

# ENCYCLOPEDIA STUDY GUIDE

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### THE BIBLE

A man has deprived himself of the best knowledge in the world if he has deprived himself of a knowledge of the Bible. On the foundation of this book, civilizations have been built and sustained. Only through the Bible can we understand who God is and what we must do to please Him.

The word "Bible" comes from the Greek word *biblos* which means "book." The Bible is God's book of instruction for all people. No other written words have affected so many people for so long in history. The reason for this is that men know the Bible is God's truth that was revealed to direct our beliefs and behavior.

The Bible is a library of sixty-six Holy Spirit inspired books and letters. Contrary to man-made religions that are usually based on the writings of one man, the Bible was written by over forty inspired men over a period of about 1,500 years. Though written by so many different people over a period of many centuries, there are no contradictions in the original writings of the Bible. There is one united theme throughout the entire Bible. This theme is the eternal salvation of man through the sacrificial offering of Jesus, the Son of God. God seeks through the Bible to inform all men concerning His desire to bring them into eternal heaven.

#### **A. The Bible is a blessing of God to man.**

The Bible came to us through years of God's work through inspired men who informed us how to please Him.

1. The Bible is God speaking (Mt 22:43; At 1:16; 2 Tm 3:16).
2. The Bible is God speaking through the Holy Spirit (Jn 14:26; 16:13; 1 Co 2:10-13; Hb 3:7; 9:8; 10:15; 2 Pt 1:20,21).
3. The Bible is God speaking through the Holy Spirit with inspired words of truth (Jr 36:4; 1 Co 2:13).
4. The Bible is God speaking through the Holy Spirit to men who spoke and wrote inspired words of truth (Ex 24:4; 35:1; 2 Sm 23:2; Is 51:16; Jr 36:4-6; Ez 11:5; 1 Co 14:37).
5. The Bible is God speaking through the Holy Spirit through men to men (Lk 1:70; At 28:25; Rm 1:2; 16:26).
6. The Bible is God speaking through the Holy Spirit through men to men of all time (Jr 1:9; Ez 2:7; 3:4,10,11,17; 1 Th 2:13; 2 Tm 3:16,17; Hb 1:1,2).

#### **B. We can trust the Bible to be the word of God.**

The Bible is based on the foundation of divine proof. God not only inspired men to preach and write His word, but He also sent miracles to confirm that His word was more than the mere word of men. It was the inspired word of God that was meant to be the authority by which people should conduct their lives.

1. The Bible was confirmed by miracles. The word of God that was first spoken by the early messengers of God was proven to be from God by the miraculous work of the Holy Spirit (See 1 Kg 18:30-40; Mk 16:20; Jn 20:30,31; At 2:33; 4:29,30; 1 Co 2:1-5; 12:7; Gl 3:5; Hb 2:3,4).
2. The confirmed and spoken word was written. The writers of the Bible recorded by inspiration their word that was miraculously proven to be the word of God (Rm 15:4,18,19; 1 Co 2:4; 10:11; 1 Th 1:5).

**C. The Bible will change our lives.**

If one believes the Bible to be the word of God, then he or she will treasure its message. One's life will thus be transformed to be pleasing to God as he or she seeks to follow God's will.

1. The Bible can dwell in our hearts (Cl 3:16; 1 Jn 2:14,24; 3:9; 2 Jn 2).
2. The Bible can be laid up in our hearts so that we do not sin against God (Ps 37:31; 119:11).
3. The Bible can be written on our hearts (Ps 40:8; Jr 31:32,33; 2 Co 3:3; Hb 10:16).
4. The Bible changes our lives when we sincerely obey its principles (Js 1:22-25; 1 Jn 1:6,7; 2 Jn 4; 3 Jn 3,4).

**D. The Bible is the all-sufficient word of God.**

The Bible is all-sufficient to furnish the Christian with all direction that is necessary to be acceptable to God. Because it is all-sufficient, the Bible has the power to accomplish the following in our lives:

1. It has power to change our lives (1 Pt 2:1,2; 2 Pt 1:3; 1 Th 4:1,2; 3 Jn 3,4).
2. It has power to bring us into eternal life (Jn 8:51; see Jn 5:24; 11:26).
3. It has power to eternally save our souls (At 11:14; 20:32; Hb 4:12; Js 1:21).
4. It has power to give us freedom (Jn 8:32; Js 1:25).
5. It has power to minister to others (Ep 4:11-16).
6. It has power to teach us God's will (Pv 22:6; Ps 119:103,104; Rm 15:4).
7. It has power to admonish us to serve God (1 Co 4:14; 10:11; 2 Tm 4:1,2; Ti 1:9).
8. It has power to direct us in godly living (Cl 1:5-10; 1 Tm 3:14,15; 1 Pt 5:12).
9. It has power to reprove, rebuke and correct (2 Tm 3:16; Ti 1:9).

**E. The Bible is God's final revelation to man.**

The Bible claims to be God's final revelation of truth to man. With the writing of *Revelation*, the last book of the Bible, God stopped all revelation of truth that He desires men to know in these last times of world history. Bible students must understand, therefore, that after the writing of the book of Revelation, God has not revealed to man any further truth through revelation.

1. Before the giving of the Old Testament law on Mount Sinai, God revealed His will to the fathers of extended family groups (Hb 1:1,2).
2. God revealed His will to Israel on Mount Sinai (Dt 4:1,13; 5:1-5; Ex 19:4-6; Ne 8:1; Rm 3:1,2).
3. God revealed His will to the Old Testament writers who recorded truth for our learning (Rm 15:4; 1 Co 10:11).
4. God revealed all truth to the New Testament apostles in the first century (Jn 14:26; 16:13).
5. We have all necessary truth today which has been recorded for our teaching and moral guidance (Gl 1:11,12; Ep 3:3-5; 2 Tm 3:16,17, 2 Pt 1:3).
6. Because the Bible is all-sufficient, we must not add to nor subtract from it (Dt. 4:2; Gl 1:6-9; 2 Jn 9-11; Rv 22:18,19).

**F. God works through the Bible today.**

God intends that His revealed word function in the following ways in the lives of those who submit to His direction. Through the Bible He seeks ...

1. ... to produce faith (Jn 20:30,31; Rm 10:17).
2. ... to sanctify the soul (Jn 17:17; Ep 5:26; 1 Tm 4:4,5).

3. ... to cleanse the heart and soul (Jn 15:2,3; Ep 5:26; 1 Pt 1:22).
4. ... to quicken the soul (Ps 119:50,93; Ep 2:1,5).
5. ... to enlighten the mind (Ps 19:8).
6. ... to give understanding (Ps 119:104,130; Ep 3:4).
9. ... to lead one's life (Ps 73:24; 119:105).
10. ... to comfort the heart (Rm 15:4; 1 Th 3:2; 4:18).
11. ... to produce spiritual growth (At 20:32; Cl 1:10,11).
12. ... to strengthen one's heart (At 20:32; Rm 16:25; 2 Tm 2:1,2).

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## JESUS IS THE SON OF GOD

The greatest personality in human history who has affected the lives of millions of people, was born in the humble environment of the manger in a barn in Bethlehem of Judea two thousand years ago. This is Jesus of Nazareth, the Son of God. He is the only begotten Son of the living God.

The explosion of Christianity into history, and the tremendous growth of the church of Jesus' disciples could never have been the invention of just men. The only answer for the phenomenal growth of Christianity in the first century in only a few years is that it had a Supernatural beginning. As a historical character, Jesus is who He said He was, the Son of God. Nothing else answers the questions as to why Christianity has grown to the point of captivating the hearts of millions of people for over two thousand years.

Jesus fulfilled hundreds of prophecies. He proved the divine origin of His teachings by the evidence of His miracles. He taught a way of life that has been unmatched by any man-made religion. And finally, He was proved to be the only Son of God by His resurrection from the dead.

The existence, work and character of Jesus Christ could not have been dreamed up by over zealous disciples. He was God revealed in the flesh, and thus demands and deserves our greatest sacrifices. Understanding that Jesus is not an invented historical character by a group of men, but the actual Son of God, should move all of us to obey His will.

### A. The person of Jesus:

Our attraction to Jesus is because of who He is. If He were not truly the Son of God and all that the Bible says He claimed to be, then He could never be the foundation of faith for the millions of people who have believed on Him.

1. Jesus was indwelt on earth by the fullness of God (Cl 1:19; 2:9).
2. Jesus is the incarnate Word of God (Jn 1:1,14; 1 Jn 1:1,2; 2 Jn 7).
3. Jesus is the only Son of God (Jn 1:14,18; 3:16,18).
4. Jesus is one with God (Is 9:6; Jn 1:1,2; 10:30; Ti 2:13; 1 Jn 5:20).
5. Jesus is eternal in existence (Rm 9:5; Hb 7:3; Rv 1:8).
6. Jesus is all-knowing (Mt 9:4; Lk 5:22; Jn 2:25).

### B. The proof of Jesus:

Both the Bible and history are evidence that Jesus is who He said He was. If one believes in the Bible, he must believe that Jesus is the only begotten Son of God (Jn 20:30,31). History gives convincing evidence that Jesus was a historical personality. He was not a mythical figure of some religious people who needed a

religious leader to be the foundation of their faith. Jesus was real. He was the real incarnation of God on earth.

**1. The proof of prophecy:** We know that the Old Testament books were written before Jesus lived on earth. In the Old Testament books there are over 300 prophecies concerning Jesus and His work. Since some of these prophecies were recorded as long as 1,400 years before Jesus lived, the evidence of prophecy to the divine existence and coming of Jesus is overwhelming. Every prophecy of the Old Testament concerning Jesus was fulfilled by Him. The chance of one man fulfilling all these prophecies is too improbable. The fact that Jesus fulfilled them all down to the last detail proves beyond doubt that He was sent from God. (See a list of some of these prophecies under "Jesus Christ", point A in the *Index to Key Bible Studies*.)

**2. The proof of historical existence:** Many ancient documents mention the existence of Jesus. The mention of Jesus and Christianity in these uninspired historical documents proves beyond doubt that Jesus was a historical figure.

- a. *Julius Africanus* quoted *Thallus*, who lived in Rome around A.D. 52. Thallus was familiar with the darkness that came over the earth at the time Jesus was crucified (Mt 27:45).
- b. *Mara Bar-Serapion* in a letter to his son referred to the Jews' execution of "their king", a reference to Jesus.
- c. *Tacitus*, who was born around A.D. 52-54, referred to "Christus" (Christ) who suffered the penalty of death during the reign of Tiberius.
- d. *C. Plinius Secundus* (Pliny, the younger), governor of Bithynia around A.D. 112, wrote to Caesar Trajan concerning the problem of "Christians" in his province.
- e. The *Jewish Talmud* (Jewish teachings that were compiled from A.D. 70 - 200) makes many references to "Yeshu'a of Nazareth", (Jesus, of Nazareth) though the references are made in a negative context.
- f. *Josephus*, a Jewish historian of the middle and end of the first century refers to "Jesus, a wise man, ... a doer of marvelous deeds."

**3. The proof of miracles and resurrection:** If Jesus was who He said He was, then certainly we would expect Him to have control over the supernatural environment from which He came. We would also expect Him to have control over the world of natural laws into which He came. He would thus not be subject to a physical death without a resurrection. While religions of men focus on the tombs of their founders, Christians focus on the reign of a resurrected Savior. The rapid growth of the church in the first century in just a few years after its establishment can only be answered by the fact that Jesus was actually raised from the dead.

- a. Jesus worked many confirming miracles (Mt 4:23; Jn 3:2; 20:30,31; At 2:22).
- b. Jesus had power to raise Himself (Jn 10:17,18; see At 2:24-36; Ep 1:20).
- c. Jesus now reigns in heaven (Rm 5:17; 1 Co 15:20-28; Hb 8:1).

**4. The proof of persecuted disciples:** The suffering and death of the early Christians can be attributed to the fact that they believed Jesus to be the resurrected Son of God. In all the suffering and death of the disciples, there were no denials of their faith. Because of what they believed, they were willing to pay the ultimate price for their faith.

- a. The disciples willingly suffered for Jesus (At 4:18,19; 14:22; 2 Tm 3:12).
- b. The disciples willingly died for Jesus (At 8:1-3; 12:1ff; Rv 2:10).

**5. The proof of the New Testament documents:** The existence of the ancient New Testament documents proves that Christianity was a powerful movement in the first century. Because they were written without contradiction by several men over a period of several years proves that neither Jesus nor the church were the invention of men.

### **C. The power of Jesus:**

No man on earth has ever claimed to be who Jesus claimed to be. He was thus either the greatest liar and deceiver who ever lived, or truly the One He claimed to be with the authority and power He now has over all things.

1. Jesus was the creator of all things (Cl 1:16; Hb 1:2).
2. Jesus is now head of all things (Mt 28:18; Jn 13:3; Ep 1:22).
3. Jesus now reigns over all things (Rm 5:17; Ph 2:9-11; 1 Pt 3:22).
4. Jesus is now far above all powers (Ep 1:20,21).
5. Jesus will be the final judge of all (Jn 12:48; 2 Co 5:10).
6. Jesus is King of kings (1 Tm 6:15; Rv 19:16).
7. Jesus is our only Savior (Jn 14:6; At 4:12).
8. Jesus is our High Priest (Hb 3:1; 4:14; 7:26).
9. Jesus is the Prophet (Lk 13:33; Jn 1:21; At 3:22-26).
10. Jesus is our Redeemer (Ep 1:7; Ti 2:14).
11. Jesus is our Mediator (1 Tm 2:5; Hb 8:6; 9:15; 12:24).

### **D. The plea of Jesus:**

Because Jesus has universal authority, He is the only one who has a right to make a universal plea to all men to come to Him for eternal life in the presence of God. No prophet of God made a universal call as Jesus did that all men come to Him as the Savior of the world. Abraham called people to faith and God. Moses called Israel to faith and God. But Jesus calls people to Himself for salvation. Jesus, therefore, is more than a prophet. He is the Son of God who calls the world to Himself as the only way, truth and life.

1. Jesus says He is the only way, truth and life (Jn 14:6; see Hb 4:12).
2. Jesus pleads that all come to Him (Mt 11:28,29).
3. Jesus says we must believe in Him (Jn 8:24).
4. Jesus says that everyone must believe and be baptized in order to be saved (Mk 16:15,16).

Religions that are invented by man are humanistic in that they focus on the emotional or spiritual power of man. Sometimes they even focus on the physical power of man to conquer. There is a difference between being religious and being Christian. All Christians are religious, but not all religious people are Christian. One is a Christian because of his identity that is found in the New Testament. If one does not identify himself as a Christian by the word of God, then he is simply a religious person who is trusting in his own feelings, religious heritage or traditions.

True Christianity focuses on the power of love (Jn 3:16; 1 Jn 5:1-3). Jesus has conquered the world through love. Any religion that claims to be from God,

but does not seek to influence people through the love of God, is not from God. Christianity is founded on the love of God and our love for one another (Jn 13:34,35). The evidence that true Christianity is from God is in the fact that the response of our faith is based on the drawing power of love. Because Christians love God, they love people, and thus Christians are identified by the love of God that is manifested through their love of others.

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## THE NEW TESTAMENT WORLD OF JESUS

Our understanding of the New Testament is increased by knowing a few events and facts concerning the historical setting of Palestine at the time of Jesus' ministry and the establishment of the church in the first century. There are some key historical events and facts that shaped the political and religious environment of the world at the time of Jesus. This information helps us understand the Bible.

To understand the historical background of the New Testament, we must go back about 4,000 years ago to a man named Abraham. God promised Abraham that from him would come a great nation. His name would be great. God would give his descendants a land. From his seed, God would bring a blessing to all men.

In Genesis 12:1-3, God promised that He would give Abraham and his descendants a specific land for their possession (Gn 17:8). In Genesis 15, God specified that the land was the land of Canaan or Palestine (Gn 15:18). When the nation of Israel (the descendants of Abraham) was delivered from Egyptian captivity under the leadership of Moses, the twelve tribes of Israel were brought by God into this land (Ja 1:3,4). However, throughout their history they continued to rebel against God. As a result, the northern ten tribes of Israel were taken into Assyrian captivity in 722/21 B.C. (2 Kg 17). While the Assyrians scattered Jews throughout their empire, they also brought people from their empire into the land of Palestine (2 Kg 17:24). The intermarriage of these people with the Jews who were left in Palestine, eventually led to the Samaritan people.

In 586 B.C. the two southern tribes of Israel, Judah and Benjamin, were carried away into Babylonian captivity (2 Kg 24). They remained in Babylonian captivity until a remnant from each tribe of Israel began to return to Palestine beginning in 536 B.C.

The two major captivities of Israel (the Assyrian and Babylonian) are significant to New Testament studies. They are important because through these captivities the Jews were dispersed throughout the ancient world. Many of the dispersed Jews were still living among the nations when Jesus came. It was through the conversion of these Jews that the gospel was preached to all the world. We can see the providence of God in the captivities of Israel. The scattering of the Jews throughout what later became the Roman Empire led to the rapid evangelization of the ancient world. Therefore, when Jesus came into the world, it was a time ready for world evangelism. All things were ready for the coming of the Savior of the world (Gl 4:4).

When the Jews came to Palestine from their former lands of captivity for the annual Passover/Pentecost feast, a special Passover/Pentecost event was waiting for them in A.D. 30. On the Passover/Pentecost of that year, Jesus was crucified and resurrected. As the Son of God, He ascended to heaven after His resurrection. Fifty days after He was crucified on Passover, He sent forth the Holy Spirit on a few chosen men on the day of Pentecost. On this Pentecost of A.D. 30, the

apostles made the first official announcement of Jesus' kingdom and reign in heaven (At 2:1-4). When this first announcement of the gospel was made, about three thousand people obeyed the gospel (At 2:41). After Pentecost and receiving further teaching from the apostles, these immersed Jewish believers returned to their homes throughout the Roman Empire. They returned with the message of the gospel, and thus began the evangelization of the world.

## The Political World Of The New Testament

The events of the New Testament were influenced by the historical events of three world empires. They were the Medo-Persian, the Greek and the Roman Empires. The Maccabean period was a local Jewish time of struggle in Palestine to rid the Jewish nation of foreign occupation. During the end of the Greek Empire and subsequent rise of the Roman Empire, the Jews were tossed from one controlling foreign power to another. In all this political turmoil, the foundation was laid for the establishment and early spread of Christianity beyond the boundaries of the Roman Empire into all the world.

### A. The Medo-Persian Empire (538 B.C. - 332 B.C.):

The Medo-Persian Empire came into prominence when Cyrus defeated Media in 550 B.C. and the Babylonian Empire in 539 B.C. Cyrus was a humanitarian, and thus, encouraged exiled people to return to their homelands. This policy led to the return to Palestine of a representative remnant of Jews who had been scattered throughout the world many years before by the Assyrian and Babylonian captivities. There were three returns led by three Old Testament characters: Zerubbabel (536 B.C.), Ezra (457 B.C.) and Nehemiah (444 B.C.). Though all Jews did not return to Palestine, those who did, brought with them influences of foreign culture, religion and language that molded the Jewish culture of Jesus' day.

One of the greatest contributions the returning exiles brought back to Palestine was the Aramaic language. Most of the exiles had been raised in an Aramaic-speaking culture in Babylonia. Upon returning to Palestine, Aramaic was their primary language. It is probable that the language Jesus ordinarily spoke during His life and ministry on earth was Aramaic.

The scattering of the Jews throughout the ancient world was referred to as the Dispersion (Gr., *diaspora*, see Js 1:1; 1 Pt 1:1). This dispersion was the foundation upon which initial world evangelism occurred in the first century. When the early evangelists went forth to preach the gospel, they went to the Jewish synagogues that had been established throughout the regions to which Jews had been scattered. They thus went to a religious culture that had a background of God as He was revealed through the Old Testament. From there they preached to the Gentile nations of the world.

Add to the preceding historical fact that the Jews also made their way to Jerusalem for the annual feasts of Passover and Pentecost. While in Jerusalem on the annual feast of Pentecost in A.D. 30, God made the first official announcement of the kingdom reign of Jesus. As a result, the church was established when about three thousand people submitted to the kingdom reign of Jesus (At 2:41). From the conversion of these first believers, the gospel went into all the world as these converted Jews returned to the nations from which they came.



**B. The Greek Empire (332 B.C. - 167 B.C.):**

Alexander the Great took control of Palestine in 332 B.C. He maintained control until his death in 323 B.C. After his death, his empire was divided among his generals. However, during his rule, the Greek language spread throughout the world. Greek became the common international language of commerce, government and literature. The Greek culture permeated the Jewish culture to the extent that many Jews adopted the Greek language and culture. This led to the rise of what was referred to as Hellenism. Hellenism was the acceptance of the Greek language and culture by many Jews and other conquered people who generally lived outside Palestine.

The Greek language was so influential among the Jews after the era of Greek conquest and rule, especially among those Jews in Egypt, that portions of the Old Testament were translated from Hebrew into the Greek language around 250 B.C. This translation of the Old Testament was referred to as the Septuagint (LXX). This was the translation from which Jesus and the New Testament writers quoted. The Septuagint was quoted because this was the translation of the Old Testament Scriptures with which most Jews in the first century were familiar.

**C. The Maccabean Period (167 B.C. - 63 B.C.):**

This was a period of guerrilla warfare that was waged by zealous Jews to rid Palestine of foreign occupation. The turmoil of this period began when Antiochus IV of Syria, who now ruled Palestine, tried to persuade the priest Mattathias to offer sacrifices to pagan gods in Jerusalem. Mattathias refused and fled to the hills in order to lead a militant revolt against foreign occupation. Before his death in 164 B. C., Mattathias appointed his son, Judas, as his successor.

Judas soon gained the nickname Maccabee ("the hammer"). He conducted a guerrilla war to expel the Syrians from Palestine and to restore rightful temple worship in Jerusalem. On December 14, 164 B.C., he succeeded by restoring daily burnt offerings at the temple. This day was set aside as the feast of Dedication (or feast of lights) (Jn 10:22) and was kept at the time of Jesus' ministry.

After Judas Maccabee's death, his brothers assumed the leadership in the war against Syria. Jonathan (160-143 B.C.) restored the priestly aristocracy and Simon (143-134 B.C.) gained political independence. Succeeding Jewish leaders further solidified the Jewish nation in an effort to secure independence. Under the leadership of John Hyrcanus (134-104 B.C.), the son of Simon, the Pharisees and Sadducees became prominent by influencing political policies among the Jews. Aristobulus I (104-103 B.C.), the son of Hyrcanus, was the first Jewish leader during this intertestamental period to assume the title of "king." After his rule, his widow, Salome Alexandra, designated his oldest brother, Alexander Jannaeus (103-76 B.C.), as high priest and king of the Jewish nation. After the death of Alexander Jannaeus, Salome Alexandra served as Israel's only queen during the intertestamental period (76-67 B.C.). She was the first wife of Hyrcanus and later the wife of Jannaeus. During her reign, the Pharisees were active in the Sanhedrin.

Civil war broke out in Israel under the leadership of Hyrcanus II and Aristobulus II (67-63 B.C.), the sons of Salome Alexandra. The Romans were asked to settle the dispute. Rome decided in favor of Hyrcanus. Hyrcanus was subsequently appointed high priest to rule over Judea and Idumea. This is when Roman influence and control entered the land of Palestine. Palestine was under Roman occupation

during the time of Jesus' ministry and the early history of the church.

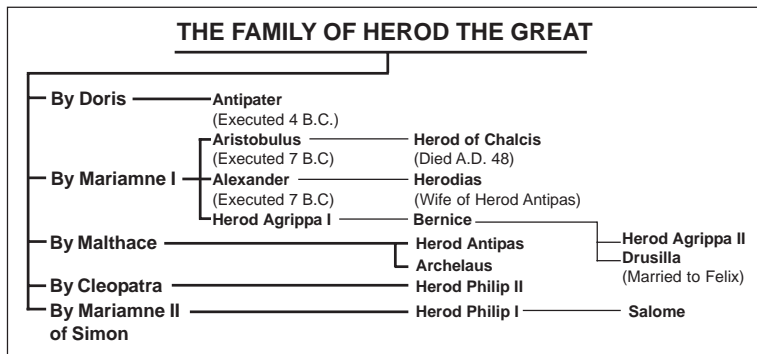
It was during the Maccabean period that the Old Testament apocryphal books were written. Though some of this literature was written during the early Roman period, the majority of the works were produced during the Jewish struggles to rid Palestine of Syrian influence. These books are *1 & 2 Esdras*, *Tobit*, *Judith*, *Additions to Esther*, *Wisdom of Solomon*, *Ecclesiasticus*, *Baruch*, *Letter of Jeremiah*, *Prayer of Azariah and the Song of the Three Young Men*, *Susanna*, *Bel and the Dragon*, *Prayer of Manasseh* and *1 & 2 Maccabees*. These books were not accepted as inspired books by the Jews, Jesus, the apostles, or the first century church. They were simply written for the purpose of encouraging Jews during their time of struggle in the intertestamental period. They were thus accepted by the Jews only as letters of encouragement, not as inspired messages from God.

**D. The Roman Empire (63 B.C. - A.D. 476):**

In the last part of the first century B.C., the Roman Empire began to grow as a dominant world empire because of the turmoil of numerous civil wars which Roman armies settled. The city of Rome, which later become the capital of the Roman Empire, was founded in 753 B.C. As disputes were settled and peoples conquered by the Romans, vast areas of the ancient world came under the control of Rome. The Empire eventually encompassed North Africa, the Middle East, Europe, Asia Minor, Macedonia and Greece. Peace was secured by Roman power in the troubled areas of the ancient world. As a result, Rome eventually became the world-ruling empire into which Jesus came and the New Testament church was established with the coming of the Holy Spirit on Pentecost in Acts 2.

The Roman government laid a foundation of social and political peace for the establishment of the church. It opened up communication with a system of roads and commerce that reached to the corners of the Empire. Rome thus established an environment and system of communication by which world evangelism could be accomplished in one generation.

**1. Roman government:** At the top of the Roman government was Caesar. He possessed the final power of authority. Caesars eventually claimed deity, and thus required worship from citizens throughout the Empire. The Roman Caesars during New Testament times, and their dates of rule are on the following page:



**ROMAN CAESARS**

1. **Augustus** (27 B.C. - A.D. 14; see Lk 2:1)
2. **Tiberius** (A.D. 14-37; see Lk 3:1)
3. **Caligula** (A.D. 37-41)
4. **Claudius** (A.D. 41-54; see At 11:28; 18:2)
5. **Nero** (A.D. 54-68; see At 25:10-12; 27:24; 2 Tm 4:16,17)
6. **Galba** (A.D. 68)
7. **Otho** (A.D. 69)
8. **Vitellius** (A.D. 69)
9. **Vespasian** (A.D. 69-79)
10. **Titus** (A.D. 79-81)
11. **Domitian** (A.D. 81-96)

The Roman Senate was generally made up of about three hundred members who were members of the Senate for life. They were an advisory body in Rome. At times in Roman history, however, they acted as the ruling body to maintain continuity of the government of the Empire when there was struggle between opposing Caesars. The Caesars, with the guidance of the Senate, continued ruling the Roman Empire until the fall of Rome in A.D. 476.

Herod the Great had more influence on the political environment of Palestine by the time of Jesus than any other Jewish king. When John the Baptist and Jesus came preaching the kingdom of heaven, Herod was firmly in control of the Jewish nation as the puppet ruler of the Roman Empire. According to our calendar today, Herod the Great died in 4 B.C. Since Jesus was born within two years before Herod died, and was crucified when He was about thirty-three years old, the church, according to our calendar today, was established on the Pentecost of A.D. 30.

During the time of Jesus and the early church in Palestine, Rome allowed the Jews to govern themselves to some extent by their own kings. This succession of kings began with Herod the Great (37 B.C. - 4 B.C.) who brutally reigned over the Jews (See Mt 2:1-18; Lk 1:5). By his wife, Doris, Herod had a son named, Antipater. By Mariamne of Simon he had Herod Philip I (Mt 14:3; Mk 6:17; Lk 3:19), the first husband of Herodias (Mk 6:17-28; Lk 3:19). By Malthace he had Herod Antipas (Mt 14:1-10; Mk 6:14ff; Lk 3:1,19) and Archelaus (Mt 2:22). By Cleopatra he had Herod Philip II (Lk 3:1). By Mariamne I he had Alexander and Aristobulus. From Aristobulus came Herod Agrippa I and Herodias (Mt 14:1-12) who left Herod Philip I for his brother Herod Antipas (Mk 6:17). From this marriage came Salome (Mt 14:6-11). From Herod Agrippa I (At 12) came Bernice (At 25:13), Drusilla, who married Felix (At 24:24), and Herod Agrippa II (At 25:13-17; 26).

After Herod's death, his territory was given to his sons, though they did not receive the title of "king." Herod's son, Archelaus (4 B.C. - A.D. 6), was made a tetrarch and given Judea, Samaria and Idumea. Philip (4 B.C. - A.D. 34) was made tetrarch of Auranitis, Betanea and Trachonitis (Lk 3:1). Antipas (4 B.C. - A.D. 39) was made tetrarch of Galilee and Perea (Mt 14; Lk 23:7-12). Herod Antipas appointed his brother-in-law Agrippa I as overseer of markets in Tiberias from A.D. 37 to A.D. 44 (At 12). One of the daughters of Agrippa I, Drusilla, married Felix, the procurator of Judea. Eventually, the only son of Agrippa I, Agrippa II, was given the areas formerly ruled by Philip and Lysanias. He was

also given Galilee and Perea (See At 25:13-23:32). Agrippa II died in A.D. 100.

The Roman Empire was divided into provinces and districts. The provinces were divided into public and imperial provinces (At 13:7; 18:12). Public provinces were generally governed for one year by proconsuls who were chosen by lot or selected by the Roman Senate. Imperial provinces were governed by one who was directly appointed by the Roman Emperor (See Lk 2:2). Governors, or procurators, who were often military officials, were usually appointed to rule these areas for an indefinite period with the power of strong military legions (Jn 19:12). At the time of Jesus, Palestine was governed by Pontius Pilate who was appointed as governor by Rome (Mt 27:11).

**2. Roman military:** The principal military unit of the Roman army was the legion which consisted of 4,000 to 6,000 men. Each legion was divided into ten cohorts (At 10:1; 21:31; 27:1). The smallest military unit was the century which was commanded by a centurion. There were six centuries to a cohort (See Mt 27:54; Mk 15:39ff; At 10:1ff).

**3. Roman citizenship:** Roman citizenship was a prized possession. It could be acquired by birth, service in the army, purchase, special service given to the state, or a special grant by the state in honor of a particular individual. The death penalty was enacted on those who falsely claimed citizenship. A citizen could not be punished without trial (At 16:39), or bound and scourged without thorough examination and conviction of a crime (At 22:24-29). A citizen had a right to appeal his case to the Emperor (At 25:10-12).

**4. Roman economy:** Slavery was at the center of the Roman economy. Some have estimated that at the time of Jesus, from a third to a half of the Roman Empire's population were bondservants. Support of the Roman state was through taxation, which was often left in the hands of local officials. Tax collectors exacted the funds from the public, keeping a portion and sending the remainder to Rome. This system was filled with corruption. Tax collectors (publicans) thus gained the reputation for being some of the most dishonest people of society.

## **E. The destruction of Jerusalem (A.D. 70):**

One of the most significant events that occurred in the first century that greatly affected the church was the end of national Israel with the destruction of Jerusalem in A.D. 70. Bible interpreters must not underestimate the significance of this historical event in reference to biblical interpretation and the early evangelistic work of the first century church. This is particularly true in reference to Jesus' teachings in the parables, and especially, the context of Matthew 24 where He prophesied the destruction of the city of Jerusalem.

The early evangelists and writers of the epistles had in mind the prophecy of Jesus of the destruction of Jerusalem when they wrote to infant churches. This is particularly true in reference to those epistles that were written in the 60s. When Jesus and the New Testament writers prophesied concerning the coming of the Lord in judgment on Jerusalem, they were warning Jewish Christians to stay away from Jerusalem and Judaism. When the time came for the destruction to occur, the early church had been thoroughly prepared to accept the end of national Israel.

## The Religious World Of The New Testament

It was generally Roman policy to allow freedom of religion among subdued peoples. This practice allowed the free expression of numerous religions throughout the Roman Empire at the time of Jesus. However, this policy changed as Roman Caesars became more oppressive, even to the point of claiming deity for themselves, and subsequently, making Christianity an illegal religion. Roman state religion thus became the oppressor of the church during the last part of the first century. This is evident in the book of *Revelation* that John wrote to the seven churches of Asia. Some of the religious and philosophical thinking in the Empire would be the following:

### A. Greek/Roman Pantheon:

Under the Greek/Roman Pantheon, Roman names were applied to Greek gods. These gods were worshiped throughout the Empire (At 14:12; 19:27,35). Jupiter, the god of the sky, was identified with the Greek god Zeus. The Greek god Poseidon, the god of the sea, was called Neptune. Hades, the god of the underworld, was called Pluto. Hermes, the messenger god, was identified with Mercury (At 14:11ff). Rome built temples and appointed priests to administer these temples and their worship to this pantheon of gods.

Wherever Christianity was spread, there were many who converted from false gods that had been created after the imagination of men (See At 17:22-29; 1 Th 1:9,10). This conversion from false gods eventually led the church into conflict with local traditional religious leaders (At 19), and the "beast" (the Roman state) and "false prophet" (Roman religion) of the Roman Empire at the end of the first century (Rv 13).

### B. Emperor Worship:

Emperor worship began as early as the death of Julius Caesar who was deified after his death. Various Caesars claimed deity during their lives. Domitian was particularly open to make this claim. The refusal of Christians to worship the Emperor branded them as unpatriotic, and thus, insurrectionists against the Empire. Because Christians were accused of being insurrectionists, for almost 150 years they suffered severe persecutions at the hand of the Roman state. The book of *Revelation* was written to reassure Christians as they suffered through this period of persecution. Roman State persecution of Christianity did not officially end until the signing of the Edict of Toleration in A.D. 311 and the Edict of Milan in A.D. 313 by Constantine, the Caesar of Rome.

### C. Mystery Religions:

Mystery religions permeated Roman society to fill a void in the individual's life for a personal experience with deity. Cybele of Asia Minor, Isis and Osiris of Egypt, and Mithras of Persia were only a few of these deities. Throughout the Roman Empire there was an assortment of religions that had been created after the desires of men. It was from these gods that thousands turned when they found, through Jesus, the true and living God (1 Th 1:9).

Luke wrote the documents of *Luke* and *Acts*. It was one of his purposes in these documents to distinguish the true faith that was the result of God's

supernatural intervention in the affairs of man from false religious inventions of men. The New Testament Christians lived in a world that was filled with the religions and gods that had been created after the imagination of men. Therefore, the defense of Christianity made by Luke in both *Luke* and *Acts* sets forth the belief that there is only one God and that this God has revealed Himself through Jesus. The book of *John* argues that Jesus is the Christ and Son of God (Jn 20:30,31).

#### **D. Occultism:**

Occultism was the practice of magical arts as a religion. Occultism was very prevalent throughout Roman society (At 8:9-24; 13:6-11; 19:19). In general, the worshipers of the various cults of Roman society superstitiously believed that evil spirits and demons could be controlled by those who either knew the right ceremonial actions or could recite the right incantation to move and control the spirits. Though these religions claimed miraculous workings, there is no indication in the New Testament that any occult workers exercised any miraculous works (See At 8:1-25; 19:11-20). Their works were centered around great abilities to deceive people through their magical arts, which arts they claimed to be miraculous.

#### **E. Philosophy:**

Plato lived in the fourth century before Jesus. His philosophies permeated the philosophical world at the time of Jesus. Plato believed that the real world was composed of ideas. The material world was only an extension or manifestation of these ideas. To him, knowledge was salvation. Systematic gnosticism resulted from the combining of several philosophical and religious thoughts into a system of religious belief that influenced most religions of the second century. The Epicureans believed that happiness was acquired by those pleasures that brought about more permanent pleasures. The Stoics believed that happiness was acquired by practicing self-control in all aspects of life. The Cynics believed that the greatest virtue was to have no wants. To be free of desire, one must suppress lusts. Those of the Roman society who had no faith in the gods believed that there was no final authority in life and morals because each man's experiences in different environments are different. They believed that what ruled one's life in one society would not serve to guide one in another society.

It would be safe to say that the diversity of the many philosophical religious beliefs that we see today in the world existed also in the first century. These beliefs were clothed in different systems of religion. However, the basic premises of modern-day beliefs also existed at the time of Jesus. When one studies the New Testament, therefore, he or she is sure to discover an answer for any ungodly philosophy of false religion that exists today (See Cl 2:20-22; 2 Tm 3:16,17).

Gnosticism was a belief that led to the apostasy of many in the church in the second century. This system of thought had its beginnings in the first century, and thus, there are several warnings concerning the fundamental beliefs of the Gnostics in New Testament letters such as Colossians, 1 & 2 Timothy and 1,2,3 John.

The general belief of the Gnostics was based on the arrogance of the individual to presume that a knowledge of his inner self elevated him to a higher level of spirituality. The focus of his salvation, therefore, depended on his self awareness

of the supposed inner spark of light that brought salvation. This religious belief was essentially a spiritual arrogance that led many in the first and second centuries to turn away from the truth of the word of God in order to seek inner awareness. Thousands thus distorted the truth of God's word by blending it with the teachings of misguided men who gave up a love of the word of God (2 Th 2:10-12).

#### **F. Judaism:**

Judaism at the time of Jesus and the apostles was largely a digression from the Old Testament law that was originally given to Israel by God. Jewish tradition and world religions had destroyed the true intent of the law that God had revealed through Moses. Judaism was thus a mixture of the Jews' traditions and the religious beliefs of the cultures in which many of the Jews lived outside Palestine (See Mt 15:1-9; Mk 7:1-9; At 26:5). Paul referred to this religion as the "Jews' religion". He did so because the Jews who promoted Judaism no longer conformed to the nature of the Old Testament law (Gl 1:13,14).

Judaism developed into a system of legalistic obedience. Religious codes and regulations were bound on adherents in order to guarantee strict compliance to the Old Testament law (Mt 23; Cl 2:20-22). This system of theology thus digressed to imposing on men the necessity of conforming to the traditions and opinions of the Jews. In the Jews' efforts to make everyone conform to their legalistic code of religious behavior, they promoted the belief that one's supposedly perfect keeping of the law and added traditions would guarantee salvation. However, by emphasizing the traditions of men, they rejected the law of God (Mk 7:1-9). Throughout the New Testament, the inspired writers dealt extensively with this system of a legalistically oriented religious practice. It was a system of religiosity that was in contrast to the grace of God that was revealed through Jesus. In the letter that Paul wrote to the *Romans* and *Galatians*, he deals with the fallacy of any legalistic religion that affirms that one can be saved by works of merit or perfect keeping of law.

