (*Luke 9:23*). In this account, three men thought to follow Christ but evidently went back when faced with the reality of that call. Herein is revealed three common excuses for not serving the Lord wholeheartedly.

1. COMFORT (*verse 58*) — following Christ may require giving up the comforts of material blessings.
  - a. See: II Corinthians 6:4; 11:27; 12:15<sup>a</sup>.
  - b. This excuse is a huge factor in the present decline in the number of those willing to take the Gospel to foreign lands.
2. FINANCES (*verse 59*) — “suffer \_\_\_ \_\_\_ \_\_\_ to go and bury my father.”
  - a. The implication here is that the man’s father was not deceased.
  - b. The man wanted to wait until his father was dead in order to collect the inheritance.
3. FAMILY (*verse 61*) — “let \_\_\_ \_\_\_ \_\_\_ go bid them farewell which are at my house.”
  - a. The implication here is that this was to be more than a simple good-bye. Contrast this with *I Kings 19:20*.
  - b. The pull of family ties can cause a man to look back and to turn back from following the Lord — *verse 62*. See: Mark 10:29-30 and *Matthew 4:20-22*.

**Note:** *Luke 9:62* is speaking of *service*, not salvation. A man plowing a field fixes his sight on a far-distant object in order to make straight furrows. If he keeps looking behind him, he will plow all over the place!

#### **M. THOSE INVITED TO THE GREAT SUPPER — *Luke 14:18-20*.**

In this parable of our Lord, those invited to the great supper (salvation) all, with one \_\_\_ \_\_\_, began to make \_\_\_ \_\_\_ \_\_\_ (*verse 18<sup>a</sup>*).

Here are some common excuses for procrastination (putting off Christ):

1. PROPERTY— “I have bought a piece of \_\_\_ \_\_\_ \_\_\_ and must needs go \_\_\_ \_\_\_ \_\_\_ it” (*verse 18<sup>b</sup>*).

This is a strange way to do business. Who buys something “sight unseen” anyway — especially land? Possessions can quickly take precedence over

Christ! See also: *Luke 12:15-21; I Timothy 6:7; James 4:14 and II Peter 3:11.*

2. PROFESSION (work) — “I have bought ... \_\_\_\_\_ (“tools” of labor), and I go to \_\_\_\_\_ them” (*verse 19*).

3. PARTNER — “I have \_\_\_\_\_ a \_\_\_\_\_” (*verse 20*).

If ever there was a time when a man needed the Lord, it must surely be when he is married and starting a family!

Material blessings, employment, and family are all fine. God has a plan for each of them where they can be used mightily for His glory. However, they are no excuse for neglecting salvation (or service) — *Mark 8:36; Hebrews 2:3<sup>a</sup>.*

#### **N. LATTER-DAY SCOFFERS — *II Peter 3:4.***

It is a dangerous thing to doubt the imminent return of the Lord Jesus Christ (*Matthew 24:44*). The scripture here warns us that scoffers will indeed doubt the second coming of Christ. What is their excuse?

“All things \_\_\_\_\_ as they \_\_\_\_\_ from the beginning.”

The Bible declares this excuse is based on IGNORANCE:

1. Of the \_\_\_\_\_ of \_\_\_\_\_ — *verse 5<sup>b</sup>.*

2. Of the measure of the Lord — *verse 8.*

3. Of the \_\_\_\_\_ of God — *verse 9.*

#### **O. THE CHURCH OF THE LAODICEANS — *Revelation 3:17.***

This Baptist church had become lukewarm and indifferent to its commission. It was blinded to the reality of its spiritual bankruptcy. What was its excuse?

“I am \_\_\_\_\_, and \_\_\_\_\_ with goods.”

Many Christians equate material wealth with God’s blessings? How many churches feel they have “arrived” — based on their expansive, plush facilities?

This church had Christ on the outside, knocking and seeking to come in. It desperately needed:

- To get out of its comfort zone — “gold tried in the fire” (*I Peter 1:7*).
- To return to its righteous roots — “white raiment” (*Revelation 3:4*).
- To open its eyes and look upon the fields — “eye salve” (*John 4:35*).

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## COMMON EXCUSES PEOPLE GIVE FOR NOT BELIEVING THE GOSPEL

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Soul winners will often hear excuses for not believing the Gospel from those they are trying to win to Christ. It is common for the lost to experience difficulties in believing. Their excuses may be frivolous (indicating no real conviction or desire to trust Christ) or felt (indicating a lack of understanding or faith in God's Word). It is vital to clear away any roadblocks that would prevent them from coming to Christ.

Before attempting to give a scriptural answer, the soul winner should make certain the one being dealt with fully understands his or her absolute need of Christ and wants to be saved. Otherwise, answering their excuses will become an exercise in futility.

Below are fifteen common excuses, with appropriate scriptures which will help a lost soul overcome any fears or perceived difficulties. (It is suggested these be copied onto a flyleaf of your Bible or New Testament for ready use.)

### **A. I AM TOO GREAT A SINNER — I WILL NOT BE ACCEPTED:**

Many people's lives are so filled with wickedness they are enslaved by sin. When they compare themselves to "normal" people they believe they are too far gone, that they are somehow beyond redemption.

The following references clearly show there is no sinner too vile that Christ will not (or cannot) receive:

1. *I Timothy 1:15* — "Christ Jesus came into the world to \_\_\_\_\_; of whom I am \_\_\_\_\_."
2. *Isaiah 1:18* — "Though your sins be as \_\_\_\_\_, they shall be as white as snow; though they be red like \_\_\_\_\_, they shall be as \_\_\_\_\_."
3. *Matthew 9:12-13* — "For I am \_\_\_\_\_ come to call the righteous, but \_\_\_\_\_ to repentance."
4. *Luke 19:10* — "The Son of man is come to seek and to \_\_\_\_\_ that which was \_\_\_\_\_."
5. *Romans 5:8* — "... while we were yet \_\_\_\_\_, Christ died for us."

Other references: *Psalm 32:5; Ezekiel 33:11.*

Also, use Bible examples of great sinners who were saved — for example, David (*Psalm 51*) and Saul of Tarsus (*I Timothy 1:13*).

To someone who thinks he is too great a sinner say, "Your sins *are* great, far greater than you think — but they have all been paid for by Christ."

Never give false hope by saying to such a man, "You are not that bad a sinner!"

## **B. I HAVE COMMITTED THE UNPARDONABLE SIN:**

This sin is mentioned in *Matthew 12:31-32*; *Mark 3:28-29* and *Luke 12:10*. It is the sin of blasphemy against the Holy Ghost.

1. Take the one you are dealing with to the context of these passages, e.g. *Matthew 12:24-26*.
  - a. Point out that this sin is to ascribe the work of the Spirit of God to Satan.
  - b. Ask him if that is what has occurred — if so, when and how?
2. Explain that the only sin God cannot forgive is his willful rejection of the “cure” — i.e. Christ-rejection (*John 3:36*).
3. *John 6:37* — “him that \_\_\_\_\_ to me I will in \_\_\_\_\_ wise cast out.”
  - Point out there are *no* preconditions placed upon “him.”

Other scriptures: *Romans 10:13*; *Hebrews 7:25*; *II Peter 3:9*.

