

- f. She replied that she was (had been) a wall (kept to herself) and that this had been for her the place of her lover. 8:10-12
- g. Solomon asks her to sing. 8:13
- h. She repeats the song of 2:13-14 and invitation to love's fulfillment. 8:14

- II. Some of the prominent interpretations of the book.
  - A. The Allegorical interpretation holds that the lovers are Deborah & Israel.
  - B. The dramatic view holds that "originally the poem was a drama in which the setting and action were supplied by pantomime or stage curtains."
  - C. The collected view thinks the book is just a collection of wedding songs.
  - D. The modernist view holds that the song was borrowed from pagan religions and reworded.

#### Conclusion

1. Truly the Song of Solomon reemphasizes the Bible view of love in marriage.
2. Love is the great factor in all human relationships. If likewise must be in the spiritual relationship.



## Introduction.

1. The question that serves as a title is an all important one.
  - a. The way man answers and understands it will determine his destiny.
  - b. Some have the theory that he receives God's blessings at the point of faith.
2. The question is not, Does man receive God's blessings by faith? Bible plainly teaches this--Acts 10:43; Rom. 5:1; Heb. 11:6. The question is at what point does man receive forgiveness of sins; at what point is he saved?
3. The only answer of any value must come from the word of God, man's authority in religion--Rom. 1:16, 17; John 8:32.

## Discussion.

I. STUDY IN THE OLD TESTAMENT WILL HELP TO LEARN THE PRINCIPLE INVOLVED--  
(Rom. 15:4; 1 Cor. 10:11)

- A. The Reception by the Israelites of the Healing from the Serpent Bite--Num. 21:4-9. (God sent serpents among the Israelites because of disobedience and many died--(Num. 21:5,6) The blessing desired by the Israelites was escape from serpents--(Num. 21:7)
  1. God's blessing offered--(Num. 21:8) (They did not receive the blessing immediately upon God's offering it)
  2. God's word--His Instructions as to what man must do in order to receive the blessing which he has just offered--(Num. 21:8)
    - a. Moses was to make a fery serpent.
    - b. He was to set this serpent upon a pole.
    - c. Those bitten were to look upon the serpent.
    - d. They didn't receive the blessing immediately upon receiving God's instructions.
  3. Man's faith.
    - a. Since man cannot please God without faith (Heb. 11:6) the Israelites had to believe.
    - b. They did not receive the blessing at this point because a faith that has not obeyed is dead and no blessing--James 2:24-26.
  4. Man's obedience to the Instructions of God.
    - a. Moses had made the serpent and placed it on a pole but still they had not received the blessing.
    - b. Each one had to look and then receive the blessing--Num. 21:9.
  5. Here then is the order:
    - a. God's Blessing offered.
    - b. God's word is given.
    - c. Man's faith.
    - d. Man's obedience.
    - e. Man's reception of God's blessing.
- B. The Reception by the Israelites of the City of Jericho--(Joshus 6:1-21).
  1. God's Blessing offered--(Josh. 6:2) (They did not immediately receive the blessings upon God's offering.)
  2. God's word--His instructions as to what they must do in order to receive the blessings which he has just offered them--(Josh. 6:3-5)
    - a. Men of war to compass the city once each day for 6 days.
    - b. Seven priests to bear 7 trumpets before the ark.
    - c. On the 7th day to compass city 7 times.
    - d. Priests to blow on trumpts.
    - e. People to shout.
    - f. Blessing not received immediately upon God's giving instructions.
  3. Man's faith.
    - a. Walls fell by faith--Heb. 11:30.
    - b. They had faith before they took one step around the wall.
    - c. Did not receive blessing at this point.
  4. Man's obedience to God's word.
    - a. God required man to do no less than 15 acts of obedience. (Around the wall 13 times, blow trumpet, shout.)
    - b. Man's acts of obedience did not destroy his faith--Heb. 11:30.
  5. The order is:
    - a. God's blessing offered.
    - b. Instructions given.
    - c. Man's faith.
    - d. Man's obedience.
    - e. Reception of God's blessings.



C. The Receiving by Naaman of Cleansing of Leprosy.

1. God's blessing offered through Elisha "thou shalt be clean" **2 Kings 5:10** (Naaman didn't receive blessing at this point.)
2. God's word-Instructions as to what Naaman must do in order to receive the offered blessing-**2 Kings 5:10.**
  - a. Go. b. Wash in Jordan c. Seven times.
  - d. Didn't receive blessing at this point.
3. Man's faith.
  - a. At first angered, he could not please God-**Heb. 11:6.** b. Later changed, but not received at this point.
4. Man's obedience to God's instructions.
  - a. Didn't receive blessing when he dipped first time.
  - b. Didn't receive blessing when he dipped sixth time.
  - c. Received blessing when he dipped seven times because he has obeyed all God's commands relative to receiving God's blessing.

II. A STUDY OF EVERYDAY EVENTS WILL HELP TO UNDERSTAND THE PRINCIPLE INVOLVED.

- A. Offer a dollar as a gift. (Have boy to help) He doesn't receive it immediately upon my offering.
- B. Instructions as to what he must do to receive this gift.
  1. Get up. 2. Walk up here. 3. Take the dollar out of my hand.(He doesn't receive the gift immediately upon my giving the instructions.
- C. His faith-He has enough confidence in me to believe I'll give him the dollar, but he doesn't have it yet.
- D. His obedience to the instructions.
  1. Gets up. 2. Walks up here. 3. Takes the dollar. 4. Did his getting up destroy his faith in me? No. Did his coming up here and taking the dollar mean he earned it? No.

III. PRINCIPLE APPLIED TO GOD'S INSTRUCTIONS TO MAN AS TO WHAT TO DO TO BE SAVED.

- A. God's blessing (Salvation) offered to man-**Eph. 2:8,9; Titus. 2:11, 12.** Man does not receive salvation merely on God's offer.
- B. God's instructions as to what man must do to receive this gift.
  1. **Mark 16:15,16**-"Believe and be baptized"
  2. **Acts 2:38**-"Repent and be baptized"
  3. **Rom. 10:10**-"Confession"
- C. Man's faith.
  1. Hearing the word produces faith-**Rom. 10:17**
  2. He does not receive the blessing at the point of his faith.
    - a. If so he receives it on a dead faith-**James 2:26**
    - b. If so he receives it before completing all the instructions given by God relative to receiving of the blessing and that means God is dealing differently with man today-**Heb. 13:8.**
- D. Man's obedience to God's instructions.
  1. Repents 2. Confesses 3. Baptized 4. Receives remission of sins.

Conclusion.

The point then, at which man receives God's blessing, is when he has obeyed all God's instructions relative to the receiving of the blessing. Obeying God's instructions does not destroy one's faith nor does it earn for him salvation, it merely manifest his faith-**James 2:18.**



Introduction.

1. The Christian life is supposed to be a life of joy amidst trials and persecutions. Acts 14:22; Phil. 4:4.
2. It is possible for one to become so involved in the battle against the world that one misses "The sense of joy in Christian living."
3. Romans 8 is a great chapter on "a definition of the Christian life---a product of the work of the Spirit."
4. Let's consider the kind of life the Spirit constructs if given the opportunity.

Discussion.

- I. A LIFE WITHOUT CONDEMNATION. 8:1.
  - A. How terrible it would be to have to live daily under the burnden of impending condemnation! Think of a man sentenced to die in the electric chair.
  - B. What a comfort to the Christian to know that in Christ, one is no longer under condemnation.
- II. A LIFE FREE FROM THE LAW OF SIN AND DEATH. 8:2
  - A. From the earliest of man's existence he has lived under the shadow of his two greatest enemies---sin and death. Cf. Heb. 2:15.
  - B. The freedom of the Spirit is truly welcome.
- III. A LIFE ACCORDING TO THE SPIRIT. 8:3,4.
  - A. It was not in man to direct his own steps. Jer. 10:23.
  - B. It is wonderful to have the leadership of the Spirit. Cf. Gal. 5:16-18.
- IV. A LIFE IN WHICH THE THINGS OF THE SPIRIT ARE SOUGHT. 8:5.
  - A. Those that mind the flesh walk after the works of the flesh. Gal. 5:19-21.
  - B. Those who mind the Spirit seek the things of the Spirit. Col. 3:1; Gal. 5:22,23.
- V. A LIFE OF PEACE. 8:6.
  - A. To be carnally minded is to continue in the ways of the world. 1 Cor. 3:1-3.
    1. The carnal mind is at enmity with God.
    2. It is not subject to the law of God.
  - B. The Spiritually minded enjoys peace because he is a peacemaker (Mt. 5:9) and obtains peace. Phil. 4:6,7.
- VI. A LIFE THAT BELONGS TO CHRIST. 8:9.
- VII. A LIFE OF RIGHTEOUSNESS. 8:10.
  - The righteous will die because of the sin of Adam, just as will the wicked.
  - B. But such a one enjoys life because of righteousness.
- VIII. A LIFE OF HOPE. 8:11.
  - A. We are saved by hope. 8:24,25.
  - B. It is hope that causes us to purify ourselves. 1 Jn. 3:1,2.
  - C. A man without hope has lost his last and most precious possession.
- IX. A LIFE OF SONSHIP. 8:15.
  - A. God calls us his children. 2 Cor. 6:18.
  - B. He has adopted us and we can call him Father.
- X. A LIFE OF JOINT HEIRSHIP WITH CHRIST. 8:16,17.
- XI. A LIFE OF PRAYER. 8:26,27.
- XII. A LIFE OF ASSURANCE. 8:28.
- XIII. A LIFE OF CONQUEST. 8:37.

CONCLUSION.

1. It would be impossible to speak of life more definitely, distinctly or desireably.
2. Yet every blessing depends upon man's willingness and desire for the Spirit to operate in his life.



- Introduction.
1. The Christian life is supposed to be a life of joy, peace and contentment.
  2. It is possible for one to become so involved in the battle against the world that one misses "the sense of joy in Christian living."
  3. Romans 8 is a great chapter on "the delight of the Christian life—a product of the work of the Spirit."
  4. Let's consider the kind of life the Spirit commands if given the opportunity.

- Discussion.
- I. WHAT IS THE COMMANDMENT? 8:1.  
A. How would it be to have to live daily under the burden of judgment and condemnation? Think of a man sentenced to die in the electric chair.  
B. What a comfort to the Christian to know that in Christ, one is no longer under condemnation.
  - II. WHAT DOES THE LAW OF THE SPIRIT DO? 8:2.  
A. From the earliest of man's existence he has lived under the shadow of his sin.  
B. The freedom of the Spirit is truly welcome.  
C. The freedom of the Spirit is truly welcome.
  - III. WHAT DOES THE LAW OF THE SPIRIT DO? 8:3-4.  
A. It has not in man to direct his own steps. Jer. 10:23.  
B. It is wonderful to have the leadership of the Spirit. Gal. 5:16-18.
  - IV. WHAT DOES THE LAW OF THE SPIRIT DO? 8:5.  
A. Those who mind the flesh walk after the vain of the flesh. Gal. 5:19-21.  
B. Those who mind the Spirit seek the things of the Spirit. Gal. 5:22, 23.
  - V. WHAT DOES THE LAW OF THE SPIRIT DO? 8:6.  
A. To be carnally minded is to continue in the ways of the world. 1 Cor. 3:1-3.  
B. The carnal mind is at enmity with God.  
C. It is not subject to the law of God.  
D. The spiritually minded enjoy peace because he is a peacemaker. Mt. 5:9 and others.
  - VI. WHAT DOES THE LAW OF THE SPIRIT DO? 8:7.  
A. The flesh is not subject to the law of God. 8:10.  
B. The flesh will not submit to the law of God. 8:11.  
C. But such a one enjoys life because of righteousness.
  - III. WHAT DOES THE LAW OF THE SPIRIT DO? 8:11.  
A. He is not ruled by hope. 8:12.  
B. It is hope that causes us to purify ourselves. 1 Jn. 3:1, 2.  
C. A man who has lost his law and most precious possession.
  - IV. WHAT DOES THE LAW OF THE SPIRIT DO? 8:12.  
A. God calls us his children. 2 Cor. 6:18.  
B. He has adopted us and we can call him Father.
  - X. WHAT DOES THE LAW OF THE SPIRIT DO? 8:13.  
A. A man who has lost his law and most precious possession.
  - XI. WHAT DOES THE LAW OF THE SPIRIT DO? 8:14.  
A. A man who has lost his law and most precious possession.
  - XII. WHAT DOES THE LAW OF THE SPIRIT DO? 8:15.  
A. A man who has lost his law and most precious possession.

- Conclusion.
1. It would be impossible to speak of life more definitely, distinctly or heartily.
  2. Yet every blessing depends upon man's willingness and desire for the Spirit to work in his life.



## THE GOSPEL OF CHRIST

Rom. 1:16

Int.

1. A few weeks ago one of our teachers asked one of our Junior High Classes "what is the Gospel of Christ?" Not a student in the class was able to tell him. How many of you can give a Bible answer to the same question?
2. The wages of sin is death. (Rom. 6:23) Man is in sin. (Rom 3:23) Thus sin is the power of Satan to condemnation.
3. The gift of God is eternal life. (Rom. 6:23) Man wants eternal life and the gospel is God's power to free man from sin and lead to eternal life.
4. But before most individual will accept something they want to know about it.

Dis.I. The Gospel.A. Its meaning.

1. "Evangelion originally denoted a reward for good things; later the idea of reward dropped, and the word stood for the good news itself." (Vine)
2. "The Eng. word gospel, i.e. good message is the equivalent of evangelion." (Vine)
3. At Jesus birth the angle said "I bring you good tidings of great joy." (Lk. 2:10)

B. It is called the "glorious gospel." 2 Cor. 4:4; 1 Tim. 1:11.  
It is glorious because:

1. Of its origin-----from God. Gal. 1:11,12.
2. Of Its spirit-----love. Rom 5:8.
3. Of its object-----to save. Rom. 1:16; Acts 15:7.
4. Of its extent-----all men. Heb. 2:9; Tit. 2:11.

C. It consist of:

1. Facts to be believed. 1 Cor. 15:1-4. These facts were truly emphasized. Acts 2:22 ff.
2. Commands to be obeyed.
 

a. Believe. 1 John 3:23.	c. Confess. Rom. 10:10.
b. Repent. Acts 17:30.	d. Baptized. Acts 10:48.
3. Promises to be received.
  - a. Remission of sins. Acts 2:38.
  - b. Gift of the Holy Spirit. Acts 2:38.
  - c. Eternal life. 1 John 2:25; 5:11.
4. Wrath to be escaped. Rom. 2:7-9.

II. The Gospel Is:A. God's Calling Power.

1. Sinners are called by it 2 Thess. 2:14.
2. Sinners are not called by a direct operation of Holy Spirit; this was true even in the days of miracles. Acts 8:29.

B. God's Drawing Power.

1. Jesus said. John 6:44,45.
2. Sent forth apostles to preach the gospel. Matt. 28:19,20; Mark 16:15, 16. They went forth preaching. Acts 8:4; 14:7,21.

C. God's Convincing Power.

1. Word, gospel produces faith. Rom. 10:17; 1 Cor. 18:8.
2. The Ephesians believed the gospel. Eph. 1:13.

D. God's Convicting Power.

1. The sinners that listen to the gospel are soon aware of their sins. Acts 2:37.
2. Christians are pierced to the very depth of their hearts. Heb. 4:12.

E. God's Enlightening Power.

1. It reveals to the sinner God's plan to salvation. Rom 1:17.
2. It reveals to the Christian a life pleasing to God. 2 Pet. 1:5-8.

F. God's Restraining Power.

1. It points out to the sinner the danger of his way. Rom. 6:23; Rev. 21:8.



2. It warns Christians and sinners that they're going to reap what they sow. Gal. 6:7,8.

G. God Constraining Power.

1. The love it reveals. 2 Cor. 5:14,16; Rom. 2:4.

2. The blessed hope of Christians. Heb. 6:18,19.

H. God's Cleansing Power. Acts 22:16; 1 Cor. 6:9-11; 1 Pet. 1:22.

### III. THE GOSPEL MUST BE OBEYED.

A. Only those that obey it are freed from their sins. Rom. 6:17, 18.

B. Only those that obey it will enter the eternal kingdom. Matt. 7:21.

C. Only those that obey it will escape eternal punishment. 2 Thess. 1:7-9.

### Conclusion.

1. Have you obeyed the gospel of Jesus Christ.

2. Now is the time to accept the Lord's invitation. Matt. 11:28; 2 Cor. 6:2.



"REMEMBER THY CREATOR IN THE DAYS OF THY YOUTH"

Eccle. 11:9-12:4

Introduction

1. The book of Ecclesiastes is a record of "The Preacher" (Solomon) in his search for happiness, or the good life.
2. After trying everything that human ingenuity could imagine he concluded that it was all vanity. (Eccle. 1:12-14)
3. The only important thing Solomon stated in the conclusion of the letter. (Eccle. 12:13, 14)
4. Since Solomon admonished to remember God in youth (Eccle. 12:1) the following questions are in order:

Dis

I. Why Remember God in Youth?

- A. Because God is your Creator. He remembered you. He made you. He preserves and upholds you. He made you a living soul (Gen. 2:7). He placed you above all Creations (Psa. 8:4-9).
- B. Because you are accountable to God.
  1. Some hold the view that young people must "sow their wild oats," and God understands.
  2. God tells you to enjoy yourself in youth, but he also reminds you that you must give account of all your deeds. Eccle. 11:9; 12:14; Rom. 14:12.
- C. Because you will be lost if you don't remember God. 2 Thess. 1:7-9.
- D. Because your family deserves the consolation provided by this relationship with God.
  1. How many fathers and mothers have gone to an untimely death?
  2. Relate the incident in the life of Sam Jones.
- E. Because it is easier to obey the gospel in youth.
  1. Statistics show: "Nineteen out of every twenty who become Christians do so before they reach the age of twenty-five.
    - After 25, only one in 10,000
    - After 35, only one in 50,000
    - After 45, only one in 200,000
    - After 55, only one in 300,000
    - After 65, only one in 500,000
    - After 75, only one in 700,000
  2. Two reasons why it is easier in youth.
    - a. Infirmities of age hinder. Eccle. 12:1-8.
    - b. The heart becomes hardened by sin. Heb. 3:13; 4:7.
- F. Because your friends need your influence as a Christian. Mt. 5:14-16 (Many of your friends will be lost or saved, because of the influence you exercise over them.)
- G. Because this relationship with God will help you overcome temptation. Gen. 39:7-9.
- H. Because you will have fewer regrets in later life. Sin can scar the soul.
- I. Because Christ has set the example for youth. Lk. 2:52.
- J. Because you have no guarantee of a long life. Js. 4:13,14; Prov. 27:1.

II. How May Youth Remember God?

- A. By becoming a Christian.
- B. By dedicating your life to service. Mt. 23:11.
- C. By being and example to others. 1 Tim. 4:12.

III. What are Some Deterrents? Satan attacks each of us on our own level. He doesn't approach youth in the same way he would an adult. He has his own special devices to fit youth.

- A. Lack of proper parental example.
  1. Neither parents a Christian.
  2. Unfaithful Christian parents.
  3. You can and must rise above the circumstances.
- B. Lack of encouragement.
  1. From teachers, preachers, adults, etc.
  2. From Parents. Parents encourage their children in everything else.



- C. Inordinate desire for popularity.
1. Sometimes the unholy ambition of parents has a bearing.
  2. Sometimes youth gets the impression that popularity is the greatest thing there is.
- D. Unwillingness to give up sin. **CF. Acts 24:25.**
- E. Dread of criticism of the crowd.
- F. Failure to realize that it is "later than you think."

#### Con.

1. Quote Eccle. 12:1 again.
2. Have you remembered you Creator?
3. Now is the time. **2 Cor. 6:2.**



BUILDING THE BIBLE SCHOOL  
Acts 20:32; II Cor. 13:10

INTRODUCTION:

- I. Read or quote the text.
2. If one part of your business brought you 80 to 90% of your profit, wouldn't you push that part? 80 to 90% of those converted to Christ are first enrolled in a Bible class.
3. Approximately 85 to 90% of the members of this congregation attend worship and partake of the Lord's Supper on Sunday part of the time but only about 60 to 75% participate regularly in the Bible classes.
4. LET's define our terms "building the Bible school:"
  - a. Building - In the original language, the same very (oiodomeo) and the same noun (oiodome) are used for building and edify. To edify means "Spiritual growth or spiritual progress as the result of patient labor." (Vine).
    1. In building the Bible School then we have references primarily to the building spiritually of each individual and the congregation. Eph. 4:11-16; Col. 2:7; Jude 20.
    2. Second, in building the Bible School we are thinking in terms of building it numerically. We should never be satisfied with a small school, but should ever reach out for more and more disciples to teach. Let's not make apologies for the numbers. (Acts 2:41; 4:4; 6:1).
  - b. Bible school - The true Bible school is the Church of Christ engaged in systematic study and teaching of the word of God.
5. Let's consider:

DISCUSSION:

I. WHAT ARE THE PURPOSES OF THE BIBLE SCHOOL?

- A. One purpose is to bring into the body of Christ those within the membership of the Bible classes that are not yet members.
  1. Every teacher of those old enough to obey the gospel needs to see the field white unto harvest in his own classroom. Jn. 4:35.
  2. Every teacher needs to go into all the world in his own classroom. Matt. 28:18-20.
- B. A second purpose is to train those who are in Christ into a full knowledge of Christ.
  1. In the physical realm of development there are babes, children, young men and women, and maturity.
  2. In spiritual development there likewise are different stages of growth.
    - a. Babes in Christ. 1 Peter 2:2.
    - b. Little children. 1 John 2:12.
    - c. Young men. 1 Jn. 2:13.
    - d. Maturity. Phil. 3:15; Heb. 5:14.
  3. Every Christian has an obligation to grow. Heb. 5:12-14; 1 Pet. 1:1,2; II Pet. 3:18. Let each one teach to this end.
- C. A Third purpose is to send unto the world fully equipped, victorious soul-winners, which will be Christ's living epistles to those who do not yet know him.
  1. Each teacher needs to impress his students with the realization that each of us must be soul-winners. Rom. 7:4.
  2. Christians need to be impressed with the fact that we are salt and light. Matt. 5:13,14.
- D. The immense value of the Bible School should motivate each Christian to appoint himself to "the ways and means committee" - to look out for ways and means to improve and enlarge it.