The religious leaders of Palestine at the time of Jesus practiced the Judaism that had evolved into an institutional religion. The following are the major religious groups of Judaism who had great influence at the time of Jesus' ministry:

**1. The Pharisees:** It is believed that the Pharisees originated among the Jews after the Babylonian captivity. By the time of Jesus, the Pharisees had developed and maintained an elite religious group that was separate among the Jews. Their religious and political influence grew throughout the intertestamental period. By the time of the ministry of Jesus, they had gained a hold on the minds of many people, and thus, intimidated much of the populace to conform to their system of a legal and meritorious obedience to the Old Testament law, plus a host of religious traditions.

The Pharisees were the most powerful and influential religious sect in Judaism. They accepted the Old Testament law as their religious authority. They also accepted many oral traditions that had been handed down from generation to generation in the history of the Jewish nation (Mt 15:1-9; Mk 7:1-9). They were a group of religious leaders who loved money (Lk 16:14). They also loved their power which they exercised over the people of Israel (Mt 23).

**2. The Sadducees:** The origin of the Sadducees is difficult to determine.

Some Bible students believe that they originated from Jewish government officials who descended from Zadok the priest (See Ez 44:15,16; 48:11). Some have thought that they were simply a political party among the Jews. Others have believed that they were a religious party, of which many scribes were a part during the time of Jesus. Still others believed that they were an aristocratic body of religionists. Regardless of their origin, at the time of Jesus they were considered a separatist group who considered it honorable to dispute with any who thought they were teachers.

The Sadducees, of whom many were priests, were the aristocrats of Jewish religious society. They placed more emphasis on the Pentateuch (the first five books of the Old Testament). They were often in conflict with the Pharisees and always in jealous conflict with Jesus (Mt 22:23-33). Their philosophy of life was basically materialistic, for they did not believe in the soul, the resurrection of the dead, or life after death (At 23:8). They believed in the free-will of man and that one's life was dependent on the choices he made during life.

**3. The Essenes:** The Essenes are not mentioned in the New Testament, though their influence of a pious life influenced many faithful Jews. The Jewish historian Josephus recorded that the Essenes were found in cities throughout Judea. They were a religious people who were hospitable toward one another. They dedicated themselves to prayer and interpretation of the Old Testament Scriptures. It is believed that they lived in separate communities, practiced celibacy, and were diligent in caring for one another. Some believe that John the Baptist was a product of the Essenes. They were a very devout sect of the Jews and were diligent in preserving copies of the Old Testament law.

The Essenes are often associated with the Qumran Community that was discovered on the northwestern area of the Dead Sea. This community was dedicated to the copying of the Old Testament Scriptures. In 1947 several of their copies of the Old Testament and other writings were discovered in caves. This has proved to be the most significant discovery of biblical texts made by biblical archaeologists.

**4. The Zealots:** The Zealots were Jewish nationalists whose objective was to deliver Palestine from Roman rule and taxes. In the first century the group was led by Judas the Galilean who rebelled against Rome in A.D. 6, which revolt was brutally suppressed by Rome. In modern-day terms, the Zealots would be called terrorists. They followed the zeal of Mattathias and his sons who were zealous for the Old Testament law.

After the crushing of the Zealot revolt of A.D. 6, the spirit of the Zealots remained alive until the Romans took the Zealot stronghold of Masada in May of A.D. 74. The Zealots had intensified their anti-Rome activity in Palestine during the 60s. Their zealous leadership among the Jews against Rome eventually led to the destruction of Jerusalem in A.D. 70.

Simon, one of the apostles, was a Zealot before he was called into apostleship (Lk 6:15; At 1:13). The theology of the Zealots was based on the belief that God would restore Israel as a nation to the glory it enjoyed during the days of former kings as David and Solomon. This theology influenced the thinking of the Jews, and subsequently, distorted the disciples' understanding of Jesus' statements concerning His kingdom reign throughout His ministry. When Jesus spoke of the kingdom, their interpretation was that He would restore the nation of Israel to her



former nationalistic glory (At 1:6). But such was not the case for the kingdom was not to be of this world (See Jn 18:36-38).

All of the preceding philosophies and religions permeated the minds of those to whom Jesus and the early evangelists preached. It was truly a time that had been prepared by God to bring forth His Son into the world (Gl 4:4). It was a time of relative peace. Communication and travel were possible over great portions of the Roman Empire. It was a time of expectation in the midst of religious confusion. Jews had been scattered throughout the world where synagogues were built. God had providentially placed these Jews throughout the world in order to lay the foundation for world evangelism through converted Jews who would return home after their conversion during the annual Passover/Pentecost feast in Jerusalem. God had thus prepared the best environment, at the best time in the history of the world in which to send Jesus into the world for the redemption of all men of all history. When Jesus came, therefore, it was time for a transition from the Old Testament system to the New Testament. It was a time for grace and truth to go to all men in all the world.

## Change From The Old To The New Testament

One of the most important subjects in New Testament studies is the separation of the Old Testament era from the New Testament era. Separating the law and covenant mentioned in the Old Testament from the law and covenant mentioned in the New Testament is necessary in order to understand God's work among men throughout history. From Genesis 1 to Exodus 19, God worked in a covenant relationship with all mankind. However, from Exodus 20 until the activation of the new covenant that was revealed and established in Acts 2 in A.D. 30, God had established a special covenant relationship with the nation of Israel. Studying through the material that is revealed in *Acts* through *Revelation*, therefore, one must keep in mind that the new covenant and law are now in force (Hb 9:16,17). This covenant and law will be in force until Jesus comes again.

In the books of *Matthew*, *Mark*, *Luke* and *John*, God has recorded for us the last days of the Old Testament era. It was in this time that Jesus came to finalize the Old Testament covenant relationship and law that were established between God and Israel. By fulfilling the purpose for which the Old Testament law and covenant were given, Jesus fulfilled the law. This is the meaning of Jesus' statement of Matthew 5:17,18. *"Do not think that I came to destroy the law or the prophets. I did not come to destroy, but to fulfill. For verily I say to you, until heaven and earth pass away, one jot or one tittle will by no means pass from the law until all is fulfilled."* Jesus fulfilled the Law and the Prophets. At the end of His ministry, and prior to His ascension, He reminded the disciples that all things had been fulfilled. *"These are the words that I spoke to you while I was still with you, that all things must be fulfilled that were written in the law of Moses and the Prophets and the Psalms, concerning Me"* (Lk 24:44). What Jesus stated in Matthew 5:17,18 was completed by the end of His ministry. Therefore, the Old Testament prophecies and covenant were completed and taken away. Jesus' work in reference to the Old Testament law and covenant was explained by the writer to the Hebrews, *"Behold I [Jesus] have come to do Your will, O God.' He takes away the first [covenant] that He may establish the second [covenant]"* (Hb 10:9).

Throughout one's study of the New Testament, it is important to understand that *Matthew, Mark, Luke* and *John* record Jesus' ministry to the Jews in order to bring them to repentance and acceptance of His kingdom reign that was to be established in Acts 2. Jesus lived under the covenant and law of the Old Testament (Gl 4:4). His ministry was to the Jews. Paul wrote of His ministry, "*Now I say that Christ was a servant to the circumcision [Jews] for the truth of God to confirm the promises made to the fathers*" (Rm 15:8).

In order to understand the New Testament by rightly dividing the word of God (2 Tm 2:15), we must understand what Jesus teaches concerning the Old Testament law. His teachings are recorded by *Matthew, Mark, Luke* and *John*. On the other hand, His revelation of New Testament law was revealed through the apostles. The New Testament of Jesus was established when men and women first came into a covenant relationship with God on the Pentecost of A.D. 30 that is recorded in Acts 2. *Matthew, Mark, Luke* and *John*, therefore, are books that record events of the Old Testament era while the Jews were still in a national covenant relationship with God. *Acts* through *Revelation* record the events of the early church which was in a new covenant relationship with God. Jesus' teachings concerning the will of God were recorded in *Matthew, Mark, Luke* and *John* for the benefit of the church.

Throughout His ministry, Jesus prophesied of the new covenant and law that would come (Mt 26:26-28; Jn 3:3-5). However, He reminded His disciples that in His immediate audience many would not understand His message to Israel (See Mt 13:10-17). It would be understood by those who would later come into a covenant relationship with God through their obedience to the gospel. Throughout His ministry, therefore, Jesus pointed people toward the event that is recorded in Acts 2 when men and women first came into a covenant relationship with God under the new covenant.

In fulfillment of Jesus' promise of Matthew 16:18,19, Peter stood up on the day of Pentecost in Acts 2 in A.D. 30 and officially proclaimed for the first time in history the good news of the death of Jesus for our sins and His resurrection for our hope (At 2:29-33). He proclaimed, "*Therefore, let all the house of Israel know assuredly that God has made this same Jesus whom you have crucified, both Lord and Christ*" (At 2:36). When thousands heard this message, they were cut to the heart. They repented, and on that very day, about three thousand people were immersed into a new covenant relationship with God (At 2:37-41). This initiated the new covenant that God established with mankind through Jesus Christ. Beginning with this day, God revealed through the apostles all truth for the nurturing and building up of those who obeyed the gospel (Jn 14:26; 16:13; Jd 3). The New Testament era began in Acts 2 and will continue until Jesus comes again. It began with the first official announcement of Jesus as the reigning Son of God. It will end at the time of His final coming when He returns kingdom reign to God the Father so that God will be all in all (1 Co 15:24-28).

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## CHRONOLOGY OF THE LIFE OF JESUS

Event & Location	Matthew	Mark	Luke	John
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### Introduction to Jesus

*Luke explains his method of research*

		1:1-4	
<i>John introduces the Word</i>			
<i>Genealogies of Jesus</i>			1:1-14
	1:1-17	3:23-38	
<i>Birth of John announced to Zacharias</i>			
<b>Jerusalem</b>		1:5-25	
<i>Angel appears to Joseph</i>			
<b>Nazareth</b>	1:18-25		
<i>Birth of Jesus announced to Mary</i>			
<b>Nazareth</b>		1:26-38	
<i>Mary's visit to Elizabeth and her song of praise</i>			
		1:39-56	
<i>Birth of John the Baptist</i>			
<b>Juttah (?)</b>		1:57-80	
<i>Birth of Jesus</i>			
<b>Bethlehem</b>		2:1-7	
<i>Angels visit the shepherds</i>			
<b>Near Bethlehem</b>		2:8-20	
<i>Circumcision of Jesus</i>			
<b>Bethlehem &amp; Jerusalem</b>		2:21	
<i>Presentation in the temple</i>			
<b>Jerusalem</b>		2:22-38	
<i>Visit of the wise men</i>			
<b>Bethlehem &amp; Jerusalem</b>	2:1-12		
<i>Herod's slaughter of babies and flight into Egypt</i>			
		2:13-18	
<i>Return from Egypt</i>			
<b>Nazareth</b>	2:19-23	2:39,40	
<i>Visit of Jesus to Jerusalem</i>			
<b>Jerusalem</b>		2:41-50	
<i>Eighteen years in Nazareth</i>			
<b>Nazareth</b>		2:51,52	

### Beginning Events of Jesus' Ministry

<i>Ministry of John the Baptist</i>				
<b>Jordan desert</b>	3:1-12	1:1-8	3:1-20	
<i>Baptism of Jesus</i>				
<b>Jordan River</b>	3:13-17	1:9-11	3:21-23	
<i>The temptation of Jesus</i>				
<b>Judean Desert</b>	4:1-11	1:12,13	4:1-13	
<i>John's testimony of Jesus</i>				
<b>Bethabara</b>			1:15-34	
<i>Jesus' first disciples</i>				
<b>Bethabara</b>			1:35-42	
<i>Jesus returns to Galilee</i>				
<b>Galilee</b>			1:43-51	
<i>Marriage feast at Cana and first miracle</i>				
<b>Cana</b>			2:1-11	
<i>Visit to Capernaum</i>				
<b>Capernaum</b>			2:12	
<b>The Judean Ministry</b>				
<i>Cleansing of the temple</i>				
<b>Jerusalem</b>			2:13-25	
<i>Night visit by Nicodemus</i>				
<b>Jerusalem</b>			3:1-21	
<i>Jesus leaves Jerusalem and testimony of John</i>				
<b>Aenon</b>			3:22-36	

Jesus departs for Galilee

**Galilee** 4:12 1:14 4:14 4:1-3

Encounter with the Samaritan woman

**Sychar** 4:4-42

### The First Galilean Ministry

Arrival in Galilee and public teaching

**Galilee** 4:17 1:14,15 4:14,15 4:43-45

Healing of the nobleman's son

**Cana** 4:46-54

First rejection

4:16-31

Departure to Capernaum

**Nazareth** 4:13-16

Call of Peter, Andrew, James and John

**Near Capernaum** 4:18-22 1:16-20 5:1-11

Jesus heals a demoniac

**Capernaum** 1:21-28 4:31-37

Jesus heals Peter's wife's mother and others

**Capernaum** 8:14-17 1:29-34 4:38-41

Jesus makes His first preaching tour of Galilee

**Galilee** 4:24,25 1:34-39 4:42-44

Jesus heals a leper and retires to the desert

**The desert** 8:2-4 1:40-45 5:12-16

Return to Capernaum and Jesus heals a paralytic

**Capernaum** 9:2-8 2:1-12 5:17-26

Call of Matthew

**Sea of Galilee** 9:9-13 2:13-17 5:27-32

Teachings on fasting

9:14-17 2:18-22 5:33-39

### Jesus Visits Jerusalem

Healing at Bethesda during Passover

**Bethesda** 5:1-47

Disciples pluck ears of corn on Sabbath

**On way to Galilee** 12:1-8 2:23-28 6:1-5

### The Second Galilean Ministry

Healing of a withered hand on the Sabbath

**Galilee** 12:9-14 3:1-6 6:6-11

Teaching by the Sea of Galilee

**Sea of Galilee** 12:15-21 3:7-12

Choosing of the apostles

**Near Capernaum** 10:1-4 3:13-19 6:12-19

Sending of the Twelve apostles

**Near Capernaum** 10:5-42

Sermon on the Mount

**Capernaum** 5:1 - 7:29 6:20-49 (?)

Healing of centurion's son

**Capernaum** 8:5-13

Healing of a centurion's servant

**Capernaum** 7:1-10

Jesus raises a widow's son

**Nain** 7:11-17

John the Baptist sends disciples to Jesus from prison

**Nain** 11:2-19 7:18-35

Woes to Chorazin, Bethsaida and Capernaum

**Nain** 11:20-30

Jesus is anointed by a penitent woman

7:36-50

Preaching tour in Galilee

**Galilee**

8:1-3

Jesus heals a demoniac and accused of being of Beelzebul

**Capernaum**

12:22-37

3:19-30

Demands for a sign

**Capernaum**

12:38-45

Jesus' mother, brothers and sisters

**Capernaum**

12:46-50

3:31-35

8:19-21

Parable of the sower

**Sea of Galilee**

13:1-23

4:1-25

8:4-18

Parables of the tares, mustard seed, leaven, hidden treasure, pearl of great price and drag net

**Sea of Galilee**

13:24-53

4:26-34

Storm at sea

**Sea of Galilee**

8:18-27

4:35-41

8:22-25

Jesus casts demons out of two demoniacs

**Gadara**

8:28-34

5:1-20

8:26-39

Raising of Jairus's daughter and healing of woman with issue of blood

9:18-26

5:21-43

8:40-56

Two blind men and a man with a dumb spirit healed

**Capernaum**

9:27-34

Jesus teaches in His own country and is rejected

**Nazareth**

13:54-58

6:1-6

### The Third Galilean Ministry

Third preaching tour throughout Galilee and the Twelve sent forth

**Capernaum**

9:35 - 11:1

6:7-13

9:1-6

Herod supposes Jesus to be John and John is beheaded

14:1-12

6:14-29

9:7-9

Feeding of the 5,000

**Sea of Galilee**

14:13-21

6:30-44

9:10-17

6:1-14

Walking on water and reception at Gennesaret

**Sea of Galilee & Gennesaret**

14:22-36

6:45-56

6:15-21

6:15-21

Teaching on the bread of life

6:22-71

Teaching on religious traditions of men

**Capernaum**

15:1-20

Mk 7:1-23

Jesus goes to borders of Tyre and Sidon and encounters Syrophenician woman

**Coast of Tyre & Sidon**

15:21-28

7:24-30

Return through Decapolis and feeding of the 4,000

**Sea of Galilee**

15:29-38

7:31 - 8:9

Crossing lake to Dalmanutha and Pharisees and Sadducees ask for sign

**Magdala**

15:39 - 16:4

8:10-12

Jesus again crosses the sea and heals a blind man

**Bethsaida**

16:5-12

8:18-26

Disciples again profess their faith in Jesus

**Near Caesarea-Philippi**

16:13-20

8:27-30

9:18-21

Jesus foretells His death and resurrection and the trials of His disciples

**Near Caesarea-Philippi**

16:21-28

8:31-9:1

9:22-27

The transfiguration

**Mt. Hermon (?)**

17:1-13

9:2-13

9:28-36

Healing of a demoniac

17:14-21

9:14-29

9:37-43

Jesus again foretells His death and resurrection

**Galilee**

17:22,23

9:30-32

9:43-45

Jesus miraculously provides Peter with tax money

**Capernaum**

17:24-27

9:33

Disciples contend among themselves as to who is greatest

**Capernaum** 18:1-35 9:33-50 9:46-50

### Preaching Trip to Jerusalem

*Rejection by a Samaritan village on the way to the feast of tabernacles in Jerusalem*

**Road to Jerusalem** 9:51-56 7:1-10

*Teaching on the cost of discipleship*

**Road to Jerusalem** 9:57-62

*Jesus at the feast of Tabernacles and encounter with an adulteress woman*

**Jerusalem** 7:11 - 8:11

*Jesus claims to be the light of the world*

**Jerusalem** 8:12-20

*Jews attempt to stone Jesus*

**Jerusalem** 8:21-59

*Parable of the good Samaritan*

**Jerusalem** 10:25-37

*Disciples again taught how to pray*

**Near Jerusalem** 11:1-13

*The seventy sent forth to preach*

10:1-24

*Healing on the Sabbath of a man born blind*

**Jerusalem** 9:1-41

*Teaching on the Good Shepherd*

**Jerusalem** 10:1-21

*Jesus in the temple at feast of Dedication and withdrawing beyond the Jordan*

10:22-42

*Jesus raises Lazarus*

**Bethany** 11:1-46

### Withdraw to Ephraim (?)

*Discourse on prayer and accusations concerning Beelzebul*

**Ephraim** 11:1-54

*Parables of rich fool, servants and wise steward*

**Ephraim** 12:1-59

*Parable of barren fig tree*

**Ephraim** 13:1-9

*Woman healed on Sabbath and the parable of mustard seed and leaven*

**Near Jordan** 13:10-21

*Questions on salvation and reply to Herod*

**Near Perea** 13:22-35

*Discourse at a chief Pharisee's house*

14:1-24

*Discussion on commitment to discipleship*

14:25-35

*Teachings through parables*

**Near Jerusalem** 15:1 - 17:10

### The Last Trip to Jerusalem

*Ten lepers healed*

**Road to Jerusalem** 17:11-19

*Discussion concerning the coming kingdom reign*

**Road to Jerusalem** 18:9-14

*Teaching on fornication and divorce*

19:1-12 10:1-12

*Jesus blesses little children*

**Perea** 19:13-15 10:13-16 18:15-17

*Encounter with the rich young ruler*

19:16-30 10:17-31 18:18-30

*The laborers in the vineyard*

20:1-16

*Jesus foretells His crucifixion, death and resurrection*

20:17-19

10:32-34

18:31-34

*Ambitions of James and John*

20:20-28

10:35-45

*Blind men healed*

**Near Jericho**

20:29-34

10:46-52

18:35-43

*Visit to Zacchaeus' house and parable of pounds*

19:1-28

### The Ministry to Jerusalem

*Jesus goes to Jerusalem*

**Bethany**

11:55 - 12:11

*Triumphal entry into Jerusalem*

**East of Jerusalem**

21:1-11,14-17

11:1-11

19:29-44

12:12-19

*Cursing of fig tree and second cleansing of temple*

**Jerusalem**

21:12-22

11:12-25

19:45-48

*Jesus' authority challenged*

**Jerusalem**

21:23-27

11:27-33

20:1-8

*Three parables of warning*

**Jerusalem**

21:28 - 22:14

12:1-12

20:9-19

*Jewish rulers challenge Jesus*

**Jerusalem**

22:15-40

12:13-34

20:20-44

*Jesus challenges the religious leaders*

**Jerusalem**

22:41-46

12:35-40

20:45-47

*Widow contributes two coins*

**Jerusalem**

12:41-44

21:1-4

*Greeks seek Jesus*

**Jerusalem**

12:20-36

*Religious leaders reject Jesus*

**Jerusalem**

12:37-50

*Prophecy of the destruction of Jerusalem and parables concerning the end*

**Jerusalem**

24,25

13

21:5-36

*Jesus' prophecy of betrayal*

**Jerusalem**

26:1-5

14:1,2

12:2-8

*Judas bargains to betray Jesus*

**Jerusalem**

24:14-16

14:10,11

22:3-6

*Jesus eats the last supper with the disciples*

**Upper room at friend's house**

26:17-30

14:12-26

22:7-30

13:1-30

*Jesus' discourse of departure*

**Upper room at friend's house**

26:31-35

14:27-31

22:31-38

13:31 - 16:33

*Prayer for the disciples*

**Jerusalem**

17

*Jesus' agony in Gethesemane*

**Garden of Gethesemane**

26:36-46

14:26,32-42

22:39-46

18:1

*The betrayal and arrest*

**Garden of Gethsemane**

26:47-56

14:43-52

22:47-53

18:2-11

*Trial before Jewish authorities*

**Temple in Jerusalem**

26:57 - 27:10

14:53-72

22:54-71

18:12-27

*Trial before Pilate and Herod Antipas*

**Pilate's judgment seat**

27:2,11-31

15:1-20

23:1-25

18:28-19:16

*The crucifixion*

**Outside Jerusalem**

27:32-56

15:21-41

23:26-49

19:16-37

*The burial*

**Garden tomb outside city**

27:57-61

15:42-46

23:50-54

19:38-42

Guards posted at the tomb

**Garden tomb outside city** 27:62-66 15:47 23:55,56

The resurrection

**Garden tomb outside city** 28:1-10 16:1-11 23:56-24:12 20:1-18

Report of the guards to Jewish religious leaders

**Jerusalem** 28:11-15

## THE APPEARANCES OF JESUS

(The following is a suggested order of the appearances. It is sometimes difficult to determine the time of some of the appearances of Jesus. Therefore, we cannot be precise concerning the chronology of all the appearances of Jesus before the disciples.)

<i>Before Mary Magdalene</i>		16:9-11	
<i>Before other women</i>	28:9,10		
<i>Before two disciples from Emmaus</i>		16:12,13	24:13-32
<i>Before Peter</i>			24:33-35
<i>Before ten apostles</i>		16:14	24:36-43
<i>Before eleven apostles</i>			20:19-25
<i>Before apostles at sea of Galilee</i>			21:1-25
<i>Before five hundred brethren</i>			(1 Co 15:6)
<i>Before James</i>			(1 Co 15:7)
<i>Before apostles in Galilee</i>	28:16-20	16:15-18	
<i>Before apostles at Mt. of Olivet</i>			24:44-49
<i>Before apostles at ascension</i>	28:18-20		24:50-52
<i>Before Paul</i>			(At 1:3-12) (At 9:3-9)

## THE NEW TESTAMENT OF JESUS

**BOOK:**                      **AUTHOR:**                      **DATE:**

### The Life of Jesus

<b>MATTHEW</b>	<b>Matthew</b> , the apostle	Around A.D. 60
<b>Directed to:</b>	Jewish Christians	
<b>Purpose:</b>	To prove that Jesus was the prophesied Messiah	
<b>MARK</b>	<b>John Mark</b>	Between A.D. 65 & 70
<b>Directed to:</b>	Primarily Gentile Christians	
<b>Purpose:</b>	To magnify the wonderful works of Jesus	
<b>LUKE</b>	<b>Luke</b> , the physician	Around A.D. 61,62
<b>Directed to:</b>	Theophilus, a Gentile	
<b>Purpose:</b>	To defend Christianity on behalf of Paul by emphasizing the cause (Christ) of Christianity	
<b>JOHN</b>	<b>John</b> , the apostle	Between A.D. 60 & 70
<b>Directed to:</b>	Gentile Christians	
<b>Purpose:</b>	To prove Jesus to be the Christ and Son of God	

### History of the Early Church

<b>ACTS</b>	<b>Luke</b> , the physician	Between A.D. 61 & 63
<b>Directed to:</b>	Theophilus, a Gentile	
<b>Purpose:</b>	To defend Christianity on behalf of Paul by emphasizing the effect of Christ in the lives of people	



### Letters to the Churches

<b>ROMANS</b>	<b>Paul</b> , the apostle	Between A.D. 56 & 59
Directed to:	The Christians in Rome	
Purpose:	To affirm that justification is by grace and faith	
<b>1 CORINTHIANS</b>	<b>Paul</b>	Around A.D. 54,55
Directed to:	The church of God in Corinth	
Purpose:	To correct divisive attitudes and immoral living	
<b>2 CORINTHIANS</b>	<b>Paul</b>	Between A.D. 54 & 56
Directed to:	The church of God in Corinth	
Purpose:	To defend humble servitude in Christ	
<b>GALATIANS</b>	<b>Paul</b>	Between A.D. 47 & 49
Directed to:	Jewish and Gentile Christians in Galatia	
Purpose:	To defend salvation is God's grace as opposed to meritorious good works or works of law	
<b>EPHESIANS</b>	<b>Paul</b>	Between A.D. 61 & 63
Directed to:	Predominantly Gentile Christians in Ephesus	
Purpose:	To define the community of God, the church	
<b>PHILIPPIANS</b>	<b>Paul</b>	Between A.D. 61 & 63
Directed to:	Christians in Philippi	
Purpose:	Exhort the church to rejoice in Christ-like behavior	
<b>COLOSSIANS</b>	<b>Paul</b>	Between A.D. 61 & 63
Directed to:	Predominantly Gentile Christians in Colosse	
Purpose:	To magnify the preeminence of Christ for a Christ-centered life as opposed to Judeo-gnosticism	
<b>1 THESSALONIANS</b>	<b>Paul</b>	Between A.D. 50 & 52
Directed to:	The church in Thessalonica	
Purpose:	True conversion gives hope for the coming resurrection	
<b>2 THESSALONIANS</b>	<b>Paul</b>	Between A.D. 50 & 52
Directed to:	The church in Thessalonica	
Purpose:	Comfort for the persecuted, corrections concerning the final coming, and correction of the disorderly	
<b>1 TIMOTHY</b>	<b>Paul</b>	Between A.D. 61 & 63
Directed to:	Timothy, an evangelist	
Purpose:	To encourage Timothy to assume the responsibility of edifying the church by teaching the word of God	
<b>2 TIMOTHY</b>	<b>Paul</b>	Around A.D. 67
Directed to:	Timothy, an evangelist	
Purpose:	To encourage Timothy to face the attack on the church by false teachers	
<b>TITUS</b>	<b>Paul</b>	Around A.D. 67
Directed to:	Titus, an evangelist	
Purpose:	To encourage Titus to mobilize the disciples to stand against the infiltration of false teachings	
<b>PHILEMON</b>	<b>Paul</b>	Between A.D. 61 & 63
Directed to:	Philemon, a faithful friend of Paul	
Purpose:	To encourage Philemon to receive the runaway slave, Onesimus	
<b>HEBREWS</b>	<b>Paul or Barnabas (?)</b>	Between A.D. 64 & 68

<b>Directed to:</b>	Christians who were of Jewish heritage
<b>Purpose:</b>	To discourage the apostasy of some Jewish Christians to living under the Old Testament law
<b>JAMES</b>	<b>James</b> , Jesus' brother                      Between A.D. 62 & 68
<b>Directed to:</b>	To the dispersed Jewish Christians throughout world
<b>Purpose:</b>	Exhortation to remain faithful under the trials of Jewish materialism in view of the end of national Israel
<b>1 PETER</b>	<b>Peter</b> , the apostle                      Between A.D. 63 & 66
<b>Directed to:</b>	Dispersed Jews throughout the ancient world who had been converted to Christianity
<b>Purpose:</b>	Encouragement to remain faithful to a Christ-centered life during times of persecution
<b>2 PETER</b>	<b>Peter</b> Between A.D. 65 & 67
<b>Directed to:</b>	Christians who were affected by the invasion of arrogant and immoral false teachers
<b>Purpose:</b>	To warn against the invasion of false teachers and affirm their judgment by God's judgment in time and the end of time
<b>1 JOHN</b>	<b>John</b> , the apostle                      Between A.D. 60 & 70
<b>Directed to:</b>	First century Christians in general who were affected by Gnostic teachings
<b>Purpose:</b>	The assurance of the Christian who manifests love in his life through obedience
<b>2 JOHN</b>	<b>John</b> Between A.D. 60 & 70
<b>Directed to:</b>	A faithful Christian woman
<b>Purpose:</b>	To encourage the elect sister and warn her against false teachers
<b>3 JOHN</b>	<b>John</b> Between A.D. 60 & 70
<b>Directed to:</b>	Gaius, a faithful friend of evangelists
<b>Purpose:</b>	To reaffirm Gaius' work of sending forth evangelists in the midst of the dictatorial opposition of Diotrefes
<b>JUDE</b>	<b>Jude</b> , Jesus' brother                      Between A.D. 65 & 67
<b>Directed to:</b>	Faithful Jewish Christians
<b>Purpose:</b>	To encourage faithful Jewish Christians against the apostasy of Gnostic teachers in view of the impending coming of the Lord in judgment on national Israel
<b>Prophecy</b>	
<b>REVELATION</b>	<b>John</b> Between A.D. 65 & 70
<b>Directed to:</b>	The seven churches in Asia
<b>Purpose:</b>	Victory of Christians with Jesus over the impending evil of state persecution by the Roman Empire

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## MONIES, WEIGHTS, TIMES & MEASUREMENTS

The writings of the Bible were recorded over a period of approximately 1,500 years. Throughout this period of time, Israel dwelt in many cultures, and thus, the accounting of monies, weights and measurements have varied throughout the

history of the nation. Because God's people were commanded to deal honestly with others in reference to their measurements and accounting of money (Dt 25:13-15; Mc 6:11), we know that in every age of their history their measurements were honest. However, in our understanding of their monies, weights and measurements today, we have some difficulty in determining exact measures. In the following lists, keep in mind that we are removed at least two thousand years from the times of the New Testament, and at the most, 3,400 years removed from the Israelites when they came out of Egyptian captivity.

**A. Money:**

**Old Testament**

Talent	91 lb. (troy)	60 minas	3000 shekels	60,000 gerahs
Mina	18.2 oz. (troy)		50 shekels	1,000 gerahs
Shekel	.364 oz. (troy)			

**New Testament**

Gerah	.0182 oz. (troy)	1 day's wage	64 pennies	20 gerahs
Denarius	16 copper coins	1/16 day's wage	4 pennies	128 mites
Copper coin		1/64 day's wage		8 mites
Quadrans		1/128 day's wage		2 mites
Mite				

Temple Tax equaled two day's wages

**B. Weights:**

Talent (60 minas)	75 pounds	34 kilograms
Mina (50 shekels)	1 1/4 pounds	.6 kilograms
Shekel (2 bekas)	2/5 ounce	11.5 kilograms
Pim (2/3 shekel)	1/3 ounce	7.6 grams
Beka (10 gerahs)	1/5 ounce	5.5 grams
Gerah	1/50 ounce	.6 grams

**C. Lengths:**

Cubit	18 inches	.5 meter
Span	9 inches	23 centimeters
Handbreadth	3 inches	8 centimeters

**D. The Jewish Day:\***

NIGHT		DAY	
<b>First watch:</b>	Sunset to 9 <sup>PM</sup>	<b>First watch:</b>	Sunrise to 9 <sup>AM</sup>
<b>Second watch:</b>	9 <sup>PM</sup> to midnight	<b>Second watch:</b>	9 <sup>AM</sup> to noon
<b>Third watch:</b>	midnight to 3 <sup>AM</sup>	<b>Third watch:</b>	Noon to 3 <sup>PM</sup>
<b>Fourth watch:</b>	3 <sup>AM</sup> to sunrise	<b>Fourth watch:</b>	3 <sup>PM</sup> to sunset

\* The Jewish day began at sunset

**E. The Jewish Calendar:**

Months	Corresponds to:	No. of Days	Month of Civil Year	Month of Sacred Year
Tishri	Sept.–Oct.	30 days	1 <sup>st</sup>	7 <sup>th</sup>
Heshvan	Oct.–Nov.	29 or 30	2 <sup>nd</sup>	8 <sup>th</sup>
Chislev	Nov.–Dec.	29 or 30	3 <sup>rd</sup>	9 <sup>th</sup>
Tebeth	Dec.–Jan.	29	4 <sup>th</sup>	10 <sup>th</sup>
Shebat	Jan.–Feb.	30	5 <sup>th</sup>	11 <sup>th</sup>
Adar	Feb.–Mar.	29 or 30	6 <sup>th</sup>	12 <sup>th</sup>
Nisan	Mar.–Apr.	30	7 <sup>th</sup>	1 <sup>st</sup>
Iyar	Apr.–May	29	8 <sup>th</sup>	2 <sup>nd</sup>
Sivan	May–June	30	9 <sup>th</sup>	3 <sup>rd</sup>
Tammuz	June–July	29	10 <sup>th</sup>	4 <sup>th</sup>
Ab	July–Aug.	30	11 <sup>th</sup>	5 <sup>th</sup>
Elul	Aug.–Sept.	29	12 <sup>th</sup>	6 <sup>th</sup>

**F. The Jewish Feasts:**

<b>Passover</b> (Unleavened Bread)	Nisan 14-21	Mar.–Apr.	Mt 26:17-20 Ex 12:43ff
<b>Pentecost</b> (Firstfruits or Weeks)	Sivan 6	May–June	At 2:1 Dt 16:9-12
<b>Trumpets</b> (Rosh Hashanah)	Tishri 1,2	Sept.–Oct.	Nm 29:1-6
<b>Atonement</b> (Yom Kippur)	Tishri 10	Sept.–Oct.	Lv 23:26-32; Hb 9:7
<b>Tabernacles</b> (Booths)	Tishri 15-22	Sept.–Oct.	Ne 8:13-18; Jn 7:2
<b>Dedication</b> (Hanukkah)	Chislev 25 (8 days)	Nov.–Dec.	Jn 10:22
<b>Purim</b>	Adar 14,15	Feb.–Mar.	Et 9:18-32

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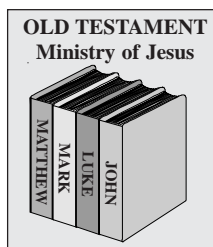
## FIRST PRINCIPLES OF CHRISTIAN FAITH

Understanding the divisions, purpose and literary nature of the Bible is necessary in order to rightly divide the word of God (2 Tm 2:15). We must understand what portions of the Bible apply to Christians today, as well as what parts of the Bible applied to those who lived before the coming of Jesus.

**A. The Old Testament:**

There are thirty-nine books in the Old Testament. These books were originally written in ancient Hebrew language between about 1,440 and 400 B.C. They were specifically directed to the nation of Israel. They were given in conjunction with God's covenant He made with the nation of Israel. The covenant was given on Mount Sinai around 1440 B.C. (Ex 19:5,6).

The first five books of the Old Testament (the Pentateuch) were written to give Israel direction concerning what God required of the nation to keep the covenant that He established with them on Mount Sinai (Dt 5:1-5). The remainder of the Old Testament books were written to give historical and prophetic teaching to Israel. Israel was



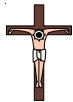
chosen from among the nations in order to preserve a seedline for the fulfillment of the promise of the Redeemer that was first made in Genesis 3:15. It was in fulfillment of this promise that the Son of God came into the world. We subsequently have the Old Testament Scriptures today in order to study how God preserved the seedline of the Messiah by working with the nation of Israel and surrounding nations. We can thus learn from the Old Testament examples of obedience and disobedience of men in their response to the will of God (Rm 15:4; 1 Co 10:11).

*“But when the fullness of the time came, God sent forth His Son, born of a woman, born under law”* (Gl 4:4). Jesus was born when the Old Testament law was still in force. He thus lived under the law and lived according to the laws of the Old Testament. The New Testament books of *Matthew*, *Mark*, *Luke* and *John*, therefore, are actually histories of Jesus’ life and ministry under the Old Testament law in order to bring Israel to accept Him as the Messiah and Son of God. These books are continued histories of Israel under the old covenant and law until God’s establishment of the new covenant and law with believers of all nations in Acts 2. When one studies the life of Jesus, therefore, he or she must understand that Jesus was living as a Jew under the Old Testament law.

**B. The New Testament:**

There are twenty-seven books (letters) in the New Testament. The New Testament writings are inspired letters that were originally written in the Greek language. They were written within the first seventy years after Jesus died on the cross. They were originally directed to either churches or individuals in the first century. The first four books of the New Testament (*Matthew*, *Mark*, *Luke* and *John*) are histories of the life and ministry of Jesus. The document of *Acts* is a history of the establishment of the church and its early beginnings. *Romans* through *Revelation* are letters by which the Holy Spirit directed and corrected the lives of the first Christians (See 2 Tm 3:16,17). The twenty-seven New Testament books are what Christians use today to guide their lives, though reference is made to the Old Testament books for learning and admonition (Rm



<p><b>BOOKS OF THE OLD TESTAMENT ERA</b> <i>Genesis – Malachi</i> <i>Matthew – John</i></p>		<p><b>BOOKS OF THE NEW TESTAMENT ERA</b> <i>Acts – Revelation</i></p>
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15:4; 1 Co 10:11). It is through the New Testament that the law of Christ has been revealed to those who are now in a covenant relationship with God.

## Nature Of The Old And New Testaments

The Old Testament was written primarily for the purpose of directing national Israel toward accepting God's eternal plan of salvation that would come through the Messiah. The New Testament was written to reveal Jesus of Nazareth as the Messiah. It was written to encourage all men of all nations to accept Him not only as the Messiah, but also as the Son of God who would give them a new life in this world and eternal life in the world to come (Jn 20:30,31). Therefore, these two major divisions of the Bible differ. Their difference is based on the reasons for which they were given and the people to whom they were originally directed.