## **C. I MUST BECOME BETTER BEFORE I CAN BE A CHRISTIAN:**

Many lost people believe they must give up some bad habit or quit some sin before they can be saved. It is important to show them that:

- They can never clean up their lives sufficiently to please God
  - They can and must come to Christ as they are.
1. *Isaiah 64:6* — “All \_\_\_\_\_ righteousnesses are as \_\_\_\_\_ rags...”
  2. *Matthew 9:13* — “I am not come to call the \_\_\_\_\_, but \_\_\_\_\_ to repentance.”
  3. The parable of the \_\_\_\_\_ and the \_\_\_\_\_ in *Luke 18:9-14* is an excellent illustration.

## **D. I CANNOT GIVE UP MY SINS:**

1. Show that they Must — or they perish.
  - a. *Romans 6:23<sup>a</sup>* — “For the \_\_\_\_\_ of \_\_\_\_\_ is death.”
  - b. *Galatians 6:7* — “Whatsoever a man \_\_\_\_\_, that shall he also \_\_\_\_\_.”
2. Show them that Christ can set them Free.
  - a. *John 8:36* — “If the \_\_\_\_\_ therefore \_\_\_\_\_ make you \_\_\_\_\_, ye shall be free \_\_\_\_\_.”
  - b. *Romans 6:18* — “Being then made \_\_\_\_\_ from \_\_\_\_\_, ye \_\_\_\_\_ the servants of \_\_\_\_\_ N E S S.”
  - c. *Hebrews 7:25* — “Wherefore he is \_\_\_\_\_ also to save them to the \_\_\_\_\_ that come unto God by him, seeing he ever \_\_\_\_\_ to make intercession for them.”

### **E. I AM AFRAID I SHALL FAIL — I CANNOT “HOLD OUT:”**

Show them the following scriptures:

1. *I Peter 1:5* — We are \_\_\_\_\_ by the \_\_\_\_\_ of \_\_\_\_\_.
2. *Jude 24* — “[He] is \_\_\_\_\_ to \_\_\_\_\_ you from falling.”
3. *II Timothy 1:12* — “[I] ... am persuaded that \_\_\_ is \_\_\_\_\_ to \_\_\_\_\_ that which I have committed unto him against that day.”
4. *Philippians 1:6* — “Being confident of this very thing, that \_\_\_ which hath begun a good work in you \_\_\_\_\_ perform it \_\_\_\_\_ the day of Jesus Christ.”
5. *Isaiah 40:29-31* — “He giveth \_\_\_\_\_ to the \_\_\_\_\_...”
6. *Isaiah 41:10* — “Fear thou not; for I am \_\_\_\_\_ thee: be not dismayed; for I am thy God: I will \_\_\_\_\_ thee.”
7. *II Peter 2:9* — “The Lord knoweth how to \_\_\_\_\_ the godly out of \_\_\_\_\_.”
8. *I Corinthians 10:13* — “[God] ... will with the temptation also make a way to \_\_\_\_\_, that ye may be able to bear it.”
9. *Philippians 4:13* — “I \_\_\_\_\_ do \_\_\_\_\_ things through Christ...”

### **F. I CANNOT LIVE THE CHRISTIAN LIFE:**

Many see the Christian life as being “too hard.” However:

1. *Matthew 11:30* — “My yoke is \_\_\_\_\_, and my \_\_\_\_\_ is light.”
2. *Proverbs 3:17* — “Her ways are ways of \_\_\_\_\_ NESS, and all her paths are \_\_\_\_\_.”
3. *I John 5:3* — “his \_\_\_\_\_ are not grievous.”
4. *I Peter 1:8* — “ye rejoice with joy \_\_\_\_\_ and full of \_\_\_\_\_.”
5. *Proverbs 13:15* — “the way of \_\_\_\_\_ is \_\_\_\_\_.”
6. *Isaiah 57:21* — “There is no \_\_\_\_\_, saith my God, to the wicked.”

## **G. I WILL HAVE TO GIVE UP TOO MUCH:**

Some people fear they will have to give up their lifestyle, their job, etc. Show them:

1. *Mark 8:36* — “What shall it \_\_\_\_\_ a man, if he shall gain the whole world, and \_\_\_\_\_ his own soul?”
2. *I John 2:17* — “And the \_\_\_\_\_ passeth away, and the lust thereof: but he that doeth the \_\_\_\_\_ of God \_\_\_\_\_ for ever.”
3. *Psalms 84:11* — “No \_\_\_\_\_ thing will he \_\_\_\_\_ from them that walk uprightly.”
4. *Matthew 6:33* — “Seek ye \_\_\_\_\_ the kingdom of God, and his righteousness; and all these things shall be \_\_\_\_\_ unto you.”
5. *Philippians 3:7* — “But what \_\_\_\_\_ were gain to me, those I counted \_\_\_\_\_ for Christ.”
6. *Romans 8:32* — “He that spared not his own Son ... how shall he not with him also \_\_\_\_\_ give us \_\_\_\_\_ things?”

Other scriptures and examples: *Luke 12:16-21; Mark 10:17-24; I Timothy 6:10; Hebrews 11:24-26 and Luke 18:29-30.*

## **H. I WILL LOSE MY FRIENDS [FAMILY]:**

1. *Proverbs 13:20* — “He that walketh with \_\_\_\_\_ men shall be wise: but a \_\_\_\_\_ of \_\_\_\_\_ shall be destroyed.”
2. *I John 1:3* — “That ... ye also may have \_\_\_\_\_ with us.”
3. Read: *Psalms 1:1-2.*
4. *James 4:4* — “Whosoever therefore will be a friend of the \_\_\_\_\_ is the \_\_\_\_\_ of God.”
5. *Matthew 19:29* — “Every one that hath \_\_\_\_\_ houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life.”
6. *Matthew 10:36* — “And a man’s \_\_\_\_\_ shall be they of his own \_\_\_\_\_.”
7. *Psalms 27:10* — “When my father and my mother \_\_\_\_\_ me, then the \_\_\_\_\_ will take me up.”

Other scriptures: *Proverbs 1:10-15; 24:1-2.*

## I. I WILL BE PERSECUTED:

Fear of what others may say or do (ridicule) is often a stumblingblock. Use the following scriptures to show the eternal cost of this kind of fear:

1. *Proverbs 29:25* — “The \_\_\_\_\_ of man bringeth a \_\_\_\_\_: but whoso putteth his \_\_\_\_\_ in the \_\_\_\_\_ shall be safe.”
2. *Mark 8:38* — “Whosoever therefore shall be \_\_\_\_\_ of me and of my words ... of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.”  
Take the inquirer to *II Thessalonians 1:7-9* to explain what this means and when it will happen.
3. *Matthew 5:11-12* — “\_\_\_\_\_ are ye, when men shall revile you, and \_\_\_\_\_ you ...”
4. *Acts 5:41* — “And they departed from the ... council, rejoicing that they were counted \_\_\_\_\_ to suffer \_\_\_\_\_ for his name.”

Do not whitewash the Christian life. Use *II Timothy 3:11-12* to show the reality of living for Christ then go to *II Timothy 2:12*; *Romans 8:18* and *I Peter 2:20-21* to show the promises of God.