II. WHAT ARE SOME PRACTICAL WAYS TO BUILD UP THE BIBLE SCHOOL?

- A. Teachers ever working to improve:
  1. Their character.
    - a. Don't make the mistake of the Pharisees. Matt. 23:1-3.
    - b. If teach something, then practice it. Rom. 2:1, 21, 22.
  2. Knowledge of the Bible. Psalms. 1:1-3. One can't teach what one doesn't know.
  3. Teaching techniques "or know-how" because:
    - a. "it is a sin to teach the Bible poorly."
    - b. It is a fearful responsibility. Jas. 3:1.



- B. The membership must "back the attack" on absenteeism.
1. Which is worse: The anti who says Bible School is wrong and practices what he teaches or the Christian who says Bible classes are right, but doesn't practice it.
  2. Beloved, it's a shame that members of the church must be begged to attend Bible classes.
- C. Look at our potential:
1. Our present average in Sunday Bible Study is 348. Add to this the 130 members absent each Sunday, plus 25 children and one has 503 potential.
  2. Our potential shows us what we can do.
- D. Look at our goals:

#### SUNDAY BIBLE STUDY

Sept. 1 - 375  
 Sept. 8 - 400  
 Sept. 15 - 425  
 Sept. 22 - 435  
 Sept. 29 - 450

#### WEDNESDAY BIBLE STUDY

Sept. 4 - 275  
 Sept. 11 - 300  
 Sept. 18 - 325  
 Sept. 25 - 350

#### CONCLUSION:

1. Beloved, the challenge is before us to build our Bible school spiritually and numerically.
2. It is a commandment of God that we grow. Jesus said "If a man love me, he will keep my words." Jn. 14:23.
3. Jesus reveals that a genuine hunger and thirst after righteousness is necessary to please him. Mt. 5:6.



INTRODUCTION:

1. God has spoken to man in every dispensation of time.
2. There has never been an age when man did not need God's instructions because "it is not in man that walketh to direct his own steps." Jer. 10:23.
3. It is God's prerogative to speak and it is man's duty to listen.
4. Let's consider:

DISCUSSION:I. GOD SPOKE IN TIME PAST.

- A. God spoke at sundry times.
  1. "At sundry times" means properly "in many parts."
  2. It refers to the well-known facts that God revealed his plan part by part.
  3. Paul refers to such in connection with spiritual gifts. 1 Cor. 13:8-13.
- B. God spoke in divers manners.
  1. "Divers manners" denotes the various ways.
  2. Sometimes it was by dreams, visions, symbols, etc.
- C. God spoke to the fathers by the prophets.
  1. The prophets were guided by the Spirit of God. 2 Pet. 1:20,21.
  2. The prophets testified of the coming of Christ and salvation. Lk. 24:44; 1 Pet. 1:9-12.
  3. The fathers of old rejected the message of the prophets just as many do today. Acts 7:51,52.

II. GOD "HATH IN THESE LAST DAYS SPOKEN UNTO US BY HIS SON." Heb. 1:2a.

- A. God speaks through His Son who is the theme of the Bible.
  1. The Old Testament rings with the message that Christ is coming.
  2. The N. Testament rings with the message that Christ has come and is coming again.
  3. The books of the Bible present Christ as the theme of the Bible. (At this point present Christ in the books of the Bible).
- B. God speaks through His Son who emptied himself and became man. Phil. 2:5-9; Mt. 1:21; Heb. 2:14-16; 4:15.
- C. God speaks through His Son who is greater than angels.
  1. He has received a more excellent name. Heb. 1:4.
  2. He was called the Son of God by God. 1:5.
  3. He was to be the object of angel's worship. 1:6-8.
  4. He was anointed above the angels. 1:9.
  5. HE is eternal in His nature. 1:10-12.
  6. He is seated at God's right hand. 1:13,14.
- D. God speaks through His Son who "purged our sins" by His death on the cross. Heb. 1:3; 9:11-14.
- E. God speaks through His Son who ascended on high. Heb. 1:3; Acts 2:36; 1 Pet. 3:22.
- F. God speaks through His Son a Spirit-filled message.
  1. He promised to send the Holy Spirit to guide the apostles into all truth. Jn. 16:13; Lk. 24:49; Acts 1:8; 2:1-4.
  2. The apostles claimed that their message was the message of the Holy Spirit. 1 Cor. 2:6-13; 1 Pet. 1:12.
- G. God speaks through His Son a perfect message.
  1. It is able to furnish us unto all good works. 2 Tim. 3:16,17.
  2. It contains enough to furnish us to life and godliness. 2 Pet. 1:3,4.
  3. It has been once delivered. Jude 3; cf. Heb. 9:28; Acts 6:7; Gal. 1:23.

CONCLUSION:

1. Man's problem today is not that God has not spoken, but man will not listen.
2. The apostles must have known such would be true, thus warns us against neglecting the message spoken to today's world. Heb. 2:1-4.







## INTRODUCTION:

1. The thoughtful observer will admit that we live in a changing world, yet man has not basically changed. He has the same wants, desires and needs - food, clothing, shelter. He also commits the same sins - lust of flesh, lust of eyes and pride of life.
2. Man still lives in God's world and it is only in the Bible that man can learn God's will for him. "His word contains a code of conduct and morality for all time and Christ is the 'perfect' example of this morality."
  - a. Moral - "of or relating to principles or consideration of right and wrong action or good or bad character."
  - b. Morals - "The moral practice of an individual or culture: habits of life or modes of conducts."
3. In this study, let's consider that:

## DISCUSSION:

I. THIS IS A TREMENDOUSLY IMPORTANT LESSON BECAUSE THERE IS SUCH A NEED FOR IT.

- A. There is a need because many deny the very existence of sin and the need for a moral code.
  1. The atheist says there's no God in heaven, no soul within us, but we are simply a product of physical forces. All that man does is mechanical in nature. He denies a standard of right and wrong.
  2. The modernist says the death of Jesus Christ on the cross was a hoax. He sees no need for the blood because he does not believe the world is lost. Humanity has been made a god.
  3. The Pragmatic philosophy concludes that sin is non-existent. Pragmatism conclude that whatever works is right. Nazism worked in Germany for a while, hence it was right. Communism works in Russia, hence right. But what might be right and work at one time might not at another. This is just another way of having no standard of right and wrong.
  4. Some psychiatrists occupy the same position. You want to do wrong but your conscience will not allow it. You become anxious and frustrated. A psychiatrist might tell you not to suppress your desires. If a doctor tells you to do wrong, then it must be because the doctor has no standard of right and wrong.
  5. There is one religious group that says sin is non-existent. They say "God is good. God is everything. Therefore everything is good." God is good. But God is not everything. Therefore everything is not good. Satan is in the earth.
- B. There is a need because of the "new morality" "which says that the Bible and the traditional concept of a personal God is for a pastoral society, is old fashioned and is wholly unfit for man in the modern space age. Rules of conduct based upon the Bible are outmoded and unnecessary sense of guilt. Man should free himself of all restraints except 'love' and look upon himself rather than unto a heavenly being for his salvation." (Ganus, Abilene College Lectures, 1966, p. 255-56).
  1. The "new morality" has some basic principles and foundation stones upon which it is built.
    - a. The first one is its attitude toward God. 19th century modernists developed a new theology which sought to do away with God and supernaturalism, but hold on to the moral teachings of the Bible. God to them was simply a name that referred to their own being.
    - b. The second was a change in the attitude toward man. A new idea based upon the theory of evolution developed. Since God was not then man could not be created in His image, but was a highly developed animal.
    - c. The third foundation stone of the "new morality" was a change in attitude toward the scriptures.
      - (1) He denied there were moral laws given by God who did not exist.
      - (2) "There are no Christian moral standards that are always valid."
      - (3) The philosophy is well expressed in the statement that "a universally binding moral law is legalistically blind to the concrete, peculiar needs of a particular person in a particular situation. Love becomes blind obedience to a moral code." ("Love Without Law" in Christianity Today, Oct. 8, 1965).



2. "The greatest difference perhaps in the old and new morality is the teaching that no act whether it be murder, adultery, theft, denial of the faith or any other violation of Christian principle is always wrong." (Ganus) .

a. "There is not a whole list of things which are 'sins perse'." (Christian Morals Today, Bishop John A. T. Robinson, p. 16).

b. Any act is morally right if the situation is right.

## II. A LOOK AT THE RESULTS OF THE "NEW MORALITY" AND SOME OF OUR PRESENT DAY PROBLEMS WILL HELP US TO SEE THAT GOD HAS SPOKEN TO TODAY'S WORLD ON MORALITY.

A. One result of the "new morality" is man has finally found "sanction for sin."

1. This is not new because there have always been those who rationalized to justify their actions. (Isa. 5:20,21).

2. There have always been those who took God's grace as license to sin. (Rom. 6:1,2)

3. When man removes God's law from his heart there is no longer the possibility of sin because sin is a violation of God's law. (1 Jn. 3:4).

4. When man refuses to live by God's law he always becomes morally corrupt. (Rom. 1:24-32). *cf. Hosea 4:1,2,13*

5. But God has spoken to man about sin.

a. What is sin?

(1) Sin means to deviate (veer) away from that which is right; to miss the mark; to violate the divine law by actual transgression or by neglect.

(2) Sin is defined positively and negatively by the Bible.

(a) Negatively sin is unrighteousness. 1 Jn. 5:17.

(1) God's commands are righteousness. 1 Psa. 119:172.

(2) A failure to keep God's commands is sin. - Jas. 4:17.

(3) This we class as sin of omission.

(b) Positively sin is lawlessness and lawlessness is sin. 1 Jn. 3:4.

(1) Doing what is wrong.

(2) This we class as sin of commission.

b. Who is the author of sin?

(1) The Devil. He sinneth from the beginning. 1 Jn. 3:8; cf. Gen. 3:1-3.

(2) He is the father of all sinners. Jn. 8:44; 1 Jn. 3:8.

c. What is the nature of sin?

(1) It is deceitful. Heb. 3:13.

(2) It is enticing. Jas. 1:12-15.

(3) It is pleasant for a season. Heb. 11:25.

(4) It grows as it is followed. 2 Tim. 3:13.

d. What are the results of sin?

(1) Man dies physically. Rom. 5:12.

(2) Man dies spiritually. Eph. 2:1.

(3) Man is separated from God:

(a) on earth. Isa. 59:1,2.

(b) In Hades (intermediate state). Lk. 16:26.

(c) In eternity. Mt. 25:46.

(4) Ends in eternal punishment. Rev. 21:8,27.

B. A "sexual revolution" has swept across the country.

1. "multitudes have rejoiced that illicit relationship is no longer 'fornication and adultery' but now 'free love' and beautiful in 'the right situation.'"

2. According to Newsweek, Dec. 21, 1964, Dr. Frederic C. Wood, Jr., Chaplain of all women Baltimore Goucher College, said, "Sex is good - sex is fun - it is funny - premarital intercourse is (not) "bad" or "dirty".

3. These statements need to be contrasted with what God has said on the subject. 1 Cor. 6:9-11; Gal. 5:19-21.

C. Definite teaching against immorality. 1 Cor. 6:13-20.

1. The body is not for fornication, but for the Lord. v. 13.

2. This body will be raised up to eternal glory. v. 14.

3. Our body is a member of Christ, therefore must not be joined to a harlot in fornication. v. 15-17.

4. The man that commits fornication sins against his own body. v. 18.

5. Our body: v. 19,20.

a. Is the temple of the Holy Spirit.

b. Is not our own.

(1) We have been bought with a price.

(2) We ought therefore to use it to glorify God.



CONCLUSION:

1. The New Testament writers warned over and over that false teachers would bring in destructive doctrines. 2 Pet. 2:1,19; 2 Tim. 4:1-4.
2. This generation needs to be shown why they should believe in God and His book.
3. "There is no new morality. If it is moral, it is taught in the Bible in precept and in principle. If it is not in the Bible, it is not a new morality, but a new revival of the old morality. We must both preach and practice the old morality which is the manner of life required by the Lord of the new man in Christ." (Ganus, p. 267) Eph. 4:20-32.



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morality of the Kingdom of God on earth. (James 1:27)

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BALM IN GILEAD

Jer. 8:18-22

INTRODUCTION:

1. Read Jeremiah 8:18-22.
2. Judah had become very sinful, worshipping idols and other gods, listening to false prophets that promised peace when there was no peace; taught lies instead of the truth. God sent Nebuchadnezzar to overcome Jerusalem and carry them into captivity.
3. The language of our text is the "lament of a good man for his sin-stricken people." His language, is persuasive in appeal and reveals four things for us to consider.

DISCUSSION:

I. A DISEASE - "THE HURT OF THE DAUGHTER OF MY PEOPLE" (Jer. 8:21)

A. Sin is the malady of the soul. It has destroyed the health of humanity. (The happiness of Eden, the destruction of the world, etc. Sin has always kept man from enjoying the fullness of God's blessings.)

B. Observe some things about this disease:

1. The seat of the malady - the heart. Matt. 15:18,19. ("Sin begins in thought, grows in desire, advances into intention, issues in an act." (Frank L. Cox.))
2. Its universal scope. "All have sinned" (Rom. 3:23); "The scripture hath concluded all under sin" (Gal. 3:22); Christ tasted death for all men (Heb. 2:9); the grace of God hath brought salvation to all men. (Tit. 2:11). (Sin' is the most common disease known to man).
3. Its contagious influence.
  - a. It began with one man. Rom. 5:12.
  - b. One sinner can destroy much good. Eccl. 9:18.
  - c. It springs from one to another bringing sorrow and pain. 1 Cor. 5:6; 15:33.
4. Its deceitful nature. Heb. 3:13.
  - a. Its promises are vain. Satan promise to Eve. Gen. 3:4,5. (Satan's promises today).
  - b. Its blinds its victims to their real condition. 2 Pet. 2:18,19.
5. Its fatal end. Rom. 6:23; Eze. 18:4.
  - a. Sin has not tendency to arrest itself. 32.
  - b. Unless a cure is wrought it will grow worse and worse. 2 Tim. 3:13; Rom. 1:20-

II. A REMEDY - "IS THERE NO BALM IN GILEAD"? (Jer. 8:22)

A. The balm - "A gummy substance obtained from a tree, abounded in Gilead, just east of the Jordan." (Cox). It was very precious (Gen. 43:11); article of merchandise (Gen. 37:25); noted for its healing powers.

B. The blood of Christ is the balm for the sin-sick. Isa. 53:5.

C. Some likenesses between the two:

BALM

1. Easy to obtain.
2. Flowed from a wound in the tree.
3. Incision made with an axe.
4. Healed the body.
5. Blessed those who applied it.

BLOOD OF CHRIST

1. Easy to obtain. Isa. 55:1,2; Mt. 11:28-30.
2. Flowed from wound in Christ's side. Jn. 19:34.
3. Made with a spear. Jn. 19:34.
4. Heals the soul. 1 Pet. 1:18,19.
5. The gospel blesses all who will apply it. (Rom. 10:12,13).

III. THE HEALER - "IS THERE NO PHYSICIAN THERE"? (Jer. 8:22).

A. "Physicians established themselves in Gilead for the purpose of treating the afflicted with the balm." (Cox.)

B. As a healer, Christ is typified by the brazen serpent (Jn. 3:14); the Sun (Mal. 4:2); a physician (Matt. 9:12).

C. Jesus is a qualified healer.

1. He loves the stricken race - He lived, toiled, prayed and died for it. (Isa. 53:4)



He gave up the glories of heaven for it. Phil. 2:5-8; He willingly gave His life. Jn. 10:18.

2. He knows the nature of the illness - How it starts, develops and ends. Jn. 2:25; James 1:13-15.
3. He is skillful in administering the remedy. He tells sinful man how to make the application. Mark. 16:15,16; Matt. 28:19,20; Luke 24:47.

IV. A PROTEST, REPROOF - "WHY THEN IS NOT THE HEALTH OF THE DAUGHTER OF MY PEOPLE RECOVERED?" (Jer. 8:22).

- A. The balm is a certain remedy - The physician infallibly cures --Why are the people not cured? The fault must be with the people.
- B. Many are not cured because:
  1. They are applying the wrong remedy. They, like Egypt of old, are using remedies in vain and shall not be cured. Jer. 46:11.
  2. They think they are well and need not a remedy - The Pharisees were of this group. Matt. 9:10-13.
  3. They know they are ill, but are in love with the disease, and have no interest in the remedy. John 3:19.
  4. Some know their condition and think they are beyond recovery. God is able to save through Christ. Paul was chief of sinners. 1 Tim. 1:15, says: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."
  5. Some think that since the remedy is convenient and easy to obtain they can secure healing at any time. 2 Cor. 6:2; Heb. 3:15. "But who puts off repentance for a day has a day more to repent of and a day less to repent in." (Cox.)

CONCLUSION:

Beloved friends, sin is a destructive disease, but thanks be to God, there is a blam (a remedy) in Gilead, a skilled physician has told us how to apply it, why are you not saved? Do not neglect the day of salvation, lest a cry go up from you, like from Jerusalem, "The harvest is past, the summer is ended, and we are not saved." (Jer. 8:20). Death does not wait on convenience.

(Many notes of this lesson were taken from a sermon by Frank L. Cox, Minister's Monthly, Sept., 1958, pp. 21-23).



"GO AND TELL HIM HIS FAULT"Mt. 18:15-35INTRODUCTION:

1. Read or quote Mt. 18:15-17.
2. In the first part of Matt. 18:15-17, Jesus warns against offending one that believes in Him. Mt. 18:6.
3. He then points out that offenses will come, but "woe unto that man by whom the offense cometh." (Mt. 18:7).
4. Thus the sermon of the morning is one needed right here. There are some of you sitting right here this morning that have been offended or have offended, either consciously or unconsciously.
5. It shall be the purpose of this lesson to tell you what God expects you to do if you have offended or have been offended.
6. There are at least four steps to be followed where one has been offended.

DISCUSSION:

- I. STEP ONE. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." (Mt. 18:15).

A. Go.

1. This is definite instruction, not something we can or cannot do.
2. It is as definite as Mk. 16:15.

## B. "Tell him his fault between thee and him alone."

1. Declare unto him the wrong he has done you.
2. Tell him in private and don't publish it abroad to everybody else before you tell him.

## 3. By telling him both are helped.

## a. It helps the offender because:

- (1) It gives him an opportunity to explain his conduct.
- (2) It will give him an opportunity to acknowledge his offense, if he has done wrong.

## b. It helps you because:

- (1) You preserve your own soul from being injured by anger and malice.
- (2) It gives you an opportunity to admonish him of his error if he has done injury to the cause of religion.

## 4. Tell him with a view to gaining him.

- a. "Gained" - "It is a commercial word, a word of the market place. It is a word which is used to characterize the process by which a man accumulates wealth. The use of the word in this connection, so far as the sinning is concerned, recognizes loss. A man who has sinned is in certain senses lost; when he is restored he is gained, and the gain is interpreted by the context (Campbell Morgan).

## b. We are to attempt to gain him because:

- a. He is lost to us.
- b. He is lost to friends which we are to carry.
- c. He is lost to the church we are to tell.
- d. He is lost to heaven.

## C. But suppose the one who has been offended doesn't come and tell you about the offense and you learn about it. What should you, the offender, do?

1. Go and try to be reconciled to your brother and then worship God. Mt. 5:21-24.
2. You should repent and ask your brother's forgiveness. Lk. 17:3,4.

## 3. From this we learn:

- a. "That, in order to worship God acceptably, we must do justice to our fellow-men."
- b. "Our worship will not be acceptable unless we do all we can to live peaceably with others."
- c. It is our duty to seek reconciliation with others when we have injured them.
  - (1) This should be done before we attempt to worship God.
  - (2) This is often the reason why God does not accept our offerings, and we go empty away from our devotions.