The Old Testament law (*Genesis – Deuteronomy*) was given by the Holy Spirit through Moses specifically for the nation of Israel (Lk 24:44; Jn 1:17). This was a

theocratic law, that is, it contained both civil and moral laws for the citizens of Israel. These laws were given directly by God in order to direct the nation of Israel until the Messiah would come. After the original law was given on Mount Sinai (the Pentateuch), God sent judges and prophets to His people (At 3:24; 13:20). These inspired men also wrote additional books for Israel's direction. The thirty-nine books of the Old Testament can thus be divided into four categories of Scripture: The Law, History, Wisdom Literature and The Prophets. This division of the books is based on the general content of each book and the type of literature contained in the books.

**THE LAW**  
*Genesis - Deuteronomy*

**HISTORY**  
*Joshua - Esther*

**WISDOM LITERATURE**  
*Job - Song of Solomon*

**THE PROPHETS**  
*Isaiah - Malachi*

God made a covenant with the nation of Israel (Ex 6:1-5; Dt 5:2,3). To help them keep this covenant, He gave them a law to be obeyed (Dt 4:1-14; 6:1-9). He had a greater purpose in mind than the Old Testament law and covenant. His greater purpose was to bring the Savior into the world for the salvation of mankind (Gn 3:15; Gl 3:15-19). The purpose for the existence of Israel and the old law and covenant, therefore, was to prepare the way for the Christ by preserving a chosen people of mankind until the Christ came (Gl 4:4).

## Origin Of The Old Testament Law

There is a difference between law and covenant. Covenant refers to an agreement that is established between two parties. Law refers to the conditions of that covenant. Therefore, when God establishes a covenant with men, there were conditions for the maintenance of the covenant that have to be obeyed. Throughout history, God has established covenants with His people and given laws by which they must maintain the covenant



with His people and given laws by which they must maintain the covenant

relationship (See Gn 6:18; 9:9-17; 15:18; 17:2).

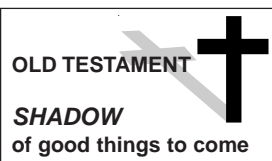
God established a covenant with the nation of Israel at Mount Sinai around 1,440 B.C. The conditions for keeping this covenant were the laws that came with the covenant. Israel had to keep the Old Testament law in order to remain in a covenant relationship with God.

1. The Old Testament law was given through Moses to Israel on Mount Sinai about 1,440 years before Jesus lived on earth (Ex 19:11,18-20; Dt 33:2; Ne 9:13).
2. The Old Testament law was given only to the nation of Israel (Dt 4:1,13; 5:1-5; Ex 19:4-6; Ne 8:1; Rm 3:1,2).
3. The Old Testament law was given as a condition to keep the covenant (Dt 4:1-14).

## Purpose Of The Old Testament

Since God chose Israel out of the nations of the world in order to preserve a people for the coming of the Son of God, then the purpose of the Old Testament Scriptures was to bring men to redemption in Christ.

1. The Old Testament was given to preserve Abraham's heritage until God could fulfill His promise that in his seed all nations of the earth would be blessed with salvation in Christ (Gn 12:1-3; Gl 3:8,16-19).
2. The Old Testament was a shadow that was cast by good things that were yet to come in the history of Israel (Hb 10:1; Cl 2:16,17).
3. The Old Testament was a tutor, or headmaster, to preserve a portion of humanity (the nation of Israel) until men could be delivered to faith in Jesus (Gl 4:4; 3:24,25).
4. The Old Testament was given to reveal one's inability to be justified by perfect law-keeping. Sincere believers were thus moved to depend on the grace of God through faith in Jesus. They were driven to the cross because no one could perfectly obey any law so as to be justified before God (Rm 3:20; 7:7,24,25; Gl 2:16).
5. The Old Testament was written to instruct Christians concerning the work of God in the lives of men (Rm 15:4; 1 Co 10:11).
6. The Old Testament was given in order to put into written form truth which God desired that all men know (Rm 15:4).



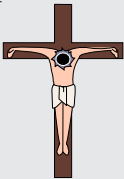
## Fulfillment Of The Old Testament Law

God never intended that the Old Testament law be a permanent law for all men of all time. It was not permanent because God never intended that national Israel exist throughout the history of the world. He intended that national Israel would eventually dissolve in Christ, wherein there is neither Jew nor Gentile (Gl 3:26-29). Therefore, when the old covenant and law was established with Israel, God intended in the future of Israel to establish a new covenant and law with all men in Christ (Jr 31:31-34). Christians are now in this covenant with God.

God never intended that animal sacrifices and the Levitical priesthood of Israel continue until the end of the world (Hb 7:11-28; 10:1-4). Therefore, Jesus came to fulfill the law and establish a new covenant between God and man (Mt 5:17,18; Lk 24:44; Hb 10:9,10). Since the original purpose of the old law and covenant was fulfilled in Christ, God changed the purpose of the written law of the Old Testament

to be a book for learning and instruction in principles and examples (Rm 15:4; 1 Co 10:11). Christians are now under a new covenant and law. The written record of the old law and covenant in the Old Testament has now become the Christian's research library for understanding the work of God in the affairs of man. It is our guide to understand the nature of God in reference to our eternal purpose as His children.

1. Jesus came to fulfill the Old Testament law (Mt 5:17,18). Once fulfilled, the law was no longer in force for us to obey.
2. Jesus came to take away the law and covenant of the Old Testament in order to establish a second law and covenant with all people (Hb 10:9,10). He established the New Testament law of grace and truth (Jn 1:17).
3. The Old Testament law was abolished, though its eternal moral principles live on in the New Testament of Christ (Cl 2:14; Ep 2:14-16; Hb 9:16,17).
4. The law of God for man was changed from the Old Testament law to the New Testament law because the priesthood was changed from the Levitical priesthood to the High Priesthood of Jesus who was born of the tribe of Judah (Hb 7:11-25).
5. Christians are dead to the Old Testament law because they have been married to Christ and His law (Rm 7:1-4).
6. Christians are free from the bondage of trying to keep law perfectly in order to save themselves (Gl 4:21 – 5:1).

<p><b>OLD TESTAMENT</b> Law &amp; Covenant</p> <p><b>FOR ISRAEL</b> Levitical Priesthood Shadow of the Substance Prophecy of the Christ</p> <p><b>BONDAGE!</b></p>		<p><b>NEW TESTAMENT</b> Law &amp; Covenant</p> <p><b>FOR ALL MEN</b> High Priest of Jesus Grace and Truth Instituted by Jesus</p> <p><b>FREEDOM!</b></p>
Galatians 4:21 – 5:1		

### The New Law And Covenant

Once the law and covenant of the Old Testament were fulfilled in Christ, God established a new covenant with all those who would choose to come into a covenant relationship with Him. When one comes into a covenant relationship with God today through obedience to the gospel (Rm 6:3-6), he or she comes under the direction of the New Testament law of Christ.

The New Testament books/letters can be divided into four sections. Just as the Old Testament books, the content of each book/letter determines the basis on which these documents are divided into the following four categories:

<p>Life &amp; Teachings of Jesus in His Ministry to Israel <i>Matthew – John</i></p> <p>Historical Defense of Christianity <i>Acts</i></p> <p>Teaching for a Christ-Centered Faith <i>Romans – Jude</i></p> <p>Prophecy and Encouragement <i>Revelation</i></p>
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## **Superiority Of The New Testament**

The blood offering of the new covenant and law was accomplished by the death of Jesus on the cross (Hb 9:16,17). The new covenant and law were inaugurated when Peter announced for the first time in history the gospel of Jesus on the day of Pentecost in A.D. 30 in the city of Jerusalem. Men and women first came into a covenant relationship with God through Jesus on that day when they obeyed the gospel by immersion for forgiveness of sins (At 2:38-41). Therefore, the new covenant was established with obedient believers in A.D. 30. It was established when people responded by immersion to the first announcement of the death of Jesus for our sins, His resurrection for our hope, and His kingdom reign. In comparison to the old covenant and law that God made with the nation of Israel, the establishment of the new covenant with all nations is better in the following ways:

1. It is a better covenant because it is based on the blood of Jesus (Hb 7:22; 8:6).
2. It has a better hope of heaven because of the sonship of Jesus (Hb 7:19).
3. It contains better promises because the promises are based on the cross (Hb 8:6).
4. It has a better sacrifice than animals, the sacrifice of the Son of God (Hb 9:23).
5. It gives hope of a better possession because God has promised eternal life through His Son who lives forever (Hb 10:34).
6. It contains better details of the bodily resurrection (Hb 11:35).
7. It has the better blood offering of Jesus because animal offerings under the Old Testament law could not secure forgiveness of sins (Hb 12:24).

## **Nature Of The New Covenant And Law**

The nature of the new covenant and law of Christ is different from the old covenant and law. The following points define the nature of the new covenant and law that God now has with all those who have come into a covenant relationship with Him:

1. The new covenant and law are made available to all people in all nations throughout the world (Mt 28:19; Mk 16:15).
2. The new covenant and law were dedicated by the blood of Jesus, the only Son of God (1 Co 5:7; Hb 10:10,19,20).
3. Jesus, the Son of God, is our eternal offering for the new covenant (Hb 9:28).
4. Jesus is the eternal High Priest for those who are now in a covenant relationship with God (Hb 8:1; 9:11).
5. The saved under the new covenant are assured of their salvation because of the sacrificial offering of the blood of Jesus (Hb 7:25).
6. God provides justification by grace upon the condition of our obedient faith in Jesus (Rm 5:1,2; 1 Co 6:11).
7. The law of the new covenant is written on the hearts of obedient believers (Hb 8:10).
8. The new covenant contains spiritual ordinances for spiritually minded people (Jn 4:23,24; 6:63).
9. The new covenant and law were inaugurated and established by the Son of God (Hb 2:1-4; 10:9,10).
10. The law of the new covenant will be the standard of judgment for people who have lived after the cross (Jn 12:48).

Christians are now under the law of Christ in their covenant relationship with God. They must seek direction in life and justification from sin through Jesus. If one seeks to be justified by obedience to the Old Testament law today, while trying to maintain a relationship with God through the new covenant, he is fallen from the grace of God. He is cut off from Christ (Gl 5:1-4). This is true if one seeks to use any law or system of works in order to be justified before God. One simply cannot be justified before God by perfect law-keeping or meritorious works (Rm 3:20; Gl 2:16; 3:11,12). Therefore, we must be joined to Christ in a new covenant relationship in order to be justified by God's grace that made possible the blood sacrifice of Jesus (Rm 7:24,25; Gl 3:26-29). This is great news for Christians since they do not have to offer animal sacrifices as the Jews did in a futile effort to receive remission of sins (Hb 10:1-4). Neither do they have to keep the feast days of the Jews that were a part of the Old Testament law. Christians have thus been made free from the ordinances of the Old Testament law by the sacrificial offering of Jesus (Rm 7:1-4). They are free from the bondage of having to save themselves on the merit of their own good works or ability to keep God's law perfectly (Gl 5:1).



An Eternal  
Atoning Sacrifice

### Authority Of God's Word

Though religious people may seek to base their worship and service to God solely on human emotions and traditions, the final authority for all religious beliefs and behavior must be the word of God. Religious people will be pleasing to God only when they determine that the word of God is the final authority in all matters of faith. They can do this by allowing God's word to direct their beliefs and lives. God expects this of us because of the following reasons:

1. The Bible furnishes us with all truth (Jn 14:26; 16:13).
2. The Bible is all sufficient (2 Tm 3:16,17).
3. The Bible furnishes us with all that pertains to godliness (1 Pt 1:3).
4. We will be judged by the word of Christ (Jn 12:48).
5. We must not preach another gospel (Gl 1:6-9).
6. We must not add to God's word (Dt 4:2; Rv 22:18,19).
7. Our knowledge of and obedience to God's word will save (Js 1:21).

In all things the Christian must base his beliefs and behavior on the authority of God's word. Jesus prayed that unity would exist among all believers (Jn 17:20,21). Only when believers agree to allow the word of God to be the final authority in religious matters will we realize the unity for which He prayed.

### God's Plan For Man Today

The following is a brief guide to understand what God wants everyone to know and do in order to come into a covenant relationship with Him. These are conditions that are revealed in the New Testament concerning man's responsibility to establish a covenant relationship with God.

#### **A. God is the creator of all things (Gn 1:1,26,27):**

He created man in the beginning. Since God created us, this gives Him the

right to give us moral laws. Since God is the Creator, He also has the right to demand obedience from us. Therefore, the one true and living God expects everyone on earth to submit to His direction through His law.

1. God is one, though He has manifested Himself through the Father, Son and Holy Spirit (Dt 4:35; 6:4,5; Is 44:6-8; 45:5,18).
2. God desires obedience to His will by those whom He created (Mc 6:8; Mt 7:21; Jn 14:15; 15:10,14; 1 Jn 3:23).
3. Men must respond to their Creator with worship in spirit and truth (Jn 4:23,24).

**B. When we do not obey God's laws, we sin (Rm 3:9,10,23):**

Everyone has sinned. In fact, if one says he or she has not sinned, God says that he or she is a liar (1 Jn 1:8-10). Therefore, each one of us must recognize and struggle with our sinful attitudes and actions in order to obey God.

1. Sin comes when we yield to temptation (Mt 4:1-11; Js 1:13-15; Rv 3:2,3).
2. We must mourn over and repent of our sins (At 3:19; Js 4:1-9; 2 Pt 3:9).
3. We must confess our sins to God (Ps 51:2-5; Lm 3:40-42; Js 5:16; 1 Jn 1:8-10).

**C. Sin is the transgression of the law of God (1 Jn 3:4):**

We sin against God by voluntarily transgressing His law. We do so by not doing that which God has told us to do in His word. We also sin by doing that which God has told us not to do in His word. Some specific sins that are stated in the New Testament are fornication, idolatry, adultery, homosexuality, sodomy, stealing, covetousness, drunkenness and extortion (See 1 Co 6:9,10; Gl 5:17-21).

1. Transgression is rebellion against God (Ps 81:11; Jr 7:24; Hs 4:6).
2. Transgression makes one an enemy of God (Js 4:4).
3. Transgression is living after selfish desires (Rm 8:12-14; Gl 5:19-21; Ep 2:1-3).

**D. Sin is negligence in keeping the law of God (Js 4:17):**

We sin when we do not do those principles of good that are defined in the Bible. If our conscience has been guided by God's word to do good, we sin when we fail to do good to our fellow man. Even though a specific law may not have been given that commands us to do every kind of good, we sin if we fail to do those things that are good.

1. We must seek occasions to do good (Mt 25:41-46).
2. We must do good to all men (Gl 2:10; 6:10; 1 Jn 3:10-23).
3. We must give our lives to the service of others (Mk 10:42-45; Rm 12:1,2).

**E. Sin spiritually separates one from God (Is 59:1,2):**

When we think of sin we must think about being separated from the One who can give us eternal life. We must think about being separated from our Creator. Separation from God means that we must be reconciled, or brought back to Him in order to have eternal life.

**SIN → SEPARATION → DEATH → DESTRUCTION**

1. Sin separates one from God (Mt 7:21-23).
2. Separation from God will result in punishment (Mt 10:28; 25:41).
3. Separation from the presence of God will lead to eternal destruction (2 Th 1:7-9).

#### **F. The result of sin is separation from God (Rm 6:23):**

The result of separation from God, is spiritual death. One is spiritually dead because sin has separated him from the One who gives eternal life. The final payment for sin in one's life, will be the second death, or eternal separation from God.

1. The spiritually dead will suffer condemnation (Jn 5:28,29).
2. The spiritually dead will go into punishment (Mt 25:46).
3. The second death is the final separation from God (Rv 20:12-15).

#### **G. When one walks in sin, he or she is separated from God, and thus, spiritually dead (Rm 5:12):**

As the representative of the human race, Adam was the first to introduce sin into the world. Everyone since Adam suffers from spiritual death because everyone personally sins against God (Rm 3:9,10,23). We thus die in our sins because we personally sin against God (Lk 13:3,5; At 3:19).

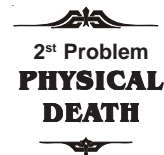
We are not sinners because of Adam's personal sin. We are in sin because every individual is guilty of his or her own sin. All of us personally sin against God. This means that everyone is spiritually separated from God because of his or her own personal sin against God. **Spiritual death, therefore, is our first and greatest problem.**



1. We are born pure because God created our spirits (Zc 12:1; Ec 12:7).
2. God, who is good, is the Father of our spirits (Hb 12:9; Is 42:5).
3. Every rational person can choose either to obey or disobey the will of God (Ez 18:4,14-28).
4. We will be held accountable for our sins because God has created us with the freedom to make choices (Ja 24:15; Pv 1:29).

#### **H. We have the problem of physical death because we are mortal outside the presence of God (1 Co 15:20-22):**

When Adam sinned, not only was he separated from the Tree of Life, but all humanity was separated with him from this source of eternal life. Therefore, all of us must physically die (Gn 3:22-24). All humanity must suffer the consequences of Adam's sin because we cannot now partake of the Tree of Life. **Physical death, therefore, is our second greatest problem.**



1. Everyone must physically die (Ec 3:20; Hb 9:27).
2. At death the spirit is separated from the body (Js 2:26).
3. The spirit returns to God who created it (Ec 12:7; Lk 23:46; At 7:59).
4. The body returns to the dust (Ec 12:7; Jb 34:15).
5. Christians look forward to a new body (2 Co 5:1-8; Ph 3:20,21).
6. Christians die in order to be with Jesus (2 Co 5:8; Ph 1:21-24).

## God's Good News For Man's Problems

### A. One must hear and believe the gospel (Mk 1:14,15):

The word "gospel" means good news. The good news is about Jesus' coming to solve both our spiritual death problem and our physical death problem. It is good news that He died for our sins (Jn 3:16; Mt 20:28). It is good news that He was resurrected in order to give us hope of being resurrected when He comes again (1 Co 15:50-57). Jesus asks us to believe the good news in order that we act on the fact that the good news is true.

1. Everyone must learn of Jesus (Jn 6:45).
2. Everyone must believe in Jesus (Mk 16:16; Jn 3:16; 8:24; At 16:30-34).
3. Everyone must believe that Jesus is the Christ and Son of God (Mt 16:13-16; Jn 20:30,31).
4. Everyone must hear the gospel (Mt 28:19,20; Mk 16:15,16).

### B. It is necessary that one obey the gospel (good news) in order to escape punishment when Jesus comes again (2 Th 1:7-9):

It is certain that Jesus is coming again! When He does come He will punish with everlasting destruction those who do not obey the gospel (See 1 Pet 4:17). It is necessary, therefore, that everyone "obey the good news" in order to escape the coming destruction at the end of time when Jesus comes. Since every man will be held accountable for his own sins, everyone must ask and answer the following two questions:



WHAT IS THE GOSPEL?  
HOW CAN ONE OBEY THE GOSPEL?

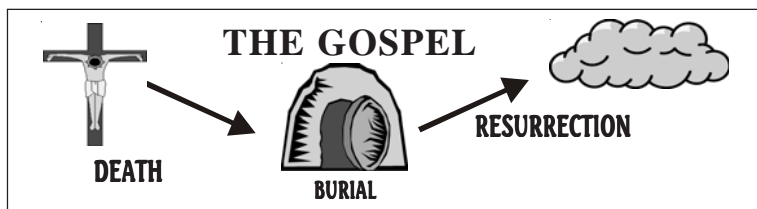
### C. The gospel (good news) is the death of Jesus for our sins and His resurrection for our hope (1 Co 15:1-4):

The gospel event was the purpose for which Jesus Christ came to earth for all men. He was the incarnate Son of God who first dwelt with God as God (Jn 1:1-14). He then lowered Himself from His divine state of existence and dwelt among men in order to go to the cross for all men (Ph 2:5-11). As the Son of God, therefore, He became the atoning sacrifice between God and man in order that we could have access to eternal life in the presence of God through Him (1 Tm 2:5; Hb 8:6; 12:24). The gospel story begins, therefore, by revelation of the incarnate Son of God who came to earth in order to go to the cross to reconcile us to God (2 Co 5:17-21).

It was the sacrificial work of Jesus and His resurrection that completed His ministry and purpose for coming to this world. In 1 Corinthians 15:1,2 Paul wrote to Christians in Corinth and reminded them of how they came into a covenant relationship with God. He had **preached** the gospel (good news) to them through the medium of words. The Corinthians **received** the report of Paul by accepting as true what he said concerning the death and resurrection of Jesus. It was in the truth of the historical event of the gospel that they **stood**. The gospel was the emotional and spiritual foundation upon which they based their lives. And thus, they were **saved** by the gospel because of their obedience to it. However, their

salvation was conditioned on the fact that they had to continue to believe his report, and thus act on their belief. In 1 Corinthians 15:4,5 Paul explains the historical event of the gospel as the following:

– JESUS DIED FOR OUR SIN PROBLEM –  
 – JESUS WAS BURIED IN A TOMB –  
 – JESUS WAS RESURRECTED FOR OUR PHYSICAL DEATH PROBLEM –



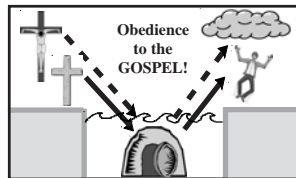
1. Jesus was the Son of God (Mt 16:13-16; Jn 20:30,31).
2. Jesus was the fulfillment of prophecy (Mt 5:17,18; Lk 24:44).
3. Jesus died to reconcile all men to God (2 Co 5:17-21).
4. Jesus made it possible to draw near to God (Ep 2:11-13).
5. Jesus was resurrected to be Lord of all (At 2:29-36; 1 Pt 3:22).
6. Jesus is now Lord of all things (Ep 1:20-23; Ph 2:5-11).
7. Jesus is now King of kings and Lord of lords (Rv 19:16).
8. Jesus is now head over all things, including the church (Ep 1:22,23; Cl 1:18).

**D. One is immersed in water and resurrected in order to obey the death, burial and resurrection of Jesus (Rm 6:3-6):**

In Romans 6:3 Paul declared that one comes “into Christ” by immersion (baptism). Verses 4 and 5 explain that we are buried with Jesus by immersion in water. We are then resurrected with Jesus out of the “tomb” of water. However, verse 6 explains that before one can obey the gospel by immersion in water, he must first be crucified with Jesus. In other words, one must believe in Jesus and repent of sins before he or she is immersed for remission of sins (At 2:38; 3:19). One must commit to a change in his or her life by submitting to the will of God (Js 4:6; 1 Pt 5:5). Once this commitment is made, then one is ready to join with Jesus in His death, burial and resurrection.

**HOW ONE MUST RESPOND TO THE GOOD NEWS**

1. **Hear** of the good news (Mt 13:9; Jn 5:24,25; 6:45).
2. **Believe** the good news (Mk 1:14,15; Jn 3:16; 8:24,47; 20:30,31).
3. **Repent** of sin (Lk 13:3; At 2:38; 3:19; 2 Pt 3:9).
4. **Give one’s life** as a disciple (Mt 10:32,33; 28:19,20; 1 Tm 6:12; Rm 10:9,10).
5. **Obey the good news** by immersion into the death, burial and resurrection of Jesus (Mk 16:15,16; Jn 3:3-5; At 2:38; 22:16; 1 Pt 3:21).



(Examples of responses to the good news: At 2:41-47; 8:5-13; 8:26-40; 9:17,18; 10:34-48; 16:13-15; 16:24-34; 18:8; 19:5)

## Where God Wants All Men To Be

One is immersed into Christ in order to manifest one's faith in God. In immersion, therefore, we establish an eternal covenant relationship with Jesus because we have acted on our faith. In our new covenant relationship with Jesus, we receive the following spiritual blessings in reference to our salvation:

### A. We are immersed into the one body (1 Co 12:13):

By obedience to the gospel (immersion), one comes into a relationship with the spiritual body of Christ which is the church of Christ. Jesus is the only controlling head of this body (Cl 1:18). The immersed believer has the advantage of Jesus controlling his life by His inspired word (See Jn 15:5-7; 2 Tm 3:16,17).

### B. All spiritual blessings are in Christ (Ep 1:3):

By obedience to the gospel one receives all spiritual blessings in Christ that relate to salvation. These blessings are made possible by what Jesus accomplished in His crucifixion on the cross and resurrection from the dead. The following are the spiritual blessings that one receives when he comes into a covenant relationship with Christ:

1. **Redemption and forgiveness** (Read Ep 1:7): By obedience to the gospel, one is purchased (redeemed) by the sacrificial blood of Jesus, and thus, forgiven of all past sins (At 20:28; Rm 3:24-26; 1 Co 6:20; 7:23; Gl 4:4,5; Cl 1:13,14).
2. **Sanctification** (Read 1 Co 1:2): By obedience to the gospel, one is cleansed (sanctified) of all sin, and reconciled to God (Jn 17:17,19; At 26:17,18; Rm 15:16; 1 Co 6:11).
3. **No condemnation** (Read Rm 8:1): By obedience to the gospel, one comes into Christ where there is no condemnation by God in this life, nor in the life to come (Mk 16:16).
4. **New creation** (Read 2 Co 5:17): By obedience to the gospel, one comes into Christ where he is made a new creature as a result of the forgiveness of all past sins (See Rm 6:4; Gl 6:15; Ep 2:1-18; 4:17-24). He remains a new creature in Christ by the continual cleansing of his sins by the blood of Jesus (1 Jn 1:7-9).
5. **Eternal life** (Read 1 Jn 5:11): By obedience to the gospel, one comes into Christ where he has the hope of eternally dwelling with God (Jn 10:27,28; 2 Tm 1:10; Ti 1:2).
6. **Salvation** (Read 2 Tm 2:10): By obedience to the gospel, one comes into Christ where he partakes of the preceding spiritual blessings. All these blessings mean that we are saved from condemnation (Ep 1:9-13). When one is in Christ, he or she is a member of the body of Christ which is the assembly of God's people who are called out of the world by the gospel of Jesus (2 Th 2:14). One is a part of this body, the church of Christ, that is destined for eternal life in heaven. It is only the church that is destined for heaven simply because the church is the body of saved people on earth. Everyone, therefore, must make a voluntary choice to become a part of the body of Christ, which is the church of Christ that is destined for heaven.

Salvation is the result of all spiritual blessings that one receives when he or she is immersed into Christ for the remission of sins. It is for this reason that one must be clothed with Christ by coming into a covenant relationship with God through obedience to the gospel.

## THE NEW TESTAMENT CHURCH

The church is God's community of believers in the world. It is the body of Christ that exists wherever there is an immersed believer. Individuals are members of the church because of their faith in Jesus as the Son of God and their obedience to His word. Because of their faith, they have submitted to the kingdom reign of Jesus by obedience in immersion to Jesus' death, burial and resurrection (Rm 6:3-6). Through continued faith and obedience, members of the church have made Jesus the Lord of their lives. Therefore, the word "church" is used in the New Testament to refer to the people of God who are called out of the world through their obedience to the gospel (1 Th 2:12,13). These are the ones who have been reconciled to God. They have been brought back into fellowship with God through the atoning sacrifice of Jesus on the cross. The church is described in the New Testament in the following ways:

### A. Bible description of God's people as individuals:

1. They are **disciples** because they are learners of Jesus (At 11:26).
2. They are **Christians** because they belong to Christ (At 11:26; 26:28; 1 Pt 4:16).
3. They are **saints** because they have been sanctified (Rm 1:7; Ep 1:1; Ph 1:1).
4. They are **children of God** because God is their Father (Gl 3:26; 4:5; 1 Jn 3:1,2).
5. They are **brethren** because they have obeyed a common faith (Ph 4:21; 1 Pt 2:17).
6. They are **members** because they function in unity as the body of Christ (1 Co 12:27).
7. They are **servants** because they serve one another (Rm 16:1,2).
8. They are **priests** because they daily serve and worship God (1 Pt 2:5,9; Rv 1:6).

### B. Bible description of God's people as His global community:

1. It is the **church of God** because Christians belong to God (1 Co 1:2).
2. It is the **church of Christ** because Christians belong to Christ (Rm 16:16).
3. It is the **body of Christ** because Christians are members (1 Co 12:27; Ep 1:22,23).
4. It is the **house of God** because God dwells in them (1 Tm 3:15).
5. It is the **flock of God** because God sees over the needs of Christians (1 Pt 5:2,3).
6. It is the **bride of Christ** because Christians are waiting for the Bridegroom (Rv 21:9).
7. It is the **church of the Lord** (God) because Jesus is the Master (At 20:28).
8. It is the **household of God** because Christians are God's family (Ep 2:19).
9. It is the **temple of God** because God dwells in worshipful hearts (2 Co 6:16).

## The Christian's Relationship With God

Because of their obedience to the gospel, Christians have come into a covenant fellowship with God. They have a relationship with God that will remain throughout eternity because they will remain in the presence of God. This world, therefore, is not their home (Ep 2:6,19; Ph 3:20). They look forward to a new heavens and earth that is yet to come (2 Pt 3:13). In this new habitation they will enjoy the reality of their covenant relationship with God. It is because of the following that Christians have hope of an eternal presence with God:

1. Christians have been immersed into fellowship with the Father, Son and Holy Spirit (Mt 28:19,20; 1 Co 1:9; Jn 15:4; 1 Jn 1:3).
2. Christians have been purchased by the blood of Jesus (At 20:28; Ep 1:7,14; Hb 9:14).
3. Christians have been purified by the blood of Jesus (Ti 2:14; Hb 1:3; 1 Jn 1:7).



- Christians are a holy priesthood of God (1 Pt 2:5; Rv 1:6; 5:10; 20:6).
- Christians are a holy nation of God (1 Pt 2:9).
- Christians have a heavenly citizenship (Ep 2:6,19; Ph 3:20,21).
- Christians have been reconciled to God through the sacrificial blood of Jesus (2 Co 5:18-21; Cl 1:20-22).

## The Christian's Relationship With Jesus

Because Jesus has offered Himself on behalf of those who submit to the gospel by immersion, Christians have a special relationship with the Son of God. Because of their obedience to the gospel, they are fellow heirs with Jesus in the kingdom (Rm 8:17; Gl 3:26-29; Ep 3:6). Therefore, they partake of all that Jesus brought into the world through His sacrifice on the cross.

- Christians are built on the rock of Jesus' sonship and messiahship (Mt 16:15-19).
- Christians are founded upon Jesus as the Son of God (1 Co 3:10,11).
- Christians walk in submission to Jesus' headship (Cl 1:18).
- Christians are established on Jesus as the cornerstone of the church (Ep 2:19-22).
- Christians walk in subjection to the kingship of Jesus (1 Tm 6:15; Rv 19:16).
- Christians are represented before God by Jesus, their High Priest (Hb 4:14-16).
- Christians live in submission to Jesus' word (Jn 8:31; see Jn 14:15; 15:14).
- Christians are sealed with the Holy Spirit (Ep 1:13).
- Christians have the Holy Spirit in the inner man (Ep 3:14-17).
- Christians have Jesus as their advocate (1 Jn 2:1).
- Christians have Jesus as their intercessor (Rm 8:34).
- Christians have Jesus as their mediator (1 Tm 2:5).

## The Reign Of Jesus Among God's People

God has not left His people in confusion on earth. Jesus rules from heaven by the authority of His written word (Jn 12:48). He is the only head of the church, and thus, all direction of the church on earth must come from the authority of His word (Cl 1:16-18). There is no head or authority in the church on earth who is to compete with the sovereignty of Jesus as the head of the universal church.

Christians on earth have submitted themselves to the kingdom reign of Jesus (Ep 1:20-22; Ph 2:5-11; 1 Pt 5:6; Cl 3:24). Those who would be "great in the kingdom" on earth must be slaves to the members of Jesus' body for which He served by giving Himself on the cross as a ransom for our sins (Mk 10:35-45; Lk 22:24-30; Jn 13:1-17). The relationship of members of the church to one another, therefore, is based on service. It is based on service because in service to one another we manifest our submission to Jesus as our King (Gl 5:13). Christians are servants who seek to fill one another's needs and the needs of those around whom they live (1 Co 16:15,16; Gl 2:10; 6:10).

As our head, Jesus seeks to direct our lives through His word (Mt 11:28,29; Jn 8:31; Rv 3:20). As our King, we voluntarily submit to His lordship in our hearts (Lk 17:20,21). As our High Priest, we trust in Jesus to take care of our sin problem before the Father (Jn 1:29; 1 Jn 1:7).



**A. Jesus is the King of the kingdom.**

Jesus is the King of all things (Jn 18:36,37; Rv 3:21). He reigns over all (Mt 28:18; 1 Pt 3:22). This means that the Father has subjected all things in both the spiritual realm and the material world to the control of Jesus (Is 9:6,7; Ep 1:20-23; Ph 2:9,10; Hb 1:3). He will reign over all things until He comes again. When He comes, He will return all authority to the Father in order that God be all in all (1 Co 15:20-28). We will then go into eternity.

**B. Jesus is the Head of the church.**

Jesus is the head of the body which is the church (Ep 5:23; Cl 1:18). The word "head" means that Jesus has control. This means that there can be no other controlling head of the church, either in heaven or on earth. Jesus must be the center of reference for all that we do in our lives. The church is composed of those on earth who have submitted to the kingdom reign of Jesus from heaven. They have submitted to Him as their King, and thus, the church is the group of obedient subjects on earth in the kingdom of Jesus.

**C. Jesus is the High Priest of the temple of God.**

Jesus is our High Priest who is seated at the right hand of the Father in heaven (Hb 4:14-16; 8:1,6). "Right hand" is the position of kingdom authority. Because He is in this position of authority, He makes intercession for all Christians (Hb 7:25; 9:24; 1 Jn 2:1). As a result of believers submitting to the kingdom reign of Jesus, they have been added to the assembly of God's people which is called the church (At 2:47). The church, therefore, is the manifestation on earth of the kingdom reign of Jesus in heaven. As King of His kingdom, Jesus functions on behalf of the subjects as a High Priest in reference to their sins. Therefore, He is our God who works on our behalf as our advocate before God the Father, Son and Holy Spirit (1 Jn 2:1).

## **The Church As A Functioning Organism**

The church is a vibrant community of believers who have submitted themselves to the kingdom reign of Jesus. The members of the church seek to be servants to all men in order to prepare themselves for eternal dwelling.

**A. Shepherds (elders) of the flock:**

A plurality of men who are qualified to be shepherds (elders) must serve the church. In other words, no one man rules with authority over any group of believers. Shepherds are publicly recognized by the church to serve among the members (At 14:23). They are designated in every area where the church exists in order to give spiritual service, guidance for the flock of God through teaching and example (At 20:17; Ph 1:1; Ti 1:5). Elders (sometimes translated, "presbyters") are "those who are older in age" - At 11:30; 14:23; 15:2,4,6,22; 1 Tm 5:17; 1 Tm 5:1. They are "overseers," (or, "bishops" in some translations - At 20:28; 1 Tm 3:1), and "pastors," or "shepherds" (those who "tend the flock, seeing over the flock's needs" - Ep 4:11; 1 Pt 5:2). The word that is used defines the nature of their ministry.

1. Shepherds must have qualities in service and godly behavior before being designated to be elders (1 Tm 3:1-7; Ti 1:5-9).

2. Shepherds work to lead the church spiritually (1 Tm 5:17).
3. Shepherds care for the flock of God (1 Pt 5:1-3).
4. Shepherds guard the flock (At 20:28-32; Ti 1:9).
5. Shepherds admonish the church (1 Th 5:12,13; Js 5:14,15).
6. Shepherds are teachers of the word of God (Ep 4:11; 1 Tm 5:17; Ti 1:9).

### **B. Menservants (deacons) of the body:**

Menservants (Greek, *diakonos*) are especially qualified men who are designated by the church to serve special physical and spiritual needs of the members of the church. They work with the elders in order to lead the church to serve the needs of every member (Ph 1:1).

1. Special designated menservants (deacons) have qualities of work and life before they are designated to serve (1 Tm 3:8-10,12,13).
2. Menservants minister to fulfill specific needs (At 6:1-7).

### **C. Evangelists to the lost:**

The primary work of the evangelist is to proclaim to the lost in all the world the good news (the gospel) of the life, death, burial and resurrection of Jesus (Mt 28:19,20; Mk 16:15,16; 2 Tm 4:5). They are sent out by the church to proclaim the message of the gospel (good news) to the lost world (Rm 10:14,15; 3 Jn 1-8).

1. Evangelists proclaim the gospel to the lost (Rm 1:14,15; 1 Co 9:16; 1 Pt 1:25).
2. Evangelists fulfill a specific work (At 21:8; Ep 4:11; 2 Tm 4:5).
3. Evangelists minister to needs (1 Th 3:2; 2 Tm 4:5; 1 Pt 4:11).
4. Evangelists proclaim the truth (2 Tm 4:2).
5. Evangelists give warning (1 Tm 1:3-10; 4:1-3,6,11-16).
6. Evangelists give examples of spiritual living (1 Tm 4:12).
7. Evangelists teach the truth (2 Tm 2:2; Ti 3:8).

## **The Work Of Disciples**

The body of Christ is a living organism that is filled with the Spirit of God. Members of the church thrive on earth throughout the world as the body of Christ. They function in this world to continue the work of Jesus to bring redeemed souls into eternal dwelling of the presence of God. Since Christians have submitted themselves to the lordship of Jesus in their lives, they are committed to carry out the mission of Jesus to all the world. Because Jesus is coming again, they seek to preach the gospel to the world. As members of the universal church of Christ, they seek to do the following:

### **A. Christians preach the gospel to the lost in all the world.**

Jesus commissioned the church to accomplish the task of telling the world the good news of His life, death, burial, resurrection and salvation for all men (Mt 28:19,20; Mk 16:15,16; Lk 24:46,47). The early church accepted this mission (At 5:42; 6:7; 8:4; Cl 1:23). All Christians must also accept this mission of Jesus to populate heaven by calling men to eternal salvation through the preaching of the gospel (1 Th 2:12). It is the nature of Christians to speak about Jesus.

**B. Christians benevolently care for the needs of others.**

Christians are commanded to work what is good to all men (Mt 25:31-46; Gl 6:10), and especially toward one another (1 Jn 3:17,18). The first Christians sacrificially gave (At 2:44,45; 4:32-37). Christians must be benevolent to widows, orphans (At 6:1-6; 1 Tm 5:3-16; Js 1:27), and the poor (Mt 7:11,12; Lk 4:18; 6:30,31; 14:12-14; Gl 2:10). The church, therefore, is a family that cares for the needs of one another and the needs of the communities in which the members live (See Mt 25:31-46).

**C. Christians edify themselves for spiritual growth.**

Christians are the house of God (1 Tm 3:15). As the "house" in which God dwells, they must continually be edified by the word of God in order to spiritually grow (1 Co 3:9; Ep 2:21; 1 Pt 3:18). They must edify themselves with God's word (1 Co 14:3-5,12,26). They must be admonished (At 20:31; Hb 10:24,25; Ep 5:19; Cl 3:16). Every member must function as a vital part of the family of God in order for the church as a whole to function as the vibrant body of Christ throughout the world (Ep 4:11-16).