## J. I HAVE NO FEELING:

In our “touchy-feely” society, many want to “feel” or experience something rather than simply believe. This is extremely dangerous, because the Devil is well able to provide just about any experience being sought (e.g. *Job 4:15*). The sad thing is that today, many are basing their hopes for eternal salvation on some feeling or religious experience — rather than on the truth of the Word of God and in the finished work of Christ.

Remember — true salvation is ...

**SETTLED on FACTS**  
**SECURED by FAITH**  
**SEQUELED by FEELINGS**

Any “salvation” that is based on feelings will change if and when those feelings change.

Two kinds of feelings unsaved people often look for are:

1. Feelings of Joy and Peace:

In which case, use the following scripture progression to show that feelings always follow faith:

- a. *Galatians 5:22-23* — to show that joy and peace are realities (not mere feelings) that are the “\_\_\_\_\_ of the \_\_\_\_\_.”

- b. *Ephesians 1:13* — to show that we receive (and are sealed by) this Holy Spirit “\_\_\_\_\_ that ye \_\_\_\_\_.”
- c. *I Peter 1:8* — to show that after “\_\_\_\_\_, ye rejoice with \_\_\_\_\_”

Then use passages such as *Romans 10:9-10* and *Acts 13:38-39* to show what a sinner must do to be saved.

2. Feelings of Sorrow for Sin:

In which case, show that God requires repentance, not remorse.

*Isaiah 55:7* — “Let the wicked \_\_\_\_\_ his way...”

If the person you are giving the Gospel to does not *feel* lost, use scriptures which plainly declare the fact of his condition — e.g. *Isaiah 53:6*; *Romans 3:10-20*; etc.

**K. I SEE TOO MANY CHRISTIAN HYPOCRITES:**

Regrettably, many professing Christians have a poor testimony before others. Instead of being a stepping stone they are a stumblingblock to many, deterring them from receiving Christ. Sinners will readily point to the inconsistent and hypocritical lives of churchgoers as an excuse for not trusting Christ.

The best approach is to use scriptures showing a personal accountability to God. They must answer for themselves, not others. For example:

- 1. *Romans 14:12* — “So then \_\_\_\_\_ of us shall give \_\_\_\_\_ of \_\_\_\_\_ to God.”
- 2. *Romans 2:1-5* — that shows the hypocrisy of pointing at hypocrites.
- 3. The parable of the Wheat and the Tares (*Matthew 13:24-30,36-43*) is also useful to show that God knows the true spiritual condition of all men — even the hypocrites!

**L. I DON’T UNDERSTAND THE BIBLE:**

- 1. Show the one with whom you are dealing the reasons why this is so:
  - a. *I Corinthians 2:14* — “But the \_\_\_\_\_ [unsaved] man receiveth \_\_\_\_\_ the things of the Spirit of God.”
  - b. *Ephesians 4:18* — The \_\_\_\_\_ of the natural man is darkened.
  - c. *II Corinthians 4:3-4* — Satan has \_\_\_\_\_ the \_\_\_\_\_ of unbelievers so as to keep them from Christ.

2. Then show how this can and will be changed:
  - a. *Acts 26:18* — The Gospel of Christ will \_\_\_\_\_ a man's eyes and turn him from \_\_\_\_\_ to light and from Satan's \_\_\_\_\_ to God's.
  - b. *John 8:32* — "The \_\_\_\_\_ shall make you \_\_\_\_\_."
  - c. *John 7:17* — "If any man will \_\_\_ his [God's] \_\_\_\_\_, he shall \_\_\_\_\_ of the doctrine, whether it be of God..."

**M. I AM NOT THAT BAD A PERSON:**

Many trust their own righteousness and righteous acts, hoping they will be good enough to "get them to Heaven." People who express this false hope are not under any conviction of sin and desperately need to see themselves as God sees them.

1. *James 2:10* — "For whosoever shall keep the whole \_\_\_\_\_, and yet offend in \_\_\_\_\_ point, he is \_\_\_\_\_ of \_\_\_\_\_."
2. Using the above text, go to the Ten Commandments in *Exodus 20:1-17* and begin going down the list, asking the one you are trying to win if he or she has kept this commandment. Also use *Matthew 22:37-38*.
3. *Galatians 2:16* — No \_\_\_\_\_ is justified by the \_\_\_\_\_ of the law. See also: *Romans 3:19-20; Galatians 3:10*.
4. *Isaiah 64:6* — "But we are \_\_\_\_\_ as an unclean thing, and \_\_\_\_\_ our \_\_\_\_\_ are as \_\_\_\_\_ rags."
5. *Matthew 5:20* — To be saved, our righteousness must \_\_\_\_\_ that of the \_\_\_\_\_ and \_\_\_\_\_.  
Go to *Philippians 3:4-7* to see what just *their* righteousness entailed.

String together the following references: *I Samuel 16:7; Jeremiah 17:9; Luke 16:15* and *Romans 2:16*. Also, see: *Luke 18:10-14*.

**N. GOD IS TOO GOOD TO CONDEMN ANYONE TO HELL:**

In this case, it is best to use scriptures that declare the holiness and righteousness of God (e.g., *Psalms 7:11<sup>b</sup>; Isaiah 59:1-2*; etc.), together with the fact of eternal judgment (e.g. *Matthew 25:41,46; Revelation 20:11-15*; etc.).

Then show what God's goodness really means:

1. According to *Romans 2:4-5*, the goodness of God "\_\_\_\_\_ thee to \_\_\_\_\_."
2. According to *II Peter 3:9*, the Lord is "not \_\_\_\_\_ that any should \_\_\_\_\_."

3. According to *Ezekiel 33:11*, God has no \_\_\_\_\_ in the \_\_\_\_\_ of the wicked.”
4. The real problem is that “ye will \_\_\_\_\_ to me, that ye might have \_\_\_\_\_” — *John 5:40*.

**Note:** The unsaved are condemned \_\_\_\_\_ — *John 3:18*.

### **O. I’M NOT READY JUST YET:**

Procrastination is an enemy of the soul. Many a sinner has put off being saved once too often. If there is evidence of genuine conviction of sin, use the following scriptures:

1. *II Corinthians 6:2* — “\_\_\_\_\_ is the \_\_\_\_\_ time.”
2. *Isaiah 55:6* — “Seek ye the LORD \_\_\_\_\_ He \_\_\_\_\_ be found.”
3. *Proverbs 27:1*—“\_\_\_\_\_ not thyself of to \_\_\_\_\_.”
4. *Proverbs 29:1*—“He, that being often reproved \_\_\_\_\_ his neck, shall \_\_\_\_\_ be destroyed...”
5. *Ecclesiastes 12:1* — “Remember \_\_\_\_\_ thy \_\_\_\_\_ in the days of thy \_\_\_\_\_, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no \_\_\_\_\_ in them”
6. *Hebrews 3:15* — “\_\_\_\_\_, if ye will \_\_\_\_\_ His voice, harden not your \_\_\_\_\_.”

Other references: *Matthew 25:1-13; Luke 12:19-20; James 4:13-14; Acts 24:25.*

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## WILL MAN HAVE ANY EXCUSE?

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Is there any possibility that God might accept the excuses of some? Not according to the book of Romans — an epistle written specifically to show the WAY of salvation (chapters 1-5), the WHAT of salvation (chapters 6-8), and the WHY of salvation (chapters 12-15).

- *Romans 1:20* — “so that they are \_\_\_\_\_ excuse.”
- *Romans 2:1* — “Therefore thou art \_\_\_\_\_.”