D. If all this fails, then:

II. STEP TWO. "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

A. Under the law of Moses every word and deed had to be established by two or three witnesses. Deut. 19:15.

B. In a case of this nature the Lord wants the facts established by witnesses.

1. Tell two or three trustworthy individuals what your brother has done to you, tell them of the effort you have put forth to make things right, then take them with you to the brother.

2. The witnesses here are not witnesses of the injury (they know what you have told them) but of the charitable attempt made by you to bring the offender to the right state of mind.

3. The witnesses cannot also testify later of your attempt if step No. 4 is necessary.

C. Again, you carry the witnesses in the hope of gaining your brother. "And if he shall neglect to hear them..." (Mt. 18:17a).

D. If this fails, then:

III. STEP THREE. "Tell it unto the church." (Mt. 18:17b).

A. What began as a private offense now becomes a public matter when the first two steps fail.

B. The church then is to put forth effort to bring the offender to correct the wrong that has been done.

C. "But if he neglect to hear the church..."

IV. STEP FOUR. "Let him be unto thee, as a heathen man and publican."

A. If the first three steps fail to reconcile the two brothers and lead the offender to correct his wrong, then discipline is to be exercised. 2 Thess. 3:6.

B. He is to be as a heathen man and publican. But, even Jesus showed compassion and mercy for both and sought to save them.

#### CONCLUSION:

1. Why don't we practice what the Lord says?

a. In some cases the things that offend <sup>are</sup> us ~~is~~ so trivial that we are ashamed to tell our brother he offended us. In such cases, we must tell him or forget it.

b. Our religion is, in too many cases, hearing only religion. Jas. 1:22-27.

2. Brethren, on this point, I can say with Paul that "I am pure from the blood of all men, For I have not shunned to declare unto you all the counsel of God." (Acts 20:27).



Introduction.

1. Our text places upon Christians the responsibility to examine that which others teach in the light of God's word.
2. Jesus said that the Pharisees taught for doctrines the commandments of men. **Mt. 15:9**
3. Paul warned the elders at Ephesus to be on guard against grievous wolves. **Acts 20:28,29.**
4. There is a need for this lesson because:
  - a. Jehovah's Witnesses are a very zealous group that make many calls from house to house.
  - b. Many members of the church have no idea of what Jehovah's Witnesses teach.
  - c. Many members of the church are ready to fellowship anything and anybody as long as they are sincere.
5. Let's consider:

Discussion.I. THE BEGINNING AND ORGANIZATION OF JEHOVAH'S WITNESSES.

- A. The Jehovah's Witnesses had their first incorporation in 1884, brought about by Pastor Charles Taze Russell.
  1. Russell was acknowledged not as founder, but general organizer.
  2. The first formal organization came in Pittsburgh in 1872.
  3. Under Russell's direction headquarters were moved to Brooklyn, New York in 1909.
- B. When Russell died in 1916, Judge Joseph F. Rutherford was made President.
  1. Rutherford wrote scores and scores of books and pamphlets.
  2. Under the leadership of this man three organizations came to control the society.
    - a. The Watchtower Bible and Tract Society, Inc. of New York.
    - b. The Watchtower Bible and Tract Society of Pennsylvania.
    - c. The International Bible Students Association of England.
- C. The Jehovah's Witnesses did not go by name until 1931. Before this time they were called Millennial Dawnists, International Bible Students, Russellites.
- D. They meet in what they call Kingdom Halls.
- E. They are highly missionary and every witness is a minister.
  1. Most devote 15 hours per month to Kingdom preaching.
  2. Pioneers are required to give 100 hours per month.
  3. Special pioneers devote a minimum of 140 hours per month.
- F. Jehovah's Witnesses claim to be following Scripture alone in their teachings and practices.
  1. They accuse all others of following human traditions instead of the Bible.
  2. Their glib way of quoting Scripture when they come to your door gives many people the impression that they really know the Bible.
- G. In view of all this let's ask some questions about them and let the Bible answer:

II. DO JEHOVAH'S WITNESSES USE THE BIBLE PROPERLY?

- A. They claim to take the Bible and the Bible alone as the standard by which to judge religious truth. (Let God Be True, 1952 ed., p. 18) They do use a lot of Scripture.
- B. But instead of listening to the scriptures they impose upon it their own notions.
  1. Their "New World Translation" is not a correct rendering of the Bible into modern English, but a biased translation of the teachings of the Watchtower Society. For example in **Jn. 1:1** they translate "In the beginning the Word was, and the Word was with God, and the Word was a god."
  2. They find passages that seem to support their views and ignore the others. For example they ignore **Matt. 28:19, when discussing the trinity.**
  3. They insist that their followers can understand the Bible only as it is interpreted by their leaders. The Watchtower Society is "the instrument or channel



being used by Jehovah to teach his people on earth" (Qualified to be Ministers, p. 318)

4. Russell wrote in his "Scripture Studies" "...Furthermore, not only do we find that people cannot see the divine plan in studying the Bible by itself but we see, also, that if anyone lays the 'Scripture Studies' aside, even after he has used them for ten years---if he then lays them aside and ignores them and turns to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand if he had merely read the 'Scripture Studies' with their references and had not read a page of the Bible as such, he would be in the light at the end of two years because he would have the light of Scriptures."

### III. DO JEHOVAH'S WITNESSES AFFIRM THE TRINITY?

- A. In their book "Let God Be True", p. 82, after discussing several possibilities of the origin of the trinity they say " . . . The obvious conclusion, therefore, is that Satan is the originator of the 'trinity doctrine.'"
- B. The Watchtower Society, in the book "Make Sure of All Things" calls the Trinity "a false, unbiblical doctrine." (p. 81)
- C. He goes to Deut. 6:4 where we read "Hear, O Israel; our God is one Lord." This he believes will prove the idea of just one member in the Godhead.
1. He overlooks the fact that the same word is used here that is used in **Gen. 2:24** where Adam and Eve were said to be one flesh---but not one numerically.
  2. **Acts 4:32** says the members of the church in Jerusalem were of one heart and one soul---but they weren't just one person numerically.
- D. The Bible plainly teaches that there are three persons in the Godhead.
1. At the Lord's baptism all three members were present. **Mt. 3:16,17.**
  2. In the garden Jesus prayed to his father. **Jn. 17.**

### IV. DO JEHOVAH'S WITNESSES AFFIRM THE DEITY OF CHRIST?

- A. They teach:
1. Jesus Christ was no more than a perfect man while upon this earth.
  2. He was an angel by the name of Michael before he came to this earth. (New Heavens and New Earth, p. 28-30)
  3. He resumed the name Michael when he ascended back to heaven.
- B. The Bible teaches:
1. That Christ was more than an angel. **Heb. 1:1-8.**
  2. That Christ was not created, but eternal. **Jn. 1:1-3.**
  3. That he had equality with God. **Phil. 2:5-8.**

### V. DO JEHOVAH'S WITNESSES TEACH THE BODILY RESURRECTION OF JESUS CHRIST?

- A. The resurrection of Jesus Christ is the keystone of Christianity. **1 Cor. 15:17.** Therefore this is a most important question.
- B. They teach:
1. God raised Christ "Not as a human Son but as a mighty immortal Spirit." (Let God Be True, p. 43)
  2. That the Christ which was buried is not the one that was raised and the one that was raised is not the one that ascended
- C. The Bible teaches:
1. Jesus said he would raise up his body. **Jn. 2:19-22.**
  2. Jesus showed Thomas his raised body. **Jn. 20:26-28.**
  3. Peter said God had made that same Jesus they crucified both Lord and Christ. **Acts 2:36.**

### VI. DO JEHOVAH'S WITNESSES TEACH THE VISIBLE RETURN OF CHRIST.

- A. They teach he has already returned in 1914.
1. They must deny a visible return since he has no visible form.
  2. They say he was at God's right hand before 1914 but Christ, at that time changed an "ordinary" seat for a throne.
- B. The Bible teaches:
1. A visible return of the Lord. **Rev. 1:7; 1 Thess. 4:13-17.**
  2. That he will be accompanied by angels. **2 Thess. 1:7-9.**



VII. WHAT ANSWER WOULD A JEHOVAH'S WITNESSES GIVE IF YOU IF YOU WERE TO ASK, "WHAT MUST I DO TO BE SAVED?"

A. In "From Paradise Lost To Paradise Regained" we read:

1. First, if you would receive God's blessings you must study his Bible.
2. Second, you must get ready for life in the new paradise by meeting with other people.
3. Third, you must change your living from the former way to God's way.
4. Fourth, you must be baptized to show this dedication because dedication and baptism are expected of Christians.

B. The Bible answer is given by the apostle Paul. **Acts 16:30-34.**

VIII. WHAT DO JEHOVAH'S WITNESSES TEACH ABOUT THE SOUL OF MAN?

A. "Thus we see that the claim of religionists that man has an immortal soul, and therefore differs from the beast is not Scriptural . . . There is not one text in the Bible that states the human soul is immortal." (Let God Be True, p. 59,60) Rutherford said, "No man has or possesses a soul." (Riches, p. 180)

1. They argue from **Gen. 2:7** that man is a combination of breath and dust, therefore man is no more than animal.
2. They argue from Ezekiel **18:4** "the soul that sinneth, it shall die."
3. They argue from **Ecclesiastes 3:18-21** that men and beast die alike.

B. The Bible teaches:

1. Man cannot destroy the soul. **Mt. 10:28.**
  - a. Man can kill (apokteino) the body, but man cannot kill (apokteino) the soul.
  - b. Destroy is the same word as lost (apollumi) in the Greek and does not mean non-existent. **Cf. Lk. 19:10.**
2. The rich man's body was buried but his soul was in torment. **Lk. 16:19-31.**

IX. WHAT DO JEHOVAH'S WITNESSES TEACH ABOUT HELL?

A. They teach:

1. "It is so plain that the Bible hell is the tomb, the grave, that even an honest little child can understand it . . ." (Let God Be True, p. 72,73)
2. "The doctrine of a burning hell where the wicked are tortured eternally after death cannot be true, mainly for four reasons: (1) Because it is wholly unscriptural; (2) because it is unreasonable; (3) because it is contrary to God's love; (4) because it is repugnant to justice." (Let God Be True, p. 80)

B. The Bible teaches:

1. That hell is a place prepared for the devil and his angels. **Mt. 25:41.**
2. That hell is a place for the wicked. **Mt. 10:28; Mk. 9:43; Rev. 20:15; 21:8.**

X. WHY DO JEHOVAH'S WITNESSES OPPOSE BLOOD TRANSFUSIONS?

A. Consider:

1. Occasionally one reads of an irate Witness father standing in the door with a shotgun refusing to let doctors give a blood transfusion.
2. Their absurd literalism in translating such passages as **Lev. 17:14**, "I said unto the children of Israel, Ye shall eat the blood of no manner of flesh . . ." On the basis of such texts they assert that blood transfusion is a "feeding upon blood" and is therefore unscriptural (Make Sure of All Things, p. 47)

B. The Bible teaches:

1. The blood prohibited in the Levitical laws was not human but animal, and what was forbidden was the eating of this blood with the mouth.
2. The Bible prohibitions against the eating of blood have nothing to do with the infusing of blood into the veins for medical purposes.

XI. WHY DO JEHOVAH'S WITNESSES OPPOSE SALUTING THE FLAG?

A. Witnesses teach:

1. "Jehovah's Witnesses do not salute the flag of any nation . . ." (Let God be True, p. 234)
2. "Any national flag is a symbol or image of the sovereign power of that nation. many national flags bear likenesses of things in heaven, such as stars, sun, etc . . . All such likeness are embraced in **Ex. 20:2-6** (Ibid, p. 235)
3. "The giving of the salute to the flag of any nation is an act that ascribes salvation to the flag and to the nation for which it stands." (Ibid, p. 235-36)



B. The Bible teaches that we are to obey the laws of the land as long as such does not violate God's law. **Rom. 13:1-4.**

### Conclusion.

1. This study has not covered all the points of Jehovah's Witnesses teaching but some of the major points.
2. A study of this type should help us to appreciate God's truth and be better able to separate truth and error.



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## "WHOSE MOUTHS MUST BE STOPPED"

Tit. 1:1

### INTRODUCTION:

1. Read or quote Titus 1:10,11; Jas. 3:1,2.

- a. "My brethren, control your tongues" might well be the heading of this passage in James.
- b. "That little bit of flesh between the jaws" as Luther called it, is a concealed and dangerous weapon.
- c. "Remember that your tongue is in a wet place and likely to slip" says Margaret Blair Johnstone in Family Circle.

2. Human speech receives a great amount of attention in the Scriptures.

- a. Job talked about being hid "from the scourge of the tongue." Job. 5:21.
- b. "Keep thy tongue from evil, and thy lips from speaking guile." (Psa. 34:13).
- c. "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." (Psa. 39:1)
- d. The mouth of a righteous man is a well of life..." (Prov. 10:11).
- e. "Death and life are in the power of the tongue..." (Prov. 18:21).
- f. "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." (Prov. 21:23 13:3).

3. It's easy to see that there is tremendous power in the tongue. The need for this study is great because of the tremendous abuse of the tongue. It shall be our purpose to notice some mouths or tongues that must be stopped.

### DISCUSSION:

#### I. THE MOUTHS OF FALSE TEACHERS MUST BE STOPPED.

A. Titus describes some false teachers of his day as: (Tit. 1:10-13).

1. "Unruly and vain talkers"
  2. "Deceivers"
  3. Those "who subvert whole houses:"
    - a. How? "Teaching things which they ought not."
    - b. Why? "For filthy lucre's sake."
  4. Those that needed to be rebuked sharply "that they may be sound in the faith."
- B. How are the mouths of false teachers to be stopped?
1. It is not to be done by force or violence.
  2. Jesus gives us an example of how to put them to silence - by meeting and showing the untruthfulness of their arguments. (Mt. 22:23-34, 46).
  - a. "When the Pharisees had heard that he had put the Sadducees to silence..." (v. 34).
  - b. "And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions." (v. 46)

#### II. MOUTHS THAT SPEAK LIES. Psa. 63:11.

- A. David prayed that he might be delivered from a lying mouth. Psa. 120:2.
- B. God hates a lying tongue. Prov. 6:16-19.
- C. A "lying tongue is but for a moment." (Prov. 12:19).
- D. Lying is a part of the old man but truth is a part of the new man. Eph. 4:22-25.
- E. No liar will enter the kingdom of heaven. Rev. 21:8.

#### III. MOUTHS THAT SPEAK IDLE WORDS. Mt. 12:34-37.

A. The word "idle words" denotes:

1. That which is worthless.
2. "Foolish talk, nonsense." When the women told the disciples that Jesus had been raised "these words appeared in their sight as idle talk..." (Luke 24:11 AS).
3. In this context it "signifies wicked, malicious, injurious, slanderous, impious words." (Boles).

B. Some examples of words that would come in this category would be:

1. Words and jokes that use the name of God, Christ, the Holy Spirit, heaven and hell in a frivolous sort of way.
2. Words of a corrupt nature that proceed out of our mouth. Eph. 4:29.
3. Words that are suggestive in their nature. Eph. 5:1-4.

C. Mouths that speak idle words must be stopped because one must give account of every idle word in the judgment. Mt. 12:36,37.



#### IV. MOUTHS THAT BACKBITE AND SLANDER.

##### A. Backbite means:

1. "To say mean or spiteful things about (one absent)."
2. To "Speak against."

##### B. Whisperers, backbiters and slanderers all belong to the same breed.

1. The Psalmist said a man that dwells in the tabernacle of God is one that backeth not with his tongue. Psa. 15:3.
2. Backbiters are listed in the blackest catalog of sins in the Bible between whisperers and haters of god. Rom. 1:30.
3. Paul told the Corinthians he was afraid he might find backbitings among them. 2 Cor. 12:20.
4. Paul wrote the Galatians "But if ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. 5:15).

#### V. MOUTHS THAT ARE TALKATIVE.

##### A. James shows that the religion of some people is all talk and such is vain. Jas. 1:26.

1. Such religion talks, but does not walk. Jas 2:14-18.
2. It professes to know God, but in works denies Him. Tit. 1:16.

##### B. The tongue is a little member, but it is so powerful for good or evil. Jas. 3:1-12.

#### CONCLUSION:

1. Bro. T. O. Martin tells of an incident that happened in Estil County, Kentucky a few years ago that illustrates the damage that can be done by wagging tongues and an unforgiving spirit.
2. Brethren, let's give this matter urgent and careful consideration - NOW!!



## INTRODUCTION:

1. The basic difference between churches of Christ and other religious groups is in our attitude toward the scriptures. We hold that the Bible is the complete, perfect revelation of God's will unto man and that it alone is authority in the realm of religion.
2. The confusion of today's religious world is due largely to a rejection of the Bible as the standard.
3. It shall be our purpose in this study to ask some questions about Mormonism in light of Bible teaching.

## DISCUSSION:

## I. THE BEGINNING AND ORGANIZING OF THE MORMON CHURCH.

A. Joseph Smith was born Dec. 23, 1805, at Sharon, Windsor County, State of Vermont.

1. When he was fourteen, his father moved to Manchester, New York from Ontario, New York.
2. He claimed to have seen God and Christ when he was nearly 15.
3. When he was 18, he claims that Moroni appeared to him one night and told him about the plates. He found them, but did not actually take them out until 3 years later.
4. On April 7, 1829, he began to translate the Book of Mormon and Oliver Cowdery wrote for him.

B. The Church of Jesus Christ of Latter Day Saints was organized on April 6, 1830 in the state of New York. ("About Mormonism," by President Stephen L. Richards,)

There are now four groups:

1. Church of Jesus Christ of Latter Day Saints, Salt Lake City, Utah. (Largest- 1,800,000).
2. Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Mo.
3. Church of Christ, Temple Lot.
4. "A Fundamentalist Group in Utah is returning to the original practice of the Latter Day Saints and is practicing plural marriage."

## II. WHAT DO MORMONS BELIEVE ABOUT THE BIBLE AND HOW DO THEY USE IT?

A. What they believe?

1. They do not believe the Bible is dependable.

- a. The 8th article of faith says "We believe the Bible to be the word of God, so far as it is translated correctly..." (The last phrase is the catch).
- b. They do not believe the Bible is trustworthy regardless of how correct any translation may be because they believe that many plain and precious parts have been left out. 1 Nephi 13:23-40.
- c. Apostle Orson Pratt said, "What shall we say then, concerning the Bible being a sufficient guide? Can we rely upon it in its present corrupted state, as being a faithful record of God's word? We all know that but a few of the inspired writings have descended our times... Who knows that even one verse of the whole Bible has escaped pollution, so as to convey the same sense now that it did in the original." ("Divine Authenticity of the Book Of Mormon," No. 3, p. 47).

2. They do not believe the Bible is a sufficient guide.

- a. 2 Nephi 29:3-11 says a man is a fool that says we need no more Bible.
- b. Articles 8 and 9 says, "We also believe the Book of Mormon to be the word of God." We also believe that "God will yet reveal many great and important things pertaining to the kingdom of God."
- c. They use "The Pearl Of Great Price" by Joseph Smith, "Doctrine and Covenants" by Joseph Smith, "The Book of Mormon" by Joseph Smith, as their sources of authority.

B. How they use the Bible.

1. First, that the Bible predicted that there would be a falling away from the faith.
2. Second, that the divided conditions of the religious world, with its different contradictory doctrines, proves that an apostasy has taken place.
3. Third, they try to use the Bible to prove that the Latter-Day Saints movement was prophesied by both the Old Testament and the New Testament.



4. Fourth, they use the Bible to prove that they teach the same gospel, and the same way of obedience unto the gospel that the New Testament teaches.

### III. WHAT ARE SOME CLAIMS MADE FOR THE BOOK OF MORMON?

- A. "We also believe the Book of Mormon to be the word of God..." (Article 8).
- B. They claim that the Book of Mormon contains many plain and precious truths that have been lost out of the Bible. (1 Nephi 13:26-34).
1. Apostle Orson Pratt said that one of the things lost out of the Bible was the complete teaching regarding baptism for the dead, (Orson Pratt's Works, p. 205) but the Book of Mormon restored it.
    - a. It does not even mention baptism for the dead.
    - b. It denies the very foundation of the practice for it says "For behold, this life is the time for men to prepare to meet God..." (Alma 34:32,33).
  2. This is just one of the many plain and precious truths supposedly brought back by the Book of Mormon.
- C. They claim that Smith found Mormon's abridgement which was written in reformed Egyptian hieroglyphics upon plates of gold and Joseph Smith translated it. (Reformed Egyptian is a non-existent language).
- D. They claim that the Book of Mormon is a completely new revelation revealing things never before known.
1. The Book of Mormon contains:
    - a. 38 pages found in the Bible.
    - b. Whole sentences of Paul's writings.
    - c. Whole chapters from the Old Testament
    - d. 25,000 words from the King James Version.
  2. The Book of Mormon contains quotes from:
    - a. Shakespeare.
    - b. Pope's Essays on Man.
    - c. The Westminster Confession of Faith.
    - d. If the Book of Mormon was written by prophets and seers, some living before Abraham, then how were they able to quote these books?
  3. The Book of Mormon contains at least 75 similarities to Spaulding's "Manuscript Found" which was written before 1816 ("The Book of Mormon," Bales, p. 142ff).
  4. The Mormons teach that the Indians are descendants of the Jews and that the truths revealed about their descent and customs were not known until revealed by God to Joseph Smith. A book in the Library of Congress - "The Wonders of Nature and Providence" shows that all these things were known already in Smith's hometown and that the hometown weekly newspaper, The Wayne Sentinel Oct. 11, 1825 carried several articles on the subject.
- E. They claim that the Book of Mormon does not contradict the Bible:
1. The Bible declares that Christ would be born in Bethlehem (Micah 5:2; Mt. 1:18-21) but the Book of Mormon says he would be born at Jerusalem (Alma 7:9,10).
  2. The Bible teaches that baptism is for the remission of sins (Mk. 16:16), the Book of Mormon teaches baptism for the remission of sins (3 Nephi 12:2) but Doctrine And Covenants teaches remission of sins before baptism (Chapter 20, verse 37).
  3. The Bible teaches one wife for one man (Gen. 2:18-24), the Book of Mormon teaches one wife (Jacob 2:26-28), but in Doctrine And Covenants, Section 132, Verses 34 and 32, Smith taught polygamy.