## **The Worship Of Disciples**

We must worship God with both a reverential fear and an adoration that comes from recognizing God's greatness as our creator. Worship flows from the heart of the one who recognizes that God is both creator and sustainer of one's total existence (Gn 24:26,27; Ex 4:31; 14:31-15:19; Ps 96:1-9; Jn 9:35-38; Rv 1:10-18; 4:11). One's worship of God must be directed by God through His word. Worship, therefore, must be in spirit and truth (Jn 4:24,25).

Men do not have a right to create a god after their own image, and then, create worship of this god according to their own desires. It is the responsibility of every believer to seek information in God's revealed word as to how God desires to be worshiped. Not all worship that is seen today in religious groups is acceptable to God. The following inventions of worship are identified in the New Testament to be unacceptable to God:

**A. Vain worship:**

When people develop a ceremonial religion after their own desires that is based solely on human religious traditions or human emotions, they are worshipping God in vain. This is useless worship in the eyes of God because it focuses on the desires of men to worship after their own inventions (Mt 15:1-9; Mk 7:1-9).

**B. Ignorant worship:**

Men may understand that there is a God. However, they may be ignorant of who this God is. In their ignorance, they distort God after their own imagination and seek to worship Him according to their own thoughts. This is ignorant worship and is unacceptable to the one true and living God (At 17:16-30).

**C. Will worship:**

When one seeks to worship God according to his own desires, he is worshipping according to his own will. Such worship is unacceptable to God (Cl 2:20-23). This is carried out in the lives of religious people by establishing as authority either human religious traditions or the emotions and feelings of misguided men.

## The Foundation for Worship and Service

Most religious people base the final authority of their worship and service of God on either one of the following. Both are erroneous foundations. One's worship and service to God depends on which foundation of belief he or she stands. A wrong foundation will result in worship that is unacceptable to God.

### A. Human religious traditions:

Throughout the history of any religious group, human religious traditions become entrenched in the lives of people. We first start conducting ourselves after a certain religious pattern. This is natural with all religious people. However, we must be careful not to establish our traditions as a religious law because God never intended that we bind our traditions on one another.

**1. Human religious traditions can be misleading.** All men live by traditions that have been handed down to them from their fathers. However, when considering how we should please God, human religious traditions can often be very misleading. They can be misleading if our forefathers or community in which we live did not know the Bible.

**2. Human religious traditions are from man.** They are the invention of those who do not care to know the Bible. Therefore, they will often lead us away from God. Our emphasis on religious traditions is actually an effort to say to God that we do not need Him to direct our lives. We must, therefore, be cautious. Men often make traditions the foundation of their religious beliefs and behavior. Those who are religious, but ignorant of the word of God, will establish churches that are based on man and not the word of God.

**3. Human religious traditions often lead us away from God's word.** There is a danger with human religious traditions. When we become comfortable in our traditions, we turn from searching God's word, the Bible. We turn from being personally led by God through His word. This is precisely what happened in the history of the nation of Israel. Human religious traditions led Israel away from God (See Hs 4:6; Mt 15:1-9; Mk 7:7-9).

**4. Human religious traditions should never be the authority for belief and behavior.** It is not wrong to do things in a traditional manner. However, when the traditional manner by which we do something in the area of religious behavior becomes the only way something is to be done, then the tradition becomes wrong. It becomes wrong because human religious traditions always lead us away from either searching for God's direction or living according to His will. Since our traditions are often stronger than our desire to search out the word of God, and thus find God, then we must conclude that tradition can never be the foundation upon which we base our religious beliefs and behavior. The word of God must be our source of faith (Rm 10:17).

### B. Humanistic worship:

Many religious people seek within themselves for a foundation upon which to build their religious beliefs and behavior. They unfortunately conclude that if something feels right, then it must be right. Hysterical emotional experiences thus become the confirmation that one is supposedly right with God. The Christian, however, must base his or her beliefs and behavior on the word of Christ. The following is the reason this must be done:

**1. Self-centered worship will lead one from God.** If we believe that something is right because of emotional experiences, then we are saying that we want our personal feelings to be the center of our religious beliefs (See Rm 3:10-18). We are saying that we desire that our emotional experiences be the foundation upon which we would establish our beliefs and behavior. We are thus asking God to approve our beliefs and behavior simply because we have

religious emotional experiences. What we are actually saying is that we want to be the center of our religious faith rather than allowing God to speak to us through His word. Such religions are humanistic because they make man the source of authority in all matters of life. Man is made the center of reference for establishing law, and not God.

**2. Man cannot establish his own moral laws.** Concerning our traditions and emotions, God spoke through the prophet Jeremiah that man does not have the ability to direct his own behavior (Jr 10:23). God instructed that it is impossible for man to provide his own direction from that which comes from within himself. We must conclude, therefore, that human emotions cannot give us the right direction in religious matters. They cannot be the foundation of our faith.

**3. Man cannot trust his feelings and emotions.** God said, *"There is a way that seems right to a man, but its end is the way of death"* (Pv 14:12). We may feel that something is right, while at the same time actually be living contrary to the will of God. Jesus spoke of some who prophesied in His name and would do many marvelous works. However, because they did not follow the word of God, they were working iniquity (Mt 7:21). This truth should move sincere people to seek the will of God. We must be moved to the Bible in order that we not lead ourselves away from God by our deceptions (2 Th 2:10-12).

## Worship In Spirit And Truth

Christians seek to worship God according to the directions of His word (Jn 8:31). They worship according to the truth of God's word and after a spiritual manner (Jn 4:23,24). To worship God in truth means that our worship must be guided by the word of God. To worship in spirit means to focus in worship on the inner man, and not the physical inventions and ceremonies that people often use to manifest worship. Christians daily worship God as individuals (See Rm 12:1,2). They bring their individual worship together as a group (At 4:23-31).

### A. Worship as an individual:

For those who believe in God and have Jesus as their Savior, worship of God is an everyday opportunity to express reverence and thanksgiving to God. The Christian's worship is not confined to a specific location or time. Neither is it performed by acting out a set of man-made actions or ceremonies. The Christian's worship is inward, but manifested by the outward behavior of their lives:

1. Christians daily manifest their worship by sacrificial service (Rm 12:1,2).
2. Christians daily function as priests of God (1 Pt 2:5,9).
3. Christians daily bear their cross (Lk 9:23; 2 Tm 3:12).
4. Christians daily fellowship and praise God (At 2:46,47).
5. Christians daily proclaim God's word (At 5:42).
6. Christians daily pray and offer supplications to God (1 Th 5:17).
7. Christians daily give to the needs of others (Gl 6:10; Ti 2:7; 3:8).
8. Christians daily sing praises to God (Ep 5:19; Cl 3:16).

### B. Worship with others as a group:

Because of their love for one another (Jn 13:34,35), Christians seek to be with one another whenever possible. They seek to bring their attitudes of worship together into assembly with others, especially on the first day of the week (Sunday). The Bible urges Christians to take every opportunity to assemble together for mutual exhortation and praise of God. In the first century, New Testament

Christians commonly assemble with one another in order to express their worship of God and to reaffirm their love for one another (Jn 13:34,35).

1. Christians teach and admonish one another with song (1 Co 14:15; Ep 5:16; Cl 3:16).
2. Christians sing praises to God (Ep 5:19; Cl 3:16).
3. Christians pray together (At 4:23-31; 12:5,12; 1 Co 14:14-17).
4. Christians give together (At 4:32-37; 1 Co 16:1,2; 2 Co 8:1-9; Ph 4:18).
5. Christians remember the one body together (1 Co 10:16,17).
6. Christians remember Jesus' sacrifice together by partaking of the Lord's Supper (Mt 26:26-29; Mk 14:22-25; Lk 22:17-20; At 20:7; 1 Co 11:23-25).
7. Christians assemble to encourage one another to love and do good works (Hb 10:24,25).

It is the responsibility of every Christian to manifest in his or her life the nature of Jesus Christ (2 Co 2:15,16). The righteous behavior of the Christian is not confined to buildings or limited to specific times during the week (At 17:24-28). Worship of God does not take place at a specific location (Jn 4:19-24). Since God is everywhere, Christians can worship Him anywhere. The Christian life is a daily manifestation of the lordship of Jesus in one's life (Gl 2:20). It is a manifestation of the fulfillment of Jesus' promise that we enjoy this life to its fullest with hope of a greater life to come (Jn 10:10). Christians, therefore, should so live as to generate inquiries from others concerning the nature of their hope (1 Pt 3:15).

## Starting An Assembly

Since Christians can worship and study God's word anywhere it is convenient, and at any time, establishing an assembly for worship and Bible study is easy. The Christians of the first century found it convenient to assemble in their own homes. This practical place of assembly made it possible for the church to grow rapidly throughout the world.



### A. How the early Christians met in their homes:

The Bible does not emphasize a place of worship for Christians. However, in order to begin an assembly of God's people, one must be assured that the early Christians first met for worship and mutual exhortation in their homes. It is therefore your choice to do the same.

1. Aquila and Priscilla met with others in their house in Rome (Rm 16:3-5).
2. Aquila and Priscilla met with others in their house in Ephesus (1 Co 16:19).
3. Philemon met with others in his house (Pl 1,2).
4. Nympha met with others in her house in Colosse (Cl 4:15).
5. Christians met with one another from house to house (At 2:46).
6. Christians taught from house to house (At 20:20).

### B. How to begin an assembly of God's people:

Starting an assembly of believers in your community is simple. Here are some practical steps to take in order to begin an assembly in either your house, a public school classroom or rented hall.

1. Pray about what you plan to do (Mk 11:24). Ask God to give you boldness to restore New Testament Christianity in your home and in your community (Cl 4:3,4).
2. Dedicate your house to God, or find a house in which you can assemble people for Bible study and prayer (See At 16:15,34).
3. Designate a specific time and length for meeting (See At 3:1; 16:13). You can begin on a weekday or Sunday afternoon for the initial meetings. Beginning on a Sunday will signal to everyone in your community that you are serious about establishing a church of God's people in the community.
4. Invite people in the community to come together for prayer, Bible reading, singing, Bible study and a love feast (See At 16:15,34; Cl 4:16; 1 Tm 4:13).
5. Teach the first principles of faith, especially facts about Jesus as the Son of God, the gospel, and how one can obey the gospel (See Rm 6:3-6; 1 Co 15:1-4). When people are immersed for remission of their sins, the church is started (At 2:41,47).
6. After others are immersed, invite them to fellowship with you around the table of the Lord. Enjoy a regular fellowship love feast together, at which time you may desire to partake of the Lord's Supper (See 1 Co 11; 2 Pt 2:13; Jd 12).
7. In order to partake of the Lord's Supper on Sunday, you can make **unleavened bread** by mixing flour with water and adding oil and salt. Stir until a thick paste forms and then bake for a few minutes. Unleavened bread (bread without leaven) is commonly used because this is the bread that is associated with the Jewish Passover Feast (Ex 12). It was during this feast that Jesus instituted His Supper, and thus, unleavened bread is commonly used to represent the body of Jesus (Mt 26:26-29). After eating the unleavened bread, Jesus took the **fruit of the vine** which can be either grape juice or grape wine (Lk 22:17; Mt 26:27). If you have only a limited amount of grape juice or grape wine, it can be diluted with water in order to increase the amount of grape juice or wine. If you have neither grape juice nor grape wine, you can boil grapes in water in order to make the fruit of the vine.
8. Organize assemblies wherein members are taught how to love one another and how to plan to do good works (Hb 10:24,25).
9. During assemblies, Christians should take the opportunity to sing to one another (Ep 5:19; Cl 3:16), pray together (Ph 4:6; 1 Th 5:17), study God's word, and give either things or money to care for the needy and to send out evangelists (1 Co 16:1,2; Ph 4:17,18).
10. When the group in your house grows beyond the seating capacity of your house, send out two or three from your group to start another meeting in another house, or move to a larger building for meeting. Though at this stage of growth you may be meeting in two or more different locations (houses), you are still one church. (Note: A local church in the New Testament is not defined by the ability of all the members to meet together at the same place on Sunday.)
11. When more than one group is meeting at different houses in a community, make plans for everyone to come together for celebration assemblies at different times throughout the year.
12. Make a common collection in order to work together to accomplish the work of God to preach the gospel to your community and the world (Mt 28:19,20; Mk 16:15,16; At 8:4; 5:42; 2 Co 8:1-4; 1 Th 1:1-10). You must make every effort to remain united as the church of Christ in your community (1 Co 1:10; Ph 1:27; Cl 3:12-14).



The church is God's worldwide assembly of those who have obeyed the gospel. Therefore, the church exists wherever there is an obedient believer. Though the existence of the church does not depend on the existence of assemblies of Christians, it is necessary for Christians to assemble together in



order to encourage one another unto love and good works (Hb 10:24,25). Therefore, you should seek out any opportunity to meet with others who have obeyed the gospel.

Where you assemble with other Christians is not important. You may have the opportunity to meet in public buildings or even in your own house. If you do meet in your house, keep in mind that it is a historical fact that for almost three hundred years after the church was established in A.D. 30, the early Christians met for assembly in their homes. It was not until the early reign of the Roman Emperor Constantine that the first buildings were constructed in A.D. 323 for the specific purpose of conducting assemblies for the church. Therefore, if you choose as a church to meet in your homes throughout a city or region, you are no less privileged than those who meet in church buildings. You are simply meeting as the Christians of the first century. First century churches functioned with shepherds, menservants and evangelists, while they carried on with the work of the church. They functioned in this manner in order to minister to the communities in which the members lived. By doing this,

they were able to grow rapidly throughout the world in the first century (At 2:41,47; 6:7; 12:24).

We must always remember the words of Jesus, that worship of God is not confined to specific locations. God is not concerned with where we may assemble as the church, whether in homes, in public buildings, or in our own church building. Worship takes place in the hearts of men and women who daily worship God in spirit and truth anywhere they may be (Read Jn 4:21-23; see At 17:24,25).

What is important is that we seek to restore New Testament Christianity in our communities. Though there will be opposition from those who have twisted the Scriptures in order to create a religion after their own desires, we must take a stand for the truth. Persecution is a part of living the Christian life (At 14:22; 2 Tm 3:12). However, we must keep in mind that those who are persecuted for the sake of doing right will be blessed by God (Mt 5:10-12; Js 1:2-4). Therefore, we encourage every Christian not to be ashamed of the gospel (Rm 1:16). We must preach the word of God (2 Tm 4:1,2). We must stand up before others and boldly confess that Jesus is the Christ and Son of God (Mt 10:32,33; 16:13-15; At 4:18-20).




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## INDEX TO KEY BIBLE STUDIES

The following is a list of key Bible subjects that are commonly studied by Bible students for teaching and preaching. The scriptures that are listed emphasize the statements that are made in support of the subject.

### AUTHORITY

(The authority for religious belief and behavior must be the word of God, for the word of God has come from God through the inspiration of the Holy Spirit. All men, therefore, must bring their lives into subjection to the word of God in order to validate their faith.)

#### A. The authority of Jesus:

1. Jesus as God is to be worshiped (Ps 89:7; Mt 14:33).
2. Jesus had authority on earth (Mt 7:29; 28:18; Mk 1:22,27; Lk 20:2-8; Jn 13:3; 17:2).
3. Jesus had authority to forgive sins (Lk 5:24).
4. Jesus had authority over demons (Mk 1:27).
5. Jesus had authority to judge (Jn 5:22,27; At 17:30,31).
6. Jesus now has all authority over all things (Mt 28:18; Jn 13:3; 17:2).
7. Jesus rules with authority (1 Co 15:24; Ep 1:20-23; 1 Pt 3:22; Rv 12:5; 19:15).

8. Jesus upholds all things (Hb 1:3).
  9. Jesus is head over all things (Cl 1:16).
  10. Jesus is Lord and King of all (1 Tm 6:15)
- B. Authority of God's word:**
1. It is inspired (2 Tm 3:16,17; 2 Pt 1:20,21).
  2. It is God's commandment (1 Co 14:37).
  3. It is the truth (Jn 14:26; 16:13; 2 Pt 1:3).
  4. It is all-sufficient (2 Tm 3:16).
  5. It is God's final authority for man (Dt 4:2; Gl 1:6-9; Jd 3; Rv 22:18,19).
  6. It will judge man in the end (Jn 12:48).
  7. It must be obeyed (Jn 14:15; 15:14; 2 Jn 9).
  8. It will save our souls (Js 1:21).
- C. Authority of church to apply God's word:**
1. Authority to disfellowship (1 Co 5:4,5,11; 2 Th 3:6).
  2. Authority to identify factious person (Rm 16:17,18).
  3. Authority to select ministers and organize (At 6:1-6).
  4. Authority to select elders (At 14:23; Ti 1:5).
- D. Authority of civil government:**
1. Citizens must obey civil law (Rm 13:1-7; Ti 3:1,2; 1 Pt 2:13-17).
  2. Citizens must live righteously (1 Pt 3:8-17).
  3. Citizens must obey in harmony with God's law (At 4:18-20; 5:27-29).
  4. Citizens must pray for rulers (1 Tm 2:1,2).
  5. Citizens must honor rulers (1 Pt 2:17).
  6. Citizens must pay taxes (Mt 22:21).
- E. Authority of Christians:**
1. Authority of apostles (Lk 9:1; 2 Co 10:8).
  2. Authority of evangelists (1 Tm 1:3; 2 Tm 4:2; Ti 1:5; 2:15).
  3. Authority of elders to lead by example (1 Tm 5:1,19; 1 Pt 5:2,3).
  4. Authority of church leaders (1 Co 16:15,16; Hb 13:17).
  5. Authority of saints to reign by example (Rm 5:17; Rv 5:9,10).

**BAPTISM  
(Immersion)**

(The English word "baptism" is a transliteration of the Greek word *baptizo* which means "to dip," "plunge," "immerse," or "overwhelm.")

- A. Definition of baptism (immersion):**
1. One is buried by immersion (Rm 6:4).
  2. One is buried with Christ (Cl 2:12).
  3. Much water is required for immersion (Jn 3:23).
- B. Candidates for immersion:**
1. For those who are taught (Mt 28:19,20; Jn 6:45).
  2. For those who believe (Mk 16:16; At 2:36-38; 8:36,37; 16:30-33).
  3. For repentant believers (At 2:36-38,41; 3:19).
  4. For men and women (At 8:12).
- C. Reasons for immersion:**
1. To become a new man (Rm 6:4,5).
  2. To be in Christ (Rm 6:3; Gl 3:26,27).
  3. To put on Christ (Gl 3:27).

4. To be of Christ (1 Co 1:12,13).
  5. To be regenerated (Ti 3:5).
  6. To be washed of sin (At 22:16).
  7. To receive remission of sins (At 2:38).
  8. To be saved (Mk 16:16; 1 Pt 3:21).
  9. To be freed from condemnation (Mk 16:16).
- D. Examples of immersion:**
1. The Jews on Pentecost (At 2:31-47).
  2. The Samaritans (At 8:5-13).
  3. The Ethiopian eunuch (At 8:26-40).
  4. Saul of Tarsus (At 9:10-19).
  5. Cornelius and his household (At 10:24-48).
  6. Lydia and her household (At 16:13-15).
  7. The Philippian jailor (At 16:25-34).
  8. The Corinthians (At 18:8).
  9. The Ephesians (At 19:1-5).
- E. Spiritual blessings by immersion into Christ:**
1. Forgiveness of sins (Ep 1:7).
  2. Redemption (Cl 1:14; Rm 3:24).
  3. Becoming a new creation (2 Co 5:17).
  4. Joining all sons of God (Gl 3:26,27).
  5. Eternal life (1 Jn 5:11).
  6. Receiving seal of the Spirit (Ep 1:13).
  7. State of no condemnation (Rm 8:1).
  8. Sanctification from sin (1 Co 1:2; 6:9-11).
  9. Salvation (2 Tm 2:10).

**BENEVOLENCE**

(Benevolence is one's goodwill toward his fellow man without expecting repayment. One manifests his brotherhood toward humanity by showing benevolent mercy to others.)

- A. Commandments concerning benevolence:**
1. Help orphans and widows (Js 1:27).
  2. Remember the poor (Mt 19:21; Gl 2:10).
  3. Give to the needy (At 10:34,35; Ep 4:28).
  4. Help the saints (1 Co 16:1,2; Gl 6:10).
  5. Help brothers in need (1 Jn 3:16-23).
- B. Examples of benevolence:**
1. Parable of the Good Samaritan (Lk 10:25-37).
  2. Benevolence of the early Christians (At 2:45; 4:32-37; 6:1-6; 1 Co 16:1,2; 2 Co 9).
  3. Benevolence of Philipians (2 Co 8:1-4; Ph 4:14-18).
- C. Rewards of being benevolent:**
1. Produces rewards to come (1 Tm 6:17-19).
  2. Produces blessedness (At 20:32-35).
  3. Enriches one's life (Pv 11:25; Is 58:10,11).
  4. Exemplifies God's grace (Rm 12:6,13).
  5. Brings reward in life (Lk 6:38).
  6. Produces happiness (Jn 13:17).

**BLOOD**

(The significance of a blood sacrifice is based on the fact that life is offered for the saving of another life. In the spiritual realm, sacrificial death takes place in order that another might have eternal life.)

- A. Old Testament blood offering of animals:**
1. Life is in the blood (Lv 17:11).

2. No forgiveness without shedding of blood (Hb 9:22).
  3. Animal blood was offered for atonement (Lv 17:11).
  4. Animal life was offered to ratify a covenant between man and God (Hb 9:19,20).
  5. Blood sacrifice was offered annually (Hb 9:7).
  6. Animal sacrifice could not bring forgiveness of sins (Hb 10:1-4).
- B. New Testament blood offering of Jesus:**
1. Jesus offered His blood only once for all men of all time (Rm 3:25; Hb 9:15,25-28).
  2. New covenant instituted by blood (Mt 26:28; Mk 14:24).
  3. We eat and drink Jesus blood (Jn 6:53-56).
  4. We commune with Jesus' blood (1 Co 10:16).
  5. Brought near to God by Jesus' blood (Ep 2:13).
  6. Set free by Jesus' blood (Rv 1:5).
  7. Justified by Jesus' blood (Rm 5:9).
  8. Atoning sacrifice accomplished by Jesus' blood (Rm 3:25).
  9. Redeemed by Jesus' blood (Ep 1:7; Cl 1:14; Hb 9:12).
  10. Peace with God through Jesus' blood (Cl 1:20).
  11. Cleansed by Jesus' blood (Hb 13:12; 1 Jn 1:7; Rv 7:14).
  12. Bought by Jesus' blood (At 20:28; 1 Co 6:19,20; 1 Pt 1:18,19).
  13. Victorious over death by Jesus' blood (Rv 12:11).
  14. Enter holy place through Jesus' blood (Hb 10:19).
  15. One can turn from Jesus' blood (Hb 10:29).

### CHRISTIAN

(The name "Christian" refers to one who is a disciple of Christ, and thus, follows the instruction of His word.)

- A. References to disciples as Christians:**
1. Disciples were first called Christians in Antioch of Syria (At 11:26).
  2. Agrippa thought Paul sought to make him a Christian (At 26:28).
  3. Disciples are to glorify God in this name (1 Pt 4:16).
- B. References to disciples with other names:**
1. Saints (At 9:13; Rm 1:7; 8:27; Ep 1:1; Ph 1:1).
  2. Children of God (Gl 3:26; 4:5; 1 Jn 3:1,2).
  3. Brethren (Jn 20:17; At 15:23; Ph 4:21; 1 Pt 2:17).
  4. Members (1 Co 12:27).
  5. Servants (Rm 16:1,2).
  6. Priests (1 Pt 2:5,6; Rv 1:6).
  7. Believers (At 15:23; Gl 6:10; 1 Tm 4:12).

### COMING OF JESUS

(The Greek word *parousia* is often translated "coming" in the English Bible. The word means "presence." Jesus' presence (coming) was manifested "in time" in judgment on Jerusalem in A.D. 70. He will be manifested at the "end of time" when He comes again.)

- A. Events of Jesus' final coming:**
1. He will come (Jn 6:40,44).
  2. He will come quickly (1 Th 5:2).
  3. He will descend with a shout (1 Th 4:16).
  4. He will come at the sound of the trumpet (1 Co 15:52).
  5. He will be seen by every eye (Rv 1:7).
  6. He will come in the clouds (At 1:9-11).
  7. He will come with fire (2 Th 1:7-9).
  8. He will come with angels (Mt 25:31; 2 Th 1:7-9).
  9. He will bring the souls of saints (1 Th 3:13; 4:14).
  10. He will raise the dead (Jn 5:28,29).
  11. He will bodily change Christians (1 Co 15:52).
  12. He will reunite the souls of the righteous with their resurrected bodies (1 Th 4:14-16).
  13. He will judge the living (Jn 12:48).
  14. He will take the righteous to heaven (1 Th 4:16,17).
  15. Earth and heavens will pass away (2 Pt 3:9-11).
  16. Satan, his angels and wicked will be cast into the destruction of hell (Mt 25:41; 2 Th 1:7-9).
- B. Time of Jesus' final coming:**
1. He will come at an unexpected time (1 Th 5:2,3).
  2. He will come as a thief (1 Th 5:2).
  3. He will come at the last trumpet (1 Co 15:51,52).
  4. He will come at an unknown time (Mt 24:27,26).
  5. He will come regardless of scoffers (2 Pt 3:3,4).
- C. Why Jesus is coming again:**
1. Coming to enlighten hidden things (1 Co 4:5).
  2. Coming to take vengeance (2 Th 1:7-9).
  3. Coming for the bodies of dead saints (1 Th 4:16).
  4. Coming for living saints (1 Th 4:17).
  5. Coming to execute judgment (2 Tm 4:1; Jd 14).
  6. Coming to resurrect the dead (Jn 5:28,29; 1 Co 15:50-58).
  7. Coming to destroy death (1 Co 15:24-26).
  8. Coming to reward saints (Mt 16:27; Jn 5:28,29; 2 Tm 4:6-8).
  9. Coming to glorify saints (Ph 3:20,21).
  10. Coming to reveal glory to saints (Rm 8:18).
- D. Attitude toward Jesus' final coming:**
1. We should pray for coming (Rv 22:20).
  2. We should love His coming (2 Tm 4:8).
  3. We should look for His coming (Ti 2:13; Ph 3:20,21; Hb 9:28).
  4. We should wait for His coming (1 Co 1:7; 1 Th 1:10).
  5. We should have confidence in His coming (1 Jn 2:28).
  6. We should be ready for His coming (Mt 25:1-13).
  7. We should desire His coming (2 Pt 3:12).
  8. We should find comfort in His coming (2 Th 1:7).
  9. We should hope for His coming (1 Pt 1:13).
  10. We should look forward to receiving Him (1 Pt 4:13).

**CONFESSION**

(Confession of Jesus as our Lord and confession of our sins are a proclamation of our commitment to being a disciple of Jesus. Confession manifests our dependence on Jesus. Confession of our faults manifests our dependence on one another.)

**A. Confession of Jesus:**

1. Confess Jesus with our life (Mt 10:32,33).
2. Confess Jesus with confidence (Jn 9:22; 12:42,43; 2 Tm 2:12).
3. Confess Christ as Lord (Rm 10:9,10).
4. Confess Jesus before men (Lk 12:8; Jn 9:22).
5. Confess in order to have the Father (1 Jn 2:23; 4:15).
6. Confession should be by all (Ph 2:9,10).
7. Confess that Jesus came in the flesh (2 Jn 7).
8. Confession proves we are of God (1 Jn 4:2).
9. Must not turn from our confession (Hb 3:1; 4:14).
10. Faithful will be confessed before God (Mt 10:32).
11. Victorious will be confessed before God (Rv 3:5).

**B. Confession of our sins:**

1. Forgiveness is conditioned on confession (1 Jn 1:9).
2. Self-deceived will not confess (1 Jn 1:8-10).

**C. Confession to one another:**

1. Confess faults to one another (Js 5:16).

**COVENANT**

(A covenant is an agreement between two parties that is based on conditions. God's people are in a covenant relationship with Him. The condition for the covenant is law that is established by God.)

**A. Examples of covenants between God and man:**

1. God's covenant with Noah (Gn 6:18).
2. God's covenant with all mankind (Gn 9:9-16).
3. God's covenant with Abraham (Gn 15:18; 17:2-21).
4. God's covenant with Israel (Ex 6:4,5; 34:10-28).
5. God's covenant with David (2 Ch 7:18).

**B. God's covenant with Christians:**

1. Prophecy of the new covenant (Jr 31:31-34; Hb 8:8).
2. Christians are in a new covenant (Hb 8:13).
3. Jesus is mediator of a new covenant (Hb 8:6; 12:24).
4. Jesus offered blood for the new covenant (Mt 26:26-28; Hb 13:20).
5. We have an everlasting covenant (Hb 13:20).

**CROSS  
(Crucifixion)**

(Death by nailing on a cross of wood was a common means of Roman execution. The Greek word *stauros* referred to an upright stake on which malefactors were commonly executed by the Roman government.)

**A. Prophecy of the cross (crucifixion):**

1. The cross was planned before the creation (Rv 13:8).
2. Jesus would crush Satan (Gn 3:15).
3. Jesus would suffer for our sins (Is 53).
4. Events of the cross were foretold (Ps 22).

**B. The event of the cross:**

1. Account of the crucifixion (Mt 27; Mk 15; Lk 23; Jn 19).
2. Jesus died before witnesses (At 26:26).
3. His dead gave witness to His sonship (Mt 27:54).
4. Jesus willingly died (Jn 3:14-16; 8:28; 10:18).
5. He was cursed for our sake (Gl 3:13; 2 Co 5:21).
6. He endured cross for the joy after it (Hb 12:2).
7. He humbled himself to a death on the cross (Ph 2:5-8).

**C. Purpose of the cross:**

1. To take away sins (Jn 1:29; Hb 2:9).
2. To bear our sins in His body (2 Co 5:21; 1 Pt 2:24).
3. To save us from our sins (Mt 1:20,21).
4. To wash us of our sins (1 Jn 1:7; Rv 1:5).
5. To reveal God's grace (Ti 2:11).
6. To redeem us (Ti 2:14).
7. To reconcile us to God through Jesus (Rm 5:8-10; Ep 2:14-16).
8. To establish a covenant (Mt 26:28).
9. To purchase the church (At 20:28).

**D. Effect of the cross:**

1. It is the power of God to salvation (1 Co 1:18-24).
2. Christians boast in the cross (Gl 6:14).
3. Christians preach the cross (1 Co 2:2).
4. Because of Jesus' cross, Christians bear their own cross (Lk 9:23; Mt 10:38; 16:24,25; Gl 2:20; 5:24; 6:14).

**DEATH**

(We must physically die because we have been separated from the tree of life. In physical death the body and spirit are separated. Death is therefore the loss of life as the result of a separation of the body and spirit.)

**A. Description of physical death:**

1. Death is an appointment (Hb 9:27).
2. Death is a necessity (1 Co 15:22).
3. Death was introduced by Adam (Gn 3:22; 1 Co 15:21).
4. Death is a termination of the present physical body (1 Co 15:51,52).
5. Death is a sleep of the body (Jn 11:11-14; At 7:60; 13:36; 1 Th 4:13-18).
6. Death is being unclothed with the body (2 Co 5:1-8).
7. Death is a separation of spirit and body (Js 2:26).
8. Death is giving up the spirit (Gn 25:8; At 5:10).
9. Death results in return of spirit to God (Ec 12:7).
10. Death results in a return of the body to dust (Gn 3:19; Ec 12:7).

11. Death is the dissolving of our earthly tabernacle (2 Co 5:1; 2 Pt 1:13,14).
  12. Death results in our departure from this world (2 Tm 4:6; Ph 1:23).
- B. The Christian and physical death:**
1. Death of the saint is noticed by God (Ps 115:15).
  2. Death is a rest for the Christian (Rv 14:13).
  3. Death to be with Jesus is better for the Christian (Ec 7:1; Ph 1:23).
  4. Death is gain for the Christian (Ph 1:21).
  5. Death is victory for the Christian over physical death (1 Co 15:50-57).
  6. Death is not without hope (Ph 3:12-14; 1 Th 4:13-18; Ti 1:2; Hb 6:18,19).
  7. Death will be destroyed by the resurrection (1 Co 15:26; Rv 20:11-15).
- C. Description of spiritual death:**
1. It is caused by sin (Rm 6:23; Is 59:2).
  2. It is caused by separation from God (Is 59:1,2; 2 Th 1:9).
  3. It is the state of the wicked (Mt 25:41,46).
  4. It will lead to the second death (Rv 20:14; 21:8).
  5. It will result in eternal destruction (2 Th 1:7-9; Rv 20:13-17).
  6. It does not affect the Christian (Jn 8:51,52).
- D. Description of the second death:**
1. It is the final separation from God (Rv 20:6).
  2. It is being cast into destruction (Rv 20:14).
  3. Christians will not suffer second death (Rv 2:11).
  4. The wicked will suffer second death (Rv 21:8).

### DEMONS

(In the New Testament demons are also referred to as unclean spirits, evil spirits, and the devil's angels. God allowed demons to possess people in order to manifest the authority and power of Jesus and His disciples over Satan's kingdom of darkness.)

- A. New Testament cases of demon possession:**
1. Matthew 8:28-34 (Mk 5:1-20; Lk 8:26-39)
  2. Luke 8:1-3
  3. Matthew 9:32-34
  4. Matthew 12:22,23 (Mk 3:20-27)
  5. Matthew 15:21-23 (Mk 7:24-30)
  6. Matthew 17:14-21 (Mk 9:17-29; Lk 9:37-43)
  7. Luke 4:33-37 (Mk 1:21-28,32-34)
  8. Acts 8:7
  9. Acts 16:16-18
  10. Acts 19:13-16
- B. Beliefs of demons:**
1. They recognized the final judgment (Mt 8:29; 25:41; Mk 1:24; 2 Pt 2:4; Jd 6).
  2. They believed in God (Lk 8:28; Js 2:19).
  3. They recognized the deity of Jesus (Mt 8:29; Mk 1:24; Lk 4:34).
  4. They recognized the power and authority of Jesus (Mt 8:29; Mk 45:6,7; Lk 8:31).
  5. They recognized their own end (Mk 1:24; Lk 4:33-36; 2 Pt 2:4; Jd 6).
- C. Biblical definition of demon possession:**

1. Demons could comprehend the prophecies of their own doom (Mt 8:29).
  2. Demons could speak (Mk 1:34).
  3. Demons could carry on a coherent conversation (Mk 5:7).
  4. Demons could obey (Mt 8:16; 17:18).
  5. Demons could entreat (Lk 8:31).
  6. Demons had intellectual abilities (Mt 8:29; Mk 1:24).
  7. Some demons stimulated the physical strength of those they possessed (Lk 8:29).
  8. Some demons possibly caused physical deformities (Lk 13:11-17).
  9. Some demons possibly caused blindness (Mt 9:32,33).
  10. Some demons possibly caused dumbness (Mk 9:17, 25).
  11. Some demons possibly drove the individual they possessed to suicidal mania (Mk 9:22).
  12. Some demons possibly caused mental disorders (Mt 8:28,29; Lk 8:26-36).
  13. Demons could easily be cast out by the word of Jesus (Mt 17:18; Lk 9:41,42).
  14. Demons could easily be cast out by Jesus' disciples (Lk 10:17; At 16:16-18; 19:11,12).
  15. Demons could pass through "waterless places" and not find rest (Mt 12:43-45).
  16. Demons could leave men and enter animals (Mt 5:12-14).
  17. Demons indwelt ordinary people who did not practice occult religions that promoted psychological and mental control which people today call demon possession. This seems to be the case of Mark 9:14-29. The possessed son had been troubled with an unclean spirit from childhood.
  18. Demons recognized and confessed the Son of God (Lk 8:28).
  19. Demons confessed the one true God (Lk 8:28).
- D. Characteristics of New Testament exorcism:**
1. Exorcism was in the name of Jesus (Lk 10:17; At 16:18).
  2. Exorcism was by word only (Mt 8:16).
  3. Exorcism was by the finger of God (Lk 11:20).
  4. Exorcism was by command (At 16:18; 19:13-15).
  5. Exorcism was a miraculous work (At 8:7,13).
  6. Exorcism was worked only by Jesus and His disciples in the first century (Mt 9:32-34; Mk 9:38-41; 16:17; Lk 10:17-20).

### DISCIPLINE

(Discipline refers to the self-restraint of an individual or the church to conform to the will of God. Through discipline, the Christian voluntarily allows his behavior to be controlled and directed by the will of God. It is the responsibility of the Christian to exercise self-control in all things.)

- A. Those the church is to discipline:**
1. Those who do not work to support themselves (2 Th 3:6-15).

2. Those who commit immoral sin (1 Co 5:11).
  3. Those who cause division (Rm 16:17,18; Ti 3:10).
  4. Those who will not repent (1 Co 5:3-5,13).
- B. Nature and extent of disfellowship:**
1. Have no company with the disfellowshipped (1 Co 5:11; 2 Th 3:14).
  2. Put away the sinner from fellowship (1 Co 5:13).
  3. Treat sinner as unbeliever (Mt 18:15-17).
  4. Admonish the sinner as a brother (2 Th 3:15).
  5. Faithful not obligated to pray for some rebellious brothers who refuse to repent (1 Jn 5:16).
- C. Conduct of the church in disfellowshipping sinner:**
1. Pray for the one who is in sin (Ph 4:6; 1 Jn 5:16).
  2. First privately warn sinner (Mt 18:15).
  3. Take witnesses to confront sinner (Mt 18:16).
  4. Take case of unrepentant before church (Mt 18:17).
  5. Seek to restore the sinner with a spirit of love (2 Co 2:6-9; Gl 6:1; Cl 3:12).
  6. Sinner should be reproved before the church (1 Tm 5:20).
  7. Special care should be taken in reference to elders who are accused of sin (1 Tm 5:19).
  8. Whole church is involved in withdrawal of fellowship (1 Co 5:4-7,13).
  9. Faithful are not required to pray for those who refuse to repent (1 Jn 5:16).
- D. Reasons for discipline:**
1. To cause sinner to be ashamed (2 Th 3:14).
  2. To promote sinner's repentance (1 Co 5:5).
  3. To purge sin from the church (1 Co 5:6,7).
  4. To prove obedience of the church (2 Co 2:9).
  5. To strike fear in hearts of the faithful (At 5:11; 2 Co 7:11; 1 Tm 5:20).

#### DIVISION

(Unity among God's people is a manifestation that each member of the church has submitted to all authority that comes from Jesus, the head of the church who has all authority.)

#### A. Sinfulness of division:

1. Faction and parties are wrong (Gl 5:19,20).
2. Division is condemned (1 Co 1:10-13; 2 Co 13:11).
3. Division is carnal (1 Co 3:3).
4. God hates division (Pv 6:19).
5. Factious man is to be rejected (Ti 3:10).
6. The church must turn from the one who causes division (Rm 16:17,18).

