



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION I

## LOVING THE LORD

## LESSON 1

*Matthew 22:37-38 -- And He said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment."*

### A. LOVING GOD

We are beginning a series of lessons with this subject because of its uniqueness of importance. Loving God is not something that can be overlooked as just something nice to do. It is the command that precedes all other commands.

The passage cited above is Jesus' response to the question, "Which is the great commandment in the Law?" He added also in verse 40 that all the rest of the teachings of the Law and the Prophets hang upon it. But it was not just the foundation for the Old Law. It holds the same distinction for all the teachings of the gospel in the New Testament too. Note just one passage that confirms this:

*1 John 5:2-3 -- By this we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep His commandments and His commandments are not burdensome.*

It is possible to keep the commandments of God without loving God. Many people do. It is also probable that keeping the commands without loving God makes them a burden. One who works for someone they do not like will find their work drudgery. On the other hand, if one loves their boss then the work is probably easier going and even enjoyable. It can also be true, that a person's work is not appreciated by the boss, if the boss knows his worker dislikes him. This seems to be true with God as well if you will note the following passage:

*Revelation 2:2-4 -- I know your deeds and your toil and perseverance, and that you cannot endure evil men, and you put to the test those who call themselves apostles, and they are not, and you found them to be false; and you have perseverance and have endured for My name's sake, and have not grown weary. But I have this against you, that you have left your first love.*

The rest of what you are going to learn in this series, if it is to be of any use to you, starts with you setting your mind to the task of learning to love your God and to do it consistently. To help you in this endeavor we will first give you some good reasons to love the Lord, and then, show you how to go about applying them.

### B. WHY LOVE GOD

If you were asked, "Do you love God," you would probably answer in the affirmative. However, if you were asked, "Why do you love God?" you might have trouble coming up with an answer. To help you make it easier, try to think of why you love your parents (or guardian, or caregiver)? Make a list and then compare it to the reasons that God gives us as to why we should love Him:

*1 John 4:19 -- We love, because He first loved us.*

*Romans 5:8 -- But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.*

*James 1:17 -- Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.*

*Romans 8:28 -- And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.*

*James 1:12 -- Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life, which the Lord has promised to those who love Him.*

### C. HOW TO LOVE GOD

To be a Christian is not just to know something about God or to just be familiar with the teachings of Jesus Christ. It is a change of life that begins by putting off old, bad habits and putting on new ones. It is giving consideration to a relationship with God that we have neglected to our detriment and His sorrow. It is the restructuring of our thinking patterns as we take on a new perspective and begin to cherish the glory of God. The Scriptures put it this way:

*John 14:15 -- If you love Me, you will keep My commandments.*

*Ephesians 5:8-10 -- for you were formerly darkness, but now you are light in the Lord; walk as children of light... trying to learn what is pleasing to the Lord.*

*1 John 4:20-21 -- If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from Him, that the one who loves God should love his brother also.*

*1 John 2:15 -- Do not love the world, or the things in the world. If anyone loves the world, the love of the Father is not in him.*

If you were going to try to make things right in a human relationship that had gone wrong, what would you do first to correct the situation? Of course the best thing would be to go to that person and begin to talk things out. We need to do that with God also. In order to improve our relationship with Him we need to communicate more. That entails changing our habit of prayer (talking to God) and Bible study (listening to God). On the next page there is provided some scheduling sheets to help you set aside time for your Lord.

### D. CONTEXT QUESTIONS (Beginning)

1. To what extent is one to love God?
2. Why is loving God considered the first commandment?
3. How is loving God defined in 1 John 5:2-3?
4. Despite all their efforts, what did God have against the Ephesian church?
5. According to 1 John 4:20-21, the one who loves God should also love whom?
6. What do children of the light try to do (Ephesians 5:8-10)?
7. What are Christians not to love (1 John 2:15)?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. What is the difference between the heart, the soul, and the mind?
2. Why do you think one would obey God without loving Him?
3. What does it mean that all the other commands "hang" on this one?

### F. DAILY READINGS

First day: **Genesis 3:1-24** The lost love between God and Adam.

Second day: **Genesis 6:9-22** The relationship between God and Noah.

Third day: **Deuteronomy 6:1-25** God's agreement with the Israelites.

Fourth day: **Joshua 1:1-18** The obedience of Joshua to God.

Fifth day: **Ezra 7:1-10** The dedication of Ezra to God's Law.

Sixth day: **John 5:19-30** The relationship of Jesus to the Father.

# DAILY SCHEDULE

First Day - Day & Date \_\_\_\_\_

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- Prayer \_\_\_\_\_
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# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION I

## THE GOAL OF INSTRUCTION

## LESSON 2

*1 Timothy 1:5 -- But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.*

### A. THE IMPORTANCE OF LOVE

In the previous lesson we looked at the ultimate responsibility of a Christian, that of loving God with all their heart and soul and mind. To accomplish this, however, we need to put love itself in perspective and define it.

We not only need to put God first in our lives but also the very act of loving. The primary purpose of instruction from the Scriptures (Paul tells Timothy) is to teach and train the church in the act of loving [See the context of 1 Timothy 1:5 above]. More than just a mode of behavior, it is to become the essence of the individual's being. Consider the following passage.

*1 Corinthians 13:1-3 -- If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. And if I give all my possessions to feed the poor, and if I deliver my body to be burned, but do not have love, it profits me nothing.*

Paul not only says that one does not profit without love, but that without love one is himself nothing. A Christian should work diligently at acquiring a loving nature. It is the part of what he is striving for, and attains to, as a Christian.

*1 Corinthians 13:13 -- But now abide faith, hope, love, these three; but the greatest of these is love.*

*1 John 4:7-8 -- Beloved, let us love one another, for love is from God; and every one who loves is born of God and knows God. The one who does not love does not know God, for God is love.*

*1 John 4:16 -- And we have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.*

### B. DEFINING LOVE

The love talked of in the Scriptures is not the kind of romantic love found in Hollywood films or Romance novels. In truth, it is in most cases not emotional at all. At times it will need to even defy emotion in order to allow the Christian to do the right thing in a given situation, including loving their enemies. Paul's writings give us the most detailed definition of what love is.

*Romans 13:10 -- Love does no wrong to a neighbor; love therefore is the fulfillment of the law.*

*Romans 12:9 -- Let love be without hypocrisy. Abhor what is evil; cling to what is good.*

*1 Corinthians 13:4-8 -- Love is patient, love is kind, and is not jealous; love does not brag and is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things.*

Paul approaches a definition of love from both a positive and negative view. From the negative, love never seeks to do wrong to someone else (Romans 13:10) and is never put on as a mask to deceive others (Romans 12:9). It is not overly possessive and does not turn inward to blow itself out of proportion. It tries not to work out in the open that it might receive a reward. Love does not get riled up (Like a parent that understandingly tolerates the untrained nature of a child). It does not keep a list of things done against it, but starts a new ledger each day. Love does not care for things that hurt other people.

Love's positive aspects, or qualities, begin with patience and kindness. If you learn nothing else about love, memorize at least these two. Love cherishes that the right thing is done in all circumstances. Love bears all things (Have you ever seen a male lion put up with a little cub growling and biting at it without retaliating). Since relationships are hard things to work out, many times love gives people the benefit of doubt, believing all things. Love is very optimistic and works accordingly, hoping all things. When situations go bad, love seeks a way of turning things around, intelligently coping and reversing the problem. That is the unique part of its endurance. As William Barclay put it, no matter what people do to you, love will only have their best interest at heart.

### C. HOW TO LOVE AND BE LOVING

The foundation we are trying to lay is the understanding that people are expected as Christians to love others, even their enemies, and to love God with all their heart. To become a more loving individual you can begin by looking at what you already do that is loving and do more of it. You can also try looking around at what others do and behave like them. Especially look at what God does and imitate Him. The more the mind gets involved with the loving behavior the more it becomes oriented to that way of thinking. How much of this method can you see in the following passages?

*1 Peter 1:22 -- Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart, for you have been born again, not of seed which is perishable but imperishable, that is, through the living and abiding word of God.*

*Romans 5:8 -- But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.*

*Galatians 5:13 -- For you were called to freedom, brethren, only do not turn your freedom into an opportunity for the flesh, but through love serve one another.*

*Ephesians 5:1-2 -- Therefore be imitators of God as beloved children; and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.*

### D. CONTEXT QUESTIONS (Beginning)

1. Why is love so important to being a Christian, as related by Paul to the Corinthians?
2. What two things does Paul say love is greater than?
3. How does Paul define love in a positive way (1 Corinthians 13:4-8)?
4. What are some ways in which one can become more loving?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. What is the difference in a pure heart, a good conscience, and a sincere faith?
2. Why is God defined as love (1 John 4:16)?
3. What law is the Scripture talking about that love fulfills (Romans 13:10)?

### F. DAILY READING

First day: **Ruth 1:1-18** The love of Ruth for Naomi.

Second day: **1 Samuel 18:1-4; 19:1-7** Jonathan's love for David.

Third day: **Psalms 18:1-50** David's love for God.

Fourth day: **Isaiah 52:13 - 53:12** The love wrought by the suffering servant.

Fifth day: **Matthew 5:43-48** The perfect love of the Father.

Sixth day: **John 15:1-17** The love commanded to the disciples.



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION 1

## LOVING OUR NEIGHBOR

## LESSON 3

*James 2:8-9 -- If, however, you are fulfilling the royal law, according to the Scripture, "You shall love your neighbor as yourself," you are doing well. But if you show partiality you are committing sin and are convicted by the law as transgressors.*

### A. THE QUALITY OF LOVING SELF

Assuming that what God is commanding is something good for our neighbor, we must also assume that He expects us to know how to properly love ourselves. However, since we live in an era of dysfunctional families, this assumption may not be a likely one. We will look then at a few Scriptures that will help us to understand what God means when He says to love others as you love yourself. One very good example is the analogy of the love that husbands should have for their wives as being like the love that Christ has for His church.

*Ephesians 5:28-29 -- So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church.*

If we consider the attention we give our own bodies, and the care we take to not let them get hurt, we may begin to understand what loving our neighbor entails. Think also about the actions "nourish" and "cherish." If we look after the interests of others as if they were our own interests (Philippians 2:3-4), we would love others as ourselves. Consider the golden rule:

*Matthew 7:12 -- Therefore, however you want people to treat you, so treat them, for this is the Law and the Prophets.*

It is a simple matter of putting yourself in another's shoes. If you empathize with other people, that is, try to see their life through their eyes, you will see what their needs are. Is this not how you see your own life and deal with it?

### B. WHO IS MY NEIGHBOR?

A lawyer one time approached Jesus and asked what he might do to inherit eternal life? When asked what were the two great commandments, he quoted the two that we have dealt with in lessons one and three. However, when Jesus stated that if he did love God and love his neighbor he would live, the lawyer,....:

*Luke 10:29 -- ...wishing to justify himself, he said to Jesus, "And who is my neighbor?"*

Jesus replies with the story of the good Samaritan (Luke 10:30-37). When we read this story today we probably visualize a nice man doing a good deed. However, in that day Samaritans were not viewed in such a nice way. By the Jewish people (like the lawyer), they were considered a contemptibly mixed race with distorted views of proper worship (See John 4:9,20). Read the story and visualize the helpful man as a person of a different nationality and of another religion and see if you get the effect Jesus was going for when He asked, "Which of the three do you think proved to be a neighbor...?"

### C. OTHER RELATIONSHIPS REQUIRING LOVE

Love is not a thing you feel, it is what you do because it is the right thing to do in every circumstance. It is what fixes what is broken and what continues to strengthen relationships that need help to grow.

In our list of people we are required to love, we start with enemies. Hate wars do not stop until someone decides it is time to start loving. People need to love peace, love their children, love other people, and love a bright future for them, before all wars will stop. In

Romans 5:10, it says that while we were enemies, we were reconciled to God by the death of His Son. If we are to be like God we need to learn to respond to others in ways that will get them to respond back properly. To kill an enemy only depletes his ranks and makes more enemies of his family and friends. To make him a friend increases your ranks and adds friends to your generations. It just makes more sense to love.

It is amazing how many people claim to be Christians and not only do not love their enemies, but have not learned how to love those who love them. If husbands and wives loved each other properly there would not be so many divorces. One more thing. Love is when you have the ability and power to take revenge and do not do so. Take note of that fact in the examples below:

*Matthew 5:43-48* -- "You have heard that it was said, 'You shall love your neighbor, and hate your enemy.' But I say to you, love your enemy, and pray for those who persecute you in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward have you? Do not even the tax-gatherers do the same? And if you greet your brothers only, what do you do more than others? Do not even the Gentiles do the same? Therefore you are to be perfect, as your heavenly Father is perfect.

*Romans 12:9-21* -- Let love be without hypocrisy... be devoted to one another... but associate with the lowly... so far as it depends on you, be at peace with all men... if your enemy is hungry, feed him, and if he is thirsty, give him to drink; for in so doing you will heap burning coals upon his head.

*John 15:13* -- Greater love has no one than this, that one lay down his life for his friends.

*Ephesians 5:25* -- Husbands, love your wives, just as Christ also loved the church and gave Himself up for her.

*Titus 2:4* -- ... encourage the young women to love their husbands, to love their children.

*1 Peter 2:17* -- Honor all men; love the brotherhood, fear God, honor the king.

*Ephesians 4:15* -- but speaking the truth in love...

#### D. CONTEXT QUESTIONS (Beginning)

1. Who does one need to love in order to properly love his neighbor?
2. How is a husband supposed to love his wife (Ephesians 5:28-29)?
3. How did the lawyer try to justify himself in Luke 10:29?
4. So, who is your neighbor?

#### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. Consider the full context of Matthew 7:1-12. What is the real standard to be used in judging or treating people?
2. How can we be perfect like God is perfect? (See Matthew 5:48)

#### F. DAILY READING

First day: **Matthew 25:31-46** Loving others is loving Jesus.

Second day: **Acts 15:36-40** Paul and Barnabas disagree and resolve it.

Third day: **Galatians 2:11-21** Paul rebukes Peter for the sake of all.

Fourth day: **Romans 12:9-21** Love without hypocrisy.

Fifth day: **Romans 14:1 - 15:13** Loving the brotherhood, especially the weak.

Sixth day: **1 Peter 2:11-25** Doing the right thing through unjust times.



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION II

## PERSONAL PRAYER

## LESSON 4

*Matthew 7:7-8* -- Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.

### A. SIMPLY DEFINED: WORSHIP & PRAYER

The reason we are defining *worship* here is because this lesson starts a group of lessons concerning daily, *personal* worship [*latreia* in Greek] that should go along with the *congregational* worship [*prokyneo* in Greek]. The reverence, adoration, and obedience that one usually shows in church should also be taken into one's daily living and be part of one's family life, social affairs, and working environment.

*Prayer* is simply talking to God. However, since He is God there are some things that distinguish it from normal conversation. Further along we will talk about content, but here we need to briefly discuss *attitude*. As you begin a healthy relationship with God it should be marked by a good, honest, respect for Him.

*Proverbs 9:10* -- The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding.

Some find this concept of fearing God either unfathomable or objectionable. The word "fear" has a wide range of meanings and perhaps the whole spectrum is useful where God is concerned. For those who take God lightly or indifferently then abject terror, as a meaning of fear, would for them be the beginning of wisdom (Romans 3:18). On the other hand, for those who come to love God, this kind of fear is soon replaced (See 1 John 4:17-19) by a more appropriate *concern* for losing His affections. When Jesus gave His disciples a guideline for prayer it began:

*Matthew 6:9* -- "Pray, then, in this way: 'Our Father who art in heaven, hallowed be Thy name.'"

The uniqueness of the relationship Christians have with God is the fact that He is our heavenly Father. He loves us as children and we need to adore and respect Him as the Superior who loves us. As we grow in the spirit, the relationship we have with Jesus and the Father should eventually take on the nature that Moses enjoyed:

*Exodus 33:11* -- The Lord used to speak to Moses face to face, just as a man speaks to his friend...

Your personal talks with God may cover all sorts of intimate details, but there will be other things you *need* to talk about.

### B. WHAT TO TALK ABOUT

#### 1. That which is the Lord's will.

*1 John 5:14-15* -- And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

#### 2. Your own personal sins and transgressions.

*1 John 1:9* -- If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

#### 3. Ask for God's forgiveness for your sins.

*Matthew 6:12* -- "And forgive us our debts, as we also have forgiven our debtors."

#### 4. Help with the things we are struggling with (trials and temptations).

*Matthew 6:13* -- "And do not lead us into temptation, but deliver us from evil [one]."

5. **Thanksgiving for spiritual blessings and forgiveness.**

*Colossians 4:2* -- Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving...

6. **Your daily needs.**

*Matthew 6:11* -- "Give us this day our daily bread."

7. **Health (or a stronger faith and patience with insight if health is failing).**

*James 5:13* -- Is anyone among you suffering? Let him pray...

8. **Others (like friends, rulers, fellow Christians, family).**

*1 Timothy 2:1-2* -- First of all, then, I urge that entreaties and prayers, petitions and thanksgiving, be made on behalf of all men, for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity.

Sometimes your prayers will become redundant and there will be the danger that they will grow tedious or meaningless. You might even think you have run out of things to pray about. Here are some helpful hints if this happens.

1. Read the Psalms. Some of the prayers by David may be especially insightful if you are having troubles.
2. Make a list of the many ways that God has blessed you and give thanks for them.
3. Read a passage of Scripture or current news and pray about its application to your life.

C. WHAT YOU GET OUT OF PRAYER

*Philippians 4:7* -- And the peace of God, which surpasses all comprehension, shall guard your hearts and minds in Christ Jesus.

*Ephesians 3:20* -- Now to Him who is able to do exceedingly abundantly beyond all we ask or think, according to the power that works within us.

*James 5:17-18* -- Elijah was a man with a nature like ours, and he prayed earnestly that it might not rain; and it did not rain on the earth for three years and six months. And He prayed again, and the sky poured rain, and the earth produced its fruit.

D. CONTEXT QUESTIONS (Beginning)

1. What are the two words for worship and how are they different in meaning?
2. What is the breadth of meaning for "Fear the Lord!"?
3. What two intimate relations can be possible with God?
4. In order for God to forgive us, what must we first do (See Matthew 6:12)?
5. What is the stated purpose for praying for rulers (See 1 Timothy 2:2)?

E. STUDY & THOUGHT QUESTIONS (Advanced)

1. How does God answer our prayers today without miracles?
2. Do we still need to pray for the kingdom to come? (Reference Matthew 6:10)

F. DAILY READING

First day: **Exodus 32:11-14 & 33:12-19** Moses' entreaty and prayer.

Second day: **Philippians 1:3-11** Paul's prayer for the Philippians.

Third day: **Psalms 17:1-15** A prayer of David.

Fourth day: **1 Kings 18:1-46** The incident of Elijah's prayer in James 5:17-18.

Fifth day: **Matthew 6:5-18** The Lord's instruction on prayer and fasting.

Sixth day: **John 17:1-26** Jesus' final hours in prayer.



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION II

## PERSONAL BIBLE STUDY

## LESSON 5

**2 Timothy 2:15** -- *Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth.*

### A. READING THE SCRIPTURES

One of the most frequently asked questions by those wanting to start a study of the Bible is, "Where do I begin?" Good question! The Bible is not just a book. It is a library of sixty-six books written over a time period of 1500 years. God, through various lawgivers, prophets, apostles, compilers, and other types of writers, in three different languages, used a multitude of writing styles and communication forms to teach a vast multitude of subjects. It can be an awesome task. Fortunately, there are some simple things we can do to begin.

1. Just read (not study yet) as much as you can. What you are trying to do is get an overview. Start with the New Testament. The culture and writing style is closer to your own. Start with the narrative books of Luke and Acts. These two will give you an insight into the purpose and work of Christ as the kingdom of God is spread throughout the world and it will put things in chronological order. In the Old Testament, stay with the histories also: Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, Samuel, Kings, Chronicles, Ezra and Nehemiah [in that order]. Then try some of the Psalms for reflection. You will always want to generally read even while you are studying. Save the Prophets for last.
2. As you read the individual letters of the inspired writers, read them through several times. Try to get a feel for *who* is writing, *whom* they are writing *to*, and *what* general topics or problems are they trying to deal with. Look especially for guidelines that the authors themselves give. As an example, consider the short book of Jude. Note that Jude introduces himself in verse 1 as the brother of James. In the same verse he says he is writing a general epistle to "those who are the called." He also says what he was going to write about, "our common salvation," in verse 3, but felt he needed first to appeal to them to "contend earnestly for the faith."
3. As you read, you should also keep a lookout for some very important ideas. You must always read to understand what God wants of His people. The whole Bible is God trying to tell you something. Discover what. Try to see the nature of God and the problems with man. Look especially at the ways God says to fix the problems in your life. Do not read for trivia or just because you think you have to. The Bible is a communication from your Creator relating to you the history of your world and the meaning of life. It is a one-of-a-kind book filled with things no human could know and is more than worthy of any time you give to it.

### B. STUDYING THE WORD

Because the Bible is such an extensive work, covering God's requirements for various peoples and covenants, we need to try to understand what pertains to us and what does not. For instance, we are not required to build an ark as Noah did for our salvation. We are not Old Testament Jews, so we are not under the Mosaic Law. There are also some things that pertain to women that do not pertain to men, and some that pertain to married women but not to single ones (Compare 1 Peter 3:1).

There are also some things that are cultural and do not need to be done even if you read of Christians doing them. Some examples would be feet washing, greeting with a holy kiss, and laying on of hands. You are studying to rightly divide the word of God, that is, to put things into their context of history, culture, and covenants, and to see what pertains to you specifically and what does not.

*Studying* is the way of really becoming familiar with Scripture. One thing you can do is take a photocopy of a passage and then mark it up with a pencil. Look for paragraph breaks, repeated words, circle explanations or definitions. Structurally diagram the whole context if necessary to get to know what is really being said. Something like it known as “phrasing.” Like anything complex, you will need instructors, but God foresaw this:

**Ephesians 4:11-12** -- *And He gave some as apostles,... prophets,... evangelists, and... pastors and teachers, for the equipping of the saints for the work of service.*

**2 Peter 3:16**-- *As also in all his [Paul’s] letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.*

There are also tools. Make use of the fundamental ones at least: Bible handbooks, Concordances, Bible Encyclopedias, Bible Dictionaries, maps, outlines, Study Bibles, Time Charts, and conservative Commentaries. They will make things go faster and easier but must be used only AFTER you have done your own reading and studying.

### C. MEMORY WORK

All of your studying will be for nothing if none of it sticks with you. What is on the page will do you no good if it is not written on the heart also.

**2 Peter 1:12,15** -- *Therefore, I shall always be ready to remind you of these things... that at any time after my departure you may be able to call these things to mind.*

Much of Scripture is in a form useful for memory work, designed for people who did not have ready access to books and had to memorize the Scriptures as they were read. Note Psalms 119. Every eighth verse begins with the next letter of the Hebrew alphabet as a memory device. *Memory work* is the ability to put all the parts in your mind and to put them together to be able to see them from all angles. Here are some memory devices.

1. Picture in your mind what is being said or occurring, even act it out.
2. Memorize the major words, and your mind will fill in the small words.
3. List the major words into some sort of association or acrostic.

### D. CONTEXT QUESTIONS (Beginning)

1. What three things are you trying to accomplish by just reading?
2. Why must the Bible be also studied and not just simply read?
3. Why must we also memorize (or at least conceptualize) the Scriptures?
4. Why do we need teachers? Did not God give us instructions easy to follow?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. What does the term “rightly divide” practically mean?
2. Look up these passages and determine the purpose of the author: Luke 1:1-4; John 20:30-31; Ephesians 3:3-6; 1 Timothy 3:14-15; and 1 John 2:12-17.

### F. DAILY READINGS

First day: **Deuteronomy 6:1-9** Moses with some memory devices.

Second day: **2 Kings 22:1-20** Josiah hears the words of the book of the law.

Third day: **Nehemiah 8:1-8** Ezra reads from the book & gives the meaning.

Fourth day: **Luke 4:14-30** Jesus reads from Isaiah in the synagogue.

Fifth day: **2 Timothy 3:1-17** Improper & proper attitudes when studying.

Sixth day: **2 Timothy 4:1-22** Paul comforted in prison with the Scriptures.



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION II

## SPIRITUAL GROWTH

## LESSON 6

**2 Peter 3:18** -- *But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.*

### A. REASONS TO GROW

Most people need an incentive to apply themselves to something. Understanding this, we will start with the reasons why one should put their mind to growing. Our spiritual growth is like our physical growth. It is not a matter really of growing or not growing, it is more a matter of *which way*. If we do not grow to the stature of the maturity of Christ, but remain spiritual babes, then we will probably grow up under the influences of the false teachings of the world.

**Ephesians 4:11-14** -- *And He gave some as apostles, and some as prophets, and some as evangelists and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; **until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature that belongs to the fullness of Christ.** As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ...*

Looking at the above passage we can see that another reason to grow is the responsibility we have to the rest of the church. Since we are a part of a greater body, if we do not grow in respect to the rest, then we ourselves will not only be out stripped by the group, but we will weaken the ability of the group's work as a whole. Our being a weak link not only effects the present but also the future. As members of the body we will need to pass on what we have learned to the next generation of Christians.

**Hebrews 5:12 - 6:1** -- *For though **by this time you ought to be teachers,** you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is a babe. But **solid food is for the mature, who because of practice have their senses trained to discern good and evil.** Therefore leaving the elementary teaching about the Christ, let us press on to maturity...*

As you can see, growing involves training. You practice and train daily for your own protection. One needs to be able to recognize the difference between good and evil to be able to react accordingly. You also want to grow up because it is respectable and seemly. There is nothing more ugly than an elderly person behaving childishly.