### IV. WHAT DO MORMONS BELIEVE ABOUT GOD?

- A. The First Article says, "We believe in God the Eternal Father..." What they don't tell you is that most Mormons believe in a human God.
1. Past Mormon President Lorenzo Snow made a statement familiar to all Mormons, "As man is, God once was; as God is, man may become."
  2. Brigham Young, a Mormon Prophet, revelator, and Seer, said of Adam, ~~the only~~ "He is our Father, and our God, and the only God with whom we have to do." (Journals of Discourses, Vol. I, p. 50).
  3. Joseph Smith said: "God himself was once as we are now, and is an exalted man..." (Journals of Discourses, Vol. IV, p. 3).
  4. The Mormon Apostle Orson Pratt, in Vol. I, no. 3, of "The Seer" (p. 37) said, "In heaven where our spirits were born, there are many Gods, each of whom has his own wife or wives, which were given to him previous to his redemption, while yet in his mortal state."



B. The Bible teaches that God is eternal, immortal. Deut 33:27; Rom. 1:20; 1 Tim. 1:17.

V. WHAT DO MORMONS BELIEVE ABOUT JESUS CHRIST?

A. The first article "We believe in God, the Eternal Father, and in His Son, Jesus Christ..."

1. But they do not tell you that they believe Adam was his father. "When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is His Father? He is the first of the human family (Adam)..." (Brigham Young, Journal of Discourses, Vol. I, p. 50).
2. They do not tell you that they believe Jesus Christ was married.
  - a. Orson Hyde, a Mormon Apostle, said, "We say it was Jesus Christ who was married." (At Cana Of Galilee, JM)
  - b. Hyde later said Mary and Martha were his wives and made another reference to his wives in the Seer, p. 159)
  - c. Since Truth cannot change Mormons teach a Polygamous Christ.

B. The Bible teaches:

1. That Christ was begotten of the Holy Spirit. Mt. 1:20; Lk. 1:35.
2. That Christ was the Son of God. Mt. 1:23; Mt. 16:16.

VI. WHAT DO MORMONS BELIEVE ABOUT EVENTS CONNECTED WITH THE SECOND COMING OF CHRIST?

Four points to the tenth article we notice:

- A. "We believe in the literal gathering of Israel and in the restoration of the ten tribes..."
1. God destroyed national Israel, never to restore it.
  2. The Church is the Israel of God today. Gal. 6:16.
- B. We believe "that zion will be built upon this (The American) continent."
1. Zion in the Old Testament sometimes referred to Jerusalem. 2 Sam. 5:6,7).
  2. Zion sometimes was a prophecy about the church.
- C. We believe "that Christ will reign personally upon the earth."
1. The Bible nowhere says Christ will return to earth again.
  2. Christ cannot be a priest on earth (Heb. 8:4) and therefore not a king since he was to be priest and king at the same time. (Zech. 6:12,13).
- D. We believe "that the earth will be renewed and receive its paradisiacal glory."
- The Bible teaches that this earth will be destroyed. 2 Pet. 3:10ff.

VII. WHAT DO MORMONS BELIEVE ABOUT THE PRIESTHOOD?

A. Mormons claim:

1. That Joseph Smith and Oliver Cowdery recieved the Aaronic priesthood from the hand of John the Baptist on May 15, 1829.
2. That "the Melchizedek priesthood was conferred upon Joseph Smith and Oliver Cowdery through the ministration of Peter, James and John shortly after the conferring of the Aaronic order." (The Maze of Mormonism; Martin, p. 65).
3. They alone have the Aaronic & Melchizedec priesthood and can obtain more blessings.

B. The Bible teaches:

1. That the priesthood of Melchizedek is superior to the Aaronic Priesthood. Heb. 7:1-10.
2. Jesus Christ "who is a priest after the order of Melchizedek," by virtue of his sacrifice, changed the Aaronic priesthood.
3. In Heb. 7:24, we read, "But this man, because he continueth ever, hath an unchangeable priesthood."
  - a. The Greek literally reads "But he continues forever, so his priesthood is untransferable." (Goodspeed)
  - b. Thayers Greek-English Lexicon puts it this way: "Priesthood unchangeable and therefore not liable to pass to a successor, Heb. 7:24" (P. 54).
  - c. The Mormons can claim the priesthoods of Aaron and Melchizedek, but they do so by flatly contradicting the plain teachings of the Bible.

VIII. WHAT DO MORMONS TEACH ABOUT MARRIAGE?

A. Mormons teach marriage for "time" and "eternity."

1. A marriage solemnized in a temple will last after death.
2. Women will go on bearing children in heaven to populate worlds and elevate their husbands.
3. Mormons claim that a woman, without a husband, has little chance for the resurrection because he calls his wife from the grave "if he wants her resurrected."



4. They say a woman can be sealed to a man for "eternity" - though she cannot be his plural wife here she may be a part of his "harem" in heaven - bear children, cook, keep house, etc.

B. The Bible teaches:

That marriage is not a part of the eternal state. ~~Mt. 22:23-33; Mk. 12:18-27; Lk. 27:40; 1 Cor. 7:29-31~~

CONCLUSION:

1. One cannot be a Mormon and be a Christian.
2. Mormonism is built on Materialism and is contrary to the truth taught by Jesus Christ.



### INTRODUCTION:

1. "No subject has greater prominence in the Bible than prayer, and yet many Bible students are growing more indifferent to its blessings and privileges." (Nichols and Whiteside).
2. The tendency of the times seems to be away from prayer.
3. The disciple of our Lord made a request: "Lord, teach us to pray..." (Lk. 11:2).
  - a. This is not a strange request, but rather one to be expected.
  - b. If we had been present we would have made the same request. "This request, uttered many centuries ago, still finds its echo in our own hearts."
4. Let's consider:

### DISCUSSION:

#### I. WHAT PRAYER IS?

- A. Prayer is both a privilege and a command. Rom. 12:12; Eph. 6:18; Phil. 4:6; 1 Thess. 5:17,18; 1 Tim. 2:1; Heb. 4:16.
- B. "Prayer is that exercise of the soul by which it tries its wings in the upper air and seeks acquaintanceship with God." (J. H. Garrison).
- C. "The offering up of our desires to God, for things agreeable to his will, in the name of the Lord Jesus Christ." (Unknown).
- D. "The learned inform us that the last analysis of the word prayer shows it consists of two words with and vow; and that literally and primarily, it signifies a bind of ourselves to God in prayer, or with a vow."
- E. "Prayer comes from a word in the Hebrew, which signifies appeal, interpellation, intercession." (Cruden).
- F. John Bunyan, author of "Pilgrim Progress" said "Prayer is sincere, sensible, affectionate pouring of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God has promised."
- G. "Jesus conceived of prayer as a means of direct communication with God, as the establishment of a vital contact between himself and that One in whom all men live and move and have their being." (Charles Chumley).

#### II. WHAT PRAYER IS NOT?

- A. It is not an emergency device.
  1. Some people pray only when they are in need. (The house is on fire, a tornado is coming, etc.)
  2. Prayer is for all occasions. Phil. 4:6).
- B. It is not to inform God and scorn man.
  1. The Pharisee of Luke 18:11,12 told God how good he was and how wicked the publican was.
  2. Bro. G. C. Brewer tells about the time he quoted a verse in prayer and told God where to find it.
- C. It is not to serve our own selfish interest. Two reasons why we don't receive things from God.
  1. We don't ask - "Yet ye have not, because ye ask not." (Jas. 4:2).
  2. We ask selfishly - "Ye ask...that ye may consume it upon your lusts." (Jas. 4:3)
- D. It will not nullify the law of God.
  1. Nothing takes the place of obedience to God's will. 1 Sam. 15:22.
  2. Prayer will not save the sinner or the Christian within itself.

#### III. SOME HURTFUL THEORIES ABOUT PRAYER:

- A. Many theories, even among professed Christians, have contributed to the neglect of prayer.
- B. With many they do not ask "What does the Bible say? but "Is it possible for God to answer prayer?"
- C. One theory is based on the argument that God is unchangeable.
  1. Since God is unchangeable our prayers can have no effect.
  2. There are many Bible examples of God answering prayer and if the unchangeableness of God didn't prevent it in times past, why should it now?
- D. Another theory is based on the argument that God is omniscient.
  1. God knows everything, our needs and he withholds nothing good, therefore



there is no need to pray.

2. It is foolish to argue against a demonstration. God has always been omniscient, yet he answered prayers in times past. cf. Mt. 6:8.

E. Still another theory says miracles have ceased and God cannot answer prayer without violating the laws of nature.

1. Suppose that be true, but if God says he answers prayer who is willing to call him a liar.
2. The statement that God cannot answer prayer without performing a miracle is an assumption. One would have to know everything to make such a statement.

F. Another theory is known as reflex influence.

1. Some say that reflex influence is the only benefit one receives from prayer.
2. But if reflex influence is the only benefit one receives from prayer then the heathen is as much benefited by prayer as the Christian.
3. "In the very nature of the case the reflex influence of prayer is good only when we sincerely pray to one whom we believe hears us and is willing and able to grant us the desires of our heart." (Nichols).

#### IV. PRAYER IS VERY IMPORTANT IN THE LIFE OF A CHRISTIAN.

A. The most faithful men of God in time past were praying men.

1. Abraham. Gen. 15:2; 17:17,18.
2. Moses. Ex. 32:31,32.
3. Samuel. 1 Sam. 8:6; 15:11.
4. David. Psalms 55:17.
5. Daniel. Dan. 6:10.
6. Paul. Acts 14:23; 16:25; 20:36.

B. Jesus Christ, the Son of God, prayed much.

1. Prayed at his baptism. Luke 3:21.
2. Prayed all night before he selected the twelve. Luke 6:12,13.
3. Prayed in a mountain after feeding the five thousand. Mt. 14:23.
4. Prayed the prayer of Jn. 17 just before his betrayal.
5. Prayed three times in the garden of Gethsemane. Mt. 26:36-44.

C. The early church prayed regularly.

1. Continued steadfastly in prayer. Acts 2:42.
2. Peter and John went up to the temple to pray. Acts 3:1.
3. After selection of the seven the apostles prayed. Acts 6:6.
4. Peter and John prayed at Samaria. Acts 8:14,15.
5. Peter prayed before he raised Dorcas. Acts 9:40.
6. When Peter was in prison "prayer was made without ceasing of the church." Acts 12:5.

#### CONCLUSION:

1. There are more things wrought by prayer than this world dreams of.

2. Every Christian might pray daily

"Lord, make me an instrument of thy peace;

where there is hatred, let me sow love;

where there is injury, pardon, where

there is doubt, faith; where there is despair,

hope; where there is darkness, light, and where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life." (Francis of Assisi).



INTRODUCTION:

1. There are ten instances in the Bible in which Christ was praying or his prayer is recorded.
2. Christ taught a lesson about prayer in nine other passages.
3. If Jesus Christ, the Son of God, needed to pray so much, and recognized its value, likewise must we.
4. Let's consider:

DISCUSSION:

I. DOES GOD ANSWER PRAYER?

- A. Bible promises to answer prayer.
  1. Jesus taught his disciples to pray and said God would reward. Mt. 6:6.
  2. "Ask, and it shall be give you..." Mt. 7:7ff.
  3. The fervent prayer of a righteous man availeth much. Jas. 5:16 cf. Jas. 1:5.
- B. Bible examples of answered prayers.
  1. God answered Abraham's prayer in behalf of Abimeleck. Gen. 20:17.
  2. God answered Solomon's prayer. 1 Kgs. 3:9-12.
  3. God added 15 years to Hezekiah's life in answer to prayer. 2 Kgs. 20:1-7.
  4. God answered Hannah's prayer. 1 Sam. 1:10ff.
  5. Paul prayed that he might go to Rome (Rom. 1:8-10) and God answered it two years later (Acts 28:16).

II. WHAT ARE THE CONDITIONS OF ACCEPTABLE PRAYER.

- A. Pure heart. Psalms 66:18-20.
- B. Address the Father. Mt. 6:9.
- C. A forgiving spirit. Mt. 6:14,15.
- D. Faith. Mt. 21:22; Jas. 1:6,7.
- E. Humbly. Lk. 18:10-14.
- F. In Christ's name. Jn. 14:13; 15:16.
- G. Abide in Christ. Jn. 15:7.
- H. With clean hands. 1 Tim. 2:8.
- I. Unselfishly. Jas. 4:3.
- J. Earnestly and fervently. Jas. 5:16,17.
- K. Righteous. 1 Pet. 3:12.
- L. Keep His commandments. 1 Jn. 3:22.
- M. In harmony with God's will. 1 Jn. 5:14,15.

III. WHAT ARE SOME HINDRANCES TO ACCEPTABLE PRAYER?

- A. Our sins. Isa. 59:1,2.
- B. Hatred. Mt. 5:44.
- C. Hypocrisy. Mt. 6:1-5.
- D. Vain repetitions. Mt. 6:7.
- E. Unforgiving spirit. Mk. 11:25.
- F. Stinginess. Prov. 21:13.
- G. Doubt. Jas. 1:5-7.
- H. Selfishness. Jas. 4:3.
- J. Family trouble. 1 Pet. 3:7.

CONCLUSION:

1. Prayer is God's answer to fears and anxieties. Phil. 4:6,7.
  - a. The negative command; do not worry.
  - b. The positive command; in everything pray.
  - c. The result; the peace of God, which passes all understanding.
2. "Ere ye left your room this morning, did you think to pray?  
In the name of Christ our Savior, did you sue for loving favor, as a shield today?  
O how praying rests the weary! Prayer will change the night to day;  
So when life seems dark and dreary, don't forget to pray."



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4. God answered Hannah's prayer. 1 Sam. 1:19-20.
5. Paul prayed that he might go to Rome (Rom. 1:10-11) and God answered it two years later (Rom. 16:7).

II. WHAT ARE THE CONDITIONS OF ACCEPTABLE PRAYER?

- A. Pure heart. Ps. 101:2.
- B. Address the Father. Mt. 6:9.
- C. A forgiving spirit. Mt. 6:14-15.
- D. Faith. Mt. 21:22; Mark 11:24.
- E. Humility. Lk. 18:10-14.
- F. In Christ's name. Jn. 14:13-14.
- G. Abide in Christ. Jn. 15:7.
- H. With clean hands. 1 Tim. 2:10.
- I. Unselfishly. Jas. 4:3.
- J. Earnestly and fervently. Jas. 5:16, 17.
- K. Righteous. 1 Pet. 3:12.
- L. Keep His commandments. 1 Jn. 3:22.
- M. In harmony with God's will. 1 Jn. 5:14, 15.

III. WHAT ARE SOME HINDRANCES TO ACCEPTABLE PRAYER?

- A. Our sins. Ps. 66:18.
- B. Hardened heart. Mt. 23:35.
- C. Hypocrisy. Mt. 6:7-8.
- D. Vain repetitions. Mt. 6:7.
- E. Unforgiving spirit. Mt. 18:23.
- F. Stinginess. Prov. 21:10.
- G. Doubt. Jas. 1:6-7.
- H. Selfishness. Jas. 4:3.
- I. Family trouble. 1 Pet. 3:7.

CONCLUSION:

1. Prayer is God's answer to fears and anxieties. Phil. 4:6, 7.
2. The negative command; do not worry.
3. The positive command; in everything pray.
4. The result; the peace of God, which passes all understanding.
5. "Have you left your room this morning, did you think to pray? In the name of Christ our Savior, did you sue for loving favor, as a shield today? Now praying rests the weary! Prayer will change the night to day; so when life seems dark and dreary, don't forget to pray."



INTRODUCTION:

1. Read or quote the test.
2. Many people never learn much in life because they have never learned to listen.
3. Jesus Christ emphasized the importance of listening so as to hear and understand in three brief, but great statements: (1) "He that hath ears to hear, let him hear." (Mt. 13:9); (2) "Take heed what you hear." (Mt. 4:24); (3) "Take heed how you hear" (Lk. 8:18).
4. Let's consider:

DISCUSSION:I. "HE THAT HATH EARS TO HEAR, LET HIM HEAR."A. Definitions of terms.

1. "Ears" - the organ of hearing; the sense or act of hearing.
2. "hear" - "To be made aware of by the ear"; to be informed or gain knowledge by hearing.
  - a. In Acts 9:7 (genitive case) "hearing the voice" that is they have a sound.
  - b. In Acts 22:9 (accusative case) "they heard not the voice" that is they did not hear the meaning or message of the voice.
3. "Ears to hear" are ears that give attention and understand..

B. Some people have ears that do not hear because:

1. They have ears that are "dull of hearing."
  - a. Jesus described some of the Jews of his day as having ears that "are dull of hearing" because they had closed them. Mt. 13:10-15.
  - b. Paul said the Hebrews couldn't understand he had to say because they were "dull of hearing." The dullness of hearing here was due to lack of growth. Heb. 5:10-14.
2. They do not understand.
  - a. The lack of understanding is not due to inability, but failure to put forth the effort necessary to understand. Mt. 13:15.
  - b. ~~Or~~ allowing the world to trample on one's heart so long he cannot understand Mt. 13:18,19.
3. They are rebellious against what is said.
  - a. God spoke to Judah "but they harkened not, nor inclined their ear..." (Jer. 7:23-28).
  - b. Ezekiel said Judah was a rebellious "house which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house." (Ezek. 12:2).
4. They will not hear what is said.
  - a. God sent his prophets again and again to Israel, but "they would not give ear." 2 Chron. 24:19; Neh. 9:30.
  - b. The people of Zechariah's day refused to hearken. Zech. 7:8-12a.
  - c. Stephen's audience "stopped their ears." Acts 7:57.
  - d. Jesus told unbelieving Jews they couldn't hear him because they were not of God. Jn. 8:43-47.
5. They have itching ears. 2 Tim. 4:1-4.
  - a. Some people listen only to the things that please them.
  - b. They are turned from the truth unto fables.
  - c. Some are offended at sayings they don't like. Mt. 15:12.

C. Ears that hear are ears that are:

1. Attentive. "Regarding with care or attention - the application of the mind to."
  - a. When Ezra began to read "the ears of all the people were attentive unto the book of the law." Neh. 8:3.
  - b. When Jesus spoke "all the people, were very attentive to hear him." Lk. 19:48
  - c. James admonishes us to be "swift to hear." Jas. 1:19
  - c. The wise man admonishes us to apply our ears to knowledge. Prov. 23:12.
2. Obedient to God's command to hear.
  - a. God said to Ezekiel "Son of man, behold with thine eyes, and hear with thine ears..." (Ezek. 40:4).
  - b. Jesus said, "He that hath ears, let him hear." Mt. 11:15.
  - c. At the end of the letters to the seven churches we read "He that hath an ear, let him hear what the Spirit saith unto the churches..." Rev. 2:7.



3. Ears that have a desire and love for the truth.
  - a. "And the common people heard him gladly." Mk. 12:37.
  - b. Cornelius said to Peter "Now therefore...to hear all things that are commanded thee of God." Acts 10:33.
  - c. Sergius Paulus "desired to hear the word of God." Acts 13:7.
  - d. God will send a strong delusion to those that love not the truth. 2 Thess. 2:10-12.

4. From an honest and good heart. Lk. 8:15; 1 Thess. 2:13.

## II. "TAKE HEED WHAT YOU HEAR" Mk. 4:24.

A. This verse gives emphasis to not only what we hear but how we hear it.

1. It places a responsibility upon the teacher.
2. John warns us to try false teachers. 1 Jn. 4:1.

B. It does make a difference what one hears.

## III. "TAKE HEED HOW YOU HEAR." Lk. 8:18

A. "The specific application here is that he who would receive instruction must give something in return, to wit, intelligent attention, a desire to be instructed, and a proper use of what he knows." (Dorris)

B. It is the manner of hearing that is the main thing - the motive, the desire, the extent to which the heart and soul are engaged whilst hearing."

## CONCLUSION:

1. The Pharisees had the truth taken from them because they refused to hear it.
2. The apostles had new truths revealed because they listened.



