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FOREWORD

THE PURPOSE of this syllabus is to provide a series of basic doctrinal lessons to Missionary Baptists to use in personal discipleship. This material is primarily designed to be presented on a one-to-one or couple-to-couple basis in the home; however, it can be used in a Bible study setting or in church classes.

In these last days, full of heresies, false teachers, and religious deception of every kind, Missionary Baptists need every possible opportunity to present the true doctrines of Christ. These lessons add the dimension of teaching every member of the church to be an effective personal teacher of the basic doctrines.

THE VALUE of this type of teaching is quickly and readily seen in the lives of those who are being discipled and in the discipler, as well. New converts are rapidly grounded in the faith and become alert to religious error which helps protect them from falling away. The benefit to the church is seen in the members' becoming effective personal workers, winning others to the truth, and helping the church grow.

It is prayerfully hoped that this syllabus will be eagerly received and effectively used by Missionary Baptists as part of the effort of going into all the world and making disciples.

ACKNOWLEDGEMENT is given to all the precious brethren who have contributed to the material in this syllabus. In an effort to properly recognize each person by name who has made a contribution to the lessons, it was quickly recognized that this is an impossible task. These lessons represent the work of countless brethren over an unknown number of years. If you recognize a lesson or any part of a lesson as being your work, please know that God's people are grateful and are praying that your heart will be blessed in realizing that you have made a valuable contribution to their lives.

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INSTRUCTIONS

I. WHERE TO BEGIN?

- A. The Pastor, or a designated brother, forms a nucleus of two to ten disciples. Individuals, as well as couples, are needed.**
- B. This nucleus should be taught the lessons, so they can teach them effectively to others.**

II. WHO CAN BE DISCIPLED?

- A. Members of the church, especially new converts.**
- B. Saved persons, outside the church, in order to win them to the truth.**
- C. The lost can be taught those lessons that are designed to lead them to Christ.**

III. WHICH LESSONS SHOULD BE TAUGHT?

- A. On the following page you will find a suggested guide of core and optional lessons directed toward each of the three categories of persons to be discipled. (The lost, the saved outside the church, and the saved in the church.)**
- B. The core lessons are the ones most often needed. (The Holy Spirit is our ultimate guide.)**
- C. The discipler should make a copy of the lesson, so that the one being discipled can use it during the session and review it through the week. At the end of the program the one being discipled will have a set of lessons. *(Note: If you cannot or do not want to make photocopies of the lessons, additional copies of this syllabus can be ordered from F.M.B.I. at printer's cost plus postage.)***

IV. HOW DOES ONE PRESENT THE LESSONS?

- A. The best results are obtained when they are taught on a one to one or couple to couple basis.**
- B. The lessons should be taught one per week, on the same day and at the same time, if possible. The sessions should be an hour to an hour and a half in duration.**
- C. Be aware of making the series of lessons too long; eight or nine lessons seem to be the average number frequently taught; however, this is left up to the discretion of the discipler.**
- D. It is important for the discipler to teach the lesson in the home of the one being discipled when at all possible.**
- E. The lessons should begin with a very short (five minute) fellowship time followed with prayer requests and an opening prayer by the discipler.**
- E. The discipler must be assertive in following the lesson format and content. During the lesson, deal only with questions which are relevant to the subject matter. Unrelated discussion is usually unproductive to the lesson and should be held after the subject is presented.**
- G. The discipler must be alert to the special spiritual needs of those being discipled and ready to meet those needs or to refer them to the pastor for guidance.**
- H. End the lesson with additional prayer requests and a closing prayer.**

Suggested List of Core and Optional Lessons

LOST	SAVED – OUT OF THE CHURCH	SAVED – IN THE CHURCH
<ol style="list-style-type: none">1. How To Be Born Again2. Hell3. Faith	<ol style="list-style-type: none">1. Two Natures2. Security3. Prayer4. Faith5. Baptism6. The Church Established By Christ	<ol style="list-style-type: none">1. Prayer2. Two Natures3. Security4. Developing Your Devotional Life5. Temptation6. Baptism7. The Lord's Supper8. The New Testament Church #19. The New Testament Church #210. The New Testament Church #3 (As the Body of Christ)11. The New Testament Church #3 (As the Bride of Christ)11. Baptism Of The Holy Spirit12. Gifts Of The Holy Spirit13. Church Polity and Practice
<u>Optional Lessons</u>		
LOST	SAVED – OUT OF THE CHURCH	SAVED – IN THE CHURCH
<ol style="list-style-type: none">1. The Bible2. Salvation3. The New Birth	<ol style="list-style-type: none">1. The Bible2. The New Testament Church #2 (As the Body of Christ)	<ol style="list-style-type: none">1. Faith2. Obedient Living3. Discerning God's Guidance4. Victorious Living5. Discipleship6. Personal Stewardship7. Discipline8. The Trinity9. The Discipler10. The Church Established By Christ

HOW TO BE BORN AGAIN

INTRODUCTION: This lesson is specifically designed to show us the need of salvation and how to be born again.

- I** Notice that Jesus declared, *“that which is born of the flesh is flesh, and that which is born of the Spirit is spirit,” John 3:6.*
 - A.** Jesus is saying that there is a flesh birth, and all mankind are born into the world by this birth.
 - B.** Jesus also said that there is a *spirit birth*. This birth is *available* to all mankind. This is the second birth from which the term born again was derived.
- II.** It is necessary to be born again because we are all sinners by nature.
 - A.** Sin entered into the world by Adam, and all mankind is born of his seed, *Romans 5:12.*
 - 1.** God said, *“... For there is not a just man upon the earth that doeth good and sinneth not,” Ecclesiastes 7:20.*
 - 2.** The Scriptures tell us, *“... As it is written there is none righteous, no, not one,” Romans 3:10.*
 - 3.** God also tells us that none are exempt from this condition, *“... for all have sinned and come short of the glory of God,” Romans 3:23.*
 - B.** Being born again is necessary because all mankind has inherited Adam’s sinful nature.
- III.** It is essential to be born again to be acceptable to God.
 - A.** Jesus said to a very religious, moral man, *“... marvel not that I said unto you ye must be born again,” John 3:7.*
 - B.** Notice Jesus emphatically stated that you *must* be born again. It is essential, for there is no other means of access to heaven.
- IV.** It is important to understand God’s great gift.
 - A.** Be aware of what it cost the sinless son of God when he became sin for us, *II Corinthians 5:21.*
 - B.** Because of our sin we are responsible for the death of Christ. Notice *IPeter 2:24*, *“...Who his ownself bore our sins in his own body on the tree...”*
 - C.** Our sins are symptoms of our root problem, which is our sin nature.
 - D.** Our sins offend God; the Scriptures reveal our desperate need to be forgiven. Notice that *Acts 17:30* says, *“God...commandeth all men everywhere to repent.”*
 - 1.** This is not merely a request from God, but it is a command because of the gravity of our condition
 - 2.** It is a command because he does not want anyone to go to hell.
- V.** It is necessary to know how to be born again since it is vital to our eternal destiny, *John 3:36.*
 - A.** We must put total trust in Christ to be born again, *Romans 10:10-13.*
 - B.** A person is born again when he repents and asks Jesus to save him.
 - C.** After we are shown how to be born again, that is the time to accept Jesus Christ as our Saviour; *“... behold, now is the accepted time, behold, now is the day of salvation,” II Corinthians 6:2.*

THE NEW BIRTH

INTRODUCTION: Now that you have accepted Christ as your Saviour, it is important to truly understand what has taken place in your life, so that you can tell others about the saving grace of God.

I. What is meant by the term, “new birth”?

- A. Simply stated, the new birth is a spiritual birth.**
- B. Just as we gain access into the families of men by a birth, so also we gain access into God’s family by a birth, *John 3:3-7*.**
- C. There are other names for the new birth, namely, saved, salvation, regeneration, justified, and born again.**

II. Why is there a need for the new birth?

- A. Christ, Himself, stated that there is a need, *John 3:7*.**
- B. In our natural state we cannot please God, *Isaiah 64:6*.**
- C. In our natural state we are already condemned and separated from God, *John 3:18*.**
- D. The new birth turns us from the power of Satan unto God, *Acts 26:18*.**
- E. We need the new birth in order to have fellowship with God and to understand the things of God, *I Corinthians 2:14*.**

III. What is the new birth and how does it come about?

- A. It is a new nature which is created after God in righteousness and holiness, *Ephesians 4:24*.**
- B. It is a new standing in God’s sight; we become His children, *Romans 8:16*.**
- C. It is brought about on God’s part by the conviction of the Holy Spirit, (example: *Acts 2:37*).**
- D. It is an act of the Holy Spirit that produces within us a new birth or new life, *John 1:12,13; John 3:5,6*.**
- E. It is brought about on our part by repentance and faith, *Acts 20:21*.**

IV. What powers were needed to produce the new birth?

- A. It took the death, burial and resurrection of Jesus Christ, *John 3:14-16*.**
- B. It took God’s Word (the Word of Truth), *I Peter 1:23*.**
- C. It took the Holy Spirit, *John 6:63*.**
- D. It took conviction; we must realize our sinful state and the need for a personal relationship with Christ.**
 - 1. Apart from the conviction of the Holy Spirit, there can be no regeneration.**
 - 2. The Holy Spirit takes God’s Word and convicts our hearts, *Hebrews 4:12,13; Acts 5:29,30; Acts 7:54*.**
 - 3. One must first realize he is lost before he can be saved.**
 - 4. One must personally repent and invite Jesus into his heart in order to be saved. (This is the work of the Holy Spirit.)**

V. What are the results of the new birth?

A. We are children of God and will go to Heaven when we die.

B. Our bodies will be resurrected at the second coming of Christ in the air, *I Thessalonians 4:13-18*.

C. We are assured of glorified bodies, *I John 3:2*.

Notes

SALVATION

INTRODUCTION: The doctrine of salvation is one of the basic teachings of the Scriptures, Acts 4:12.

I. Salvation according to the Bible

- A. The salvation which God's Word sets forth is unlike anything ever conceived by the greatest religious minds of the world.**
 - 1. Religion teaches that salvation is the result of what man can do.**
 - 2. God's Word declares that salvation is the result of what God has done through His Son on the cross.**
- B. This doctrine is the most vital teaching that sinful mankind has ever heard.**
- C. It is important that we learn some of the basic facts about salvation.**

II. The meaning of salvation

- A. It is a deliverance from sin and its consequences.**
- B. Deliverance from sin and its consequences came to Zacchaeus, *Luke 19:9*.**
- C. The message of salvation is a message of deliverance from sin and its consequences, *John 3:18*.**

III. The need of salvation

- A. It is necessary because of man's nature, *Ephesians 2:3*.**
 - 1. All are sinners, *Romans 3:10,23*.**
 - 2. The wages of sin is death, *Romans 6:23*.**
 - 3. All sinners are under condemnation, *Romans 5:18*.**
- B. It is necessary because men can do nothing to commend themselves to God.**
 - 1. His works of righteousness are as filthy rags, *Isaiah 64:6*.**
 - 2. Righteous works cannot save us, *Romans 3:20; Titus 3:5*.**
- C. It is necessary because of God's nature.**
 - 1. He is absolutely holy, *Leviticus 19:2*.**
 - 2. He cannot overlook sin, *Exodus 23:21*.**

IV. The way of salvation

- A. Salvation is a work of God, *Jonah 2:9*.**
 - 1. The Father thought it, *John 3:16*.**
 - 2. The Son bought it, *I Peter 2:24*.**
 - 3. The Holy Spirit wrought it, *John 6:63*.**
- B. Salvation is received by the sinner through four means:**
 - 1. The work of God, *Romans 1:16; 10:17*.**
 - 2. Holy Spirit conviction, *John 6:44; 16:8-11*.**
 - 3. Repentance of sin, *Luke 13:3; Acts 17:30*.**
 - 4. Faith in Christ, *John 3:16; Acts 16:31*; (Note: the sinner is saved at the point of faith in Christ, *Ephesians 2:8*.)**
- C. God offers salvation; man receives it.**

V. The results of salvation

- A. **The sinner becomes a child of God, *John 1:12*.**
 - 1. **He is forgiven of all sins, *Colossians 1:14*.**
 - 2. **He is justified before God, *Romans 3:28*.**
- B. **He has eternal life, *John 5:24*.**
 - 1. **He shall never be condemned to hell, *John 6:37*.**
 - 2. **He has passed from death unto life, *Ephesians 2:1*.**
 - 3. **There is absolutely nothing that can separate a child of God from Christ, *Romans 8:38,39*.**

Notes

HELL

INTRODUCTION: The existence of hell is irrefutably taught in the Scriptures. The nature of hell is obvious from the repeated references to everlasting punishment.

I. Hell is referred to as everlasting fire, eternal fire, furnace of fire, everlasting destruction and pit of the abyss.

A. In the New Testament three Greek words were translated hell.

1. **Hades:** This word indicates the unseen state.
2. **Geenna:** This word derived its meaning from the Hebrew Ge-Hinnom which was a pit where refuse was dumped and executed criminals were cast.
3. **Tartarus:** This word indicates the deepest abyss of hell.

B. Hell is located in the lower parts of the earth; it is a burning pit, and its depth is fathomless, *Ezekiel 32:18; Revelation 9:2*.

C. Hell was originally created for the devil and his angels.

1. It is an inescapable fact in the Scriptures that hell is a retributive place of judgment for all Christ rejectors, *Matthew 25:41*.
2. Hell is being enlarged because there are many Christ rejectors in the world, *Isaiah 5:14; Luke 13:3*.

D. Hell is the place of everlasting destruction. In Greek the word “destruction” means loss or ruin; it has no reference to extinction, *II Thessalonians 1:8,9*.

E. Hell is a place of everlasting punishment, *Matthew 25:46*.

II. All Christ rejectors go into hell alive.

A. The only part of man that dies is his body; his *soul* and *spirit cannot die*; Christ rejectors go into hell alive, *Psalms 55:15*.

B. The trinity of man is very evident throughout the Word of God, *I Thessalonians 5:23; Hebrews 4:12*.

1. The body is the physical part of man.
2. The soul is the seat of desires, emotions and feelings.
3. The spirit is the discerning or perceptive part of man.
4. When a man dies, the only part of him that “knows not anything” is his body, *Ecclesiastes 9:5*.

III. All Christ rejectors go into hell, fully conscious, *Luke 16:22-31*.

A. The rich man died, was buried, and was conscious, being in torment, *verses 23-26*.

B. The rich man was concerned about his family and did not want them to come to this place of torment, *verses 27-31*.

C. There are those who make the fatal error in believing that this account in Luke is a parable. This cannot be true because the use of proper names (Abraham and Lazarus) is never found in parables.

D. Notice that Lazarus also died, and the angels carried him into Abraham’s bosom, *verse 22*.

1. Lazarus occupied a place of blessedness and honor with Abraham in paradise.
2. The rich man had seen Abraham and Lazarus a great distance away, but between him and them there was a great gulf fixed so that no one could pass over, *verse 26*.