### B. METHODS OF GROWTH

We can only give you some of the methods one needs to grow. We will overlap them with the next lesson on becoming Christ-like. Letting the following passages give us insight, we can make this list. *First*, put aside everything that will impede your progress. *Second*, develop a desire to grow. This is also the quality of excellence, the determination to want to excel. *Third*, be diligent about your effort. Do not go at it half-hearted, but whatever your hand finds to do try it with all your might. *Fourth*, whatever God supplies you with, keep increasing it. Never become satisfied, always grow. *Fifth*, do not forget that you have entered a process of purification from past sins. Work your way up and away from that sinful nature with gratitude to God for the opportunity. *Sixth*, keep practicing, daily. And *seventh*, pray! It is God who has provided the means, the way, and the wherewithal. You need to ask Him to continue to supply your needs and to keep you nourished.

**1 Peter 2:1-3** -- Therefore, **putting aside all malice and all guile and hypocrisy and envy and all slander, like newborn babes, long for the pure milk of the word, that by it you may grow in respect to salvation, if you have tasted the kindness of the Lord.**

**2 Peter 1:5-11** -- Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge; and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness; and in your godliness, brotherly kindness, and in your brotherly kindness, love. **For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.**

### C. ESSENTIALS FOR GROWTH

From the above passages we can also see that there are many things necessary for growth and many considerations and aspects to growth. New attitudes are things that need to be added as well as Knowledge. We should *desire* to improve for God. We need to exercise *self-control* and work on *persevering*. We need to acquire a right way of *relating* to God and to our fellow man. We need to learn how to *love*. From the passages below, we can add to this list a faith that is growing and a love that will continue to increase. Finally, we need to learn how to work well with others as part of the Temple of God.

**2 Thessalonians 1:3** -- We ought always to give thanks to God for you, brethren, as is only fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows ever greater;

**Ephesians 2:21-22** -- In whom the whole building, being fitted together is growing into a holy temple into Lord; in whom you also are being built together into a dwelling of God in the Spirit.

### D. CONTEXT QUESTIONS (Beginning)

1. What are some of the incentives to grow?
2. What does a Christian use as a standard for his growth (Ephesians 4:15)?
3. What are some of the methods one can use to grow?
4. Why must the qualities supplied in 2 Peter 1:5-11 always be increasing?
5. What are some of the new attitudes that must also be acquired to grow?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. What are the “elementary principles” of the oracles of God? (See Hebrews 5:12)
2. In what ways might you already be a teacher, even though not a Bible teacher?
3. How might we be “fitted together?” (Reference Ephesians 2:21 & 4:16) Give examples!

### F. DAILY READINGS

First day: **1 Kings 3:3-15** How Solomon acquired wisdom and ability.

Second day: **Proverbs 4:1-27** Instruction to acquire wisdom & understanding.

Third day: **James 1:2-25** How to be effective and overcome the world.

Fourth day: **Galatians 1:11-24** Paul’s zeal to advance with change in direction.

Fifth day: **Philippians 3:1-14** Paul continues to press on toward the goal.

Sixth day: **Luke 2:39-52** Jesus continues to increase in wisdom and stature.

## FOR YOUR INFORMATION ON GROWING

1. The schedules you have been using should help you remember to pray, study, memorize and practice what you have learned. Whenever you learn something, try to apply it that day so that it begins to become a part of you. Remember that the world is working on you every day for many hours and in many ways. You need to counterbalance that with a strong spirit created from valiant efforts to draw near to God.
2. The following are some exercises you can do to help you grow.

Try *memorizing* some passage of scripture. You might want to start with the beginning verses of each lesson. Memory work is a great way to get the mind to focus, develop a capacity to organize, and to fill your mind with relevant and useful data for other forms of growth.

Try *listening* to someone else. Listening is great for working on your ability to concentrate. It also aids in your insight into other people and in understanding how they think and what their needs might be. It also helps in pinpointing problems so that you do not have to waste your own breath in explanations about things they were not interested in or did not need to know to begin with.

When you read the Scriptures, do not try to read fast or a great amount. Rather, try to *read just a paragraph* at a time and *then think about it*. Ask yourself: What has the author just said? How does this tie in with the last paragraph or thoughts? What do you expect he will say next? How does this apply to your life (or problems) or someone a problem another person has? Turn it over in your mind. Can you explain it to someone else? Do so. Whatever you learn, teach it, even if it is to yourself in front of a mirror.

Critically analyze any hard passages, things people have said to you, or difficult situations. Try to imagine all the possible meanings or variations. Make a list for each variation as to why it could or could not be so. Then weigh the lists with one another.

This may seem tedious but it is because it is tedious so few people do it. We all would rather just assume or interpret things the way we want them to be. This is why we often read people, situations, and the Bible wrong. In fact, as an experiment, note something that someone has said that did not seem right, or was disturbing or upsetting. Do your critical analysis and then go talk to them and ask them what they meant. Keep track of three different things; (1) What you thought they meant that disturbed you, (2) The conclusion you came to after analysis, and (3) What they were trying to say in their own mind. You may not be so quick to judge the next time and the reward will be that many bad situations will become none existent.

Monitor your own words and speech.

*“Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear.”*

*-- Ephesians 4:29*



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION II

## BECOMING LIKE CHRIST

## LESSON 7

*Galatians 4:19* -- My children, with whom I am again in labor until Christ is formed in you.

### A. THE CONCEPT OF THE TERM CHRISTIAN

The word "Christian" means something that most people miss. The ending implies "likeness" or a "Christ-like" individual. A true disciple of Christ is one who is striving to become as Christ in all things. The Lord Himself put it this way...

*Luke 6:40* -- A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher.

When one is first baptized they "put on" Christ (See Galatians 3:27). But the true disciple does not remain just clothed with Christ. He labors to change inside until Christ is formed as part of the inner man (See Galatians 4:19). Hopefully he may eventually say, like Paul, "It is no longer I who live, but Christ lives in me..." (Galatians 2:20). The task of a Christian then is not merely to study about the things of the Bible, the task is to understand and know God, specifically as manifested in His Son, and to change into His very image.

*Romans 8:29* -- For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the firstborn among many brethren.

### B. THE PROCESS OF TRANSFORMATION

The Scriptures give some very plain and practical ways of going about changing:

(1) Just as children want to grow up and become like their parents, so Christians should want to grow up to spiritual maturity like their Heavenly Father. Children naturally go about mimicking their parents; dressing in their clothes, talking like them, and adopting their habits. The Christian should simply do the same things with God's spiritual attributes.

*1 Corinthians 11:1* -- Be imitators of me, just as I also am of Christ.

*Ephesians 5:1* -- Therefore be imitators of God, as beloved children.

(2) In Psychology there is a technique called *behavior modification*. It is a way of changing people's character by changing the way they behave, sort of like reprogramming one's various reactions to certain stimuli. Paul instructed the Ephesian and Colossian churches in this.

*Ephesians 4:28* -- Let him who steals steal no longer; but rather let him labor, performing with his own hands what is good, in order that he may have something to share with him who has need.

*Colossians 3:17* -- And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.

(3) The writers of the New Testament knew long ago that just trying to stop a habit was not sufficient. The Christian must form new habits of godly living in order to supplant the old. This procedure is illustrated in the next two passages.

*Colossians 3:9-10* -- ... Since you **laid aside the old self** with its evil practices, and have **put on the new self** who is being renewed to a true knowledge according to the image of the One who created him.

*Ephesians 4:22-24* -- That, in reference to your former manner of life, you **lay aside the old self**, which is being corrupted in accordance with the lusts of deceit, and that you **be renewed in the spirit of your mind**, and **put on a new self**, which **in the likeness of God** has been created in righteousness and holiness of the truth.

(4) You will notice that in some of the passages already cited there is talk about a renewing process. This change of the inner person is something strange to western thinking. The Greeks thought the outer man, the *schema*, changed, but not the inner man, the *morphe*. People today still talk of going out and finding themselves, or being accepted as what they are. The Christian, however, must change (*meta*) his *morphe* and be transformed (*metamorphosis*) to the Lord's will.

**Romans 12:2** -- *And do not be conformed to this world, but **be transformed** by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.*

**2 Corinthians 4:16** -- *Therefore we do not lose heart, but though our outer man is decaying, yet our **inner man is being renewed** day by day.*

(5) The final thing we will consider is the very powerful tool of the *mind set*. It starts with a decision. You always have a choice between good and evil. Decide to do the right thing and determine to carry it out no matter what. A runner first decides he is going to run the course. He sets his mind to the task. He then will adjust to the obstacles along the way and overcome them because he has pre-set his heart that nothing will deter it from its goal.

**Colossians 3:1-2** -- *... Keep seeking the things above, where Christ is, seated at the right hand of God. **Set your mind on the things above**, not on the things that are on the earth.*

**Philippians 2:5** -- *Have this mind in yourselves which was also in Christ Jesus...*

**Philippians 3:13-15** -- *...but one thing I do: **forgetting what lies behind and reaching forward to what lies ahead**, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let us therefore, as many as are perfect, have this attitude;...*

### C. WHY IT IS SO CRITICAL TO CHANGE

The reason for change goes all the way back to the beginning of the Scriptures and time itself. When God first made man He made him in His own image (See Genesis 1:26). Man deteriorated, though, until every thought of his heart became evil continually (See Genesis 6:5). It has affected us all, daily. Paul said that we all have sinned and fallen short of the glory of God (Romans 3:23). The struggle to become Christ-like must be faced on a daily basis, or there will be no change for the good and you will be lost in your sinful nature.

### D. CONTEXT QUESTIONS (Beginning)

1. What does the word "Christian" actually mean? Therefore, what is the Christian's goal?
2. How does an individual go about modifying their behavior?
3. What does changing one's thinking involve?
4. What is a mind set and why is it so powerful a tool for change?
5. Why is it so important that we change?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. What does it mean to be "predestined" to conform to God's image?

### F. DAILY READINGS

First day: **Genesis 1:24-31** When man was in God's image.

Second day: **Psalms 51:1-17** David's request to be recreated.

Third day: **John 14:1-14** Seeing Jesus is seeing the Father.

Fourth day: **Philippians 3:1-21** Paul's transformation & hope to conformity.

Fifth day: **2 Corinthians 3:1-18** The Corinthians changed from glory to glory.

Sixth day: **1 John 3:1-18** We know we shall be like Him.

## FOR YOUR INFORMATION ON SPIRITUAL CHANGE

1. Remember to add to your schedule each day the reading assignment, a time to pray, and some kind deeds to do to your neighbors or family.
2. In 1 Peter 3:15 it says sanctifying Christ as Lord is (a) Being ready to defend what you believe and (b) Doing it with a right spirit of gentleness and reverence.

- a. The following exercises are to help you work on the spirit in which you do things.

A fellow student in your science class definitely believes in evolution and when he finds out that you believe in God asks you how you can be so stupid and superstitious. Stand in front of a mirror and try to defend your belief in God as patiently and logically as you can while being as kind as you can. Do not be emotional, but as rational as possible. Reason with him as you would if you were explaining a law of science you disagreed on.

A person that you work with is also religious and attends a church with a different faith than yours. In a discussion over lunch he finds out you believe that water baptism is necessary for salvation. He suddenly acts as if you stepped off a space ship and sarcastically belittles your belief as a meaningless ritual that has nothing to do with salvation and that you need to look at your Bible more since everyone knows that Christians are saved by faith. Keep in mind that you are trying to win his soul and not the argument. Practice asking questions (with a sincere note to them) about passages that you would like an explanation to, chiefly ones that mention water baptism.

- b. Look up the following passages and make a note about the type of spirit that is needed to go along with the action required.

Galatians 6:1 \_\_\_\_\_

1 Corinthians 4:21 \_\_\_\_\_

Romans 12:11 \_\_\_\_\_

1 Peter 3:4 \_\_\_\_\_

1 John 4:6 \_\_\_\_\_

Ephesians 4:15 \_\_\_\_\_



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION II

## SPIRITUAL WARFARE

## LESSON 8

**2 Corinthians 10:3-4** -- *For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.*

### A. YOUR ENLISTMENT

One of the terms used to designate a Christian is that he is a *soldier* of Christ. Paul uses the term of himself and of Timothy when he says...

**2 Timothy 2:3** -- *Suffer hardship with me as a good soldier of Christ Jesus.*

Paul then talks about the single-minded purpose needed to serve God.

**2 Timothy 2:4** -- *No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier.*

Even more than just a soldier, the Christian must be one who plans his life as a campaign against the world, as a General campaigns against an army, in order to overcome it. Paul tells Timothy that he must not only struggle to win each battle but that he must...

**1 Timothy 6:12** -- *Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.*

**1 Timothy 1:18** -- *This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you **may fight the good fight.***

The word "fight" in the first verse means literally "to struggle." The word for "fight" in the second is the Greek word used for a "planned strategy or campaign." Hence some translations have "war a good warfare." That it is imperative that one commits his life in this way to his Lord (and not just try to remain an uninvolved bystander) is because God views it that either you are totally on His side or you are offering support to the enemy:

**Matthew 12:30** -- *He who is **not with Me is against Me**; and he who does not gather with Me scatters.*

### B. THE ENEMY

**1 Peter 5:8** -- *Be of sober spirit, be on the alert. **Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour.***

Satan is the main aggressor against the work of God. Ultimately all struggle is a war waged against his efforts. When we talk about fighting against the lures of the world we are talking about the devil's world.

**Ephesians 2:1-2** -- *And you were dead in your trespasses and sins, in which you all formerly walked according to the course of this world, **according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.***

The encounters we have with the Devil will, in all probability, not be directly with him, but with those who represent him in this life, those that spread his ungodly philosophies and religious lies.

**1 John 4:1** -- *Beloved, do not believe every spirit, but test the spirits to see whether they are from God; because **many false prophets have gone out into the world...***

Unfortunately not every one who is conveying the views of the devil will appear as someone odious and evil. Satan is talked about as being an angel of light and will in many instances appear in the guise of a friend. Notice how he appeared to Jesus at one time.

**Mark 8:32-33** -- And He was stating the matter plainly. And **Peter** took Him aside and **began to rebuke Him**. But turning around and seeing His disciples, He rebuked Peter, and said, "**Get behind Me, Satan**; for you are not setting your mind on God's interests, but man's.

Our worse enemy, though, comes from a very unexpected source. In the words of a very famous comic strip: "We have met the enemy and they is us!"

**1 John 2:15-16** -- Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in Him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

**James 1:14-15** -- But **each one is tempted when he is carried away and enticed by his own lust**. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

### C. YOUR WEAPONS

The last thing that God is advocating is the spreading of His kingdom by physical violence. As Jesus told Pilate, if He was setting up a worldly kingdom then His followers would fight that way. However, as seen in the opening passage for this lesson, our war is a spiritual one, not a carnal one. We are therefore waging a war of thoughts and ideas. Our endeavor is to overcome ignorance with knowledge and to tear down human speculations with God's truth. We must also guard our own thoughts by resisting the devil and his temptations.

**Ephesians 4:17-18** -- This I say therefore, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, **excluded from the life of God, because of the ignorance that is in them, because of the hardness of their heart...**

**2 Corinthians 2:11** -- In order that no advantage be taken of us by Satan; for we are **not ignorant of his schemes**.

**2 Corinthians 10:5** -- We are **destroying speculations** and every lofty thing raised up against the knowledge of God, and we are **taking every thought captive** to the obedience of Christ.

**James 4:7** -- Submit therefore to God. **Resist the devil** and he will flee from you.

### D. CONTEXT QUESTIONS (Beginning)

1. What are the various aspects of a soldier that the Christian is to take on?
2. What sort of fight does the Christian wage? Why are there no uninvolved bystanders?
3. Who are the Christian's enemies?
4. What are the weapons of our warfare?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. Why does Satan appear as an angel of light?
2. How can speculations be fortresses? How does one take thoughts captive?

### F. DAILY READINGS

First day: **Genesis 3:1-24** Man's first encounter with Satan is a failure.

Second day: **Job 1:1 - 2:10** A mere man can withstand all the force of evil.

Third day: **1 Kings 18:1-40** Elijah tests the false prophets of Baal.

Fourth day: **Ephesians 6:10-20** The Armor of God for the Christian.

Fifth day: **Luke 4:1-13** The Lord's first recorded struggle with Satan.

Sixth day: **John 18:1-37** Jesus does not resort to violence at His arrest.



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION II

## PERSONAL EVANGELISM

## LESSON 9

*Philippians 1:14* -- And that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear.

### A. THE NEED

We live in a lost and dying world. The souls of those who are ignorant of God, or who have lost sight of a proper relationship with Him, far outnumber those who love and follow Him. From the Sermon on the Mount, the words of Jesus still echo through the halls of time.

*Matthew 7:13-14* -- Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it. For the gate is small, and the way is narrow that leads to life, and few are those who find it.

God's love for His creation, though, continues to work in the world by various and manifold ways, and in unfathomable ways, hearts are prepared by the Lord to receive the truth. Eager and longing for something, they wait and seek for someone to guide them in the ways of eternal life. But too often they are left to be approached by false prophets with unreal hopes and strange expectations. Sadly, as the Lord commented to His disciples...

*John 4:35-38* -- Do you not say, "There are yet four months, and then comes the harvest?" Behold, I say to you, lift up your eyes, and **look on the fields, that they are white for harvest.** Already he who reaps is receiving wages, and is gathering fruit for life eternal; that he who sows and he who reaps may rejoice together. For in this case the saying is true, "One sows, and another reaps." I sent you to reap that for which you have not labored; others have labored, and you have entered into their labor.

### B. THE GREATNESS OF THE WORK

There is no greater work than the labor of sharing God's word with others. Architects and builders put together monuments of human ingenuity, but inevitably they will all crumble with time. Police officers and lawmen labor valiantly to stem the course of crime, but lawlessness continues. Doctors and nurses work valiantly to save and extend human life, but undeniably, all the patients will eventually pass on.

The person, though, that labors in the gospel has an advantage over these individuals, and much more. He teaches a greater subject than any teacher who ever lived. He offers therapeutic help from the manual for living by the One who designed all life. He builds a kingdom of indestructible foundations and materials. He gives a law of love that molds the hearts of the lawless so that they no longer desire to break the law. He resurrects dead souls and imparts to them eternal life through the living and abiding word of God.

*James 5:19-20* -- My brethren, if any among you strays from the truth, and one turns him back, let him know that **he who turns a sinner from the error of his way will save his soul from death, and will cover a multitude of sins.**

*Luke 15:10* -- In the same way, I tell you, there is more joy in the presence of the angels of God over one sinner who repents...

*Proverbs 11:30* -- The fruit of the righteous is a tree of life, and he who is wise wins souls.

*2 Peter 3:9* -- The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

*1 Timothy 2:3-4* -- This is good and acceptable in the sight of God our savior, **who desires all men to be saved and to come to a knowledge of the truth.**

*Daniel 12:3* -- Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.

### C. YOUR RESPONSIBILITY

It is often thought (or hoped) that the duty of converting souls is the exclusive right of the preacher. Matthew 28:18-20, which has the command to make disciples of all nations, is put aside by the argument that Jesus was commissioning only the apostles to such a task. However, there are many passages that show that the first century Christians all felt the responsibility to spread the word of God...

*Acts 8:1,4 -- And Saul was in hearty agreement with putting them to death. And on that day a great persecution arose against the church in Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles... Therefore, **those who had been scattered went about preaching the word.***

...and there are passages that explain that the saints are all priests with the duty of proclaiming the word of God and that they are commanded to defend their beliefs to any and all who asks.

*1 Peter 2:9 -- **But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.***

*1 Peter 3:15 -- **But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence.***

*Matthew 5:16 -- **Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.***

*Philippians 1:14 -- **And that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear.***

*2 Timothy 2:2 -- **And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also.***

### D. CONTEXT QUESTIONS (Beginning)

1. Why is there a need to do personal evangelism?
2. What is the urgency in getting out to lost souls as quickly as possible?
3. What does Jesus say about the harvest? What part does God play in the harvest?
4. Why is sharing the Word of God the greatest thing one can do?
5. What are two examples in the Scriptures of Christians spreading the Word?
6. According to 1 Peter 2:9, what is the responsibility of Priests?
7. According to Philippians 1:14, where does one get the courage to preach the Word?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. In what ways can you get ready to give an account of your hope?
2. What are the pros and cons of mass marketing to spread the gospel in these times?

### F. DAILY READING

First day: **Ezekiel 2:1-10** The prophet is given a frustrating task of preaching.  
Second day: **Jonah 3:1-10** Jonah's preaching saves an Assyrian city.  
Third day: **Acts 18:18-27** The team teaching of Aquila and Priscilla displayed.  
Fourth day: **Acts 17:16-34** Paul brings the gospel to the Athenians.  
Fifth day: **John 4:7-30** Jesus' lone teaching to a Samaritan woman.  
Sixth day: **Acts 8:26-40** Philip converts an Ethiopian.



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION III

## THE CHURCH OF CHRIST

## LESSON 10

**Romans 16:16** -- Greet one another with a holy kiss. All the churches of Christ greet you.

### A. DEFINING WHAT THE CHURCH IS

If you looked up the definition of “church” in the dictionary you would find that most of the definitions have nothing to do with the concept of the church in the New Testament. [For example: 2. A building. 4. A religious service. 5. A denomination. 6. Ecclesiastical power. 7. The Clerical profession. 8. The structure of truth and love.]. The Greek word used by God is *ekklesia*, which is a compound word meaning “called out”, or more properly translated “an assembly.” It is any assembly “called out” from among men for a specific purpose. Thus in Acts 19:32, the *ekklesia* was the mob called out by Demetrius to do away with Paul. It was also used of the town council of Ephesus (Acts 19:39) that stepped in to protect Paul. It is then used again in the next chapter to refer to the assembly of Christians called out to serve God (Acts 20:17).

Since any assembly of men called out for a purpose is a church, it was necessary for Jesus to say, “I will build My church...” (Matthew 16:18). The church of the New Testament then is the assembly of Christians called out for the purpose of serving God. What that purpose is we shall cover more extensively in the next lesson. For now, let us answer the question, “Is any assembly called to serve God a church?” The answer is “No!” for several reasons.

First you must consider what does the calling. Many assemblies are called out by men to serve God in their own way, not God’s. Notice the following passages as to what must call them and the specific of what God expects done.

**2 Thessalonians 2:13-14** -- ...because God has chosen you from the beginning for sanctification by the Spirit and faith in the truth. And it was for this **He called you through our gospel**, that you may gain the glory of our Lord Jesus. Christ.

**Matthew 7:21** -- “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven; but **he who does the will of My Father** who is in heaven.”

There is also the consideration of varying faiths. It is not a matter of one church differing from another, but of a church differing from God’s church. If a man expresses one belief to one person and then says he believes something entirely different to someone else, we call him a hypocrite. It is not a compliment. Yet some people automatically assume that God is a hypocrite, that is, they believe that God will agree with many beliefs no matter what. Here is the Lord’s position on the matter:

**Ephesians 4:4-5** -- There is one body [**one church**- See chapter 1:22-23] and one Spirit, just as also you were called in one hope of your calling; one Lord, **one faith**, one baptism...

### B. THE ORGANIZATION OF THE CHURCH

The church of the New Testament was organized into a very specific and very simple structure that accounted for its efficiency, its effectiveness, and its power. Its secret was that no *man* was head of it.

**Ephesians 5:23** -- For the husband is the head of the wife, as **Christ also is the head of the church**, He Himself being the Savior of the body.

**Ephesians 1:22-23** -- And He [God the Father] put all things in subjection under His [Christ’s] feet, and gave Him as **head over all things to the church**, which is His body, the fullness of Him who fills all in all.

The rest of the organization is made up of just Christians [saints]; those who serve to keep things running smoothly [deacons]; and those who are the spiritual examples [elders], who shepherd the flock that is in their midst (Acts 20:17, 28).

**Philippians 1:1** -- Paul and Timothy, bondservants of Christ Jesus, to all **the saints** in Christ Jesus who are in Philippi, including the **overseers** [same word as for elders] **and deacons**.

The reason for the church's spiritual efficiency and effectiveness was that the men were qualified by divine guidelines to hold their positions and not elected by human council or by promotion or tenure. They did a good job because they did not take on things the church was not responsible for; and they were properly suited for the job by experience, skill, and spirit. Their qualifications are as follows:

**1 Timothy 3:2-7** -- An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, uncontentious, free from the love of money. He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?); and not a new convert, lest he become conceited and fall into the condemnation incurred by the devil. And he must have a good reputation with those outside the church, so that he may not fall into reproach and the snare of the devil.

Man has slowly through the ages added other positions; archbishops, pastors, cardinals, and Popes; and changed the autonomous structure of the church to make assemblies responsible to other assemblies. He has removed the authority from the Lord and taken it upon himself.

### C. THE CHURCH AS THE KINGDOM OF GOD

In many ways the church and the kingdom of God are synonymous. When one is added to the church (Acts 2:47) he is also transferred into the kingdom (Colossians 1:13). When Christ talked about building the church, He gave the apostles the keys to the kingdom (Matthew 16:18-19). In the end, Christ will present the church to Himself (Ephesians 5:27) and deliver up the kingdom (1 Corinthians 15:24) to the Father. He told His disciples He would take the Lord's Supper in the kingdom and we commune with Him in the church (Matthew 26:29; 1 Corinthians 10:16-17; 11:18,26).

### D. CONTEXT QUESTIONS (Beginning)

1. What is the New Testament definition of a church?
2. What makes Christ's assembly different from men's assemblies (or churches)?
3. How many churches and faiths should there be (Reference Ephesians 4:4-5)?
4. Why is an elder a better person to oversee a church than a pope, pastor, or preacher?
5. In what ways are the church and the kingdom of God the same?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. What are some of the things that men have added to God's design?
2. Look up and elaborately define the words in the list of Elder's qualifications.