#### B. Things that cause division:

1. A factious man (Ti 3:10).
2. Teaching a gospel of legalism (Gl 1:6-9).
3. Carnally minded Christians (1 Co 3:1-9).
4. Those who do not obey (Rm 2:8).
5. Those who speak evil of truth (2 Pt 2:1,2).
6. Sectarian spirit by calling oneself after the names of men (1 Co 1:12,13; 3:3-5).
7. Binding traditions of men (Mt 15:1-9; Mk 7:1-9).

8. Binding religious traditions as law (Mk 7:1-9; Rv 22:18,19; Gl 1:6-9; 4:17).
  9. Recruiting members to follow legalistic doctrines (Gl 4:17).
  10. Drawing away disciples after one's self or personal opinions (At 20:30).
  11. By those who serve themselves (Rm 16:17,18).
- C. Why denominational division is wrong:**
1. It causes unbelief (Jn 17:20-22).
  2. It is based on division of believers (1 Co 1:10; 3:3; Ph 1:27).
  3. It is contrary to teaching of the one body (Ep 4:4; Cl 1:18).
  4. It divides those in Christ (1 Co 1:13).
  5. It divides the body of Christ (1 Co 12:13-25; Ps 133).
  6. It is contrary to unity (Ep 2:11-22; 4:4-6).
  7. It upholds the teachings of men (Cl 2:20-23).

#### DIVORCE

(Divorce – Greek, *apolyo* – is the dissolving of a marriage contract between a man and a woman by the putting away of either husband or wife.)

#### A. Old Testament teaching on divorce:

1. God discouraged divorce (Dt 24:1-4).
2. Some hardened themselves against God's law of marriage (Mt 19:8).
3. God allowed Moses to give a certificate of divorce (Dt 24:1-4; Mt 19:18).
4. God's original law was one man for one woman for one's life (Gn 2:21-24; Mt 19:8).
5. God hates divorce (Mt 2:16).
6. Some Jews put their wives away because they married outside their covenant relationship with God (Ez 9,10).

#### B. New Testament teaching on divorce:

1. Marriage is binding (Mt 19:3-9; Mk 10:2-9; Rm 7:2,3).
2. Fornication gives right to break the marriage contract with one's mate (Mt 5:27-32; Mk 10:11,12).
3. Putting away one's spouse except for fornication, and subsequent remarriage, constitutes an adulterated relationship (Lk 16:18).
4. Adulterers will be judged (Hb 13:4; Rv 21:8).
5. Adulterers will not inherit kingdom (1 Co 6:9,10).
6. Separation is possible when living together is impossible (1 Co 7:10,11).
7. Separated couples must remain unmarried, or be reconciled together (1 Co 7:11).
8. The Christian who is deserted by an unbelieving mate is not under bondage (1 Co 7:10-15).

#### DRUNKENNESS

(Drunkenness – Greek, *methē* – is the loss of control of one's senses because of the intoxicating influence of alcohol.)

**A. Drunkenness causes the following:**

1. One to be mocked (Pv 20:1).
2. Wrong living (Is 28:7).
3. Poverty (Pv 23:21).
4. Anger (Pv 20:1).
5. Injustice (Is 5:22,23).
6. Disorderly living (Mt 24:48-51; Rm 13:13; Gn 9:21,22).
7. Stumbling in life (Pv 26:9).
8. Death (Dt 21:20,21).

**B. Negative spiritual results of drunkenness:**

1. Disfellowship from church (1 Co 5:11).
2. Rejection from kingdom (1 Co 6:10; Gl 5:21).
3. Death (Dt 21:20,21).
4. Eternal damnation (Gl 5:19-22).

**FAITH**

(Faith – Greek, *pistis* – is a conscious belief in that which is beyond one’s empirical world. Superstition is belief without evidence, whereas faith is based on evidence.)

**A. Description of obedient faith:**

1. Faith is the evidence of unseen things (Hb 11:1).
2. Faith is complete assurance (Rm 4:20,21).
3. Faith is a work (Jn 6:29; 1 Th 1:3).
4. Faith originates in the heart (Rm 10:9,10).
5. Faith works through love (Gl 5:6).
6. Faith hearkens to God’s will (Rm 10:16).
7. Faith obeys (Rm 10:16; Hb 11:4-31).
8. Faith without works is dead (Js 2:14-26).
9. Faith is not walking on the foundation of the things we experience (Jn 20:24-29; 2 Co 5:7).

**B. Sources of obedient faith:**

1. Faith comes by hearing and believing God’s word (Jn 17:20; Rm 10:17).
2. Jesus is the author of faith (Hb 12:2).
3. Jesus’ life and works produce faith (Jn 20:30,31).
4. Faith stands in the power of God (1 Co 2:5).
5. Faith comes by following heroes of faith (Hb 11).

**C. Necessity of obedient faith:**

1. Necessary to believe (Jn 8:24).
2. Necessary for salvation (Mk 16:16; Jn 3:16-18).
3. Necessary for remission of sins (At 10:43).
4. Necessary to please God (Hb 11:6).
5. Necessary for eternal life (Jn 3:36).
6. Necessary for justification (At 13:39).

**D. Results of obedient faith:**

1. Peace (Rm 5:1).
2. Sanctification (At 15:9).
3. Justification (Rm 3:27,28).
4. Life in Christ (Jn 20:31).
5. Eternal life (Jn 3:16; 6:47; 20:31).

**E. Examples of obedient faith:**

1. Old Testament patriarchs (Hb 11).
2. Jesus (Jn 13:1-17).
3. Moses (Hb 3:2-5).
4. The Wise Steward (Lk 12:41-48).
5. Multi-talented people (Mt 25:14-30).

6. The centurion (Mt 8:5-13; 9:20-29).
7. Christians who stand faithful (1 Co 4:1ff; 15:58; 16:13; Ep 6:10; Ti 2:10; Rv 2:10).

**FAITHFULNESS**

(Faithfulness refers to one’s dependence on the grace of God by remaining true to the conditions of the covenant one has established with God.)

**A. God is faithful ...**

1. ... to those He calls (1 Th 5:24).
2. ... to forgive sin (1 Jn 1:9).
3. ... to provide a way of escape (1 Co 10:13).
4. ... to protect us from evil (Ps 31:23; 2 Th 3:3).
5. ... to keep His promises (1 Co 1:9; Hb 10:23).
6. ... to establish the saints (2 Th 3:3).

**B. We must be faithful:**

1. Faithfulness required (Lk 16:10-12; 1 Co 4:2).
2. Faithful stewards (Mt 24:45-49; Ti 2:10).
3. Faithful servants (Mt 25:14-23; Ep 6:5-9).
4. Faithful over small things (Lk 19:17).
5. Faithful men must teach and preach (2 Tm 2:2).
6. Faithful unto death (Rv 2:10; 17:14).
7. Faithful wives (1 Tm 3:11).

**C. Examples of faithfulness:**

1. Jesus (Hb 3:2).
2. Abraham (Gl 3:9).
3. Timothy (1 Co 4:17).
4. Tychicus (Ep 6:21; Cl 4:7).
5. Epaphras (Cl 1:7).
6. Onesimus (Cl 4:9).
7. Moses (Nm 12:7; Hb 3:5).
8. Antipas (Rv 2:13).

**D. Christians must be faithful in ...**

1. ... caring for orphans and widows (Js 1:27).
2. ... helping others (Gl 6:2).
3. ... giving to others (Mt 6:1-4; 10:8; 1 Co 16:1,2).
4. ... assembling with saints (Hb 10:24,25).
5. ... prayer (1 Th 5:17).
6. ... teaching (1 Pt 3:15).

**E. Rewards of the faithful:**

1. Crown of life (Rv 2:10).
2. Enter the presence of the Lord (Mt 25:21).
3. Abound with blessings (Pv 28:20).

**FALSE TEACHERS**

(The biblical definition of a false teacher is one who denies a fundamental teaching upon which Christianity is founded.)

**A. Existence of false teachers:**

1. Jesus prophesied of false teachers (Mt 24:24).
2. They exist today because they existed in Israel (2 Pt 2:1,2).
3. They existed in the last days of national Israel (2 Tm 3:1-9; 2 Th 2:10-12).
4. They would be in the church (At 20:28-30; Ti 1:10,11).

**B. Character of false teachers:**

1. They serve themselves (Rm 16:17,18).
2. They are arrogant (2 Pt 2:12-19; Jd 8-16).
3. They do not love the truth (2 Th 2:10-12).

4. They do not understand the truth (1 Tm 1:7).
5. They seek to recruit a following (Gl 4:17).
6. They seek to escape persecution (Gl 6:12).

**C. Work of false teachers:**

1. They seek to recruit to their teaching (Gl 4:17).
2. They speak empty words (Ep 5:6ff; 2 Pt 2:18,19).
3. They are deceitful workers (2 Co 11:13-15).
4. They teach false doctrines (1 Tm 4:1-4).
5. They teach another gospel (Gl 1:6-9).
6. They go beyond the truth (2 Jn 9).
7. They deny the incarnation (2 Jn 7).
8. They bind where God has not bound (Rm 16:17,18).
9. They teach justification by works and perfect law-keeping (Rm 3:19-31; Gl 2:16; 3:11,12; 5:4).

**D. Reward of false teachers:**

1. They are to be marked by church (Rm 16:17,18).
2. They will be accursed (Gl 1:6-9).
3. They will suffer the darkness of hell (2 Pt 2:17; Jd 13-15; Rv 21:8).

**FAMILY**

(God's purpose for the family is to produce citizens of this world who will be able to cohabit with one another in life. The family is an institution of God that is based upon divine principles.)

**A. Principles concerning marriage:**

1. God instituted one man for one woman for life (Gn 2:18,21-24; 3:16; Mt 19:4-8).
2. God allows putting away of spouse if fornication is committed (Mt 5:31,32; 19:3-9; Mk 10:2-12; Lk 16:18; Rm 7:1-3; 1 Co 7:1-7).
3. God allows separation when living together is impossible (1 Co 7:10-17).
4. Deserted believer is not under bondage (1 Co 7:15).
5. Sexual relations outside marriage is adultery (Rm 7:1-3).

**B. Responsibilities of family members:**

1. The husband is the head of the wife (Ep 5:23).
2. Husbands must love their wives (Ep 5:25).
3. Wives are to be in subjection to husbands for the sake of the children (Ep 5:22; Cl 3:18).
4. Wives are to love husbands and children (Ti 2:4).
5. Wives are to be keepers of the home (Ti 2:5).
6. Wives follow husbands (1 Co 9:5; 1 Pt 3:5,6).
7. Children are to be obedient to parents (Ep 6:1; Cl 3:20).
8. Fathers are to admonish children (Ep 6:4; Ps 22:6).
9. Parents are to teach children (Dt 6:1-9; Pv 22:6).

**FASTING**

(Fasting is the depriving of the body of either food or drink in order to focus one's attention on the spiritual nature of man. Fasting is not a command. It is often

coupled with prayer in order to manifest one's dependence on God's help.)

**A. Fasting in the Old Testament:**

- (Jg 20:26; 1 Sm 7:6; 2 Sm 12:21-23; Ps 35:13; 69:10; 109:24; Ez 8:23; Ne 1:4; Et 4:16; Is 58:3,4; Jr 14:12; Dn 9:3; Jl 2:12).

**B. Fasting in the New Testament:**

1. Fasting is a ministry (Lk 2:37).
2. Jesus fasted forty days (Mt 4:2).
3. The Pharisees and John's disciples fasted (Mt 9:14,15; Mk 2:18; Lk 5:33-35; 18:12).
4. The early evangelists fasted (At 13:1-3).
5. Jesus taught disciples to fast (Mk 9:29).
6. Jesus gave instructions on fasting (Mt 6:16-18).

**FEAR**

(Fear of God is a positive attitude in one's life, whereas fear of that which is in life is a negative attitude that works against faith. Faith and love work against fear.)

**A. The things that men fear:**

1. Fear of God (Gn 42:18; Ps 19:9; 34:9;36:1; 111:10; Ec 12:13; Mt 10:28; 1 Pt 2:17).
2. Fear of man (Pv 29:25; Jn 9:22; At 5:26).
3. Fear of death (Ps 23:4; Hb 2:15).

**B. Biblical exhortations concerning fear:**

1. Do not fear (Is 35:4; Mt 1:20; 10:31; 28:5; Lk 12:32; At 27:24; 2 Tm 1:7; Hb 13:6; Rv 2:10).
2. Godly fear (Hb 5:7).
3. Fear promotes obedience (Lv 25:17,36,43; Dt 6:13-15; 7:4; At 10:35; 13:16,26; 2 Co 5:10; Rv 14:9,10).
4. Necessary fear (Rm 11:20; Hb 4:1).
5. Cases of fear (Gn 22:12; 28:16,17; 42:18; Ex 1:17,21; 9:20; Mk 5:33; At 10:2; Hb 11:7).

**FORGIVENESS**

(Forgiveness is the release from the mind and heart of the offended feelings of resentment toward an offender, which feelings, if continued, will hinder the spiritual and emotional growth of the offended.)

**A. God's forgiveness:**

1. God is ready to forgive our sins (Ps 86:5).
2. God forgives trespasses (Cl 2:13; 1 Jn 2:12).
3. God forgives all manner of sin (Mt 12:31).
4. Sin against Spirit is not forgiven (Mt 12:31).
5. God remembers sin no more (Hb 10:17).
6. God forgives for Christ's sake (Ep 4:32).
7. Forgiveness is in Christ (Ep 1:7; Cl 1:14).
8. Confessed sin is forgiven (1 Jn 1:9).
9. God forgives those who forgive (Mt 6:14,15).
10. Jesus forgave sin when on earth (Mt 9:6).

**B. Christians' forgiveness of one another:**

1. Blessed are the merciful (Mt 5:7; Lk 6:35-37).
2. Do not resist evil (Mt 5:39-46; Lk 6:27-34).
3. Forgive as we have been forgiven (Mt 6:12).
4. Forgive to be forgiven (Mt 6:14,15, Mk 11:25).
5. Continually forgive (Mt 18:21-35).
6. Have a forgiving spirit (Ep 4:32).



7. Have a forbearing spirit (Cl 3:13).
8. Forgive the repentant (Lk 17:3,4; Mt 18:21,22).
9. Forgive enemies (Pv 24:17; 25:21; Rm 12:20).
10. Forgive persecutors (1 Co 4:12,13).
11. Vengeance belongs to God (Rm 12:14,17-21; 1 Pt 3:9).

#### FUNDAMENTAL BELIEFS

(Fundamental, or essential beliefs or truths are truths that must be believed or obeyed in order for one to be a child of God.)

#### A. Essential beliefs of the Christian (Ep 4:4-6):

1. One God (Dt 6:4; Mt 2:10).
2. One Lord (At 2:36; Ep 1:20-23; Ph 2:5-11; 1 Pt 3:22).
3. One Holy Spirit (1 Co 12:4-7).
4. One faith (Rm 10:8; Cl 2:6,7; Jd 3).
5. One body (the church) (At 20:28; 1 Co 12:12-27; Ep 5:23-27; Cl 1:18).
6. One hope (Ti 1:2; Hb 6:18,19; 1 Pt 1:3-12).
7. One immersion (At 2:38; 1 Co 15:1-4; Rm 6:3-6).

#### B. Essential behavior of the Christian:

1. Abhor the works of the flesh (Gl 5:19-21; Ep 5:5).
2. Live an honest life (1 Th 4:3; Rv 21:8).
3. Live after the fruit of the Spirit (Gl 5:22,23).

#### C. Essential attitudes of the Christian:

1. Love God with heart, soul and mind (Mt 22:40).
2. Love neighbor as self (Mt 22:39; Gl 5:14).
3. Love as Jesus loved us (Jn 13:34,35).

#### GIVING

(Giving of oneself and one's possessions is an expression of one's appreciation and thanksgiving for his salvation by the grace of God.)

#### A. The nature and reason for giving:

1. We are entrusted with God's goods (Lk 16:1-13).
2. We are to produce (Mt 25:14-30).
3. We are to sacrifice our lives (Rm 12:1,2).
4. We are to deny ourselves (Lk 9:23).
5. We are to forsake the world (Mt 6:34; 1 Jn 2:15).
6. We are to crucify ourselves (Rm 6:6; Gl 2:19-21).
7. We are to set minds on things above (Cl 3:1,2).

#### B. Attitudes for giving:

1. Give according to ability (1 Co 16:1,2).
2. Give liberally (2 Co 9:6-15).
3. Give in our poverty (Mk 12:42,43; 2 Co 8:1-4).
4. Give cheerfully (Mt 10:8; Lk 6:38; 12:33; 2 Co 9:7).
5. Give humbly (Mt 6:1-4).
6. Give with purpose (At 11:29; 2 Co 8:3-12; 9:7).

#### C. What to give:

1. Money (At 4:32-35; 1 Co 16:1,2; 2 Co 9).
2. Material things (Ph 4:18,19).
3. Ourselves (Rm 12:1,2; Gl 2:20).

#### D. When to give:

1. When needs arise (Mt 5:42; 1 Co 16:1,2; Gl

6:10; Ep 4:28).

2. On a regular basis (1 Co 16:1-3).

#### E. Motives for giving:

1. Because of love (1 Co 13:3; 1 Jn 3:17).
2. Because it is more blessed to give (At 20:35).
3. Because we are debtors to God (Rm 1:14).
4. Because we want the gospel preached to the lost (At 2:34; 3 Jn 7,8).
5. Because others need help (At 2:44,45; 4:32-37).
6. Because we are commanded (1 Co 9:14).

#### GOD

(All things exist because there is a Higher Power, God – Greek, *theos* – from which all things have originated. It is logical to assume that nothing exists that did not originate from God.)

#### A. The nature of God:

1. He is eternal (Ex 3:13,14; Ps 102:24-27; Is 57:15).
2. He is all-knowing (omniscient) (Jb 37:16; Ps 139:2-4; 147:4,5; Mt 10:29,30; Rm 11:22-36).
3. He is everywhere (omnipresent) (Jr 16:17; 23:23,24; Ps 139:8-12; At 17:28,29; Hb 4:13).
4. He is all-powerful (omnipotent) (Gn 1:3,11; Ps 33:8,9; Jr 32:17; Is 40:21-31; Hb 13:5,6; Rv 11:17).
5. He knows the hearts of all men (1 Kg 8:39; 1 Ch 23:9; Lk 16:15; At 1:24; Rm 8:27; Rv 2:23).
6. He is unchangeable (Nm 23: 19; 1 Sm 15:29; Js 1:17).
7. He is faithful (Is 49:7; Rm 3:3-5; 1 Co 1:9; 10:13; 1 Th 5:23,24; 2 Th 3:3; 1 Pt 4:19; 1 Jn 1).
8. He is impartial (Dt 10:17; At 10:34,35; Rm 2:11).
9. He is merciful (Mt 5:45; Lk 6:36; 15:11-24; Rm 2:4).
10. He is holy (Is 6:3; Js 1:13; 1 Pt 1:15,16; Rv 4:8).
11. He is love (Jn 3:16; 1 Jn 3:1; 4:7,8,19).

#### B. Man's response to God's existence:

1. We should create no other gods in our minds (Ex 20:1-6; At 14:8-15; 17:16-31; 1 Jn 5:21).
2. We should seek God (Dt 4:29; Mt 6:33; At 17:27).
3. We should trust God (Pv 2:6; 3:5; Mk 11:22; Hb 11:6).
4. We should worship God (Dt 10:12,21; Ec 12:13; Jn 4:23,24; Hb 12:28,29).
5. We should obey God (Jn 14:15; 15:14; 1 Jn 5:3).
6. We should love God (Mt 22:37-40).

#### GOSPEL

(The English word "gospel" is a translation of the Greek word *euaggelion* which means "good news." The gospel is the good news of the historical event of Jesus' death for our sins and His resurrection for our hope. The gospel is reported through the inspired word of God.)

#### A. Facts about the gospel:

1. The gospel is the death, burial and resurrection

of Jesus for the salvation and hope of man (1 Co 15:1-4).

2. The gospel can be declared, preached, received and testified to (Mk 1:14,15; At 20:24;1 Co 15:1,2).
  3. The gospel is good news (Lk 2:10,11).
  4. The gospel is glorious (2 Co 4:4; 1 Tm 1:11).
  5. The gospel is the mystery of God that is revealed (Ep 1:9; 3:3,4; 6:19; Cl 1:26,27; 4:3).
  6. The truth of the gospel is God's grace revealed to man through the cross (Gl 2:5,14;Ti 2:11).
  7. The gospel is God's power for man's salvation (Rm 1:16).
  8. We will be judged by the gospel (Rm 2:16).
  9. Those who do not obey the gospel will be lost (2 Th 1:7-9; 1 Pt 4:17).
- B. Results of obedience to the gospel:**
1. By immersion one obeys the death, burial and resurrection (Rm 6:3-6; 2 Th 1:7-9; 1 Pt 4:17).
  2. One is saved by the gospel when he obeys the gospel (Rm 1:16; 1 Co 15:2; 2 Tm 2:10).
  3. One is born anew (Jn 3:3-5; 1 Co 4:15).
  4. One comes into a relationship with Christ (Rm 6:3).
  5. One has a good conscience toward God (1 Pt 3:21).
  6. One is called by the gospel (2 Th 2:13,14).
  7. We have fellowship in the gospel (Ph 1:5,27).

### GRACE

(Grace – Greek, *charis* – is the unmerited favor of God toward man that was made possible by the sacrificial offering of Jesus on the cross. Grace is thus the free gift of God because we cannot through meritorious works or perfect keeping of law earn God's favor and justification. God saves by grace because of our obedient response to Him by faith.)

#### A. Origin of grace:

1. Grace was given by God (Rm 15:15; Ep 2:8).
2. Grace came through Jesus (Jn 1:17; Rm 1:5).
3. Grace revealed through Jesus (1 Co 1:4; Ep 4:7).
4. Grace revealed on the cross (Ti 2:11; 2 Tm 1:9).
5. Grace is accessed by faith (Rm 5:2).

#### B. Description of grace:

1. It is great (At 4:33).
2. It is glorious (Ep 1:6).
3. It is abundant (Rm 5:15-20).
4. It is the gift of God (Ep 2:8; 3:7).
5. It is free (Rm 5:15).

#### C. Result of grace:

1. God's unmerited favor toward man (Rm 5:8; Ep 2:4,8,9; Ti 2:11; 3:5).
2. Justification from sin (Rm 3:23,24; Ti 3:7).
3. Salvation (At 15:11; Rm 8:1; Ep 2:5-8).

#### D. Relationship between grace and salvation:

1. We are saved by grace (Ep 2:5).
2. We are justified by grace (Rm 3:23,24; Ti 3:7).
3. We grow in grace (2 Co 8:7; 2 Pt 3:18).
4. We stand in grace (Rm 5:2; 1 Pt 5:12).
5. We continue in grace (At 13:43).

6. We hope through grace (2 Th 2:16).
7. We abound through grace (Rm 5:17; 2 Co 9:8).
8. We are called by grace (Gl 1:15,16; 2 Tm 1:9).
9. The humble receive grace (Js 4:6; 1 Pt 5:5).
10. We can fall from grace (Gl 5:4).
11. We must not turn grace into lascivious living (Rm 6: 1,2; Jd 4).
12. We cannot earn grace (At 13:39; Ep 2:9; Ti 3:4,5).
13. We are taught to live godly (Ti 2:11,12).

### HEAVEN

(Heaven is the future realm of dwelling wherein the resurrected redeemed will eternally exist with a spiritual body in the presence of God.)

#### A. The divine nature of heaven:

1. Dwelling place of God (Mt 6:9; 10:31,32; 18:10).
2. Dwelling place of Jesus (Hb 8:1; 9:24; 10:12).
3. Realm from where Jesus first came (Jn 16:28).
4. Dwelling place of angels (Mt 18:10).
5. Place of no flesh and blood (1 Co 15:50).

#### B. The spiritual nature of heaven:

1. Place of rest (2 Co 5:1-10; Hb 4:1-4,9-11, Rv 14:23).
2. Place of joy (Mt 25:21; Lk 15:7,10; Rv 21:4).
3. Place of no sorrow (Rv 7:16,17; 21:4).
4. Place of righteousness (2 Pt 3:13; Rv 22:15).
5. Place of glory (Rm 8:18; 2 Co 4:17; Cl 3:4).
6. Place of no death (Lk 20:35,36; Rv 20:14, 21:4).
7. It is eternal (Mt 25:46; 1 Th 4:17; Hb 5:9).

#### C. The purpose of heaven:

1. Reward for the obedient (Mt 5:11,12; Cl 3:24).
2. Inheritance for God's sons (Ep 1:14; Cl 1:12; 3:24; 1 Pt 1:4).
3. Immortality for the mortal (1 Co 15:42,50; 2 Co 5:4).
4. Crown of victory for the faithful (1 Co 9:24,25; 2 Tm 4:8; Js 1:12; 1 Pt 5:4; Rv 2:10).

#### D. Those who will inherit heaven:

1. The pure in heart (Mt 5:4-10).
2. The persecuted Christian (Mt 5:12; Rv 2:10).
3. The undefiled (Rv 21:27).
4. The moral believer (Gl 5:19-21; Rv 22:15).

### HELL

(The Greek word *gehenna* is translated "hell". The English word "hell" is also used in some translations to translated the word *hades*, a word that refers to the unseen state of the dead. *Gehenna* originally referred to the consumption of waste in the Valley of Hinnom outside the walls of Jerusalem.)

#### A. The use of *gehenna* in the New Testament:

1. Jesus referred to *gehenna* (hell): (Mt 5:22,29,30; Mt 10:28; 18:9; 23:15; 23:33; Mk 9:45; Lk 12:5).
2. James referred to *gehenna* (Js 3:6).

#### B. Description of hell:

1. A place of punishment (Mt 25:46; Hb 10:29).

2. A place of condemnation (Mt 23:33; Jn 5:29).
  3. A place of destruction (Mt 7:13,14; 2 Th 1:9).
  4. A place of fiery torment (Mt 18:8; 25:41; Mk 9:48; Rv 19:20; 20:10,14,15; 21:8).
  5. A place of darkness (Mt 8:12; 25:30; Jd 13).
  6. A place of anguish (Mt 8:12; 25:30).
- C. Occupants of hell:**
1. Satan and his angels (Mt 25:41; see Mt 8:29; 2 Pt 2:4; Jd 6).
  2. Those who do not know God (2 Th 1:7-9).
  3. Those who do not obey gospel (2 Th 1:7-9).

**HOPE**

(The Christian hope is in that which is yet to come. Hope is based on one's faith that God has prepared for His people something far greater than our existence in this present world.)

- A. Origin of hope:**
1. Comes from the word of God (Ps 119:42,43,81, 114,147).
  2. Comes from God's promises (At 26:6,7; Ti 1:2).
  3. Comes from the oath of God (Hb 6:18,19).
  4. Comes from trusting God (Ps 78:7; 146:5; Jr 17:17; Rm 15:13).
  5. Comes from love (1 Co 13:7).
- B. Description of the Christian's hope:**
1. It is better (Hb 7:19).
  2. It is good (2 Th 2:16).
  3. It is blessed (Ti 2:13).
  4. It is steadfast (Hb 6:19).
  5. It is living (1 Pt 1:3).
- C. Object of the Christian's hope:**
1. The final coming of Jesus (Rm 8:22-25; Ti 2:13; Rv 22:20).
  2. The bodily resurrection (At 23:6; 2 Co 5:1-8).
  3. Eternal life (Ti 1:2; 3:7).
  4. Glory (Rm 5:2; 8:18; Cl 1:27).
  5. Christ (1 Co 15:19; 1 Th 1:1).
- D. Earthly results of hope:**
1. It gives peace of mind (At 2:26; Ph 4:6).
  2. It generates boldness (Rm 5:5).
  3. It produces rejoicing (Rm 12:12).
  4. It encourages unity (Ep 4:4).
  5. It gives assurance (Hb 6:11; Pv 14:32).
  6. It is an anchor for life (Hb 6:18,19).
  7. It produces self-purification (1 Jn 3:3).

**HOLY SPIRIT**

(The Holy Spirit is the manifestation of God who works in and through Christians in this dispensation of time in order to accomplish the work of God on earth through the church.)

- A. References to the Holy Spirit:**
1. Spirit (At 2:4; 1 Tm 4:1).
  2. Spirit of truth (Jn 14:17; 16:13).
  3. Holy Spirit (Mt 3:11; 28:19).
  4. Spirit of God (1 Co 6:11; Ph 3:3).
  5. Spirit of Christ (Rm 8:9; Ph 1:19).
- B. The Holy Spirit as a manifestation of God:**
1. God the Father, Son and Holy Spirit have

- manifested themselves as three on the same occasions (Mt 3:16,17; 28:20; Mk 1:9-11; At 10:38; 1 Co 12:4-6).
2. The Spirit is Lord (2 Co 3:16-18).
  3. The Spirit is all-knowing (Is 40:12-17; 1 Co 2:10,11).
  4. The Spirit is everywhere (Ps 139:7-10).
  5. The Spirit is eternal (Hb 9:14).

**C. The Holy Spirit during the ministry of Jesus:**

1. Jesus was conceived by the Spirit (Mt 1:18-20).
2. The Spirit came upon Jesus (Mt 3:16).
3. Jesus was full of the Spirit (Lk 4:1; Jn 4:34).
4. Jesus administered the Spirit (Mt 8:11; At 1:5; 11:16).
5. Jesus promised the Spirit to the apostles (Jn 14:26; 16:13; 20:22).
6. Jesus worked through the Spirit (Mt 12:18,28; Lk 4:14; At 1:2).
7. Spirit raised Jesus (Rm 8:11).

**D. The Christian and the Holy Spirit:**

1. Christians received the Spirit (At 2:38; Gl 3:2,3,14).
2. Christians have the Spirit (1 Co 6:19; 7:40).
3. Christians have the indwelling of the Spirit (Rm 8:9; 1 Co 3:16; 6:19; Ep 2:22; 2 Tm 1:14).
4. The Christian's body is the temple of Spirit (1 Co 3:16).
5. Christian lives manifest the fruit of the Spirit (Gl 5:22,23).
6. Christians are strengthened by the Spirit (Ep 3:16).
7. Christians are filled with the Spirit (Ep 5:18,19).
8. The Spirit is the guarantee of the Christian's sonship (Gl 4:6; Ep 1:14; 4:30; Rm 8:15,16).

**E. First century work of the Spirit:**

1. Joel prophesied that the Spirit would be poured out upon all flesh (Jl 2:28).
2. Jesus promised that the early church as a group would work miracles (Mk 16:14-20; Hb 2:3,4).
3. Jesus promised that the apostles would be baptized with the Spirit (At 1:1-8).
4. The apostles were baptized with the Holy Spirit on the day of Pentecost in A.D. 30 (At 2:1-4).
5. By the laying on of the hands of the Christ-sent apostles the miraculous gifts of the Spirit were given to others (At 18:8; 19:6; Rm 1:11).
6. The miraculous gifts passed away with the completion of the written word of God (1 Co 13:8-10).
7. The Holy Spirit inspired the written word of God in order to guide Christians throughout the centuries (2 Tm 3:16,17; 2 Pt 1:3; Jd 3).
8. The Bible warns of those who would deceive others through false miraculous works (Mt 24:11,23,24; 2 Th 2:9-12).
9. The Spirit continues to lead Christians today (Rm 8:14; Gl 5:18)

**JERUSALEM'S DESTRUCTION**

(Jesus' prophecy of the destruction of Jerusalem and national Israel is recorded in Mt 24, Mk 13 and Lk 21.

This prophecy was fulfilled in A.D. 70. The parables that lead up to this prophecy are recorded in Mt 13:3-9,36-42; 21:33-46; 22:1-14; 23:29-39. This destruction was the coming of Jesus in time in judgment on national Israel.)

**A. Jesus' Mt 24 prophecy of events surrounding the fall of Jerusalem and national Israel:**

1. Nationalistic pride of disciples over Jerusalem (vs 1).
2. The imminent destruction of Jerusalem (vs 2).
3. The disciples question Jesus about destruction (vs 3).
4. Warning against false messiahs (vss 4,5).
5. Rumors of Roman wars against the Jews (vs 6).
6. Consequences of wars against the Jews (vs 7).
7. Beginning of Jews' sorrows from war (vs 8).
8. Disciples persecuted (vs 9).
9. Disciples offended and betrayed (vs 10).
10. Dangers of false teachers in times of trial (vs 11).
11. Presence of anarchy and lovelessness (vs 12).
12. Endure to end of the Jewish State (vs 13).
13. Preach to all the Roman Empire (vs 14).
14. Abomination of Roman armies (vss 15-18).
15. Pray for easy flight from Jerusalem (vss 19,20).
16. Great tribulation of the nation of Israel (vs 21).
17. War shortened for the sake of Christians (vs 22).
18. False proclamation that there are messiahs (vs 23).
19. Rise of false messiahs and preachers (vs 24).
20. Warning against deception (vs 25).
21. Final coming will be self-evident (vss 26,27).
22. Consumption of the nation of Israel (vs 28).
23. Downfall of national Israel (vs 29).
24. Signal that Jesus is presently reigning (vs 30).
25. Evangelists go forth to preach gospel (vs 31).
26. Parable of the Fig Tree (vss 32,33).
27. Prophecy fulfilled in generation of Jesus' disciples (vs 34).
28. God's word will endure through Israel's fall (vs 35).
29. Only God knows when Jerusalem will fall (vs 36).
30. The wicked Jews will be taken away (vss 37-39).
31. The righteous Christians will be left (vss 40,41).
32. Watch for the signs of Roman's coming (vs 42).
33. Destruction will come upon unwatchful (vss 43,44).
34. Be faithful and wise servant in kingdom (vss 45-47).
35. Evil servant will be destroyed (vss 48-51).

**B. Statements concerning God's judgment of national Israel:**

1. The coming judgment of national Israel was near when James wrote in A.D. 67,68 (Js 5:7,8).
2. It was the last times of national Israel when Jude wrote in A.D. 65 to 67 (Jd 17,18).
3. The hour of judgment had come on national Israel when Peter wrote in A.D. 65 (1 Pt

4:17,18).

4. Antichrists were present, and thus, John wrote in the last hour of national Israel in A.D. 65-68 (1 Jn 2:18).

**JESUS CHRIST**

(The name "Christ" is from the Greek word *cristos* which means "the anointed." Christ is the equivalent Greek word for the Hebrew Messiah. Jesus was the anointed one of God who fulfilled all prophecy concerning the Messiah of Israel.)

**A. Prophecy of the Messiah (Christ):**

1. Would crush Satan (Gn 3:15).
2. Descendant of Abraham (Gn 12:1-3; see Gl 3:16).
3. Descendant of Isaac (Gn 21:12; see Hb 11:18).
4. Born of Judah (Gn 49:10; see Hb 7:17).
5. Descendant of David (2 Sm 4:12ff; see Rv 22:16).
6. Born of a virgin (Is 7:14; see Mt 1:23).
7. Born in Bethlehem (Mc 5:2; see Mt 2:1,8; Jn 7:42).
8. Born during Roman Empire (Dn 2:44; 7:13,14).
9. Have a forerunner (Mt 3:1; 4:5; see Mt 3:1-3).
10. Slaughter of babies at birthplace (Jr 31:15; see Mt 2:16-18).
11. Sojourner in Egypt (Hs 11:1; see Mt 2:15).
12. Live in Galilee (Is 9:1,2; see Mt 4:15).
13. Live in Nazareth (Mt 2:23).
14. Would teach in parables (Ps 78:2; Is 6:9,10; see Mt 13:34,35).
15. Would be betrayed (Ps 41:9; see Mk 14:66-72).
16. Die with malefactors (Is 53:9,12; see Lk 22:37).
17. Would be pierced (Ps 22:16; see Jn 19:34-37).
18. Would rise from the dead (Ps 16:10; see At 2:32).
19. Would ascend to heaven (Ps 68:18; see Lk 24:51).

**B. References to Jesus:**

1. King (Mt 2:2; 21:15; Jn 18:36).
2. Lord (At 2:36; Rm 10:9; Ph 2:11).
3. Emmanuel (Is 7:14; Mt 1:23).
4. Alpha and Omega (Rv 22:13).
5. Good Shepherd (Jn 10:1-14; 1 Pt 2:25; 5:4).
6. Prince of peace (Is 9:6).
7. God (Is 9:6; Jn 1:1,2; 1 Jn 5:20).
8. High Priest (Hb 3:1; 4:14; 7:26).
9. Lamb (Jn 1:29; At 8:32-35).
10. Prince of life (At 3:15).
11. Savior (At 4:12; Ep 5:23; 1 Jn 4:14).
12. The Word (1 Jn 1:1,2).
13. Son of David (Mt 1:1; Lk 1:32; Rv 5:5; 22:16).
14. Son of Man (Mk 2:27,28; Lk 19:10).
15. Prophet (Jn 1:21; Lk 13:33; At 3:22-26).
16. Bridegroom (Mt 9:14,15; 2 Co 11:2; Rv 19:7; 21:9).
17. Bread of life (Jn 6:35-68).
18. The Just One (At 3:14; 7:52; 22:14).