3. **Paradise, the place where Abraham and Lazarus were, is the place to which Jesus had reference when He told the thief on the cross, "Today thou shalt be with me in paradise," *Luke 23:43*.**
 4. **After Christ's resurrection, paradise was transferred to the third Heaven, which is the abode of God, *II Corinthians 12:2-4*.**
- IV. Christ rejectors who are in hell speak and mock Satan when he is cast into the pit at the beginning of the millennium to be bound there a thousand years, *Isaiah 14:9,10,15-17; Revelation 20:1-3*.
- A. **After the thousand years is ended, Satan will be cast into the lake of fire which is the final abode of those in hell, *Revelation 20:10,15*.**
 - B. **With reference to those in hell, the Scriptures declare the exclusion of hope of restoration or of extinction, the punishment being eternal.**
 - C. **It is not God's will that anyone go to hell. *God has taken great care to provide us the necessary means to escape this horrible place, II Peter 3:9; I Peter 2:24; Acts 17:30; Romans 10:13*.**

Notes

THE BIBLE

INTRODUCTION: **The Bible is the Christian's instruction and rule book, *II Timothy 3:16,17*.**

I. Why is the infallible Word of God the only instruction or rule book we will ever need throughout our lifetime?

- A. **It will furnish us milk while we are babes in Christ, *I Peter 2:2*.**
- B. **It will furnish us meat when we mature and become full-grown Christians, *Hebrews 5:13,14*.**
- C. **It will completely furnish us with instruction for every good work we will ever need to perform, *II Timothy 3:17*.**
- D. **Despite its inestimable value, many new converts, and older Christians alike, fail to appreciate the Bible.**
- E. **This lesson will deal with facts concerning the Bible, which should cause us to appreciate more fully its value.**

II. What is the Bible?

- A. **The Bible is God's Word, *II Timothy 3:16*.**
 - 1. **It does not just contain God's words; it is the Word of God.**
 - 2. **It contains the words of Satan, angels, man (both good and bad), donkeys, etc., but it is the Word of God.**
 - 3. **It is God's way of talking to man.**
- B. **The Bible is God's revelation to man.**
 - 1. **He has revealed Himself directly to men in two ways:**
 - a. **Through the Living Word, *John 1:14*.**
 - b. **Through the written Word, *John 5:39*.**
 - 2. **What we know about the Living Word (Christ) is revealed in the written Word (*the Bible*).**
- C. **The Bible is a divinely inspired library of 66 books (39 in the Old Testament and 27 in the New Testament).**
 - 1. **The word "*Bible*" comes from the Greek word *biblia*, which means "*books*."**
 - 2. ***The Books* was the name of this library until shortly after 400 A.D. when it received the name "*Bible*."**

III. How did we receive the Bible?

- A. **Holy men of God were moved by the Holy Spirit to write His Word, *II Peter 1:21*.**
 - 1. **There were as many as 40 different writers.**
 - 2. **These men had different backgrounds.**
 - 3. **They lived as much as 1600 years apart in time.**
- B. **These inspired men wrote on goatskins, sheepskins, and papyrus scrolls.**
- C. **Three different languages were used.**
 - 1. **Hebrew — most of the Old Testament is in Hebrew.**
 - 2. **Chaldee or Aramaic — parts of Daniel, Ezra, and Jeremiah were written in Chaldee.**
 - 3. **Greek — the New Testament was written in Koine Greek. (Note: Matthew's Gospel may have originally been written in Aramaic.)**

- D. For hundreds of years these books were copied by hand.
 1. Several ancient hand-copied books have been preserved to this day.
 2. In ancient times, entire Bibles were scarce; few even possessed one full book.
- E. The Bible has been translated into more than one thousand languages and dialects; the most famous translation is the King James version.

IV. Why do we need the Bible?

- A. For history, *I Corinthians 10:11*.
 1. It tells us who we are, where we came from, and why we are here.
 2. It tells us about the origins of the heavens and earth and all therein.
 3. It tells us why men behave as they do.
- B. For doctrine, *II Timothy 3:16,17*.
 1. It is the only book which presents the truth about God.
 2. It is the only book which diagnoses man's real condition and prescribes a sure cure.
 3. It is the only book which teaches the true way of salvation.
- C. For prophecy
 1. Only God can foretell the future with absolute accuracy, *Isaiah 46:9,10*.
 2. Man needs to know something about the end of this age and eternity.
 3. God has revealed these things in the Bible; hence, our need of it.
- D. For guidance, *Psalms 119:105*.
 1. It shows us the paths in which we should walk.
 2. It tells us how to live.
 3. It brings us comfort in the midst of sorrow.

V. What should we do with the Bible?

- A. Study it, *II Timothy 2:15*.
 1. Study it daily, *Acts 17:11*.
 2. Study it purposely, *John 5:39*.
- B. Believe it, *Acts 27:25*.
 1. It is impossible for God to lie, *Hebrews 6:18*.
 2. God's Word is truth, *John 17:17*.
- C. Heed it, *James 1:22*.
 1. It is not enough just to believe the Bible; we must do what it says.
 2. To believe the Bible and yet not heed it is a grievous sin, *James 4:17*.

Notes

THE TRINITY

INTRODUCTION: The doctrine of the trinity is one of the most fascinating subjects of the Bible.

I. The trinity is three-in-one.

- A. By the term trinity we have reference to God as being three distinct personalities, (Father, Son, and Holy Spirit), who being three are one, *I John 5:7*.**
 - 1. Even though the subject is fascinating, it is also difficult to comprehend with the natural mind, *Romans 8:7*.**
 - 2. The purpose of the lesson is not to reason how it is possible, but to show that God's Word confirms that it is true, *John 3:33*.**
- B. The difficulty in understanding this subject comes from seeing God in His three persons as being distinctly separate in a Scripture although we know He is one. Example: *Matthew 3:16-17*.**
 - 1. Jesus said we need to become as little children and accept even the things we do not understand, *Matthew 18:1-4*.**
 - 2. Our finite minds are not able to comprehend the ways of God. For this reason we accept His Word by faith, *Isaiah 55:8-9*.**
- C. In this lesson we will view Jehovah God in His three persons.**
 - 1. We will see that the Father is Jehovah God.**
 - 2. We will see that Jesus is Jehovah God.**
 - 3. We will see that the Holy Spirit is Jehovah God.**

II. God the Father is Jehovah.

- A. There are several words in the original languages that refer to the one God.**
 - 1. There are three main words in the Old Testament Hebrew.**
 - a. El; almighty God**
 - b. Elohim; supreme God**
 - c. Jehovah; self existent or eternal**
 - 2. There are two main words in the New Testament Greek.**
 - a. Kurios; Lord, or God supreme in authority**
 - b. Theos; Supreme divinity, exceeding God**
- B. Jehovah (the self existent one) is God's name, *Exodus 6:3*.**
- C. "The first and the last" is a name that is used exclusively of Jehovah God in the Scriptures, *Isaiah 44:6*.**
 - 1. God says in this verse, "*Beside me there is no God.*"**
 - 2. This verse is talking about the Father as "first and last," but the trinity is included in the statement "beside me there is no God."**
- D. "I am Alpha and Omega, the beginning and the end" is another name used by God, *Revelation 21:5,6*.**
- E. "I Am" is a special name God used to show His authority was with Moses, *Exodus 3:14*.**
- F. "Eternal God" reveals the existence of the Father, *Deuteronomy 33:27*.**

III. Jesus is Jehovah.

- A. We have seen the names attributed to the Father; now notice that these same names are used of Jesus.**

- B. Jesus is called Jehovah, *Isaiah 12:2-4*.**
 - 1. There is salvation in no other name but Jesus, *Acts 4:10-12*.
 - 2. No one can come to the Father except through Jesus, *John 14:6*.
- C. Jesus is called “First and Last,” *Revelation 1:13-18*.**
 - 1. It is evident that this is talking about Jesus and not the Father.
 - 2. Verse 18 says, He “*was dead*.” When was the Father ever dead? *John 4:24* says, “*God is a Spirit*.” Spirits do not die, *Luke 24:39*.
- D. Jesus is called “Alpha and Omega,” *Revelation 1:7-8; 22:12-13*.**
 - 1. Verse 20 of Chapter 22, reveals who the “Alpha and Omega” is.
 - 2. They “pierced Him,” *Revelation 1:7*. When was the Father pierced?
- E. Jesus is called “I am,” *John 8:58*.**
 - 1. Notice Jesus used this name for the same reason as God the Father, to show His authority.
 - 2. The Jews were going to stone Him because He said He was Jehovah, *John 10:30-33*.
- F. Jesus is called “The Everlasting Father,” *Isaiah 9:6*.**
- G. There are many more names that will show that Jesus and the Father are the same person in one, but space will not allow their mention.**
- H. There is another Scripture that confirms this great truth in *Hebrews 1:6*.**
 - 1. The Father says of Jesus “*Let all the angels worship Him*.”
 - 2. Jesus says in *Luke 4:8*, quoting the law, “*...Thou shalt worship the Lord thy God, and Him only shalt thou serve*.”
 - 3. Thomas worshipped Jesus in *John 20:27-28*, calling Him Lord and God. Jesus did not rebuke him but pronounced a blessing on him because of his worship.
 - 4. The angel in *Revelation 22:8-9* rebuked John for bowing down to him and said, “*... Worship God*.”
 - 5. If God cannot lie or contradict Himself as the Scriptures conclude, then there is only one logical conclusion — Jesus is Jehovah.

IV. The Holy Spirit is Jehovah.

- A. God the Holy Spirit is the quiet one of the trinity working in the background, *John 16:13-15*.**
- B. We will show the attributes of the Holy Spirit as being the same as Jehovah.**
- C. The Holy Spirit is called God in *Acts 5:3-4*.**
 - 1. Verse 3, Ananias lied to the Holy Spirit.
 - 2. Verse 4, Peter says, “*... thou hast not lied unto men, but unto God*.”
 - 3. The Greek word “Theos” is used here which means Jehovah God.
- D. The Holy Spirit calls out and separates men for service, *Acts 13:1-2; 20:28*.**
- E. The Holy Spirit is eternal, *Hebrews 9:14*.**
- F. The Holy Spirit creates, *Job 33:4*.**

V. There is only one God, *Deuteronomy 6:4*.

- A. The evidence is overwhelming that the Holy Spirit, the Father, and Jesus are the same person.**
- B. The Scriptures give the answer, and we must accept God’s Word on the subject.**

FAITH

INTRODUCTION: Faith is an important and vital subject in a Christian's life. A Christian's relationship with God is not based on blind, unfounded theories. Instead, it is based on sound, historical facts.

I. The doctrine of faith

- A. There are four kinds of faith with which we need to become acquainted.**
- B. Each introduces an important aspect of the Christian's spiritual life.**
- C. The proper understanding of the way the word "faith" is used in the Bible will clear up many passages of Scripture and prevent misunderstandings.**

II. Historical faith

- A. Historical faith simply means that we believe someone or something exists; it is a head belief or mental persuasion.**
 - 1. In the natural realm of life, men believe certain places exist even though they have never seen them for themselves; this is historical faith.**
 - 2. In the spiritual realm, men believe God exists and Jesus Christ is His only begotten Son; this is historical faith.**
- B. Historical faith is illustrated in the Scriptures. The demons have this kind of faith, *James 2:19*.**
- C. Historical faith will not save lost sinners.**
 - 1. No one can be saved by just believing there is a God or a Jesus Christ.**
 - 2. However, it is essential to trusting faith, *Romans 10:14*.**

III. Trusting faith

- A. Trusting faith is the heart-belief of a person which causes him to trust in Jesus Christ for salvation; it is faith from the innermost being of a person.**
 - 1. In the natural realm, we trust people and things daily.**
 - 2. In the spiritual realm, we trust (rely, depend on) Jesus Christ to save our souls.**
- B. Trusting faith is illustrated in the Scriptures.**
 - 1. Paul told the Philippian jailor to believe or trust on the Lord Jesus Christ, *Acts 16:30-31*.**
 - a. Repentance always precedes salvation.**
 - b. Paul did not tell the jailor to repent because he already manifested the fruit of repentance, *Acts 16:29*.**
 - 2. Paul taught that the sinner must believe or trust Christ from the heart in order to be saved, *Romans 10:9,10*.**
- C. The sinner is saved at the very moment he exercises trusting faith in Christ, *Ephesians 2:8*.**
- D. To reiterate, trusting faith involves two important factors.**
 - 1. Repentance, *Acts 17:30; Luke 13:5; Acts 20:21*.**
 - 2. Receiving Christ as Saviour, *John 1:12*.**
- E. Trusting faith is taking God at His Word, believing He cannot lie.**

IV. Working faith

- A. In order to produce for God, we must have working faith, *John 15:8*.
- B. Working faith causes us to obey God's Word.
- C. We can measure our love for God according to our obedience to His commandments, *John 14:15*.
- D. Working faith is motivated by love, *Galatians 5:6*.
- E. Working faith is illustrated in the Scriptures.
 - 1. Old Testament saints had faith in God; therefore, they obeyed Him and worked for Him, *Hebrews 11:17-19, 24-26*.
 - 2. The Jerusalem Church had faith in Christ's promises, *Acts 1:4,5,8*. (Therefore, they waited at Jerusalem for that power.)

V. The system of faith

- A. In many cases in the New Testament the word "*faith*" refers to the system of doctrines and beliefs that are taught in the Scriptures.
 - 1. "*The faith*" always refers to the doctrines that are practiced by New Testament churches.
 - 2. It is important that we have the right kind of beliefs, *Jude 3*
- B. This system of faith is illustrated in the Scriptures.
 - 1. Paul spoke to Felix concerning *THE FAITH*, *Acts 24:24*.
 - 2. Paul preached *THE FAITH* he had once destroyed, *Galatians 1:23*.
 - 3. Paul had kept *THE FAITH*, *II Timothy 4:7*.
 - 4. Men will depart from *THE FAITH* in the last days, *I Timothy 4:1*.
- C. There is only one system of faith to be practiced by true churches, *Ephesians 4:5*.
- D. This series of discipleship lessons teaches these doctrines (*THE FAITH*).

Notes

TWO NATURES

INTRODUCTION: As a born again believer, it is important to understand the changes that have taken place. If we do not understand that we now have two natures, we will have difficulty serving God.