### F. DAILY READINGS

<p>First day: <b>Acts 7:35-48</b> The problems of the church in the wilderness.</p> <p>Second day: <b>Acts 2:14-47</b> The beginning of the New Testament church.</p> <p>Third day: <b>Acts 8:1-25</b> The church scatters and spreads the gospel.</p> <p>Fourth day: <b>Hebrews 12:18-29</b> The magnificent church.</p> <p>Fifth day: <b>Revelation 2</b> Examples of strong and weak congregations.</p> <p>Sixth day: <b>Revelation 3</b> Examples of strong and weak congregations.</p>
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# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION III

## THE WORK OF FELLOWSHIP

## LESSON II

**1 John 1:3** -- *What we have seen and heard we proclaim to you also, that you also may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.*

### A. DEFINING FELLOWSHIP

To fellowship is to share or have something in common with other individuals or with God. What Christians may share among themselves is their participation in the gospel (Philippians 1:3-5), their work in the kingdom (Colossians 4:11; Eph. 2:19), their hardships from serving God (Romans 16:7; Philemon 23) and their inheritance in heaven (Eph. 3:6).

What Christians can share with Christ is His sufferings (Philippians 3:10; Romans 8:17), His work in the bearing of fruit (2 Corinthians 6:1; John 15:4), His joy in saving souls (John 15:11), and the cup of blessing with the bread as part of the Lord's Supper (1 Cor. 10:16).

In the Church, Christians and God come together to work together for the good of all of the family of God. This fellowship, or work of the church, is vital, yet it is something often overlooked or just misunderstood as merely a getting together for social activities. Fellowship is what makes the church a convocation, and not just a congregation.

### B. THE IMPORTANCE OF FELLOWSHIP

The importance of working together as a church is stressed many ways in the New Testament. Many religious people do not think that the church (and the fellowship found there) is very important. However, Jesus evidently thought the church important enough to die for it (Ephesians 5:25). He is also the Savior of the body (Ephesians 5:23). You have to be a part of the church, a working part of it, in order to be saved. To further this argument, see what the apostle John has to say.

**1 John 1:7** -- *But if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.*

Please note that walking in the light is having fellowship. If you are not engaging in fellowship, then you are not walking in the light and the blood of Christ is not cleansing you. One other passage we need to be aware of is written by the author of the Hebrew epistle.

**Hebrews 10:24-25** -- *And let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near.*

Besides the positive aspects of coming together, that is, stimulating and encouraging one another for good, there is the negative warning. The word "forsake" is very strong. It is used only four other times in the New Testament. "Forsake" is used by Christ on the cross when it *seemed* that the Father had completely abandoned Him to His fate. It is used again by Peter to state that the Father had not abandoned Jesus to Sheol. The other times it appears, it is used by Paul (2 Timothy 4:10,16) of those who had deserted him when he needed them the most during his trials.

To not show up for those times that the church meets is to neglect your love for God and to abandon those who need your help and support in facing a wicked world. Worse, you have forsaken the one gathering of people that could have been a help and encouragement to you in continuing to do what is right. This "help", or fellowship, is what Jesus came to build and what He died for.

### C. THE WORK OF THE CHURCH

The reason we need to know the work of the church is because we need to realize that the church has a purpose and a focus. Too often people want to make it do everything and this only drains it of its strength and detracts it from its true mission.

A reason why some want to have the church try to do things it was not designed to do is because they overlook the fact that the church is not the only thing that God instituted for man's good. God has also placed some responsibilities on individuals, some on the family, and some on governments. We will deal with this more in a later lesson on *Institutionalism*, but for now we will look at those things specifically identified as the church's responsibility.

The book of Ephesians is a great help with this task. First, it tells us that the church is the "administration suitable to the fullness of the times" to make known the mystery of God's will (Ephesians 1:9-10). Thus, the church is God's school whereby His manifold wisdom might be made known to the world (Eph. 3:9-10; See also 1 Tim. 3:15). This is why He provided it with all sorts of teachers.

*Ephesians 4:11-12 -- And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ.*

The church, the assembling of God's people, is also now His temple.

*Ephesians 2:19-21 -- So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together is growing into a holy temple in the Lord.*

The church's overall function is of a spiritual nature. This is primary. It is only when the other institutions of God are not capable, or fail to do their primary purpose, that the church will take on the burden of things like "those who are widows indeed" (1 Timothy 5:3-16) and the job of caring for needy saints (2 Corinthians 8:4; 9:12). [Note the word "burden" used in 1 Timothy 5:16 and the fact that not all widows are to be included.]

### D. CONTEXT QUESTIONS (Beginning)

1. What is fellowship? In what ways do Christians fellowship with each other?
2. In what ways do Christians fellowship with God or Christ?
3. What did Christ die for and what is He the Savior of?
4. What dire connotations go with the word "forsake"?
5. What is the primary work of the church?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. In what way is the fellowship of Christ and the church the same as that of the fellowship of a husband and wife? (Compare Ephesians 5:22-33 and Colossians 3:18-19)
2. What is meant by the term "burden" in 1 Timothy 5:16?

### F. DAILY READINGS

First day: **Joshua 7:1-26** Israel working against God and vice versa.

Second day: **Joshua 8:1-35** Israel working with God and vice versa.

Third day: **John 15:1-17** The fruit of fellowship with Christ.

Fourth day: **2 Corinthians 8:1-24** The contribution of Macedonian churches.

Fifth day: **1 Peter 2:11-25** The fellowship of Christ's suffering.

Sixth day: **3 John 1-14** The fellowship of Gaius vs. Diotrophes' wickedness.

## ASSIGNMENT ON FELLOWSHIP

Fellowship requires a Christian to be pro-active not reactive, that is, to get to a point where he does not come to services just to be made to feel spiritual, but becomes actively working *to be* spiritual himself and to see what he can do to help others. Thus “fellowship” is *you stimulating others* to “love and good works.” Here are some suggestions for you to think about and also some spaces for you to add to on your own.

1. Get with someone else and try to spread the Word in the community. There are correspondence courses you can use. You can use door hangers or fliers. You can go door to door. Get with the preacher and see what help you can be to him in putting together lessons, mailings, or the bulletin.
2. You can try getting together with others and visit the shut-ins (the sick at home) or go visit the hospitals and rest homes.
3. Often you can individually help support the work effort of another congregation or a preacher working in foreign fields. If nothing else, you can send them literature or workbooks or song books or Bibles.
4. If you can, help out with the work for young people in the church. If an individual is from a “dysfunctional” family try being a mentor. Have the young people over for parties or Bible studies. Plan activities for them to go to for good clean fun.
5. Attend special classes to learn things not usually taught in congregational Bible studies. Examples would be Personal Work classes, Ladies Bible Classes (where younger women can be taught by older women), Men’s Bible Classes (helping men to get things off their chest and get insight and help into problems they may be having), Greek studies, How to Study the Bible, Home & Family, Admonishing, Christian Manners, etc. Also help put together special classes for yourself and others.

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# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION III

## TRUE WORSHIP

## LESSON 12

**John 4:23-24** -- *But an hour is coming, and now is, when the true worshippers shall worship in spirit and truth; for such people the Father seeks to be His worshippers. God is a Spirit, and those who worship Him must worship in spirit and truth.*

### A. INTRODUCTION

The worship of God is a vital part of man's existence. Proper reverence and obedience to the Almighty, who brought everything into existence and who governs and rules all things and us, should be readily given, even if it were not also demanded.

In the opening passage, Jesus, in his discussion with the Samaritan woman concerning assembling for worship, says that God is seeking those who are determined to worship Him properly. Proper and acceptable worship, He goes on, contains two essential elements: spirit and truth. Since these two elements are indispensable to relating to God, this lesson is dedicated to explaining what they are.

### B. WHAT IS SPIRIT & WHAT IS TRUTH

Simply, *Truth* is how God sees things. It is the reality of God Himself and His working in the world. It is the way things are as He teaches them. It is the course of proper living given to us by Christ through example.

**John 12:46-48** -- *I have come as light into the world, that everyone who believes in Me may not remain in darkness. And if anyone hears My sayings, and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. He who rejects Me, and does not receive My sayings, has one who judges him; **the word I spoke is what will judge him at the last day.***

**John 14:6** -- *Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me.*

**John 17:17** -- *Sanctify them in the truth; Thy word is truth.*

In the context of the Scriptures, *truth* is that which God presents to man through the Scriptures for man's guidance. Truth stands opposed to the futile speculations of men, the traditions and teachings of human origin, and doctrines of demons.

The *spirit* is a little harder to define, probably since it is confused with the miraculous influence of the Holy Spirit. We are not discounting that God's Spirit is a part of worship, even though it manifests itself no longer in a miraculous sense. We are concerned with what the *spirit of man* must bring into the worship along with holding to the truth. When Paul wrote to the Romans, he said that we are recognized as children of God when our spirit compares favorably with God's.

**Romans 8:16** -- *The Spirit Himself bears witness with our spirit that we are children of God.*

So we might ask, "What is there about our spirit that needs to conform to something about God's Spirit?" Well, we can start by seeing what it did for the apostles. Jesus told them it would be given them "what" and "how" to speak.

**Matthew 10:19** -- *But when they deliver you up, do not be anxious about **how** or **what** you will speak; for it shall be given you in that hour **what** you are to speak.*

We can clarify our definition then that the "what" they were to speak was the "truth" and the "how" was the "spirit" in which it was spoken. This "how" should be our "manner" of worship or behavior. It can also be our "attitude" in the way we do things. It could also consist of the confidence that you have in God as opposed to putting confidence in yourself. Note the following passages.

*Philippians 2:1-5 -- If therefore there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose... **have this attitude** in yourselves which was also in Christ Jesus.*

*Philippians 3:3 -- For we are the true circumcision, who **worship in the Spirit** of God and glory in Christ Jesus and put **no confidence in the flesh**.*

### C. HOW TRUTH AND SPIRIT COMBINE

Not only in worship, but in everything you do as a Christian, there are things specified that must be done and also the manner in which they are to be carried out. The accompanying sheet of this lesson gives an expanded chart (page 30) illustrating this, though it is not exhaustive. For almost every command of God there is given *what* to do and *how* to do it. Both are essential to be pleasing to God.

*Ephesians 4:15 -- But **speaking the truth in love**, we are to grow up in all aspects into Him, who is the head, even Christ.*

*1 Corinthians 11:27-29 -- Therefore whoever eats the bread or drinks the cup in an **unworthy manner**, shall be guilty of the body and the blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself, if he does not **judge the body rightly**.*

*Colossians 3:16 -- Let the word of Christ richly dwell within you, **with all wisdom teaching and admonishing** one another with psalms and hymns and spiritual songs, **singing with thankfulness in your hearts** to God.*

*2 Corinthians 9:6-7 -- Let each one do just as he has **purposed** in his heart; **not grudgingly or under compulsion**; for God loves a **cheerful giver**.*

*2 Corinthians 6:14 - 7:1 -- Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or **what fellowship has light with darkness**?... Therefore, having these promises, beloved, **let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God**.*

### D. CONTEXT QUESTIONS (Beginning)

1. What are we to speak? How are we to speak?
2. How is one to partake of the Lord's Supper?
3. What conditions are placed upon a contribution in order for it to be acceptable to God?
4. What attitude needs to accompany prayer for it to be pleasing to God?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. How does the Spirit bear witness with our spirit that we are sons of God?
2. In what way might Paul have put confidence in the flesh instead of worshipping in the Spirit? (See Philippians 3:3ff)

### F. DAILY READINGS

First day: **Genesis 4:1-15** Proper worship and attitude of Abel vs. Cain.

Second day: **Exodus 32:1-35** No spirit, no truth, and severe consequences.

Third day: **2 Chronicles 34:1-33** Josiah's zeal for removing what is wrong.

Fourth day: **2 Chronicles 35:1-19** Josiah does right for the 1st time in 400 years.

Fifth day: **John 4:7-26** Jesus explains what is true worship.

Sixth day: **Hebrews 10:19-39** The privileges & responsibilities of true worship.

## CHART ON SPIRIT AND TRUTH

James 1:19-21 <b>TRUTH/ACTION</b>	<b>SPIRIT/MANNER</b>
Receive the word implanted, which is able to save your souls.	In humility...let everyone be swift to hear, slow to speak, slow to anger.
<b>1 Peter 3:15</b> Always be ready to make a defense to everyone who asks you to give an account for the hope that is in you.	With gentleness and reverence.
<b>Colossians 4:5-6</b> Conduct yourselves with wisdom toward outsiders, making the most of the opportunity.	Let your speech be with grace, seasoned, as it were, with salt, so that you may know how you should respond to each
<b>Ephesians 4:15</b> Speaking the truth...	In love...
<b>Philippians 2:3-4</b> Do not merely look out for your own personal interests, but also for the interests of others.	With humility of mind let each of you regard one another as more important than himself
<b>Galatians 6:1</b> Even if a man is caught in a trespass, you who are spiritual, restore such...	In a spirit of gentleness
<b>Romans 14:1-3</b> Accept the one who is weak in faith.	Not for the purpose of judgment ... not...with contempt.
<b>2 Thessalonians 3:6-15</b> Keep aloof from every brother who leads an unruly life and not according to the tradition...	Yet do not regard him as an enemy, but admonish him as a brother.
<b>1 Corinthians 11:26-27</b> Eat the bread and drink the cup...	[Not] in an unworthy manner.
<b>2 Corinthians 9:7</b> Let each one do just as he has purposed in his heart.	Not grudgingly or under compulsion; for God loves a cheerful giver.



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION III

## THE LORD'S SUPPER

## LESSON 13

*1 Corinthians 11:26 -- For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.*

### A. THE PURPOSE OF THE LORD'S SUPPER

The Lord's Supper is one of the primary reasons the people of God meet together for worship. The significance of the Supper is multifaceted. One of the facets is that it is a "remembrance." On the night that Jesus was betrayed He explained about the Supper:

*Luke 22:19 -- And when He had taken some bread and given thanks, He broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."*

Actually, the term "remembrance" means something more than just to remember. In the British Judiciary system there was an officer of the court called a "Remembrancer" and his responsibility was to insure that any debts instilled by the court were collected for the Crown. We, in essence, are asked to be our own Remembrancer and seek to pay the debt we owe God for sending His Son to die on the cross on our behalf. Thus...

*1 Corinthians 11:26 -- As often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.*

With this simple statement, the Lord's Supper pulls our minds back to the cross and it also projects our imagination into the future. We should live to try to pay the debt, especially since we know Christ is coming again for judgment and retribution. Part of the debt we owe is to love and accept each another as part of the body to avoid judgment.

*1 Corinthians 11:27-29 -- Therefore whoever eats the bread and drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly.*

The partaking of the Lord's Supper is also important for one more reason, and in fact, it is one of the reasons why the assembling of ourselves together in the church is so essential and not to be taken lightly. What the Scriptures reveal to us is that while we are taking the bread and cup we are actually doing so *with* the Son of God.

*Matthew 26:29 -- "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom.*

*1 Corinthians 10:16-22 -- Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? ...you cannot partake of the table of the Lord and the table of demons. Or do we provoke the Lord to jealousy?*

### B. THE ELEMENTS OF THE LORD'S SUPPER

The two things that make up the Lord's Supper are called "the bread" and "the cup." Both are taken from the Jewish Passover meal and are given new significance by the Lord. The partaking of the bread makes Christians the "one body" (See 1 Corinthians 10:17).

*Luke 22:19 -- And when He had taken some bread and given thanks, He broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."*

The wine is also called the "fruit of the vine" in Luke 22:18 and Matthew 26:29. Thus, many prefer just to use grape juice. The wine is in two instances is to remind of the "covenant" and in two other passages, the "blood" of the covenant.

*Matthew 26:28 -- For this is My blood of the covenant, which is poured out for the forgiveness of sins.*

### C. THE CONTROVERSIES SURROUNDING THE SUPPER

Here are some questions that generally come up concerning the observance of the Supper along with some short answers that we hope will be helpful. As a guideline (since there will be some who probably disagree), whatever you decide about these questions remember that some are a matter of conscience and some are not. Until you can agree on which way to worship, seek alternatives that will allow the congregation to remain in fellowship with love toward one another.

**1. Can we take the Supper some place other than in assembly?**

In the context of 1 Corinthians 11:17-34, the largest discussion on the Supper, is dealing with what they did when *they come together as a church* (v.17 & 18). The Supper is mentioned in verses 20, 33 & 34 as something people only do when they assemble.

**2. On what day is the Lord's Supper taken?**

From Acts 2:42 & Acts 20:7, the examples we have (and early church writings bear it out), indicate the *first day of the week* as the day because of its significance; that Jesus rose the first day and the church started on the first day during Pentecost.

**3. How many times should it be taken?**

As seen in the examples above, it was taken at least twice a year. The implication of the wording seems to imply *every first day of the week*. As to how often on the first day there is no specific. It merely says "as often as you take it." Some churches meet two times.

**4. Should we just use one cup?**

There are some who see that only one cup was used among the disciples and therefore only use one. However, the term cup is a metonym for the contents and the contents get divided anyway. It is a matter of judgment, but hygiene is a big determiner for many.

**5. "If I don't feel worthy, should I take the Lord's Supper?"**

Yes! You are to use it for help to be better. No one is ever worthy enough to take it.

**6. Will any fruit of the vine do?**

No. The phrase is actually an idiom for *juice from the grape* only.

### D. CONTEXT QUESTIONS (Beginning)

1. How does the word "remembrance" differ from the word "remember"?
2. How does one take the Lord's Supper in an unworthy manner?
3. The Supper is often called "the communion." Who is it a communion with?
4. What does the bread represent? What does the fruit of the vine represent?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. Is it all right to use strong drink as the cup for the Lord's Supper? Cf. Deut. 14:22-26.
2. Is one person taking the Supper by themselves the same as the congregation taking it?

### F. DAILY READINGS

First day: **Exodus 12:37-51** The first Passover in Egypt.

Second day: **Isaiah 52:13 - 53:12** The prophecy of the Suffering Servant.

Third day: **Matthew 26:17-30** The Last Passover & First Lord's Supper.

Fourth day: **Matthew 27:27-56** The Crucifixion.

Fifth day: **1 Corinthians 10:14-22** Avoiding communion with demons.

Sixth day: **1 Corinthians 11:17-34** Avoiding the misuse of the Lord's Supper.



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION III

## PRAYER IN ASSEMBLY

## LESSON 14

**1 Corinthians 14:14-17** -- *For if I pray in a tongue, my spirit prays, but my mind is unfruitful. What is the outcome then? I shall pray with the spirit and I shall pray with the mind also;... Otherwise if you bless in the spirit only, how will the one who fills the place of the ungifted say the "Amen" at your giving of thanks, since he does not know what you are saying? For you are giving thanks well enough, but the other man is not edified.*

### A. HOW ASSEMBLY DIFFERS FROM PERSONAL PRAYER

One point made in the above passage is the difference between internalizing a prayer so that it benefits only the one praying and externalizing it so that it may be beneficial to all. With the thought of benefiting others with our prayers in an assembly, Paul urges that the prayer should be intelligible, both by speaking up and saying that which is fruitful to the mind. From this we might make these distinctions about congregational prayer.

1. It needs to be loud enough for all to hear so that they may be able to say "Amen" at the conclusion. [*Amen* is Hebrew for *so be it, in truth, verily, most certainly*. Used of both affirmation and assent - Moulton]. What this also implies is the responsibility of each individual of the church to follow along with what is being said, since it is being said for them to God. The group needs to be able to agree that what is said is pleasing to God.
2. If possible it should be planned out well enough ahead of time to be proper, complete, organized and edifying.
3. It should be precise. As someone once said, it does not have to be eternal to be immortal. In other words, it will be easier for people to follow along if they are not trying to follow so long that their attention begins to drift.
4. It should be sincere and honest. Do not use the prayer to preach a sermon to the congregation. Remember you are talking to God. Eloquence is a nice gift, but it is appreciated only by men. God is not impressed. In reality...

**Romans 8:26** -- *And in the same way the Spirit also helps our weaknesses; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words.*

Another distinction made in private and public prayer is that the public prayer is relegated to men only, whereas women can pray privately or in a gathering of women only. In Paul's letter to Timothy (1 Timothy 3:15) about church conduct, he specifies...

**1 Timothy 2:8** -- *Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.*

[Please note the contexts of 1 Timothy 2:11-15 and 1 Corinthians 11:2-16 to see Paul's arguments about the reasons for the exclusion of women in the worship. See also 1 Cor. 14:34-36 concerning their silence emphasized even with spiritual gifts. However, there must have been assemblies of women where some could pray and prophesy (1 Corinthians 11:4).]

### B. WHAT THE GROUP PRAYS FOR

What a group or church prays for is not much different in many respects than what an individual prays for. However, there are some differences between the needs of a group and the needs of an individual. Obviously, in a church, we need to pray for each other.

**Galatians 6:18-19** -- *With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints, and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel.*

The next passage shows the two sides of the church's prayer for all men. One side is the hope that rulers will make the right decisions for God's people may live good lives. The other side concerns the work of the church in getting the word out to all.

*1 Timothy 2:1-4 -- First of all, then, I urge that entreaties, and **prayers**, petitions and thanksgiving, **be made on behalf of all men**, for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the sight of **God our Savior**, who **desires all men to be save** and to come to the knowledge of the truth.*

### C. THE ADVANTAGES OF GROUP PRAYER

*James 5:13-16 -- Is anyone among you **suffering**? Let him **pray**. Is anyone cheerful? Let him sing praises. Is anyone among you **sick**? Let him **call for the elders of the church**, and let them **pray over him**, anointing him with oil in the name of the Lord; and **the prayer offered in faith will restore the one who is sick**, and the Lord will raise him up, and if he has committed sins, they will be forgiven him. Therefore, confess your sins to one another, and **pray for one another**, so that you may be healed. **The effective prayer of a righteous man can accomplish much.***

The last sentence is the foundation for this section. Prayer does us no good unless it is truly effective, that is, is our need really and truly communicated to God by someone He is willing to listen to? The greater the number of people you have praying for you, the greater the odds are that at least one will be a righteous individual. This is especially true if the individual is an elder of a congregation, one whose appointment was possible because of the uniqueness of his character.

To be effective, prayer must be done by one whose life is in accordance with God's will (John 15:7), whose spirit is humble (James 4:2-3), whose nature is forgiving (Matt. 6:14-15), whose heart is sincere (Matt. 6:5), and whose mind harbors no doubt as to God's ability to answer it (James 1:6-8). The prayer itself must be according to God's will (1 John 5:14-15).

### D. CONTEXT QUESTIONS (Beginning)

1. What are some of the ways public prayer is different from private prayer?
2. How is the word "Amen" defined? Why should public prayers be short?
3. Why should one not preach to the congregation in a prayer?
4. Why is an eloquent prayer not necessary?
5. What are some of the advantages of group prayer?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. In consideration of James 5:13-16, should we still anoint people and have the elders lay their hands on them when those people are sick?
2. What is an effective prayer?

### F. DAILY READINGS

First day: **Psalms 44:1-26** The nation of Israel prays for help after defeat.

Second day: **Psalms 65:1-13** God is thanked for being a redeemer & provider.

Third day: **Psalms 72:1-20** David prays for the king to be righteous.

Fourth day: **Psalms 74:1-23** Asaph's prayer for Israel in Babylonian exile.

Fifth day: **Lamentations 5:1-22** Jeremiah's petition for the people.

Sixth day: **Philippians 1:3-11** Paul's prayer for the church at Philippi.



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION III

## SINGING IN ASSEMBLY

## LESSON 15

*1 Corinthians 14:14-17 -- ... I shall sing with the spirit and I shall sing with the mind also...*

### A. THE SPECIFICS FOR SINGING

*Ephesians 5:18-19 -- And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord.*

The place meant for this type of singing is the assembly of the church. This is indicated by the direction "to one another." Christians are to "speak" to one another. The participle "speaking" is in the present tense explaining that this is to be a constant event.

What we are to speak consists of Psalms, hymns and spiritual songs. The term "psalms" is a reference to the Old Testament section bearing that designation. These are divinely inspired expressions of praise and glory to God that help us to express heart felt emotions and gratitude to our Lord. "Hymns" are odes of praise to God or heroes. Taken from Biblical narratives they would be partly inspired in their content. "Songs" are odes in a more general sense and thus need the modifier "spiritual" to make them religiously distinct. Drawn from everyday life, they may have a general reference without being divinely inspired.

The directive by the apostle Paul is to sing. *A cappella* is the term used for singing without musical instruments. The music of the New Testament is without mechanical aids. That this was understood by the church of the first century might be attested to by the fact that according to historical records musical instruments were not introduced into worship until the ninth century.

*Colossians 3:16-17 -- Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.*

Two more ideas can possibly be added by this parallel passage. First, there is the reinforcement of the idea that worship to God should not take place without His approval, that is, you are trying to please God. Second, the foundation feelings that accompany singing, like thankfulness in the heart. In another passage, with James as the author, singing appears also to be the outpouring of joy.

*James 5:13 -- Is anyone among you ... cheerful? Let him sing praises.*

### B. ARGUMENTS FOR INSTRUMENTS & REFUTATION

*Psalms 150:3-5 -- Praise Him with trumpet sound; praise Him with harp and lyre. Praise Him with timbrel and dancing; praise Him with stringed instruments and pipe. Praise Him with loud cymbals; praise Him with resounding cymbals.*

The above passage is referred to by those who argue for instrumental music use in worship service. After all, it is a Biblical reference and therefore it is authority for the addition of mechanical aids. The following are arguments *against* such a position.

1. You want to watch trying to authorize anything for New Covenant worship from the Old Scriptures. Each covenant is distinct in itself as to what God wants from the participants. The New Testament warns against trying to go back under the Old Law. The danger lies in picking one thing without coming under authority of all. If we can use instruments, why do we not also use incense or animal sacrifices? Note that the above passage would also authorize dancing as worship to God.

2. The directive in the New Testament is to *speak* to one another in songs. If we go by this passage in Psalms we would be impeding that action. The trumpet and organ are both instruments that went into the mouth. The cymbals would also interfere with the proper hearing of what was being said.
3. It is argued that musical instruments are just an aid and not an addition to the singing. The illustration of Noah building the Ark can demonstrate the difference. Noah was told not to build with anything other than gopher wood. However, if he used a big rock to lean the ark against while he was building it, would the rock an *aid* or an *addition*? The answer is in the finished product. The rock was not a part of the finished Ark, therefore it was just an aid. So is a pitch pipe, once used to get the pitch, and then laid aside. An instrument, however, weaves noise into the very fabric of the singing and is therefore an addition. The music is both vocal *and* instrumental and unacceptable to God. [See Leviticus 10:1-2 for the consequences of going beyond what the Lord commands.]
4. In Ephesians 5:19, it is pointed out that the phrase “making melody” is the Greek word *psallo*, which means to play a musical instrument. Actually that is not quite true. Its original meaning was “to touch” or “to pluck”, but an instrument is not always suggested. This usage is also primarily Old Testament. Like most words, *psallo* has changed its definition with time and in the New Testament is properly translated “to make melody.” Even if its old meaning is held, the instrument specified is the *heart*.