### **A. IGNORANCE IS NO EXCUSE:**

*Romans 1:19* gives two reasons why this is so. It is because “*that which may be known of God ...*

1. Is manifest \_\_\_ them.

This refers to the Law of God having been \_\_\_\_\_ on the hearts of all men — *Romans 2:15*.

2. For God hath shewed it \_\_\_ them.

This refers to the [invisible] things of God being \_\_\_\_\_ seen and understood by the things that are made (creation).

According to *Psalms 19:1*, the \_\_\_\_\_ declare the glory of God, etc.

### **B. KNOWLEDGE ONLY INCREASES CULPABILITY:**

This is taught by *Romans 2:17-23*. The Jews had the truth but did not receive the truth.

1. For unto whomsoever \_\_\_\_\_ is given, of him shall be \_\_\_\_\_ required — *Luke 12:47-48*.
2. To reject truth now is to invite “strong \_\_\_\_\_” after the Rapture and the appearance of the Antichrist — *II Thessalonians 2:10-12*.
3. There will be many who say, “\_\_\_\_\_” who will enter into eternity lost — *Matthew 7:21-23*.

**MEMORY VERSE:** Try and commit to memory *Romans 1:20*.

## NOTES & QUESTIONS



Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

An expression often mentioned in Baptist circles, particularly in any discussion of salvation and baptism, is the “*Age of Accountability*.” Though not so-stated in scripture, it is a term generally applied to the age at which someone is capable of understanding the Gospel and of making a deliberate, freewill decision to accept (or reject) the Lord Jesus Christ. Exactly what that age might be is not stated. It is somewhat nebulous.

Does the Bible teach such a thing? Yes! And there is a Biblical expression that is associated with the notion of an age of accountability. It is “*from my youth*” (or words to that effect), and it is found some 20 or so times in the Word of God.

This study explores the age of youth and its relationship to moral accountability.

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## THE AGES AND STAGES OF LIFE

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It is clear from a reading of the Bible that there are three main stages, or levels of maturity, in a person’s life.

These are stated by way of spiritual application in *I John 2:12-14*. There is the:

- \_\_\_\_\_ stage (*verse 12<sup>a</sup>*).
- \_\_\_\_\_ stage (*verse 13<sup>d</sup>*).
- \_\_\_\_\_’ stage (*verses 13<sup>a</sup>-14<sup>a</sup>*).

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## THE AGE OF CHILDHOOD

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The age of childhood obviously begins at birth, and includes infants (e.g. *Job 3:16; Luke 18:15*) and “little ones” (e.g. *Genesis 43:8; Matthew 18:3,6*).

*Ecclesiastes 11:10* differentiates \_\_\_\_\_ **and** \_\_\_\_\_.

The Bible also makes a distinction between children and adults in *I Corinthians 13:11*, listing three obvious areas of difference, as follows:

- A difference in the ability to S\_\_ \_\_ K.
- A difference in the ability to U\_\_\_\_\_.
- A difference in the ability to T\_\_\_\_\_.

According to the Bible, childhood is to be a period of life marked by:

**A. GROWTH AND DEVELOPMENT:**

Read: *Luke 2:40-52*.

At the age of \_\_\_\_\_ (*verse 42*), Jesus was referred to as a \_\_\_\_\_ (*verse 43*). Nevertheless, at this age He was:

1. Conversant with the Word of God — *Luke 2:46-47*.
2. Concerned about doing the B\_\_\_\_\_ (will) of the Father — *Luke 2:49*.
3. In \_\_\_\_\_ I O N to His parents — *Luke 2:51*.
4. Waxing strong in S\_\_\_\_\_ (character development) — *Luke 2:40*.
5. Increasing in:
  - a. W\_\_\_\_\_ (mental development).
  - b. S\_\_\_\_\_ (physical development).
  - c. Favour with G\_\_ (spiritual development).
  - d. Favor with M\_\_ (social development).

} *Luke 2:52*

**B. TRAINING AND CORRECTION:**

1. *Proverbs 22:6* — “\_\_\_\_\_ up a child in the \_\_\_\_\_ he should go.”
2. *Proverbs 23:13* — “Withhold not \_\_\_\_\_ I O N from the child.”
3. *Proverbs 29:15* — “The \_\_\_\_\_ and \_\_\_\_\_ give wisdom.”  
*See also: Proverbs 22:15.*
4. Fathers are responsible to raise their children in the \_\_\_\_\_ and \_\_\_\_\_ of the Lord — *Ephesians 6:4*.

**C. EDUCATION:**

1. Parents are to teach the Word of God D\_\_\_\_\_ to their children — *Deuteronomy 6:6-7*.
2. Children learn under \_\_\_\_\_ and \_\_\_\_\_ until the time appointed of the \_\_\_\_\_ — *Galatians 4:1-2*.

The expectation is that by the time someone reaches the end of normal childhood, he is disciplined and equipped to begin shouldering responsibility.

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## DEFINING THE AGE OF YOUTH

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The time between puberty and adulthood is referred to as “adolescence.” Today’s society generally views the adolescent as a “part-child/part-adult” entity — still to be fully disciplined and equipped. This thinking has helped produce a generation of “big kids” (many of whom do not stop beyond the teen years) who are dependent, unreliable, and irresponsible.

Youth is indeed the time of transition into adulthood. The Bible speaks of “*the days of [Israel’s] youth*” as the time she became a nation — the point in their history when:

- They came up \_\_\_\_\_ of the land of \_\_\_\_\_ — *Hosea 2:15*.
- When God made His \_\_\_\_\_ with them — *Ezekiel 16:60*.

The Bible, however, presents a somewhat different characterization of youth to that of modern-day thinking:

### A. PHYSICALLY:

1. The \_\_\_\_\_ of young men is their \_\_\_\_\_ — *Proverbs 20:29*.
2. *Isaiah 40:30-31* implies endurance as a quality of youth.
3. It is \_\_\_\_\_ for a man that he \_\_\_\_\_ the \_\_\_\_\_ in his youth — *Lamentations 3:27*.

This would mean youth are supposed to be capable of hard work.

### B. SOCIALLY:

1. Youth is that time when one is still resident in the \_\_\_\_\_ , \_\_\_\_\_ — see: *Leviticus 22:13; Numbers 30:3,16*.
2. Youth ought to be able to keep \_\_\_\_\_ (i.e., be capable of working) — see: *Genesis 46:34; Zechariah 13:5*.
3. Youth is meant to be a time of V\_\_\_\_\_ — see: *Ezekiel 23:3,8,21*. (In these verses God is illustrating Israel’s unfaithfulness.)
4. This is the time of life when a man will be led by the Lord to the \_\_\_\_\_ of his \_\_\_\_\_ — *Proverbs 5:18; Malachi 2:14-15*.

### C. EMOTIONALLY:

1. J\_\_\_\_\_ feared to draw his \_\_\_\_\_ — *Judges 8:20*. This was his first big test of courage.
2. Read: *I Samuel 17:33,42*. Both \_\_\_\_\_ and \_\_\_\_\_ discounted David’s ability and courage to fight. (*Verses 34-37* explain why David was not afraid.)