- I. The two natures we now possess are referred to by various terms in the Scriptures.
 - A. **ADAMIC NATURE: Outward man, old man, carnal man, fleshly man**
 - B. **SPIRIT NATURE: Inward man, inner man, new man, divine nature**

- II. The Bible reveals that our flesh birth gave us a flesh nature, *John 3:6*.
 - A. **We must contend with the desires of the flesh until we lay our bodies to rest in the grave.**
 - B. **By the flesh nature, we mean the inborn character, the innate disposition, the inherent primitive state that is common to all human flesh.**
 1. **Just as the nature of the hog causes him to desire to wallow in the mud, the human nature, in and of itself, desires to serve the flesh, *Romans 8:7,8*.**
 2. **We see, then, that the flesh nature never changes its character.**

- III. The Bible reveals that being born again gave us a spirit nature.
 - A. **The spirit nature cannot sin and is totally pleasing to God, *I John 3:9*.**
 - B. **By letting the spirit nature dominate our lives, we can conquer the desires of the flesh, *Galatians 5:16*.**
 1. **We need to feed the spirit daily in order to be victorious.**
 2. **To walk in the spirit is to walk according to the spirit nature.**
 - C. **If we can learn the character of each of these natures, we will be able to understand our thoughts and feelings and be able to control our lives.**
 1. **It is important to realize that there is a conflict between the flesh nature and the spirit nature, *Galatians 5:17*.**
 2. **This battle takes place in the mind.**

- IV. The Bible reveals the nature of the flesh birth.
 - A. **We are born with the flesh nature, *Romans 5:12*.**
 - B. **We cannot change this flesh nature, *Romans 7:18*.**
 - C. **The flesh nature will profit us nothing, *John 6:63*.**
 - D. **Even when we do good, the old nature is looking for an opportunity to rise up, *Romans 7:21*.**
 - E. **Notice that the works of the flesh keep us from reigning in the future kingdom in the Bride of Christ, *I Corinthians 6:9,10; Galatians 5:19-21*.**
 1. **Adultery and Fornication — unlawful sex**
 2. **Uncleanness — spiritually and morally impure**
 3. **Lasciviousness — lustful; sinful emotions**
 4. **Idolatry — worshipping an idol, or anything we place before Christ and faithful service to Him**
 5. **Sorcery — witchcraft, drugs, enchantment**

6. **Hatred** — animosity, malicious feelings toward another
7. **Strife** — quarreling, fighting, or conflict
8. **Jealousy** — suspicious fear of rivalry
9. **Wrath** — rage; uncontrolled anger
10. **Factions** — a self-seeking group within the fellowship
11. **Seditions** — dissensions
12. **Heresies** — false doctrine
13. **Envy** — displeasure at the good fortune of another (closely related to jealousy)
14. **Murder** — to kill; hatred of a brother
15. **Drunkenness** — under the influence of alcohol
16. **Revelings** — merry making; rioting

V. The Bible reveals the nature of the spirit birth.

- A. **The spirit nature is totally from God, *1 Peter 1:23*.**
 1. **The Holy Spirit is the incorruptible seed.**
 2. **We are born of the Spirit by the Word of God (The Word is the means).**
- B. **The new nature makes us alive unto God, *Romans 6:11*.**
- C. **The spirit nature causes us to delight in the law of God (the Word of God), *Romans 7:22*.**
- D. **The spirit nature produces fruit, *Galatians 5:22-25*.**

VI. The Bible reveals how to live according to the spirit nature.

- A. **We must make a commitment to the spirit life, *Romans 6:1-4*.**
 1. **We symbolically bury the old man (flesh nature).**
 2. **This commitment involves not only a public declaration in baptism, but a commitment to walk in the new way of life.**
- B. **We must put off our old way of life, *Ephesians 4:22; Colossians 3:5-9*.**
- C. **We must put on the attributes of the spirit nature, *Colossians 3:10; 3:12-14*.**
 1. **We must be renewed in our minds by studying the Word of God daily, *Ephesians 4:23,24*.**
 2. **In this way we are able to put on the attributes of the spirit nature.**

VII. The Bible reveals the consequences of living after the flesh.

- A. **Even though we cannot lose our salvation, it will separate us from God's fellowship, *Romans 8:6*.**
- B. **If we live according to the flesh, we will reap corruption, *Galatians 6:8*.**
- C. **Let us not live after the flesh but pursue the things of the Spirit, so our lives can count for God.**

Notes

SECURITY

INTRODUCTION: By security we mean that once a person is saved, he will always be saved from hell and cannot fall from that position.

I. In security of salvation only *facts* in the Word of God are to be considered, not our feelings.

- A. **To understand any Bible doctrine, we must accept the Word of God as the authority, not relying on our feelings, which often are controlled by circumstance.**
 - 1. **In spiritual matters man's reasoning without the Word of God will not give correct answers, *Proverbs 14:12*.**
 - 2. **We must not pit the Scriptures against one another but realize all Scriptures are in harmony with each other, *II Peter 1:20*.**
- B. **What God has promised He will do, *Isaiah 14:24*.**
- C. **To have a clear understanding of the *eternal nature* of the new birth, we must realize what actually occurs in salvation and what is offered by God to those who receive Jesus Christ as their Saviour.**

II. Salvation is a birth

- A. **The *spirit* is born again, not the flesh, *John 3:6-7; I John 3:9; I Peter 1:23*.**
- B. **Once one is born into a family, it is impossible to change biological parents.**
- C. **Fellowship can be broken, but we cannot become unborn.**

III. Salvation is totally of God.

- A. **If we could lose our salvation by failing to work to keep it, then by the same rules of logic we could gain salvation by working for it.**
 - 1. **If this were true, salvation would not be by grace but by works, *Ephesians 2:8,9; Titus 3:5*.**
 - 2. **Grace is the unmerited favor of God.**
 - 3. **Christ is the One who did *all the work* for our salvation.**
- B. **If it were possible to lose our salvation, we could not regain it, *Hebrews 6:4-6*.**

IV. Salvation is a gift.

- A. **God gives it to us freely, *Romans 6:23; Romans 5:15*.**
- B. **If we have to give anything in exchange for a gift, it ceases to be a gift.**

V. Salvation is eternal life.

- A. **Eternal means never ending, *John 3:16*.**
- B. **Eternal life has no time barriers.**
 - 1. **Notice the words, "everlasting punishment" and "life eternal," *Matthew 25:46*.**
 - 2. **If there is no *life eternal*, then there is no *everlasting punishment*.**
 - 3. **The moment a person is saved, he receives *eternal, unending life*, *John 5:24*.**

VI. Our salvation is sealed by God, *Ephesians 4:30*.

- A. **Man cannot break God's seal.**
- B. **The born again spirit is totally secure in the Son and in the Father, *Colossians 3:3*.**

VIII. Our salvation is kept by God, *II Timothy 1:12*.

A. Paul declares that our salvation is totally secure in God.

B. The Scriptures make it very clear that our salvation is in the hands of God, *John 10:27-29*.

VIII. The doctrine of security can be stated very simply.

A. In the flesh we sin daily, *I John 1-8*.

B. In our born again spirit, it is impossible to sin, *I John 3:9*.

Notes

TEMPTATION

INTRODUCTION: In the Scriptures there are two meanings derived from the word temptation. One is an attempt to entice to evil; the other is a trial or testing from God.

- I. Satan works through temptation in his attempt to destroy lives.
 - A. Satan attacks us where we are the weakest, *1 Peter 5:8,9*.
 - B. He knows when our defenses are down.
 - C. Satan brings temptation to us when we have not adequately prayed, *Luke 22:46*.
 - D. Satan lures us to evil through the sin nature of the flesh, *James 1:14*.
 - E. Satan appeals to the flesh of men through three channels, *1 John 2:16*.
 1. Lust of the flesh
 2. Lust of the eyes
 3. The pride of life
 - F. We are admonished to resist temptation, *James 4:7*.
 - G. All of us are tempted, but we do not have to yield, *1 Corinthians 10:13*.
 1. Jesus was tempted by Satan, but He did not yield, *Hebrews 4:15*.
 2. Eve yielded to temptation because she doubted the Word of God.
 3. When we yield to temptation, it frequently has far-reaching consequences. (God warns us that He will not be mocked; He has a law that "...whatever a man soweth, that shall he also reap," *Galatians 6:7*.)
 - H. There are seven vital principles that will help us resist the temptation of Satan.
 1. Stay close to the Lord, *James 4:8*.
 2. Fill your soul with the Word of God, *Psalms 119:11*.
 3. Pray for deliverance from temptation, *Matthew 6:13; Hebrews 4:16*.
 4. Avoid the very appearance of evil, *1 Thessalonians 5:22*.
 5. Resist the Devil, *James 4:7*.
 6. Think on the right things, *Philippians 4:8*.
 7. Stay busy working for God, *Ephesians 4:28*.
- II. Satan also tempts us to compromise the principles in which we believe.
 - A. This type of compromise takes on many forms, but it is all sin.
 - B. Once we begin to compromise any principle in God's Word, we become double minded, *James 1:8*.
 - C. When we are double minded, our prayers are not answered, *Psalms 66:18; James 1:7*.
 - D. One compromise leads to another, and Satan will see to it that our lives are filled with compromise.
 - E. Compromising in this context is like lying; it destroys one's character.
- III. Satan will also tempt us to *not* do what is right.
 - A. He not only tempts us to do wrong, but he also tempts us not to do what we know to be right, *1 Thessalonians 3:5*.
 - B. When we do not put into practice the teachings of the Scriptures, we are committing the sin of *omission*. Notice some of the sins of omission that are most commonly committed:

1. **Neglecting to read the Bible**
 2. **Neglecting to pray faithfully**
 3. **Neglecting to attend church faithfully**
 4. **Neglecting to witness for Christ**
- C. These sins rob us of untold blessings in this life, and in eternity they rob us of the joy of being in the Bride.**
- D. We are warned to not be ignorant of Satan's devices, *II Corinthians 2:11*.**
- IV. The temptation (testing or trying) that comes from God is designed for our benefit.
- A. He knows the areas in which we need to grow, *James 1:2-4*.**
 - B. Paul was tested, or tried, in the flesh to keep him humble, *Galatians 4:14*.**
 1. **Undoubtedly, Paul would have been lifted up with pride, *II Corinthians 12:7-9*.**
 2. **God cannot use those who are proud, *I Peter 5:5,6*.**
- V. There are rewards for those who endure temptation.
- A. They will have an abundant, fruitful life, filled with peace.**
 - B. Praise, honor, and glory is promised to those who endure temptation (trials), *I Peter 1:6,7*.**
 - C. It is promised that they will receive a crown of life, *James 1:12*.**

Notes

PRAYER

INTRODUCTION: Prayer is a vital part of the Christian's spiritual life, and it is important to study this doctrine in order to help us pray more effectively.

- I. At the beginning of our prayer we must address God. We should address Him in a reverent manner. Notice the example given by Jesus in the model prayer. "*Our Father, who art in heaven...*," *Matthew 6:9*.
 - A. **We need the proper attitude when we come to God in prayer.**
 1. **We should manifest an attitude of praise to God for who He is, and for the awesome attributes of His nature. (His grace, mercy, kindness, patience, goodness, love, etc.) "*Hallowed be they name...*," *Matthew 6:9; Psalm 34:1*.**
 2. **We should have a desire for Christ's return. Notice in the model prayer: "*Thy kingdom come...*," *Matthew 6:10*.**
 - B. **We should manifest gratitude and thankfulness for all God has given, *I Thessalonians 5:18*.**
- II. The Scriptures teach that we should ask God for every need in life, no matter how small. "*Give us this day our daily bread,*" *Matthew 6:11*.
 - A. **We need to ask daily for the forgiveness of sins.**
 - B. **Sin breaks fellowship with God. Ask His forgiveness immediately and fellowship is restored, *I John 1:9*.**
- III. When we pray, we need to yield to God's will in all things.
 - A. **Even when we have great desire for something, we should seek God's will because He knows what is best.**
 1. **We can depend upon God's mercy and rely upon His judgment.**
 2. **Jesus, who is our example, was totally yielded to the will of God, *Luke 22:42*.**
 - B. **There are *hindrances* that can result in unanswered prayer.**
 1. **Notice in the model prayer, "*...forgive us our debts, as we forgive our debtors...*," *Matthew 6:12*.**
 2. **Unforgiveness breaks fellowship with God and results in unanswered prayer, *Matthew 6:15; Psalms 66:18*.**
 - C. **We receive what we ask if it is according to God's will, *I John 5:14,15*.**
- IV. There are conditions that must be met in order to have great power in prayer, *I John 3:22*.
 - A. **"*The effectual fervent prayer of a righteous man availeth much,*" *James 5:17,18*.**
 - B. **There is increased power in united prayer, *Matthew 18:19*. (This promise Jesus left to His church.)**
 1. **Let it be observed that when husbands and wives kneel together in prayer, being united in desire and purpose, God moves in a mighty way in answering their prayers.**
 2. **We must exercise faith in prayer, *Mark 11:24*.**

- V. The Holy Spirit helps us to pray. *Romans 8:26,27*.
- A. **When we have a pressing need, we should pray intensely, *Hebrews 5:7*.**
 - 1. **The prayer that prevails with God is the beseeching prayer into which we put our entire soul, stretching out toward God in intense and agonizing desire.**
 - 2. **When we learn to come to God with intensity of desire that wrings the soul, then we shall know the true power of prayer, *Daniel 9:3*.**
 - B. **We can ask big things of God, even things that we deem impossible, *Ephesians 3:20*.**
- VI. We should set aside time to pray three times a day, *Psalms 55:17*.
- A. **We should also be in continual communication with Him. “Pray without ceasing,” *I Thessalonians 5:17*.**
 - B. **When at all possible, we should kneel when we pray, *Luke 22:41; Acts 7:60; Acts 20:36*.**
- VII. We should pray before we eat.
- A. **It is not merely custom, it is taught in God’s Word, (*I Timothy 4:4,5*).**
 - 1. **We see from this Scripture that the food we eat is sanctified, not only by prayer but also by the Word of God.**
 - 2. **We conclude from this that we are to pray and read or recite Scripture before we eat.**
 - B. **Jesus, our example, prayed before He ate, *Luke 24:30*.**
- VIII. We should be persistent in prayer, *Matthew 7:7*.
- A. **Notice the parable of the persistent friend, *Luke 11:5-10*.**
 - B. **We are to strive together in prayer for one another, *Romans 15:30; Galatians 6:2*.**
- IX. We should close our prayers in Jesus’ name, *John 16:23,24*.
- A. **Illustration: If I write a check to the bank and sign it, they will not cash it if I have no deposit there. I am asking in my own name. If I have a check given to me that bears the signature of one who has a deposit in the bank, I will receive it in his name. Jesus made a deposit in heaven so great that it will cover the sin debt of the world. In His deposit there is grace enough to supply all our needs, for He is rich in mercy!**
 - B. **Jesus has made His name available to draw from His account of blessings. Let’s use it!**

Notes

BAPTISM

INTRODUCTION: Baptism is ordained of God and should be the first step taken by God's children.