### C. CONSIDERING THE PURPOSE

All too often people approach worship to God as though it were something that should amuse or entertain *them*. There is really only a twofold purpose for this aspect of service:

1. The purpose of singing is to teach and admonish. Admonition literally means to “put into the mind.” The words of the psalms, hymns, and songs are for this reason. Songs are for our edification not our entertainment.
2. The purpose of singing to God is to offer up our praise and thanksgiving to Him. Since God is listening to the thoughts and intents of the heart it is arguable whether instruments would be of any benefit.

### D. CONTEXT QUESTIONS (Beginning)

1. How do we know that singing is worship in the assembly?
2. What is the difference between a psalm, hymn and spiritual song?
3. What are some of the emotional reasons for singing? What is a *cappella*?
4. Why is Psalm 150:3-5 not an argument for musical instruments?
5. What is the difference between an aid and an addition?

### E. STUDY & THOUGHT QUESTIONS (Advanced) See assignment on page 37.

1. Why do you think some people want to use musical instruments in the worship service?
2. How does one sing with the spirit? How does one sing with the mind?

### F. DAILY READINGS

First day: **Psalm 19:1-14** Declaring the glory of God - by the choir director.  
 Second day: **Psalm 20:1-9** A wish for God to answer your prayer - for choir.  
 Third day: **Exodus 15:1-18** The song of Moses.  
 Fourth day: **Psalm 39:1-13** A song on the brevity of life.  
 Fifth day: **Judges 5:1-31** The song of Deborah and Barak.  
 Sixth day: **Psalm 42:1-11** A Song of exile.

## AN ASSIGNMENT ON SINGING

As an exercise on understanding what you are teaching others in your singing (and for your edification as well) look up the following songs and explain in your own words what the indicated words in each song mean. Do they mean what you thought they did?

The **SONG TITLES** to look up...

- ... and the **WORDS** of the songs to define.

*Night, with ebon Pinion*

- Night, with ebon pinion, brooded o'er the vale
- Abba

*Holy, Holy, Holy*

- Cherubim and Seraphim
- Wert, and art

*Alleluia*

- (What does the title word mean?)

*O Worship the King*

- feeble as frail
- pavilioned

*Praise Him, Praise Him*

- portals loud with hosannas ring

*Did You Think to Pray*

- Balm of Gilead

*In the Hour of Trial*

- darker semblance

*Oh Thou Fount of Every Blessing*

- Here I raise my Ebenezer

*Only in Thee*

- Guiding my pilgrim bark aright

*Break Thou the Bread of Life*

- All fetters fall

*Rock of Ages*

- Could my zeal no languor know

*Jesus Saves*

- Earth shall keep her Jubilee

*Ivory Palaces*

- for aloes had a part



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION III

## STEWARDSHIP

## LESSON 16

*Acts 20:35 -- ... I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, "It is more blessed to give than to receive."*

### A. THE REASONS FOR GIVING

#### 1. It is an investment in the future.

*1 Timothy 6:17-19 -- Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. Instruct them to do good, to be rich in good works, to be generous and ready to share, **storing up for themselves the treasure of a good foundation for the future**, so that they may take hold of that **which is life indeed**.*

#### 2. It glorifies God.

*2 Corinthians 9:12-13 -- For the ministry of this service is not only fully supplying the needs of the saints, but is also **overflowing through many thanksgivings to God**. Because of the proof given by this ministry they will **glorify God** for your obedience to your confession of the gospel of Christ, and **for the liberality of your contribution** to them and to all.*

#### 3. It is a proof of your love.

*2 Corinthians 8:7-8 -- But just as you abound in everything, in faith and utterance and knowledge and in all earnestness and in the love we inspired in you, see that you **abound in this gracious work** also. I am not speaking this as a command, but as **proving** through the earnestness of others **the sincerity of your love** also.*

#### 4. It is an accounting of your stewardship.

*Luke 16:1-2 -- Now He was also saying to the disciples, "There was a certain rich man who had a steward, and this steward was reported to him **as squandering his possessions**. And he called him and said to him, 'What is this I hear about you? **Give an account of your stewardship...**' "*

#### 5. Investment is a way God can return an increase.

*2 Corinthians 9:6,10 -- Now this I say, he who sows sparingly shall also reap sparingly; and **he who sows bountifully shall also reap bountifully...** Now **He** who supplies seed to the sower and bread for food, **will supply and multiply your seed for sowing and increase the harvest of your righteousness**.*

#### 6. It blesses your life.

*Acts 20:35 -- ...it is more blessed to give than to receive...*

### B. WHAT SHOULD WE GIVE?

#### 1. First give of yourself.

*2 Corinthians 8:3-5 -- For I testify that according to their ability, and beyond their ability they gave of their own accord, begging us with much entreaty for the favor of participating in the support of the saints, and this, not as we had expected, but they **first gave themselves to the Lord** and to us by the will of God.*

#### 2. Give righteous behavior. [See also **Philippines 1:20**]

*Romans 12:1 -- I urge you therefore, brethren, by the mercies of God, to **present your bodies a living and holy sacrifice**, acceptable to God, which is your spiritual service of worship.*

### 3. Give of your time.

*Ephesians 5:15-16 -- Therefore be careful how you walk, not as unwise men, but as wise, making the most of your time, because the days are evil.*

### 4. Give of your efforts.

*Titus 3:14 -- And let our people also learn to **engage in good deeds** to meet pressing needs, that they may not be unfruitful.*

### 5. Give a proper attitude.

*2 Corinthians 8:12 -- For if the readiness is present, it is acceptable according to what a man has, not according to what he does not have.*

### 6. Give of your increase.

*1 Timothy 6:17-19 -- Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. Instruct them to do good, to be rich in good works, **to be generous and ready to share**, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.*

## C. HOW SHOULD WE GIVE?

*2 Corinthians 9:7 -- Let each one do just as he has purposed in his heart; not grudgingly or under compulsion; for **God loves a cheerful giver.***

*1 Corinthians 16:2 -- On the first day of every week let each one of you put aside and save, as he may prosper, that no collections be made when I come.*

God has raised every other standard from the Old Testament. Should we not expect that He raised His expectations on our giving also? The Jews gave because it was *the Law*. Christians give because of their *love*. Which should affect the individual more? Other religions tithe or give enormous amounts to support their error. Should we give less to support the truth?

## D. CONTEXT QUESTIONS (Beginning)

1. How does one glorify God through giving? Why does one need to sow bountifully?
2. In what ways are you held accountable as a steward in your giving?
3. In what ways were the Macedonians an impressive example of giving?
4. What attitude should one have? What are the arguments for giving more than a tithe?

## E. STUDY & THOUGHT QUESTIONS (Advanced)

1. Why is it more blessed to give than to receive?
2. Read the context of James 1:19-27. Is this advice to an assembly or to individuals? Is it authorizing the congregational support of orphans homes?

## F. DAILY READINGS

First day: **Exodus 35:4-35** Israel's contribution to the Tabernacle construction.

Second day: **Leviticus 27:1-34** Laws for Tithes and Vows.

Third day: **Deuteronomy 14:22-29** More laws on Tithing.

Fourth day: **Mark 12:41-44** The example of the widow's mite.

Fifth day: **2 Corinthians 8:1-24** The example of the Macedonians' giving.

Sixth day: **2 Corinthians 9:1-15** The ministry to the saints.



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION III

## GROUP BIBLE STUDY

## LESSON 17

*Acts 2:42 -- And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.*

### A. THE NEED FOR STUDY

In lesson 5 we looked at Bible Study in the sense of it being a person's daily duty in order to grow spiritually by allowing God to speak to them through the Scriptures. This lesson looks at Bible Study more in the sense of the need for each Christian to learn the Word of God in order to meet the needs of the church as a whole.

With the efforts of many to try to restore the church to what it was in the first century, it has come to light that there is no division in the church between what is called the clergy, those who officiate at spiritual things, and the laity, the common folk who need their religion imparted to them. Rather, each is responsible to know the truth for themselves and to teach it to others. The Apostle Peter put it thus:

*1 Peter 2:9 -- But you are a chosen race, a royal priesthood, a holy nation, a people of God's own possession, that you may proclaim the excellencies of Him who called you out of darkness and into His marvelous light.*

Peter's epistle is a general address to Christians who were scattered about, not just to elders and deacons, or to any clergy. Instead, it speaks to all Christians of the privilege they have to be priests, with only Christ as their High Priest. It also talks of the responsibility of proclaiming God's excellencies to others. This Christians can do only if they know God through the Scriptures. John adds, "He has made us to be a kingdom, priests to His God and Father" (Revelation 1:6).

This general responsibility is also seen in the opening passage. Acts 2:42 describes the zeal of the church as a whole, devoting themselves to the Apostle's doctrine. It goes on to state (v.47) that they were adding to their number daily until the number grew to thousands. This was not just the effort of the Apostles, rather, it was the effort of each individual increasing the number of the membership. In Acts 8:1-4 & 11:19-20 we see that it was the people themselves that would carry the gospel to the world. The strength of the church is in the strength of the Word of God in each individual. Paul wrote,

*Ephesians 4:16 -- ...the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.*

The prophet Hosea (4:6) said that Israel was destroyed because of lack of knowledge. God, therefore, warns us in the New Testament, that we should not make the same mistake with the church.

*Ephesians 5:15-17 -- Therefore be careful how you walk, not as unwise men, but as wise, making the most of your time, because the days are evil. So then do not be foolish, but understand what the will of the Lord is.*

### B. HOW IT DIFFERS FROM PERSONAL STUDY

Whereas our own personal study may go well, it is really through the benefit of assembling together to study, if done properly, we can derive our maximum understanding of the Scriptures. The church, in essence, is God's University with its main purpose to educate not only the individual Christian, or a group, but also the whole world, even into higher places. Paul writes that his ministry had this purpose...

**Ephesians 3:9-10** -- ...to bring to light what is **the administration** of the mystery which for ages has been hidden in God, who created all things; **in order that the manifold wisdom of God might now be made known through the church** to the rulers and the authorities in the heavenly places.

The church, as the learning institute of God, helps us go deeper and higher in spiritual knowledge than we might be able to on our own. God gives us teachers to help us grow, that we might eventually be able to teach others in turn.

**Ephesians 4:11-12** -- *And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ.*

**Hebrews 5:12** -- *For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food.*

### C. APPLICATION IN ASSEMBLY

Not only is there much to learn about the Scriptures from those who teach us, but also the examples they set help us see the truth applied. This also helps us acquire the *methods* of teaching by which we might be able to teach others.

**Nehemiah 8:8** -- *And they read from the book, from the law of God, translating to give the sense so that they understood the reading.*

**1 Timothy 4:13-16** -- *Until I come, give attention to the **public reading of Scripture, to exhortation and teaching**... pay close attention to yourself and to your teaching; persevere in these things; for as you do this you will insure salvation both for yourself and for those who hear you.*

**Romans 15:14** -- *And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, **filled with all knowledge, and able to admonish one another.***

**Ephesians 4:14-15** -- *... but **speaking the truth in love**, we grow up in all aspects into Him, who is the head even Christ.*

**Colossians 3:16** -- *...Teaching and admonishing **one another with psalms and hymns and spiritual songs**...*

### D. CONTEXT QUESTIONS (Beginning)

1. Why is there no select group or clergy entrusted with teaching the Word?
2. Who spread the Word from Jerusalem in the first century?
3. Why is the learning level of each individual important to church growth? Who is the church supposed to teach?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. Jesus has been termed the “master teacher.” Why? What are some of the techniques that set Him apart?
2. What are some modern techniques or methods of teaching that could be useful in the educational purposes of the church?

### F. DAILY READINGS

First day: **Luke 4:15-24** The Lord’s unique method of teaching.

Second day: **Acts 17:2-4,17-18** Paul’s custom.

Third day: **2 Timothy 2:14-16,23** Some instruction to Timothy.

Fourth day: **2 Timothy 4:1-5** What Timothy was encouraged to do.

Fifth day: **2 Peter 1:12-15** How Peter made sure they remembered.

Sixth day: **James 1:21-25** How James made sure the word was effective.



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION III

## CONFESSION & FASTING

## LESSON 18

*Psalms 32:5 -- I acknowledge my sin to Thee, and my iniquity I did not hide; I said, "I will confess my transgressions to the Lord"; and Thou didst forgive the guilt of my sin.*

### A. AWARENESS OF SIN

In this time, as in others, people need to be aware that they are sinners before they will ever see the need to confess anything. People do not want to believe that they are doing wrong so that they may continue in their illicit relationships, unethical business techniques, and in their lying and cheating to further themselves.

One of the things we should derive from the Scriptures is the conviction, or rebuke, of our wrong-doing and the realization that, as Paul states it...

*Romans 3:23 -- ...all have sinned and fall short of the glory of God.*

Not only must we understand that we are sinners, but we must also understand the result of that sin. In the next passage, what John is trying to stress by the use of the Greek *perfect tense* for the word "sinned" is that sin has an effect. The verse after that, from Isaiah, states generally what that effect is.

*1 John 1:10 -- If we say that we have not sinned, we make Him a liar, and His word is not in us.*

*Isaiah 59:2 -- But your iniquities have made a separation between you and your God, and your sins have hidden His face from you, so that He does not hear.*

Truly being aware that one has sin means also that one truly realizes that they have a problem that needs fixing immediately. The next section of this lesson deals with God's solution to that problem.

### B. CONFESSION OF SIN

Our first step is *acknowledging our sin* to God. Primarily all sin is against God and it is His forgiveness we are seeking in order to avoid facing Him on judgment day.

*1 John 1:9 -- If we confess our sins, He is faithful and righteous to forgive us and to cleanse us from all unrighteousness.*

[Please keep in mind that this is advice to those who were God's children to begin with. For those who have not yet come to God, there are other requirements, like baptism, that need to be met.]

The next step is *repentance*, or a change of what we have been doing wrong to a walking in the light of God's word. This is how God's forgiveness is maintained, even as we periodically sin.

*1 John 1:7 -- But if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.*

Another vital ingredient to all this is *prayer*. Not only do we need to pray for ourselves, but we need to solicit the prayers of others on our behalf. A good example of this is the case of Simon of Samaria. When he sins, Peter's advise to him is...

*Acts 8:22-24 -- "Therefore **repent** of this wickedness of yours, **and pray** the Lord that if possible, the intention of your heart may be forgiven you. For I see that you are in the gall of bitterness and in the bondage of iniquity." But Simon answered and said, "Pray to the Lord for me yourselves, so that nothing of what you have said may come upon me."*

We need to remember also that sin is committed against others as well. Whatever we do against others must be made right. This begins with confession to that individual, or group, followed by prayer and correction (if possible) of any wrong. So strongly does the Lord feel about this He prefers you take care of the matter even before you approach Him in worship.

*James 5:16 -- Therefore, confess your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous man can accomplish much.*

*Matthew 5:23-24 -- If therefore you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar, and go your way; first be reconciled to your brother, and then come and present your offering.*

There are many ways to make confession; by letter, or announcement, or other means of action or communication. However, there is always the question of when one should go before the congregation to make confession, and also of how much to confess. Here are some considerations: (1) Make the confession as public as the sin. (2) Acknowledging sin does not mean revealing sorted details. (3) If your sins are only between you and God, keep them that way. God is said to be faithful to forgive us, not all men are capable of this. (4) If you would like others to pray for you, try going to those privately who you feel you can trust, and whose prayers you think will be those of a righteous person.

### C. FASTING

What is said of fasting in the New Testament mostly has reference to the practice of the Jews under the Law of Moses. However, the act of abstaining from food, while not having a religious significance, seems to have had a practical one. Anyone who has tried fasting knows that after a period of time the mind gets clearer and the senses sharper. This is possibly the reason for the fasting that took place in **Acts 13:2-3** when the congregation fasted and prayed before picking those they would send to evangelize, and again in **Acts 14:23** when Elders were selected. For a spiritual aspect of what true fasting is, consider...

*Zechariah 7:9-10 -- ...dispense true justice, and practice kindness and compassion each to his brother; and do not oppress the widow or the orphan, the stranger or the poor; and do not devise evil in your hearts against one another. [See also Isaiah 58:6-7]*

### D. CONTEXT QUESTIONS (Beginning)

1. What are some of the sins that people like to overlook as not being wrong?
2. What are some of the things necessary in order to fix the sins we have committed?
3. What is sin and whom do we sin against?
4. What are some of the things to be considered before making a public confession of our sin? What is a practical use of fasting?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. What exactly is confession? To expand the definition beyond this lesson consider passages like Matthew 10:32-33 and Romans 10:9-10.
2. What exactly is fasting?

### F. DAILY READINGS

First day: **Joshua 7:16-21** Joshua implores Achan to confess.

Second day: **1 Kings 8:33-36** Solomon's explanation of confession.

Third day: **Psalms 107:17-22** A psalm of fasting and confession.

Fourth day: **Ezra 10:9-14** The confession & repentance of Judah's marriages.

Fifth day: **Acts 19:17-20** The confession & disclosure of the Ephesian's magic.

Sixth day: **1 John 1:5 - 2:5** The conviction of sin and the walk to perfect love.

## ASSIGNMENTS FOR CONFESSION

1. This will be for your personal use only. Read 1 Timothy 6:3-5; Galatians 5:19-21; Romans 1:24-32; 1 Corinthians 6:9-10 and Deuteronomy 5:7-11,16-21. Make of list of anything you might be in violation of.

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2. After you make your list, confess your sins to God in acknowledgment of the things you have done. Try to envision the harm these commissions or omissions have done to others or to yourself.

3. Now write out the things that need to be done in order to set things right between you and God or between you and your fellow man.

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# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION III

## ORDER & MANNERS

## LESSON 19

**1 Timothy 3:15** -- *But in case I am delayed, I write so that one may know how to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.*

### A. THE PROPRIETY OF ORDER IN THE ASSEMBLY

God expects us to conduct ourselves properly when we come together. From the opening verse (above) we can see that one of the main purposes for Paul's letter to Timothy was his concern that Christians behave themselves in a manner worthy of their calling. Some of the things that Paul stresses are:

1. Discipline for those who teach error (1:18-20; 6:3-5).
2. Men's proper attitude in prayer (2:8).
3. The adornment and submissive spirit of women (2:9-15).
4. Adequate qualifications for those who hold positions (3:1-13).
5. The proper conduct of the preacher (4:6-16; 6:11-14).
6. The youth's respect for the older person (5:1-2).
7. Responsibility towards family (5:3-16).
8. Worthy conduct to those who rule over us (5:17-22).
9. Regard for one another whether master or slave (6:1-2).

In the actual exercise of the worship service there is always proper form to be considered. Paul writes to the Corinthians that they should wait for one another when they come together to eat the Lord's Supper (1 Corinthians 11:33), that they should seek the greater gifts for the edification of the group over their own personal glory (1 Corinthians 12:7,31), and that the exercise of the prophetic gifts are subject to them and should be carried out in turn. His and James' explanations for this are...

**1 Corinthians 14:33** -- *For God is not a God of confusion but of peace, as in all the churches of the saints.*

**1 Corinthians 14:40** -- *But let all things be done properly and in an orderly manner.*

**James 3:16** -- *For where jealousy and selfish ambition exist, there is disorder and every evil thing.*

### B. MANNERS ARE CONSIDERATION FOR OTHERS

**Philippians 2:1-4** -- *If therefore there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own interests, but also for the interests of others.*

Manners, as they develop in any culture, are a consideration and respect for what might bother or offend another person. This is why Paul wrote that though there are things lawful for him to do he refrained because they might not be profitable or edifying (1 Cor. 10:23).

In this country it is often brought forward that the Constitution grants us freedom of speech. What we need to remind people, though, is that with freedom comes responsibility. We might be free to say anything, but even as the 1st amendment was framed, the founding fathers realized libelous and seditious words needed to be checked, and that anything that might harm others (like yelling "fire!" in a crowded theater) needed to be judiciously dealt with. In consideration for others, God commands...

**Ephesians 4:29** -- *Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear.*

The greatest consideration we should have for a person is for their conscience, since that is what truly affects their soul. In view of this, Paul conducted his life as an example to us, refusing to eat meat even when he knew he had a perfect right to do so. He summed it up this way.

**1 Corinthians 10:28-29** -- ...Do not eat it, for the sake of the one who informed you, and for conscience sake; I mean not your own conscience, but the other man's, for why is my freedom judged by another's conscience.

**1 Corinthians 10:24** -- Let no one seek his own good, but that of his neighbor.

### C. GROWING IN FAVOR WITH GOD & MAN

One of the goals of being a Christian is the improving of relationships with those around us and the relationship we have with our heavenly Father. We see this even in the early life of Jesus.

**Luke 2:52** -- And Jesus kept increasing in wisdom and stature, and *in favor* with God and men.

Being on our best behavior, with consideration for others, helps us draw men to God as they see His glory in our lives. It also helps us make better working relationships with our fellow Christians in the worship environment. We always need to be aware that the things we say and do may give offense to others and may turn them away from participating with us in the assembly, or even turn them away from God altogether. It is primarily in view of such repercussions that concepts like manners, courtesy, politeness, propriety, social graces, refinement, decorum, etiquette, decency, respectability, formalities, amenities, seemliness, and breeding came into being. Thus we are admonished...

**Colossians 4:6** -- Conduct yourselves with wisdom toward outsiders, making the most of the opportunity. Let your speech always be with grace, seasoned, as it were, with salt, so that you may know how you should respond to each person.

### D. CONTEXT QUESTIONS (Beginning)

1. What sort of considerations are women to give to the assembly?
2. What are some of the things the preacher should be concerned with?
3. What does Paul tell the Corinthians that God is the God of?
4. According to James 3:16, what is disorder the result of?
5. What should we be most concerned with in our conduct toward others?
6. What consideration are we to give to those who are older, or who rule over us?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. Basically, what are manners?
2. What sort of restraints does proper manners place upon us?

### F. DAILY READINGS

First day: **Matthew 5:38-48** Jesus preaches the proper attitude to others.

Second day: **Acts 4:5-21** Peter & John's respectful demeanor to the Sanhedrin.

Third day: **James 4:1-6** Problems that arise in church from putting self first.

Fourth day: **1 Corinthians 10:19-23** Paul's efforts to gain a few to Christ.

Fifth day: **1 Corinthians 14:20-25** The effects of a mad assembly.

Sixth day: **1 Peter 2:13-17** The admonition to respect those in authority.



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION III

## CHURCH DISCIPLINE

## LESSON 20

*Hebrews 12:11 -- All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.*

### A. SOME THOUGHTS ABOUT DISCIPLINE

There will come a time when discipline will have to be administered in order to protect the integrity of the kingdom of God. The Lord warned: "A little leaven, leavens the whole lump." When people refuse to do what is right, for their own sake and for the sake of the rest of the congregation, steps should be taken in order correct the problem. Here are some things to think about:

- If discipline is not from someone loved or respected it will probably be ignored or resented.
- The power of disassociating with someone comes from the desire to associate with the membership. If you have never developed the bond of love and respect, then it cannot be broken and missed.

*Acts 5:11-14 -- And great fear came upon the whole church, and upon all who heard of these things... however, **the people held them in high esteem.** And all the more believers in the Lord, multitudes of men and women, were constantly added to their number.*

Often a church will choose to ignore its problems hoping they will go away. But ignoring a problem is like ignoring a child who has fallen in a mud puddle. You will either have to clean up the child or reconcile yourself to a muddy house. In other words, if you do not fix the problem, matters will get worse.

On the other side of problem, there are many churches that know of only one way to deal with any sin and that is the "disfellowshipping" of the guilty one. God, however, has given us many levels and means of discipline and we need to know them in order to deal fairly. Make sure the punishment fits the crime. You do not give a murderer a "time-out" and you do not send a 4-year-old to the gas chamber for using crayons on the wall.

### B. PREVENTATIVE MEDICINE

One of the beautiful things about Christianity is the love that prompts an individual to go and tactfully deal with problems before they get out of hand. The word of God directs us in many ways to approach a potentially unrighteous situation and helps us to recognize problems before they get away from us.

*Matthew 18:15 -- And if your brother sins, go and reprove him in private; if he listens to you, you have won your brother.*

*Matthew 5:23-24 -- If therefore you are presenting your offering at the altar, and **there remember that your brother has something against you,** leave your offering there before the altar, and go your way; **first be reconciled to your brother, and then come and present your offering.***

*Matthew 5:25-26 -- Make friends quickly with your opponent at law while you are with him on the way, in order that your opponent may not deliver you to the judge, and the judge to the officer, and you be thrown into prison. Truly I say to you, you shall not come out of there, until you have paid up the last cent.*

*1 Corinthians 6:1,5-7 -- Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous, and not before the saints?... I say this to your shame. Is it so, that there is not among you one wise man who will be able to decide between his brethren, but brother goes to law with brother, and that before unbelievers? Actually, then, it is already a defeat for you, that you have lawsuits with one another. **Why not rather be wronged? Why not rather be defrauded?***

### C. PROBLEMS, *Actions*, & *Attitudes*:

*Galatians 6:1-2* -- Brethren, even if a man is caught in any trespass, you who are spiritual, *restore such a one* in a *spirit of gentleness*; each one looking to yourself, lest you too be tempted. *Bear one another's burdens*, and thus fulfill the law of Christ.

*2 Thessalonians 3:6* -- Now we command you, brethren, in the name of our Lord Jesus Christ, that you *keep aloof* from every brother who leads an unruly life and not according to the tradition which you received from us.