**C. The divine characteristics of Jesus:**

1. He was holy (Lk 1:35; Rv 3:7).
2. He was righteous (Is 53:11; At 3:14; 1 Jn 2:1).

3. He was sinless (Jn 8:46; 2 Co 5:21; Hb 4:15; 7:26).
  4. He was faithful (2 Th 3:3; 2 Tm 2:13).
  5. He was obedient (Jn 4:34; 6:38; Hb 5:8).
  6. He was compassionate (Lk 7:13; 19:41; Hb 2:17).
  7. He was loving (Jn 13:1; 15:13,14).
  8. He was forgiving (Lk 23:34).
  9. He was humble (Is 53:7; Ph 2:8).
  10. He was sacrificial (Ph 2:5-7).
- D. The human characteristics of Jesus:**
1. He was born of a woman (Lk 1:30,31; Gl 4:4).
  2. He was flesh and blood (Jn 1:14; Hb 2:14).
  3. He knew hunger (Mt 4:2; 21:18).
  4. He knew thirst (Jn 4:7; 19:28).
  5. He knew sorrow and grief (Is 53:3,4; Lk 22:44).
  6. He could be tempted (Hb 4:15).
  7. He knew what it was to be tired (Jn 4:6).
- E. The work of Jesus:**
1. To reveal the Father (Jn 1:18; 14:7-9).
  2. To bring remission of sins (Jn 1:29; 1 Co 15:1-4; ep 1:7; Hb 9:14,28; 1 Jn 3:5).
  3. To destroy the works of the devil (Jn 1:4; 8:12,32; 10:10; 17:3; Hb 2:14,15; 1 Jn 3:8).
  4. To become our High Priest (Hb 2:17,18; 4:14-16; 7:25).
  5. To work on our behalf from heaven (Rm 8:34; Hb 1:1-3; 7:25; 12:25; 1 Jn 2:1).
  6. To give hope of the resurrection (1 Co 15:20-22).
- JUDGMENT**
- (God has come in judgment on nations and people "in time." He will come in judgment on the world through Jesus at the "end of time." The purpose of His judgments in time is to bring about the purpose for the existence of the world, that is, to bring the obedient into eternal dwelling with Him at the end of time.)
- A. Time of the final judgment:**
1. At the last day (Jn 12:48).
  2. At an appointed day (At 17:31).
  3. Immediately for those who die (Hb 9:27).
  4. When Jesus returns for the living (Mt 25:31,32).
- B. Description of the day of judgment:**
1. All judged before Jesus (2 Co 5:10).
  2. A day of wrath for wicked (Rm 2:5; Rv 6:15-17).
  3. A day of destruction (2 Th 1:7-9; 2 Pt 3:7).
  4. All will be revealed (Mk 4:22; Rm 2:16; 1 Co 4:5).
  5. A day of fiery indignation (Hb 10:27).
  6. Judgment without respect of persons (1 Pt 1:17).
  7. Judgment by God's standard (Jn 12:48; Rv 20:11-15).
  8. Our works will be manifested (1 Co 3:13; 2 Co 5:10).
  9. Saints can be bold toward (1 Jn 4:17).
  10. Jesus will reward (Rv 1:23; 20:12; 22:12).
- C. Standard of judgment:**
1. Judged by Jesus' words (Jn 12:48; Rm 2:16; Js 2:12).
  2. Judged from the book of life (Rv 20:12,15).
  3. Judged by deeds (Mt 16:27; Rm 2:6; 2 Co 5:10; 1 Pt 1:17; Rv 20:17).
- D. Jesus will judge:**
1. Jesus has authority to judge (Jn 5:22; At 17:31).
  2. Jesus is ordained to judge (Mt 16:27; At 10:42).
- E. Results of judgment:**
1. Wicked and righteous will be separated (Mt 25:32,34, 41,46).
  2. Righteous rewarded with life (2 Tm 4:8; Rv 11:18).
  3. Wicked will suffer destruction (Mt 10:28; 2 Th 1:7-9).
  4. Saints will rest (Jn 5:29; Rv 14:13).
- JUSTIFICATION**
- (Justification means that we are legally made right before God as a result of God's forgiveness of our sins through the sacrificial blood offering of Jesus.)
- A. Origin of justification:**
1. Made available through grace (Rm 3:24; 5:17-21; Ti 3:7).
  2. Made possible by Jesus' blood (Rm 5:9).
  3. Made possible by Jesus' resurrection (Rm 4:25).
  4. Made possible by sacrifice of Jesus (Rm 5:18).
  5. Made applicable by faith (At 13:39; Rm 3:26-28; 5:1; Gl 3:8,24).
- B. Means of justification:**
1. Justified by God's grace (Rm 3:24).
  2. Justified by faith (Rm 3:28; 5:1; Gl 3:8).
  3. Justified by works (Js 2:21-25).
  4. Justified by Jesus' blood (Rm 5:9).
- C. Necessity of justification:**
1. To receive forgiveness of sins (At 13:38,39).
  2. To have peace with God (Rm 5:1).
  3. To be heirs of eternal life (Ti 3:7).
- D. Conditions for justification:**
1. Believe in Jesus (At 13:39; Rm 3:26; 5:1).
  2. Obey the gospel (Rm 8:30; 2 Th 2:14).
  3. Abide in faith (Rm 3:26-30; 5:1; Gl 3:24).
  4. Maintain works (Ep 2:10; Js 2:21-26).
- E. One is not justified by the following:**
1. Perfect keeping of law (Rm 3:20; Gl 2:16; 5:4).
  2. Meritorious good deeds (Rm 11:6; Ep 2:9).
  3. Faith only (Js 2:21-26).
- KINGDOM REIGN**
- (In reference to God's authority, the word "kingdom" (Gr., *basileia*) refers to kingdom of reign from heaven. In this time, the church (Gr., *ekklesia*) is the assembly of those on earth who have submitted to the kingdom reign of Jesus from heaven.)
- A. Reign of the Father in the Old Testament:**
1. Father was king (Ps 10:16; 24:10; 44:4; Is 33:22; Jr 10:10).
  2. Father reigned (Ex 15:18).
  3. Father was king and head over all (1 Ch 29:11,12; Ps 103:19).
  4. Father ruled over all nations (Ps 22:27,28).

**B. Prophecy of Jesus' reign on David's throne:**

1. Father would give reign to Son (Dn 2:31-45).
2. Jesus would ascend to reign (Dn 7:13,14).
3. Jesus would reign on David's throne of authority from heaven (1 Ch 28:5; 29:23).
4. Father would give reign to Son (Jn 3:35; 13:3; 17:2; Mt 28:18; 1 Co 15:26-28).

**C. Jesus' present kingdom reign:**

1. Jesus ascended to reign (At 1:9-11).
2. His kingdom came with power (Mk 9:1; At 2:1-4).
3. He is King of kings (1 Tm 6:15; Rv 1:5; 17:14; 19:16).
4. He reigns at the right hand of God (Hb 8:1).
5. He reigns over all (Ep 1:20-22).
6. He reigns over the nations (Rv 2:26,27; 12:5).
7. Angels are subject of His kingship (1 Pt 3:22; Hb 2:8; Rv 11:15).
8. All should now bow to Him (Ph 2:5-11).
9. Christians presently reign with Him (Rm 5:17; 2 Tm 2:11,12).
10. He will reign until final coming (1 Co 15:26-28).

**LEADERSHIP**

(Leadership among the people of God is carried out by the loving servanthood of those who seek to service the needs of others. Leaders are thus identified by their serving the church.)

**A. How leaders lead the church:**

1. By understanding the mission of Jesus (Mt 28:19,20; Mk 16:15; At 5:42).
2. By self-examination (Rm 11:20; 1 Co 10:12; 11:28; 2 Co 13:5; Gl 6:1,4; Js 1:22-25).
3. By loving the church (Mt 20:28; Jn 10:11; 13:34,35; 15:13)
4. By setting examples of service (1 Co 11:1; 1 Tm 4:12).
5. By humble service (Mt 20:28; Mk 10:45; 1 Co 16:15,16; Gl 6:1,2; Hb 13:17; 1 Jn 5:16).
6. By church recognition (At 6:3; 14:23; 15:22; Ti 1:5; 1 Tm 3:1-7; Ti 1:4-9).
7. By church agreement (At 6:5; 15:22; 1 Co 16:3; 2 Co 2:6; 8:16-24).
8. By vision (Jg 5:2; Mt 28:19; Mk 16:15; At 9:15; 20:24; Rm 15:23,24; Ph 3:14).

**B. Jesus' Mt 23 teaching on legalistic leadership in contrast to servanthood leadership (Lk 11:37-54):**

1. Lordship leaders like to dictate decisions (vs 2).
2. Lordship leaders say and do not (vss 3,4; Gl 6:13).
3. Lordship leaders love positions (vss 5-7).
4. Servant leaders do not need public recognition (vs 8; At 10:25,26; 14:14,15).
5. Servant leaders do not resort to traditions (vs 9; Mk 7:1-9).
6. Servant leaders do not resort to their position to maintain authority (vs 10).
7. Servant leaders manifest humility (vss 11,12; Mk 10:43, 44).
8. The conduct of dictatorial and legalistic leaders:

- a. One becomes a self-appointed guardian of the truth (vs 13).
- b. One subjects others to his party interpretations and opinions (vs 15; Mk 7:9).
- c. One emphasizes trivial details over the most important commands of the law (vss 16-22).
- d. One neglects the weightier matters of the law by concentrating on the lesser matters (vss 23,24; Mt 12:8).
- e. One gives heed to ceremonial cleansing instead of inward sanctification (vss 25,26).
- f. One gives an outward appearance of religiosity, but inwardly he is spiritually and morally dead (vss 27,28).
- g. One publicly honors the fathers, but inwardly aligns himself with persecutors of the saints (vss 29-36).

**LORD'S DAY**

(The term "Lord's Day" was used in the first century writings of Christians to refer to the first day of the week, or Sunday.)

**A. Christians and the Lord's Day:**

1. It is the day after the Sabbath (Mt 28:1; Mk 16:1,2).
2. Sunday is called the Lord's Day (Rv 1:10).
3. Jesus was raised on this day (Mk 16:9; Jn 20:1,19).
4. Christians meet on this day (At 20:27; 1 Co 16:1,2).
5. Christians made special contributions on Sunday (1 Co 16:1,2).
6. Christians partook of Lord's Supper on Sunday (At 20:7; 1 Co 11: 20-29).
7. The church was established on the Jewish feast of Pentecost, which is Sunday (At 2:1).

**LORD'S SUPPER**

(The Lord's Supper is often referred to as communion. This memorial was instituted by Jesus for His disciples when He ate the Jewish Passover meal with the disciples the night He was betrayed.)

**A. References to the Lord's Supper:**

1. It was eaten during the breaking of bread (At 2:42; 20:27).
2. It is a communion (fellowship) with Jesus and one's brothers (1 Co 10:16).
3. It is the supper with the Lord (1 Co 11:20).

**B. Memorial of the Lord's Supper:**

1. The bread is in memory of the body of Jesus (Mt 26:26; 1 Co 11:24).
2. The fruit of the vine is in memory of the blood of the covenant (Mt 26:27,28; Lk 22:19,20).
3. The supper is in memory of Jesus' death and our covenant with God (Lk 22:19,20; 1 Co 11:27-34).
4. The one bread symbolizes the oneness of the

church, the body of Christ (1 Co 10:16,17).

**C. The time the first Christians partook of the Supper:**

1. The first Christians gathered on Sunday (1 Co 16:1,2).
2. The first Christians broke bread on Sunday (At 20:7; 1 Co 11:20-29).
3. Christians partook of Supper as often as possible (1 Co 11:24,25).
4. Christians had a love feast, during which they partook of the Supper (1 Co 11:17-34; 2 Pt 2:13; Jd 12).

**LOVE**

(*Agape* is the most intense word that was used for love in the New Testament. It is the word that is commonly used in reference to the love that exists between God and man and between Christians. *Agape* love defines the nature of the people of God.)

**A. God's love:**

1. God is love (1 Jn 4:16).
2. God's love revealed in Christ (Jn 3:16; 1 Jn 4:8-11).
3. God loved mankind (Jn 3:16; Rm 5:8; Ti 3:4; 1 Jn 4:19).
4. God loves His children (2 Th 2:16; 1 Jn 3:1).
5. God loves a cheerful giver (2 Co 9:7).

**B. Jesus' love:**

1. Jesus loved His disciples (Jn 13:1; 15:9-13).
2. Jesus sacrificed Himself because of love (Gl 2:20).
3. Jesus gave example of love (1 Jn 3:16).
4. Jesus' love is enduring (Rm 8:35).
5. Jesus loves the church (Ep 5:2,25).
6. Jesus' love motivates love (2 Co 5:14; 1 Jn 4:19).

**C. The Christian's love:**

1. Love God (Mt 22:37,38).
2. Love one another (Jn 13:34,35; 15:12; Rm 12:9; Gl 5:13-15; 1 Th 3:12; 1 Pt 1:22; 2:17; 1 Jn 2:10; 4:4,7,21).
3. Love enemies (Mt 5:44).
4. Love the Lord (Jn 8:42; 1 Co 16:22; 2 Co 5:14).

**D. Nature of love:**

1. General definition of love (1 Co 13).
2. Love sacrifices for others (Jn 15:9-13; 1 Jn 3:16,17; 4:9-11).
3. Love is the first commandment (Mt 22:37,38).
4. Love destroys fear (1 Jn 4:17-19).
5. Love is fruit of the Spirit (Gl 5:22).
6. Love works no harm to others (Rm 13:10).
7. Love is from the heart (Mt 22:37).
8. Love works through faith (Gl 5:6).

**E. Love and obedience:**

1. Love is doing God's commandments (1 Jn 5:2,3).
2. Love is doing Jesus' commandments (Jn 14:15,21-24; 15:14).
3. Love moves one to obey God's word (Jn 15:10).
4. Love brings assurance through obedience (1 Jn 2:3-5).

5. When obedience ceases love ceases (Rv 2:4,5).

**MIRACLES**

(The miraculous is the work of God that is manifested to the senses of men in order to accomplish God's purposes among men. Confirming miracles are not perceived through faith, but through the sense perceptions of those who behold the miracle.)

**A. Greek words used to define miracles:**

1. A miracle as a *teras* (wonder) refers to the impact the miraculous work has on men (At 2:22,43; 4:30; 5:12; 6:8; 15:12; Hb 2:4).
2. A miracle as a *semeion* (sign) points to God who worked the miracle (Mk 16:20; Jn 3:2; At 14:3; 2 Co 12:12; Hb 2:4).
3. A miracle as a *dunamis* (power) indicates the supernatural power that is able to work such signs (Mt 12:28; At 2:22; 15:12; 19:11).
4. A miracle as an *ergon* (work) manifested the environment in which God dwells (Jn 5:36; 6:28,29; 7:21; 10:25,32,37,38; 14:11,12; 15:24).

**B. Definition of true confirming miracles:**

1. A miracle must be perceived by the senses of man (At 4:14-16; At 26:26).
2. The supernatural is unquestionably seen in the event of a miracle (Ex 14:13; 1 Kg 18:17-46; Mk 16:20; Jn 3:2; 5:26; 10:38; 11:43-45; 14:11; At 2:22; Hb 2:3,4).
3. A miracle is not the ordinary occurrence of natural law (Mt 8:23-27; Mk 4:35-41; 6:45-52; Jn 2:1-11).
4. A miracle is an instantaneous event (At 3:6-8).
5. A miracle cannot be denied by unbelievers (1 Kg 18:30-40; Jn 11:45,46; At 4:14-16; 26:26).
6. True miracles are clearly seen (At 4:14-16; 26:26).

**C. Purpose of confirming miracles:**

1. They manifested God's glory (Ps 11:3; Jn 11:40-42).
2. They manifested Jesus' glory (Jn 2:11).
3. They proved Jesus' sonship (Mt 11:2-6; Lk 7:20-22; Jn 3:2; 4:48; 5:36; 9:16; 11:42; 20:30,31).
4. They proved God's messengers (Mk 16:17-20; Jn 3:2; 2 Co 12:12; Hb 2:3,4).
5. They confirmed the word of God (Mk 16:20; Hb 2:3,4).

**D. The confirming miracles of Jesus:**

1. Turning of water to wine (Jn 2:1-11).
2. Healing of the nobleman's son (Jn 4:46-54).
3. First catch of fish (Lk 5:1-11).
4. Capernaum demoniac (Mk 1:23-27; Lk 4:33-36).
5. Healing Simon's mother-in-law (Mt 8:14-17; Mk 1:29-31; Lk 4:38-40).
6. Healing of a leper (Mt 8:1-4; Mk 1:40-45; Lk 5:12-17).
7. Healing a paralytic (Mt 9:1-8; Mk 2:1-12; Lk 5:17-26).
8. Healing an impotent man (Jn 5:1-16).



9. Healing man with withered hand (Mt 12:9-13; Mk 3:1-5; Lk 6:6-11).
  10. Healing centurion's servant (Lk 7:1-10).
  11. Healing centurion's son (Mt 8:5-13).
  12. Healing widow's son (Lk 7:11-16).
  13. Healing blind & mute man (Lk 7:11-16).
  14. Calming of stormy sea (Mt 8:23-27; Mk 4:35-41; Lk 8:22-25).
  15. Healing Gadarene demoniacs (Mt 8:28-32; Mk 5:1-20; Lk 8:26-29).
  16. Healing woman with issue of blood (Mt 9:20-22; Mk 5:25-34; Lk 8:43-48).
  17. Raising of Jairus' daughter (Mt 9:18,19,23-26; Mk 5:22, 24,35-43; Lk 8:41,42,49-56).
  18. Healing two blind men (Mt 9:27-31).
  19. Healing a dumb demoniac (Mt 9:32,33).
  20. Feeding of the 5,000 (Mt 14:15-21; Mk 6:34-44; Lk 9:12-17; Jn 6:5-14).
  21. Walking on the water (Mt 14:22,23; Mk 6:45-42; Jn 6:14-21).
  22. Healing Syrophenician daughter (Mt:15:21-28; Mk 7:24-30).
  23. Healing deaf and dumb (Mk 7:31-37).
  24. Feeding of the 4,000 (Mt 15:32-39; Mk 8:1-9).
  25. Healing a blind man (Mk 8:22-26).
- E. The passing of openly manifested miracles:**
1. Miracles confirmed the spoken word of God's messengers in the first century (Mk 16:20; Hb 2:3,4).
  2. Miraculous gifts were given only by the laying on of the Christ-sent apostles' hands (At 18:8; Rm 1:11).
  3. The word of God has been confirmed, and thus the open miraculous confirmation of God's messengers and message has passed away (1 Co 13:8-10).
  4. The word of God is now sufficient to produce faith and godly direction (Jn 20:30,31; 2 Tm 3:16,17; 2 Pt 1:3).
  5. God continues to work today in a providential manner behind the curtain of natural law (Rm 8:28; Ep 3:20).
  6. Those who believe, and yet have not seen miracles, are more blessed (Jn 20:24-29).

### OBEDIENCE

(Obedience is the result of one's faith in God and love of His will. Obedience to the conditions of the new covenant is the natural response of those who seek to please God who has saved them by His grace.)

#### A. Obedience is the following:

1. Yielding to God's will (Rm 6:16,17; Js 4:6-10; 1 Pt 5:6,7).
2. Doing God's will (Mt 7:21-27; Js 1:22-25; 1 Jn 3:18).
3. Willingness to forsake all (Mt 10:37-39; Mk 10:29,30; Lk 9:23,61,62; 14:25-35; Rm 12:1,2; Gl 2:20; Ph 3:7,8).
4. Forsaking the world (Mt 6:35; Js 4:4; 1 Jn 2:15).
5. Searching for spiritual things (Mt 6:19-21,33; Cl 3:2).

6. Seeking to please Jesus (Jn 15:14; Gl 1:10; 1 Th 2:4).
  7. Living after spiritual examples (Jn 13:15; 1 Co 11:1; 1 Pt 2:21).
  8. Offering lives as spiritual sacrifices (Rm 6:13,16,19; 12:1,2; 2 Co 8:5; Ph 3:7,8; Hb 13:15,16; 1 Pt 2:5).
  9. Doing the righteousness of God (At 10:34,35; 1 Jn 2:29).
  10. Loving Jesus (Jn 14:15; 15:14).
- B. Examples of obedience:**
1. Abraham (Gn 22:2,3; Hb 11:8-10).
  2. Jesus as the Son of God (Lk 22:42; Jn 4:34; 5:30; 6:38; 7:17; 9:31; Hb 5:8,9).
  3. The faithful in the Old Testament (Hb 11).
  4. Apostles (Mt 4:20-22; Lk 5:10,11,28; 18:28; Mt 19:29).
  5. Paul (Ph 3:4-11; Gl 2:20).
  6. The disciples of Jesus (Lk 9:23).

### PARABLES OF JESUS

(A parable is a metaphorical story that is stated in order to reveal a specific truth. Parables were taken from real-life situations in order to teach spiritual truths.)

#### A. The parables of Jesus:

1. The soils (Mt 13:3-8,18-23; Mk 4:3-8,14-20; Lk 8:5-8,11-15).
2. The tares (Mt 13:24-30,36-43).
3. The seed (Mk 4:26-29).
4. The mustard seed (Mt 13:31,32; Mk 4:30-32; Lk 13:18,19).
5. The leaven (Mt 13:33; Lk 13:20,21).
6. The hidden treasure (Mt 13:44).
7. The pearl of great price (Mt 13:45,46).
8. The drag net (Mt 13:47-50).
9. The unforgiving servant (Mt 18:23-35).
10. The laborers in the vineyard (Mt 20:1-16).
11. The two sons (Mt 21:28-32).
12. The wicked husbandmen (Mt 21:33-44; Mk 12:1-12; Lk 20:9-18).
13. The marriage of the king's son (Mt 22:1-14).
14. The ten virgins (Mt 25:1-13).
15. The talents (Mt 25:14-30).
16. The householder (Mk 13:33-37).
17. The cursed fig tree (Mt 24:32,33; Mk 13:28,29; Lk 21:29-31).
18. The two debtors (Lk 7:41-43).
19. The good Samaritan (Lk 10:30-37).
20. The friend at midnight (Lk 11:5-8).
21. The rich fool (Lk 12:16-21).
22. The wedding feast (Lk 12:35-40).
23. The wise steward (Lk 12:41-48).
24. The barren fig tree (Lk 13:6-9).
25. The wedding guest (Lk 14:7-11).
26. The great supper (Lk 14:15-24).
27. The cost of commitment (Lk 14:25-35).
28. The lost sheep (Mt 18:12-14; Lk 15:3-7).
29. The lost money (Lk 15:8-10).
30. The prodigal son (Lk 15:11-32).
31. The unjust steward (Lk 16:1-13).



32. The unprofitable servant (Lk 17:7-10).
33. The unjust judge (Lk 18:1-8).
34. The Pharisee and the publican (Lk 18:9-14).
35. The pounds (Lk 19:11-27).

### PRAYER

(Prayer is an expression of one's most inner feelings of thanksgiving to God and request for His help. In the Bible, prayer is often combined with fasting on the part of the one who prepares his or her mind for prayer.)

#### A. Necessity of prayer:

1. Pray after Jesus' example (Lk 5:16; 6:12; 22:45).
2. Jesus gave model prayer (Lk 11:1-4).
3. Example of the Christian's prayers (At 2:42; 6:4; 12:5; Rm 1:9; 12:12).

#### B. How to pray:

1. Pray to God the Father (Lk 16:27; 2 Co 13:7).
2. Pray in the name of Jesus (Jn 14:13; Rm 1:8; Cl 3:17).
3. Pray in faith (Mt 21:22; Js 1:6,7).
4. Pray earnestly (Cl 4:12; Js 5:16,17).
5. Pray believing (Mt 21:22; Mk 11:24).
6. Pray everywhere (1 Tm 2:8).
7. Pray publicly (At 4:23-31).
8. Pray in secret (Mt 6:4-6).
9. Pray in humility (Js 1:5-8).
10. Pray unselfishly (Js 4:3).
11. Pray with thanksgiving (Ph 4:6).
12. Pray according to God's will (1 Jn 5:14).
13. Pray unceasingly (Rm 12:12; Cl 1:3,9; 1 Th 5:17; 3:10).
14. Pray intensely (Mt 7:7-11; Cl 4:12).
15. Pray with righteous living (1 Jn 3:22; Js 5:16).

#### C. Pray for:

1. Persecutors (Mt 5:44).
2. Wisdom (Js 1:5-8).
3. Daily bread (Mt 6:11).
4. That God's will be done (Mt 6:10).
5. Forgiveness (Mt 6:12).
6. For relief from temptation (Mt 6:13).
7. For one another (Js 5:16).
8. For deliverance (Mt 6:13; 2 Th 3:1,2).
9. For relief from sickness (Js 5:14,15).
10. That leaders might have wisdom (1 Tm 2:1,2).
11. For laborers in God's harvest (Mt 9:38).

#### D. God's response to prayer:

1. He restores health (2 Kg 20:1-4; Js 5:13-16).
2. He opens doors (Mt 6:9-13; 1 Co 16:9; 2 Co 2:12).
3. He provides food (Mt 6:25-34).
4. He provides escape from sin (1 Co 10:13).
5. He delivers (Rm 15:30-32; 2 Tm 4:18; 2 Pt 2:9).
6. He raises up evangelists (Mt 9:38; 1 Tm 1:12).
7. He limits temptations (Ps 125:3; Lk 22:32; 1 Co 10:13).
8. He aids our service (1 Co 8:6).
9. He gives safe journeys (Rm 1:9,10).
10. He protects (Pv 18:10; 29:25; 2 Co 1:10,11; Ph 22).
11. He changes adversity (Ph 1:12-19).

12. He produces opportunities (At 19:8-10; Cl 4:3; Pl 14).
13. He helps us stand (Cl 4:12; 2 Jn 4; 3 Jn 3,4).
14. He brings brethren together (1 Th 3:10).
15. He brings forth fruit (1 Co 3:5,6; 1 Th 1:2-8; 2 Th 1:11,12).
16. He makes fruit glorify Jesus (1 Co 1:31; 1 Th 2:20).
17. He opens doors for preaching (Ep 6:18,19; 2 Th 3:1,2).
18. He delivers from wicked men (2 Th 3:1,2; 2 Tm 4:17).

### PREACHING

(The work of preaching is a ministry of believers to unbelievers. It is a ministry of proclaiming the gospel of Jesus' death for our sins and resurrection for our hope.)

#### A. Preaching is a work of the church.

1. Must preach gospel (Mt 28:19,20; Mk 16:15).
2. Must preach to lost (At 5:42).
3. Must preach God's wisdom (Ep 3:10,11).
4. Must edify church (Ep 4:11,12; 2 Tm 4:2).
5. Must send preachers out (Rm 10:8-15; 3 Jn 5-8).
6. Must support preachers (1 Co 9:14; Gl 6:6).

#### B. References to preachers:

1. He is an evangelist (At 21:8; Ep 4:11).
2. He is a minister (2 Tm 4:5; 1 Pt 4:11).
3. He is a servant (2 Tm 2:24).
4. He is a proclaimer (Rm 1:15; Gl 4:13).

#### C. Work of the preacher:

1. Proclaim the truth (2 Tm 4:2).
2. Preach to lost (Rm 10:14,15).
3. Warn against error (1 Tm 1:3,10; 4:1-3,6,11-16; 2 Tm 1:13; 4:2-4; Ti 2:1).
4. Set forth selected elders (1 Tm 3:1-13; Ti 1:5-9).
5. Reprove elders who sin (1 Tm 5:19-21).
6. Provide an example (1 Tm 4:12; 6:11; Ti 2:7).
7. Teach (2 Tm 2:2; Ti 3:8ff).
8. Refuse false teaching (1 Tm 4:7; 6:20,21; 2 Tm 2:23).
9. Lead (Ti 1:5).

#### D. Life of the preacher:

1. Be honest and pure (1 Tm 5:22; 6:11; 2 Tm 2:22).
2. Suffer hardship (2 Tm 2:3-5; 3:12).
3. Be courageous (At 20:22-24; 2 Tm 1:8).
4. Be diligent (1 Co 15:10).
5. Be faithful (Rm 15:17-19).
6. Be industrious (2 Co 10:12-16; 1 Tm 4:15).
7. Exercise self-control (1 Co 9:25-29).
8. Be sincere (2 Co 4:1,2).
9. Be prayerful (At 6:4; 1 Th 5:17).
10. Be impartial (1 Tm 5:21).
11. Be obedient (At 16:9,10; 1 Tm 6:14).
12. Live godly (1 Tm 4:7,8).
13. Abide in truth (2 Tm 3:14).
14. Be example (1 Tm 4:12; Ti 2:1).
15. Be meek (Ti 3:2).

16. Do not argue (2 Tm 2:24,25).
17. Avoid foolish controversies (Ti 3:9).
18. Be longsuffering (2 Tm 4:2).
19. Be serious (2 Tm 4:5).
20. Be confident (2 Tm 1:6,7).
21. Take heed to self (1 Tm 4:16).
22. Be cautious (1 Tm 5:22).
23. Take heed to teaching (1 Tm 4:16).

#### REDEMPTION

(Redemption is the purchase by another of one's freedom from bondage.)

##### A. Concept of redemption in Old Testament:

1. Israel was redeemed as a nation out of Egyptian bondage (Ex 6:6; 15:13).
2. Laws concerning redemption in the society of Israel (Lv 25:25-49; 27:13-31).
3. Examples of redemption (Rt 4:4-6; Is 44:22,23).
4. Israel looked for spiritual redemption (Lk 2:38).

##### B. The Christian's redemption in Christ:

1. God's people redeemed through Jesus (Lk 1:68).
2. Redeemed by Jesus' blood (Ep 1:7; Cl 1:14; Rv 5:9).
3. Blood redeemed those under the law (Hb 9:15).
4. Redeemed from the curse of law (Gl 3:13).
5. Redeemed from law (Gl 4:5).
6. Redeemed from iniquity (Ti 2:14).
7. Redeemed in Christ (Rm 3:24; 1 Co 1:30; Ep 1:7; Cl 1:14).
8. Redeemed for all time (Hb 9:12).
9. Wait for redemption of body (Rm 8:23).
10. Church redemption in the end (Ep 1:13,14; 4:30).

#### REPENTANCE

(Repentance is a change in thinking and life behavior because one changes his or her heart. True repentance must be manifested by the change of one's life.)

##### A. Definition of repentance:

1. It is a change of mind (Mt 21:28,29).
2. It is returning to our "first love" (Rv 2:5).
3. It is turning to God (At 9:35; 26:20; 1 Sm 7:3; Lk 17:4).
4. It is part of conversion to God (At 3:19; 15:3).
5. It produces joy in heaven (Lk 15:7,10).
6. It is the product of godly sorrow (2 Co 7:9,10).

##### B. Repentance is commanded:

1. Jesus said we must repent (Lk 13:3,5).
2. God commands repentance (At 2:38; 8:22; 17:30,31; 2 Pt 3:9).
3. Men must repent from wickedness (Rv 2:16,21,22).

##### C. Things that stimulate repentance:

1. Fear of judgment (At 17:30,31).
2. The goodness of God (Rm 2:4).
3. The patience of God (2 Pt 3:9).
4. Conviction of our sins (At 2:37,38).
5. Godly sorrow (2 Co 7:10).

6. Exhortation by brothers (Lk 17:3; Gl 6:1; 1 Jn 5:16).

##### D. Why people do not repent:

1. Because of willful sinning (Hb 6:6).
2. By failing to see sinful self (Lk 18:9-14; Js 1:23,24).

#### RESURRECTION

(In the New Testament, resurrection in reference to our physical bodies means that this present body will be bodily resurrected, though it will be changed. We do not know the nature of the resurrected body, though we will be like Jesus.)

##### A. Resurrection of Jesus:

1. Was prophesied (Ps 16:10,11; At 13:34,35).
2. Was prophesied by Jesus (Mk 9:9,10; Jn 2:19-22).
3. Was preached by apostles (At 2:32; 1 Co 15).
4. Was declaration of Jesus' sonship (Rm 1:4).

##### B. Time of the final resurrection:

1. At Jesus' final coming (1 Th 4:13-18; Mt 25:31ff).
2. At sound of trumpet (1 Co 15:52; 1 Th 4:16).
3. At the end (1 Co 15:20-28).
4. At the last day (Jn 6:39-44; 11:23,24).
5. At the last hour (Jn 5:28,29).

##### C. Those who will be resurrected:

1. The good and evil (Jn 5:28,29).
2. The righteous saints (1 Th 4:13-18).
3. The just (Lk 14:14).

##### D. Certainty of the resurrection:

1. Was made certain by Jesus' resurrection (1 Co 15:20-22; Cl 1:18).
2. Made possible by God's power (1 Co 6:14; 2 Co 4:14).
3. Preached by inspiration of Spirit (At 1:22; 4:2,33; 17:18,32).

##### E. Bodily resurrection of the saints:

1. We will be changed (1 Co 15:51).
2. We will be changed to have a body like Jesus (Ph 3:21; 1 Jn 3:2).
3. We will have a glorious body (1 Co 15:43; Ph 3:21).
4. We will have an incorruptible body (1 Co 15:52-54).
5. We will have a habitation from God (2 Co 5:1-8).
6. We will have a spiritual body (1 Co 15:44).
7. We will be like angels (Mt 22:30).
8. We do not fully know what we will be (1 Jn 3:2).

##### F. Resurrection of the righteous:

1. Raised to forever be with the Lord (1 Th 4:17).
2. Raised to everlasting life (Jn 5:29).
3. Raised to eternal life (Mt 25:46).
4. Raised to receive glory (Rm 8:18; 1 Co 15:43).
5. Raised to have an incorruptible body (1 Co 15:42).
6. Raised to receive immortality (1 Co 15:50-54).
7. Raised to receive a reward (Lk 14:12-14).

##### G. Resurrection of the unrighteous:

1. Raised for judgment and condemnation (Mt

- 7:23; 24:41; At 10:42; 2 Co 5:10).
2. Raised for certain punishment (Mt 25:46).
  3. Raised to experience God's wrath (Rm 2:5; 1 Th 1:10).
  4. Raised for certain destruction (2 Th 1:9; Ph 3:19).

### SATAN

(Satan (Gr., *satanas*), the devil (Gr., *diabolos*), and serpent, is the adversary of God and His people. He works against all that is good and right in order to bring into destruction the work of God.)

#### A. Satan is the adversary:

1. Adversary of God and Christ (Mt 4:10; 12:26; Mk 1:13; 3:23,26; 4:15; Jn 13:27).
2. Adversary of God's people (Jb 1:6-11; 2:1-5; Lk 22:31; At 5:3; Rm 16:20; 1 Co 5:5; 7:5; 2 Co 11:14; 12:7; 1 Th 2:18; 1 Tm 1:20; 5:15; Rv 12:9).
3. Adversary of all men (Lk 13:16; At 26:18; 2 Th 2:9; Rv 12:9,10; 20:7).
4. He is a real spiritual entity (Jn 14:30; 2 Co 5:21; Hb 4:15).

#### B. The work of Satan:

1. He tempts (Mt 4:1; Lk 4:2,13; 1 Co 7:5; Ep 4:27).
2. He ensnares (1 Tm 3:7; 2 Tm 2:26).
3. He devours (1 Pt 5:8).
4. He takes captive (2 Tm 2:26).
5. He is an enemy (Mt 13:39).
6. He takes advantage of us (2 Co 2:11).
7. He hinders (1 Th 2:18).
8. He is the father of liars (Jn 8:44).
9. He oppresses (At 10:38).
10. He fills one's heart (At 5:3).

#### C. What Christians must do:

1. Do not give opportunity to Satan (Ep 4:27).
2. Stand against (Ep 6:11).
3. Resist (Js 4:7).
4. Crush under our feet (Rm 16:20).

#### D. The doom of Satan:

1. Doom sealed by cross of Christ (Lk 10:18; Rv 20:2,10).
2. Christ triumphed over (Hb 2:14; 1 Jn 3:8).
3. Christians have victory over (Rm 16:20).
4. Satan will be destroyed (Mt 25:41; Rv 20:10).

### SIN

(The Greek word for sin is *harmatia*. It means to "miss the mark." Sin, therefore, is one missing the mark of perfection in order to be considered righteous before God.)

#### A. Definition of sin:

1. Sin is breaking God's law (1 Jn 3:4).
2. Sin is not doing biblical principles of good (Jd 4:17).
3. Sin is doing that which is against one's conscience (Rm 14:23).
4. Sin is doing unrighteousness (1 Jn 5:17).
5. Sin is not inherited from the parents (Ez 18:20).
6. Sin against the Holy Spirit is disobedience and

is unforgivable if one continues to rebel against the will of God (Mt 12:31; Mk 3:29; Lk 12:10; Hb 6:4-8; 10:26-31; 1 Jn 5:16).

#### B. Things that cause sin:

1. One's own heart (Mt 15:19).
2. The work of Satan (Jn 8:44; 1 Pt 5:8).
3. The lust of man (Jn 1:13-15; 1 Jn 2:15,16).
4. Pride (1 Pt 5:6,7).
5. Love of the world (Js 4:4; 1 Jn 2:15).

#### C. Results of sin:

1. Destruction from the presence of God (2 Th 1:7-9).
2. Separation from God (Is 59:1,2).
3. Spiritual death (Rm 6:23; Ep 2:1-3).
4. Eternal separation from Jesus (Mt 7:21-23).

#### D. Solution for sin:

1. The cleansing of Jesus' blood (Ep 1:3,7; 1 Jn 1:7-9).
2. Sin can be forgiven (1 Jn 3:5,6).
3. Jesus' death makes forgiveness possible (Is 53; 1 Pt 2:24).
4. One is baptized for remission of sins (At 2:38).
5. God washes away sin, at baptism (At 22:16).

### SINGING

(The Greek word *psallo* in the New Testament refers to the use of the vocal cords to produce a melody in song. Singing is a medium by which the work of God is taught.)

#### A. The Christian and singing:

1. We should sing as Jesus sang (Mt 26:30; Mk 14:26).
2. We should sing everywhere as Paul and Silas sang in prison (At 16:25).
3. We should sing with understood songs (1 Co 14:15).
4. We should sing with melody in our hearts (Ep 5:19).
5. We should teach and admonish through songs (Cl 3:16).
6. We should sing with a merry heart (Js 5:13).
7. We should sing as a congregation (Hb 2:12).
8. We should praise God in singing (Rm 15:9).

### STUDY

(Bible study is the natural habit of those who love God, and thus, hunger and thirst after His will. True disciples are those who continually seek for God's directions in the Bible in order to pattern their behavior after His will.)

#### A. Correct attitudes toward Bible study:

1. Love the truth (Ps 119:97; 2 Th 2:10-12).
2. Have faith in God (Hb 11:6).
3. Be diligent (2 Tm 2:15; Ti 2:14).
4. Respect Bible as God's word (1 Th 2:13; 2 Tm 3:16,17; 1 Pt 1:20,21).
5. Expect to know the truth (Jn 8:31; Ep 3:3-5).
6. Pray for wisdom (Js 1:5-8).

#### B. Correct motives for Bible study:

1. Motivated to know truth (Ps 23:23; Mt 5:6; Jn

7:17; 8:32).

2. Motivated to obey God (Jn 15:14; Js 1:22-25).
  3. Motivated to war against Satan (Ep 6:10-18; 2 Tm 2:14,15; 4:1-4).
  4. Motivated to save one's self (Jn 6:63; 1 Tm 4:16; Js 1:21).
  5. Motivated to teach (2 Tm 2:15; 1 Pt 3:15; Hb 5:12).
  6. Motivated by Paul's example (2 Tm 4:13).
  7. Motivated to grow in knowledge (Cl 1:10; 1 Pt 3:18).
  8. Motivated by thirst for righteousness (Mt 5:6; 1 Pt 2:2).
- C. Correct reasons for Bible study:**
1. To grow in faith (Rm 10:17; Hb 11:6).
  2. To know God and Jesus (Jn 17:1-3; 1 Jn 2:2-4).
  3. To know the way of salvation (Rm 1:16; 1 Co 15:1,2; Js 1:21).
  4. To know the truth (Jn 8:32; 17:17; 1 Pt 1:22,23).
  5. To learn from the Old Testament (Rm 15:4).
  6. To be admonished (1 Co 10:11).
  7. To be considered noble by God (At 17:11).
  8. To be approved by God (2 Tm 2:15).
  9. To become furnished for good works (2 Tm 3:17).
  10. To be instructed in righteousness (2 Tm 3:16).
  11. To be wise unto salvation (2 Tm 3:15).