I. What constitutes scriptural baptism?

- A. **Scriptural baptism may be defined as “the *immersion* in water of a born again believer by the authority of a local, visible, New Testament Church, in the name (*by the authority*) of the Father, the Son, and the Holy Spirit.”**
- B. **The succession of the Lord's churches down through the ages is, in truth, the succession of Heaven's baptism.**
- C. **Questions over baptism are no new thing.**
 - 1. **God's people have given their lives throughout the church age standing for this doctrine.**
 - 2. **Baptists were called *Ana-Baptist* during the reformation period by the reformers, as well as the Catholics, because they refused to accept infant baptism and would not recognize Catholic or Protestant baptism as being scriptural.**

II. Why baptize by immersion?

- A. **Baptism is a *transliterated* word. Rather than translating the word baptism, the Bible translators brought the Greek alphabet characters into English letters. By so doing, the Greek word *bapto* was brought into English without defining its Greek meaning.**
 - 1. ***Bapto* — means to dip, immerse, bury.**
 - 2. ***Rantizo* — Greek verb — sprinkle; this word is never used in connection with baptism.**
 - 3. ***Ekxeo* — Greek verb — pour out; this word is never used in connection with baptism.**
- B. **All New Testament examples of baptism are by immersion.**
 - 1. **Jesus was immersed, *Matthew 3:16,17*.**
 - 2. **The Ethiopian eunuch was immersed, *Acts 8:38,39*.**
 - 3. **John baptized near Salim because there was much water there, *John 3:23*.**
 - 4. **The Bible states baptism is a burial, *Colossians 2:12; Romans 6:4*.**
 - 5. **Baptism pictures the death, burial and resurrection of Christ, *I Corinthians 15:3,4; Romans 6:3-5*.**

III. Who has the authority to baptize?

- A. **God instituted baptism, and the Scriptures reveal a chain of authority for its administration.**
 - 1. **John the Baptist is the first link in the chain of authority, *John 1:6; Mark 1:4*.**
 - 2. **Jesus walked approximately 60 miles to receive John's baptism because he was the only one with authority. This authority was confirmed by the Father, Son and Holy Spirit, *Matthew 3:14-17*.**
- B. **Jesus had all authority, *Matthew 28:18*.**
 - 1. **Jesus gave the authority to baptize to His church, *John 3:22; 4:1,2*.**
 - 2. **Christ gave the “*Great Commission*” to His church, *Matthew 28:19,20*.**

IV. How many baptisms are there?

- A. **There is only one baptism, *Ephesians 4:5*.**
- B. **God recognizes no other baptism, *Acts 19:1-5*.**
 - 1. **If John had baptized these men, they would have known about the Holy Spirit, *Matthew 3:11*.**
 - 2. **It was impossible for John to have baptized these people.**
 - a. **John had been dead for 23 years. He was put in prison and killed just a few months after Christ was baptized, *Matthew 4:12; 14:10,12*.**
 - b. **John never left the Holy Land, but these people were in Asia Minor (Turkey), hundreds of miles away.**
 - 3. **Apollos probably baptized these people, *Acts 18:24*.**
 - a. **The reason God did not recognize this baptism is because Apollos did not have church authority, *Acts 18:25*.**
 - b. **Apollos had been baptized by John and was one of his disciples.**
 - c. **John's disciples did not have the authority to baptize.**
 - d. **Paul had church authority, so God recognized his baptism, *Acts 13:1-3*.**
 - e. **The Antioch church sent Paul and Barnabas with the authority to baptize.**

V. What will baptism do for us?

- A. **Baptism puts us in a position to serve God and robes us with Christ, *Galatians 3:27*.**
- B. **It is an act of righteousness, *Matthew 3:14; Revelation 19:7,8*.**
- C. **Baptism is the answer of a good conscience toward God, *1 Peter 3:21*.**
- D. **It separates our life for service, *Acts 2:40-42*.**

VI. Who can be baptized?

- A. **Believers only can be baptized.**
- B. **John demanded repentance and faith before baptism, *Matthew 3:7,8*.**
- C. **The first church preached repentance and faith before baptism, *Acts 8:12*.**
- D. **The thief on the cross was saved without baptism, *Luke 23:33, 39-43*.**
- E. **The Philippian jailor was saved without baptism, *Acts 16:30,31*.**
- F. **Baptism is a work of righteousness, but salvation is not by works, *Ephesians 2:8,9; Titus 3:5*.**

VII. Why be baptized?

- A. **We cannot receive eternal rewards without scriptural baptism, *II Timothy 2:5*.**
- B. **If our life is going to testify for Jesus, it must be done in His body (the church), *Ephesians 3:21*.**
- C. **We are new creations, *II Corinthians 5:17*.**

THE LORD'S SUPPER

INTRODUCTION: The Lord's Supper is one of the most beautiful and significant doctrines of the Bible. It is the picture left by the Bridegroom (Christ) with His fiancée (the church) to be viewed in every age until His return for the marriage.

I. The origin of the supper

A. Initiated by Jesus, *Matthew 26:26-29*

1. This supper took place just prior to Jesus' arrest and crucifixion.
2. It was the last intimate gathering of Christ and His church.
3. Jesus was burdened about the sorrow that would come to His church after He would depart, *John 14:1-3*.
4. He was concerned about the tribulation that they would face in the world, *John 17*.

B. The purpose of the supper

1. It was given to the church to remember His death until He returns.
2. The supper is a picture that we have to ease the sorrow and the tribulation in every age, fortifying our hope of His soon return.

II. The recipients of the supper

A. The recipients are Jesus' called out assembly, gathered together in one place with Christ as the Head of that body.

1. Not all the saved, but only His church, was gathered together at the time Christ instituted the Lord's Supper.
2. It is important to understand that the supper is a picture for the church. The significance of the picture applies only in reference to the relationship of Christ and His Bride.
 - a. An engaged man taking a far journey does not leave pictures with several women but only with his fiancée.
 - b. The Lord's Supper deals with the shed blood and broken body of Christ, which is the means of salvation for all mankind. However, the picture that He gave to His church reveals the entire purpose of His sacrifice, which proclaims in a special way His death for His Bride, *Acts 20:28; Ephesians 5:25*.

B. This is a church ordinance, and we are told as often as we observe it, do it in remembrance of Him, *I Corinthians 11:23-26*.

1. Each individual must cleanse himself before participating in the supper, *I Corinthians 11:28,29*.
2. As this ordinance pictures the Bridegroom, it draws our attention to the need of being faithful to Him.

III. The elements of the supper.

A. Unleavened bread

1. *Luke 22:19* does not say that the bread was unleavened, but we know that He was using a loaf from the Passover, which, according to *Exodus 12:15*, was commanded to be unleavened bread; violation of this brought the penalty of death.
2. Leaven in the Scriptures represents sin, *I Corinthians 5:6*.
3. The supper cannot be taken without purging the body of sin, *I Corinthians 5:7*.
4. The loaf represents the body of Christ, comprised of members of that body, *I Corinthians 10:17; I Corinthians 12:12,14*.

- B. The fruit of the vine**
 - 1. This represents the blood of Jesus, shed for us, *Matthew 26:28*.**
 - 2. It also represents the abundant life that the believer can have in the church (His body), *John 10:10*.**

IV. The restrictions of the supper

- A. It can only be observed in church capacity, *I Corinthians 11:18*.**
- B. Only faithful members of the local church can participate.**
 - 1. Remember, it is the Lord's table, *I Corinthians 10:21*.**
 - 2. The Lord makes the rules, determining who can sit at His table.**
 - 3. If any brother is a fornicator, covetous, an idolator, a railer, a drunkard, or an extortioner, we are commanded not to eat the supper with him, *I Corinthians 5:11*. (In fact, we are told to put him out of the membership, verses 4 and 5.)**
 - 4. We are instructed not to observe the Lord's Supper if there are divisions in the church, *I Corinthians 11:18*.**
 - 5. We are not to eat with those who are not doctrinally sound, *I Corinthians 11:19*; *Romans 16:17*.**
 - 6. The Lord's Supper is not to be taken with those of other faiths, *II John 9-11*.**
 - 7. With these restrictions in view, it becomes evident that it is not possible to take the Lord's Supper with other churches even though they are of like faith and order.**
 - a. How can we know if the members of another church are in unity?**
 - b. How do we know whether they are excluded or not?**
 - c. If they are members of another church body, how can this church discipline their lives?**
 - d. How can we invite those who are not part of the body to participate if there can be no divisions in the body when the supper is taken?**

V. The blessings of the supper

- A. It is a time of cleansing and renewing for both the church and the individual members and a time to draw closer in our union with Christ.**
- B. It is a time to look at the picture of the Bridegroom in anticipation of His soon return and the marriage of the Lamb, *Revelation 19:7,8*.**

Notes

THE CHURCH ESTABLISHED BY CHRIST

INTRODUCTION: There are several institutions which are vital to mankind: the home, the church, the school and civil government.

I. The church: a divine institution

- A. The church's importance is obvious.**
 - 1. Her work is to lead people to Christ.**
 - 2. Her work is to administer scriptural baptism.**
 - 3. Her work is to teach the pure doctrines of Christ.**
 - 4. Her mission is worldwide.**
- B. To properly appreciate this heavenly institution, there are some facts that need to be known.**

II. The nature of the church

- A. The church that is referred to in the Scriptures is always a tangible, visible congregation of people.**
 - 1. It is not a universal, invisible organization, *I Corinthians 1:2*.**
 - 2. It is not composed of all the saved, *I Corinthians 16:19*.**
 - 3. It is not a denomination, *Acts 9:31*.**
- B. The church is a called-out assembly. This is the basic meaning of the Greek word, *ekklesia*, which is translated "church."**
- C. The church is local and visible. This is demanded by the meaning of the word, *ekklesia*, *Acts 8:1*.**
- D. The church is composed of baptized believers who have covenanted together under the Headship of Jesus Christ to carry out His teachings, *Colossians 1:18*.**

III. The origin of the church

- A. The church began during the earthly ministry of Christ. This fact is necessary to it being Christ's church, *Matthew 16:18*.**
 - 1. The church did not start in the Garden of Eden as some have said. (It was the family of God that started in the Garden of Eden.)**
 - 2. The church did not start on the first Pentecost after Christ's resurrection.**
 - 3. The church did not start during the Reformation or some later date.**
- B. Specifically, the church had its beginning at the time Jesus walked on the seashores of Galilee and called out the first disciples, *Matthew 4:18-22*.**
- C. There is further proof that the church began during the earthly ministry of Christ:**
 - 1. The church was given rules of personal reconciliation and discipline during Jesus' personal ministry. (He could not have said "Tell it to the church" if there were no church in existence, *Matthew 18:15-18*.)**
 - 2. The apostles were placed in the church during His personal ministry, *I Corinthians 12:28; Luke 6:12-16*.**
 - 3. The Lord's Supper was given to the church during His personal ministry, *I Corinthians 11:23*.**

IV. The Purpose of the church

- A. Her purpose is to do Christ's work in this world, *Mark 13:34; I Timothy 3:15.***
 - 1. The church is Christ's sole representative in the world, *II Corinthians 5:18-20.***
 - 2. The church is the executor of His kingdom work, *Matthew 16:19.***
- B. The church's ministry is three-fold, *Matthew 28:18-20.***
 - 1. She is to make disciples through the preaching of the gospel.**
 - 2. She is to baptize disciples in the name of the Father, Son, and Holy Spirit.**
 - 3. She is to teach disciples to observe all things whatsoever Christ has commanded.**

V. The Perpetuity of the church

- A. Christ promised that the gates of hell would never prevail against His church, *Matthew 16:18.***
 - 1. Christ promised to be with His churches until the end of this age, *Matthew 28:20.***
 - 2. Paul said that God would receive glory in the church by Christ Jesus in every age, *Ephesians 3:21.***
- B. Therefore, the churches of Jesus Christ have an unbroken history from the ministry of Christ in every age to this very day.**
- C. Christ's churches can be identified by their ordinances, offices, doctrinal practices, and history.**

VI. The Destiny of the church

- A. The church has already been chosen as the Bride of Christ by Christ, Himself, *John 3:29; II Corinthians 11:2.***
- B. The church will be married to Christ, *Revelation 19:7-9; Ephesians 5:22-32.***
- C. The church will have a special place in the millennium and in the New Jerusalem, *Revelation 5:10; John 14:2,3; Revelation 21:2,3,9,10; 22:1-5.***

Notes

THE NEW TESTAMENT CHURCH #1

INTRODUCTION: The New Testament Church was part of God's eternal purpose and plan from eternity; it was not an afterthought with God. The New Testament Church is a divine institution that had its beginning about nineteen hundred years ago. The church is unique in design, purpose and destiny.

- I. The word "church" in Greek is *ekklesia*, which means a called-out assembly.
 - A. It would have been more accurate and would have eliminated confusion if the word "*ekklesia*" had been translated assembly rather than church.
 - B. The very nature of the word "*ekklesia*" renders it impossible to pertain to anything invisible or universal.
 - C. Despite this fact, the universal church theory has gained great popularity. (They teach that when one is saved, he is born into the church which is a universal, invisible body.)
 - D. This is not taught anywhere in the Scriptures. The Scriptures do teach that when one is saved, he is born into the family of God, not into the church or body of Christ, *Romans 8:16*.
 1. The family of God is six thousand years old. The saved in all ages are in the family of God.
 2. The New Testament Church was started by Jesus, Himself, when He was thirty years old.
- II. The origin of the church is clearly revealed in the Scriptures.
 - A. During Christ's personal ministry He formed His church, *Matthew 16:18*.
 1. In error, some have said that Jesus had reference to Peter when He said, "upon this rock I will build my church."
 2. In Greek the word Peter is "Petros" which means a *small rock* or stone, but Jesus said upon this "Petra" a *massive rock*, (referring to Himself) He would build His church on Himself as the massive foundation rock.
 3. Paul also declared that Jesus was the only foundation, *I Corinthians 3:11*.
 - B. Jesus began calling out His disciples, *John 1:35-43*.
 1. Notice the disciples' willingness and eagerness to follow Him, *Matthew 4:20-22*.
 2. The disciples were His called-out assembly (His church).
 - C. He called them out from among the saved and baptized ones whom John had prepared, *Luke 1:17*.
 - D. Jesus gave His church the authority to baptize, *John 3:22; 4:1,2*.
 1. This was done before John was cast into prison, *John 3:24*.
 2. Notice that after John was cast into prison, Jesus declared the time was *now fulfilled*, *Mark 1:14,15*.
 3. Jesus immediately began to preach the gospel of the kingdom, saying it was at hand, *Matthew 4:12,17*.
 - a. In Greek the word "gospel" means "good news."
 - b. It is the good news of salvation through Christ and the good news of the kingdom of God.

- III. Jesus launched His church kingdom as He continued calling out His disciples on the shores of Galilee, *Matthew 4:18-22*.
- A. **Jesus said His kingdom started in the days of John the Baptist, *Matthew 11:12*.**
 - B. **Jesus reigns as Lord and King over His church because they keep His commandments and do His will.**
 - C. **During the millennial kingdom Jesus and His church shall reign over all that make up that kingdom, *II Timothy 2:12; Revelation 2:26*.**
- IV. The least in the kingdom has a greater position than John, *Matthew 11:11*.
- A. **John the Baptist was saved but not in the church kingdom.**
 - B. **John was the last of the Old Testament prophets, and he came under the old covenant.**
 - C. **We are under a better covenant, established upon better promises, Hebrews 8:6.**
- V. Jesus revealed that His church was with Him.
- A. **Jesus openly declared His church to be His kingdom when He told the Pharisees His kingdom was within them, *Luke 17:20,21*.**
 - 1. **“*Within*” comes from a Greek word which means (in the midst of you).**
 - 2. **Notice in verse 22 that it is the called-out disciples (His church) who were in their midst.**
 - B. **Jesus said to His church that it was the Father’s pleasure to give them the kingdom, *Luke 12:32*.**
- VI. The church kingdom has suffered violence from the days of John the Baptist.
- A. **“*And from the days of John the Baptist until now the kingdom of heaven suffereth violence...*” *Matthew 11:12*. (The form of the Greek verb used here indicates the kingdom is being acted upon.)**
 - 1. **Through the antagonism of the enemy, the church kingdom suffers violence.**
 - 2. **It is through forceful endeavor that Satan’s forces seek to hinder and even to destroy the church kingdom.**
 - B. **Notice that this Scripture also says, “*...the violent take it by force.*” (The form of the Greek verb used here indicates it is the kingdom itself that is taking the action.)**
 - 1. **This has reference to those within the church kingdom not yielding to opposition, but earnestly taking hold of it so as to possess it as a *precious prize*.**
 - 2. **The New Testament Church, during the dark ages, illustrated her faithful perseverance.**
- VII. All who are in the church kingdom are pressing into it, or they merely have their name on the church roll.
- A. **“*The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it,*” *Luke 16:16*.**
 - 1. **Here the word *presseth* suggests the earnest forceful endeavor of the faithful ones in the church kingdom. (They continue pressing on into the kingdom.)**
 - 2. **No matter what the cost, the prize is far greater, *Philippians 3:14*. (The prize is the Bridegroom and bridal relationship with Him.) *II Corinthians 4:17; Romans 8:18*.**

THE NEW TESTAMENT CHURCH #2

(As the Body of Christ)

INTRODUCTION: The New Testament Church is a local visible body of scripturally baptized believers with Christ as the Head.