**D. MENTALLY:**

1. Understanding is a \_\_\_\_\_ of \_\_\_\_\_ — *Proverbs 16:22*.
2. According to *Proverbs 7:7*, a youth may be \_\_\_\_\_ of understanding, but this is not supposed to be.
3. In *I Kings 12:6-11*, king \_\_\_\_\_ disastrously rejected the \_\_\_\_\_ of the old men for that of his young men.

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## **DEFINING MORAL ACCOUNTABILITY**

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There is a difference between young children and youth in the matter of discernment and accountability. Consider what the Bible says:

**A. CONCERNING LITTLE CHILDREN:**

1. All Children are Born with a Sin Nature.
  - a. The wicked are \_\_\_\_\_ from the \_\_\_\_\_ — *Psalms 58:3<sup>a</sup>*.
  - b. We are \_\_\_\_\_ in \_\_\_\_\_ — *Psalms 51:5*.
2. All Children Sin because they are Sinners.
  - a. They go astray as \_\_\_\_\_ as they be \_\_\_\_\_, speaking lies — *Psalms 58:3<sup>b</sup>*.
  - b. Even a child is \_\_\_\_\_ by his \_\_\_\_\_, whether his work be pure, and whether it be \_\_\_\_\_ — *Proverbs 20:11*.
3. All Children are Subject to the Physical Consequences of Sin.

According to Romans chapter five:

  - a. Because of Adam's sin, \_\_\_\_\_ passed upon all men (*verse 12*).
  - b. Death reigned even over them that had \_\_\_\_\_ sinned after the \_\_\_\_\_ of Adam's transgression (*verse 14*).  
Adam's transgression was willful disobedience. Infants and young children do not willfully sin — they *naturally* sin! Thus they are still subject to physical death.
4. Young Children are Unable to Discern.
  - a. F\_\_\_\_\_NESS is \_\_\_\_\_ in the heart of a child — *Proverbs 22:15*.
  - b. According to *Deuteronomy 1:39*, little ones possess NO \_\_\_\_\_ between \_\_\_\_\_ and \_\_\_\_\_.

5. Little Ones who Die are Safe in Jesus.

One of the most comforting passages of scripture arises out of the tragic death of the child conceived through the adultery of David with Bathsheba.

David said of the child: "I shall \_\_\_ to \_\_\_" — *II Samuel 12:23*.

It is God's mercy that makes the allowance. See: *Jonah 4:11*.

**B. CONCERNING YOUTH:**

1. Youth are Capable of Willful OBEDIENCE.

- a. "All these things have I \_\_\_\_\_ from my \_\_\_\_\_ up" (*Matthew 19:20; Mark 10:20; Luke 18:21*).

**Note:** The rich young man's statement probably had reference to his Bar Mitzvah ("Son of the Commandment") — the Jewish rite of passage. At this age (13) a young man is expected to assume the responsibilities of observing the commandments, and becomes eligible to participate in temple or synagogue worship and other legal activities. (Jewish girls have a Bas Mitzvah at age 12.)

**Note:** He had faithfully kept all the commandments — except the first! His wealth was his real god (c.f. *Exodus 20:3*), as his sorrowful departure from the presence of the Lord revealed.

- b. Ezekiel was able to declare that he was not polluted because he observed the Law "from my \_\_\_\_\_" (*Ezekiel 4:14*).

2. Youth are Capable of Willful DISOBEDIENCE.

As the prophet Jeremiah preached against the sins of Judah, he said:

- a. From our \_\_\_\_\_ even unto this \_\_\_\_\_ [we] have **not** \_\_\_\_\_ the voice of the Lord (*Jeremiah 3:25*).
- b. This has been the \_\_\_\_\_ from thy \_\_\_\_\_, that thou obeyedst \_\_\_\_\_ [the Lord's] voice (*Jeremiah 22:21*).
- c. They have only done \_\_\_\_\_ before me \_\_\_\_\_ their youth (*Jeremiah 32:30*).

God declared the \_\_\_\_\_ ION of the \_\_\_\_\_ of man to be \_\_\_\_\_ from his \_\_\_\_\_ — *Genesis 8:21* (cf. *Genesis 6:5*).

3. Youth are Held Accountable for their Conduct.

- a. Paul declared that his \_\_\_\_\_ of \_\_\_\_\_ from his \_\_\_\_\_ was well known (*Acts 26:4*).
- b. *Ecclesiastes 11:9* warns the self-willed youth that God will \_\_\_\_\_ them into \_\_\_\_\_ for their actions.

- c. Read: Ezekiel chapter 18, a passage that addresses personal responsibility. God will not allow children to justify their sins by blaming their parents — see: verses 2-3. Any generation can compensate for the influence of bad (or good) parenting.

4. Youth is the Time for Salvation.

- a. Remember \_\_\_\_\_ thy \_\_\_\_\_ in the days of thy \_\_\_\_\_ (*Ecclesiastes 12:1<sup>a</sup>*).
- b. According to *Psalms 71:5*, a person is able to \_\_\_\_\_ the Lord from the time of his youth.
- c. Moses took his stand for the LORD when he was \_\_\_\_\_ to \_\_\_\_\_ — *Hebrews 11:24*.
- d. Obadiah \_\_\_\_\_ ED the \_\_\_\_\_ from his youth (*1 Kings 18:3,12*).

While Christ is well able to save sinners of *any* age up to the point of death, statistics show that the vast majority of believers are converted to Christ before they reach their adult years — before the bitterness of life kicks in (*Ecclesiastes 12:1<sup>b</sup>*).

5. Youth Still Need Guidance and Teaching.

According to *Psalms 71:17*, youth is a teachable age.

*Proverbs 2:17* and *Jeremiah 3:4* speak of the “guide” of youth — in the context of unfaithfulness to God.

6. Youth are Well Able to Make their Lives Count for Christ.

- a. Well-raised children are like \_\_\_\_\_ in the hand of a \_\_\_\_\_ man — *Psalms 127:4*.
- b. Well-raised children are likened to \_\_\_\_\_ (sons) and polished \_\_\_\_\_ (daughters) — *Psalms 144:12*.
- c. Although he was beyond his teenage years at the time, Timothy was enjoined (in *1 Timothy 4:12*) to:
- Let no one \_\_\_\_\_ his youth.
  - Be an \_\_\_\_\_ of the \_\_\_\_\_.

Youth is *the* time for surrender to the work of God. So often we lower our expectations of our young people — or have other (more worldly) ambitions for them — so that by the time they reach adult years they are lost to what might have been.

7. Youth are Well Able to Stand against Evil and the Evil One.
  - a. David did — read I Samuel chapter 17.
  - b. In the analogy of Christian maturity (*I John 2:13-14*), young men have \_\_\_\_\_ the \_\_\_\_\_ one.

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## WHEN IS THE “AGE OF ACCOUNTABILITY?”

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There is no set age. It has much to do with one’s physical and mental maturity **and** one’s spiritual upbringing.

The concept of an age of accountability is seen in *John 9:21,23*. Here, the Lord Jesus Christ healed a beggar who had been blind from birth. When questioned about this miracle by the Pharisees, the man’s parents said:

“He is of \_\_\_\_\_; \_\_\_\_\_ him: he shall \_\_\_\_\_ for himself.”

For most, we suppose the age of accountability will be reached sometime between mid-to-late childhood and the early teen years. For some, it may be earlier; for others it will come later. For those afflicted with a severe mental handicap — it may never come! It’s not a physical age; it’s a cognitive age.