*2 Thessalonians 3:11-12* -- For we hear that some among you are **leading an undisciplined life**, doing no work at all, but acting like busybodies. Now such persons we command and exhort in the Lord Jesus Christ to *work in quiet fashion* and *eat their own bread*.

*2 Thessalonians 3:14-15* -- And if anyone does not obey our instruction in this letter, *take special note* of that man *and do not associate with him*, so that he may be put to shame. And yet *do not regard him as an enemy, but admonish him as a brother*.

*Romans 16:17* -- Now I urge you, brethren, *keep your eye on* those who cause dissensions and hindrances contrary to the teaching which you learned, and *turn away from them*.

*Matthew 18:16-17* -- But if he does not listen to you, *take one or two more with you, so that by the mouth of two or three witnesses* every fact may be confirmed. And if he refuses to listen to them, *tell it to the church*; and if he refuses to listen even to the church, *let him be to you as a Gentile and a tax-gatherer*.

*1 Corinthians 5:1-2, 5-6, 9-13* -- It is actually reported that there is **immorality among you**, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. And you have become arrogant, and have not *mourned* instead, in order *that the one who had done this deed might be removed from your midst...*

I have decided to *deliver such a one to Satan* for the destruction of his flesh, *that his spirit may be saved in the day of our Lord Jesus*. Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough?...

I wrote you in my letter not to associate with immoral people; I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters; for then you would have to go out of the world. But actually, I wrote to you *not to associate with any so-called brother if he should be an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler - not even to eat with such a one*. For what have I to do with judging outsiders? Do you not *judge those who are within the church*? But those who are outside, God judges. *Remove the wicked man from among yourselves*.

### D. CONTEXT QUESTIONS (Beginning)

1. Why does the church have to discipline the one in their midst who sins?
2. What other alternatives does the church have to disfellowshipping someone?
3. What are some of the attitudes we need to maintain even during disciplinary actions?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. Why would a person want to keep attending a church that did not condone his wrongful lifestyle?
2. If you were doing something wrong, how would you like to be approached?

### F. DAILY READINGS

First day: **Proverbs 15:1-6** Picking your words carefully to correct the wayward.

Second day: **Matthew 5:23-26** Dealing with someone you have wronged.

Third day: **2 Thessalonians 3:6-15** The group dealing with an unruly brother.

Fourth day: **1 Corinthians 5:1-13** When one is no longer to be considered a brother.

Fifth day: **Matthew 18:15-20** The progressive discipline of the church.

Sixth day: **1 Corinthians 6:1-8** The church to sit as a court.



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION IV

## THE IMPERISHABLE WORD

## LESSON 21

*1 Peter 1:24-25 -- ...The grass withers, and the flower falls off, but the word of the Lord abides forever. And this is the word that was preached to you.*

### A. THE PROBLEM

Would you follow a new recipe where most of the directions have been obliterated by stains, or try to fix a critical part of your car (like the brakes) with an instruction manual where most of the pages were ripped out? Would you try to navigate a dangerous mine field with a map you had been told was not accurate, or believe in a way of life conceived of by a bunch of disgruntled liars and fakes?

Yet most of the various faiths do this very thing. Many so-called "Christians" have come to base their religious beliefs on a Bible that they have been told is flawed, corrupted, and missing vital parts. They have been told that its meaning is lost with time, that it is written by men who claim they saw God and His powers, but really did not; or that its message is now passé and needs updating by men more in tune with present needs.

These very arguments are also used by the cults and other religions to press their own literature as being more up-to-date, and their prophets as being more reliable than the Son of God. Here are some of their quotes:

"Verses and even whole chapters have been added by unknown persons and even we do not know the authors of some whole books. Who knows that even one verse of the whole Bible has escaped pollution, so as to convey the same sense now that it did in the original?"

-- *Divine Authority of the Book of Mormon*, **Orson Pratt**

"We do not have time and space to go into the tens of thousands of - grave or minor - defects that the authors of the Revised Standard Version have attempted to revise."

-- *The Islam Debate*, Ahmed Deedat against Josh McDowell

These accusations by both the Mormons and the Moslems are interesting since there are no less than ten thousand Bible verses found in the book of Mormon and that almost 90% of the Koran alludes to the Scriptures. Those who discount the Scriptures usually assume that the only alternative is their own religious belief. What they have not considered is, to those without a Biblical background, there are a plethora of religious choices, and none offers valid proof that they are God's word. Neither Joseph Smith nor Mohammed would show convincing miracles that what they had spoken was from God. For proof they offer Scripture, but this contradicts their claims if, by their own thinking, Scripture is corrupt.

### B. WHAT THE EXPERTS SAY ABOUT THE SCRIPTURES

"The number of manuscripts of the New Testament, of early translations from it, and of quotations from it in the oldest writers of the Church, is so large that it is practically certain that the true reading of every doubtful passage is preserved in some one or other of these ancient authorities. This can be said of no other ancient book in the world."

-- **Sir Frederic Kenyon**, Curator of the British Museum  
*Our Bible and the Ancient Manuscripts*

"...The amount of what can in any sense be called substantial variation is but a small fraction of the whole residuary variation, and can hardly form more than a thousandth part of the entire text. Since there is reason to suspect that an exaggerated impression prevails as to the extent of possible textual corruption in the New Testament...we desire to make it clearly understood beforehand how much of the New Testament stands in no need of a textual critic's labours."

-- **B.F. Westcott** and **F.J.A. Hort**, Pioneers of Textual Criticism,  
*The New Testament in the Original Greek.*

"...Much can be learned about how the writings called the New Testament were transmitted, and a general assessment of the dependability of that transmission can be made, a dependability that was in fact, on the whole, very great."

-- **Jack Finegan**, Professor Emeritus Berkeley,  
*Encountering New Testament Manuscripts.*

"When everything has been taken into account, the number of variants that make any difference (let alone any important difference) to the meaning is extremely small."

-- **Bishop John A.T. Robinson**,  
*Can We Trust the New Testament?*

"The Christian can take the whole Bible in his hand and say without fear or hesitation that he holds in it the true word of God, handed down without essential loss from generation to generation throughout the centuries."

-- **Sir Frederic Kenyon**, Curator of the British Museum  
*Our Bible and the Ancient Manuscripts*

### C. WHAT GOD SAYS ABOUT HIS WORD

**Mark 13:31** -- "Heaven and earth will pass away, but My words will not pass away."

**1 Peter 1:23-25** -- For you have been born again not of seed which is perishable but imperishable, that is, through the living and abiding word of God. For, "All flesh is like grass, and all its glory like the flower of grass. The grass withers, and the flower falls off, but the word of the Lord abides forever." And this is the word which was preached to you.

**Jude 3** -- ...Contend earnestly for the faith which was once for all delivered to the saints.

**Hebrews 1:1-2** -- God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son...

**Matthew 15:9** -- But in vain do they worship Me, teaching as doctrine the precepts of men.

**John 12:48** -- "...The word I spoke is what will judge him at the last day."

Notice that God says that He will let nothing corrupt His word, that it will abide forever, and that it was delivered only once. This is important since He also says that word is what we are going to be judged by when Christ comes. It is because of judgment that these warnings can be found in the Scriptures:

**Galatians 1:8-9** -- But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed... if any man is preaching to you a gospel contrary to that which you received, let him be accursed.

**2 Peter 3:16** -- ...Our beloved brother Paul, according to the wisdom given him, wrote to you, as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do the rest of the Scriptures, to their own destruction.

**Revelations 22:18-19** -- I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God shall add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are in this book.

### D. CONTEXT QUESTIONS (Beginning)

1. Why is it strange that other religions and cults quote the Bible to prove that they are the word of God?
2. What do the experts say about whether the Bible is corrupt or not?
3. What does God promise about His word in 1 Peter 1:23-25?
4. What does God say is the state of any angel or man who preaches anything else?

### E. STUDY & THOUGHT QUESTION (Advanced)

If the Bible can be corrupted by time and men, what can be said also of the *Koran*, the *Bhagavad Gita*, the *Latin Vulgate Catholic Bible*, and the *Book of Mormon*?



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION IV

## MAN'S PROBLEM - GOD'S PLAN

## LESSON 22

*Psalms 8:4-5 -- What is man, that Thou rememberst him? Or the son of man, that Thou art concerned about him? Thou hast made him for a little while lower than the angels...*

### A. THE PROBLEM

Many people feel that they are all right with God. They believe that they are good people and think that they will probably go to heaven when they die. What they do not know is that God originally created us as far better than we are now. God conceived man in His own image (referring to the spirit in man) intending that man's thinking and behavior should be in accordance with the high standard of divine law.

*Genesis 1:26 -- Then God said, "Let us make man in Our image, according to Our likeness..."*

*Genesis 1:27 -- And God created man in His own image, in the image of God He created him; male and female He created them.*

*Genesis 1:31 -- And God saw all that He had made, and behold, it was very good.*

What happened, though, was that man from the beginning, as he so often does now, decided there was a better way than God's. Tragically there was not, and it led him into a downward spiral of immoral living that has continued to affect all of mankind's thinking to this day.

*Genesis 6:5 -- Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.*

*Isaiah 59:2 -- But your iniquities have made a separation between you and your God, and your sins have hidden His face from you, so that He does not hear.*

*Romans 3:9-10 -- What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; as it is written, "There is none righteous..."*

*Romans 3:23 --... For there is no distinction; for all have sinned and fall short of the glory of God...*

*Romans 5:12-14 -- Therefore, just as through one man [See also 1 Cor. 15:21-22] sin entered into the world, and death through sin, and so death spread to all men because all sinned - for until the Law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam...*

*Ephesians 2:1-3 -- And you were dead in your trespasses and sins, in which you formerly walked according to the course of the world... Among them we too all formerly lived in the lust of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath...*

*Ephesians 2:12 -- Remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.*

### B. GOD'S PLAN FOR MAN'S REDEMPTION

Yet God loved man and began immediately to try to rescue him. He chose individuals who had the proper respect for God; men like Noah, Abraham and Moses; and began to rebuild the spiritual man through them. He chose a people and gave them the Mosaic Law until the time was right for the final covenant that would make it possible to be God-like again.

*Galatians 3:24 -- Therefore the Law has become our tutor to lead us to Christ, but now that faith has come, we are no longer under a tutor.*

Now, in these last days, God has sent His Son, Jesus, to teach us through the Scriptures and by example, the way to grow back to spiritual maturity. The Son also came to be the perfect sacrifice for our sin, that our wickedness might be forever forgotten, and the way provided to our Heavenly Father and our eternal salvation.

**Ephesians 4: 15** -- But speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ.

**Ephesians 4:22-24** -- ...In reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind [Romans 12:1-2], and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth. [2 Peter 3:18; 1:4-11; Hebrews 5:12-6:1].

**Ephesians 1:4** -- Just as He [God] chose us in Him [Christ] before the foundation of the world, that we should be holy and blameless before Him.

**Romans 5:8-9** -- But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having been justified by His blood, we shall be saved from the wrath of God through Him.

**Romans 8:29** -- For whom He foreknew, He also predestined to become conformed to the image of His Son. [Galatians 4:19; 2:20]

### C. WHY WE NEED GOD DAILY

Though a number feel they are self-sufficient in this life, they are unaware of the countless ways that God effects and controls their lives. Here are some examples of both positive and negative influences God can bring upon an individual, either for his benefit, or his woe.

**Acts 14:17** -- He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness.

**Haggai 1:9-10** -- "You look for much, but it becomes little; when you bring it home, I blow it away. Why?" declares the Lord of hosts, "Because of My house which lies desolate, while each of you runs to his own house. Therefore because of you the sky has withheld its dew, and the earth has withheld its produce.

**Romans 13:1** -- Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.

**James 4:13,15** -- Come now, you who say, "Today or tomorrow, we shall go to such and such a city, and spend a year there and engage in business and make a profit." ...Instead you ought to say, "If the Lord wills, we shall live and also do this or that."

**James 1:5** -- But if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him.

**2 Thessalonians 2:11** -- And for this reason God will send upon them a deluding influence so that they might believe what is false.

**Ephesians 1:3** -- Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in the heavenly places in Christ.

**James 1:17** -- Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow.

### D. CONTEXT QUESTIONS (Beginning)

1. What did God originally intend man to be like?
2. What problems were created when man chose to go his own way and not God's?
3. What is God's plan and purpose for man now (Reference Ephesians 4:22-24)?
4. What does the sacrifice of the Son do for those who are in Christ (Romans 5:8-9)?
5. In what ways does God affect the physical world around us?
6. What two things does even the successful businessman have to consider about God?
7. What blessings come to one through Christ (Consider Ephesians 1:3 & James 1:17)?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. How is God's standard of what makes one good different than man's standard?
2. In what ways is Christ more mature than we are?



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION IV

## THE GODHEAD

## LESSON 23

*Matthew 28:19 -- Go therefore and make disciples of all the nations, baptizing them into the name of the Father and the Son and the Holy Spirit.*

### A. THE CONTROVERSY

The problem is as old as man's conception (or misconception) of God. Obviously the God of the Bible is far different than the gods of pagan religions. What is surprising is that many have different concepts of God *from the Scriptures*.

Although not a "Christian" religion, the people of the Islamic faith have a common tie to the Scriptures. Mohammed refers to Christians and Jews as the "People of the Book" and holds to a shared descendency from Abraham, both physical and religious. Muhammad's writing, the *Koran*, is almost 90% quotations (or misquotes) from the Bible. Yet the Islamic faith believes that there is only one God, *Allah*, and considers a belief in the trinity, or three beings possessing the qualities of the divine, as blasphemous.

The Latter-Day Saints (Mormons) believe that the God of the Bible was a man on another planet, and because of his faithfulness to the god of that world, was rewarded by being made the God of this world. The Jehovah's Witnesses believe that the Father is God, but Jesus, or the Word, is a god (Their New World Translation of John 1:1). The Unitarians and others do not believe that Jesus is divine. The Pentecostals believe that the Father, Son and Holy Spirit are not three different beings, but different manifestations of the same being.

Even those who have a conservative view of the Scriptures and believe that the Father and the Son and the Holy Spirit are all divine, are not entirely sure how to reconcile the fact that you have three that are God and yet there is supposed to be only ONE God.

*Deuteronomy 6:4 -- Hear, O Israel! The Lord is our God, the Lord is one!*

### B. SOME EXPLANATIONS

Much of the problem clears up with an understanding of the broad usage of the word "one." Both the Hebrew and Greek word for "one" has the same breadth of meaning as the English word. "One" can represent the cardinal number "1" or it can be used to describe the affinity two individuals have for one another. When Jesus said: "I and the Father are ONE", He was referring to the fact that He and the Father had just about everything in common: He spoke only what the Father told Him to, He did only the Father's will, His very nature was like that of the heavenly Father. Thus, He could say, "He who has seen Me has seen the Father"(John 14:9).

The Old Testament Scriptures actually keep referring to God in a plural form. Note that in Genesis 1:26, God said, "Let US make man in OUR image." In the Hebrew text of Ecclesiastes 12:1, it says literally, "Remember your CREATORS in the days of your youth." The very word for God in Hebrew is *Elohim*, the plural form.

The argument that the Father and the Son and the Holy Spirit are all just manifestations of the same being finds a problem in the event of the baptism of Jesus (Luke 3:21-22). There you have Jesus in the water, the Father's voice from heaven, and the Spirit descending in the form of a dove. If there is just "1" God, then how was He in three places at once? Of course, nothing is impossible for God, but to try to understand the incident this way opens it up for the difficult question of "why?" God would behave so dishonestly in this matter.

### C. THE DIVINITY OF EACH IS CLEAR (WITH CHART)

Among any who believe in the Scriptures as the word of God, there is no dispute as to whether the Father is God or not. The following passage is readily accepted.

**John 20:17** -- *Jesus said to her, "Stop clinging to me, for I have not yet ascended to the Father; but go to My brethren, and say to them, 'I ascend to My Father and your Father, and My God and your God.'"*

As to the deity of Jesus, there is evidence to be found on His behalf. First, neither angels nor apostles ever allowed anyone to worship them, yet Jesus did, since God only can be worshipped this indicates that Jesus believed Himself to be divine. Second, the beginning chapters of the book of Hebrews argue for His station above angels. Even the Father says to the Son, "Thy throne, O God, is forever and ever..." (Hebrews 1:8). Third, it is clearer still if one understands that the term "Son of God" means that He is deity. Below are some passages that bring out the fact that being the "Son of God" is equivalent to being God.

**John 5:18** -- *For this cause therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath but also was calling God His own Father, **making Himself equal with God.***

**Philippians 2:6** -- *Who, although **He existed in the form of God,** did not regard equality with God a thing to be grasped...*

**John 1:1** -- *In the beginning was the Word, and the Word was with God, and **the Word was God.***

**Titus 2:13** -- *Looking for the blessed hope and the appearing of the glory of **our great God and Savior, Christ Jesus.***

The Holy Spirit too has proof for His divinity. Paul told the Corinthians that the Holy Spirit was the Spirit sent from God and knows the mind of God because He can search the deep things of God (1 Cor. 2:10-14). Thus the Spirit knows what God knows and that is a divine attribute. Also, in Acts 5:3-4, Peter told Ananias that when he lied to the Holy Spirit he did not lie to men but to God.

**Acts 5:3-4** -- *But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back some of the price of the land?... You have not lied to men, but to God."*

Maybe another way to explain the problem is to give an example from another area. If we looked at the species or kinds of creatures upon the earth (as Genesis would put it) there is "one" species called man. Now if you were to ask how many there are of that species, or kind, known as "man", the answer would be - billions! There is also one species known as "God." How many make up what is known as "God?" Three! The Father and the Son and the Holy Spirit. The chart on the next page will be of help. Instead of "God" it reads "Godhead." This term is taken from one passage that describes the nature of Jesus: Colossians 2:9 [KJV], "For in Him dwells all the fullness of the *Godhead* bodily.

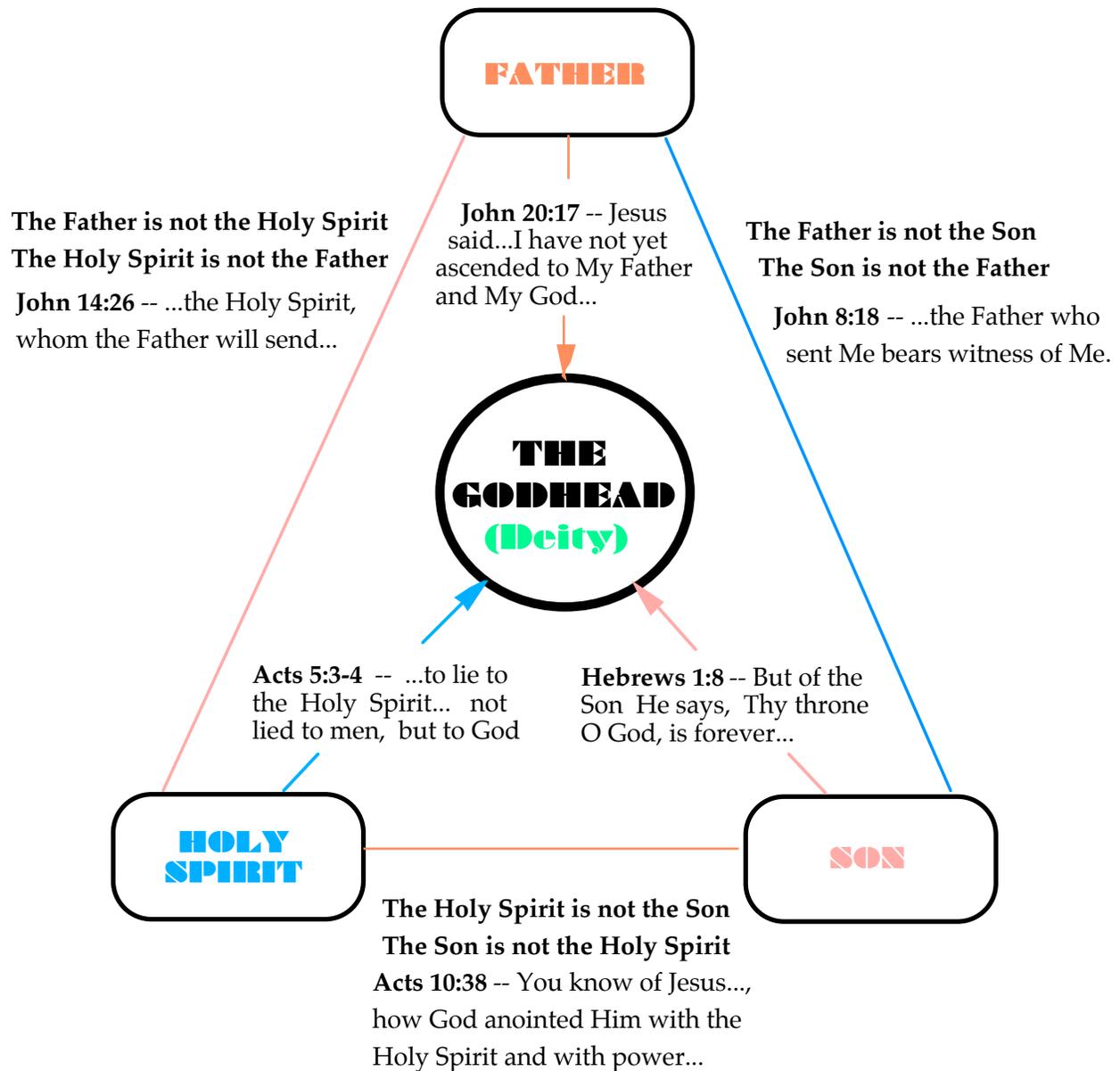
#### D. CONTEXT QUESTIONS

1. What is the Islamic view of God?
2. What is the Jehovah's Witness concept of God? What is the Mormon concept?
3. How do the Pentecostals perceive the oneness of the Trinity?
4. Which Old Testament Scriptures speak of the plurality of God?
5. What are some of the arguments and passages for the deity of Jesus?
6. Which argument and passage is used to show that the Holy Spirit is God?
7. What do we mean by the term "Godhead?"

#### E. STUDY & THOUGHT QUESTIONS

1. We talked about how the three in the Godhead are one. Now, how are they different?
2. How do we know that the Word in John 1:1 is Jesus?

CHART OF THE GODHEAD





# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION IV

## INSPIRATION

## LESSON 24

**1 Thessalonians 2:13** -- *And for this reason we also constantly thank God that when you received from us the word of God's message, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.*

### A. THE CONTROVERSY

One of the big questions that confront every man is whether or not the Bible is what it claims to be, that is, the word of God. Through the ages there have always been those who contend that the Scriptures are not the writings of God but only the writings of men. Although many of the skeptics have conceded that the men that wrote it were fairly intelligent, and on a par to any philosopher of any age, they do not accept it as divinely inspired, the most conspicuous reason being because they do not concede that there is something that is God. The Bible, however, claims there is a God and that the Scriptures are His word.

**2 Timothy 3:16-17** -- *All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work.*

**2 Peter 1:20-21** -- *But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.*

**1 Corinthians 2:10-13** -- *For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. For who among men knows the thoughts of a man except the spirit of man, which is in him? Even so the thoughts of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.*

Some of the evidence for the divine revelation of the Scripture can be found in the text itself. Without error and extremely precise, *prophesies* hundreds, or thousands, of years before fulfillment, were made by what only could have been an all knowing and all powerful mind. *Facts of science* are revealed that men at the time had no way of knowing and that are only coming to light within this past century. Total *harmony of the teachings* for the millennium that the Bible has unfolded, and the supreme compactness of its knowledge, also argue for the Bible's divine origin. And lastly, the fact that the way to Salvation and *the ability to change and help* the human spirit is still as powerful as ever, proclaiming the Scriptures to be of a heavenly source.

### B. THE NATURE OF INSPIRATION

In the above passages, the Bible declares itself to be the Word of God and not the word of men. It is "God-breathed", inspired, and produced by Him. It is said to be *plenary* in the sense that it extends to every part of the work, and yet it is not the result of some sort of divine dictation to human secretaries. The end product is entirely the authority of God, but He oversaw the material in such a way that it allows for some interesting and unexpected equalities of the human writers to be manifested:

Like any work by man it contains quotations from other works. Ezra chapter 1 is the decree of Cyrus. The fourth chapter of Daniel is the proclamation of Nebuchadnezzar. Paul quotes some of the Greek poets (Titus 1:12; Acts 17:28) and even some of Satan's conversations appear (Matthew 4:3,6,9). God also allowed some opinions of Paul to be added (1 Corinthians 7:6) and some personal requests by the apostle to Timothy (2 Timothy 4:9-13). He also permitted the research of Luke:

*Luke 1:1-4 -- Inasmuch as many have undertaken to compile an account of the things accomplished among us, just as those who from the beginning were eyewitnesses and servants of the word have handed them down to us, it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus; so that you might know the exact truth about the things you have been taught.*

### C. HOW INSPIRATION WAS TRANSMITTED

As shown on the chart that appears before this lesson, the mind of God was known by His Son, Jesus Christ. When the Son of God came to teach the will of God He communicated only that which was the Father's will (John 14:24). It was this in which Jesus said that He and the Father were one.

When the Son ascended to heaven, He sent the Holy Spirit to guide the inspired writers and to bring to their remembrance all that He had taught them (John 14:26). The Spirit accurately conveyed the mind of God, just like the spirit which is in man knows the mind of that man in which it dwells (1 Corinthians 2:10-11). Neither the Son nor the Holy Spirit disclose other than what is the Father's will (John 16:13).

*1 John 1:1-4 -- What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands handled, concerning the Word of Life -- and the life was manifested, and we have seen and bear witness and proclaim to you the eternal life, which was with the Father and was manifested to us -- what we have seen and heard we proclaim to you also, that you also may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. And these things we write, so that our joy may be made complete.*

What the inspired writers both saw, what they were eyewitnesses of (1 John 1:1-4), and what they heard, these things they assembled and wrote down, guided by the Spirit of God so that there was no error. The Doctrine of Inspiration is the teaching that the Bible is not the work of man, but is actually the work of God. It is the communication from God to man and written down by man for man.