- I. The New Testament Church was organized by Christ during His personal ministry, *Matthew 16:18*.
 - A. **Subsequently, all New Testament Churches must have an unbroken lineage or chain, dating back to the church Jesus started when He walked on the earth.**
 1. **Jesus promised His churches that they would never cease to exist because He would be with them always, *Matthew 28:20*.**
 2. **He receives glory from her in all ages, *Ephesians 3:21*.**
 - B. **Each church is a sovereign, individual governing body with Christ as the Head.**
- II. When the term “the church” is used in the Scriptures, it is used in the generic sense.
 - A. **We use this general term when speaking of “the school,” “the legislature,” “the flag,” “the husband,” “the church,” etc.**
 1. **This does not mean there is one universal, invisible school body made up of all the children in the world.**
 2. **The same logic is true when we speak of “the legislature,” “the husband,” “the church.”**
 - B. **We simply use one to represent all.**
- III. The New Testament Churches are called the body of Christ because they are the only physical representation of Christ in the world.
 - A. **They are the only body of people, who have descended from the days of Christ, who teach and practice the doctrines once delivered to them by Christ and the apostles.**
 - B. **Speaking of the human body, it is the head that makes the decisions, and the body simply carries them out; so it is with Christ and His body, the church, *Ephesians 5:23,24*.**
 - C. **As the Head of the church, Christ has preeminence in all things; He is in charge, *Colossians 1:18; Ephesians 1:22,23*.**
- IV. Paul, speaking to the church at Ephesus, affirms that the Lord’s church body is made up of human beings, of living flesh and bones. It is not mystical, invisible, or intangible spirits, *Ephesians 5:30*.
 - A. **Paul told the church at Ephesus that they were not to remain children and be deceived by false doctrine, but they were to teach the truth and grow up into Christ, *Ephesians 4:14,15*.**
 - B. **Paul further states that the church is vitally united to Christ, and through Him each part is able to effectively work in harmony, *Ephesians 4:16*.**
- V. Paul told the church at Corinth that they were to be in unity, of the same mind.
 - A. **This admonition is for all His churches, *I Corinthians 1:10*.**
 - B. **Can you imagine telling a universal, invisible body made up of all the saved that they**

were to be of one mind? The universal church theory breaks down under the light of the glorious doctrines of Christ.

- VI. Paul, writing to the church at Colosse, said that they were called in one body, *Colossians 3:15*.
- A. **This was one church body with Christ as its Head.**
 - B. **Paul warned the church at Colosse not to be deceived by false doctrine; this would not exalt Christ as the Head, *Colossians 2:18,19*.**
- VII. Paul uses the human body in its various parts to illustrate the functionings of the body of Christ.
- A. **Speaking of the human body, it is one individual, visible body readily identifiable and in one place at one time, not in every place at the same time.**
 - 1. **This is why Christ uses the illustration of the human body to demonstrate the fact that His body is local, visible and in one place at one time.**
 - 2. **Just as each human body is made up of feet, hands, eyes, etc., so every church is made up of individual personalities comprising the body of Christ, *I Corinthians 12:12-27*.**
 - a. **Notice that verse 25 says, there should be no schism (division or cliques) in the body but the members are to have the same care and concern for every member. When one member of the body suffers, all are to suffer with him; when one member is blessed, all should rejoice, *Galatians 6:2*.**
 - b. **In verse 27, speaking to the church of Corinth, Paul specifically stated, “*Ye are the body of Christ*”**
 - 3. **Not all members of the body have the same function, *Romans 12:4,5*.**
 - B. **Clearly for a body to function properly, each part must work together.**

Notes

THE NEW TESTAMENT CHURCH #3

(As the Bride of Christ)

INTRODUCTION: The relationship of the church to Christ in this dispensation and in eternity is illustrated in the Scriptures by the relationship of a bride and groom.

- I. John the Baptist with reference to Jesus and His called-out disciples (His church) said, “*He that hath the bride is the bridegroom.*”
 - A. **John called Jesus the Bridegroom and His church the Bride, *John 3:29.***
 - B. **John referred to himself as the friend of the Bridegroom.**
 1. **Jesus affirmed this statement when He said, “... *Among them that are born of women there has not risen a greater than John the Baptist,*” *Matthew 11:11.***
 2. **Jesus also said that John was “*more than a prophet,*” *Matthew 11:9.***
 3. **According to Hebrew wedding custom, the father would send his most trusted servant and friend to select a bride for his son. John said he was that friend.**
 - C. **John heard Jesus teaching His Bride and rejoiced greatly, saying his joy was fulfilled.**
 1. **John had completed the mission God had chosen him to do.**
 2. **“*to make ready a people prepared for the Lord,*” *Luke 1:17.***
- II. The scribes and the Pharisees asked Jesus and His disciples why they did not fast since it was practiced by the disciples of John and the Pharisees, *Mark 2:18.*
 - A. **Jesus said His disciples would not fast while the Bridegroom was with them.**
 1. **Jesus called His church the “children of the bridechamber” because it is a special place reserved for them, *Mark 2:19,20.***
 2. **The bridechamber is a unit of rooms in the father’s house that the bride and groom will occupy after the wedding and accommodates them during the wedding celebration. (Hebrew wedding custom)**
 3. **The Pharisees knew Jesus was referring to His church as His Bride.**
 - B. **Without question Jesus had already entered into engagement with His church, (His Bride).**
- III. Christ loved His Bride so much that He died for her, *Ephesians 5:25.*
 - A. **Paul, writing to the church in Corinth, said they were engaged to Christ, *II Corinthians 11:2.***
 - B. **Paul, writing to the church in Rome, said they were free from the law so they could marry Christ, *Romans 7:4.***
 - C. **The church, (His Bride), must be without spot or blemish, *Ephesians 5:27.***
 1. **This is not saying the members of the church are perfect, for they also are sinners saved by grace.**
 2. **However, they stand perfect in the will of God both in doctrine and practice.**
 - D. **The Bride had made herself ready for the wedding by being faithful to all His commandments, *Revelation 19:7.***
 - E. **She is seen dressed in white, symbolizing her righteous works, *Revelation 19:8.***

IV. God showed John the future home of the Bride, *Revelation 21:2*.

- A. **Jesus told His church while He was yet with her that He was going away to prepare a home for her, *John 14:2,3*.**
- B. **The home Jesus prepared for His Bride is the New Jerusalem, *Revelation 21:10*.**
 - 1. **The city had a great high wall surrounding it with twelve gates, *Revelation 21:12*.**
 - 2. **Under the walls stood twelve foundations, *Revelation 21:14*.**
 - 3. **The walls were of jasper, and the city was pure gold with all manner of precious stones in the foundations, *Revelation 21:18,19*.**
 - 4. **Each of the twelve gates was a pearl, and the street was transparent gold, *Revelation 21:21*.**
 - 5. **God and the Lamb are the temple of it, and the glory of God is the light of the city, *Revelation 21:22,23*.**
 - 6. **All the nations of the saved, though they do not live in the city, live in the light of it, *Revelation 21:24*.**
 - 7. **The Kings of the earth bring the glory and honor of the nations into it, *Revelation 21:26*.**
 - 8. **Inside the city flows a river of life and a tree of life which bears twelve kinds of fruit; (the leaves of the tree are for the blessings of the nations), *Revelation 22:1,2*.**
 - 9. **Notice that it is the *Bride* who is dwelling in the city, and she is seen *servicing* her King, *Revelation 22:3,4*.**
 - a. **This is the Bride, the Lamb's wife, *Revelation 21:9*.**
 - b. **The Bride wears His name in her forehead, *Revelation 3:12*.**
 - 10. **Christ and His Bride shall reign forever, *Revelation 22:5*.**
- C. **Christ's Bride also continues to give Him glory in the final Kingdom age, *Ephesians 3:21*.**

Notes

CHURCH POLITY AND PRACTICE

INTRODUCTION: The Bible prescribes a definite pattern of polity (government) and doctrine to be practiced by all true New Testament Churches.

- I. It is important to know how church affairs are to be conducted according to the Word of God.
 - A. **Each practice in the church must have a scriptural basis.**
 - B. **Paul wrote Timothy and instructed him to teach others Biblical order and doctrinal practices in the church.**
 - C. **There are four main practices which will be considered in this lesson.**

- II. The practice of voting in the church is revealed in the Word of God.
 - A. **This is a Biblical practice that is taught by example in the Scriptures.**
 1. **The Jerusalem Church voted when selecting a man to fill the office of Apostle, *Acts 1:22-26*.**
 - a. **Notice that they nominated two men.**
 - b. **Then they prayed to determine God's will.**
 - c. **Then they voted according to their convictions.**
 2. **The Jerusalem Church first refused to receive Paul as a member, *Acts 9:26*.**
 - a. **Paul had tried to join the church, but they were afraid of him.**
 - b. **Barnabas confirmed Paul's conversion, and they received him, *Acts 9:27,28*.**
 - c. **Notice the procedure by which the church first rejected Paul and later accepted him as a member. (This was obviously done by vote.)**
 3. **The New Testament Churches elected messengers by voting, *II Corinthians 8:18,19,23*.**
 - B. **Voting is a necessary practice and is taught by example in the Word of God.**
 1. **All churches have a certain amount of business which must be transacted.**
 2. **It is necessary for the church body to receive new members.**
 3. **The church body itself must determine who will be chosen as pastor, deacons, teachers, officers, etc.**
 4. **This is done by democratic vote of the church body.**
 - C. **New Testament Church government is a pure democracy.**
 1. **Church members have equality; all have the privilege of voting on every item brought before the church.**
 2. **This cannot be said of churches which are governed by pastors, bishops, ruling elders, boards, committees, etc.**

- III. The practice of closed communion in the church is taught by example in the Scriptures.
 - A. **Communion is a local church ordinance. There were many saved people during Jesus' personal ministry, but he took communion with His church, *Luke 22:14,15*.**
 1. **This restricts communion to the membership of the local church.**
 2. **It was never intended for the world at large, or children of God in general who are not fellowshiping in a true New Testament Church, *I Corinthians 11:2,23*.**
 3. **The Lord's Supper is one of the two ordinances in the New Testament Church and the second is water baptism.**

4. The church is local and visible, and not universal and invisible; therefore only members of the local church can scripturally partake of the Lord's Supper.

B. The Lord's Supper is clearly defined and regulated in the Word of God.

1. It is restricted to saved, scripturally baptized church members, *Acts 2:41,42*.

a. Let it be observed that Judas did not take the Lord's Supper.

b. The Lord dismissed him from their assembly before He instituted the Lord's Supper, *Matthew 26:25; John 13:27,30*.

c. Judas participated in the passover but not in the Lord's Supper.

2. It is further restricted to members living a godly, orderly life, *I Corinthians 5:11,12*.

3. It is also restricted to those who pass the test of critical self examination, *I Corinthians 11:27-29*.

4. The Lord's Supper is finally restricted to the proper elements, which are unleavened bread and the fruit of the vine, *Matthew 26:17,26-29*.

IV. The practice of discipline in the church is taught in the Word of God.

A. It is commanded in the Scriptures, *II Thessalonians 3:6*.

B. There are three types of offenses which necessitates church discipline.

1. Private or personal offenses, *Matthew 18:15-18*

2. Public or moral offenses, *I Corinthians 5:9,10*

3. Heretical or doctrinal offenses, *Titus 3:10; Romans 16:17*

C. It is necessary to have discipline in the church.

1. Discipline maintains the sanctity of the church.

2. Discipline preserves ethical, moral, and doctrinal standards, *I Corinthians 5:1,5-7*.

3. Discipline is necessary to retain spiritual power in the church.

V. The practice of granting and receiving letters by the church is taught in the Scriptures.

A. Paul commended Phoebe to the church at Rome by letter, *Romans 16:1,2*.

B. Paul commended Onesimus to Philemon and the church that met in his house, *Philemon 10,12*.

C. Barnabas gave a personal recommendation to Paul to the Jerusalem Church, *Acts 9:27,28*.

D. A church letter is a recommendation of an individual for church membership from one church to another.

1. Granting and receiving letters prevents needless re-baptisms and also protects the church from alien immersion (unscriptural baptism).

2. People joining New Testament Churches from other groups must be baptized.

3. Church letters prevent two or more churches having the same individuals on their membership rolls at the same time.

E. Granting and receiving letters from sister churches acknowledges them as true New Testament Churches.

- G. Only New Testament Churches have the authority to baptize, *Matthew 28:18-20*.**
- 1. This is why we cannot receive letters from any one except New Testament Churches.**
 - 2. “Unto him be glory in the church by Christ Jesus throughout all ages, world without end,” *Ephesians 3:21*.**

Notes

BAPTISM OF THE HOLY SPIRIT

INTRODUCTION: The Holy Spirit is the least understood person of the trinity. He is distinct, divine, and eternal. The Holy Spirit has a vital and personal function in working with mankind, by and through the Word of God, to bring about God's will in the lives of men.