# SEVENTH-DAY ADVENTISTS VS. THE BIBLE

1 Jn. 4:1.

## INTRODUCTION:

1. Read or quote the test.
2. During the nearly five years of preaching on the Jackson Radio Station, I have received more letters of objections and questions from Seventh Day Adventists than any other religious group.
3. The Seventh Day Adventist Church is a fast growing organization with more than one million members in the largest group.
4. It behooves us to examine their teaching in the light of the word of God.

## DISCUSSION:

### I. THE ORIGIN AND GROWTH OF SEVENTH DAY ADVENTISM.

- A. It sprang from the "great second advent awakening" during the middle of the nineteenth century.
  - B. Its teaching and prophecies is based largely upon the prophetic writings of Daniel and Revelation.
  - C. The second advent movement that swept this country stemmed largely from the activities of William Miller, a Baptist minister and resident of Low Hampton, N. Y.
    1. William Miller taught in 1818 that Christ would come in about 25 years.
    2. He predicted that some time between March 21, 1843 and March 21, 1844, Christ would come and bring all things to an end. He argued thus:
      - a. Daniel 9:25 speaks of 70 week which they say mean "seventy weeks of years" or 490 years. It dates from 457 B.C. when Artaxerxes gave the decree to rebuild Jerusalem.
      - b. From the year 457 B.C. to 33 A. D. is 490 years. Then Daniel 8:14 says that ~~2,300~~ <sup>2,300</sup> days the sanctuary would be cleansed. Making the sanctuary the earth and each day a year or 2300 years you have 2300 years from 457 B.C. to 1843 A.D. when Christ was to come.
      - c. When Christ did not come he set a definite date of October 22, 1844, but Christ did not appear and the movement seemed doomed.
  - D. Three events occurred about this time that led to the complete establishment of the movement.
    1. On October 22, 1844, Hiram Edson, a follower of Miller, was walking in a cornfield in Port Gibson, New York when "Suddenly there burst upon his mind the thought that there were two phases to Christ's ministry in Heaven of Heavens just as in the early sanctuary of old. In his own words, and overwhelming conviction came over him that instead of our high priest coming out of the most holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month at the end of the twenty-three hundred days, He for the first time entered on that day the second apartment of that sanctuary, and that He had a work to perform in the most Holy before coming to this earth": (The Prophetic Faith of Our Fathers, Vol. IV, page 881).
      - a. William Miller had not been wrong about the date, but had been wrong about what Christ would do.
      - b. Instead of coming to the earth (sanctuary) to cleanse, it, he had actually entered the heavenly sanctuary.
    2. Another development that took place at this time was the introduction of Sabbatarianism, by Joseph Bates (probably a Seventh-Day Baptist) of New Bedford Massachusetts.
    3. A third development was the introduction of "the Spirit of prophecy" and the human agent through which this came was Ellen Gould Harmon, later Mrs. James White.
  - E. They were at first called Millerites, Sabbatarian Adventists, and in 1860, formal organization was accomplished, and the name The Seventh-Day Adventist Church adopted.
    1. Their headquarters were at Battle Creek, Michigan, until 1903.
    2. In 1903, they were transferred to Takoma Park, Washington, D.C.
- ### II. AN EXAMINATION OF SOME SEVENTH-DAY ADVENTIST BELIEFS IN THE LIGHT OF GOD'S WORD?
- A. "...we recognize the Bible as the ultimate and final authority on what is truth." (Questions on Doctrine, p. 26).



1. Mrs. Ellen G. White's "Great Controversy," "Testimonies For The Church," etc., were not, in her thinking, to be an addition to the canon of Scriptures but "a lesser light to lead men and women to the greater light [the Bible.]"
2. Even though this is the claim of Adventists some of their statements lead to another conclusion:
  - a. Mrs. White claimed the "illumination of the Holy Spirit" (Great Controversy Int., p. X)
  - b. The Adventist claim that since her instructions are in "harmony with the Word of God, which Word alone is able to make us wise unto salvation, we as a denomination accept them as inspired counsels from the Lord."

B. Heavenly sanctuary and Investigative judgement.

1. Argument. Christ did not enter into the "holy of holies" in heaven until Oct. 22, 1844. Up until this time he was ministering in the holy place pleading his blood in behalf of sinners. Just as under the law of Moses, the priest ministered every day for a year for the sinner and then on the day of atonement went into the Most Holy place so Christ did until 1844 and then entered into the "holy of holies" and since that time has been in the second phase of his ministry. Since that time Christ has been engaged in "investigative judgments" to determine who is worthy and who is not. ("The Great Controversy," White, p. 409ff) Just as the sins of the people were not laid on the scapegoat until the High Priest had finished the work in the Most Holy place, so our sins will be laid on Satan at the end of investigative judgment. (Ibid. p. 658).
  - a. Adventists at first taught there was no salvation for sinners after 1844 ("The Present Truth" Vol. 1, No. 6, Dec. 1849, James White; "The Great Controversy" White, p. 429-30).
  - b. Finally compelled to abandon this position that the door of mercy was entirely shut against the sinner in 1844, they next taught that only those could be saved who knew of the change which Christ made in the sanctuary in heaven. ("Spiritual Gifts," Ellen White, Vol. I, pp. 171-72).
  - c. Now they hold that all who honestly seek God may be saved without any of this "light" on the sanctuary.
2. Answer.
  - a. Christ did not enter into the "second apartment" when he ascended, but into the Holy Places. Heb. 9:11,12,14.
  - b. Several scriptures deal a devastating blow to Adventist Doctrine.
    - (1) John 5:24 in the Greek reads "He that hears my word and believes on him that sent me has everlasting life and shall not come under judgment but is passed from death to life."
    - (2) 1 Jn. 1:9 teaches that if we confess our sins he forgives them completely.
    - (3) The Lord Jesus places judgment after his second advent.
      - (a) He will judge "the quick and the dead" at his appearing and his kingdom. 2 Tim. 4:1.
      - (b) We must all appear before the judgment seat. 2 Cor. 5:10.
      - (c) Judgment is after death. Heb. 9:27.

C. The Sabbath Day and Mark Of The Beast.

1. Teaching.

- a. "We believe that the Sabbath was instituted in Eden before sin entered, that it was honored of God, set apart by divine appointment, and given to mankind as the perpetual memorial of a finished creation. It was based upon the fact that God Himself had rested from His work of creation, had blessed His Sabbath, or rest day, and had sanctified it, or set it apart for man (Gen. 2:1-3; Mark 2:27)" (page 149).  
 "We believe that the restoration of the Sabbath is indicated in the Bible prophecy of Revelation 14:9-12. Sincerely believing this, we regard the observance of the Sabbath as a test of our loyalty to Christ as Creator and Redeemer." (Kingdom of the Cults, Seventh-Day Adventism, page 373).
- b. "The observance of Sunday as a Christian institution had its origin in that 'mystery of lawlessness' which even in Paul's day had begun its work.
  - (1) "Where and when did the Lord adopt this child of the papacy."
  - (2) "What valid reason can be given for a change which the Scriptures do not sanction." (White, p. 54)



(3) "The first public measure enforcing Sunday observance was the law of enacted by Constantine." (Ibid, p. 574).

"In the early part of the fourth century..." (Ibid, p. 53).

- c. "What then is the change of the Sabbath, but the sign, or mark of the authority of the Roman church - 'the mark of the beast?' (The Great Controversy White, p. 448). They believe the United States is the beast of Revelation 13 and that the "mark of the beast" will actually be here when this country enforces Sunday keeping. (Ibid, p. 579).

2. Answer.

a. The Bible specifically states that the law of Moses has come to an end, thus the Sabbath has ended. Col. 2:14-17.

(1) Adventists try to dodge this by saying there were two laws - The Decalogue (Moral Law) and the Ceremonial Law. The Ceremonial Law was done away, but the Moral Law remains and therefore the Sabbath remains.

b. The Bible nowhere speaks of two laws - moral and ceremonial.

(1) Paul said "the law (not laws) was our schoolmaster (not schoolmasters) to bring us unto Christ..." Gal. 3:24.

(2) In Rom. 7:1-7 Paul said "we are dead to the law..."

(a) What law?

(b) The law that said "thou shalt not covet." (Rom. 7:7).

(3) God prophesied through Jeremiah that he would give a new covenant. Jer. 31:31-34.

(a) In Heb. 8:8 Paul quotes Jeremiah about the new covenant.

(b) In Heb. 8:9 he reveals that the new covenant is "not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt..."

- The covenant made with the fathers was placed in the ark of the Lord. 1 Kings 8:21.

- What was that covenant? It was the two tables of stone. 1 Kgs. 8:9.

(4) Col. 2:16 says "Let no man judge you...of the sabbath days" ("of a Sabbath day" ASV).

(a) Adventists say this refers to weekly Sabbaths which were ceremonial and shadows of things to come.

(b) The word Sabbath appears 60 times in the New Testament and in 59 cases adventists admit the weekly sabbath is referred to but here they maintain it does not.

(5) When the Adventists display a chart of the Ten Commandments they always leave off Exodus 20:2. Why?

D. The sleep of the soul and the destruction of the wicked.

1. "We as Adventists believe that, in general, the Scriptures teach that the soul of man represents the whole man, and not a particular part independent of the other component parts of man's nature; and farther, that the soul cannot exist apart from the body, for man is a unit..." (Questions on Doctrine, p. 515, 520).

2. Answers.

a. The term "sleep" is never used with reference to the soul in the Bible.

b. In Matt. 17:3 Moses and Elijah appeared to Jesus on the mount since they had not been raised from the dead then their souls must have appeared.

c. In Matt. 10:28 Jesus makes a distinction between the soul and the body.

d. The rich man's soul was in torment. Lk. 16:19 ff).

CONCLUSION:

1. Seventh-day Adventism cannot stand in the light of God's word.

2. To accept adventism one must reject the basic teachings of the Bible.



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  - b. In Matt. 17:3 Moses and Elijah appeared to Jesus on the Mount of Transfiguration. They had not been raised from the dead then their souls must have appeared.
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  - d. The rich man's soul was in torment. Lk. 16:19 ff.
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1. "We Seventh-day Adventists believe that, in general, the Scriptures teach that the soul of man represents the whole man, and not a particular part independent of the other component parts of man's nature; and further, that the soul cannot exist apart from the body, for man is a unit." (Questions on Doctrine, p. 517, 520).

- (8) When the Adventists display a chart of the Ten Commandments they always leave off Exodus 20:2. Why?
- (b) The word Sabbath appears 60 times in the New Testament and 159 times in the Old Testament. The word Sabbath is referred to but never used in the New Testament. The word Sabbath is referred to but never used in the Old Testament. The word Sabbath is referred to but never used in the Old Testament.
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- (b) In Heb. 8:8 he reveals that the new covenant is not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt.
- (3) God promised through Jeremiah that he would give a new covenant.
- (a) The law that said "thou shalt not covet." (Rom. 7:7).
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- (8) In Rom. 7:1-6 Paul said "we are dead to the law..."

- (1) Paul said "the law (not laws) was our schoolmaster (not schoolmasters) to bring us unto Christ." Gal. 3:24.
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- (1) Adventists try to dodge this by saying there were two laws - The Decalogue (Moral Law) and the Ceremonial Law. The Ceremonial Law was done away, but the Moral Law remains and therefore the Sabbath remains.
- (7) The Bible specifically states that the law of Moses has come to an end, thus the Sabbath has ended. Col. 2:14-17.

- (3) "The first public measure enforcing Sunday observance was the law of enacted by Constantine." (Ibid. p. 524).
- "In the early part of the fourth century..." (Ibid. p. 523).
- c. "What then is the origin of the Sabbath, and the sign or mark of the authority of the Roman church - the mark of the beast? (The great controversy, White, p. 448). They believe the United States is the beast of Revelation 13 and that the "mark of the beast" will actually be placed upon this country enforces Sunday keeping. (Ibid. p. 529).



INTRODUCTION:

1. Our conversation or manner of life cannot be overemphasized. The KJV uses the term conversation which means our behavior; manner of living or manner of life.
2. Abraham recognized the importance of living a life above reproach and refused to have trouble with Lot because "the Canaanite and Perizzite dwelleth in the land." Gen. 13:7.
3. Paul's manner of life before his conversion was a thing of regret all his days. Gal. 1:13,14.
4. Jesus emphasized the importance of our manner of life when he pictured his disciples as the salt and light. Mt. 5:13,14.
5. Paul said it ought to "such as becometh the gospel of Christ." Phil. 1:27.
6. After discussing the second coming of the Lord and the destruction of the world Peter asked "what manner of persons ought you to be in all holy conversation and godliness." 2 Pet. 3:11.
7. The "grace of God that bringeth salvation" teaches us to deny ungodliness and worldly lusts and live soberly, righteously and godly." Tit. 2:11,12.
8. In view of the fact that our manner of life is such a Bible theme, let's consider:

DISCUSSION:

I. WHAT OUR CONVERSATION OR MANNER OF LIFE IS NOT TO BE?

- A. It is not to be the same as before our conversion.
  1. Our former manner of life was according to the course of this world. Eph. 2:1-3
  2. Our former manner of life was "corrupt according to deceitful lusts" and included lying, anger, stealing, corrupt communication, bitterness, wrath, clamour, evil speaking, malice. Eph. 4:22-31.
  3. Our former conversation was vain. 1 Pet. 1:18.
  4. Our former conversation was filthy. Our former conversation was filthy. 2 Pet. 1:7.
- B. It is not to be patterned after or conformed to the world. Rom. 12:1,2.
- C. It is not to be such that the enemies of the Lord will have an occasion to blaspheme.
  1. David, by his conduct, with Bathsheba, gave the enemies of the Lord an occasion to blaspheme. 2 Sam. 12:14.
  2. The Jews caused the Gentiles to blaspheme the name of God by their conduct. Rom. 2:24.
  3. Paul tells servants to so conduct themselves that God and his doctrine be not blasphemed. 1 Tim. 6:1.
  4. Aged women are to teach young women how to live that "the word of God be not blasphemed." Tit. 2:3-5.
- D. It is not to be patterned after the multitude. Ex. 23:2.
  1. Only two of the Israelites that left Egypt over 21 ever reached Canaan. Num. 26:63-65.
  2. Israel patterned their lives after the nations about them in demanding a king. 1 Sam. 8:20.
  3. The multitude is traveling the broad way. Mt. 7:13,14.

II. WHAT IS OUR CONVERSATION OR MANNER OF LIFE TO BE?

- A. It is to be new. Eph. 4:22-24. Why?
  1. One is a new creature. 2 Cor. 5:17.
  2. One is under a new testament. Heb. 9:15.
  3. One enjoys a new and living way. Heb. 10:20.
  4. One looks for "new heavens and new earth." 2 Pet. 3:13.
- B. It is to such as becometh the gospel of Christ. Phil. 1:27.
- C. It is to be an example to the believers. 1 Tim. 4:12.
- D. It is to be good. Jas. 3:13; 1 Pet. 3:16.
- E. It is to be holy. 1 Pet. 1:14,15; 2 Pet. 3:11.
  1. Holy means "innocence, purity, virtue, godliness." "It can be likened unto the beauty of freshly fallen snow before tracks are made on it; or a glass of pure milk; or a sheet of white paper on which no ink blot has fallen." (Baxter).
  2. We are traveling the way of holiness. Isa. 35:8.



3. Without holiness no man shall see God. Heb. 12:14

F. It is to be honest (AS has seemly, sometimes translated comely). 1 PET. 2:12

1. "It means more than moral rectitude."

2. Works to be good in God's sight must be beautiful.

3. "We are obligated to make our lives beautiful and attractive to others." (Woods).

G. It is to be chaste. 1 Pet. 3:2.

H. It is to be without covetousness. Heb. 13:5,6.

### III. WHY IS OUR MANNER OF LIFE TO BE ABOVE REPROACH?

A. All that order their conversation in the way of the Lord shall see his salvation. Psa. 50:23.

B. It will cause others to glorify God. 1 Pet. 2:12; Mt. 5:12-14.

C. It may be the means of leading an unbelieving husband or wife to church. 1 Pet. 3:1, 2.

D. The judgment day is coming in which all things will be dissolved. 2 Pet. 3:9-11.

#### CONCLUSION:

1. Can we, like Paul, tell others to be followers of us as we follow Christ. 1 Cor. 11:1.

2. Is our manner of life such that our children, our neighbors and our brethren, can follow to the Lord?

3. What change, if any, do you need to make?

4. "Only let your conversation be as becometh the gospel of Christ." Phil. 1:27.



V 585

## CATHOLICISM VS THE BIBLE

No. 1

~~1 Timothy 4:1-6~~

### INTRODUCTION:

1. A study of Catholicism vs the Bible will naturally mean study of past history to see its development and origin.
2. A lesson of this kind is very vital and important to us in "a very vital way because every generation is a part of what has gone before." (Frank Van Dyke).
3. We can fully appreciate what we now enjoy only by an understanding of past events and trials that make them possible.
4. Since Catholicism grew out of the church of the Lord, it is very vital that we spend a little time talking about the church, some prophecies of departure, some actual departures and present conditions.

### DISCUSSION:

#### I. WHY DO WE HAVE THE CHURCH OF THE NEW TESTAMENT?

- A. Latourette, in "Expansion of Christianity" says, "The church came about as the result of an impulse on the part of Christ, which his apostles took and brought the church into existence."
- B. Humanism says there is no divine element involved in anything -this would include the church.
- C. Many historians say that Christ came to this earth, lived, and died, and his followers took his teachings and started the church.
- D. Some say Christ came to this earth to set up his kingdom, but when the Jews rejected him, he set up the church instead - in other words, the church is an afterthought on God's part.
- E. The Bible teaches that we have the church because:
  1. God planned it. The mystery hid in the mind of God before the foundation of the world (Rom. 16:25) and revealed unto the apostles (Eph. 3:1-5) included the church in which both Jew and Gentile are invited (Eph. 2:14-16; 3:8-11).
  2. The Lord established it.
    - a. Isaiah and Daniel had prophesied about the church. Isa. 2:2,3; Dan. 2:44.
    - b. During his personal ministry it was preparatory. Mt. 4:17; Mt. 10:5-7.
    - c. During his personal ministry, he promised to build it. Mt. 16:18.
    - d. The church was actually established on Pentecost. Acts 2.

#### II. WHAT FORM OF GOVERNMENT DID THE EARLY CHURCH HAVE?

- A. Since it was in the government of the church that the departure took place it is most essential to clearly understand this -part.
- B. In every fully-developed church in the apostolic age, there was a plurality of elders.
  1. On the return part of Paul's first missionary journey, he ordained elders in every church. Acts 14:23.
  2. From Miletus, Paul called the elders from Ephesus. Acts 20:17.
  3. There were elders in the church at Philippi. Phil. 1:1.
  4. Elders, bishops, overseers, pastors, shepherds all referred to some men.
    - a. The elders at Ephesus were also called overseers (Acts 20:28) and pastors. (Eph. 4:11).
    - b. Paul told Titus to ordain elders in every city (Titus 1:5) but he called the same men bishops. (Tit. 1:7).
- C. In every fully-developed church in the apostolic age, there was a plurality of deacons. Phil. 1:1.
- D. In every fully-developed church in the apostolic age, the elders were the overseers, rulers, directors of the activities of the church.
  1. "Feed the church" - Acts 20:28
  2. "Labour among you and are over you in the Lord" 1 Thess. 5:12.
  3. "Rule over you & watch for your souls" - Heb. 13:17.
  4. Tend and shepherd - 1 Pet. 5:1-4.
  5. They ruled and directed according to God's rules, not some they decided themselves.



### III. THERE ARE NUMEROUS BIBLE PROPHECIES CONCERNING THE CHURCH'S DEPARTURE FROM THE FAITH.

- A. Paul warned the elders from Ephesus. Acts 20:28-32.
1. Grievous wolves shall enter in among you, not sparing the flock.
  2. Also of your own selves shall men arise speaking perverse things.
- B. In Paul's letter to Timothy, he wrote, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith..." 1 Tim. 4:1a.
1. "Giving heed to seducing spirits." 1 Tim. 4:1b.
  2. "Giving heed to doctrines of devils." 1 Tim. 4:1a.
  3. "Speaking lies in hypocrisy" 1 Tim. 4:2a.
  4. "Having their conscience seared with a hot iron." 1 Tim. 4:2b.
  5. "Forbidding to marry." 1 Tim. 4:3a
    - a. After 1074 A.D. Roman Catholic Clergy were forbidden to marry.
    - b. "Clerics in major orders are forbidden to marry, and are so bound by the obligation of observing chastity, that sins against chastity are sacrilege." (Practical Commentary on Code of Canon Law, Waywood and Smith, p. 66).
  6. "Commanding to abstain from meats." 1 Tim. 4:3b
    - a. Catholics were at first commanded to abstain from meats on Friday and during Lent.
    - b. Now they are allowed to eat at such times if they are unwilling to sacrifice.
- C. In Paul's letter to the Thessalonians, he wrote, "For that day shall not come, except there be a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2:1-9.
1. "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth, in the temple of God, shewing himself that he is God." 2:4
    - a. Notice the claim of the Catholic Church in an article in the Spanish Bishop's Magazine, Perseverancia - Revista De O.E. P. Barcelona, issue of March, 1950: "12th of March, anniversary of the coronation of his holiness our Lord Pope Pius XII. I believe in the Pope! To believe in the Pope expresses more than to believe in the church; more than to believe in the very existence of God."
    - b. "The priest has power over the souls of men. Only he can confer pardon. Priests, you are prayers in yourself; you are one with God and one with men. You command God, you make him and you have him at your disposal." (Converted Catholic Magazine, April, 1953, p. 11).
  2. The departure was already at work even in the days of Paul. He said "For the mystery of iniquity doth already work..." 2 Thess. 2:7.