In *Nehemiah 8:2*, Ezra read the Law before the congregation both of men and women, **and** all that could \_\_\_\_\_ with \_\_\_\_\_ I N G.

Consider the following examples:

### **A. KING JOSIAH — *II Chronicles 34:1-3*.**

1. Josiah was \_\_\_\_\_ years old when he began to reign as king of Judah.
2. Josiah was about \_\_\_\_\_ years old when he began to seek after God.
3. When Josiah was about \_\_\_\_\_ years old he began a spiritual purge of Judah.

Here is an example of a very young man not only being able to shoulder the burden of royalty, but also able to act righteously with great deliberation and purpose.

### **B. KING JEHOIACHIN — *II Chronicles 36:9*.**

1. Jehoiachin was \_\_\_\_\_ years old when he began to reign as king over Judah.
2. Jehoiachin’s reign lasted \_\_\_\_\_ months and \_\_\_\_\_ days.
3. This king did that which was \_\_\_\_\_ in the sight of the LORD.

Here is an example of a very young man being held accountable by God for the character of his reign.

### C. **SAMUEL — I Samuel 3.**

1. As a \_\_\_\_\_ Samuel \_\_\_\_\_ ED unto the LORD — *verse 1.*
2. Samuel did this, though he did not \_\_\_\_\_ the LORD at the time — *verse 7.*
3. Samuel first met the LORD through a \_\_\_\_\_ in the night — *verse 15.*
4. The child Samuel was thus \_\_\_\_\_ ED to be a \_\_\_\_\_ of the LORD — *verse 19-20.*

**Note:** Jeremiah was also called to preach when a child — *Jeremiah 1:5-9.*

### D. **THE LITTLE ONES WHO BELIEVED — Matthew 18:1-14.**

This is one of the more misunderstood or misapplied passages in the Bible. It is a perennial favorite of baby sprinklers, who use it to justify their so-called “infant baptism” — a remarkable wresting of the scriptures, since baptism is not mentioned once in the passage.

The key to understanding our Lord’s teaching here is the little word “**as**” in *verse 3*. It is “as” [like], not “when!” For anyone to be truly converted, they must come to Christ with child-like faith (humility, *verse 4*) — not with self-righteous pride.

Nevertheless, the Lord spoke of “these little ones who \_\_\_\_\_ in me” (*verse 6*). The fact is, children can believe.

Notice, however:

1. The child in question was old enough to hear, understand, and respond by walking over to Jesus, Who had \_\_\_\_\_ him — *verse 2.*
2. This is in contrast to the incident recorded in *Matthew 19:13; Mark 10:13; and Luke 18:15*. Here, these little children were:
  - a. B\_\_\_\_\_ unto Him by others — *Matthew 19:14; Mark 10:13.*
  - b. Specifically called \_\_\_\_\_ — *Luke 18:15.*
  - c. Small enough to be held in the \_\_\_\_\_ of Christ — *Mark 10:16.*
  - d. Not brought for salvation, but for Jesus to lay His \_\_\_\_\_ on them and \_\_\_\_\_ for them — *Matthew 19:13; Mark 10:13.*
3. The will of the Heavenly Father is that not \_\_\_\_\_ child should \_\_\_\_\_ — *Matthew 18:14. cf. II Peter 3:9.*
4. Jesus said, “\_\_\_\_\_ little children to \_\_\_\_\_ unto me, and \_\_\_\_\_ them not” — *Matthew 19:14.*

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## THE SALVATION OF CHILDREN

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Surely the greatest desire of every Christian parent is to see each of their children come to a saving knowledge of the Lord Jesus Christ. In this they would echo the cry of Hagar in *Genesis 21:16* — “*Let me not see the death of the child.*”

In *Proverbs 23:24-25* we are told that the parents of the \_\_\_\_\_ [i.e., the saved] shall greatly \_\_\_\_\_.

Yet there exist some serious problems in Baptist homes and churches today in the matter of childhood professions of faith — problems such as:

- Multiple professions — often made at a very young age, then again in later years.
- Copy-cat professions — made because one’s peers are doing it.
- Aggressive children’s ministry workers — sometimes caught up in a numbers game.
- Assurance based on the fact that one “remembers praying a prayer” (faith is not to be in a prayer but in a Person!).
- Assurance based upon the say-so of a parent — “*I know because my Mom told me what I did when I was X years old.*”

The all-too-often sad outcome of this is people depending on false hopes for salvation, or professing Christians abandoning Christ, His church, Biblical morality, etc. in their later years.

Great caution is needed lest we “*offend one of these little ones*” by leading them into a false hope or profession.

### **A. THE NATURE OF CHILDREN SHOULD COUNSEL CAUTION:**

By using children as an illustration, *Ephesians 4:14* highlights the fact that they are:

1. Fickle — “tossed \_\_\_ and \_\_\_\_\_.”
2. Easy to D\_\_\_\_\_.

It is very easy to lead a child along. Anyone who has worked with children can testify that it would be easy to get multiple “decisions for salvation” through simple manipulation.

Children have a desire to please adults, especially their parents (who in turn have a desire to see their children saved).

A child has a limited vocabulary, and may not be able to properly express their real understanding (or lack thereof) of the plan of salvation. On the other hand, children who are “raised” in a godly Christian home and in a sound Baptist church may have learned “pat answers.” The question is: Do they really comprehend what they are saying or doing?

## **B. THE FOCUS IN CHILDHOOD SHOULD BE ON PREPARATION:**

1. According to *Psalms 34:11*, children can be taught the \_\_\_\_\_ of the \_\_\_\_\_.
2. According to *Psalms 78:1-8*, the praises of the LORD, His strength, and His wonderful \_\_\_\_\_ [salvation] should not be H\_\_D D E N from children (*verse 4*).
3. Timothy was influenced by the faith of his grandmother \_\_\_\_\_ and his mother \_\_\_\_\_ — *II Timothy 1:5*.
4. Timothy had known the holy \_\_\_\_\_ from the time he was a \_\_\_\_\_ — *II Timothy 3:15*.

The preparation of a child's heart is so very important. It will take more than a short conversation to win a young person to Christ. Here are some practical suggestions for parents:

- Pray, pray, pray for your children — privately and publicly and often.
- Teach your children diligently — ask them questions and answer their questions.
- Teach your children to reverence and respect the Word of God.
- Live the Christian life — don't give salvation a "bad name" by your sour attitude or disobedient living. Your faith must be visibly real to your children (*Proverbs 23:26<sup>b</sup>*).
- Have your children memorize scripture — this is the KEY!
- Always encourage your children toward Christ (*Matthew 19:14*). Never discourage them, and always answer their questions Biblically.
- NEVER, NEVER push them into making a decision.

## **C. LEADING YOUNG PEOPLE TO CHRIST:**

There are two points to keep in mind:

- ☞ There is no separate plan of salvation for children.
- ☞ Salvation is not complicated.

### **1. Look for Evidence of CONVICTION.**

Never assume a child is ready to be saved. If anyone (child, teen, adult) says "I want to be saved," the proper response is to ask them, "WHY?"

If they don't know why they want to be saved, they are not ready to be saved. Don't be afraid to lovingly send the child on his way. If there is true Holy Spirit conviction, they'll usually not let you. Trust God's promises concerning children.