- I. In the Old Testament the people of God were led by the Spirit and filled with the Spirit, but they were never baptized by the Spirit.
 - A. **The Holy Spirit baptism was reserved for His New Testament Church.**
 - B. **John the Baptist prophesied of this event, *Matthew 3:11*.**

- II. On the day of Pentecost, the church was baptized by the Holy Spirit, *Acts 2:1-3*.
 - A. **This baptism completely engulfed and immersed the church in the Holy Spirit as He filled the room where they were sitting.**
 - B. **The baptism equipped and empowered His church to complete the mission that God had laid out for them, *Acts 1:8; Matthew 28:18-20*.**

- III. The baptism of the Holy Spirit brought the gift of the Holy Spirit, *Himself*, to dwell in the midst of His church, *Acts 1:4,5*.
 - A. **The gift of the Holy Spirit was the promise of the Father.**
 - B. **Subsequently, all New Testament Churches have the gift of the Holy Spirit, *Himself*, dwelling in their midst.**
 - C. **All those who submit to Him in salvation, baptism, and church membership receive the promise in His church, *Acts 2:38,39*.**

- IV. Through the baptism of the Holy Spirit, His church received the unction of the Holy Spirit, (unction means anointing).
 - A. **In the Old Testament, Prophets, Kings, and Priests were anointed for special service.**
 - B. **The church that Jesus established is referred to as a royal priesthood, a kingdom of priests, *1 Peter 2:5,9; Revelation 1:6; 5:10*.**
 - C. **Jesus anointed His church and set her apart from the world for special service to Him.**
 - D. **Through the unction (anointing) of the Holy Spirit, His church is enabled to possess a knowledge of all His truth, *1 John 2:20,27*.**
 1. **Jesus called the Holy Spirit the Spirit of truth and said the world could not receive Him, *John 14:16,17*.**
 2. **The Holy Spirit abides in the church as Administrator to illuminate the members in truth.**

- V. Through the baptism of the Holy Spirit, Jesus sent the Comforter to His church.
 - A. **Comforter comes from the Greek word Parakletos, which means one called alongside to help.**
 - B. **While Jesus was on the earth He was of eminent help to His disciples. He constantly taught them, guided them, strengthened and comforted them.**

- C. **Jesus told His church that it was necessary for Him to leave so the Comforter (the Holy Spirit) could come, *John 16:7*.**
 - 1. **Jesus could be in only one place at one time.**
 - 2. **The Holy Spirit can be in all His true churches at the same time.**
 - D. **The Holy Spirit was sent to take Jesus' place as the Comforter and Administrator of His churches.**
- VI. On the day of Pentecost there were three manifestations of the Holy Spirit; the baptism of the Holy Spirit, the filling of the Holy Spirit, and speaking in tongues (other languages).
- A. **In understanding the Scriptures, it is important not to confuse these three manifestations of the Spirit.**
 - B. **The baptism of the Holy Spirit was a one time event. It was never again repeated. There was no need for the baptism to be repeated since it brought the gift of the Spirit, Himself, to abide in His churches forever.**
 - C. **The filling of the Spirit, on the other hand, is an ongoing experience, *Ephesians 5:18*.**
 - D. **Faithful ones are filled with the Holy Spirit when the proper condition is met, and the need arises to accomplish a particular task for God, such as preaching, teaching, witnessing, testifying, etc.**
 - 1. **Peter was filled with the Holy Spirit and witnessed, *Acts 4:8*.**
 - 2. **Notice additional examples of being filled with the Holy Spirit, *Acts 7:55, 13:9,52*.**
 - E. **Faithful ones of the Old Testament were also filled with the Holy Spirit when the proper conditions were met, and the need arose.**
 - 1. **Zacharias, an Old Testament priest and father of John the Baptist, was filled with the Spirit and prophesied, *Luke 1:67,68*.**
 - 2. **Elizabeth, John the Baptist's mother, was filled with the Spirit and testified, *Luke 1:41,42*.**
 - F. **The third manifestation of the Holy Spirit that came on the day of Pentecost was speaking in tongues (languages).**
 - 1. **This was a gift from the Holy Spirit.**
 - 2. **This gift was given for a very important and specific purpose which will be dealt with in the lesson on the gifts of the Holy Spirit.**
- VII. Through the baptism of the Holy Spirit, God gave His church dunamis power. (Dunamis means dynamic power and might.)
- A. **The word dynamite was derived from this Greek word.**
 - B. **That same dynamic power abides in the New Testament Churches today.**
 - C. **The greatest power in the world today is seen as the Holy Spirit works in and through the New Testament Churches, changing the hearts, character, and lives of those yielding to Him, conforming them to the image of His Son, *Ephesians 1:19; 3:16; 3:20,21*.**

GIFTS OF THE HOLY SPIRIT

INTRODUCTION: When Jesus began his public ministry, He came preaching and teaching a new set of doctrines, a new way of worship, and a new way of life.

- I. Jesus came performing miraculous signs in order to prove to the Jews who He was and that the new doctrines and new way of worship, was from God, *Acts 2:22*.
 - A. **Jesus gave His New Testament Church the gift of healing and the power to cast out evil spirits, *Matthew 10:1,5,6,8; Luke 10:1,8,9,17*.**
 - B. **Those signs and miracles were their credentials to prove to the Jews that the new covenant with its new laws and new way of worship was ordained of God, *Mark 16:20; Hebrews 2:3,4*.**
- II. Another miraculous gift, which was given to the New Testament Church on the day of Pentecost, was speaking in tongues.
 - A. **Pentecost was a Jewish feast day, and devout Jews had gathered at Jerusalem from every nation.**
 - B. **God chose this particular period of time to give the gift of speaking in tongues (languages) to His New Testament Church in order to get the attention of the Jews, who were there from every country.**
 - C. **The Word of God is clear in its use of the word “*tongues*”; it means languages, *Acts 2:6-8*.
 1. **The Jews heard the Word of God spoken in each individual language in which they were born.**
 2. **This was to prove to them that the “*New Message*” was from God.****
 - D. **God specifically declares that tongues (languages) were given for a sign to them that do not believe, *I Corinthians 14:22*.
 1. **Tongues (languages) served as a sign only when the unbelievers understood what was spoken, *I Corinthians 14:23*.**
 2. **If the words spoken could not be understood, they would consider them mad or drunk as also seen in *Acts 2:13,15*.****
 - E. **Speaking to the Jews in tongues (languages) was a fulfillment of prophecy, *I Corinthians 14:21*.**
 - F. **Peter also declares this to be the fulfillment of a prophecy in Joel, *Acts 2:16*.
 1. **Notice that this was a double prophecy; half of it was fulfilled on the day of Pentecost, *Acts 2:17,18*.
 - a. **“*The last days*” has reference to the last age before Jesus returns to set up His reign on the earth.**
 - b. **“*The last days*” began with Jesus’ first advent, *Hebrews 9:26; Hebrews 1:2*.****
 2. **The other half of the prophecy in Joel will be fulfilled in the last half of the tribulation period, *Acts 2:19,20*.****
- III. Various gifts, miracles, and helps were given to the early New Testament Church, *I Corinthians 12:7-11,28*.
 - A. **Certain problems arose in the Corinthian church concerning spiritual gifts.
 1. **Paul, in addressing this problem, said he did not want them to be ignorant concerning this subject, *I Corinthians 12:1*.****

2. The Corinthian church had become preoccupied with speaking in tongues, considering it to be a superior gift.
 - B. Paul said that the most valuable gift given to the early church was prophecy, *I Corinthians 14:1*.
 1. Prophecy was speaking forth the council of God to the church until the New Testament was completed.
 2. This is why prophecy was of such value to the church; it served to edify, comfort, and encourage them, *I Corinthians 14:3*.
 3. Prophecy also served to convict unbelievers of sin and to constrain them to worship, *I Corinthians 14:25*.
 - C. Paul said one that prophesied was greater than the one that spoke in tongues (languages) unless he also interpreted what he had spoken, *I Corinthians 14:5,31*.
- IV. In the fourteenth chapter of first Corinthians Paul gave explicit regulations concerning speaking in tongues in the early church.
- A. Let it first be observed that the word “unknown” tongue is not in the Greek text. It was added by the translators. (Notice that it is in italics.)
 - B. The Corinthian church was zealous of spiritual gifts, especially tongues.
 1. Paul instructed them to seek to edify the church, *I Corinthians 14:12,13*.
 2. If there were no interpreter he was commanded to be silent, *I Corinthians 14:28*.
 - C. Women were forbidden to speak in tongues in the church, *I Corinthians 14:34,35*.
 1. Keep in mind the subject under discussion in chapter fourteen is speaking in tongues.
 2. Paul reminded the Corinthians that the things he wrote unto them were the commandments of the Lord, *I Corinthians 14:37*.
 - D. Paul exhorted the church in Corinth to speak in words that were easy to understand so that all could benefit (be edified), *I Corinthians 14:6,9*.
 - E. Anyone who spoke in a foreign tongue (language) that was not understood by the congregation, spoke in mysteries to all but himself and God; this served to edify only himself, *I Corinthians 14:2,4*.
 - F. Paul, using himself as an example, said if he prayed in a tongue (language) with his understanding, yet it was unfruitful if others did not understand also, *I Corinthians 14:14-17*.
 - G. Paul did not use his gift of speaking in tongues in the church, but he used it for the purpose it was given — to preach to the Jews in their own languages as a sign to them that they might believe, *I Corinthians 14:18-20*.
- V. Gifts were very needed in the early New Testament Church, but they were also incomplete.
- A. When the church met together, each person who had a gift was to contribute to edify the church, even though they had only *bits and pieces of knowledge*, *I Corinthians 14:24-26*.
 - B. No wonder Paul said, “*I will show you a more excellent way!*” (*I Corinthians 12:31*)

- C. Paul said that love would never cease, but temporary gifts would lose their usefulness and be done away, *I Corinthians 13:8*.
1. This is why the gift of tongues is not found in any later writings of the Scriptures.
 2. These gifts that could only contribute in part began to vanish as the writings of the Scriptures neared completion.
- D. The completed Scriptures are God's perfect revelation to man, *I Corinthians 13:10*.
1. Some have supposed the statement "*that which is perfect*" has reference to Christ at His second coming. If this Scripture had reference to Christ, a personal pronoun would have been used, He who is perfect, not that which is perfect.
 2. Notice a more literal translation from the Greek text... "*Then therefore shall come the finished, or completed thing, (neuter gender) that which out of part shall be made idle, (brought to naught or done away).*"
 3. In their efforts to prove Christ is referred to "*that which*" the following scripture is used, *Luke 1:35*.
 - a. This question, however, is forever settled when it is considered in the Greek text.
 - b. ... "*And having answered the angel said to her, the Holy Spirit shall come over you and the power of the Highest shall overshadow you, therefore the HOLY ONE (masculine gender) begotten shall be called the Son of God.*"
- E. The Word of God is called a mirror; not until it was completed could we see in it clearly, (or get the whole picture).
1. When we look into that mirror, we see ourselves as God sees us, *I Corinthians 13:12*.
 2. We also clearly see God's will for our lives, *James 1:23,24*.
- F. The Word of God is the *perfect* law of liberty, *James 1:25*.
1. The Word is perfect and complete; we are to add nothing to it.
 2. All scripture is essential and profitable; we are to take nothing from it, *II Timothy 3:16,17*.
- G. There are three gifts that will remain in His church until He returns; they are *faith, hope and love*.
1. Faith and hope will vanish at the glorious appearing of Christ.
 2. Faith and hope will no longer be needed because Christ, in His physical presence, is the reality of our faith and hope — only love will remain, *I Corinthians 13:13*.

Notes

PERSONAL STEWARDSHIP

INTRODUCTION: We must not neglect to teach the doctrine of stewardship to its fullness. The lack of understanding of this teaching can cause us to become stunted and dwarfed in our spiritual growth.

- I. Every member of a New Testament Church is a steward of God and is responsible and accountable for his service to God.
 - A. **Ministers and pastors are stewards, *Titus 1:7, I Corinthians 4:1.* (As stewards of the mysteries of God, they are to teach the whole council of God, *I Corinthians 4:2.*)**
 - B. **Deacons are stewards, *Acts 6:3, I Timothy 3:8-10.* (Deacons are to be examples in faithfulness, spirituality, and good works.)**
 - C. **Every member of a New Testament Church is a steward, *I Peter 4:10,11.***
- II. There are requirements for stewards as members of a New Testament Church.
 - A. **The most basic requirement of every member in a New Testament Church is unwavering faithfulness to the house of God.**
 1. **Keep in mind that this is only part of our reasonable service to God, *Romans 12:1.***
 2. **Also bear in mind that unfaithfulness is a willful sin, *Hebrews 10:25,26.***
 - B. **There are additional requirements of stewardship, *I Peter 4:7-9.***
 1. **Be sober minded.**
 2. **Watch unto prayer.**
 3. **Have fervent love for one another.**
 4. **Use hospitality.**
 5. **Use all that God has given us for His glory.**
 - C. **A steward is responsible for his works and is accountable to God.**
 1. **Notice the parable of the talents, *Matthew 25:15,20-27.***
 2. **We will all stand in judgment, *II Corinthians 5:10.***
 - D. **A steward must strive lawfully in the Lord's Church to receive the reward of brideship, *II Timothy 2:5; Philippians 3:14.***
- III. We are commanded to be good stewards of the time that God has given us.
 - A. **Before we were saved, our time was wasted in sin, *Ephesians 2:1-3.***
 - B. **We need to use our time for Christ because we do not know how long we have left to serve Him, *James 4:13-15.***
 - C. **We need to use our time for Christ, for we shall give an account to Him for how we lived and served Him, *Romans 14:10-12.***
- IV. The Bible speaks of a stewardship of our bodies.
 - A. **Our bodies, as well as our souls, belong to God, *I Corinthians 6:19,20.***
 1. **The Holy Spirit lives in us, and we are to use our bodies to glorify God.**
 2. **Therefore, we are not to let our bodies be used for sinful things, *I Corinthians 6:13,15,18.***
 3. **Since our bodies belong to God, we should not take them places God would not have them go.**
 4. **We are also admonished to control our tongue in obedience to the Lord, *James 1:26.***
 - B. **We should avoid any habit that would harm, weaken or shorten the life of the body, for**

the body is to be used for Christ, *I Corinthians 10:31*.

- C. Periodically we should give the body an honorable rest and relaxation to preserve our strength for Christ, *Matthew 14:22,23*.

V. The Bible teaches a stewardship of our means.

- A. The Scriptures reveal to us the doctrines concerning giving.
- B. We are commanded to give according to our income as the Lord has blessed us, *I Corinthians 16:2; Deuteronomy 16:17*.
- C. The Bible teaches proportionate giving, *II Corinthians 8:12-14*.
 - 1. The only proportion spoken of in the Bible with reference to giving is the tithe (ten percent).
 - 2. Tithing is taught by commandment and example.
- D. God commanded Israel to tithe, *Leviticus 27:30*.
 - 1. Under Mosaic law a tenth of all produce, flocks and cattle are declared to be sacred to Jehovah. It was given as tribute money or rent, acknowledging that the earth belongs to Him.
 - 2. God charged Israel for being disobedient, having robbed Him in tithes and offerings, *Malachi 3:8,9*.
 - 3. We should not be disobedient and rob God of our tithes and offerings, nor should we rob God of time, obedience and faithfulness.
- E. Tithes were given before the law, *Hebrews 7:2,6; Genesis 28:22*.
 - 1. We see from this that tithes were not restricted to those under the law.
 - 2. Tithes were given hundreds of years before the law.
- F. Jesus approved of the giving of tithes, *Matthew 23:23*.
- G. God promised manifold blessings for giving according to His Word, *Malachi 3:10,11; II Corinthians 9:6,7*.
 - 1. If we give bountifully, we will reap bountifully.
 - 2. If we give sparingly, we will reap sparingly.