#### CONCLUSION:

1. "Men often depart from God's way" is a theme seen through the Bible.
2. As seen in this study the Holy Spirit told the apostles that such would be true and we are now prepared to see how it took place.



INTRODUCTION:

1. Numerous prophecies in the Bible clearly reveal there would be a departure from the faith. 1 Tim. 4:1; 2 Thess. 2:1ff.
2. Paul told the elders from Ephesus that "even among your own selves" (Acts 20:29-31) there would be some to depart.
3. In our first lesson, we observed why we have the New Testament church, the form of government God set up and the prophecies of departure.
4. In this study, let's observe:

DISCUSSION:I. WHAT BROUGHT ABOUT THE DEPARTURE FROM THE FAITH AND THE DEVELOPMENT OF THE MONARCHIAL EPISCOPACY?

- A. It arose out of a very definite need, at the end of the first century and beginning of the second, due to outward circumstances.
- B. Roman Catholicism says the church is made up of the Episcopacy. The church is in the bishop and the bishop is in the church. When the priest gives the rules a man is in the church and they are saved. Cyprian states that the people realizing the need caused the development of the Monarchial Episcopacy.
- C. The Catholics say the bishop is the go-between God and men and must have some authority.
- D. Worldliness demanded one with some authority and as the church became more worldly the Episcopacy developed.
- E. Secularism (worldliness) and the Episcopacy developed together and they go hand in hand.

II. WHAT OF THE STAGES OF THE DEPARTURE AND THE DEVELOPMENT OF THE EPISCOPACY?

- A. First stage - appears in the writings of Ignatius, 115 A.D.
  1. The Episcopal was developed as an office of a local congregation. (One man called bishop over the elders.)
  2. Ignatius never mentions the bishop of the church over any but just one congregation.
  3. Ignatius wrote a letter to Onesiphorus, the bishop of the church at Ephesus, and told the people to listen to their bishop and follow his dictates.
  4. Ignatius pictures the bishop as the Vicar of Christ and not the successors of the apostles. To Ignatius, Christ was head over the local congregation.
  5. Ignatius made no distinction between the bishops, but placed them all on the same level.
- B. Second stage - Exemplified in writings of Irenaeus, 185-190 A.D.
  1. Irenaeus used the terms bishops and elders with same meaning as Ignatius, but at other times he used the term bishop as head over a diocese. (Explain diocese)
  2. A definite trend is seen in the stage of this age of a bishop being head over a diocese, not just one congregation.
- C. Third stage - In writings of Cyprian, 250 A.D.
  1. Episcopacy is fully developed in this stage.
  2. Cyprian states that your bishop is the one that has the Holy Spirit in him and he is the successor of the apostles.
  3. Cyprian is quoted by the Roman Catholics for this remark, "The church is in the bishop and the bishop is in the church." No salvation outside of the bishop.
  4. Cyprian speaks of the bishops over the dioceses as being equal, although the episcopacy has fully developed.
  5. Out of all this developed the Metropolitan Episcopacy.
    - a. Bishops in the large cities and cities of the apostles were given the preeminence.
    - b. Such cities as Jerusalem, Antioch, Alexandria, Constantinople, and Rome came to the front.
    - c. Finally it narrowed down to Constantinople and Rome.
- D. Finally the development of the Pope.
  1. Rome, by about 600 A.D. had forged to the front, although not recognized by Constantinople.



2. There was a desire, a lean toward the idea of an outward symbol, something they could see, on the part of the people and this desire played a prominent part in the development of the Pope.
3. The bishop of Rome was given preeminence because Rome was head of the Roman Empire.
4. Finally in 440 A.D., Pope Leo I suggested that Matt. 16:18 (First time used) gave Peter preeminence over the other apostles and since Peter was bishop in Rome then the bishop in Rome ought to have the title of Universal Bishop.
5. Philip Schaff calls Gregory the Great "the last of the Latin Fathers and first of the Popes." (Although Gregory claimed the office, he rejected the title Universal Bishop.)
6. Boniface III, in 606 A.D. was really the first pope to claim both the office and the title Universal Bishop or Pope.

### III. WHAT WERE SOME OF THE PRACTICES INTRODUCED AND WHEN?

#### A. Holy Water. 120 A. D.

1. Holy Water was used by the heathen at the entrance of their temples to sprinkle themselves, "Hence was derived the custom of Holy Church to provide purifying or holy water at the entrance of their churches." (History of Apostasies, Rowe, p. 5).
2. It seems that its first use was to be placed at the doors of the buildings and the members of the church would dip their hands upon entrance into the building.
3. Whatever may have been its use at first, many spiritual virtues are now attributed to its use.
  - a. To frighten away devils.
  - b. To remit venial sins.
  - c. To cure distractions.
  - d. To elevate the mind.
  - e. To dispose it to devotion.
  - f. To obtain grace.
  - g. To prepare for the sacrament.

#### B. Purgatory. 593 A. D.

1. Although Origen (230 A.D.) "seems to have been the first to pave the way for the evolution of purgatory" it was Gregory the Great who "developed and popularized" the doctrine of purgatory. (Philip Schaff, History of the Christian Church, vol. 4, p. 398).
2. The Catholic Church's teaching about purgatory is this:
  - a. "There exists in the next life a middle state of temporary punishment allotted for those who died in venial sin, or who have not satisfied the justice of God for sins already forgiven."
  - b. "The souls consigned to this intermediate state, commonly called purgatory, cannot help themselves, they may be aided by the suffrages of the faithful on earth."
  - c. "This naturally implies the correlative dogma - the utility of praying for the dead." (Faith of Our Fathers, James C. Gibbons, p. 210).
3. Bro. Earl West summed up the Catholic Doctrine of Purgatory, about like this: "A Catholic dies who is not a wicked man, but he lacks a little being good to go to heaven. He is sent to purgatory 'where the soul is purified by some kind of fire.' Other Catholics who have died before him had more good works than they really needed to get to heaven. These extra works are placed in a 'good works bank.' the friends of the departed one in purgatory pay the priest, the priest prays and some good deeds are added to the man's soul and little by little he is good enough to go to heaven. The amount of time generally depends on the wealth of the family."

#### C. Instrumental music.

1. The only music in the early church was vocal. Eph. 5:19; Col. 3:16.
2. The use of the organ in churches is generally ascribed to Pope Vitalian about 666 A.D. (History of the Christian Church, Schaff, Vol. 4, p. 439) Didn't have widespread use until about 8th Century.
3. About about the 13th Century the organ and other instruments began to be used freely.

#### D. Indulgences. 1016 A.D.

1. Indulgences were first limited "to the remission of venial sins by the payment of money and on the condition of contrition and prayer."

*Feb. 1988 - Parents said 16 masses a day in the Philippines to pay for the Pope's visit.*



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- a. It was justified by the idea that the extra works of saints constitute a treasury of good works in the hands of the pope.
- b. Hence the pope could grant indulgences or remission of sins upon payment of money, and this power was extended even to benefit the dead in purgatory.
- c. Indulgence "is" simply means that God in His mercy will accept the satisfactory works of some members of the church for the benefit of others" (National Catholic Register, August 31, 1958).
- 2. John Tetzel even went beyond that and told the people "Come and I will give you letters, all properly sealed, by which even the sins that you intend to commit may be pardoned." (History of the Reformation of the 16th Century, Vol. 1, D'Aubigne, p. 241).
- E. Penance. 1215 A.D.
  - 1. "This idea that when a man sins he repents and prays to God to be forgiven is too simple." (Acts 8:22).
  - 2. Penance includes three acts:
    - a. Attrition-Sorrow for past sins and determination to do better.
    - b. Confession and absolution.
      - (1) Must privately confess every type of sin to the priest.
      - (2) The priest then says "I absolve thee."
    - c. Satisfaction = Some work imposed on the penitent. (History of the Christian Church, Schaff, Vol. 4, p. 382-83)
- F. Sprinkling.
  - 1. The Catholic Church admits that "for several centuries after the establishment of Christianity, baptism was usually conferred by immersion..." Faith Of Our Fathers, James C. Gibbons, p. 277).
  - 2. In 251 A. D. Novation had water poured over him in bed. Became known as "clinical baptism."
  - 3. In Ravenna, Italy, in 1311 A. D. the pope and his cardinals made sprinkling a law.
  - 4. The highest authority for sprinkling and pouring is the Roman Catholic Church.

IV. WHAT ARE SOME BELIEFS AND PRACTICES OF THE ROMAN CATHOLIC CHURCH TODAY?

- A. What does she believe about the pope?
  - 1. "The Catholic Church teaches also, that our Lord conferred on St. Peter the first place of honor and jurisdiction in the government of His whole Church, and that the same spiritual supremacy has always resided in the Popes, or Bishops of Rome, as being the successors of St. Peter. Consequently, to be true followers of Christ, all Christians, both among the clergy and the laity, must be in communion with the See of Rome, which Peter rules in the person of his successor." (Faith Of Our Fathers, p. 95).
  - 2. The Catholic Church believes the ~~pope~~ <sup>Peter</sup> is infallible. "It simply means that the pope, as successor of St. Peter, Prince of the Apostles, by virtue of the promises of Jesus Christ, is preserved from error of judgment when he promulgates to the Church a decision on faith or morals." (Ibid, p. 123).
  - 3. "The whole structure of the Roman Catholic Church is built on the assumption that in Matt. 16:13-19, Christ appointed Peter the first pope and so established the papacy. Destroy the primacy of Peter, and the foundation of the papacy is destroyed. Destroy the Papacy, and the whole Roman hierarchy topples with it." (Roman Catholicism, p. 105).
    - a. Matthew 16:13-19 does not teach that Jesus appointed Peter the first Pope.
      - (1) In the Greek, the word Peter is Petros, a person, masculine, while the word "rock," petra is feminine and refers not to a person but to the declaration of Christ's deity that Peter had just uttered.
      - (2) The authority to bind and loose was given to all the apostles and not just to Peter. (Matt. 18:1,18).
    - b. There is no proof that Peter was ever in Rome at least at the time he was supposed to be Pope (42-67 A.D., they claim).
      - (1) The word Rome occurs nine times in the Bible, and Peter is never mentioned in connection with the city.
      - (2) In Paul's letter to the Romans, he mentions 27 names, but Peter is not among them.

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- (3) In Paul's four letters - Ephesians, Philippians, Colossians and Philemon - written while Paul was in prison at Rome never mentions Peter.
- (4) In 2 Tim. 4:10,11, Paul, in prison at Rome, said all his friends have forsaken him except Luke. Where was Peter?
- (5) Furthermore the apostles were witnesses (Acts 1:8) and witnesses cannot have successors.

B. What Does she believe about the Bible?

1. "We must, therefore, conclude that the Scriptures alone cannot be a sufficient guide and rule of faith because they cannot, at any time, be within the reach of the inquirer; because they are not of themselves clear and intelligible even in matters of highest importance, and because they do not contain all the truths necessary for salvation." (Faith Of Our Fathers, p. 89,90)
2. The Roman Catholic Church claims three sources of authority - the Bible, the sayings of the Pope, and teachings of the Church Fathers.
3. The Bible claims to be a sufficient guide. 23 Peter 1:3,4; 2 Tim. 3:16,17.

CONCLUSION:

1. It is easy to see that the Roman Catholic Church is a "far cry" from the church one reads about in the Bible.
2. The Roman Church down through the years has added and changed God's word.
3. Our plea is for each one to get back to the Bible and the New Testament Church.



2 John 9-11

### INTRODUCTION

1. Purpose is not because of any animosity or ill-will, but simply to examine in light of God's word.
2. In our first study we observed the development of the Catholic Church and some teachings about Holy Water and Purgatory.
3. In this study let's consider:

### DISCUSSION

#### I. THE HOLY SPIRIT WARNED ABOUT THE INTRODUCTION OF FALSE DOCTRINES.

- A. Paul warned the elders from Ephesus. Acts 20:28-32.
  1. Grievous wolves shall enter in among you, not sparing the flock.
  2. Also of your own selves shall men arise speaking perverse things.
- B. In Paul's letter to Timothy, he wrote, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith..
  - 1 Tim. 4:1a.
    1. "Giving heed to seducing spirits." 1 Tim. 4:1b.
    2. "Giving heed to doctrines of devils." 1 Tim. 4:1a.
    3. "Speaking lies in hypocrisy" 1 Tim. 4:2a.
    4. "Having their conscience seared with a hot iron." 1 Tim. 4:2b.
    5. "Forbidding to marry." 1 Tim. 4:3a
      - a. After 1074 A.D. Roman Catholic Clergy were forbidden to marry.
      - b. "Clerics in major orders are forbidden to marry, and are so bound by the obligation of observing chastity, that sins against chastity are sacrilege." (Practical Commentary on Code of Canon Law, Waywood and Smith, p. 66).
    6. "Commanding to abstain from meats." 1 Tim. 4:3b
      - a. Catholics were at first commanded to abstain from meats on Friday and during Lent.
      - b. Now they are allowed to eat at such times if they are unwilling to sacrifice.

#### II. WHAT DOES THE CATHOLIC CHURCH BELIEVE ABOUT THE POPE?

- A. "The Catholic Church teaches also, that our Lord conferred on St. Peter the first place of honor and jurisdiction in the government of His whole Church, and that the same spiritual supremacy has always resided in the Popes, or Bishops of Rome, as being the successors of St. Peter. Consequently, to be true followers of Christ, all Christians, both among the clergy and the laity, must be in communion with the See of Rome, which Peter rules in the person of his successor." (Faith Of Our Fathers, p. 95).
- B. The Catholic Church exalts the Pope to a position never intended by God for any man.
  1. In an article in the Spanish Bishop's magazine, Perseverancia - Revista De O.E.P. Barcelona, issue of March, 1950: "12th of March, anniversary of the coronation of his holiness of Lord Pope Pius XII. I believe in the Pope! To believe in the Pope expresses more than to believe in the church; more than to believe in the very existence of God."
  2. "The priest has power over the souls of men. Only he can confer pardon. Priests, you are prayers in yourself; you are one with God and one with men. You command God, you make him and you have him at your disposal." (Converted Catholic Magazine, April, 1953, p. 11.)



- C. The Catholic Church believes the pope is infallible in promulgating matters of faith. "It simply means that the pope, as successor of St. Peter, Prince of the Apostles, by virtue of the promises of Jesus Christ, is preserved from error of judgment when he promulgates to the Church a decision on faith or morals." (Faith of Our Fathers, Gibbons, p. 123.)
- D. Answers to their beliefs about the pope, priests, and bishops.
1. "The whole structure of the Roman Catholic Church is built on the assumption that in Matt. 16:13-19, Christ appointed Peter the first pope and so established the papacy. Destroy the primacy of Peter, and the foundation of the papacy is destroyed. Destroy the papacy, and the whole Roman hierarchy topples with it." (Roman Catholicism, p. 105)
    - a. Matthew 16:13-19 does not teach that Jesus appointed Peter the first pope.
      - (1) Peter is the Greek Petros (masculine), a person, and means a detached rock or a single stone.
      - (2) Rock is Petra (feminine) and means an unmovable ledge or bed-rock.
      - (3) If Peter was the foundation "It would have shaken immediately afterwards when our Lord said unto him: 'Get thee behind me, Satan,' and tottered to its base when he denied his Lord." (Salmon, The Infallibility of the Church, p. 341)
      - (4) Furthermore the privileges granted to Peter - to bind and loose - were not peculiar to him, but was granted to all the apostles. (Matt. 18:1, 18)
    - b. "The generally received account among Roman Catholics, and one which can claim a long traditional acceptance, is that Peter came to Rome in the second year of Claudius (that is, A.D.42), and that he held the see twenty-five years, a length of episcopate never reached again until by Pius Nono, who exceeded it." (Salmon, Ibid., p. 347)
      - (1) The word Rome occurs nine times in the Bible, and Peter is never mentioned in connection with the city.
      - (2) In Paul's letter to the Romans, he mentions 27 names, but Peter is not among them.
      - (3) In Paul's four prison epistles - Ephesians, Philippians, Colossians, and Philemon - written while Paul was in prison at Rome, supposedly while Peter was Pope there, he never mentions Peter.
      - (4) In 2 Tim. 4:10, 11 Paul, in prison at Rome, said all his friends had forsaken him except Luke. Was Peter one of the deserters?
      - (5) The book of Acts, with its references to Peter, show him to be other places during this period of time.
      - (6) Furthermore, the apostles were witnesses (Acts 1:8) and witnesses cannot have successors.
  2. "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (2 Thess. 2:4) This cannot be limited to the pope but it certainly describes him.
  3. Jesus said, "And call no man your father upon the earth: for one is your Father, which is in heaven." (Matt. 23:9) Yet they call all their bishops Father.

### III. WHAT DOES THE CATHOLIC CHURCH BELIEVE ABOUT THE BIBLE?



- A. "We must, therefore, conclude that the Scriptures alone cannot be a sufficient guide and rule of faith because they cannot, at any time, be within the reach of the inquirer; because they are not of themselves clear and intelligible even in matters of highest importance, and because they do not contain all the truths necessary for salvation." (Faith of Our Fathers, pp. 89,90)
  - 1. Scriptures alone cannot be a sufficient guide and rule of faith.
  - 2. Three reasons why they cannot be:
    - a. They cannot be within the reach of every inquirer.
    - b. They are not clear and intelligible.
    - c. They do not contain all the truth necessary to salvation.
- B. The Roman Catholic Church claims three sources of authority - the Bible, the sayings of the pope, and the teachings and traditions of the church fathers.
- C. Answers to their claims about the Bible. 2 Tim. 3:16-17; 2 Pet. 1:3,4; Jude 3.

#### IV. WHAT DOES THE CATHOLIC CHURCH BELIEVE ABOUT INSTRUMENTAL MUSIC?

- A. The use of the organ in churches is generally ascribed to Pope Vitalian about 666 A.D. (History of the Christian Church, Philip Schaff, Vol. 4, p. 439)
- B. "While we are on the subject, we may remark, that organs were either invented in Italy, or at least introduced into Europe by the Italians, in the eighth century." (Archbishop Spalding, in Miscellanae, 90)
- C. The only music used in worship in the New Testament was vocal. Matt. 26:30; Mark 14:26; Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Co. 3:16; Heb. 2:12; James 5:13.

#### V. WHAT DOES THE CATHOLIC CHURCH BELIEVE ABOUT INDULGENCES?

- A. Indulgences were first limited "to the remission of venial sins by the payment of money and on the condition of contrition and prayer."
  - a. It was justified by the idea that the extra works of saints constitute a treasury of good works in the hands of the pope.
  - b. Hence the pope could grant indulgences or remission of sins upon payment of money, and this power was extended even to benefit the dead in purgatory.
- B. John Tetzel even went beyond this and told the people, "Come and I will give you letters, all properly sealed, by which even the sins that you intend to commit may be pardoned." (History of the Reformation of the 16th Century, D'Aubigne, Vol. 1, p. 241)
- C. Paul declared that the Lord has the power to forgive sins and that it is made possible by his blood and it is complete. Col. 1:13; Heb. 8:12; 10:14, 18.

#### VI. WHAT DOES THE CATHOLIC CHURCH BELIEVE ABOUT BAPTISM?

- A. The Catholic Church admits that "for Several centuries after the establishment of Christianity Baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by infusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than Baptism by immersion." (Faith of Our Fathers, p. 277)
- B. ". . . Immersion was the method generally employed in the early Church. The Greeks still retain it; but though valid, for obvious reasons immersion has become practically obsolete in the Latin Church (Roman Catholic)" (Cath. Dic., Vatican Edition, 471.)



- C. In 251 A.D. Novation has water poured over him in bed. This became known as "clinical baptism."
- D. In 1311 A.D. the pope and his cardinals decreed that sprinkling would be acceptable.
- E. The Bible teaches that baptism is immersion. Acts 8:37-39; Rom. 6:3,4; Col. 2:12.