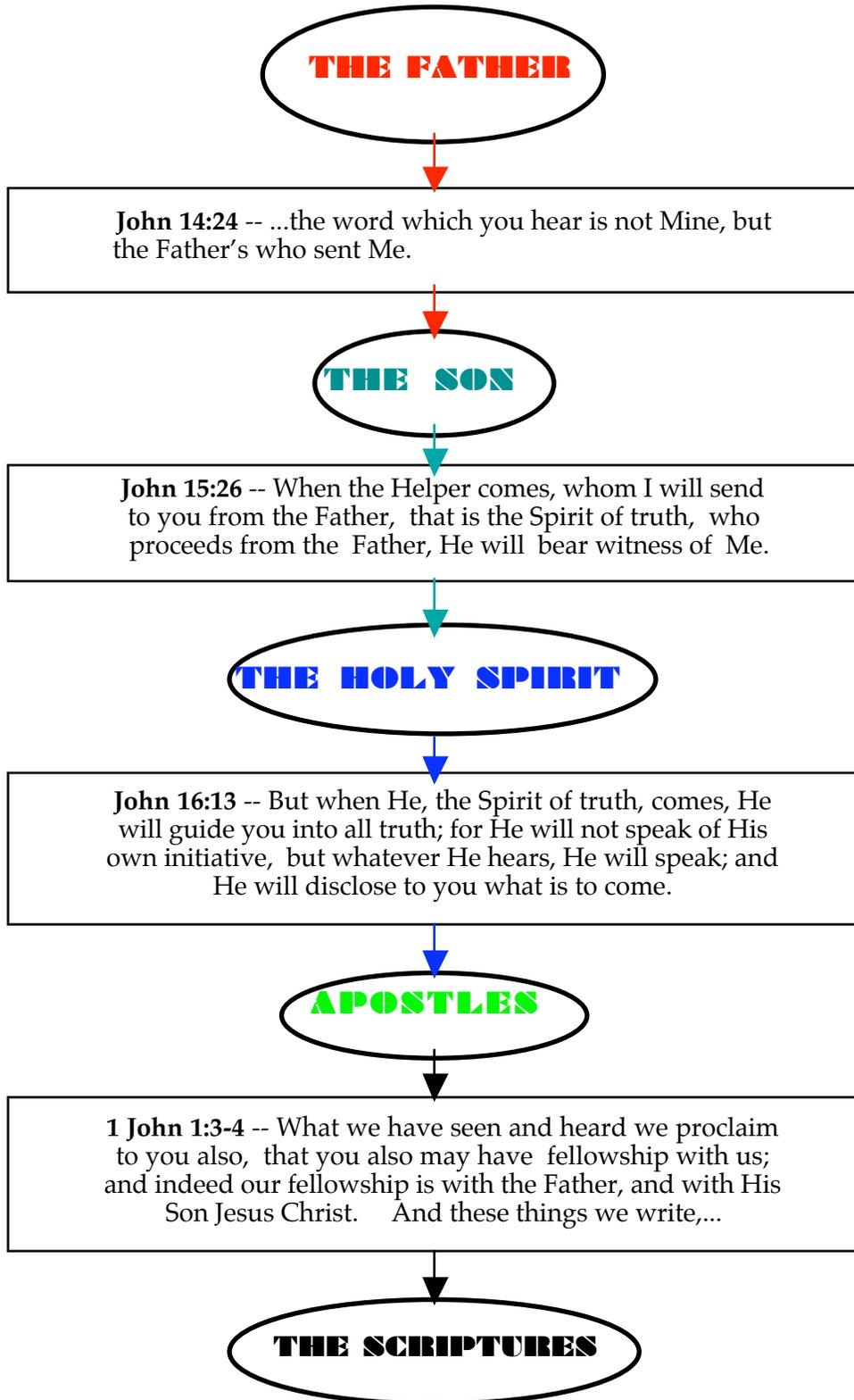
### D. CONTEXT QUESTIONS (Beginning)

1. Who was the Gospel from, according to Paul in his letter to the Thessalonians?
2. What does Peter say about the prophecy of Scripture?
3. How did Paul illustrate the inspiration of the Scriptures to the Corinthians?
4. What does the word *plenary* mean?
5. How do we know that the Bible is not strictly dictation?
6. Who, besides God, is quoted in the Bible?
7. What is the chain of command by which the will of God is transmitted to man?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. In what ways does the human side of the Scriptures come out?
2. Do we still consider Luke's work to be the product of inspiration? Why?
3. Why should the presence of quotations of men in the Scriptures not be a concern for us when we tell people that all Scripture is inspired by God?

## FLOW CHART OF INSPIRATION





# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION IV

## AUTHORITY

## LESSON 25

*John 7:16 -- Jesus therefore answered them, and said, "My teaching is not Mine, but His who sent Me.*

### A. AN EXPLANATION

Many of man's belief systems are summations and innovations of man's own experience and his reasoning. Where these systems fall far short is that man cannot know about God unless God reveals Himself to man. Man cannot even know what he must do to be saved unless God explains it to him. The concept of authority is an endeavor to discover what is pleasing to God (Ephesians 5:10), what He has instructed us to do, and a realization that man's speculations must be avoided. Jesus puts it in both a positive and negative way concerning the authority for His own actions and words.

*John 5:19 -- Jesus therefore answered and was saying to them, "Truly, truly, I say to you, **the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner.***

*John 12:49-50 -- "For I did not speak on My own initiative, but **the Father Himself who sent Me has given Me commandment, what to say, and what to speak.** And I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."*

*Matthew 15:9 -- But in vain do they worship Me, teaching as doctrine the precepts of men.*

### B. THE BIBLE ALONE IS GOD'S WORD

Jesus therefore sets before us the perfect example of doing all, word and deed, in the name of the Lord (Colossians 3:16-17). What He did was only what the Father did. What He said was only what the Father said. But what are we to do and what are we to teach? In the last lesson we learned that by inspiration men wrote the Scriptures "as they were moved by the Holy Spirit sent by Christ." The Scriptures declare that they are the sole communication of the will of God.

*1 Thessalonians 2:13 -- And for this reason we also constantly thank God that when you received from us the word of God's message, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.*

*Galatians 1:8-9 -- But even though we [apostles], or an **angel** from heaven, **should preach to you a gospel contrary to that which we have preached to you, let him be accursed... if any man is preaching to you a gospel contrary to that which we have preached let him be accursed.***

*1 Corinthians 4:6 -- Now these things... I have applied... that... you might **learn not to exceed what is written**, in order that no one of you might become arrogant.*

*2 John 9 -- Anyone who goes too far and does not abide in the teachings of Christ, does not have God.*

### C. THE SUFFICIENCY OF THE SCRIPTURES

Not only does the Bible warn against any other gospel or testament, but in very positive statements it asserts that it is all that is necessary, that there is no need for something else.

*Romans 1:16 -- For I am not ashamed of the gospel, for **it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.***

*Jude 3 -- ...I felt the necessity to write to you appealing that you contend earnestly **for the faith which was once for all [effective aorist] delivered to the saints.***

*2 Peter 1:3 -- Seeing that His divine power has **granted to us everything pertaining to life and godliness** through the true knowledge of him who called us...*

*2 Timothy 3:16-17 -- **All Scripture is inspired by God... that the man of God may be adequate, equipped for every good work.***

## D. GUIDELINES FOR ESTABLISHING AUTHORITY

The Scriptures contain a variety of information, some of which pertains to us today and some of which does not. Asking questions like “who is speaking?” and “who is being spoken to?” help to determine if it is God who is speaking and if He is speaking to you. If the answer to this small exercise is “God appears to be speaking to me” then we need to do what He tells us. God’s directives to us take roughly these forms:

### 1. **Commands, declarations, orders, and forbiddings.**

*1 Corinthians 7:19* -- Circumcision is nothing, and uncircumcision is nothing, but what matters is the keeping of the **commandments** of God.

*Acts 17:30* -- Therefore having overlooked the times of this ignorance, God is now **declaring** to men that all everywhere should repent.

*Acts 10:48* -- And he **ordered** them to be baptized in the name of Jesus Christ.

*Galatians 6:14* -- But **God forbid** that I should glory, save in the cross of our Lord Jesus Christ [KJV].

### 2. **Imperative Inference.** [What secular judges are for is the inference of the law per situation]

*Galatians 5:19-21* -- Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envyings, drunkenness, carousing, **and things like these...**

*Philippians 2:4* -- Do not merely look out for your own interests, but also for the interests of others. [It is inferred that you find out what other’s interests are.]

### 3. **Correct Examples.** [Even in our court system there is something known as precedent]

*James 5:10* -- As **an example**, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord.

*Galatians 5:1* -- **Be imitators of God**, as beloved children.

One of the biggest problems man has with God’s word is assuming that anything not specifically forbidden is all right. The following scripture shows that the New Testament writers understood that if God did not specify something for worship it was assumed to be either irrelevant or wrong.

*Hebrews 7:14* -- For it is evident that our Lord was not descended from Judah, a tribe with reference to which **Moses spoke nothing** concerning the priests.

## E. CONTEXT QUESTIONS (Beginning)

1. In what ways is Jesus the perfect example as to how authority works?
2. What is worship that is “in vain”?
3. Which passages declare the Bible is the only source of God’s will?
4. What is the power of God for salvation?
5. What three guidelines help give us authority for what we do and teach?
6. What examples have been set for us in the Scriptures?

## F. STUDY & THOUGHT QUESTIONS (Advanced)

1. What are some of the things “like” the deeds of the flesh?
2. What might be some of our neighbor’s interests?
3. What other kinds of examples are in the Scriptures besides correct ones?
4. What other sorts of authority do people turn to other than the Scriptures?



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION IV

## OLD TESTAMENT VS NEW TESTAMENT

## LESSON 26

**2 Timothy 2:15** -- *Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth.*

### A. INTRODUCTION TO THE PROBLEM

The problem that often arises, and is the nucleus for many erroneous doctrines, is the belief that the Old Law is still valid to Christian living. It is often used to substantiate many wrong beliefs and practices. If there is anything that the Christian practices that is found in the Old Law it is not because he still considers himself under the Mosaic Law, but because many of the laws from former covenants and the Law are restated in the New. Murder, as an example, was wrong under the Patriarchal dispensation when Cain killed Able even before it was stated in the Law of Moses. It is still wrong and it is, therefore, included in the Law of Christ. Nine of the Ten Commandments are restated in the New Testament and for ONLY that reason Christians keep them. The one not restated is the keeping of the Sabbath and so we do not keep that commandment.

What God requires of us is that we learn to properly understand and "rightly divide," or discern, what laws pertain to us and which do not. Paul warned the Galatians that if they tried to bind just one point of the Law (in their case circumcision - Galatians 5:3) they were obligated to keep the whole Law. The results are catastrophic. If we seek to be under the Mosaic Law we are bound to ritual purification, animal sacrifice, and a different priesthood. Worse, we would be under a system severed from Christ with no hope of salvation (Gal. 5:2-4).

### B. PROOF THAT THE OLD IS NO LONGER BINDING

The Bible plainly teaches that the Mosaic covenant has become obsolete, or been taken away, and that the only covenant binding on all men today is the New Testament.

**Hebrews 8:7-13** -- *For if that first covenant had been faultless, there would have been no occasion sought for a second. For finding fault with them, He says, "Behold, days are coming, says the Lord, when I will effect a new covenant with the house of Israel and with the house of Judah; not like the covenant which I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in My covenant, and I did not care for them, says the Lord. For this is the covenant that I will make with the house of Israel. After those days, says the Lord: I will put My laws into their minds, and I will write them upon their hearts. And I will be their God, and they shall be my people. And they shall not teach everyone his fellow citizen, and everyone his brother, saying, 'Know the Lord' for all shall know Me, from the least to the greatest of them. For I will be merciful to their iniquities, and I will remember their sins no more." When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.*

**2 Corinthians 3:3,6** -- *Being manifested that you are a letter of Christ, cared for by us, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts... God who also made us adequate as servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life.*

**Galatians 3:24-25** -- *Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith. But now that faith has come, we are no longer under a tutor.*

**Hebrews 10:9** -- *Then He said, "Behold, I have come to do Thy will." He takes away the first in order to establish the second.*

**Colossians 2:14** -- *Having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross.*

## C. SOME DIFFERENCES IN THE TESTAMENTS

### OLD MOSAIC COVENANT

Tithing  
Sabbath  
Musical Instruments  
For Israelites only  
Animal sacrifices  
Certain foods forbidden  
Circumcision of the flesh  
Levitical Priesthood

### NEW TESTAMENT (COVENANT)

Giving as prosper  
Sunday worship  
Singing only  
For all nations  
Blood of Christ  
All foods lawful  
Circumcision of the heart  
All Christians priests, Order of Melchizedek

## D. THE WORTH OF THE OLD SCRIPTURES

*Romans 15:4* -- For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope.

Although the Mosaic Law is no longer binding as law, there are still some covenants (i.e.: rainbow, promises to Abraham) that are still binding and other Old Testament Scriptures valuable for incorporating into Christian study.

1. The books of wisdom (Job, Psalms, Ecclesiastes, Proverbs, Song of Solomon) contain universal truths helpful for any time or people, especially young people.
2. The Prophets contain the foreseeing power of God that provide evidence that the Bible is divinely inspired. They also contain illustrations of God's law as it applies to real historical events. The Old Scriptures are quoted extensively by New Testament authors (like Matthew) to prove that Jesus was the Messiah. These arguments are just as impelling and powerful to the Jewish people and others today.
3. They also give us valuable examples of what *not* to do concerning our relationship with our Creator (See 1 Corinthians 10:1-12).
4. Most of what we know about God; His wisdom, His nature, His direct dealings with men's lives, His purpose and plans, are mostly found in the Old Scriptures. Also, what we know about ourselves, our beginnings and our world history, are all uniquely laid out in the ancient text.
5. The beginning and ministry of Christ is in the Old Scriptures for He Himself lived in that period of time. The gospels show us Jesus living under the Old Law.

## E. CONTEXT QUESTIONS (Beginning)

1. Why are we no longer under the Law of Moses?
2. Why does going back under the Law sever us from Christ?
3. How come we still obey nine of the Ten Commandments?
4. What argument does the Hebrew writer use to show that the Old is obsolete?
5. What was the purpose of the Law?
6. What are some of the differences between the Old and New Laws?
7. Why do we still study the Old Testament if it is no longer a valid law?
8. What does Romans 15:4 say Christians might have through the Scriptures?
9. Under which covenant were the gospels written?

## F. STUDY & THOUGHT QUESTIONS (Advanced)

1. Look up Exodus 20:8-11 and Deuteronomy 5:12-15. What was the purpose of the Sabbath that makes it no longer valid for us today?
2. What other reasons can you come up with that illustrate, or argue, that the Old Testament is still worth studying. (Consider 2 Timothy 3:15-17; Acts 8:30-35; Colossians 3:16).



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION IV

## THE THIEF ON THE CROSS

## LESSON 27

*Luke 23:42-43 -- And he was saying, "Jesus, remember me when You come in Your kingdom!" And He said to him, "Truly I say to you, today you will be with Me in Paradise."*

### A. THE QUESTIONS THAT ARISE FROM THE EVENT

The occasion of Jesus forgiving the thief on the Cross is often been used by religious people to justify not doing many of the things necessary for salvation. Their argument is: "If Jesus does not require it of the thief, why should He require it of me?"

The logic of this is shaky to begin with, since God often requires things of some people He does not require of others. More was required of the apostles than will ever be required by other men. Can you image Paul saying: "Well, nobody else has to go into the whole world to preach the gospel, why do I have to?"

Okay, so the thief got off easy. Or did he? Perhaps you would rather hang from a cross than be baptized? There are other things that also need to be considered before one decides to invalidate the commands of God.

### B. THE SITUATION WITH THE THIEF

It was evident that the provision of the Mosaic Law to make atonement for Israel's sins was rather anemic. The priesthood was no longer pure and the animal sacrifices were rather cheap. It was because of this that God made provision in the interim with the sending of John the baptizer.

*Luke 3:2-3 -- ...The word of God came to John... in the wilderness. And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins.*

During this time anyone who wanted to be right with God had to be immersed in water and were warned that a new way of life was expected of them.

*Luke 3:7-8 -- He therefore began saying to the multitudes who were going out to be baptized by him, "You brood of vipers, who warned you to flee from the wrath to come? Therefore **bring forth fruits in keeping with repentance...***

This was also a period of time when the Son of God walked among men, reading the intents of men's hearts, and granting forgiveness of sins, proving that He was Immanuel (God among them).

*Matthew 9:6 -- "But in order that you may know that **the Son of Man has authority on earth to forgive sins**" ... He said to the paralytic... "Rise, take up your bed..."*

There was a general process required for salvation and there were times that Jesus made exceptions, mostly to make a point or teach a certain lesson. That He would let someone off like the adulterous woman or forgive sins was His prerogative. The point is: HE CAN, WE CAN'T. We cannot go around saying, "God will let me slide from this one!"

### C. WHY THE ARGUMENT OF THE THIEF DOES NOT STAND

1. It is difficult to base an argument for not obeying the requirements for salvation because of the thief on the cross, mainly because he was under a different covenant than we are. He was under the authority of the Mosaic Law. The New Testament covenant did not come into effect until Christ died and the thief was forgiven before the new law was ratified. This perspective is made clear by the Hebrew writer:

**Hebrews 9:15-17** -- *And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions... **For where a covenant is, there must of necessity be the death of the one who made it.** For a covenant is valid only when men are dead, for it is never in force while the one who made it lives.*

2. In the nine cases of conversion in the book of Acts (2:36-42; 8:4-12; 8:26-29; 9:17-20 & 22:1-16; 10:25-48 & 11:12-14; 16:13-15; 16:23-34; 18:4-11; 19:1-7), the only book showing conversions, not a single soul was exempt from the requirements for salvation. This is especially true of baptism which is specifically mentioned in every case.
3. While it may be argued that Jesus is able to save anyone at any time, it seems that He preferred individuals to follow the pattern laid down by the teachings of the apostles, and not to go out on their own.

**Romans 1:16** -- *For I am not ashamed of the **gospel**, for it is **the power of God for salvation** to everyone who believes, to the Jew first and also to the Greek.*

**Romans 6:3-5** -- *Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? **Therefore we have been buried with Him through baptism into death**, in order that as Christ was raised from the dead through the glory of the Father, so **we too might walk in newness of life.** For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection.*

4. If we learn anything from the example of the forgiveness of the thief, it might be that God does not require anything from someone they are *incapable* of doing. What the thief is able to do, he does. Note his transformation in his short time on the cross:

**Matthew 27:42-44** -- *"He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we shall believe in Him."...And the robbers also who had been crucified with Him were casting the same insult at Him.*

**Luke 23:39-41** -- *And one of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!" But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation? And we indeed justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong."*

The thief believed, seemed repentant, confessed Jesus. But he was constrained from being baptized under John's baptism. He did all that he could.

5. There is an old argument that hypothesizes: "What if a man is on his way to the river to be baptized and a tree branch falls on him and kills him, is he saved or not, if baptism is necessary for salvation?" Of course that is impossible to answer since God alone judges the matter. The more appropriate question is, though: "Are YOU on your way to the river?" If you are not on your way to do all that Jesus demands of you, then the answer to that old argument becomes a lot easier in your case.

#### D. CONTEXT QUESTIONS (Beginning)

1. Why is the example of the thief on the cross usually brought up?
2. Under which covenant was the thief accountable?
3. Is there an example of anyone being exempted from the laws of God under Christ's law?
4. In what way does the Lord choose to forgive people of their sins now?
5. How can one be sure that he is going to be forgiven and saved?

#### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. What is a deathbed confession and how might this lesson pertain to it?
2. What was the purpose of John's ministry and his baptism?



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION IV

## INDWELLING OF HOLY SPIRIT

## LESSON 28

*Acts 1:5 -- For John baptized with water, but you shall be baptized with the Holy Spirit not many days from now.*

### A. AN INTRODUCTION TO THE PROBLEM

For many in the religious world, to have the Spirit of God in their life is viewed as a possession counter to the type of possession done by demons in the gospel accounts. This possession begins with the receiving of Jesus into the heart or with the baptism of the Holy Spirit. It manifests itself in either an experience "better felt than told", a voice within telling what to do, or as an outward manifestation with the speaking in tongues.

What this misunderstanding of the indwelling of the Spirit does is help subvert and side-step the word of God and bring a person's personal feelings and desires to the forefront as precedent. One does what one wants and believes it is divine will. If one is hearing voices in their heads telling them what to do, then they should be very careful as to what the voices are telling them. If the Spirit can possess us today then so can demons. In the final analysis, the voices must be judged by the word of God, so one might as well just use the Bible for their guide in the first place. One might also consider seeing a doctor.

*1 John 4:1 -- Beloved, do not believe every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world.*

*1 John 4:6 -- We [the apostles and their writings] are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.*

### B. WHERE MISUNDERSTANDINGS ARISE FROM

The reason that there is misunderstanding about how the Spirit indwells us is because people ignore the context of their proof-texts. The main texts used for establishing that the Holy Spirit actually gets inside of us are:

*John 14:26 -- But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.*

*John 14:16-17 -- And I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you.*

*John 3:5 -- Jesus answered, "Truly, truly, I say to you, unless one is born of the water and the Spirit, he cannot enter into the kingdom of God.*

*Ephesians 5:18 -- And do not get drunk with wine, for that is dissipation, but be filled with the Spirit.*

*Romans 8:11 -- But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.*

The most modest erroneous explanation as to what is supposed to occur when the Spirit takes possession is that: [1] As you read the Scriptures they suddenly become clearer, [2] You look back and get a definite sense that God has worked in your life, and [3] You are talking with a person and "suddenly you sense an unmistakable impression that you should tell them about what Christ means to you."

To show you how even this explanation is damaging consider: [1] We are told to study the Scriptures to make them clearer (2 Timothy 2:15), [2] We should be doing God's will so that we will know that God is working in our lives (Romans 8:28); and [3] We should be telling *anyone* who will listen about the gospel and not just wait for a voice to single someone out. An explanation of the texts used above is provided in the next section.

### C. "INDWELLING" CORRECTIONS & EXPLANATIONS

1. John 14:26 & 14:16-17 (as is plain by the context that starts at the beginning of chapter 13) are referring to the Apostles only. *They* were to receive the Holy Spirit on Pentecost in Acts 1. If you believe that it refers to all Christians, then we all are to follow the command to preach the gospel to the whole world, starting in Jerusalem (Acts 1:8).
2. John 3:5 refers to the gift of salvation by the Spirit through water baptism (See parallel passages Ephesians 5:26 & Titus 3:5. See also Ephesians 1:13-14).

According to lexicographers, while the Greek word to  *dwell*  may be either literal or metaphorical, the Greek word for  *indwell*  is  *always*  metaphorical. All the other passages where  *indwell*  is used, besides Romans 8:11, are listed below. Their explanations will help clarify Romans 8:11:

1. In the first verse you will notice that what is said to  *indwell*  is  *faith* . Faith is not a living thing to  *dwell*  physically anywhere. It is used as a figure of speech, a personification, so that it can be said to  *dwell*  in someone. The next verse does the same thing with  *sin* .

**2 Timothy 1:5** -- *For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois, and your mother Eunice, and I am sure that it is in you as well.*

**Romans 7:17** -- *So now, no longer am I the one doing it, but sin which indwells me.*

2. In the next two verses both  *God*  and  *Christ*  are said to dwell in us. If this is literal, it is either getting awfully crowded inside our bodies (and nowhere else), or we need to understand them metaphorically as well.

**2 Corinthians 6:16** -- *Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I will dwell in them and walk among them; and I will be their God, and they shall be My people."*

**Ephesians 3:17** -- *So that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love...*

3. The next verse is a parallel passage to Ephesians 5:18. Both deal with singing. Note that being  *filled with the Spirit*  is  *letting the word dwell in you*  richly. This explains what we mean by metaphorically. The word of God is the Spirit of God and that word needs to guide us, not some strange voice inside us.

**Colossians 3:16** -- *Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.*

**2 Timothy 1:14** -- *Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you.*

4. The equation that the Spirit = The Word is spelled out for us in **Ephesians 6:17**:

*And take the helmet of salvation, and the sword [consisting] of the Spirit which [neuter agreeing with Spirit not sword] is the word of God.*

### D. CONTEXT QUESTIONS (Beginning)

1. How can one know if they have the Spirit of God or not?
2. What is the main reason for misunderstanding the verses dealing with "indwelling"?
3. Who did the Spirit of God actually guide into all truth?
4. How does the Spirit dwell within each of us today?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. Explain what a metaphor is and apply it to the term "indwelling"?
2. What are some of the reasons people may need to think the Spirit possesses them?



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION IV

## GIFTS OF THE HOLY SPIRIT

## LESSON 29

*Hebrews 2:4 -- God also bearing witness with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.*

### A. THE CURRENT PROBLEM

As the opening verse attests to, in the first century the Lord God bore witness to the teachings of inspired men by performing signs, wonders, and miracles. This was to confirm that what was being preached was from the Almighty. But there was to come a time, when the word was fully revealed and that the miraculous were to disappear. Paul states:

*1 Corinthians 13:8-10 -- Love never fails; but if there are gifts of prophecy, they will be **done away**; if there are tongues, they will **cease**; if there is knowledge, it will be **done away**...*

*Ephesians 4:8-13 -- ...And He gave gifts to men... for the equipping of the saints for the work of service, to the building up of the body of Christ; **until** we all attain to the unity of the faith, and of the knowledge of the Son of God...*

However, there are those who believe that we have the miraculous gifts still today. In fact, many Faiths are built around the need and exercise of such gifts.

### B. THE DIFFERENCE WITH GIFTS TODAY

One of the obvious problems with the so-called gifts of the Holy Spirit today is their serious lack of divine power: withered limbs are not made whole, the blind are not made to see, the dead are not resurrected. It is claimed that the individual's lack of faith causes this, but the dead cannot have faith, and in the first century the apostles did not have this problem.