When a child is under conviction, they will express a sense of knowing they are a sinner. They will express a sense of the weight of their sins. Remember, the work of the Holy Spirit (*John 16:8-11*) is to reprove (convict) of:

- S \_\_\_\_.
- R \_\_\_\_\_.
- J \_\_\_\_\_.

2. Look for Evidence of COMPREHENSION.

Never put words in a child's mouth. Avoid asking them questions that require a "yes/no" answer.

An intelligent person can understand the Gospel intellectually. True comprehension comes when:

- a. Truth is not just revealed by flesh and blood (i.e., man), but by the Heavenly \_\_\_\_\_ — *Matthew 16:16-17*.
- b. One is \_\_\_\_\_ of God — *John 6:45*.

A wise parent or children's ministry worker will want to let God work in the heart of a child.

Require a child professing faith in Christ to give a verbal testimony of their faith. Don't expect them to speak after the manner of an adult, but look for an articulation of what they have experienced.

Always pray with a child whether they are ready to believe on the Lord or not. Never treat salvation (or a precious child) with disparagement.

3. Look for Evidence of CONVERSION.

Do not tell a child he or she **is** saved. Do not tell them they are not saved, either. That is the task of the Holy Spirit through the Word of God (*Romans 8:16*). Instead, assure them that when anyone is truly saved, GOD does a wonderful work in their heart and life. Things are going to happen in their life.

There can be nothing worse than for a child (or anyone else for that matter) to say a prayer, get baptized and join a church — then **try** to live right!!

Babes in Christ do not evidence their salvation by becoming theologians. They will not be perfect. The real evidence will be seen in their:

- a. Desire for Christ.  
Jesus said: "My sheep H\_\_\_\_\_ ... and F\_\_\_\_\_ " (*John 10:27*).
- b. Disdain for Sin.  
Ye \_\_\_\_\_ to God from \_\_\_\_\_ " (*I Thessalonians 1:9*).

4. Look for Evidence of COMMITMENT.

This is somewhat difficult for a child to realize in his or her life, partly because of his natural immaturity and partly because they are under the full authority of their parents and not at liberty to make many life choices. *Luke 14:26-33* gives some of the requirements for discipleship. Children are not in a position to engage in such a calling. For this reason, attitude will be more important than action.

Time will tell. Continuance is a key indicator of true conversion. In *John 14:21*, Jesus said:

*“He that hath my commandments, and \_\_\_\_\_ them, he it is that loveth me.”*

**MEMORY VERSE:** Try to memorize: *Ecclesiastes 12:1*.

# Z Zeal

Lesson Commenced: \_\_\_\_\_

Lesson Checked: \_\_\_\_\_

Zeal may be defined as “passionate enthusiasm.” It can be good or bad, depending on what one is zealous about. In fact, the word “zeal” comes from the Greek *zēlos*, which ranges in meaning from “jealousy” and “emulation” to “fervor” and “ambition.” Zeal is like a fire — it needs both feeding and watching!

Zeal is the opposite of apathy, indifference, and slothfulness. If ever there was a time for Baptists to be zealous, surely it is now. These are undoubtedly Laodicean-type days in which we find ourselves, where the spiritual temperature is “neither cold nor hot” (*Revelation 3:15-16*). There is a desperate need for the Lord’s churches and believers to get “on fire” (and *stay* “on fire”) for Christ!

Both kinds of zeal are seen in *Galatians 4:17-18*, where the apostle Paul addresses the Galatians who had been swept up by the error of the Judaizers. He wrote:

- “They zealously affect you, but \_\_\_\_\_” (verse 17<sup>a</sup>) — the wrong kind of zeal.
- “It is \_\_\_\_\_ to be zealously affected \_\_\_\_\_ in a good thing” (verse 18<sup>a</sup>) — the right kind of zeal.
- “And not \_\_\_\_\_ when I am \_\_\_\_\_ with you” (verse 18<sup>b</sup>) — a genuine zeal.

This study examines the zealous Christian life. It looks at the two kinds of zeal.

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## MISDIRECTED ZEAL

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Many people are zealous in the wrong cause. The priests of Baal were zealous (*I Kings 18:26-28*); the cults, such as the Mormons and Jehovah’s Witnesses, are zealous. New-age environmentalists and 21<sup>ST</sup> century sodomites, for example, are extremely zealous for their wicked causes — and, as a result, are often successful in achieving their ends.

Religious zeal is usually extremely passionate, and often downright dangerous! So-called Islamic fundamentalism (the brand of Islam that actually believes and practices all that the Koran and Hadith teach) is a prime example of misdirected zeal. Zealous cults like the Branch Davidians have also brought about the loss of many innocent lives.

**A. ZEAL ALONE WILL NOT GAIN SALVATION:**

Many think it doesn't matter what you believe so long as you are sincere (zealous).

However, consider the following examples:

1. The Jews — *Romans 10:1-4*.

The apostle Paul wrote of his beloved countrymen:

- a. They have a \_\_\_\_\_ of \_\_\_\_\_, but \_\_\_\_\_ according to \_\_\_\_\_ (verse 2).
- b. They are \_\_\_\_\_ of \_\_\_\_\_' righteousness (verse 3<sup>a</sup>).
- c. They seek to \_\_\_\_\_ their \_\_\_\_\_ righteousness by observing the Law of Moses (verse 3<sup>b</sup>).

2. The Apostle Paul.

His own testimony shows the futility of religious zeal. He was:

- a. Brought up at the feet of the eminent \_\_\_\_\_ (Acts 22:3<sup>d</sup>).
- b. Taught according to the \_\_\_\_\_ manner of the law of the fathers (Acts 22:3<sup>e</sup>).
- c. \_\_\_\_\_ toward \_\_\_\_\_ (Acts 22:3<sup>f</sup>).
- d. More \_\_\_\_\_ zealous of the traditions than most men (Galatians 1:14).
- e. So zealous, he vehemently \_\_\_\_\_ E D the \_\_\_\_\_ (Philippians 3:6).

Yet after he was saved, Paul wrote: "But what things were \_\_\_\_\_ to me, those I counted \_\_\_\_\_ for Christ (Philippians 3:7).

3. The Religious Wolves — *Matthew 7:15-23*.

- a. Not everyone who says, "\_\_\_\_\_, \_\_\_\_\_" is truly saved (verse 21).
- b. True salvation is K\_\_\_\_\_ I N G Jesus Christ personally (verse 23).

**B. BELIEVERS CAN BE ZEALOUSLY CAUGHT UP IN WRONG THINGS:**

1. Many Galatians were Zealous for False Doctrine — *Galatians 4:17*.

Having been saved from the Law's penalty, they were turned again:

- a. To its \_\_\_\_\_ and \_\_\_\_\_ elements (Galatians 4:9).
- b. To the \_\_\_\_\_ it brings (Galatians 4:9<sup>e</sup>).
- c. To \_\_\_\_\_ I N G days, and months, and times, and years (Galatians 4:10).

2. Many Corinthians were Zealously Flaunting their Gifts — *I Corinthians 14:12<sup>a</sup>*.

These Christians were more concerned with showing others how spiritual they were rather than being a blessing to them.