VI. In addition to our tithe, the Bible speaks of the giving of alms. *Luke 11:41*.

- A. The antiquity of almsgiving is seen in the oldest book of the Bible, *Job 29:12,13*.
- B. Moses imposed a command concerning the needs of the poor, *Deuteronomy 15:11*. (This is an admonition, in principal, for all generations.)
- C. God honors almsgiving, *Proverbs 19:17; Acts 10:4*.
- D. God blesses almsgiving, *Isaiah 58:7-11; II Corinthians 9:9*.
- E. Paul was diligent in remembering the poor, *Galatians 2:10*.
- F. If we give, we are promised that it will be returned in good measure, *Luke 6:38*.
- G. Jesus did not encourage soliciting for alms (begging), nor are God's people today to encourage indolence (laziness) and consequent poverty, *II Thessalonians 3:10*.
- H. The Bible does insist upon ministering to those in distress, *Luke 3:11*.
- I. Jesus warned against giving in order to be seen of men, *Matthew 6:1-4*.
- J. There is a solemn declaration against those who have this world's goods and ignore the needs of others, *James 2:15,16; I John 3:17,18*. (All we have is due to God's goodness.)

DISCIPLINE

INTRODUCTION: Discipline is one of the basic doctrines of the Bible that must be understood and practiced if our lives and Christ's churches are to represent Him.

I. The meaning of discipline

- A. By discipline we mean the orderly conduct or pattern of behavior which gives control to our manner of life.**
- B. The words disciple and discipline are derived from the same root meaning.**
 - 1. Jesus reveals that without disciplined lives one cannot be a disciple, *John 8:31-32*.**
 - 2. Discipline is a subject which deals primarily with the mental faculties of man and his relationship to God.**
 - 3. You can train the body to respond to almost any activity, but unless the mind is disciplined, the body will always revert to its original position, *II Peter 2:22*.**
- C. Discipline covers four areas of definition.**
 - 1. Instruction that teaches the rules for governing**
 - 2. Training that deals with the mental faculties or moral character with a view to "correct," "mold," and "perfect"**
 - 3. Punishment that deters disorderly behavior**
 - 4. Control that preserves orderly behavior**
- D. In this lesson we will be looking at two areas of discipline.**

II. Cultural discipline

- A. It is the act of developing Christian character by the process of teaching and learning so that the individual child of God will willingly become a self-disciplined, godly person who is in submission to God, *II Peter 3:18*.**
 - 1. This is achieved, first, through learning the principles of the Word of God, *II Timothy 3:16,17*.**
 - 2. It is achieved, secondly, by putting into practice the principles given in *James 1:22-27*.**
- B. Cultural discipline must be maintained personally and corporately.**
 - 1. Just as it is important to obey the laws of the land, it is important to train the mind to conform to God's word and equip us for God's kingdom, *II Timothy 2:15*.**
 - 2. The agency for discipling the child of God is the New Testament Church, *Matthew 28:18-20*.**
 - 3. Every child of God is responsible to submit himself to God's plan under the authority of the church, *I Timothy 3:15*.**
 - 4. In submitting himself to the process of cultural discipline, the child of God must recognize two principles: Self sacrifice and learning to count the cost with a view of paying it, *Luke 9:23, 14:28-30*.**

III. Corrective discipline

- A. The application of certain measures concerning an individual or a body of individuals (church), for the purpose of helping them to return to a right relationship with others and especially with God, *Hebrews 12:5-11*.**
 - 1. From the beginning of the creation of man, God let it be known that He would use corrective discipline, *Genesis 2:16,17; 6:5-7*.**

2. For the benefit of mankind after the flood in Noah's day, God continued to provide corrective discipline through human government, *Genesis 9:6*.
- B. The responsibility of administering discipline**
1. For children, it is the parents' responsibility, *Hebrews 12:9,10*.
 2. For the world, it is government, *Romans 13:1-4*.
 3. For the children of God, it is the church, *II Thessalonians 3:6*.
- C. Discipline in relationship to the child of God**
1. When a child of God refuses to grow and become submissive to God's will, God will resort to harsh means of discipline to correct that rebellious person, *Hebrews 12:6*.
 2. When a child of God becomes a member of His church (His body), they become subject to God's rules and to expulsion if their lives do not conform to the teachings of Christ (the Head).
- D. The church, as administrator of discipline**
1. Offenses for exclusion must be Biblical in nature, *I Corinthians 5:9-11*.
 2. Facts must be well established by reputable witnesses, *Matthew 18:16, I Timothy 5:19*.
 3. There must be order in the church when discipline is exercised, *I Corinthians 14:40*.
 4. Proper motive must be kept in view, *I Corinthians 5:4-6; II Thessalonians 3:14,15*.
- E. Types of offenses**
1. Private offenses, *Matthew 18:15-18*.
 - a. Three steps must be taken in dealing with a brother in a private offense.
 - (1) Deal with that brother in private, *Matthew 18:15*.
 - (2) Take one or two spiritual church members and confront the offender before these witnesses that the facts may be established, *Matthew 18:16*.
 - (3) You must bring the charges before the church and let the church deal with him, *Matthew 18:17*.
 - b. The whole point of this procedure is not to punish but to restore him to fellowship with Christ and His church.
 - c. Notice: when a church takes action, it is **BINDING!** (*Matthew 18:18*)
 2. Public offenses, *I Corinthians 5:1*
 - a. Public offenses are those done openly, known by the church and the community.
 - b. Unlike the "private offender," Paul tells the church at Corinth to "*put away from among yourselves that wicked person,*" Verse 13.
 - c. Notice the direct proceedings.
 - (1) No trial necessary. The guilt is publicly established.
 - (2) No witnesses are required to testify.
 - (3) The church is just simply "not to company" with such a fellow, *I Corinthians 5:11*.
 - d. It is not just the sin of fornication which is to be treated in this way, *I Corinthians 5:11*.
 - e. Remember, that these offenses are not casual in nature but a way of life with the offender. They are not to be tolerated within the membership of the Lord's church!
 3. Doctrinal offenses
 - a. Schism, *I Corinthians 1:10; 11:18; 12:25*
 - b. Heresy, *II Peter 2:1; Titus 3:10,11*
 - c. Division, *Romans 16:17,18*

- d. **Doctrinal offenses are not to be tolerated in the church.**
 - (1) **Two warnings are given; if refused the offender is not to be received, *Titus 3:10*.**
 - (2) **Mark them, avoid them, decline to receive them, *Romans 16:17*.**
 - 4. **Disorderly conduct, *II Thessalonians 3:6,11,14*.**
 - a. **Disorderly, as applied to the church, means to have irregular conduct in the church, not walking according to the established order of the church.**
 - b. **Withdraw yourself from those who conduct themselves disorderly; the way to carry this out is quite simple if done according to instructions, *II Thessalonians 3:14*.**
- E Purpose for corrective discipline**
- 1. **That he may be ashamed, *Luke 15:17,19*.**
 - 2. **To bring a brother back, *Matthew 18:11-15*.**
 - 3. **To cleanse the church from impurities, *I Corinthians 5:4-7*.**
 - 4. **To get rid of false teaching, *Titus 3:10; I John 2:19*.**
(Remember that the judgment which the church is to pass is not for the purpose to establish whether one is saved or lost. It is a judgment of a member's way of life in relationship to the church, *II Thessalonians 3:15*.)
- G. Restoration of excluded members**
- 1. ***When?* They may be restored to fellowship in the church when there is discernible evidence of genuine repentance.**
 - 2. ***How?* They are restored in the same manner that they were excluded — by the majority vote of the membership.**

Notes

DISCERNING GOD'S GUIDANCE

INTRODUCTION: One of the benefits of salvation is the opportunity of divine direction in our lives. We no longer have to be the victims of blind chance or dependent upon our own limited resources in directing our lives.

I. The Scriptures put forth a beautiful picture of God's will for the life of every child of God.

- A. **The will of God for our lives as revealed in Romans 12:2 has three basic elements.**
 - 1. **It is a good plan. God desires only the best for us.**
 - 2. **It is a plan that will be pleasing to us in all its aspects. What a tremendous promise of fulfillment in life this gives us!**
 - 3. **It is a perfect plan. God's plan produces the maximum achievement and fulfillment in our lives.**
- B. **We have the promise of a wonderful future as God's children both now and eternally.**

II. There are promises regarding God's will for our lives.

- A. **God has promised that He will give us definite direction and guidance.**
- B. **We need never to be content with only vague generalities when seeking to determine God's will in a certain matter, *Psalms 25:9,10*.**
 - 1. **God has promised to give us wisdom to discover His will.**
 - 2. **Although there are certain conditions that must be present in order to discern God's will, we can be sure He will show it to us when we are faithful in seeking it, *Colossians 1:9; James 1:5*.**
- C. **Whenever it comes time to do God's will in a particular matter, God will have been working in our hearts to help us accomplish it, *Philippians 2:13*.**
- D. **God has promised to warn us when we depart from His will.**
 - 1. **This warning device is the peace of Christ in our hearts. When we lose our peace, we need to stop and discern if we are missing God's will, *Colossians 3:15*.**
 - 2. **The word "rule" comes from a Greek word referring to the decision of a judge in an athletic event. It is the final factor of knowing when we are in or out of God's will.**

III. There are steps to take in finding God's will.

- A. **There are a number of steps a child of God can take to discover God's guidance in a particular problem or need.**
- B. **The Bible reveals five major steps in discerning God's guidance for our lives.**
 - 1. ***Present your body to the Lord as a living sacrifice, Romans 12:1*. Warning: a carnal condition in our lives will hinder God in making known His will. Review the conditions of being filled with the Spirit, *Galatians 5:22-25*.**
 - 2. ***Study God's Word*. Much of God's will concerning actions and attitudes has already been revealed in the Bible. Gaining knowledge of the basic truths of God's Word is crucial because God will never lead us contrary to His Word, *II Timothy 2:15; Joshua 1:8; Psalms 119:105*.**
 - 3. ***Be obedient to what is shown you*. It is important that you become obedient to all of God's will as you understand it. This is necessary for two reasons:
 - a. **First, our obedience is a test of our desire to understand and follow all of God's will.**
 - b. **Secondly, God rarely shows the end from the beginning. God only reveals as****

- much to us as we can respond to effectively. Review I John 3:22.
4. ***Counsel with mature Christians.*** In seeking to find God's will in certain matters, it is wise to consult with mature Christians who know us. Their counsel can be helpful because of their knowledge of the Word and their sensitivity to the Holy Spirit's direction. (Although we must not look to them to make our decisions for us, their advice can be profitable, *Proverbs 11:14*.)
 5. ***Be consistent in prayer.*** It is through prayer that we gain a sense of intimate communion with God and are most alert to His guidance.
 - a. Prayer is the means of taking the burdens from our shoulders and placing them in the Lord's hands. As we pray, much will be revealed to us, *Philippians 4:6,7*.
 - b. We must be patient and allow God to reveal His will according to His timing, *Matthew 7:7,8*.
- C. If we study these steps carefully, we will increasingly discover the will of God in our lives. We need to step out in faith and follow the will of God in order to see doors that bring happiness and true fulfillment, open to us.

Notes

OBEDIENT LIVING

INTRODUCTION: It is important that we develop a lifestyle of obedient Christian living. We need to begin the process of understanding the need and method of obedience.

I. What is meant by obedience?

- A. Obedience is the state or act of being submissive to the will of another.**
- B. There are two basic elements involved in obedience.**
 - 1. There must be an external authority to whom we direct our obedience. (In this case, God is the authority to whom we direct our obedience.)**
 - 2. There must be an inner attitude of submission. (This means that true obedience is the product of an inward determination to be submissive.)**
- C. True obedience in the spiritual realm is the act of following God's will for our lives in all respects out of the desire of the heart.**
 - 1. True obedience is not serving God on our own terms but according to His Word.**
 - 2. True obedience to God is more than outward conformity to His commandments. An important characteristic of true obedience is that it comes from the heart. If there is not a heartfelt desire to become obedient, our outward following of God's commandments becomes nothing more than legalism.**

II. Why should we be obedient?

- A. The following list of three basic reasons for obedience should be enough to motivate any child of God to become obedient.**
 - 1. We should be obedient because God loves us and is worthy of love and obedience in return.**
 - a. It doesn't take much meditation on what God has done for us to be overwhelmed by His unconditional love.**
 - b. It isn't hard to obey someone who truly loves us, *Romans 8:38,39*.**
 - 2. We should be obedient because it is a practical way to prove our love for God.**
 - a. This moves our love from mere lip service to actual demonstration.**
 - b. This proof of our love for God should be present in every aspect of our lives, *John 14:21; I John 5:3*.**
 - 3. We should be obedient because God clearly commands us to be. When God commands something, we really have no other option but to follow it, *Deuteronomy 10:12,13; I Timothy 6:14; James 1:22*.**
- B. Without obedience we cannot please God.**

III. How do we become obedient?

- A. There are four steps to help us achieve an obedient life.**
 - 1. *Know God's Commands*. It is important to have a growing knowledge of God's Word to see clearly what God desires for us to do. God has already shown us many things about His will, *Psalms 119:11, 105, 130; II Timothy 3:16,17*.**
 - 2. *Look to God for Power*. It is impossible to become obedient to God in all things by our own power. We must look to God for strength to accomplish His will, *Philippians 4:13; Ephesians 5:18*.**
 - 3. *Develop the Right Attitude*. Our attitudes toward serving God and being obedient will do much to help us or hinder us in developing an obedient life. The Word of**

God lists several attitudes we can possess which directly influence our development of true obedience.