*Acts 5:15 -- To such an extent that they even carried the sick out into the streets, and laid them on cots and pallets, so that when Peter came by, at least his shadow might fall on any one of them. And also the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits; and they were **all** being healed.*

The verse below is used to show that tongues are supposed to follow true believers, yet the last part about picking up deadly snakes and drinking poison is quite ignored. If the faith healer balks at the snakes and poison (for fear of testing God), then the signs do not follow.

*Mark 16:17-18 -- And these signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly poison, it shall not hurt them...*

### C. THE OBTAINING AND PURPOSE OF GIFTS

Today there are actually schools that will help teach one how to acquire certain gifts, especially how to speak in a tongue. But in the first century this was not the way it worked.

*1 Corinthians 12:4-11 -- Now there are varieties of gifts, but the same Spirit... And there are varieties of effects, but the same God who works all things in all persons. But **to each one is given the manifestation of the Spirit for the common good**... But one and the same Spirit works all these things, distributing to each one individually just as He wills.*

These passages afford us much insight into the purpose and nature of gifts. (1) That there were a variety of them. (2) That gifts are distributed, different gifts to different people [See also 1 Cor. 12:28-30]. (3) That gifts were given for the common good of the church and not for glorification of individuals [See 1 Cor. 14:3-5], and (4) People do not learn how to acquire them, they are distributed as the Spirit sees fit through the apostles. See Heb. 2:4. & Acts 8:18.

## D. THE SPECIAL PROBLEM OF TONGUES

The “speaking in tongues” is the most prevalent manifestation of pseudo-gifts today, probably because they are the easiest to faked. Tongue-speakers may pride themselves in having a Spirit-filled church, but the *implications* of possessing gifts of the Spirit is usually overlooked.

### 1. They were a “sign” of an infant church.

**1 Corinthians 13:11** -- *When I was a child, I used to speak as a child, think as a child, reason as a child; when I became a man, I **did away** with **childish things**. [Reference to doing away with prophecy and knowledge in verses 8-10.]*

**Ephesians 4:8-13** -- *...And He gave gifts to men... **until we all attain... to a mature man, to the measure of the stature of the fullness of Christ.***

### 2. They are a sign that you are unbelievers, if it is gibberish.

**1 Corinthians 14:23** -- *If therefore the whole church should assemble together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that you are mad? [The quote from Isaiah 28:11, in the context, is to show that God was telling Israel that **the sign of their going into captivity will be when they could not understand the speech of those around them.**]*

### 3. An uncontrollable tongue was not according to God’s order.

**1 Corinthians 14:31-33** -- *For you can all prophesy one by one, so that all may learn and all may be exhorted; and **the spirits of the prophets are subject to the prophets**; for God is not a God of confusion but of peace, as in all the churches of the saints.*

### 4. Gifts were not a guarantee that one is acceptable to God.

**Matthew 7:22-23** -- *Many will say to Me on that day, “Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?” And then I will declare to them, “I never knew you;... you who practice lawlessness.”*

When charged that the tongues they are speaking are nothing but gibberish, the charismatic now claims that they are not speaking to men but to angels and God (1 Cor. 13:1 & 14:2). Actually, the first passage is Paul engaging in Hyperbole and the actual tongue of angels is not meant. Paul *appears* to accept the Corinthian’s claim that their gibberish is talking to God, but as the context progresses he begins to redefine what they are doing. Their “speaking to God” is really “unedifying to anyone’s understanding” (vv. 2-3), “lacking distinctive worth” (vv. 7-8), “speaking into the air”(v.9), “barbaric”(v.11), “mindfully unfruitful”(v.14), “a sign of unbelieving”(v.22), and “madness” (v.23). The definition of a tongue is actually made known by Luke in their first appearance in Acts 2.

**Acts 2:4,6-8** -- *And they were all filled with the Holy Spirit and began to speak with other tongues... the multitude came together... **each one hearing them speak in his own language. And...saying,“...how is it that we each hear them in **our own language** to which we were born?...”***

## E. CONTEXT QUESTIONS (Beginning)

1. Which passages show that the gifts of the Holy Spirit are no longer with us?
2. How does one receive the gifts of the Spirit? What was their purpose?
3. How was the Corinthian’s tongue usage a sign that they were unbelievers?
4. Does the Spirit overwhelm a man beyond his control? What is a tongue?
5. Why does having a gift not necessarily mean you are all right with God?

## F. STUDY & THOUGHT QUESTIONS (Advanced)

1. Why do you think people like to speak in tongues?
2. What is the difference between “ceasing” and “being done away”?



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION IV

## FAITH AND WORKS

## LESSON 30

*James 2:14 -- What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him?*

### A. THE FOUNDATION PROBLEM

It is an appealing doctrine to think that all you have to do is believe in God and nothing else is required of you. In most large crusades now, the people are told that the plan of salvation consists of just receiving Jesus into their heart. There are several passages of Scripture pointed to in order to justify this doctrinal viewpoint. They are:

*Romans 4:3 -- For what does the Scripture say? "And Abraham believed God, and it was reckoned to him as righteousness.*

*Romans 10:9 -- That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved.*

*Ephesians 2:8-9 -- For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast.*

What also comes from this position is the stand that any kind of work are not required at all. The concession they make, though, is that righteous works should be evident in a person's life as a natural outflow of having the Spirit of God within one. This problem comes from not knowing that there are *different kinds of faiths* talked about and that there are *different kinds of works*. If one does not view the Scriptures in this light, then the next section of passages will seem to contradict the passages presented above.

### B. THE ARGUMENTS FROM JAMES

The book of James has always been a problem for those who believe in faith only. Some have suggested that James' epistle does not properly belong in the canon of Scripture. Yet, even if one were to discount the book itself, one would still need to answer some very powerful arguments presented by its author. Please note these points in the following context.

1. What good is it to anyone to say you believe in God and never serve Him or His people? To never obey a single command from Him.
2. The demons believe in God. Why does their faith not save them?
3. James goes along with the 11th chapter of Hebrews on faith. Abraham was not justified until his works went along with his faith.
4. Just as the spirit animates the body, so works animates one's faith.

*James 2:15-26 -- If a brother or sister is without clothing and in need of daily food, and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? Even so faith, if it has not works, is dead, being by itself.*

*But someone may well say, "You have faith, and I have works; show me your faith without the works, and I will show you my faith by my works." You believe that God is one. You do well; the **demons also believe**, and shudder. But are you willing to recognize, you foolish fellow, that **faith without works is useless?***

*Was not Abraham our father justified by works, when he offered up Isaac his son on the altar? You see that faith was working with his works, and as a result of the works, faith was perfected; and the Scripture was fulfilled which says, "And Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God. You see then that a **man is justified by works, and not by faith only.***

*And in the same way was not Rahab the harlot also justified by works, when she received the messengers and sent them out by another way? For just as the body without the spirit is dead, so also **faith without works is dead.***

You will notice that in verse 24, James uses the concept of “faith only.” This is the only time in the New Testament where these two words are found together and he specifically says that “faith only” does NOT justify. Does James therefore contradict Paul in Romans 4:3? No! They are talking about two different kinds of faith and two different kinds of works. In fact, if you check Romans 3:27, you will see that Paul is talking about a “law” of faith and a “law” of works.

### C. THE VARIOUS FAITHS & WORKS

If you will look at the chart on the following page, you will see the various kinds of categories of faith and works. The panel at the top of the chart shows three kinds of faith: dead, living/proper, and improper. The panel below that shows four kinds of works: no works, restrained, proper, and improper. The passages below the panels (some in arrows) chart which faiths and which works the various authors in the Scriptures are talking about.

The first arrow shows James arguing that a “living & proper faith” needs “proper works” or it is a “dead faith” with “no works.” An illustration of this might be if you were sitting on a railroad track. You can believe a train is coming; feel the vibration in the tracks, see the smoke over the horizon, hear the whistle blowing, but if you don’t get up and move, what good does that belief do you. Proper works would be the righteous acts of obedience we need to do in order to show our love for God.

The next arrow shows Paul arguing that a “living & proper” faith also requires “restrained works”, that is, there is a time *not* to take action on our own, but rather to let God act. This is opposed to “improper faith” with “improper works.” Paul uses Abraham in a way different than James. James refers to the altar with Isaac and Abraham doing something to show his faith by sacrificing his son. Paul refers to Genesis 15:6, where Abraham did not make Eliezer the heir, but waited upon God to provide a legitimate one. Thus Abraham refrained from taking action. Often our belief in God calls upon us to restrain ourselves from doing things like having sex, doing drugs, drinking, etc.

The “works of the Law” were the Pharisee’s effort to leave nothing to God and to try to work their way to salvation. This required no faith. The final arrow shows Paul’s argument that salvation comes as a gift and not by the “works of the Law” (Eph. 2:9; See also Romans 3:27-28). The next verse, Ephesians 2:10, then refers to the right kinds of works.

### D. CONTEXT QUESTIONS (Beginning)

1. Why is “faith only” an appealing doctrine?
2. What are some of the Scriptures that seem to justify this false doctrine’s position?
3. What argument does James make for *works* when it comes to a brother in need?
4. What point does James make with the example of demons?
5. In what way was Abraham justified, according to James?
6. How does James use the body and the spirit to prove his point?
7. In the only Scripture that uses the phrase “faith only,” what does it say about it?
8. What are the different kinds of *faiths* mentioned in the Bible?
9. What are the different kinds of *works* mentioned in the Bible?
10. What exactly are “restrained works?”
11. What sort of works is Paul talking about in Ephesians 2:9 as opposed to 2:10?

### F. STUDY & THOUGHT QUESTIONS (Advanced)

1. What is faith? Is there a difference between faith and belief? If so, what?
2. What sort of works do we need to do in order to be justified unto salvation?
3. Look up John 6:28-29; Rom. 1:5; 1 Thess. 1:3; 2 Thess. 1:11; & Gal. 5:6. Is faith a work?

## CHART OF FAITH & WORKS

DEAD FAITH	LIVING AND PROPER FAITH		IMPROPER FAITH
NO WORKS	RESTRAINED WORKS	PROPER WORKS	IMPROPER WORKS

**James 2:17**  
Even so faith, if it has no works, is dead, being by itself.

**James 2:24**  
You see that a man is justified by works, and not by faith only.

**James 2:26**  
For just as the body without the spirit is dead, so faith without works is dead.

OPPOSES

**James 2:21-23**  
Was not Abraham our father justified by works when he offered up Isaac his son on the altar? You see that faith was working with his works, and as a result of the works, faith was perfected; and the Scripture was fulfilled which say, "And Abraham believed God, and it was reckoned to him as righteousness..."

OPPOSES

**Romans 4:3-5**  
For what does the Scripture say? "And Abraham believed God, and it was reckoned to him as righteousness." Now to the one who works, his wage is not reckoned as a favor, but as what is due. But to the one who does not work but believes in Him...his faith is reckoned as righteousness.

**Romans 3:28**  
For we maintain that a man is justified by faith apart from the works of the Law.

OPPOSES

**Ephesians 2:8**  
For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;

**Ephesians 2:10**  
For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk

**Ephesians 2:9**  
not as a result of works, that no one should boast.



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION IV

## WATER BAPTISM

## LESSON 31

*1 Peter 3:21 -- And corresponding to that, baptism now saves you - not the removal of dirt from the flesh, but an appeal to God for a good conscience - through the resurrection of Jesus Christ.*

### A. WHAT BAPTISM IS

When Paul stresses the unity that Christians must diligently seek in the Spirit, he not only states that there is one church and one faith, he also says that there is *one* baptism. To the Ephesian church Paul writes:

*Ephesians 4:3-6 -- Being diligent to preserve the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling; one lord, one faith, **one baptism**, one God and Father of all who is over all and through all and in all.*

Baptism is a vital element in the process of salvation. In the nine instances of individuals being converted in the New Testament (Acts 2:36-42; 8:4-12; 8:26-29; 9:17-20 & 22:1-16; 10:25-48 & 11:12-14; 16:13-15; 16:23-34; 18:4-11; 19:1-7), without exception water baptism had a part. Many Faiths discount water baptism because of the false premise that one is not supposed to involve works in any way in one's salvation. We suggest you review the previous lesson on *Faith & Works* to see what kind of works Paul is really discounting in Ephesians 2:8-9, and please include verse 10. If something is to be discounted just because it is a work, then faith has also to be discounted. What the other faiths do not realize is that faith is considered by God to be a work also. Note Jesus' answer to the question when the Jews ask about what works they can do to serve God:

*John 6:28-29 -- They said therefore to Him, "What shall we do, that we may work the works of God? Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent.*

The question that one needs to seriously consider is: "What do you think qualifies something said by God to be absolutely necessary for you to do to be saved?" For example, in 1 John 2:4, the apostle writes that, "The one who says, 'I have come to know Him,' and does not keep His commandments, is a liar, and the truth is not in him." Would you feel that it is all right to ignore, or to set aside as unimportant, a command of God? Here are some points to consider concerning water baptism:

- It is a **command** of God. In Acts 2:38, the imperative mode of the Greek indicates that both repentance and baptism were commanded to be done.

*Acts 10:47-48 -- Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he? And he **ordered** them to be baptized in the name of Jesus Christ.*

- It **puts one into Christ** (Galatians 3:27).
- It is how one **appeals to God for a good conscience** [or it is the answer of a good conscience, depending on the translation] (1 Peter 3:21).
- It is how one gets their **sins washed away** (Acts 22:16; Ephesians 5:26).
- It is how one gets **forgiveness of sins** (Acts 2:38).
- It is out of baptism that one rises up to a **new life** (Romans 6:3-4; 2 Corinthians 5:17). [The new life and the forgiveness of sins are not possible without the blood of Christ. It must be through baptism, then, that the burial with Him in His death is what brings one in contact with the blood.]
- It is necessary for **salvation** (1 Peter 3:21; Mark 16:16). [If water baptism is not necessary for a Christian to do, then nothing is, including believing.]

## B. WHAT BAPTISM IS NOT

### 1. It is not Holy Spirit baptism:

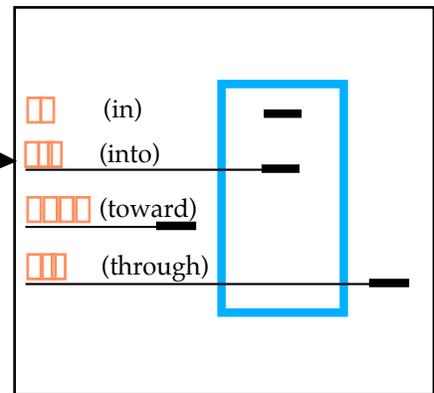
Once the other Faiths realized that water baptism had such a strong case for its necessity toward salvation, they began to argue that the baptism being commanded was not water, but Holy Spirit baptism. This is simply not so.

- In some of the examples of conversion, water baptism is plainly specified (Acts 8:36; Acts 10:47).
- In some of the examples of conversion, either the Holy Spirit baptism had already been administered (Acts 10:44-48), or the individuals were baptized, but had never heard that there was a Holy Spirit baptism, receiving it afterward (Acts 8:12-16; Acts 19:5-6).
- Holy Spirit baptism cannot be commanded. The Holy Spirit is poured out as He wills (1 Corinthians 12:11) and Holy Spirit baptism is seen as tongues of fire and heard as a mighty wind (Acts 2:1-4), not something “better felt than told.”

### 2. It is not just an unnecessary act of gratitude:

The argument is made that the preposition “for” in Acts 2:38 really means “because of”. However, the Greek preposition *eis* is rarely, if ever, translated that way. In fact, most of the grammars of the Greek New Testament diagram the preposition this way.

There are two other aspects of this that argue for our point. First is that no one ever is said to *repent* because their sins have already been forgiven. The second is that in Acts 2:40, Peter is still admonishing those at Pentecost to “be saved from this perverse generation.” So how could they repent or be baptized “because of” the remission of their sins when it has not occurred yet?



### 3. It is not sprinkling:

God used the word *baptizo*, from the Greek, because of the nature of the event. We are to be “planted” or “buried” with Christ in baptism (Colossians 2:12; Romans 6:3-4). The word means: to dip, immerse, dye, or submerge. *baptizo* is actually the intensive form of the word *bapto* and means to “cause to perish, as by drowning a man.”

If God had wanted us to use water in any other way He had plenty of words to choose from: *louo* is to wash the whole body; *nipto* is to wash or rinse the members of the body; *rhaino* is to sprinkle the water on the body. *bapto* means bury it in water.

## C. CONTEXT QUESTIONS (Beginning)

1. What is listed as part of conversion without exception in each case of conversion?
2. What are the things said of baptism that make it necessary for salvation?
3. Which passage shows that “believing” is a work?
4. How do we know that Holy Spirit baptism is not the one required for salvation?
5. What are the arguments for *eis* not meaning “because of”?
6. What is the definition of baptism?

## D. STUDY & THOUGHT QUESTIONS (Advanced)

1. Why, do you think, the translators use the word “baptism” and not “immersion”?
2. Relate Ephesians 5:25-26; Titus 3:5; and John 3:5 to each other.



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION IV

## THE ROLES OF WOMEN

## LESSON 32

*Galatians 3:28 -- There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.*

### A. THE EQUALITY CONFLICT

In view of the historical fact that women have long been suppressed, it is not surprising that they might now resent what they perceive is an archaic view of the church to subjugate (or at least relegate) them to a lesser position. In the history of our own nation, after women worked hard to get the vote for others, they themselves still did not have the right to vote until a good way into the 20th century.

What they do not understand, though, is that the teachings of God (i.e. opening passage) are actually what helped force societies to view women as equal to men. The church has not hindered them, but in most cases has helped to liberate them. Always different than the times, God has been true to what is true. As far as God is concerned, women have equal rights for a spiritual inheritance and the full status as citizens in the kingdom of God.

*2 Corinthians 6:18 -- "And I will be a Father to you, and you shall be sons and daughters to Me," says the Lord Almighty.*

*1 Peter 3:7 -- You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow heir of the grace of life, so that your prayers may not be hindered.*

### B. THE NEGATIVE SIDE

To take the above passages alone would not give one a clear understanding of the role of women in the church. Also, to take the passages in this section alone might lead one to assume that women are demeaned in the church. Not so! But let us first look at 1 Corinthians 11:3:

**1 Corinthians 11:3** -- But I want you to understand that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ. (See chart →)



Looking at the chart to the right of the verse, do you think that it is demeaning for Christ to have the Father as His head? When a woman is asked to submit to the man as her head it is not a degrading request. The word "submit" is a military term borrowed for this use. A sergeant may be better educated, a more mature individual, have greater experience than the second lieutenant that just took over command, but there still needs to be a chain of command. Can it be abused? Yes! But God will hold men accountable for the abuse. Are there greater privileges with the higher rank? Yes! But there is also greater responsibility and liability. The area of submission is narrow. A wife is to submit only to her own husband. A woman is not to teach men, but that is restricted only to the assembly (See 1 Timothy 3:15). The woman was to keep silent, but this seems only in the context where spiritual gifts were involved (See 1 Corinthians 12:1 for the limitation to the instruction in chapters 12-14).

*1 Corinthians 14:34-35 -- Let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the Law also says. And if they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.*

**1 Timothy 2:11-15** -- *Let a woman quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression. But women shall be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.*

Please keep in mind that men are limited too. Along with the instructions to the Corinthians in 14:28-30, the men were to keep silent at times also. Not all men can qualify to be Elders and must submit to those who are. Younger men are to be subject to older men and we must all be subject to one another in the fear of Christ (Ephesians 5:21).

As to why all women should be held accountable for Eve's transgression seems to be one of the consequences of sin God warns us about. The whole nation of Israel was held accountable for the violation of the ban by Achan (Joshua 7:1) and all (men and women) suffer for the sin of Adam (1 Corinthians 15:21-22).

### C. THE POSITIVE SIDE

Rather than for any of us to concentrate on what we are restricted from doing, it is far better to focus on what we are allowed to do and what we are blessed with, and to use it to the best of our ability. There does not seem to be restrictions on women in secular occupations. Debra was a judge in Israel and Huldah a prophetess to the king. In the Temple, Anna was a prophetess (Luke 2:36-37) and all Christian women are a part of the royal priesthood to proclaim the excellencies of God (1 Peter 2:9). Older women are to teach the younger (Titus 2:3-5) and women labored with Paul in the gospel (Philippians 4:2-3).

Women who want to teach have more than enough opportunities to serve God. Women should be having classes together to discuss things only women can discuss together. Although it is the responsibility of fathers to bring up the children in the nurture and admonition of the Lord, the task seems usually to be delegated to the wives. In the years when children are most susceptible to molding, they are in the loving care of women. One woman holds a very prestigious position of helping her husband teach Apollos (Acts 18:24-26). In a world and time when women were always listed second, note that God has her listed first in two passages. Priscilla was a true asset to her husband, Aquila, and to God.

There are many opportunities to serve God and to teach without being a man. It is strange that the roles many women want to fill in this day and age are the same ones that many men wish they did not have to fill and could get out of. One on one teaching is still more effective than teaching a group, if teaching is what one is really concerned with.

### D. CONTEXT QUESTIONS (Beginning)

1. On what level has God placed women in His kingdom? Who is the head of whom?
2. In what areas is a woman limited in life? In what areas is she not limited?
3. As explained by Paul, why is a woman limited in her teaching to the church?
4. In what ways are men limited in what they can do?
5. In what ways can women help in religious capacities?
6. What is a healthier focus for the spiritually minded than to concentrate on what one cannot do?

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. The Greek word for *submit* is in the reflexive verb form in Greek. What does that mean, or to put it another way, who causes the woman to be in submission to her husband?
2. What do you think Peter means when he tells the husband to try to live with his wife in an understanding way "as with a weaker vessel?"



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION IV

## DIVORCE AND REMARRIAGE

## LESSON 33

*Matthew 19:9 -- And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery.*

### A. A SOCIAL & CONGREGATIONAL PROBLEM

In this promiscuous society where many believe there is nothing wrong with living together unmarried, it is not surprising that so many are violating their marriage vows and getting divorced. Now that divorce is so commonplace (statistically one out of two), is it any wonder that so many have a history of several marriages and divorces?

Since the church has not been able to check this trend, as expected, the trend has begun to enter the church. Facing a problem of an increasing number of people who are turning to religion, but who are on their second or third marriage (with children), congregations often soften the Biblical position on the one exception for divorce (immorality), and the adulterous situation is overlooked.

With the passing of time, the severe moral problem of divorce and remarriage has been relegated to the position of one's own personal judgment while less extreme issues have taken the job of litmus testing for whether a church is in Christ or not. The church is facing a moral dilemma as more and more people who are actually living in adultery are making up the "membership?" of the Lord's church.

### B. ARGUMENTS CONCERNING DIVORCE & REMARRIAGE

1. Jesus said that there was only one reason that a couple could get divorced and that was immorality, the adulterating of the marriage bond. Things like incompatibility, financial problems, etc., do not count with God. See the opening verse.
2. In an adulterous marriage, being married to someone you have no legal right to is a *state* of sin and not a *singular* act. A singular act in the past one might be forgiven of and it can be washed away with conversion through baptism, but a continuous ongoing state of sin cannot be forgiven or washed away since no repentance has taken place before baptism and the couple are continuing in sin afterward. Even if forgiven they would immediately be guilty again of the same sin.
3. The reason there are no arguments in the Scriptures for the right to remarry (concerning the one divorced from) is because the individual caught in adultery in the Old Testament was stoned to death. In other words, he had no right even unto life.
4. The fact that God may be asking someone to do what is hard; i.e. to live celibate for the rest of their life because they can't remarry, is no more difficult than asking the addict to give up their drugs or the homosexual to do without his old lifestyle.
5. The fact that a family produced from the state of adultery may be broken up is nothing new to those trying to do what is right before God. In Ezra chapter 10, as the people rededicated themselves to God during the restoration they "...put away all their wives and their children... to do His will; and separated... from the peoples of the land and from the foreign wives... they pledged to put away their wives..." (Ezra 10:3,11,19). The advantages to this is (1), to show your family how much you love God by an example of great sacrifice; and (2), it allows the spouse to remarry into a relation that is not adulterous, saving their soul. Note also, that one does not have to quit being a loving parent to the children.

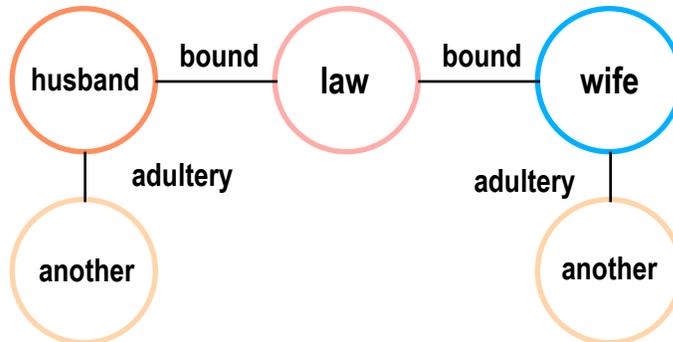
The family unit is not more sacred than the will of God or what is right. Despite the fact that people may be a family (though adulterous) does not extend to it any right over the explicit direction of God. That this may make a terrible mess of things is not God's fault. If one did what God wanted from the beginning (i.e. picking a godly spouse and holding to their vows) there would not be the mess. God warns us against sinning because messes like these are created by our sinful behavior.

6. The argument is set forth that the marriage bond, if severed by divorce (allowing one spouse to be free to remarry), would logically also unbound the other spouse, giving them freedom to remarry also.