- a. The exercise of any spiritual gift without \_\_\_\_\_ is vanity (*I Corinthians 13:1-3*).
- b. Real Christian love does not V\_\_\_\_\_ itself (*I Corinthians 13:4<sup>d</sup>*).
- c. The purpose for spiritual gifts is to \_\_\_\_\_ the church (*I Corinthians 14:12<sup>b</sup>*) — not to have something brag about.

### **C. BELIEVERS CAN BE WRONGFULLY ZEALOUS IN RIGHT THINGS:**

1. In seeking to defend his Master, \_\_\_\_\_ drew his \_\_\_\_\_ and was prepared to fight off a large group of armed men — *John 18:10*.  
Jesus rebuked this kind of zeal.
2. Christians may be zealous in their L\_\_\_\_\_ to the detriment of a \_\_\_\_\_ brother — *I Corinthians 8:9-13*.

Zeal for Christ must never cause us to do wrong — even if it is to accomplish right! We must always “strive lawfully” (*II Timothy 2:5*). Some areas where misguided zeal usually does more harm than good are:

- High-pressure “evangelism.”
- Brazenly confronting others about their faults.

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## **DIRECTED ZEAL**

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Believers ought to be “zealously affected” in good things. There are seven things the Word of God directs us to be zealous for. Baptists need to be:

### **A. ZEALOUS FOR THE WORD OF GOD:**

1. In the “Word of God chapter” the Psalmist declares of the Bible:
  - a. My \_\_\_\_\_ hath \_\_\_\_\_ me (*Psalm 119:139*).
  - b. It is very \_\_\_\_\_: therefore thy servant \_\_\_\_\_ it (*Psalm 119:140*).
2. The Bereans \_\_\_\_\_ the scriptures \_\_\_\_\_ (*Acts 17:11*).
3. In *Job 23:12*, Job said he esteemed the Word of God to be \_\_\_\_\_ than his \_\_\_\_\_.

**B. ZEALOUS IN PRAYER:**

1. In *James 5:16*, we are told the effectual \_\_\_\_\_ prayer of a righteous man availeth \_\_\_\_\_.
2. In *Colossians 4:12*, Paul said \_\_\_\_\_ was always labouring \_\_\_\_\_ in prayer for his home church.
3. Paul himself prayed \_\_\_\_\_ and day \_\_\_\_\_ — *I Thessalonians 3:10*. See also: *II Timothy 1:3*.

**C. ZEALOUS FOR THE HOUSE OF GOD:**

1. The messianic prophecy of *Psalms 69:9* declares: “The \_\_\_\_\_ of thine \_\_\_\_\_ hath \_\_\_\_\_ me up.”
2. This prophecy was fulfilled in *John 2:13-17* when \_\_\_\_\_ cleansed the \_\_\_\_\_ in Jerusalem.
3. In this present age, the house of God is the \_\_\_\_\_ (an organized assembly of scripturally baptized believers) — *I Timothy 3:15*.

It has been said that the:

- Sunday morning attendance is an indication of how much the preacher is loved.
- Sunday evening attendance is an indication of how much the church is loved.
- Midweek attendance is an indication of how much the Lord is loved.

Question: Does the anticipation of attending church meetings “eat you up?”

**D. ZEALOUS FOR THE GREAT COMMISSION:**

1. According to *II Corinthians 9:2*, the \_\_\_\_\_ of the Corinthian church’s giving to the Lord’s work \_\_\_\_\_ very many.
2. This zeal demonstrated their professed \_\_\_\_\_ unto the \_\_\_\_\_ of Christ (*II Corinthians 9:13*).

A giving church is also a going church!

**E. ZEALOUS OF GOOD WORKS:**

1. In *Titus 2:11-14*, we read that Christ gave Himself for us that we might be a \_\_\_\_\_ people who are zealous of \_\_\_\_\_.
2. According to *Ephesians 2:8-10*, we are not \_\_\_\_\_ BY our good works, but we are saved \_\_\_\_\_ good works.

3. According to *Romans 12:11*, we should not be \_\_\_\_\_ in the Lord's business, but \_\_\_\_\_ in spirit and service.
4. All that we do should be done \_\_\_\_\_ as to the Lord (*Colossians 3:23*).
5. Whatsoever thy \_\_\_\_\_ findeth to do, do it with thy \_\_\_\_\_ (*Ecclesiastes 9:10*).
6. For the work of Christ, \_\_\_\_\_ regarded not his own \_\_\_\_\_ (*Philippians 2:25-30*).

**F. ZEALOUS TOWARD THE SAINTS:**

1. Epaphras had a \_\_\_\_\_ zeal for the saints in the churches at Colosse, \_\_\_\_\_, and \_\_\_\_\_ (*Colossians 4:13*).
2. The house of \_\_\_\_\_ was \_\_\_\_\_ to the \_\_\_\_\_ of the saints (*I Corinthians 16:15*).
3. Believers are admonished to practice \_\_\_\_\_ among themselves — *I Peter 4:8*.  
Our love for one another needs to be “on fire!”

**G. ZEALOUS FOR CHURCH PURITY:**

1. According to *II Corinthians 11:2*, a church is \_\_\_\_\_ to Christ — He is the Bridegroom (*John 3:29*); she is His bride.
2. A bride is to remain a \_\_\_\_\_ until she is presented to her husband in marriage. For a Bible-believing Baptist church, this means both MORAL and DOCTRINAL purity.
3. In *I Corinthians 5:7*, the church was instructed to \_\_\_\_\_ out the leaven of an erring member in order to maintain its purity (see: *verse 6*).
4. Later, in his second epistle to the Corinthians, Paul referred to those [hard and distasteful] instructions he had given concerning church discipline. He noted the church's commendable attitude in finally dealing with the “sin in the camp.” This is expressed in *II Corinthians 7:11*:
  - a. What \_\_\_\_\_ it wrought in you.
  - b. What \_\_\_\_\_ of your selves.
  - c. What \_\_\_\_\_.
  - d. What \_\_\_\_\_.
  - e. What \_\_\_\_\_ desire.
  - f. What \_\_\_\_\_.

g. What \_\_\_\_\_.

These words describe the necessary attitude of a church toward sin. Otherwise, it cannot expect to remain pure.

**Note:** The correct attitude of the church toward the sinning member is given in *II Corinthians 2:6-11*.

5. God told the insipid church of the Laodiceans to be \_\_\_\_\_ and to \_\_\_\_\_ (*Revelation 3:19*).

Many churches exhibit a care-less attitude when it comes to doctrine, standards, and expectations of its members. They are in grave danger of losing their purity.

- A zealot is a fanatic. The word “fanatic” has been abbreviated to “fan.” A great example of zeal is seen in the actions of true sports fans.
- Sadly, many Christians believe a fanatic is anyone who loves Jesus more than they do!
- It is easier to cool down a fanatic than to warm up a corpse!
- Hell trembles when men kindle.
- “*If by excessive zeal we die before reaching the average age of man, worn out in the Master’s service, then glory be to God — we shall have so much less of the world and so much more of Heaven!*” — C. H. Spurgeon.

**MEMORY VERSE:** Try and commit to memory *Galatians 4:18*.



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Telephone: (360) 675-8311

E-Mail: [bbcp@whidbey.net](mailto:bbcp@whidbey.net)

Internet: [www.baptistpublications.org](http://www.baptistpublications.org)

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