- a. *Delight to do God's will.* God can develop it within us if we will permit Him, *Psalms 40:8.*
 - b. *Do God's will carefully.* We must not be careless in our striving to do God's will, *Deuteronomy 26:16.*
 - c. *Be sincere in your obedience.* God doesn't want only lip service, but rather He desires our sincere obedience, *Luke 8:15.*
4. *Learn to deal with temptations, I Corinthians 10:13.*

B. Obedience should be the first priority of our lives.

IV. Which major areas of our lives should be our focus in obedience?

A. Examine the following:

1. **Bible study and devotions**
2. **Prayer**
3. **Witnessing**
4. **Church involvement**
5. **Mate**
6. **Job**
7. **Time management**

B. Remember obedience requires self-discipline.

Notes

DEVELOPING YOUR DEVOTIONAL LIFE

INTRODUCTION: It is important that we establish a time alone daily with God both in prayer and in His Word. It is in these moments of intimate communion with God that we, as children of God, learn the most about Him, His will for our lives, His guidance, and His nature, *1 Peter 2:2; Psalms 119:147,148; Psalms 1:2.*

- I. There are a number of things that contribute to an effective and consistent time alone with God.
 - A. **Plan for it.**
 1. **Proper planning will prevent many problems such as distractions and interruptions.**
 2. **Our devotions should be at a time when we can give our undivided attention to the Lord.**
 3. **Set this time aside daily and dedicate it to the Lord. Thirty minutes, morning and evening, is a good place to start.**
 4. **Find a proper place.**
 - a. **This is important if we are to fully concentrate on the Word of God.**
 - b. **If possible, find a place where we can pray out loud, *Mark 1:35.***
 - B. **We must be faithful and consistent in our daily devotions.**
- II. We will find it very profitable if we set a goal and have an organized program of study. Two methods are suggested for our study project; both methods should be incorporated.
 - A. **Study the Bible a paragraph or a chapter at a time.**
 1. **Read the given passage slowly several times and think about the text. (The book of John is a good place to start.)**
 2. **There are some basic questions we should ask ourselves in the process of our study.**
 - a. **Are there any promises to claim? (Example: Matthew 6:33)**
 - b. **Are there any examples to follow? (Joshua 24:15)**
 - c. **Are there any warnings to consider? (Example: Hebrews 10:25,26)**
 - d. **Does this teach me about any sins I should forsake? (Colossians 3:5,8,9)**
 - e. **What does it teach me about the Father, Son, or the Holy Spirit? (Colossians 2:9)**
 - f. **Are there any other truths I can identify?**
 - g. **Write these questions in a notebook and have them to refer to as you study.**
 3. **It is essential to apply the rules of interpretation. (Who is speaking; to whom is he speaking; what is the subject; to whom does it apply; what time is under consideration).**
 - B. **Subject study is the second method.**
 1. **In your notebook set up a systematic method of subject study.**
 2. **Select a subject in which you are interested.**
 3. **Look in a concordance and write in your notebook any scripture reference that pertains to that subject.**
 4. **Look up each scripture and write it in your notebook.**
 5. **Ask your discipler for any assistance needed.**

- III. Memorize scriptures; this is important so the Word of God can become a vital part of your life, *Psalms 119:11*.
- A. **Set a beginning goal of memorizing one scripture a week.**
 - B. **Key scriptures in the discipleship lessons would be good to memorize.**
 - 1. **Write out the scripture you are going to memorize.**
 - 2. **Place it on the refrigerator door, bathroom mirror or any place that would be helpful.**
 - 3. **It is important during the day to meditate on the scriptures you have studied. (Great benefit is derived from meditating on the Word, *Psalms 119:15,97,99*)**
- IV. Prayer is another vital element in our devotional life, *Psalms 55:17; 5:1-3*.
- A. **We need to ask Jesus to teach us to pray, *Luke 11:1*.**
 - B. **Developing a prayer list is a helpful tool to make our prayer time more effective. Write the names of the people about whom you are concerned but might not remember.**
 - C. **A format is also helpful in remembering different categories of need. The following is suggested:**
 - 1. **Ask for forgiveness of personal sins.**
 - 2. **Pray for personal growth.**
 - 3. **Pray for your family.**
 - 4. **Pray for the lost ones in your life.**
 - 5. **Pray for the church.**
 - 6. **Pray for the missionaries.**
 - 7. **Pray for the pastor.**
 - 8. **Pray for the sick.**
 - 9. **Pray for any other need of which you are aware.**
 - D. **Remember, we are commanded to bear one another's burdens, *Galatians 6:2*.**

Notes

VICTORIOUS LIVING

INTRODUCTION: This lesson is basically a review of the discipleship course and summarizes the basic principles necessary to help produce a victorious life in Christ.

I. Be consistent in devotions and prayer.

- A. As has been pointed out in prior lessons, devotions and prayer are the basic elements of developing true communications with God.**
- B. It is essential that the habit of daily involvement in these activities be developed in your life, *1 Peter 2:2; Colossians 4:2; Philippians 4:5-7.***

II. Be consistent in fellowship.

- A. As a new Christian, it is important that one understands the need of Christian fellowship and church involvement.**
- B. It is only within the fellowship of a New Testament Church that you can reach spiritual and doctrinal maturity, *Hebrews 10:24,25.***

III. Be sure you are filled with God's Holy Spirit.

- A. He is the source of all power for living and change in our lives, *Ephesians 5:18.***
- B. The filling of the Holy Spirit is a continuous process.**
 - 1. The verb "be filled" really means "be ye being filled" and thus shows a continuing action.**
 - 2. Remember that we are filled by meeting the conditions which are:**
 - a. Desire: We must really want God to control our lives.**
 - b. Surrender: We must prove our desires by surrendering control of our lives to the Holy Spirit.**
 - c. Cleansing: We must deal with any unconfessed sin in our lives. God cannot use an unclean vessel.**

IV. Learn to deal with temptation and sin.

- A. Remember that temptation is going to come our way.**
- B. God has promised victory over sin and temptation if we will look to Him for strength and deliverance, *1 Corinthians 10:13.***
- C. The sources of temptation are the world, the flesh, and the devil.**
 - 1. We also need to remember what to do in case we should succumb to temptation, *1 John 1:9.***
 - 2. It is necessary to immediately confess and forsake the sin in order to restore fellowship with God.**

V. Develop the habit of obedience.

- A. It is extremely important that we have an attitude of willing obedience in all that God commands us to do.**
- B. By being disciplined and persistent, we will succeed in following God's will as a habit of life.**
- C. This kind of obedient life is possible only when we follow God's commands, regardless of how we may feel, *Romans 12:1; 1 John 3:22.***

- VI. One must stay in the center of God's plan.
- A. **It is only when a child of God is consciously living in the center of God's will for his life that he has the full abundant life God has promised to all who are faithful.**
 - B. **God's plan for our lives is perfect in all respects.**
 - C. **Remember it is doing the will of God that brings the peace of God into our hearts, *Colossians 3:15*.**
- VII. We must become an effective witness.
- A. **It is necessary for anyone who truly desires to grow in Christ to be involved in witnessing.**
 - B. **An effective way to witness is to share with others a personal evangelistic testimony, *I Peter 3:15*.**
- VIII. We must grow in the knowledge of God's Word.
- A. **Knowledge of God's Word is intimately tied to growth in Christ.**
 - B. **Knowledge alone, however, will not produce growth.**
 - C. **True maturity involves both knowledge and the elements of growth already noted, *II Timothy 3:16,17*.**
- IX. We must live by faith.
- A. **The most significant thing for us to remember is to change from a "feelings" orientation to a "fact" orientation.**
 - B. **We must learn to place our faith in what God says rather than what we feel. This is the only way we will ever become consistently obedient, consistent in devotions and prayer, and consistent in all the other areas of Christian living.**
 - C. **We must learn to trust God's Word as having the answers to our problems and obey its directions whether we feel like it or not. This is the only way our faith will survive through periods of great trials and when the external environment is negative, *Colossians 2:6*.**

Notes

DISCIPLESHIP

INTRODUCTION: It is generally believed that a person becomes a disciple of Christ the moment he is saved. However, this is not true because some children of God never become real disciples of Christ.

I. Discipleship: a special relationship.

- A. Salvation is one thing; discipleship is quite another.**
- B. The new birth creates one relationship to Christ; discipleship establishes still another.**
- C. A person cannot be a disciple of Christ without being saved, but he can be saved without being a disciple.**
 - 1. Discipleship is a vital relationship which born again believers need to establish with Christ.**
 - 2. Discipleship is a glorious relationship with Christ which many saved people have never experienced.**
- D. It is important that all children of God be introduced to this blessed relationship with Christ known as discipleship.**

II. The practical meaning of discipleship

- A. A state or condition in which a believer is continually learning the teachings of Jesus, *II Timothy 2:15*.**
- B. A state or condition in which the believer is continually following Jesus, *John 8:31,32*.**
- C. A state or condition in which the believer is continually working for Jesus in obedient service, *John 15:8*.**

III. The cost of discipleship

- A. It costs a denial of self, *Matthew 16:24*.**
 - 1. A man cannot be self-centered and a disciple of Christ at the same time.**
 - 2. Selfishness is an enemy of the spiritual life and true discipleship.**
 - 3. A disciple must empty himself of selfishness and be full of the love of Christ and committed to His will, *Matthew 16:25*.**
- B. It costs some cross-bearing, *Luke 14:27*.**
 - 1. Cross-bearing suggests crucifying the flesh and faithful obedience.**
 - 2. Jesus bore His cross; He finished all the work that was set before Him, *John 19:30*.**
 - 3. We must assume and fulfill all the duties assigned to us in order to be true disciples, *I Corinthians 4:2*.**
- C. It can cost materially to follow Jesus, *Luke 9:23-26*.**

IV. Discipleship requires Love.

- A. It demands that we love Jesus more than anyone else, *Luke 14:26*. (The word “hate” is used in a relative sense.)**
- B. Our love for relatives must seem to be hate in comparison to our love for Jesus. (He is to be our first love.)**
 - 1. We must love Him more than father and mother.**
 - 2. We must love Him more than wife and children.**

3. **We must love Him more than brothers and sisters.**
4. **We must love Him more than our own lives.**

V. Discipleship demands sacrifice, *Luke 14:33*.

- A. **If necessary, we must be *willing* to give up our material possessions to follow Jesus, *Mark 10:21*.**
- B. **We must be *willing* to give up our homeland, if necessary, in order to serve where Christ wants us, *Matthew 19:29*.**
- C. **We must be *willing* to give up our desires and ambitions to obey Christ's will in our lives, *Acts 9:6*.**

VI. Discipleship pays

- A. **It pays great dividends in this life, *Mark 10:30*.**
 1. **He has promised that we will receive a hundred-fold more blessings.**
 2. **He has promised to supply all our needs, *Matthew 6:33*.**
 3. **He promised that He would not withhold from us anything that is good, *Psalms 84:11*.**
 4. **He promised to give us whatever we ask, *I John 3:22*.**
- B. **It will pay immeasurable dividends in eternity.**
 1. **The faithful disciple receives a victor's crown, *II Timothy 4:8*.**
 2. **They rule and reign with Christ during the millennium, *Revelation 5:10*.**
 3. **They live forever in the New Jerusalem in the Bride of Christ, *Revelation 22:3-5*.**

Notes

THE DISCIPLER

INTRODUCTION: “Make disciples” is a commandment of the Master. We may ignore it, but we cannot escape it. Our risen Lord left this legacy, and great charter to His church. He provided both the model and the method. He demonstrated that we have not done anything until we have changed the lives of men.

- I. The statement “Disciples Are Made, Not Born” is not merely a cliché, but an imminent, practical and provocative working order of the Bible.
 - A. **When Jesus Christ voluntarily gave His life on the cross some 2,000 years ago, He did not primarily die for a cause; He died for people, *Luke 19:10*.**
 - B. **During Christ’s earthly ministry, He ordained 12, that they should be with Him, and that He might send them forth to preach, *Mark 3:14*.**
 1. **Just before His death on Calvary, Jesus prayed for His Church, *John 17*.**
 2. **Over 40 times in that prayer, He made reference to His disciples (His Church).**
 - C. **During His brief earthly ministry Jesus had the world on His heart, and just prior to His ascension He gave His Church the “Great Commission” to evangelize the world, *Matthew 28:18-20*.**
- II. Christ’s vision of reaching the world through the use of multiplying disciples is the theme that pulsates from verse to verse.
 - A. **Jesus had world vision.**
 - B. **He commands His Church to have world vision, *Acts 1:8*.**
- III. Discipleship was obviously the thing that was on the Apostle Paul’s heart as he wrote his “Last Will and Testament” to his son in the faith, *II Timothy 2:2*.
 - A. **Notice the following points revealed in verse 2:**
 1. **“Thou” indicates the importance of the individual.**
 2. **“Thou” and “me” indicates the importance of personal relationship, mutual confidence, and trust built up through laboring together.**
 3. **“Commit” suggests transmitting something from one person to another. It indicates the deposit of a sacred trust.**
 - a. **Paul is saying to Timothy, “You are my disciple. This is the relationship that exists between you and me.”**
 - b. **Now, transmit this as a disciple-maker to other disciples.**
 - c. **You have become a disciple; now disciple others that they may also become disciplers.**
 - B. **Later Paul wrote to Timothy, *II Timothy 3:10,11*.**
 1. **You have known my doctrine.**
 2. **You have known my manner of life.**
 3. **You have known my patience.**
 4. **You have known my persecutions.**
 5. **This was what Paul committed to Timothy and, in turn, what Timothy was to commit unto faithful men.**
 - a. **Faithful men; Discipling stands or falls with these two little words.**
 - b. **Faithful men and women have always been in short supply, but God still seeks them out, *II Chronicles 16:9*.**

- c. **Teach others also. This is where the discipling process begins to pick up greater effectiveness.**
- d. **We begin the process with Paul, then Timothy, then faithful men, and finally others also.**

C. Teaching others cannot be done solely from the classroom.

- 1. **It entails the imparting of life in an in-depth transmission as occurred between Paul and Timothy.**
- 2. **This is a multiplication process.**
- 3. **While the faithful men are teaching others, the Timothys are in the process of raising up more faithful men, who shall be able to teach others.**

IV. The key to disciple-making ministry is faithful men and women.

A. The following are the qualifications for a faithful person (disciple).

- 1. **He has adopted, as his objective in life, the same objective that God sets forth in the Scriptures, *Matthew 6:33*.**
 - a. **Seeking the kingdom of God**
 - b. **Seeking the righteousness of God**
- 2. **He is willing to pay any price to have the will of God fulfilled in his life, *II Timothy 2:3,4; Philippians 3:18,19*.**
 - a. **He is a good soldier.**
 - b. **He has an orderly walk.**
- 3. **He has a love for the Word of God, *Jeremiah 15:16*.**
 - a. **What is your Scripture intake?**
 - b. **Do you have a regular Bible reading program?**
 - c. **Are you systematically studying the Bible?**
 - d. **Is your craving for the Bible so great that it is impossible to exhaust?**
- 4. **He has a servant's heart, *Matthew 20:26-28*.**
 - a. **The motto of the British Royal Military Academy is "Serve to Lead."**
 - b. **Notice the principle illustrated when Jesus washed the disciples' feet, *John 13*.**
 - c. **The disciple-maker seeks to invest his life in another to help that person realize God's will for his life.**
- 5. **He puts no confidence in the flesh, *Romans 7:18*.**
 - a. **He knows that nothing good dwells in the flesh, *Romans 7:18*.**
 - b. **He knows that the flesh will not produce for God.**
 - c. **He has no confidence in the wisdom of the flesh. His confidence is in the Word of God and in the Spirit of God, *John 6:63*.**
- 6. **He does not have an independent spirit, *Philippians 2:4*.**
 - a. **He does not live by the principle "do your own thing."**
 - b. **He desires to cooperate in the church to advance the cause of Christ.**
- 7. **He has love for people, *John 13:34*.**
 - a. **We are commanded to love one another.**
 - b. **Love for people is the reason Jesus entered human history.**
 - c. **Faithful people are involved in the lives of others because they have love for people, *John 13:35*.**
- 8. **He does not allow himself to become trapped in bitterness, *Hebrews 12:15*.**
 - a. **The root of bitterness will create problems for us and for others.**
 - b. **Bitterness grieves the Holy Spirit, *Ephesians 4:30*.**
 - c. **We cannot be kind, tenderhearted and forgiving as God has commanded if we have bitterness, *Ephesians 4:32*.**

- 9. He has learned to discipline his life.**
 - a. So that he might not be a castaway, *I Corinthians 9:24-27***
 - b. That he might determine God's priorities for his life**
 - c. That by the grace of God he can claim the victory through Jesus Christ, *Philippians 4:13*.**
- B. The reward of discipleship is immeasurable and goes to the one who has learned to say no to the alluring things of the world and has been consistent in saying yes to God's will in his life, *Colossians 3:1,2*.**

Notes