#### IV. WHAT DOES THE CATHOLIC CHURCH SAY ABOUT BAPTISM?

- A. The use of the term "baptism" is generally restricted to the New Testament. (History of the Christian Church, Vol. 1, p. 144.)
- B. "While we are in the subject of baptism, and certain were either lavaged in water, or at least introduced into Europe by the Latins, from the East, the practice of baptism, in the only sense in which it was used, was vocal." (Mett. 56:30; Mark 16:15; Matt. 28:19; Col. 2:12; Rom. 6:12; Col. 2:12; 1 Pet. 3:21.)
- V. WHAT DOES THE CATHOLIC CHURCH SAY ABOUT INDULGENCES?
- A. Indulgences were first introduced by the papacy in the 12th century. The payment of money, or the satisfaction of contrition and prayer.
- B. It was justified by the fact that the souls of saints constituted a treasury of good works in the hands of the pope. Hence the pope could grant indulgences as a remission of sins upon payment of money, and the practice was extended even to benefit the living.
- C. The Council of Trent (1545-1563) declared that the pope could give indulgences, and that the practice was not only lawful, but necessary for the salvation of the soul. (History of the Catholic Church, Vol. 1, p. 144.)
- D. The Council of Trent also declared that the pope could grant indulgences to the living, and that the practice was not only lawful, but necessary for the salvation of the soul. (History of the Catholic Church, Vol. 1, p. 144.)
- E. The Council of Trent also declared that the pope could grant indulgences to the living, and that the practice was not only lawful, but necessary for the salvation of the soul. (History of the Catholic Church, Vol. 1, p. 144.)

#### VI. WHAT DOES THE CATHOLIC CHURCH SAY ABOUT THE SACRAMENT OF BAPTISM?

- A. The Council of Trent (1545-1563) declared that the sacrament of baptism was necessary for the salvation of the soul, and that the practice was not only lawful, but necessary for the salvation of the soul. (History of the Catholic Church, Vol. 1, p. 144.)
- B. The Council of Trent also declared that the sacrament of baptism was necessary for the salvation of the soul, and that the practice was not only lawful, but necessary for the salvation of the soul. (History of the Catholic Church, Vol. 1, p. 144.)
- C. The Council of Trent also declared that the sacrament of baptism was necessary for the salvation of the soul, and that the practice was not only lawful, but necessary for the salvation of the soul. (History of the Catholic Church, Vol. 1, p. 144.)
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- E. The Council of Trent also declared that the sacrament of baptism was necessary for the salvation of the soul, and that the practice was not only lawful, but necessary for the salvation of the soul. (History of the Catholic Church, Vol. 1, p. 144.)



INTRODUCTION:

1. One of the most profitable studies in which man can engage is a study of words because words are powerful.
  - a. Job said, "How forcible are right words..." Job 6:25.
  - b. Solomon said, "A word fitly spoken is like apples of gold in pictures of silver." (Prov. 25:11).
2. So much hinges many times on one word.
  - a. Wars have been started, friends separated, homes broken because of the misuse or misunderstanding of one word.
  - b. Paul said "we shall reap if we faint not" Gal. 6:9.
  - c. Peter names the Christian graces and then says "if ye do these things ye shall never fall." 2 Pet. 1:10.
3. We propose a study of the word "except" in this lesson.

DISCUSSION:

I. "EXCEPT YOUR RIGHTEOUSNESS EXCEED THE RIGHTEOUSNESS OF THE SCRIBES AND PHARISEES."

Mt. 5:20

- A. Their righteousness consisted of formal, outward acts only.
  1. God rejected Israel's services because it was too formal. Isa. 1:11-15; Amos 5:21-23.
  2. Ours must be inward and from the heart. Jn. 4:23, 24
- B. Their righteousness was done to be seen of men. Mt. 23:5.
  1. They did their alms to be seen of men and they had their reward. Mt. 6:1, 2  
We are to be seen of God. Mt. 6:3, 4.
  2. They prayed to be seen of men and had their reward. Mt. 6:5. We are to pray to be heard of God. Mt. 6:6-8.
- C. Their righteousness consisted of refraining from murder, drunkenness, adultery, etc. Ours must be to refrain from the thought of such. Mt. 5:21, 22, 27, 28.
- D. Their righteousness consisted of saying, but not doing. Mt. 23:1-4. Ours must be doing what God says. Mt. 7:21; Rev. 22:14. ~~not be doing what God says.~~
- E. Their righteousness consisted of doing the things they wanted to do, but leaving undone the other things. Mt. 23:23. Ours must consist of complete obedience. Jas. 2:10-12.
- F. Their righteousness was hypocritical.
  1. They were very careful to make the outward appearance clean and white but not too concerned about the inward. Mt. 23:25-28.
  2. Our manner of life is to be without hypocrisy. Rom. 12:9; 1 Pet. 1:22.
- G. Their righteousness consisted of thanking God for how good they were. Lk. 18:10-12. Ours must be like that of the publican. Lk. 18:13, 14.

II. "EXCEPT YE BE CONVERTED AND BECOME AS LITTLE CHILDREN, YE SHALL NOT ENTER INTO THE KINGDOM OF HEAVEN." Mt. 18:3.

- A. The disciples had just asked "Whom is the greatest in the kingdom of heaven?" Mt. 18:1.
- B. The Lord was teaching that one cannot be truly great and enter the kingdom except.
  1. A little child is humble.
  2. A little child is trustful.
  3. A little child is teachable.
  4. A little child is forgiving.

III. "EXCEPT A MAN BE BORN OF WATER AND OF THE SPIRIT, HE CANNOT ENTER THE KINGDOM OF GOD." Jn. 3:3-5.

- A. A physical birth consists of a begetting and a coming forth.
- B. A spiritual birth consists of a begetting and a coming forth.
  1. One is begotten by the Word of God. Lk. 8:11; 1 Cor. 4:15; Jas. 1:18; 1 Pet. 1:23. The Spirit gave the word. Jn. 16:13.
  2. The coming forth takes place in baptism. Rom. 6:1-5; Col 2:12.
- C. The Pentecostians entered the kingdom, therefore must have been born again. Acts 2:47.

IV. "EXCEPT YE REPENT, YE SHALL ALL LIKEWISE PERISH." Lk. 13:3, 5.



A. Give brief comment on context of Luke 13:1-5.

B. All will perish "except" they repent.

1. Repentance is a part of the great commission. Lk. 24:46, 47.

2. Peter commanded repentance. Acts 2:38; 3:9.

3. God commands all men to repent. Acts 17:30, 31.

4. God wants all men to repent. ~~Acts 17:30, 31~~ 2 Pet. 3:9.

V. "EXCEPT YE ABIDE IN ME" YE CANNOT BEAR FRUIT, SO SAID JESUS. Jn. 15:4.'

A. Christ is the true vine. Jn. 15:1.

B. Christians are the branches. Jn. 15:6.

C. Christians cannot bear fruit "except" they abide in Christ. Jn. 15:4.

D. Christians abide in Christ by abiding in His words and keeping His commandments. Jn. 15:8-10.

VI. "YET IS HE NOT CROWNED, EXCEPT HE STRIVE LAWFULLY. 2 Tim. 2:5.

A. In every phase of life, one must abide by the rules if he expects to succeed.

B. Likewise God does not crown us "except" we strive according to his rules.

#### CONCLUSION:

1. Yes, a great amount depends on the word "except."

2. All the wonderful blessings of God can be ours "except" we neglect.



## INTRODUCTION:

1. Christians are instructed to study carefully the word of God. Mt. 5:6; 2 Tim. 2:15; 1 Pet. 2:1,2; 2 Pet. 3:18.
2. Christians are to strive to instruct those that are in error that they may acknowledge the truth. 2 Tim. 2:24-26.
  - a. Jesus said the Pharisees taught for doctrine the commandments of men. Mt. 15:9.
  - b. Peter said there would be false teachers, even in the church. 2 Pet. 2:1.
3. Believing that the Bible is the word of God (1 Thess. 2:13), that it is the truth (John 17:17) and that it is perfect (2 Tim. 3:16,17) we must examine all teachings in the light of God's word.

## DISCUSSION:

I. SOME ESSENTIAL FACTS ABOUT METHODISM.

## A. The origin of the Methodist Church.

1. "This church is a great Protestant body, thought it did not come directly out of the Reformation but had its origin within the Church of England (Discipline, p. 3, 1952).
2. "It" s founder was John Wesley..." He
  - a. He was born June 14, 1703, in a parish of Epworth Lincolnshire.
  - b. He was a clergyman in the Church of England.
  - c. He died in 1791.
3. It was born in the University of Oxford, England.
4. It's history actually began in the year 1729, although the real turning point in Wesley's life came at a prayer meeting May 24, 1738, when he "heard the preacher read Luther's preface to the Epistle to the Romans and felt his heart strangely warmed" as the meaning of the reformer's doctrine of 'justification by faith' sank into his soul." (Handbook of Denominations, Meade, p. 147).
5. The first Methodist Society was attached to a Moravian congregation in 1739.
6. The first Methodist Society in America was organized in 1766 by Philip Embury.
7. The first Methodist Church was built on John Street in New York in 1768.
8. The first Annual conference was held in 1773.
9. The official organization of the Methodist Episcopal church in American, was December 24, 1784.

B. The official organization and law-making body of the Methodist Church.

1. "The general conference is the law-making body of the Methodist church; it consists of not less than 600 and not more than 800 delegates, half laymen and half ministers elected on a proportional basis by the annual." (Handbook in Denominations, Meade, p. 150 Discipline, p. 10 1952).
2. A Judicial Council has been created to determine the constitutionality of any act of the general conference, made up of 5 ministerial and 4 lay members. It has become so important that it is called "the Supreme Court of the Methodist Church" as its decisions are final.
3. The Bishop who are elected for life with retirement at 72 constitute the council of bishops and meet once, sometimes twice a year "for the general oversight and promotion of the temporal -and spiritual affairs of the church." This is the chief executive body of the Methodist Church.
4. Quarterly, annual and general conferences are held for setting pastors salary, budget, elect officers, etc.

## C. There are 22 separate Methodist bodies in the United States. There are over 11,000,000 members in the U.S.

II. THE OFFICIAL TEACHINGS OF THE METHODIST CHURCH COMPARED WITH THE BIBLE.A. What do they teach about the Bible?

1. "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein nor may be proven thereby, is not to be required as an article of faith, or be thought requisite or necessary to salvation..." (Discipline, Article of Faith-No. V, p. 26).
- a. "The Scriptures contain all things necessary to salvation..."  
Why the Discipline, then?
- b. "so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." By their own



statement then whatever is not according to the scripture in this book doesn't need to be accepted.

2. In the Episcopal Greetings of the Discipline we read, "In such a process of adjustment, the Discipline, became not a book of definite rules, not yet a formal code, but rather a record of successive stage of spiritual insight by Methodists under the grace of Christ. We have therefore expected that the Discipline would be administered, not merely as a legal document, but as a revelation of the Holy Spirit working in and through our people." (Discipline, 1952, p. 1).

B. What do they teach about reconciliation to God?

1. "...whereof is one Christ...who truly suffered, was crucified, dead, and buried, to reconcile his Father unto us (Emphasis mine, J.M.) and to be a sacrifice, not only for original guilt, but also for the actual sins of men." )Discipline 1952, article, II, p. 26).
2. The Bible teaches that Christ died to reconcile us to God. 2 Cor. 5:19.

C. What do they teach about sin.

1. "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually." (Ibid, 1952, p. 27).
2. The Bible teaches:
- "The son shall not bear the iniquity of the Father..." Ezek. 18:20.
  - Sin is transgression of God's law, not something inherited. 1 Jn. 3:4.
  - We are the offspring of God and therefore could not have a corrupted nature by birth. Acts 17:28,29; cf. Mt. 18:3; Heb. 12:9.

D. What do they teach about the free-will of man.

1. "The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works...without the grace of God by Christ preventing (going before and helping, J.M.)..." (Ibid, 1952, Article VIII, p. 27).
2. The Bible teaches:
- That man does have the power to repent without any direct intervention of the Holy Spirit. Acts 2:38; 26:20.
  - In the parable of the sower Jesus said "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." (Luke 8:15) Why didn't he say those whose heart is good and honest because already prepared by the Holy Spirit can receive the word?
3. "The baptism of young children is to be retained in the church."
- This is assuming what cannot be proven - that such was ever in the church.
  - Penitent believers are subjects of baptisms. Mk. 16:16; Acts 2:38.
4. "Let every adult person, and the parents of every child to be baptized, have the choice of sprinkling, pouring, or immersion." (Discipline, 1952, p. 519).
- God gives man a choice - to obey or disobey - but not a choice as to what he will obey.
  - Baptism is a burial. Rom. 6:3,4; Acts 8:38, 39; Col. 2:12.

E. What do they teach about God, Christ, and the Holy Spirit? Articles of Faith, I, II, III IV, seem to teach the truth about all three as far as their nature and unity.

F. What do they teach about admission into the Methodist Church?

1. Anyone presenting himself seeking to be saved and desiring to be Christian in practice shall be instructed in Methodist history, baptismal and membership vows, receive the rite of baptism, have vow administered, and received and duly enrolled in the membership. (Discipline, 1952, p. 3839)

G. What do they teach about justification?

1. "...Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." (Ibid, 1952, Art. IX, p. 28).
2. The Bible says "ye see then how that by works a man is justified, and not by faith only." (Jas. 2:24).



④ 4.

What do they teach about baptism?

(Article, 1952, No. XVII)

1. "Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized..."
  - a. The Bible nowhere speaks of baptism as a profession or mark.
  - b. The Bible teaches that baptism is the final act in becoming a Christian, not something one does as a Christian. Mk. 16:16; Gal. 3:26,27).
2. Baptism "is also a sign of regeneration or the new birth."
  - a. The Bible teaches that baptism is a part of the new birth. Jn. 3:5.
  - b. The Bible nowhere teaches that one is regenerated and then baptized but it does speak of "the <sup>25</sup>working of regeneration." Titus 3:5.
3. "A member in good standing in any Christian denomination who has been baptized and who desires to unite with the Methodist Church may be received into membership by a proper certificate of transfer from his former church, or by his own declaration of Christian faith..." (Ibid, 1952, p. 39).
4. The Bible teaches that the Lord adds to his church. (Acts 2:4) those that obey. (Acts 2:41).

CONCLUSION:

1. Since nearly all the articles of faith of the Methodist Church are not in the Bible, then, by their own Discipline, they are not essential to salvation.
2. The Bible clearly reveals the characteristics of Christ's Church and what one does to become a Christian.

✓ 7



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#### CONCLUSION

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Introduction:

1. We have both friends and relatives who are members of the Baptist Church. The urgency to have this study of the Baptist Churches is thus felt more keenly.
2. Many times prejudices arise due to misunderstandings.
  - a. Some think we believe in salvation by works of human merit, which is incorrect.
  - b. We believe Christ is our Savior and must be obeyed. Heb. 5:9.
  - c. We believe there are good (clean morals and habits) persons in all churches, but it takes more than human goodness, sincerity and being religious to be saved.
    - (1) God's will must be done. Mt. 7:21-27.
    - (2) The gospel must be obeyed. 2 Thess. 1:7-9.
    - (3) Faithfulness to the end must be maintained. Rev. 2:10.
3. In this study let's observe:

Discussion:

I THE ORIGIN AND GROWTH OF THE BAPTIST CHURCH

- A. Although the Baptist claim to have no founder but Christ and follow the teaching and preaching of John the Baptist, the Reformation set the stage in the 16th Century.
- B. We find the name Baptist in various forms in Germany and Switzerland in the 16 and 17 centuries.
  1. "Pedobaptists, among who, however, there were no "Baptist in the modern sense," inasmuch as they baptized infants and children." (Handbook of Denom, Meade, p. 26)
  2. "Anti-Pedobaptists, who opposed infant baptism." (Ibid, p. 26)
  3. "Anabaptists, who rebaptized adults once baptized as children." (Ibid, p. 26-27)
- C. Due to persecution some of these emigrants fled to Norway, Italy, Poland, Holland and England.
  1. In Holland a remnant came under the influence of Menno Simons, who put word "Memnonite" in the vocabulary of religion.
  2. A number of the emigrants under the leadership of John Smyth, a Separatist minister and a former clergyman of the church of England, organized Baptists Churches in Holland and England.
    - a. These first two churches were General Baptist Churches "believing in a general atonement for all men."
    - b. There arose a Particular (British) Baptist Church in 1638 who held the predestinarian teachings of John Calvin and limited atonement.
    - c. In 1644 a third body known as Immersion Baptists, broke away and wrote <sup>a Confession</sup> of faith still held by many modern Baptists. "It was this confession, that stamped these people popularly for the first time as Baptists."
- D. Roger Williams, a Separatist minister came to America in 1631. He organized a Baptist Church at Providence, Rhode Island and John Clarke established another at Newport, Rhode Island. It is not definite which one came first, but 1639 (Williams) and 1644 (Clark) are the years, (Baptist Church Manual, American Baptist Pub. Society, p.24-26)
  1. The Baptist Encyclopedia says that Roger Williams was publicly baptized --immersed--some time in the month of March, 1639, thus what is commonly regarded as the oldest Baptist Church in America was founded at this time. (Baptist Encyclopedia, Vol. II, p. 1252)
  2. Benedict says Holliman, a layman, was selected to do the first baptizing. (Benedict's History of Baptist, p. 441-442)
- E. The name Baptist was not at first adopted by them.
  1. They preferred to call themselves Brethren, Disciples of Christ, Christians, Believed, etc (A.H. Newman, History of Baptist Churches in the United States, p. 1, Introduction)







2. The name Baptist was first claimed in 1644 and has been claimed ever since. (W.H. Whitsitt, A Question in Baptist History, p. 93)
- F. In 1845 a great division over slavery developed which brought about:
  1. The Southern Baptist Convention "in order to carry on more effectively the work of the Southern Baptist churches.
  2. From this point on there also was the Northern Baptist Convention, now called the American.
- G. The overall doctrines of the Baptist Churches are incorporated in two important confessions of faith.
  1. The Baptist churches of London wrote a Philadelphia Confession in the year 1689 "and it was enforced by the Philadelphia Ass. in 1742."
  2. The New Hampshire State Baptist Convention drew up another famous confession in 1832 and is the most popular one among Baptists as it is less Calvinistic in its contents.
- H. There are 24 Baptist Denominations in the U.S. reporting a membership of 17,709,921 in 1953.
- I. In general Baptists agree upon these principles of faith:
  1. The inspiration and trustworthiness of the Bible as the sole rule of life.
  2. The Lordship of Jesus Christ.
  3. The inherent freedom of the individual to approach God for himself.
  4. The granting of salvation through faith by way of grace and contact with the Holy Spirit.
  5. ~~Two~~ Ordinances=the Lord's Supper and baptism of believers by immersion- the independence of the local church.
  - 7.6. The Church as a group of regenerated believers baptized upon confession of ~~faith~~ experience.
  - 8.7. Infant baptism as unscriptural and not to be practiced.
  - 9.8. Complete separation of church and state.
  - 10.9. The immortality of the soul.
  - 11.10. The brotherhood of man.
  - 12.11. The royal law of God.
  - 13.12. The need of redemption from sin.
  - 14.13. The ultimate triumph of God's kingdom.

J. It shall be our purpose in this particular study to notice particularly:

II. THE MAJOR CLAIMS AND BELIEFS OF THE MISSIONARY BAPTIST CHURCH.

- A. Baptists say "We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its Author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and, therefore is, and shall remain to the end of the world, the true basis of all Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried." (What Baptists Believe and Why They Believe It, By J.G. Bow, D.P., p. 3) "We accept the Bible as God's Word. What it teaches is right, what it explains we must do, what it prohibits we must not do..." (Ibid, p. 4) "All who are true Baptists believe in the absolute, supreme, unchangeable authority of the inspired Scriptures. (Ibid, p. 5)
- B. "Baptists believe that a man is dead, depraved, ("wicked, corrupted, vitiated") blind, guilty, condemned, lost, and helpless, and, but for the grace of God in Christ Jesus, hopelessly so..." (Ibid, p. 7) "We believe that man was created in holiness under the law of his Maker; by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse." (Pendleton, Baptist Church Manual, 1966, p. 46) As a result of this they believe:



1. In a direct operation of the Holy Spirit- "... that regeneration consist in giving a holy disposition to the mind, and is effected in a manner above our comprehension, by the power of the Holy Spirit, so as to secure our voluntary obedience to the gospel..." (Ibid, p. 9)

2. Salvation is "wholly of grace," (Ibid, p. 8) and by "faith only" (Rendleton, Baptist Church Manual, p. 48, 1966)

3. Answers To these Points

a. Man is not depraved if so received it from God. Acts 17:28, 29; Heb. 12:7; Ezel. 18:20; Jn. 3:4.

b. The Holy Spirit does not operate directly on the sinners heart. God speaks through a medium. Nek. 9:30; cf. Acts 8:25 ff.

c. Salvation is by the grace of God through faith but not faith only. Rom. 5:1; Jas. 2:24; cf. Jn. 1:11, 12.

C. Baptist believe that "Jesus the head and founder of the Church, was a Baptist" (Why we are Baptist, W.K. Wood, p. 3) that the material out of which he built the Church was Baptist Material and therefore the Church was a Baptist Church.

1. How did Jesus become a Baptist and the material Baptist material?

a. He came to John the Baptist who baptized him and therefore he was a Baptist (Ibid, p. 3)

b. John the Baptist prepared the material out of which the church was built and therefore it was Baptist material (Ibid, p. 4)

2. Answers to Their Arguments:

a. Baptist was not a part of John's name but he was so called because he baptized.