### TEACHING

(The ministry of teaching the word of God is a ministry of the believers to the believers. The more one studies the word of God, the more he is motivated to share with others what he has learned.)

#### A. Those who are to teach:

1. Preachers (At 14:21; 1 Tm 6:2; 2 Tm 2:2,24-26).
2. Elders (1 Tm 3:2).
3. All Christians (Mt 28:19,20; At 5:42; 20:20; Hb 5:12).
4. Aged Christian women (Ti 2:3,4).
5. Parents (Dt 6:4-9; 11:18-20).

#### B. When and where to teach:

1. Every day (Lk 9:23; At 5:42).
2. Everywhere (At 5:42).
3. In religious centers (Mt 26:55; At 17:1-3; 18:4).
4. In educational centers (At 17:16ff).
5. In schools (At 19:8-10).

#### C. What to teach:

1. The truth (2 Tm 2:2; Hb 8:12).
2. The teachings of Jesus (Mt 28:20).
3. Good things (Ti 2:3).
4. Christian attitudes and behavior (1 Tm 4:6-11; Ti 2:4,5).
5. God's law (Ps 119:12,26,66; 2 Jn 9).
6. The apostles' examples (1 Tm 1:3; 2 Th 2:15).
7. The Old Testament (Rm 15:4; 1 Co 10:11).

#### D. The teacher:

1. Must take heed to self (1 Tm 4:16).
2. Must discipline self (1 Co 9:27).
3. Must be knowledgeable of Bible (1 Tm 1:7).
4. Must realize great responsibility (Js 3:1).

### TEMPTATION

(Temptation arises within ourselves when we are enticed to fulfill the lust of the flesh, lust of the eyes, and pride of life in a way that is contrary to the will of God. For this reason, Christians must exercise self-control in all things in order that they not be led astray by following after temptation.)

#### A. How man is tempted:

1. By the work of Satan (Mt 4:3; 6:13; Lk 22:31,32; 1 Co 7:5; 1 Th 3:5).
2. By yielding to our lusts (Js 1:14; 2 Pt 2:18).
3. By the influence of the world (1 Jn 2:15-17).
4. By the riches of the world (Mt 13:22; 1 Tm 6:9).

#### B. Important facts about temptation:

1. God does not tempt man (Js 1:13).
2. Satan will flee when resisted (Js 4:7).
3. God provides way of escape from temptation (1 Co 10:13; Js 1:12).
4. Pray for strength (Mt 6:13; 26:41; Mk 14:38; Lk 22:46).
5. Overcoming temptation produces growth (1 Pt 1:5,6; Js 1:2-4,12).
6. God delivers the tried (2 Pt 2:9; Rv 3:10).
7. The weak may fall (Lk 8:13).
8. Jesus was tempted as we are (Mt 4:1ff; Hb 2:18; 4:15).
9. Jesus aids the tempted (Hb 2:18).

### TEN COMMANDMENTS

(Except for the fourth commandment – the Sabbath – which was a special sign of the covenant between God and the nation of Israel, the principles of the ten commandments in Ex 20 are found in the New Testament. This is true because the moral teachings of these commandments have always been principles of God by which we must live on earth.)

#### A. Principles of the commandments for Christians under the new covenant:

1. Do not worship other gods (Mt 4:10; At 14:15; 17:24-28; 1 Co 8:5,6; Rv 22:9).
2. Do not worship idols (At 14:15; 15:20; 17:29; Rm 1:20-24; 1 Co 8:4-6; 10:7; 1 Jn 5:21).
3. Do not swear (Mt 5:34; 12:36; Ep 4:29; Cl 3:8; Js 5:12).
4. Do not disobey parents (Ep 6:1-3; Cl 3:20; 1 Tm 5:8).
5. Do not hate (Mt 5:21,22,38,39; Rm 13:9; 1 Pt 4:15; 1 Jn 3:15).
6. Do not lust (Mt 5:27,28; 19:8,9; 1 Co 6:9; Gl 5:19).
7. Do not steal (Ep 4:28; 1 Co 6:10; 2 Th 3:10-12; 1 Pt 4:15).
8. Do not lie (Ep 4:24; Cl 3:9; Rv 21:8; 22:15).
9. Do not covet (Lk 12:15; 1 Co 5:11; Ep 5:3; Cl 3:5).

### TONGUE

(The manner by which one speaks, and the content of what he says, is the manifestation of what one thinks

and feels. Christians, therefore, seek to control the use of their speech in their relationships with others.)

**A. Nature of the tongue:**

1. Causes great problems (Jn 3:5).
2. Causes sin (Jn 3:9).
3. Causes trouble (Pv 21:33).
4. Cannot be totally controlled (Jn 3:6).
5. Death and life are in its power (Pv 18:21).

**B. Evils of the uncontrolled tongue:**

1. Backbiting and gossip (Ps 25:23; 1 Tm 5:13).
2. Hypocrisy (Pv 22:23; 1 Tm 3:8).
3. Hastiness (Pv 29:20; Jn 1:19).
4. Falsehoods (Ps 120:3; Pv 21:6).
5. Perverseness (Pv 17:20).
6. Deceit (Pv 6:24; 12:19; Mc 6:12; Rm 3:13).
7. Vain religion (Jn 1:26).

**C. Instructions concerning the tongue:**

1. Be slow to speak (Jn 1:19).
2. Speak with grace (Gl 4:6).
3. Control (Jn 1:26).
4. Speak with wisdom (Ps 37:30; Jn 3:13-18).
5. Speak with kindness (Ps 31:26).
6. Be an example in speech (1 Tm 4:12).
7. Let speech be seasoned with salt (Cl 4:6).

**TONGUES  
(Languages)**

(The Greek word that is often translated "tongues" – Greek, *glossa* – should be translated "languages." Speaking in a tongue meant that the speaker was speaking in a language that was different from his first language. In the New Testament, speaking in tongues meant that one spoke in a language by the aid of the Holy Spirit that he had never before learned or spoken. The miraculous speaking in languages was for the benefit of rapidly preaching the gospel to all ethnic groups of the world.)

**A. The Christian and languages:**

1. The apostles spoke in different languages by the aid of the Holy Spirit on Pentecost (At 2:1-4,6-8,11).
2. The household of Cornelius spoke in different languages (At 10:44-46; 11:15-18).
3. The Ephesians spoke in other languages (At 19:1-6).
4. The Corinthians misused the gift of languages (1 Co 12,14).
5. Speaking in inspired languages ceased with the revelation of the complete word of God (1 Co 13:8-10).

**THOUSAND YEAR REIGN**

(The following is an outline study of Rv 20. Revelation was written with many figures (symbols) (Rv 1:1). John said that these things would "shortly come to pass" in the lifetime of his first readers (Rv 1:1; 22:6), and thus, they came to pass soon after he wrote the first century church.)

**A. The Christian and the "thousand years":**

1. Messenger comes with authority to bind Satan (vs 1).
2. Satan is bound by the gospel (vs 2; see Jn 12:31; Lk 10:17-19; Cl 2:15; Ep 1:20-23; Hb 2:14,15; 1 Co 15:20-22).
3. Church is guarded against Satan by gospel (vs 3; see 1 Co 10:13; 1 Pt 5:8).
4. Saints reign in life (vs 4; see Mt 19:28; Rm 5:17; 2 Tm 2:11,12).
5. First resurrection is from waters of baptism (vs 5; see Jn 5:24-29; Rm 6:3-6; Ep 2:5,6; Cl 2:12,13).
6. Termination of those now dead in sin (vs 6; see Rv 2:11; 20:14; 21:8).
7. Limited release of Satan (vss 7,8).
8. Deliverance of the church (vs 9; Rv 2:10).
9. Judgment and condemnation of Satan (vs 10; see Mt 25:41).
10. Revelation of the Great White Throne (vs 11; see Jn 5:22; 12:48; At 17:31; 2 Co 5:10; 2 Tm 4:1; Rv 6:14; 16:20).
11. Judgment of the righteous (vs 12; see Rv 14:13).
12. Judgment of the wicked (vs 13; see 2 Th 1:7-9).
13. The end of physical death (vs 14; see 1 Co 15:26-28).
14. Destiny of the wicked (vs 15; see Mt 7:23; 25:41).

**UNITY**

(Unity of the body of Christ is a fundamental doctrine that is manifested in the oneness of believers in their common covenant relationship with God. Unity is based on all those who have their common salvation in Christ that results from having obeyed the gospel through baptism into the death, burial and resurrection of Jesus.)

**A. Unity is commanded:**

1. Be of the same mind (1 Co 1:10; 2 Co 13:11; Rm 15:5,6).
2. Speak the same thing (1 Co 1:10).
3. Be united on fundamental doctrines (Ep 4:4-6).
4. Jesus prayed for unity (Jn 17:20-23).
5. The body is to be united (1 Co 12:13-25).
6. Maintain oneness of the faith (Ep 4:13-16).
7. Be united in apostles' teaching (At 2:41-47).
8. Be of one mind (Ph 2:2; 3:16).
9. Walk by the same rule (Ph 3:16,17).
10. Endeavor to keep unity (Ep 4:3).
11. Strive together for unity of the faith (Ph 1:27).
12. It is good to dwell in unity (Ps 133:1).

**B. Causes of disunity:**

1. False teachers (Ti 3:10; 2 Jn 9-11).
2. Arguments over opinions (1 Tm 1:4; 6:4; 2 Tm 2:16,23).
3. Misapplying the Scriptures (2 Pt 3:16).
4. Carnal thinking (1 Co 3:3).
5. Argumentative attitudes (2 Tm 2:14).
6. Binding traditions and opinions (Gl 1:6-9; 4:17).
7. Compelling others to submit to legalistic doctrine (Gl 6:12).

**WORSHIP**

(Worship is a daily reverential and obedient submission of one's heart and life to God in response to a personal recognition of the awesomeness of God. Worship is not confined to a specific place, but comes forth from the heart of those who respond to the presence of God. Worship is not acted out through a performance of law, though one's worship must be according to the law of God.)

**A. Worship is reverential homage of God:**

1. Worship God (Mt 4:10; Jn 4:21-24; At 10:24,25; 1 Co 14:25; Rv 4:10; 7:11; 11:16; 19:10; 22:9).
2. Worship of Jesus while on earth (Mt 2:2-11; 8:2; 9:18; 14:33; 15:25; Jn 9:38; Hb 1:6).

**B. Types of worship:**

1. Ignorant worship (At 17:23).
2. Vain worship (Mt 15:8,9; Mk 7:1-9).
3. Man-made worship (Cl 2:23).
4. True worship in spirit (Jn 4:23,24; Ph 3:3).

**C. The Christian's worship:**

1. God seeks worshipers (Jn 4:23).
2. Worship in spirit and truth (Jn 4:24).
3. Worship is not confined to a place (Jn 4:21).
4. Worship is not through man-made things (At 17:24,25).
5. Worship at any time and place (Mt 2:2,11; 8:2; 9:18; 15:25; 28:9; Mk 15:19; At 8:27).
6. Worship as a living sacrifice (Rm 12:1).

**YOUTH**

(It is the purpose of the home to maintain the principles and attitudes that must be instilled within the thinking and hearts of young people. The home is the environment wherein young people are trained for adulthood and to be a benefit to society. The children of parents submit to the direction of the parents in order that they reflect the spirit of Jesus to the world.)

**A. The young should manifest the following:**

1. Abstain from evil (1 Th 5:22).
2. Be mature in mind (Ti 2:6).
3. Flee lusts of the flesh (2 Tm 2:22).
4. Keep law of God (Pv 7:1ff; 28:7).
5. Remember God (Ec 12:1).
6. Be example (1 Tm 4:12).
7. Be enthusiastic (1 Sm 17:26-50).
8. Listen to Scriptures (Ps 119:9).
9. Praise God (Ps 148:12).
10. Listen to parents (Ps 10:1; 13:1; 17:25).
11. Be obedient to parents' instruction (Ep 6:1).
12. Honor parents (Ep 6:2).

**B. The young should not do the following:**

1. Have evil companions (1 Co 15:33).
2. Despise father's instructions (Pv 15:5).
3. Allow others to despise them (1 Tm 4:12).
4. Be self-willed (Lk 15:11-21).
5. Be disobedient to parents (Ep 6:1).

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## CONCORDANCE OF KEY SUBJECTS

**Abide:** Ps 15:1; 91:1; Jn 8:31; 14:16; 15:4,7,9; 1 Co 13:13; 1 Pt 1:23; 1 Jn 2:17; 3:17; 4:13

**Abomination:** Pv 6:16; Dn 12:11; Ez 8:6; Mt 24:15; Rv 17:4,5

**Admonition:** Rm 15:14; 1 Co 10:11; Ep 6:4

**Adultery:** Ex 20:14; Jb 24:15; Mt 5:28-32; Mk 10:11; Jn 8:3; 1 Co 6:9; Hb 13:4; Rv 2:22

**Adversity:** Pv 17:17; Is 30:20

**Affliction:** Jb 5:17; 34:28; Ps 119:50,67; Is 53:4,7; 63:9; Jr 16:19; 2 Co 4:17; Ph 1:16; 1 Ti 5:10; Hb 12:11

**Afraid:** Gn 3:10; 14:1; Lv 26:6; Ps 18:4; 56:3; Is 17:2; Mt 14:27; Rm 13:4; 1 Pt 3:6

**Alive:** Dt 32:39; Ps 55:15; At 1:3; 1 Co 15:22; Ep 2:5; Cl 2:13; 1 th 4:15; 1 Pt 3:18; Rv 1:18; 19:20

**Angels:** Jb 4:18; Ps 8:4; 91:11; Mt 4:6; 24:36; 25:31; 26:43; Jn 5:4; 20:12; At 5:19; 7:35; 27:23; 2 Co 11:14; Cl 2:18; Hb 1:4; 13:2; 1 Pt 1:12; 2 Pt 2:4; Jd 6; Rv 5:2

**Anger:** Gn 4:6; 18:30; Ps 2:12; 30:4,5; 103:8,9; Pv 15:1; 20:2; 29:22; Ec 7:9; Ez 7:3; Mt 5:22; Mk 3:4; Ep 4:26,31

**Anoint:** 1 Sm 16:3; 2 Sm 1:14; Ps 23:5; Mk 14:8; Lk 4:18; Js 5:14; 1 Jn 2:20; Rv 3:18

**Antichrist:** 1 Jn 2:18; 4:3; 2 Jn 7

**Apostle:** Mt 10:2; Lk 6:13; Rm 1:1; 1 Co 15:9; 2 Co

12:12; Gl 1:19; Ep 4:11; 1 Tm 2:7; Hb 3:1; Rv 2:2

**Ascend:** Ps 24:3; 139:8; Is 14:13; Jn 6:62; Ep 4:8; Rv 11:12

**Ashamed:** Ps 25:2; Jr 17:13; Mk 8:38; Rm 1:16; Ph 1:20; Hb 11:16; 1 Pt 3:16; 4:16; 1 Jn 2:28

**Assurance:** Cl 2:2; 1 Th 1:5; Hb 6:11; 10:22

**Atonement:** Ex 30:10; Lv 17:11; 23:28; Ez 16:63

**Authority:** Mt 7:29; 28:18; Lk 4:6; Jn 5:27; 17:2; 1 Co 11:10; 1 Tm 2:2; Ti 2:15; Jd 8

**Backsliding:** Pv 14:14; Mt 24:12; Hb 10:38

**Baptism (immersion):** Mt 3:11; 20:22; 21:25; Mk 16:16; Lk 12:50; Jn 4:1; At 2:38; 16:33; 18:8; 22:16; Rm 6:4; 1 Co 12:13; Gl 3:27; Ep 4:5; Cl 2:12; Hb 6:2; 1 Pt 3:21

**Bear:** Ps 91:12; Is 53:11; Zc 6:13; Mt 7:18; 17:17; Jn 15:2; gl 6:2,17; Hb 9:28

**Beginning:** Gn 1:1; Jn 1:1; 2:11; 8:44; 15:27; Hb 7:3; Rv 3:14; 21:6

**Believe:** 2 Ch 20:20; Mk 9:24; 16:14-16; Lk 8:13; 24:55; Jn 1:12; 5:38; 6:30; 11:42; 20:31; Rm 10:9,14; 1 Co 7:12; 2 Co 4:13; Gl 3:22; Ph 1:29; Hb 11:6; Js 2:19; 1 Jn 4:1

**Blameless:** Ps 51:4; Cl 1:22; 1 Th 3:13; 5:23; 2 Pt 3:14

**Blaspheme:** Mt Mt 12:31; 26:65; 27:39; Lk 23:39; Rm 2:24; 1 Tm 1:20; 6:1; 2 Tm 3:2; 1 Pt 4:14; Rv 13:5,6; 17:3

- Blessed:** Gn 1:22; 12:3; Ps 1:1; 32:2; 33:12; Pv 31:28; Mt 5:3,11; 21:9; Mt 25:34; Lk 1:28; Jn 20:29; At 20:35; Ep 1:3; Rv 1:3; 14:13; 16:15; 20:6; 22:7,14
- Blood:** Gn 9:6; Lv 14:11; Is 1:15; Mt 26:28; 27:8,25; Lk 22:20; Jn 1:13; Jn 6:54; At 20:28; Rm 3:25; 5:9; Ep 2:13; 6:12; Cl 1:20; Hb 9:20,22; 10:19; 1 Pt 1:2,19; 1 Jn 1:7 Rv 1:5
- Body:** Mt 6:22; 10:28; 26:26; Jn 2:21; Rm 7:24; 8:23; 12:4; 1 Co 9:27; 11:24; 12:13,27; 13:3; 15:44; Cl 1:22; 1 Pt 2:24
- Bondage:** Ex 13:14; Rm 8:15; Gl 2:4; 4:24; 5:1; Hb 2:15; 2 Pt 2:19
- Born:** Jb 5:7; 14:1; Ec 3:2; Is 9:6; Mt 1:16; Lk 2:11; Jn 3:3,6; 18:37; 1 Pt 1:23; 1 Jn 4:7; 5:1,18
- Branch:** Is 11:1; Jr 23:5; 33:15; Zc 3:8; 6:12; Jn 15:2
- Brethren:** Mt 23:8; 25:40; Rm 8:29; 1 Co 8:12; 15:6; 2 Co 11:26; Hb 2:17; 1 Pt 1:22; 1 Jn 3:14-16; Rv 22:9
- Bridegroom:** Is 62:5; Mt 9:15; 25:1; Mk 2:19
- Brother:** Gn 4:9; Rv 18:19; Mt 10:21; 18:21; Jn 11:23; 1 Co 6:6; 1 Jn 3:15
- Burden:** 2 Ch 6:29; Ps 55:22; Mt 11:30; 23:4; Gl 6:2; 1 Th 2:9; Rv 2:24
- Chasten:** Ps 69:10; 118:18; Pv 19:18; Jb 5:17; 34:31; Is 53:5; Hb 12:7-10; Rv 3:19
- Children:** Ps 127:3; Pv 31:28; Mt 10:21; 18:3; Mt 19:14; Jn 1:12; 8:39; Rm 8:16; Ep 2:3; Ph 2:15; 1 Jn 3:2
- Christ:** Mt 1:1,16; 16:16; 26:63; Lk 2:11; Rm 8:34; 15:3; 1 Co 1:13; Gl 2:17,20; Ep 3:17; 5:14,23; Ph 1:21; 2:11; Cl 1:27; 3:4,11; 1 Ti 2:5; Hb 13:8; 1 Jn 1:7; 5:1; Rv 12:10; 20:4
- Christian:** At 11:26; 26:28; 1 Pt 4:16
- Church:** Mt 16:18; Ep 5:25,29; Cl 1:24; Hb 12:23; Rv 1:4,20; 2:1; 22:16
- Circumcision:** Gn 10:16; 17:10; 30:6; Jr 4:4; At 15:5; Rm 2:29; 3:30; 1 Co 7:19; Gl 2:5-7; 5:2-6; Cl 2:11
- Cleanse:** Ps 19:12; 51:2; 119:9; Mt 10:8; Ep 5:26
- Comfort:** Ps 23:4; Is 40:1; 51:3; 61:1,2; Lm 1:2; Jn 14:1; 2 Co 1:3,5; 7:6; Ph 2:1; 1 Th 5:11
- Coming:** Is 62:11; Mt 4:1; Mt 3:11; 11:3; 24:3,48; Mk 13:26; Lk 3:16; 1 Co 15:23; 2 Pt 1:16; 3:4; Rv 22:7
- Commandment:** Ex 34:28; Ps 19:8; 119:47,86,96; Mt 15:9; 22:36-40; Jn 13:34; 14:21,31; Rm 7:9; Ep 6:2; Cl 2:22; 1 Jn 2:7; 3:23,24; 2 Jn 4
- Compassion:** Ps 86:15; Mt 9:36; Rm 9:15; Hb 5:2; Js 5:11
- Condemnation:** Mt 23:14,35; Mk 3:29; Jn 3:17-19; 5:29; 8:11; Rm 2:1; 3:8; 8:1; 1 Tm 5:12; 1 Jn 3:21; Jd 4
- Confession:** Ps 32:5,36; 78:38; Lm 3:32; Jn 9:22; Rm 10:9,10; 14:11; Hb 3:1; 4:14; 5:2; Js 5:16; 1 Jn 1:9; 4:15; Jd 22; Rv 3:5
- Conscience:** Jn 8:9; At 24:16; Rm 9:1; 13:5; 1 Co 10:25; 1 Tm 3:9; 4:2; Hb 9:14; 1 Pt 3:16
- Contentment:** Pv 15:16; Ph 4:11; Hb 13:5
- Corruption:** Gn 6:12; Ps 14:3; Rm 8:21; 1 Co 15:42,50; 2 Co 7:2; 11:3; Gl 6:8; 2 Tm 3:8; Js 5:2; Jd 10; Rv 19:2
- Counsel:** Jb 12:13; 38:2; Ps 1:1; 55:14; Pv 11:14; 20:5; Jn 12:10; Ep 1:11; Hb 6:17; Rv 3:18
- Courage:** Js 1:9; Dt 31:6; Dn 3:16,17; At 28:15; Ph 1:28
- Covenant:** Gn 6:18; 15:18; Ex 31:16; 1 Ch 16:125; Ps 25:14; 132:12; Jb 31:1; Jr 31:31; Mt 3:1; Lk 22:20; Gl 3:17; Hb 8:6,13; 12:24; 13:20
- Covetousness:** Pv 28:16; Lk 12:15; Rm 7:7; Ep 5:3; Hb 13:5
- Created:** Gn 1:27; Ps 104:30; Is 40:26; Ec 12:1; Mt 2:10; 1 Co 11:9; ep 2:10; 3:9; 4:24; Cl 1:16; Rv 4:11
- Cross:** Mt 10:38; 27:32; 27:40; Mk 15:13; Jn 19:10; 1 Co 1:17; Gl 6:12-14; Ep 2:16; Ph 3:18; Hb 12:2
- Crown:** Ps 65:11; Is 28:1; Lm 5:16; Mt 27:29; At 15:41; 1 Co 9:25; Ph 4:1; 2 Tm 4:8; Rv 3:11; 14:14
- Crucified:** Mt 27:22; Lk 23:33; At 2:23; Rm 6:6; 1 Co 1:13; 2:2,8; 2 Co 13:4; Gl 2:20
- Darkness:** Ps 107:10; 139:12; Is 9:2; Mt 6:23; 8:12; Lk 22:53; Jn 3:19; 12:35; Ep 5:8; 6:12; Cl 1:13; Hb 12:18; 1 Pt 2:9; 2 Pt 2:17; 1 Jn 1:5; 2:8; Jd 13
- Dead:** Ps 88:10; Ec 9:5; Mt 8:22; 11:5; 22:32; Lk 15:24; Jn 5:25; Rm 6:4,11; 7:8; 14:9; 1 Co 15:12,29; Ep 2:1 Js 2:26
- Death:** Jb 10:21; Ps 13:3; 23:4; Pv 8:36; Is 25:8; Ez 18:32; Rm 5:14,21; 6:9,23; 7:5; 1 Co 11:26; 15:21,54-56; 2 Co 2:16; Ph 2:8; Hb 2:9,14; 1 Pt 3:18; 1 Jn 5:16; Rv 2:10
- Deceive:** Mt 24:11,24; Rm 7:11; 1 Co 3:18; 2 Co 11:3; Ep 4:14; 5:6; 1 Ti 2:14; 2 Ti 3:13
- Deliverance:** Ps 22:8; 91:15; Pv 2:16; 21:31; Dn 3:17; 6:22; Jb 5:19; Mt 27:43; Lk 4:18; 2 Ti 4:18; Hb 11:35; 2 Pt 2:9
- Demons:** Dt 32:17; Lk 9:1; Lk 10:17; 1 Co 10:21; Js 2:19; Rv 18:2
- Desolate:** Is 62:4; Jr 4:7; Mt 23:38; 24:15; Lk 21:20; Rv 18:19
- Despise:** Lv 26:15; 1 Sm 2:30; Pv 13:13; 14:21; 15:20; 23:22; Mt 1:6; Mt 6:24; Rm 2:4; 1 Co 11:22
- Destroy:** Gn 18:23; Ps 101:8; 145:20; Is 11:9; Mt 5:17; 10:28; Mk 14:48; Lk 6:9; 9:56; 1 Co 1:19; Js 4:12
- Destruction:** Ps 103:4; Pv 16:18; Is 19:18; Rm 9:22; Ph 3:19; 1 Th 5:3; 2 Th 1:9; 1 Tm 6:9; 2 Pt 3:16
- Devil:** Mt 4:1; 25:41; Lk 8:12; Jn 6:70; 8:44; 13:2; Ep 4:27; 6:11; 2 Tm 2:26; Js 4:7; 1 Jn 3:8; Jd 9; Rv 2:10
- Disciple:** Mt 9:14; 10:24,41; 15:2; Lk 14:26; Jn 21:7; At 11:26
- Disobedient:** Rm 10:21; Ti 3:3; 1 Pt 3:8; 3:20
- Division:** Rm 16:17; 1 Co 1:10; 11:18; Ti 3:10; Jd 19
- Doubt:** Mt 14:31; Mk 4:40; Lk 24:25
- Drunkenness:** Gn 9:21; Ez 23:33; Is 24:20; Jr 23:9; Jn 2:10; At 2:15; Rm 13:13; 1 Co 5:11; 11:21; Rv 17:6
- Eedification:** Rm 15:2; 1 Co 8:1; 10:23; 14:3,4; 1 Ti 1:4
- Elders:** Lk 9:22; At 14:23; 20:17; 1 Ti 5:17; Ti 5:5; Hb 11:2; Js 5:14
- Elect:** 1 Pt 1:2; 2:6; 2 Pt 1:10
- Enemy:** Ps 23:5; Pv 25:21; Mt 5:43,44; Rm 5:10; 1 Co

- 15; 25:26; Gl 4:16; 2 Th 3:15; Hb 10:13; Js 4:4
- Envy:** Jb 5:2; Pv 14:30; 23:17; Rm 1:29; 13:13; 1 Co 13:4; Gl 5:21; Ti 3:3
- Eternal:** Mt 19:16; Mk 10:30; Jn 3:15; 10:28; 17:2,3; Rm 2:7; 2 Co 4:17; 1 Ti 6:12; Ti 1:2; 1 Jn 3:15; 6:11,13; Jd 21
- Evil:** Gn 2:9; 3:5; 6:5; Ps 23:4; 52:3; Pv 14:19; 15:3; Jr 9:11; Am 5:14; Mt 6:13; 12:34; Jn 3:20; Rm 12:17; 1 Co 13:5
- Example:** Mt 1:19; Jn 13:15; 1 Co 10:11; Ph 3:17; 1 Th 1:7; 2 Th 3:9; 1 Ti 4:12; 1 Pt 2:21; 5:3; Jd 7
- Exhortation:** At 13:15; Rm 12:8; 2 Th 3:12; 1 Ti 5:1; Ti 1:9; 2:15; Hb 3:13
- Faith:** Mt 6:30; 8:10; Lk 17:5; 18:8; At 26:18; Rm 1:17; 3:28; 4:5; 10:17; 11:20; 2 Co 4:7; Gl 2:20; 3:7,25; 6:10; Ep 3:8; 4:5; 6:16; 1 Th 1:3; Hb 11:1,6; Js 2:14-26; 2 Pt 1:6
- Faithful:** Ps 1-1:6; Mt 24:45; 25:23; Lk 16:10; At 16:14; Cl 1:2; Hb 2:17; 3:2; 10:23; 1 Jn 1:9; Rv 2:1,10; Rv 21:5
- Father:** Jn 3:35; 5:17,21,22; 6:46; 8:18,41,44; 10:30,38; 14:28; 16:28; Rm 4:11; 2 Co 6:18; 2 Co 6:18; Ep 4:6
- Fear:** Dt 6:2; Ps 19:9; 27:1; 34:9; 111:10; Pv 3:7; Ec 12:13; Mt 10:28; Lk 12:32; 23:40; 2 Ti 1:7; Hb 5:7; 1 Jn 4:18; Rv 2:10
- Fellowship:** At 2:42; 1 Co 10:9; Gl 2:9; Ep 5:11; Ph 1:5; 2:1; 3:10; 1 Jn 1:3
- Firstborn:** Ex 12:29; Ps 89:27; Mt 1:25; Rm 8:29; Cl 1:15,18; Rv 1:5
- Firstfruits:** Rm 8:23; 1 Co 15:20; Js 1:18
- Forgiveness:** Ps 86:5; 130:4; Mt 6:12-14; 18:34; Mk 2:7; 4:12; Lk 7:47; Jn 20:23; At 13:38; 26:18; 2 Co 2:7; 12:13; Cl 2:13; Ep 1:7; 1 Jn 2:12
- Fornication:** 1 Co 5:11; ep 5:5; Hb 12:16; 13:4
- Free:** Jn 8:36; Rm 6:18; 8:2; Gl 3:28; Gl 5:1
- Gentiles:** Is 41:6; Mt 6:32; Lk 21:24; At 9:15; 10:45; Rm 3:29; Cl 1:27; 1 Tm 2:7; 3 Jn 7
- Gentleness:** 1 Th 2:7; 1 Tm 2:24; Js 3:17
- Gift:** Jn 4:10; Rm 5:15; 6:23; 1 Co 13:2; Ep 2:8; 1 Tm 4:14; 2 Tm 1:6; Hb 6:4; Js 1:17
- Give:** 2 Ch 1:10; Mt 5:42; 6:11; 19:21; Lk 4:6; Jn 10:28; 13:34; At 3:6; Rm 8:32
- Glory:** Mt 6:13; 16:27; 24:30; Lk 2:14; Jn 1:14; 2:11; 8:50; 9:24; 17:5; At 12:23; Rm 3:23; 9:23; 1 Co 1:31; 3:21; 11:7; 2 Co 4:4,17; Gl 6:14; 1 Pt 4:11,14; Jd 24
- God:** Nm 23:19; Dt 4:24; 7:21; Ps 46:1; 86:10; 116:5; Is 9:6; 44:8; Mt 1:23; Jn 1:1; 3:16; 4:24; At 17:23; Rm 8:31; 1 Co 1:9; Hb 12:29; 1 Jn 3:20; 4:8,12
- Godliness:** 1 Tm 3:16; 4:8; 6:6; 2 Tm 3:5; 2 Pt 1:3
- Goodness:** Ex 33:19; Ps 23:6; 27:13; 52:1; Rm 2:4; Gl 5:22
- Gospel:** Mk 1:15; 13:10; Rm 1:16; 2 Co 4:3; Gl 1:6; ep 6:19; Cl 1:23; Rv 14:6
- Grace:** Ps 45:2; Lk 2:40; Jn 1:17; Rm 1:7; 11:6; 2 Co 12:9; Ep 1:7; 2:8; 4:7; Ti 2:11; 3:5; Js 4:6; 2 Pt 3:18
- Hades:** Mt 11:23; 16:18; Lk 16:23; At 2:27; Rv 1:18; 20:14
- Hate:** Ps 97:10; 119:1-4,113,163; Ec 8:8; Mc 3:2; Mt 6:24; 10:22; Jn 14:24; Rm 9:13; Ep 5:29
- Heart:** Gn 6:5; 1 Sm 16:7; Ps 16:7; 111:1; Pv 23:7; Jr 17:9; 24:7; Ez 11:19; Mt 5:8; 15:19; Jn 14:1; At 5:3; Ep 6:5
- Heaven:** Ps 14:2; Is 66:1; Mt 5:16; 6:10; Mt 24:35; Mk 8:11; Jn 3:13; 6:32; 12:38; Cl 1:5; Rv 8:1; 12:1; 21:1
- Hell:** Ps 9:12; 55:15; Mt 5:22; 18:9; 23:33; Lk 12:5; Js 3:6
- Holiness:** Ex 14:11; Ps 89:34; Is 35:8; Rm 1:4; 2 Co 7:1; 1 Th 4:7; Hb 12:10; 1 Pt 1:1:6; Rv 3:7; 22:11
- Hope:** Ps 16:9; 39:7; 71:4; Rm 4:18; 4:4; 8:24; 1 Co 13:13; 15:19; Ep 1:18; 4:4; Cl 1:27; 1 Th 2:19; 4:13; 5:8; 1 Tm 1:1; Ti 2:13; Hb 6:18,19; 7:19; 1 Pt 1:3; 3:15; 1 Jn 3:3
- Humility:** Nm 12:3; Ps 9:12; 34:2; At 20:19; Rm 12:16; Cl 2:18; 3:12; 2 Tm 2:24; Ti 3:2; Js 4:6,10; 1 Pt 4:4,6; 5:6
- Husbands:** Pv 31:11; 1 Co 7:16; Ep 5:25; 1 Tm 3:2
- Hypocrisy:** Jb 20:4; Is 9:17; Mt 6:5; 22:18; 23:13,28; Lk 12:1; Rm 12:9; Gl 2:13; Js 3:17; 1 Pt 2:1
- Idolaters:** 1 Co 6:9; Rv 21:8; 22:15
- Immoral:** Mt 5:32; 1 Co 5:1; 1 Th 4:3
- Incorruptible:** Rm 1:23; 1 Co 15:52; 1 Pt 1:4,23
- Iniquity:** Ex 20:5; Ps 41:5; 66:18; 119:133; Pv 22:8; Is 1:4; 6:7; Hs 9:9; Mc 2:1; 7:18; Lk 13:27; Js 3:6
- Intercession:** Is 53:12; Rm 8:26; Hb 7:25
- Jealousy:** Ex 20:5; 34:14; Dt 4:24; 32:16; Pv 6:34; Rm 10:19; 2 Co 11:2
- Jesus:** Mt 1:21; 4:1; 10:5; 26:40; 27:20; Jn 1:17; 6:5; 11:35; 19:20; At 2:31; 4:30; Rm 6:3; 10:9; 1 Co 2:2; 5:5; Cl 1:28; 1 Th 4:1; Hb 2:9; 12:2; 1 Jn 2:1; Rv 1:1; 22:20
- Joy:** Ps 16:11; 30:4; Is 12:3; 6:3; 65:14; Mt 25:21; Lk 1:44; 14:7; 24:41; Jn 14:11; 17:13; Gl 5:22; 1 Th 2:20; Hb 12:2; Js 1:2; 1 Pt 4:13
- Judge:** 1 Ch 16:33; Is 66:16; Mt 4:24; 7:1; Jn 4:30; 7:24; Rm 2:3; 14:13; 2 Tm 4:1; Js 4:11
- Judgment:** Mt 5:21; 12:42; Jn 5:23,30; 12:31; Rm 1:32; 5:16; 14:10; 1 Co 11:29; 2 Co 5:10; Hb 9:27; Js 3:1; 1 Pt 4:7; 2 Pt 2:3; J6
- Justice:** Is 30:18; 42:1; 49:14; 61:8; Dn 4:37; Zc 7:9; Mt 12:18;
- Justified:** Mt 12:37; Lk 7:35; At 13:39; Rm 3:4,20,24,30; 4:1; 8:30,33; Gl 2:16; 3:8; 5:4; Js 2:24
- Kindness:** Ne 9:17; Is 54:10; Jr 2:2; Gl 5:22; Ti 3:4; 2 Pt 1:7
- King:** Ps 2:6; 24:7; Zc 14:9; Mt 2:2; 27:37; Jn 19:14; 1 Ti 1:17; 6:15; Hb 7:1; 1 Pt 2:17; Rv 19:16
- Kingdom:** 1 Ch 29:11; Ps 22:28; 145:13; Dn 2:44; 4:17; Mt 3:2; 6:13,33; 13:11; 19:14; Mk 12:34; Lk 9:62; Jn 3:3; 18:36; Rm 14:17; Gl 5:21; Hb 1:8; 2 Pt 1:11