**Diagrammed thus:**



However, if **Re-Diagrammed** in accordance with Romans 7:1:



What Romans 7:1-5 specifies is that a couple is not just bound to each other, but that they are bound to the law. Though one spouse may be freed *from the law* to remarry (because the other spouse committed adultery) that does not automatically free the other spouse. He or she is still bound to the law. This was why the adulterer was put to death to meet the requirement of the Law. Then the other spouse would be free to remarry. Finally consider this last passage of Scripture:

*Matthew 19:3-6 -- ...And He answered and said, "For this cause a man shall leave his father and mother and shall cleave to his wife; and the two shall become one flesh? Consequently they are no longer two, but one flesh. What therefore God has joined together, let no man separate."*

### C. CONTEXT QUESTIONS (Beginning)

1. What, according to Jesus, is the only cause for divorce allowing remarriage?
2. Why could one who remains in an adulterous relation not be cleansed from their sins with baptism or any other means?
3. Did God ever require his people to break up their families? Explain.
4. Whose fault is it when the marital issue becomes complex and abusive?
5. How are a husband and wife bound together?
6. What sort of divorce is Mark referring to if one cannot remarry without committing adultery?

### D. STUDY & THOUGHT QUESTIONS (Advanced)

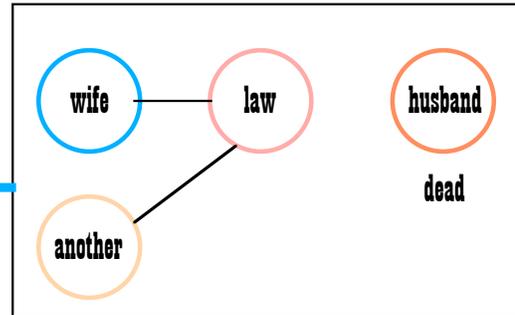
1. What are some of the vows one makes when they get married?
2. Why do you think people are sympathetic with a second marriage arrangement with children yet do not feel for the first broken home?
3. How does one face a mandatory life of celibacy? What advice would you give them?
4. What is marriage? What does "one flesh" mean?

## CHART OF SCRIPTURES ON DIVORCE & REMARRIAGE

What this chart is trying to show is that the passages in the New Testament concerning divorce are all saying the same thing. They are just approaching the primary diagram from different angles. Many try to justify their unlawful status by twisting or distorting these half concept passages into some sort of alternative excuse rather than the one Jesus explicitly mentions. In the final analysis, "God hates divorce!" (Malachi 2:16).

### Romans 7:3

3. (a) So then if, while her husband is living, she is joined to another, she shall be called an **adulteress**;
- (b) but if her husband dies, she is free from the law, so that **she is not an adulteress**, though she be joined to another.

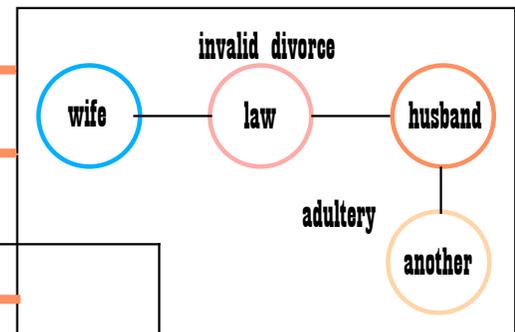


### Matthew 19:3-9

9. (a) Whoever divorces his wife except for fornication and marries another **commits adultery**.

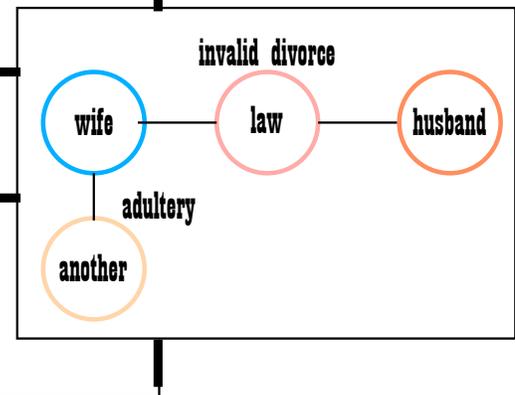
### Mark 10:2-12

11. (a) Whoever divorces his wife and marries another woman **commits adultery** against her.
12. (a) If she herself divorces her husband and marries another man, she is committing adultery.



### Luke 16:18

- (a) Everyone who divorces his wife and marries another **commits adultery**.
- (b) He who marries one who is divorced from a husband **commits adultery**.

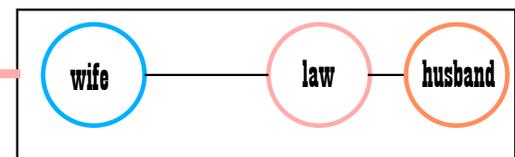


### Matthew 5:32

- (a) ...everyone who divorces his wife, except for the cause of unchastity, makes her **commit adultery**;
- (b) and whoever marries a divorced woman **commits adultery**.

### 1 Corinthians 7:10-11

10. (a) The wife should not leave her husband.
11. (a) If she does leave let her remain unmarried.
- (b) Or else be reconciled to her husband.
- (c) And the husband should not send his wife away.





# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION IV

## DENOMINATIONALISM

## LESSON 34

**1 Corinthians 1:10** -- *Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree, and there be no divisions among you, but you be made complete in the same mind and in the same judgment.*

### A. THE PROBLEM WITH AGREEING TO DISAGREE

One of the first problems that needed to be dealt with in the church at Corinth was the human tendency for conflict and division. Yet Paul was not the only inspired teacher to have to deal with it and Corinth was not the only church that had the problem. The following are some passages of the then present problems and prophecies warning of future apostasy, or falling away from the true faith, due to divisions among God's people.

**1 Corinthians 1:11-13** -- *For I have been informed concerning you, my brethren, by Chloe's people, that there are quarrels among you. Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ." Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized in the name of Paul?*

**Acts 20:29-30** -- *I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them.*

**1 Timothy 4:1-2** -- *But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons.*

In these present times, with man's awareness that there are so many different churches, and the realization that God stresses unity, there has entered the concept of *Denominationalism*. This is the view that we are all really the same church, but we are just getting there by different means. A denomination is something that is a part of a whole, like pieces of a pie. The problem with this belief is that all the different churches have different faiths and believe in different ways of being saved. If we can make God truly accept all faiths as true, though contradictory, and many ways to be saved, also contradictory, then we make God a hypocrite.

Faced with this dilemma, some churches have started to call themselves *Undenominational*. This word is so new it is not in the dictionary as of this writing and is hard to define. It seems to imply that all denominations are accepted in worship, sort of different, but the same. Although there are some more difficult, or personal beliefs, where God may allow personal judgment (See Romans 14:4-8 for instance), there cannot be a position of "agreeing to disagree" on such important and simple matters as how one is saved and the requirements for true worship and righteous living. Rather, the Lord's church needs to be *Nondenominational*, considering itself the only church intended by God, and patterned exclusively after New Testament directions.

### B. THE BIBLICAL CONCEPT OF UNITY

When Jesus was with His disciples He said, "I will build My church" (Matt. 16:18). Notice that "church" is singular and it is His. When Paul wrote to the Ephesians he said:

**Ephesians 4:3-5** -- *Be diligent to preserve the unity of the Spirit in the bond of peace. There is **one body** and one Spirit, just as also you were called in one hope of your calling; one Lord, **one faith**, one baptism.*

Paul says that there is one body (the church - Ephesians 1:22-23), thus God says there is only one church. Despite whether it offends one that some may say or think themselves to be that church (they may or may not be) there is still only one. Therefore, any church that views itself as a denomination is already holding to a false doctrine.

The attempt to provide unity by simply “agreeing to disagree” is not Scriptural. Proper unity is based on doing *only* what Christ directs as the head and agreeing with God on all accounts. This is why Paul said there are only one faith and only one baptism. The following passages help to stress that unity is to be accomplished by everyone following the Lord’s directives. The plan that He gave for His church is the only basis for unity.

**Philippians 2:1-2** -- *If therefore there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.*

**Colossians 2:18-19** -- *Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind, and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God.*

**Romans 3:4** -- *May it never be! Rather, let God be found true, though every man be found a liar, as it is written, “That Thou mightest be justified in Thy words, and mightest prevail when Thou art judged.”*

Finally, we would like to stress that God has wisely kept things as simple as possible by providing only one way for salvation. Jesus made this very clear to His disciples.

**John 14:6** -- *Jesus said to them, “I am the way, the truth, and the life; no one comes to the Father, but through Me.”*

**John 15:5** -- *I am the vine, you [the “you” here refers to individual disciples not individual churches, see v.6] are the branches who abide in Me, and I in him, he bears much fruit; for apart from Me you can do nothing.*

**John 14:15** -- *“If you love Me you will keep My commandments.”*

**Matthew 15:8-9** -- *“This people honors Me with their lips, but their heart is far away from Me. But in vain do they worship Me, teaching as doctrine the precepts of men.”*

### C. CONTEXT QUESTIONS (Beginning)

1. According to 1 Corinthians 1:10, how does a church insure there is no division?
2. What will cause men to fall away in the future, according to Paul to Timothy?
3. What is the difference between the terms Denominational and Undenominational?
4. Why does “agreeing to disagree” not solve the problem of divisions?
5. What did Paul tell the Ephesians to do to diligently preserve the unity of the Spirit?
6. How many ways did Jesus say there were? How does one get to the Father?
7. What causes the body to grow, according to what Paul wrote the Colossians?
8. What makes for vain or useless worship?

### D. STUDY & THOUGHT QUESTIONS (Advanced)

1. How can there be so many churches when they claim to be going *only* by the God’s Word? How would you go about establishing the one faith?
2. How do we know that the branches of the vine are people and not churches?
3. Why do you think the reformation movement failed?

## CHART ON WHEN VARIOUS CHURCHES BEGAN

This chart is to help show when many churches and denominations actually had their beginning. For the ones during the reformation period, they are not attempts to go back to the original pattern of the New Testament, but were efforts to merely reform the Catholic Church. Even Martin Luther during this period told his followers not to call the church after him (See his shorter catechism) but after Christ. They did not listen.

ORIGINS OF CHURCHES	DATE
Church of Christ (Acts 2; Romans 16:16)	33 AD
<b>APOSTASY (Falling Away)</b>	
Roman Catholic church	325-606 AD
Greek Orthodox church	325-1054 AD
<b>REFORMATION MOVEMENT</b>	
Lutheran church	1530 AD
Episcopal church	1534 AD
Presbyterian church	1536 AD
Baptist church	1609 AD
Methodist church	1729 AD
<b>RESTORATION MOVEMENT</b>	
Christian Church	1832 AD
Church of Christ	1804 AD
<b>CULTS MOVEMENT</b>	
Mormon church	1830 AD
Adventist church	1845 AD
Christian Scientist church	1879 AD
Jehovah's Witnesses	1884 AD
Pentecostal church	1900 AD
Foursquare church	1920 AD



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION IV

## INSTITUTIONALISM

## LESSON 35

*Ephesians 1:9-10 -- He made known to us the mystery of His will, according to His kind intention which He purposed in Him with a view to an administration suitable to the fullness of the times...*

### A. THE SOURCE OF THE CONTROVERSY

Institutionalism is the addition of other organizations to the church's organization in order to help the church in its work. It seems a noble endeavor and we will not doubt the sincerity of those who propose such arrangements. The main problem with these additional institutions (i.e. missionary societies, orphans homes, sponsoring churches) is that they go beyond God's pattern and plan.

*1 Corinthians 4:6 -- Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, that in us **you might learn not to exceed what is written**, in order that no one of you might become arrogant in behalf of one against another.*

*2 John 9 -- **Anyone who goes too far and does not abide in the teachings of Christ, does not have God; the one who abides in the teachings, he has both the Father and the Son.***

Besides the Scriptures that warn against adding to God's word, there are other things to be considered. Do we think we need to add structure to God's church because we believe it inadequate to do the job God wanted and designed it to do? Do we think that God overlooked some good works that needed to be done and thus additions are necessary to compensate for God's failure to foresee? Do we assume that the church is the only institution that God set up to take care of the needs of His creation?

### B. THE COMPLETENESS OF THE CHURCH

In answer to the above considerations and questions, we need to point out that God argues for the completeness and adequacy of the things He has given us. Peter said that there has been delivered to us *all things* that pertain to life and godliness (2 Peter 1:3). Paul wrote to Timothy that the Scriptures would adequately equip the man of God for *every* good work (2 Timothy 3:16-17). Paul told the Ephesian church that God gave the gifts of apostles, prophets, evangelists, pastors and teachers for the equipping of the saints that they might *attain unity* of the faith and knowledge and spiritual *maturity to the fullness of Christ* (Ephesians 4:11-13). What else could man possibly add? As for the church, Paul wrote that it was the administration *suitable* to the fullness of times (See opening passage).

The church that Christ said He would build, the one that even the gates of Hell could not prevail against (Matthew 16:18), is vastly capable of doing what Christ designed it to do. To deal with the second question, consider that what people are trying to do is make the church do more than it was designed to do. The Lord's church was designed to:

(1) Reach out to lost souls in the world...

*Ephesians 3:10 -- In order that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places.*

(2) ...Train its membership to grow into the image of Christ...

*Ephesians 4:11-12 -- And He gave some as... pastors and teachers, for the equipping of the saints for the work of service, **to the building up of the body of Christ;***

...and (3) Take care of its needy saints...

*Romans 15:25-27 -- But now, I am going to Jerusalem serving the saints. For Macedonia and Achaia have been **pleased to make a contribution for the poor among the saints** in Jerusalem...*

Are there other things that are good works? Yes. In the next section we will look at other institutions that God has set up to deal with those other works. For now, let us illustrate the situation with the church in this way. Most businesses are set up to do what they are specifically designed to do. If a company is tooled up to make pacemakers it needs to concentrate it's allotted time, energies, and resources to that task. It would be nice if the employees broke for three hours everyday and cleaned up the neighborhood and maybe policed it at night, but it would not be able to turn out as many pacemakers which might be vitally needed to save lives. It might not even make a profit and have to shut down. The church is the same way. It is designed, tooled up, and financed to do the job of saving souls. Anything other than its specified purpose would drain it of its time and resources.

## C. OTHER INSTITUTIONS OF GOD & THEIR WORK

### 1. The Government.

It is not the church's purpose to try to feed the poor of the world. Every nation or kingdom has the responsibility of taking care of its own citizens just as God's kingdom has the responsibility of taking care of its citizens. Other nations and kingdoms are institutions that have been set up by God for that purpose.

*Romans 13:1,4 -- Let every person be in subjection to **the governing authorities**. For there is no authority except from God, and those which exist **are established by God...** for it is a **minister of God** to you for good.*

### 2. The Family.

It is the responsibility of the members of a family to take care of those in that family.

*1 Timothy 5:8 -- But if **anyone does not provide for his own**, and especially for those of his household, he has denied the faith, and **is worse than an unbeliever**.*

As far as God is concerned, the family and relatives have the primary responsibility of taking care of widows and orphans. Notice that in the context of 1 Timothy 5:3-16 that not all widows were allowed on the list, but were qualified first. Even when qualified, the task of caring for "widows indeed" was termed a "burden" signifying the church was doing something that was beyond it's design function. The church can do such things, but only when God's other institutions utterly fail in their purpose.

3. Besides institutions there are also *personal* responsibilities. One of the main passages institutional-minded people quote to support orphanages is not really intended to be instruction to the church, but to individuals. Mark the personal pronouns in this context.

*James 1:26-27 -- If **anyone** thinks **himself** to be religious, and yet... deceives **his own** heart, **this man's** religion is worthless. This is pure and undefiled religion in the sight of our God... to visit orphans and widows in their distress, and to keep **oneself** unstained by the world.*

## D. CONTEXT QUESTIONS (Beginning)

1. What warnings does the Bible give about the New Testament guidelines?
2. What are the arguments for the completeness of the things delivered by God?
3. What is the purpose of the church?
4. What other institutions has God established other than the church?
5. Why is James 1:26-27 not an authorization for the church to build orphans homes?

## E. STUDY & THOUGHT QUESTIONS (Advanced)

1. Why is taking care of widows considered a "burden" to the church?
2. What is a "widow indeed?" What might be a better way to take care of orphans than a home?



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION IV

## PREMILLENNIALISM

## LESSON 36

*Revelation 20:4 -- And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the word of God, and those who had not worshipped the beast or his image, and had not received the mark upon their forehead and upon their hand; and they came to life and reigned with Christ for a thousand years.*

### A. THE FALSE CONCEPT

Premillennialism is the teaching that when Christ comes again He will set up an earthly kingdom and reign with His saints for a thousand (millennium) years before (hence pre-) taking the kingdom up to heaven. There are many variations to this doctrine that alone should be a signal to people that perhaps it is not a solid teaching from the Scriptures. In fact, the concept of a 1000-year-reign and a *Rapture* was the product of the cults and was discounted about fifty years ago. It is only in recent times that it has had a revival.

The passage sighted above is probably the main verse in support of this doctrine. Note how ambiguous the figurative language is. If we are to take it literally, then the only ones who are going to be a part of this thousand-year-reign are those who have been beheaded for the word, those who did not worship Rome (the beast), and those who did not receive the mark on their forehead. That lets all of us out today.

Also the main verse concerning the *Rapture* (See below) says nothing about Jesus coming to earth when He comes again. Rather, we are to meet Him in the air and remain with Him.

*1 Thessalonians 4:15-17 -- For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord.*

### B. WHEN THE KINGDOM WOULD BE ESTABLISHED

Premillennial theory has the Lord coming back to set up an earthly kingdom in the future, but Christ is King of kings now (1 Timothy 6:15) and a king with no kingdom is no king at all. In Scripture, after the resurrection of Christ, and with the beginning of the church in Acts 2, the "Kingdom" is always spoken of in the existing sense. The following verses will verify this. The last verse shows that when Jesus comes it will be to deliver up the kingdom to God.

*Colossians 1:13 -- For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son.*

*Revelation 1:9 -- I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance which are in Jesus, was on the island called Patmos, because of the word of God and the testimony of Jesus.*

*1 Corinthians 15:23-24 -- But each in his own order, Christ the first fruits, after that those who are Christ's at His coming, then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power.*

One more Scripture for your consideration will show when the kingdom was to come and will help make the transition into the next section. In the gospels, Jesus tells His audience that some of them will not die until they see the kingdom of God come.

*Mark 9:1 -- And He was saying to them, "Truly I say to you, there are some of those who are standing here who shall not taste death until they see the kingdom of God after it has come with power."*

### C. TIME LIMITATIONS TO SCRIPTURES

Many passages used for the Second Coming of Christ and a thousand year reign on earth are drawn from either Old Testament Scriptures or the book of Revelation. However, the Old Testament never prophesied beyond New Testament events (That is the reason it is quoted so much in the New) and Revelation is very specific about its own time frame.

*Acts 3:22-24 -- "Moses said, 'The Lord God shall raise up for you a prophet like me from your brethren; to Him you shall give heed in everything He says to you. And it shall be that every soul that does not heed that prophet shall be utterly destroyed from among the people.'" And likewise, all the prophets who have spoken, from Samuel and his successors onward, also announced these days..."*

*Luke 24:27 -- And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.*

*Revelation 1:1 -- The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must shortly take place...*

*Revelation 1:3 -- Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near.*

*Revelation 22:10 -- And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near.*

### D. THE ERRONEOUS USE OF SCRIPTURE

Often the theory of premillennialism is built up around half passages. Hal Lindsay, in the book *The Late Great Planet Earth*, went to the Old Testament to show that the Russians would overrun Israel and they would be on horses because of the mountain passes. He conveniently overlooked the fact that it says they would be carrying swords and shields. Another way the Scripture is misused is to read into the context what is not there. In the prophecy of the statue in Daniel 2:36-45, the prophet himself says there are four kingdoms (v.40) and the kingdom of God will come during that fourth kingdom (v.44 - commonly recognized as Rome). Premillennialists talk of other kingdoms by referring to the ten toes. The toes, however, are said to be part of the fourth (v.41) kingdom.

What Premillennialists also read into the context of Revelation 20:3-5 are seven things vital to the theory that are nowhere in evidence. These are: **The second coming of Christ, a bodily resurrection of Christians, a reign on earth, a literal throne of David, Jerusalem, You and I today, and Christ on Earth.**

### E. CONTEXT QUESTIONS (Beginning)

1. What is the main concept of Premillennial theory?
2. Who will be part of the millennial reign, according to Revelation 20:4?
3. What is the "Rapture" and how is 1 Thessalonians 4:15-17 an argument against it?
4. Which passages show the kingdom has already come?
5. When Christ comes, what is He going to do to the kingdom?
6. When do most Old Testament prophecies look to be fulfilled?
7. When were the events in the book of Revelation to take place?
8. In what two ways can passages of Scripture be mishandled?

### F. STUDY & THOUGHT QUESTIONS (Advanced)

1. Why do you think Premillennial Theory is so attractive for people to believe?
2. If the Lord did not set up the kingdom in the first century, what are the consequences to people's beliefs and salvation for the last 2000 years?
3. What do you think the last chapters of Revelation are really talking about?



# FOUNDATIONS OF CHRISTIAN LIVING

## SECTION IV

## HELL AND JUDGMENT

## LESSON 37

*Matthew 5:22 -- ...and whoever shall say, "You fool," shall be guilty enough to go into the fiery hell.*

### A. THE PROBLEM OF DISBELIEF

There are many who do not believe that there is a place like hell. The cults teach against it, preferring either to teach the simple annihilation of the soul or the Greek concept of a Hades where the dead go to live out eternity in limbo. Thus the concept of a judgment day is also lost. The reasons for playing loose with the Bible on these subjects is because people find it hard to conceive of God creating such a place, or that anyone would be bad enough to go there and suffer *forever*. Unfortunately, the word of God teaches that there is going to be a judgment day and that there is such a place as hell with eternal punishment if we are not obedient to Him. Note: we have to be, not just good, but obedient.

Man's trouble is that he judges everything by his own standard and not God's. Of course, as he is influenced by the world his standard of right or wrong becomes corroded and his position of judgment biased. It does not matter how man would like things to be, the reality is that God has set up the rules and man is accountable to them.

As an example: Man is born into a world where he has to breathe oxygen. Would it make a difference if he decided he did not particularly care for oxygen? Could he, say, force himself to breath only nitrous oxide in preference, or in defiance hold his breath. Would not the result of his decision be extreme and permanent? We typically do not question other aspects of God's system. Why then heaven and hell? We get in the habit of playing the devil's advocate when it would be a lot more constructive acting the Lord's advocate, trying to understand why He sets things up the way He does and discover the wisdom in it.

### B. BIBLICAL CONFIRMATION ON HELL

God does have His reasons for such a place. At first it seems to have been constructed for angels who had fallen and then became a convenient repository for others who would follow in their rebellion. In the following passages you will see the plain matter-of-factness of Hell's eternal punishment as part of the judgment to come.

*2 Peter 2:4,9 -- For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment... then the Lord knows how to... keep the unrighteous under punishment for the day of judgment.*

*Matthew 23:33 -- You serpents, you brood of vipers, how shall you escape the sentence of hell?*

*2 Thessalonians 1:5-9 -- This is a plain indication of God's righteous judgment so that you may be considered worthy of the kingdom of God, for which indeed you are suffering. For after all **it is only just for God to repay with affliction those who afflict you, and to give relief to you who are afflicted and to us as well when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, dealing out retribution to those who do not know God and those who do not obey the gospel of our Lord Jesus. And these will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power.***

Obviously eternal punishment is the ultimate motivation to do the right thing. God also feels it is a *just* way of revenging those who have been mistreated for the cause of Christ. It is an event that is incredibly horrible, permanently irreversible, and definitely appropriate.

*Matthew 10:28 -- And do not fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to **destroy both soul and body** in hell.*

*Matthew 25:41-46 -- ...To the extent that you did not do it to one of the least of these, you did not do it to Me. And these **will go away into eternal punishment, but the righteous into eternal life.***

### C. THERE IS NO MIDDLE GROUND

You may think that no one *deserves* hell, but then, did you ever stop to think that no one *deserves* heaven either. So then, why do so many find it so hard to make a choice between where they want to go, especially since the Lord does not give one the option of a middle ground? About this He has very much to say that is to the point.

**Matthew 12:30-32** -- *“He who is not with Me is against Me; and he who does not gather with Me scatters. Therefore I say to you, any sin and blasphemy shall be forgiven men, but blasphemy against the Spirit shall not be forgiven. And whoever shall speak a word against the Son of Man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, either in this age, or in the one to come.”*

**2 Corinthians 6:14-15** -- *...For what partnership have righteousness and lawlessness, or what fellowship has light and darkness? Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever?*

**Hebrews 6:4-8** -- *For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God, and put Him to open shame. For ground that drinks the rain which often falls upon it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.*

In light of all that God offers as an alternative, we might like to rethink the use of the term “deserve”. What comes from God is every good and perfect gift (James 1:17) and all things to enjoy (1 Timothy 6:17). He provides for us from the riches of His glory. When one does not want to worship and serve God he is being thoroughly ungrateful (Romans 1:21). In a form of poetic justice, all that God is simply giving an individual is what he himself *desires*; the complete absence and bother of God from his life. This is what hell truly is, the complete absence of God (2 Thessalonians 1:9)! Does one deserve it? God does not want it that way. He patiently offers every opportunity for people to change their minds. He even sacrificed His own Son as a deterrent to their coming into judgment.

The more one understands what God has done in order to bring us to salvation, the easier it is to comprehend that, yes, people do deserve what they get. It is only the one who *insists* on having his own way that God allows finally, sorrowfully, for him to have it... forever.

### D. CONTEXT QUESTIONS (Beginning)

1. What reasons are given as to why people do not believe there is a judgment or hell?
2. What was the initial purpose of the pits of darkness, according to 2 Peter 2:4?
3. What does Paul tell the Thessalonians it was only “just” for God to do?
4. What reason does Jesus give in Matthew 10:28 for fearing God over men?
5. What is the opposite of eternal punishment?
6. What is the thing that no one can be forgiven of?
7. In what way is eternal punishment away from God a sort of poetic justice?
- 8.

### E. STUDY & THOUGHT QUESTIONS (Advanced)

1. Considering what Jesus says in Luke 18:18-19, why might it be hard to find “good people” undeserving of Hell?
2. Why is it impossible to renew one to repentance who has fallen away after tasting the powers of the age to come?
3. What other erroneous views of the after-life do people hold?



# FOUNDATIONS of CHRISTIAN LIVING

## LESSON GUIDE & WORK BOOK



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