- Knowledge:** Gn 2:9; Ps 19:2; 139:6; Pv 10:14; 17:27; Ec 1:18; 7:12; Dn 12:4; At 24:22; Rm 2:20; 3:20; 1 Co 13:8; Ep 3:19; 1 Tm 6:20; Js 2:24; 2 Pt 3:18
- Labor:** Ex 20:9; Mt 9:37; 11:28; Jn 6:27; 1 Co 15:10; Gl 4:11; Ep 4:28; Ph 1:22; 1 Th 1:3; Hb 6:10; Rv 2:2; 14:13
- Lamb:** Is 53:7; Jn 1:29; 1 Pt 1:19; Rv 5:12; 12:11; 13:8; 19:9
- Languages:** Mk 16:17; At 2:3; 19:6; 1 Co 13:1; 14:22
- Law:** Ps 19:7; 119:77,97; Mt 7:12; Rm 6:14; 7:7; 8:3; gl 5:14; 1 Tm 1:9; Js 1:25; 2:8
- Lawless:** Mt 7:23; 2 Th 2:7,8; Hb 1:9; 1 Jn 3:4
- Liberty:** Lv 25:10; Is 61:1; Rm 8:21; 2 Co 3:17; Gl 5:1,13; Js 1:25; 1 Pt 2:16
- Life:** Gn 2:7; Dt 30:14; Ps 119:40; Pv 8:34; Lk 12:23; Jn 1:4; 5:21; 6:63; 8:12; 11:25; Gl 2:20; Cl 3:3; 1 Th 5:5; 1 Pt 2:9; Js 4:14; 1 Jn 1:2,5,7,16; 2:9; Rv 21:23; 22:17
- Live:** Ec 9:9; Am 5:4; Hb 2:4; Mt 4:4; Jn 6:57; At 17:28; Rm 6:10; 14:7; Gl 5:25; Ph 1:21; 2 Tm 3:12
- Longsuffering:** Gl 5:22; Ep 4:2; Cl 1:11; 1 Tm 1:16; 1 Pt 3:20; 2 Pt 3:15
- Lord:** Dt 6:4; 1 Kg 8:60; 18:21; Ne 9:6; Ps 145:18; Is 30:18; Mt 4:7,10; Mk 2:28; Lk 2:11; 6:16; 24:34; Jn 13:13; At 10:36; 26:15; 2 Co 3:17; Ph 2:11; Rv 19:6
- Love:** Lv 19:18; Dt 6:5; Ps 119:97; Pv 10:12; Ec 3:8; Ss 1:2; 2:4; 3:5; 8:6; Mt 5:44; Jn 14:15,23; 15:12,13; 21:15; Rm 5:5; 12:9; 13:8 1 Co 8:1; 13:4,8; 13:13; Gl 5:22; Ep 5:25; Cl 1:13; 1 Tm 1:5; 2:15; 6:10; Ti 2:4; Hb 13:1; 1 Pt 1:8; 2:17; 4:8; 1 Jn 2:15; 3:14,16; 4:10,12,17-19; 5:3; Rv 2:4
- Lusts:** Rm 13:14; 2 Tm 2:22; Ti 2:12; 1 Pt 1:14; 2:11; Jd 18
- Majesty:** Jb 37:22; Ps 145:5; Hb 1:3; 2 Pt 1:16; Jd 25
- Marriage:** Mt 19:10; 22:30; 1 Co 7:9,38; 1 Tm 4:3; 5:14; Hb 13:4; Rv 19:7
- Mediator:** 1 Tm 2:5; Hb 8:6; 12:24
- Mercy:** Ex 20:6; Nm 14:18; 1 Ch 16:34; Ps 100:4; Hs 6:6; Mc 6:8; Mt 9:13; Lk 1:40; Rm 9:14; 11:32; 2 Co 4:1; Ep 2:4; 1 Tm 1:13; 2 Tm 1:18; Ti 3:5; Hb 4:16
- Mouth:** Pv 10:14; 22:14; 26:28; Dn 7:8; Mt 15:11; Lk 19:22; 21:15; Jd 16
- Mystery:** 1 Co 2:7; 15:51; Ep 1:9; 5:32; Cl 1:26; 1 Tm 3:16
- Name:** Gn 12:4; Ex 3:15; 20:7; Ps 8:1; 147:4; Pv 18:10; 22:1; MI 1:11; 4:2; Mt 6:9; 7:22; 10:41; 18:20; 24:5; Mk 5:9; Jn 1:12; 5:43; 10:3; At 3:16; 4:12; 5:41; Ph 2:9; Cl 3:17; 1 Pt 4:14; Rv 2:13; 3:1; 14:1; 15:4; 19:12
- Neighbor:** Jr 31:34; Mt 5:43; Lk 10:29; Rm 13:9
- Obedience:** 1 Sm 14:22; At 5:29; 26:19; Rm 2:8; 6:16; Cl 3:20,22; 2 Th 1:8; Hb 11:8; 13:17; 1 Pt 3:6
- Offering:** Lv 1:2; Is 53:10; Ph 2:17; Hb 10:4,5,12, 14,18
- Oppression:** Ex 3:7; Ps 72:14; 107:39; 119:134; Ec 4:1; 7:7; Is 5:7; At 7:34
- Parents:** Mt 10:21; Lk 18:29; Rm 1:30
- Passover:** Ex 12:11; Mt 26:18; 1 Co 5:7; Hb 11:28
- Patience:** Mt 18:26; Rm 15:5; 1 Th 1:3; 1 Tm 6:11; Js 1:4
- Peace:** Ps 4:8; 119:165; Ec 3:8; Is 9:6; 26:3; Mt 10:34; Lk 2:14; Jn 14:27; 16:33; Rm 5:1; 1 Co 7:14; 2 Co 13:11; Gl 4:22; Ep 2:14; Ph 4:7; Hb 7:2; 2 Pt 1:2
- Perish:** Jb 34:15; Mt 18:14; Lk 13:3; Jn 3:16; 10:28; Cl 2:22
- Persecution:** Ps 119:86; Mt 5:11,12; Jn 15:20; Rm 12:14; 1 Co 15:9; 2 Co 4:9
- Pleasure:** Ps 16:11; 51:18; Pv 21:17; Lk 12:32; Ep 1:5; 2 Th 1:11; Hb 10:6; 10:38
- Poor:** Dt 15:11; Jb 5:16; 29:12; Ps 74:21; 113:7; Pv 10:4; 14:21,23,31; 20:13; 22:22; Zc 7:10; Mt 11:4; 26:11; 2 Co 8:1-4,9; Gl 2:10; Js 2:4,5; Rv 2:9; 3:17
- Praise:** Ps 22:24; 45:17; 65:1; 67:3; 71:6; Pv 27:2; 31:31; Jr 17:14; 33:9; Jn 12:43; Rm 2:29; Ep 1:12; Ph 1:11; Hb 2:12
- Prayer:** 1 Sm 12:23; Mt 5:44; 6:6; 26:41; Lk 11:1; 18:1; Jn 14:16; 17:9; 1 Co 7:5; Rm 8:26; Eph 6:18; Ph 4:6; 1 Th 5:17; Js 5:13
- Preach:** Ec 1:1; Mt 4:17; 10:27; Lk 4:18; 9:60; Rm 10:14,15; 1 Co 1:23; 9:16; 2 co 4:5; Ph 1:15; 2 Tm 4:1; 2 Pt 2:5
- Pride:** Pv 16:18; 2 Ch 32:25; 1 Jn 2:16
- Priest:** Gn 14:18; Zc 6:13; Hb 2:17; 4:14; 5:6; 7:24; 9:11; 1 Pt 2:5,9; Rv 1:6; 20:6
- Promise:** At 1:4; 2:39; 26:6; Rm 4:14; Gl 3:18; Hb 4:1; 6:17
- Prophecy:** Is 30:10; Jr 5:31; Mt 7:21; 11:13; 26:68; At 2:17; 21:9; Rm 12:6; 1 Co 13:9; 14:39
- Proud:** Ps 12:3; 101:5; Pv 15:25; 16:5; Lk 1:51; 1 Pt 5:5
- Prudence:** Pv 1:4; 8:12; 12:16,23; 14:8,14; 16:21; 22:3; Mt 11:24; Ep 1:8
- Pure:** Jb 15:14; Ps 12:6; Pv 30:12; Rm 14:20; Ph 4:8; 1 Tm 5:22; Ti 1:15; Js 3:17; 1 Pt 2:2; 1 Jn 3:3
- Quarrel:** Pv 20:3; Mt 12:19; 2 Tm 2:24
- Quietness:** 1 Ch 22:9; Jb 34:29; Ec 4:6; Is 30:15; 32:17; 1 th 4:11; 2 Th 3:12; 1 Tm 2:2; 1 Pt 3:4
- Rebellion:** 1 Sm 15:23; Pv 17:11; Hb 3:8; Jd 11
- Rebuke:** Pv 27:5; 104:7; Pv 9:8; Is 1:17; Mk 16:14; Lk 17:3; 1 Tm 5:1,20; Ti 1:18; Hb 9:12; 2 Pt 2:16; Jd 9; Rv 3:19
- Reconciliation:** Mt 5:24; Rm 5:10,11; 2 Co 5:19,20; Ep 2:16; Cl 1:20
- Redemption:** Lk 2:38; 21:28; Rm 3:24; 8:23; 1 Co 1:30; Ep 1:7; 4:30; Ti 2:14; Hb 9:12; 1 Pt 1:18; Rv 5:9; 14:4
- Reign:** Lk 1:33; 19:14; Rm 5:17; 6:12; 1 Co 15:25; Rv 2:10
- Rejoice:** Ps 22:1; 38:3; 118:24; Pv 31:24; Ec 11:9; Jn 14:28; 16:20,22; Rm 12:15; Ph 1:18; 2:17; 4:4; 1 Th

- 5:16; 1 Pt 1:8
- Repentance:** Mt 3:11; Mk 1:4 Lk 15:7; At 2:38; 17:30; 2 Co 7:10; 2 Tm 2:25; Hb 6:6; 12:17; 2 Pt 3:9; Rv 3:19
- Rest:** Ex 31:16; Ps 37:7; 55:6; Is 66:1; Mt 11:28; Hb 3:11; 4:9; Rv 6:11; 14:13; 20:5
- Resurrection:** Mt 22:23; Jn 5:29; 11:25; 1 Co 15:12; Ph 3:10; Hb 11:35; Rv 20:5
- Revelation:** Rm 2:5; 1 Co 14:26; Gl 1:12; Ep 1:17; 3:3
- Reward:** Ps 91:8; Is 40:10; Mt 5:12; 6:2; 10:42; Lk 23:41; 1 Co 3:8; Cl 2:18; Hb 11:26; 2 Jn 8; Rv 22:12
- Righteousness:** Jb 29:14; Ps 4:1; 40:9; 50:6; Pv 11:5; 12:28; Jr 23:6; 33:15; Mt 3:15; 5:20; 21:32; Rm 1:17; 3:22; 4:22; 5:17,21; 10:3; 2 Co 5:21; Ep 6:14; Ph 3:9; Ti 3:5; Js 1:20; 2 Pt 2:5; 3:13; 1 Jn 2:29; 3:7
- Sacrifice:** Pv 21:3; Is 1:11; Mt 9:13; Ep 5:2; Hb 9:26; 10:12,26; 11:4; 13:14-16
- Salvation:** Lk 1:69; 2:30; Jn 4:22; At 4:12; At 13:47; Rm 1:16; 2 Co 6:2; Ph 2:12; 1 Th 6:9; 2 Th 2:13; 2 Tm 2:10; Ti 2:11
- Sanctification:** Jn 10:36; 17:17-19; 1 Co 1:2,30; 6:11; 7:14; 1 Th 4:3; 1 Tm 4:5; Hb 2:11; 10:10; Jd 1
- Satan:** 1 Ch 21:1; Jb 1:6; Mt 4:10; 16:23; Mk 3:23; Lk 10:18; 22:31; At 5:3; 1 Co 5:5; 2 Co 11:14; 2 Th 2:9; Rv 2:9,23,24
- Savior:** Is 19:20; 43:3; 35:21; 60:16; 63:8; Lk 1:47; 2:11; Jn 4:42; At 5:31; 13:23; Ep 5:23; 1 Tm 4:10; 2 Tm 1:10; Ti 2:13
- Scripture:** Mt 22:29; Mk 14:49; 15:28; Lk 4:21; Jn 10:35; At 18:24; Gl 3:22; 2 Tm 3:16; 2 Pt 1:20; 3:16
- Serve:** Dt 6:13; Mt 6:24; 20:38; Gl 5:13; Cl 3:24; Hb 9:14
- Signs:** Mt 16:3; Mk 16:20; Jn 2:11; 3:2; 4:48; 6:26; 11:47-20:30; Rv 16:14
- Sin:** Ps 4:4; 51:3; Is 53:10,12; Jn 1:29; 8:7; 16:8; Rm 5:12; 6:14,15; 2 Co 5:21; Hb 4:15; Js 4:17; 1 Pt 2:22; 1 Jn 1:8; 2:1,2; 3:4-9; 5:17
- Slander:** 1 Tm 3:11; 2 Tm 3:3; Ti 2:3
- Son:** Dn 3:25; Mt 1:21; 3:17; 8:29; 14:33; 16:16; 22:45; 27:43,54; Jn 1:18,34; 5:19; At 8:37; Rm 1:4; Gl 2:20; 4:4; Ep 4:18; Hb 1:5; 3:6; 5:8; 7:3; 2 Pt 1:17; 1 Jn 2:23; 5:10; Rv 1:3
- Soul:** Dt 6:5; Jb 33:22; Ps 16:10; 19:7; 23:3; 42:5; 142:4; Ps 53:10; 55:2; Mt 10:28; 16:26; 22:37; 1 Th 5:23; Hb 10:39; Js 5:20; 3 Jn 2
- Spirit:** Ps 31:4; Pv 20:27; Ec 12:7; Mk 14:38; Lk 1:17; 9:44; 23:46; 1 Jn 4:1,13; 5:5; Rv 1:10; 22:17
- Strength:** Ps 27:1,14; 46:1; 84:7; Pv 31:25; Is 35:3; 40:29; Jr 16:19; Lk 22:32; Rm 4:20; 5:6; 2 Co 12:9; 2 Tm 4:17; Rv 3:8
- Strong:** Ps 24:8; 89:13; Jl 3:10; Rm 15:1; 2 Co 18:9; Ep 6:10; Hb 11:34; Rv 18:8
- Submit:** Ep 5:22; Hb 2:8; 12:9; Js 4:7; 1 Pt 2:13; 3:1; 5:5
- Suffer:** Lk 24:46; Rm 8:17,18; 1 Co 12:26; 2 Tm 1:8; Hb 2:10; 1 Pt 1:11; 2:20; 3:17; 4:15; 5:10
- Thanksgiving:** Ps 100:4; Cl 1:12; 1 Th 5:18
- Teach:** Dt 6:7; Ps 25:4; 34:11; 51:13; 90:12; Jn 14:26; 1 Tm 2:12; 4:11; Hb 5:12
- Temptation:** Ex 17:2; Mt 4:7; 6:13; 26:41; 1 Co 10:13; Js 1:12,13
- Tongue:** Ps 137:6; Pv 12:19; 31:20; 25:15; Js 1:26; Js 3:8
- Traditions:** Mk 7:1-9; Gl 1:14; Cl 2:8; 2 Th 2:15
- Transgression:** Ps 19:13; 32:5; 51:1; Is 53:5; Pv 17:9; Gl 3:19; 1 Tm 2:14; Hb 9:15
- Tribulation:** Mt 24:21; Jn 16:33; At 14:22; Rm 5:3; Ep 3:13; 2 Th 1:4; Rv 2:10,22; 7:14
- Trouble:** Jb 14:1; Ps 27:5; 73:5; 91:14; Jr 14:8; Gl 1:7; 6:17
- Truth:** Gn 24:48; Ps 51:6; 91:4; 119:142; Jn 8:32; 14:6; 16:13; 18:38; Rm 1:18; Ep 4:15; 6:14; 1 Tm 2:7; 2 Tm 2:25; 3:7; 1 Jn 3:19; 4:6
- Unbelief:** Mt 13:58; Mk 9:24; 1 Tm 1:13; Hb 3:12,19
- Understanding:** Pv 3:5; 19:8; Is 40:38; Mt 15:16; 1 Co 14:15; 2 Tm 2:7; Js 3:13
- Ungodly:** Ps 1:5; Rm 4:5; 5:6; 2 Pt 3:7; Jd 15
- Unjust:** Pv 11:7; Lk 16:8; At 24:15; Hb 6:10; 1 Pt 3:18
- Unrighteous:** Jn 7:18; Rm 2:8; 9:14; 1 Jn 1:9; 5:17
- Vengeance:** Lv 19:18; Is 35:4; Rm 12:19; 2 Th 1:8
- Vision:** Lm 2:9; Lk 24:23; At 11:5
- Walk:** Jn 5:8; 12:35; Rm 6:4; 2 Co 5:7; Gl 5:16; Ep 5:2,8
- Warfare:** Is 40:2; 1 Tm 1:18; 2 Tm 2:4
- Watch:** Ne 4:9; Mt 24:42; 26:40,41; 1 Co 16:13; Hb 13:17
- Weak:** Mt 26:41; Rm 14:1; 1 Co 1:27; 4:10; 9:22; 2 Co 12:10
- Wicked:** Ps 9:17; 11:2; 37:10; 94:3; 139:24; Pv 11:5; 15:29; 28:1; Ec 7:17; Is 55:7
- Widows:** Is 1:17; Mk 12:42; At 6:1; 1 Tm 5:4,9,14, Js 1:27
- Wife:** Gn 2:24; Pv 18:22; 19:14; Hs 1:2; Mk 10:11; Lk 14:20; 17:32; Ep 5:33; Ti 1:6; 1 Pt 3:7; Rv 21:9
- Wisdom:** Pv 2:13; 4:5; 9:10; Mt 11:19; Lk 2:52; 1 Co 1:17; 3:19; 2 Co 1:12; Cl 2:3; Js 1:5
- Work:** Gn 2:2; Ne 4:6; Ps 8:3; 104:23; 111:3; Mt 10:10; Jn 9:4; 17:4; 1 Co 3:9; 15:58; Cl 2:12; Ep 2:10; 2 Th 3:10; Js 1:25; 2:14-26; Rv 14:13; 20:12
- Worldly:** Mt 16:26; Cl 3:2; Ti 2:12
- Worship:** Gn 22:5; Ps 95:6; Mt 2:2; 4:9,22; Jn 4:22-24; At 17:23; 24:14; Cl 2:18; Hb 1:6; Rv 3:9; 4:10; 14:7; 19:4
- Wrath:** Jn 3:36; Rm 1:18; 2:5; 4:15; 2 Co 12:20; Ep 2:3; 4:26,31; 1 Th 1:10; 2:16; Js 1:20; Rv 6:16; 12:12; 14:8,19
- Youth:** 1 Sm 14:42; Ps 25:7; Pv 2:17; Is 54:4; Jr 1:6; Mt 19:20; 1 Co 7:36; 1 Tm 4:12; 2 Tm 2:22
- Zeal:** 2 Kg 19:31; Jn 2:17; Rm 10:2; Ti 2:14

## SPECIAL OCCASIONS

### MARRIAGE CEREMONY & VOWS

(The following sermon and wedding ceremony is an example for joining two together in marriage. Both the sermon and vows should be adapted for the particular culture or occasion of the two who are joining themselves together in marriage.)

#### A. Lesson before the vows:

1. Marriage is ...
  - a. ... **God's institution** of one man for one woman for life (Gn 2:18-24; Mt 19:6).
  - b. ... **God's order** in headship and submission (1 Co 11:3; Ep 5:22,23).
  - c. ... **God's direction** in marriage relationships (Ep 5:21-33; Cl 3:18,19).
  - d. ... **God's blessing** in sexual relationships between a man and woman (1 Co 7:1-5).
2. Marriage fulfills ...
  - a. ... **legal requirements** of civil law.
  - b. ... **divine requirements** of an agreed upon covenant between a man and woman.

#### B. Statements of commitment to the marriage covenant:

1. (Director states to the **groom**.)  
 "\_\_\_\_ (man's name), will you have this woman to be your wedded wife, to live together after God's ordinance of marriage? Will you love her, comfort her, honor and keep her in sickness and in health; and, forsaking all others, keep yourself only for her as long as you live?"
2. (Director states to the **bride**.)  
 "\_\_\_\_ (bride's name), will you have this man to be your wedded husband, to live together after God's ordinance of marriage? Will you love him, comfort him, honor and keep him in sickness and in health; and forsaking all others, keep yourself only for him as long as you live?"

#### C. Declaration of the marriage covenant with the giving of a ring or other symbol:

1. (**Groom** repeats after the director)  
 "I \_\_\_\_ (groom states his name) take you, \_\_\_\_ (name of bride), to be my wedded wife in the Lord. In giving this ring as a token of remembrance, I establish a covenant of marriage

with you, in the presence of our Savior. I promise to love you as Christ loved the church. I promise to maintain the divine order of spiritual headship and leadership in our family. I promise to be your provider and protector for the remainder of your life."

2. (**Bride** repeats after the director.)  
 "I \_\_\_\_ (bride states her name) take you \_\_\_\_ (name of groom), to be my wedded husband in the Lord. In giving this ring as a token of remembrance, I establish a covenant of marriage with you, in the presence of our Savior. I promise to love you by being a devoted wife. I promise to maintain the divine order of marriage by being a keeper of the home. I promise to be a godly helper for you for the remainder of your life."

### TEXT FOR FUNERAL SERMONS

(The following biblical texts are suitable scriptures to be read and discussed at funerals.)

- A. **Death of a child** (Gn 22:7-14; 2 Sm 12:15-23; Is 40:9-11; Jr 31:15-17; Mt 18:1-6,10-14; Mk 10:13-16).
- B. **Death of a young person** (Ps 103:15-19; Ez 16:60; Ec 12:1; Mt 25:1-13; Mk 5:22,23,35-43; Lk 7:11-15; 18:18-30; Jn 11:16-45; 14:1-3).
- C. **Death of middle aged person** (Ps 39:4,5; 49:6-20; 103:15,16; Jb 14; Js 4:13-15).
- D. **Death of an older person** (Ps 23; 39; 71:7-21; 73:24-26; 90; Jb 5:17-27; Ec 12; Rm 8:35-39; 2 Tm 4:6-8).
- E. **General subjects at funerals:**
  1. Life is frail (Ps 89:47,48; 90:3-6; Jb 7:9,10; 14:1,2; 30:23; Ec 8:8; 9:12; 2 Co 5:10; Js 4:13-15; Hb 9:27).
  2. Comfort in death (Is 40:25-31; Mt 5:4; Jn 14:1-3; 2 Co 1:3,4; 4:8-18; 12:7-10; 1 Th 4:13-18; 5:9-11; Hb 12:5-11; 1 Pt 1:22-25).
  3. Immortality (Jb 19:25-27; 2 Co 5:1-10; 1 Th 4:13-18; 1 Tm 6:7).
  4. Hope in death (Jn 10:1-16; Rm 8:18-39; 2 Tm 4:6-8; Hb 12:18-24; 1 Pt 1:13-21).
  5. Resurrection from the dead (Mt 28:1-10; Jn 5:25-29; 6:40,51; 11:25,26; 1 Co 15:12-28, 35-58; Rv 1:17,18; 14:13).
  6. Glory for the righteous (Rm 8:18; Rv 7:9-17; 21:1-7; 21:22-27; see "Heaven").

## OBEDIENCE TO THE GOSPEL

When one affirms that he is a Christian, then that affirmation must be validated according to the word of God. In order to have one's claim to be a Christian validated by God, he must be able to know that he became a Christian according to the directions of God, not according one's own means or methods. One becomes a son of God according to God's instructions in His word. The purpose of this series of charts is to rehearse how one became a Christian, and subsequently became a member of the body of Christ (At 2:24).

If one is not a Christian, then this series of charts is a simple way to take


one through the necessary Bible teachings that show how one becomes a Christian. This series of studies assumes that one is a believer in the Bible, and thus, is seeking his way to God through Jesus. If one is not a believer in the Bible, or in Jesus, then one must begin first with studying evidences that prove that the Bible is the word of God, and that Jesus is His Son who was revealed on the cross for the salvation of all men. Once one believes that Jesus is the Christ and Son of God, then his journey to come into a covenant with God is revealed.

**CHART 1:** God, as our Creator and the Creator of all things, has the authority and right to determine how men are to live. Since He is our Creator, then He has the right to give man laws, and then hold man accountable for obedience to those laws. If one is not willing to submit to the will of God, then he will not seek to discover God's good news concerning salvation for all men. He will not seek to believe, and thus, he will not search the word of God.

**RESEARCH:** Mark 7:1-9; Acts 17:30,31

### CHART 1

**Sin God is Our Creator, ...**



... does He have  
the authority  
to give laws to man?

**YES NO**

(READ John 12:48)

... does He have authority  
to hold us accountable  
to His laws?

**YES NO**

(READ 2 Corinthians 5:10)

**CHART 2:** God has given laws for men to obey, but it is not possible for any man to keep law perfectly in order to save himself. All men sin, and thus, all men are separated from God because of sin. When one sins, he cannot do good works in order to atone for his sins. He cannot do good works simply because there is no possible way for one to earn eternal life. We are thus separated from God because of our sins, hopelessly lost because we cannot meritoriously save ourselves through perfect keeping of law or doing good works. Only God can deliver us from our problem of sin, for it is against God that sin is committed by the violation of His law. Those who are honest


### CHART 2

**Man's Great Problem**

**READING**

Romans 3:9,10,23  
Isaiah 59:1,2

**GOD**



**SIN**

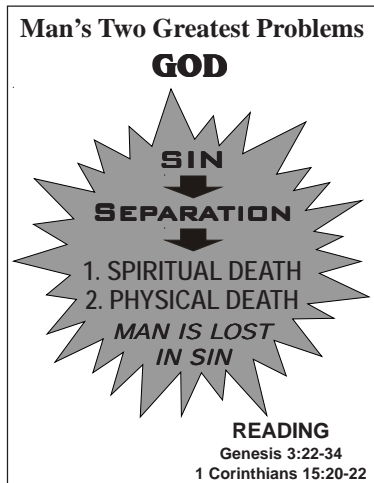
**SEPARATION**

**MAN IS IN SIN**

and recognize their predicament in sin, will be driven to find a solution for their sin. They will be driven to look for God's solution for sin. When one realizes that he cannot save himself from his own sin, then he seeks the grace of God through faith.

**RESEARCH:** Galatians 2:16; James 4:17; 1 John 3:4

**CHART 3**



**CHART 3:** Chart 3 illustrates the result of sin, which is separation from God. The result of separation from God is death, both spiritual and physical. **Spiritual death** is the result of every man being separated from God because of his own sins, just as Adam (Rm 5:12). When Adam sinned against God, he had to suffer the guilt of his own sin. When each person sins against God, he or she must also suffer the guilt of their own sin. Suffering the guilt for one's own sin means that one must give account of his sin before God. **Physical death** is the consequence of Adam's sin. He was driven from the Tree of Life, and subsequently, all humanity was separated from the Tree of Life (Gn 3:22-24). As a result of our separation from the Tree of Life, all men must physically die (Hb 9:27). Every person needs good news (the gospel) for his two greatest problems of spiritual and physical death. Because of His love for all men, God sent His Son into the world with good news for our spiritual and physical death problems. Since we could not save ourselves through perfect keeping of law, or meritorious good works, then the good news is that the grace of God was manifested through the atoning sacrifice of Jesus on the cross (Ti 2:11).

**RESEARCH:** John 5:28,29; 11:25; 1 Thessalonians 4:13-18

**CHART 4**



**CHART 4:** When one is "in Christ" he is in a covenant relationship with God. If one is not in Christ, then he is "outside Christ," and outside a covenant relationship with God. All spiritual blessings in reference to one's salvation are the blessings that result from one coming into a covenant relationship with God. It is for this reason that everyone who would be saved must come into Christ where there is salvation. God sent Jesus into the world in order to offer man an opportunity to come into Christ. The gospel event, therefore, is God's offer to all men that they come into Christ.

**RESEARCH:** Ephesians 1:18-23; Colossians 1:12-18

**Chart 5**

**Your Response To God**  
**2 Thessalonians 1:7-9**

*"For it is a just thing with God to repay tribulation to those who trouble you, and to give you who are afflicted rest with us when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, taking vengeance on those who do not know God and who do not obey the gospel of our Lord Jesus Christ. These will be punished with everlasting destruction away from the presence of the Lord and away from the glory of His power."*

**Must one "obey the gospel" in order to escape the judgment of condemnation when Jesus comes again?**

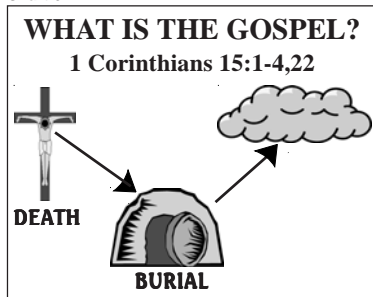
**YES NO**

**WHAT IS THE GOSPEL?  
HOW CAN ONE OBEY THE GOSPEL?**

**CHART 5:** Understanding the text of 2 Thessalonians 1:7-9 is critical concerning our salvation. It is important to understand that the word "gospel" does not refer a set of laws, for if it did, then no one could perfectly obey the gospel, and thus be saved. But this text clearly states that the gospel must be obeyed in order to be saved. The following charts illustrate what the gospel is and how it can be obeyed. Therefore, understanding the good news is necessary in order to understand how one must obey the goods in order to escape the coming judgment of Jesus when He comes again.

**RESEARCH:** Acts 17:30,31; 1 Peter 4:17

Chart 6



**CHART 6:** The gospel was an event that happened almost two thousand years ago. It can be declared, preached, received, stood upon, and saved by. It was the event of Jesus being the atoning sacrifice for our sins. **This atoning sacrifice is good news about our problem of sin.** The gospel was also Jesus' resurrection from the dead. **His resurrection was good news that we will be resurrected never to die again.** The gospel, therefore, is good news about our problem of sin and our problem of physical death. The Bible is the inspired prophecy and report of this historical event. The Bible reports to us what happened in the past with the death of Jesus for our sins and His resurrection (See comments 1 Co 15:1-4).

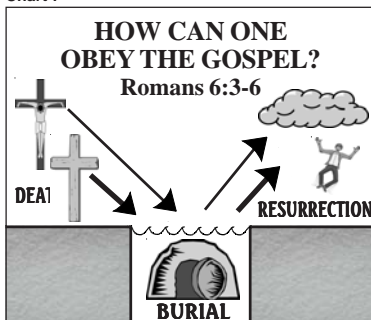
**RESEARCH:** 1 Corinthians 15:20-22; Romans 10:17; Ephesians 1:20-23; 1 Timothy 2:5; Hebrews 8:1

**THE GREAT EVENT:** The following chart 7 illustrates the greatest event that will ever take place in your life. In order for one to obey an event, an event must take place in one's life. In order to obey the event of the death of Jesus, one must spiritually die to sin. The old man of sin must be crucified with Christ. One

is dead until he is buried, and then, resurrected. Therefore, in order to walk in newness of life, one obeys the burial and resurrection of Jesus. The gospel is the event of Jesus' death for our sins and His resurrection for our hope. One obeys the gospel by crucifying himself on the cross with Jesus, being buried in a tomb of water, and then being resurrected with Jesus. In doing this, one has obeyed the gospel, and subsequently, walks in newness of life (See comments Rm 6:1-6). This is the greatest event that you can experience in your life.

**RESEARCH:** Matthew 28:19,20; Mark 16:15,16; John 3:3-5; Acts 2:28; 22:16; 1 Peter 1:21. Examples of obedience to the gospel: Acts 2:41-47; 8:5-18; 8:30-39; 9:17,18; 10:34-48; 16:13; 16:25-34; 18:8; 19:1-5. Count the cost: Luke 14:25-35

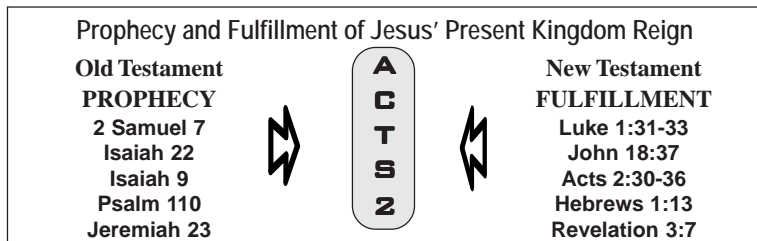
Chart 7



**REVIEW NOTE:** Once one has studied to this point in understanding the gospel, and how to obey the gospel, he should review how he became a Christian, if he claims to be a Christian. The question concerning when one was baptized, saved and became a member of the body of Christ is easily answered. This all happened at the **same time**. When one obeys the gospel in baptism, he is saved for his sins are washed away (At 2:38). When one obeys the gospel, he is immediately added to the body of Christ by God (At 2:47). Therefore, wherever there is a baptized believer anywhere in the world, the church exists, for one is added to the universal church of Christ by God. It is necessary that every person in the world be informed concerning the good news that Jesus came into this world in order to give every person a chance for eternal life. It is the responsibility of every disciple of Jesus to take the good news of the Jesus' death for our sins, and resurrection for our hope, into all the world. The work of a disciple is to populate heaven by giving every person the opportunity to hear and respond by obedient faith to the grace of God that was offered through the giving of Jesus on the cross. It is the nature of a disciple, therefore, to disciple others to Jesus by preaching the gospel.

## CONCEPTS FOR BIBLICAL INTERPRETATION

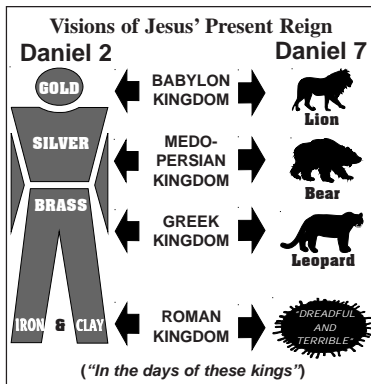
All prophecy of the Old Testament points to the events that led to the beginning of the church in Act 2. Old Testament prophecy pointed forward to the coming of the Son of God. Peter preached on the day of Pentecost in Acts 2 that Jesus Christ, the Son of God, was resurrected and was then reigning in heaven. The New Testaments points back to the fulfillment of Old Testament prophecies that were fulfilled in Acts 2.



**STUDY:** 2 Samuel 7; Isaiah 22; 9; Psalm 110:1; Jeremiah 23; Luke 1:31-33; John 18:18-37; Acts 2:30-36; Ephesians 1:18-23; Philippians 2:5-11; Hebrews 1:13; Revelation 3:7

The special prophecies of Daniel 2 and Daniel 7 point to the establishment of the kingdom reign of the Son of God. Both prophecies are parallel in their revelation of historical events concerning world kingdoms that would come and go before the coming of the Messiah. By giving the prophecies to Israel, God was preparing His people for the coming of the Redeemer of the world. He wanted Israel to know that earthly kingdoms come and go. However, the kingdom reign that was coming in the days of the Roman kings would not pass away. The Son of God would come in the days of the Roman kings in order to set up a kingdom reign from heaven, not on earth, as was typical of the Babylon, Medo-Persian, Greek and Roman kingdoms (Dn 7:13,14). The kingdom that would come would not be affected by the turmoil of kingdoms on the world. Jesus would ascend to the Father, and then receive the authority of kingdom

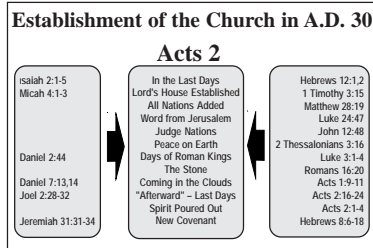
reign over all things. His authority would be above the kingdoms of this world (Ph 2:5-11). This event happened a few days before the announced reign of Jesus in Acts 2. Therefore, Jesus was reigning over all things by the time Peter preached the gospel in Acts 2. Jesus is still reigning over all things today.



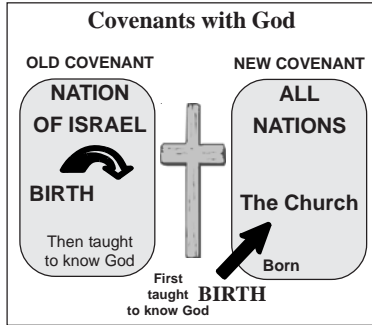
**STUDY:** Daniel 2:1-49; 7:1-28

Since the Old Testament prophecies were fulfilled in the coming of Christ, then the preaching of Jesus as the reigning Son of God constituted the establishment of the church (See Mt 16:18,19).

All those who are taught and baptized come into a covenant relationship with God through Jesus Christ.

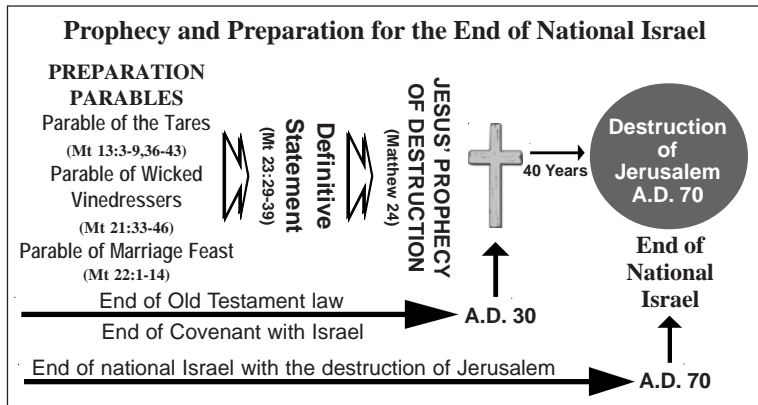


**STUDY:** Isaiah 2:1-5; Micah 4:1-3; Daniel 2:44; Daniel 7:13,14; Joel 2:28-32; Jeremiah 31:31-34



**STUDY:** Jeremiah 31:31-34; Hebrews 8:7-13

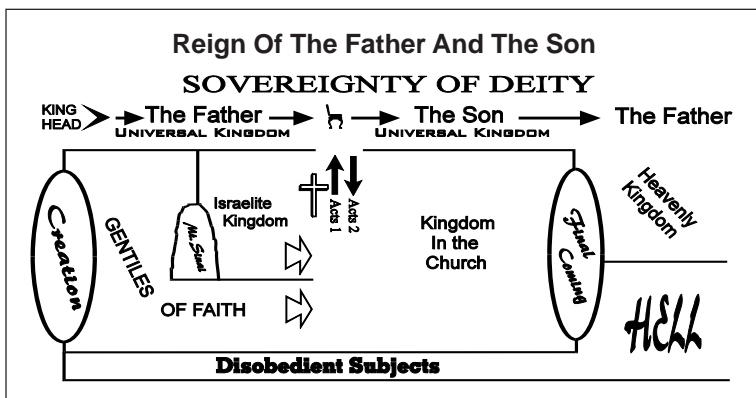
During the ministry of Jesus, Jesus prophesied concerning the coming of both the church and His kingdom reign. This is particularly noted in the parables. He also taught concerning the consummation of national Israel. This would be the end of Israel as a nation, since the nation had fulfilled her purpose in bring man to the revelation of the Son of God (Gl 3:15-25). The law of national Israel ended at the cross, and the nation ended with the destruction of Jerusalem in A.D. 70. The church is now the Israel of God, wherein there is neither Jew nor Gentile (Gl 3:26-29). The church of Christ will continue to the coming of Jesus, and eventually will be taken into eternal glory with Him.



**STUDY:** Prophecies of Daniel & Ezekiel; Matthew 13:3-9,36-43; 21:33-46; 22:1-14; 23:29-39; 24



In order to understand God's relationship with His creation, it is important to understand that God has always reigned over His creation. God, the Father, reigned over all things from creation to the ascension of Jesus. Prophesied in the Old Testament was a coming change in the King who would reign over all things. Daniel 7:13,14 speaks of this change. God, the Father, reigned over all things until this change would come. When God, the Son, came into the world, it was the beginning of the change (Jn 13:3). Jesus ministered the new and living way, and then suffered for our sins. He died on the cross. He was then buried and resurrected. And in order to assume His kingdom reign over all things, He ascended to the right hand of God, the Father, where He now reigns. It is important to understand that Jesus now has authority over all things (Mt 28:18). He will reign as King of kings and Lord of lords until He comes again. At His final coming, He will return kingdom reign to the Father in order that God may be all in all (1 Co 15:26-28).



**STUDY:** 1 Chronicles 29:11,12; Psalm 103:19; Jeremiah 10:10; Daniel 2:44; 7:13,14; 1 Corinthians 15:26-28; Ephesians 1:20-23; Philippians 2:5-11