(1) John was his name. Lk. 1:63

(2) In the American Bible Union Translation put out by the Baptist Church in 1877 they translated Baptist-immerser, baptized immerse, and baptized-immersed.

b. John was not a Baptist because he did not preach Baptist Doctrine.

(1) He baptized for the remission of sins. Mk. 1:4,5.

(2) He baptized people who confessed their sins (Mt. 3:6) while Baptists baptize only those who confess they have no sin.

c. John the Baptist was never in the church or kingdom built by the Lord. Baptist admit "There was no such organization as the church of Christ until Christ builded it." (What Baptist Believe & Why)

(1) John was already dead at the time Christ promised to build his Church. Mt. 14:1-9; 16:18.

(2) Every reference to the Church is future until Acts 2:47.

D. Baptist Believe The Following about Baptism:

1. Baptism is the dipping, immersion in water. They deny sprinkling and pouring to be baptism.

2. Baptism is not essential to salvation.

a. Baptism is not essential to salvation, for our churches utterly repudiate the dogma of "baptismal regeneration," but it is essential to obedience since Christ commanded it." (Hiscox Baptist Manual, p. 20, 21)

b. "Baptist believe that no one is a scriptural subject for baptism till he is already saved. All well-informed people know that we teach this: then upon what ground can they say we believe baptism essential to salvation." (What Baptist Believe, p. 37)

c. "Baptists do not baptize in order to take away sin." (Why we are Baptist, W.K. Wood, p. 16)

3. Answer To Their Points:

a. Every verse in the Bible that mentions baptism and salvation together always mentions salvation after baptism. Mark 1:4,5; Lk. 3:3; Acts 2:38; 22:16; 1 Pet. 3:21.



- b. Baptism is "for the remission of sins." Acts 2:38; cf. Mt. 26:28
- E. Baptists believe there are two ways of receiving members into a church.
1. By experience and baptism. Persons wishing to unite with a Baptist church "give an account of the dealings of God with their souls. . . whereupon, if, in the judgment of the church they 'have passed from death unto life,' they are by vote of the church recognized as candidates for baptism, with the understanding that when baptized they are entitled to all the rights and privileges of membership." (Pendleton, Baptist Church Manual, p. 18)
  2. By presenting letters of Dismission from sister churches-"churches of similar faith and order."
  3. The Bible teaches:
    - a. God forgives one's sin and adds to the church at the same time. Acts 2:38, 47.
    - b. Who voted on the eunuch. Acts 8:35 ff
- F. Baptists Believe that Once saved one cannot fall from grace.
1. "We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare, and that they are kept by the power of God through faith unto salvation." (Ibid, p. 54)
  2. "A person saved can never be lost." ("The Doctrine of Security," Norman Culpepper)
  3. The Bible teaches that a child of God can fall from grace and be lost.
    - a. "... ye are fallen from grace." Gal. 5:4
    - b. "Looking diligently lest any man fall ('fall from', margin) of the grace of God..." Heb. 12:15
    - c. Hymenaeus and Alexander made "shipwreck" of their faith. 1 Tim. 1:19, 20.
    - d. Some went back into the way of the world. 2 Pet. 2:19-21.
    - e. "Life in the Son", written by Robert Shank, a Baptist Professor, takes every verse ever used by Baptist to prove the "impossibility of apostasy and shows they have been misused.
    - f. It won't do for them to say that if they do fall they never were saved, because they thought they were at the time they voted and baptized them into the Baptist Church.
- G. Baptist Admits That They Do Not Follow the Bible.
1. "It is most likely that in the Apostolic age when there was but 'one Lord, one faith, and one baptism,' and no differing denominations existed the baptism of a convert by that one act constituted him a member of the church, and at once endowed him with all the rights and privileges of full membership. In that sense 'baptism was a door into the church.' Now it is different; (Emphasis Mine, J.M.) and while the churches are desirous of receiving members, they are wary and cautious that they do not receive unworthy persons. The churches therefore have candidates come before them, make their statement, give their 'experience' and then their reception is decided by a vote of the members. And while they can not become a member without baptism, yet it is the vote of the body which admits them to its fellowship on receiving baptism." (The Standard Manual for Baptist Churches" by Edward T. Hiscox, D.D., The American Baptist Pub. Society, Philadelphia et al, 1936, p. 22)
  2. Some questions:
    - a. If "Now it is different" who made it different?
    - b. Since they do not follow Apostolic Practice, and since they require an "experience" and receive them on "the vote of the body, then is this not an admission that such they have added.



Conclusion:

1. Baptist Doctrine is not Bible doctrine.
2. We ask that you reason with us on the Bible. Consider these points:

THE BIBLE TEACHES:

THE BAPTIST CHURCH TEACHES:

Fill in blanks with sustaining references if you believe the following doctrine.

1. Name of church, "churches of Christ." Matt. 16:18; Rom. 16:16.
1. Name of church "Baptist Churches."
2. Members called, "Christians." Acts 11:26; 1 Pet. 4:16.
2. Members called "Baptists."
3. Belief and baptism equals salvation. Mark 16:16; Acts 2:38
3. Belief ONLY equals salvation, and then baptism.
4. Repent and be baptized "For" remission of sins. Acts 2:38
4. Repent and be baptized "Because Of" remission of sins.
5. "Baptized INTO Christ." Rom 6:3; Gal. 3:27.
5. Already IN Christ, and then be baptized.
6. "Baptism DOTH also NOW save us." 1 Pet. 3:21.
6. Baptism DOES NOT save us.
7. Baptized to wash away sins. Acts 22:16
7. Baptized with no sins to wash away.
8. Baptized upon confession of faith. Acts 8:37; Rom. 10:9-10.
8. Baptized upon "Experience" of feelings.
9. Baptized by the authority of Christ. Matt. 28:18-19. Mark 16:15-16
9. Baptized by the authority of the Baptist Church after voted on.
10. Not justified by faith only. James 2:17, 20, 24.
10. Justified "solely through faith in Christ."
11. The Gospel is God's power to save. Rom. 1:16, 1 Cor. 15:1-2
11. Direct operation of the Holy Spirit God's power to save.
12. The new birth is "OF WATER and of the SPIRIT." John 3:3-5
12. The new birth is of the SPIRIT, but NOT of WATER.
13. We receive the "gift of the Holy Spirit" after we become Children of God. Acts 2:38; Gal. 6:4
13. We receive the "gift of the Holy Spirit" before we become Children of God.
14. Only in the name of Jesus Christ is there salvation. Acts 4:9-12
14. There is nothing in a name. One name is as good as another.



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| 15. God's "Whole family in heaven and in earth is named" after Christ.<br>Eph. 3:14-15                       | 15. Some members of God's family are named Baptist, Methodist, etc. _____                            |
| 16. Lord's Supper to be observed on the first day of the week. Acts 20:7.                                    | 16. Lord's Supper to be observed once a year, twice a year. _____                                    |
| 17. Sing, making melody in your heart.<br>Eph 5:19; Col. 3:16.   | 17. Sing play, making melody on a mechanical instrument. _____                                       |
| 18. Only Christians commanded to pray.<br>1 Thess. 5:17-18; 1 Pet. 3:12; Jn. 9:3                             | 18. Alien sinners should pray for salvation. _____   |
| 19. The Lord adds the saved to the church.<br>Acts 2:47  | 19. The saved should join the church, if <u>they can be voted in the church, if</u>                  |
| 20. Christ is the Saviour of the church.<br>Eph. 5:23; Body of Church. Col. 1:18.                            | 20. Christ is the Saviour of those outside of the church. _____                                      |
| 21. Faith comes by hearing the word of God.<br>John 20:30-31; Rom. 10:17.                                    | 21. Faith is "wrought in the soul by the regenerating Spirit of God." _____                          |
| 22. We must do the will of God to be saved.<br>Matt. 7:21; Heb. 5:9.   | 22. Just trust in the Lord and He will save you. _____   |
| 23. Saved people can fall from <sup>the</sup> grace of God.<br>1 Cor. 10:8; 12; Gal. 5:4.                    | 23. Saved people CANNOT fall from grace. _____   |
| 24. Man can make shipwreck of his faith and be lost. 1 Tim. 1:19-20,   | 24. Man CANNOT make shipwreck of his faith and be lost. _____  |
| 25. Man's salvation is dependent upon his obedience to God's word.<br>Heb. 5:9; 1 Pet. 1:22; 2 Thess. 1:7-9. | 25. Man's salvation DOES NOT depend upon his obedience to God's word, it is "wholly of grace." _____ |

11 Timothy 2:15 "Study to show thyself approved unto God; a workman that needth not to to be ashamed, rightly dividing the word of truth."

11 Timothy 3:16,17 "all Scriptures is given <sup>by</sup> inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God <sup>may</sup> be perfect, thoroughly furnished <sup>up</sup> to all good works."

M & PEASE "NOTEAR"®







GOD'S WARNING AGAINST MISDIRECTION

INTRODUCTION:

Man has various faculties and capacities. It is possible for him to misuse or misdirect those faculties or capacities. A misdirection of one's faculties or capacities will result in the damning of the soul. God has carefully warned man against misdirection and has told him how (or in what direction) to point his faculties so as to please Him. God warns man against misdirecting his:

DISCUSSION:

I. LABOR (OR AMBITION).

A. He is not to labor:

1. For his mouth. Eccle. 6:7.
2. For the meat that perisheth. Jn. 6:27.
  - a. Providing for the necessities of life for himself and family is man's duty. 1 Tim. 5:8; 2 Thess. 3:10.
  - b. But laboring only for that which nourishes the body cannot satisfy. Isa. 55:2.
3. Misdirected labor is vain. Psalms. 127:1.

B. He is to labor:

1. For the meat that endureth to everlasting life. Jn. 6:27.
2. To enter into God's rest. Heb. 4:1,11. (Matters of the soul must come first Matt. 6:33).

II. SERVICE.

A. He is not to serve:

1. Sin. Rom. 6:3-6. (were servants of sin before obedience to that form of doctrine. Rom., 6:17).
2. Men. 1 Cor. 7:23; Gal. 1:10.

B. He is to serve:

1. Righteousness. Rom. 6:17,18.
2. Christ. Col. 3:17, 23, 24.
3. His fellowman. Matt. 20:25-28.

III. HATRED.

A. He is not to hate:

1. His enemies. Matt. 5:43,44.
2. His brother. Lev. 19:17; 1 Jn. 2:9-11; 4:20.

B. He is to hate: Sin. Psalms. 97:10; Prov. 8:13.

1. Some say they cannot hate sin without hating the sinner.
2. Man hates sin in himself, but does not hate himself.
3. Let us love the sinner, but hate his sins.

IV. FEAR.

A. He is not to fear:

1. Privation (for necessities of life) Matt. 6:33,34.
2. General problems. Phil. 4:6,7; Prov. 3:5-7.
3. Man. Prov. 29:25; Isa. 51:12; Matt. 10:28.
  - a. God has promised to be with his faithful children in every problem of life. Psalms. 23.
  - b. Jeremy Taylor said, "It is impossible for that man to despair who remembers that his Helper is omnipotent."
  - c. Peter said - 1 Pet. 3:12-15a.

B. He is to fear:

1. His own strength without God's help. 2 Cor. 12:9,10; Heb. 3:12.
2. God - with reverential awe. Deut. 10:12; Matt. 10:28. (This attitude will cause one to tremble at the very thought of doing anything contrary to God's will lest he turn away from us. Phil. 2:12,13).

V. LOVE.

A. He is not to love:

1. Money. 1 Tim. 6:6-10.
2. The world. Matt. 6:19-21; 1 Jn.



B. He is to love:

1. Marriage companion. Eph. 5:25; Titus 2:4.
2. Enemies. Rom. 12:20,21; Matt. 5:43-48.
3. Neighbor. Mk. 12:31.
4. Brother. 1 Jn. 4:20.
5. God. Mk. 12:29,30.
6. Christ. 1 Jn. 4:19.
7. The truth. 2 Thess. 2:10-12.
8. Life. 1 Pet. 3:10-12.
9. His appearing. 2 Tim. 4:7,8.

CONCLUSION:

Beloved, are we laboring and striving for the right things? Are our labors directed or misdirected? Let us examine each faculty and capacity carefully. Let us pray for divine guidance and self-examination that we may properly direct our affections, faculties and capacities. (Psa. 139:23,24.)

(Several points taken from some material prepared by Thomas Warren.)



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WHY WE DON'T USE THE MECHANICAL INSTRUMENT  
OF MUSIC IN WORSHIP

1 Peter 3:15

INTRODUCTION:

1. Upon visiting the services of the church of Christ for the first time, many express surprise that we don't use a mechanical instrument of music in worship.
2. One of the most asked questions while studying in homes is "Why doesn't the church of Christ have a piano or organ?"
3. Many members of the church know we don't use one, but too many don't know why.
4. In this study we purpose to notice:

DISCUSSION:

I. FOUR KINDS OF WORSHIP MENTIONED IN THE NEW TESTAMENT.

- A. "Vain worship." Matt. 15:9.
- B. "Ignorant worship." Acts 17:23.
- C. "Will worship." Col. 2:23.
- D. "In spirit and in truth." Jn. 4:24.
- E. "Vain worship," "ignorant worship," and "will worship" are all unacceptable, but worship "in spirit and in truth" God will accept.
  1. To worship "in spirit and in truth" means we must worship from the heart and according to the truth.
  2. If the use of the mechanical instrument is commanded in the New Testament then we cannot worship "in spirit and in truth" unless we use it.
  3. If the mechanical instrument is not commanded then we cannot worship "in spirit and in truth" if we do use it.

II. ARGUMENTS OFFERED IN FAVOR OF USING THE MECHANICAL INSTRUMENT IN WORSHIP.

- A. "Playing upon an instrument is a natural talent and should be devoted to God."
  1. Dancing is a natural talent with some people, but should we add it to the worship?
  2. Many of the pagan practices are based on natural talent and should be devoted to God.
  3. The truth is that no ordinance of worship or Christian service is based on natural talent, such as: giving, Lord's Supper, prayer, etc., then why bring in the piano on natural talent.
- B. "Christians use them in the home, then why not in the church?"
  1. Many things are morally right that are religiously wrong.
    - a. It is morally right to wash our hands, but religiously wrong. Mk. 7:1-13.
    - b. It is morally right to eat a common meal at home, but wrong when added to the worship. 1 Cor. 11:22.
    - c. Man is head of his house and can do anything that is morally right but has no right to add such to the worship.
  2. Instrumental music is not wrong in itself.
    - a. If wrong within itself it would be wrong to do it anywhere.
    - b. It becomes wrong when added to the worship.
- C. "It was practiced under the law of Moses, why not today?"
  1. If having instrumental music under the law of Moses proves we can have it today in worship, then we can have incense, infant church membership, animal sacrifices, Sabbath day, because they were under the law of Moses. [The man that keeps the law in one point is debtor to keep it all. (Gal. 5:3)]
  2. To uphold our practices by what the law of Moses taught is to place Moses' authority on par with Christ's.
    - a. He that tries to live under both laws is guilty of spiritual adultery. Rom. 7:1-4.
    - b. To justify what we practice by the law of Moses is to sever ourselves from Christ and fall from grace. Gal. 5:4.
- D. "Instrumental music is only an aid."
  1. It is not an aid (that which helps) but an addition because it is another kind of music.
  2. It is not on par with song books, seats, lights, etc.
    - a. They are only aids and when taken away we still have singing.
    - b. But when the instrument is supplied we have singing and playing.



3. Instrumental music does not aid, but hinders the God-given purpose of music.
  - a. We have no assurance anywhere that it's pleasing to God.
  - b. The God-given purpose is to "teach and admonish" and "speaking to yourselves" which is made difficult when an instrument is going because one cannot hear the words as clearly. Eph. 5:19; Col. 3:16.

E. "Instrumental music is not expressly forbidden in the New Testament." (One has the right to practice anything the N. T. does not expressly forbid?)

1. We are not forbidden to pray in the name of Paul or the pope.
2. This reasoning leaves us free to count beads in prayer, wear religious robes, pray to the virgin Mary, dance, drink, gamble, baptize infants, etc.
3. God's laws are both inclusive and exclusive.
  - a. God didn't forbid Noah using Oak wood in building the ark, but he told him to use gopher wood. Gen. 6:14ff.
  - b. God didn't forbid us using ham and buttermilk on the Lord's table, but he tells us to use bread and the fruit of the vine.
  - c. God didn't forbid Israel killing a cow in the Passover, but told them to kill a lamb. Ex. 12:1ff.
  - d. God doesn't forbid us using the instrument but he tells us to "sing and make melody in our heart." (Eph. 5:19).

F. "There are instruments of music in heaven, why not in the church."

1. REv. 14:2 - No proof of instruments in heaven.
2. Book of Revelation is a book of signs and symbols. If it proves we can have instrument of music in the worship, because they are mentioned, it also proves we can have bowls of incense, angels, white horses, etc.
3. Assuming there are instruments in heaven, doesn't prove we can have them in the church

G. "Instrumental music is never in worship. Worship is in the heart. A mechanical instrument can never be put in the spiritual heart, even though one is put in the place of assembly. The inner man worships. The outer man seeks to give expression to what is within."

1. Worship is more than a matter of the heart. "In the American Standard Version of the New Testament at Matt. 2:2 there is reference to a footnote which reads: 'The Greek word denotes an act of reverence whether paid to a creature (see ch. 4:9; 18:26) or to the Creator (see Ch. 4:10).'
  - a. The Greek word denotes an act.
    - (1) Acts are an essential part of worship.
    - (2) The view that worship is simply and solely an attitude - to be distinguished from, and disassociated with acts - is not in harmony with the facts in the case.
  - b. The Greek word denotes an act...paid.
    - (1) Worship is an attitude; but it is more; it is an attitude which expresses itself in an act - an act paid to another.
    - (2) To worship then, one must engage in acts.
2. The instrument of music then is in the worship ~~and not~~ just in the heart. *because worship is not*

### III. WHY CHURCHES OF CHRIST DO NOT USE INSTRUMENTAL MUSIC IN WORSHIP.

A. It is not because:

1. We dislike them
2. We can't afford them
3. We just want to be different.

B. It violates the law of faith.

1. We walk by faith and not by sight. 2 Cor. 5:7.
2. Faith comes by hearing God's word. Rom. 10:17.
3. Since God's word does not teach the use of the instrument one cannot walk by faith in the use of it. *(Matt. 26:30, Mk. 14:26, Acts 16:25, Rom. 15:9, 1 Cor. 14:15, Eph. 5:19, Col. 3:16, Heb. 2:12, Jas. 5:13)*

C. It violates the law of worship.

1. Worship "in spirit and in truth" Jn. 4:24.
2. It is not a part of "all truth" revealed by the Holy Spirit unto the Apostles. Jn. 16:13; 2 Tim. 3:16,17; 2 Pet. 1:3.
3. It renders our worship vain to use it. Matt. 15:7.
4. It is will worship. Col. 2:23.

*4. We are short of musicians*



D. It violates the law of unity. 1 Cor. 1:10; Rom. 15:5

E. (It has and continues to cause much division.)

E.e It was never used in the primitive church. (In fact the first record we have of an organ being used in church services was in the 13th century.

F. It is not included in the Greek word "psallo." (copy)

#### IV. TESTIMONIES OF OTHERS REGARDING USE OF THE INSTRUMENT IN WORSHIP.

A. Adam Clark, the prominent Methodist commentator says, "...I am an old man man, and an old minister; and I here declare that I never knew them productive of any good in the worship of God; and have had reason to believe that they were productive of much evil. Music, as a science, I esteem and admire: but instruments of music in the house of God I abominate and abhor. This is the abuse of music.; and here I register my protest against all such corruptions in the worship of the Author of Christianity." (Clark's Commentary, Vol. 4, p. 684.)

B. John Wesley, founder of the Methodist church said, "I have no objection to instruments of music in our chapels, provided they are neither heard nor seen." (Clark's Commentary, Vol. 4, p. 684.)

C. Charles H. Spurgeon, the greatest Baptist preacher the world has ever known said, "I would as soon pray to God with machinery as to sing to God with machinery."

D. Alexander Campbell said, "...but to all spiritually minded Christians such aids would be as a cowbell in a concert."

E. J. W. McGarvey said, "We cannot adopt the practice without abandoning the ground upon which a restoration of New Testament Christianity can be accomplished."

#### CONCLUSION:

Let us conclude our study with this remark concerning the one argument that has never been made concerning instrument music. No one has ever contended or argued that instrumental music should be added to the worship because the N. T. scriptures, as we have them today, teach that it should be used. Thus we do not use the instrument because we want to be pleasing to God and since God's word does not teach us to use it we know he will be displeased if we do. You, as an individual, may not believe in instrumental music in the worship, but as long as you remain in a church that uses it you are supporting its use.

F. John Calvin, founder of the Presbyterian Church said: "musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting up of lamps and the restoration of other shadows of the law. The papists, therefore, have foolishly

#### HELPS:

The New Testament Church - Roy Cogdill

Sermon Outline by H. A. Dixon

The Minister's Monthly, Vol. 3, No. 1, Sept. 1957.

Various commentaries

Book of various religious groups.

borrowed this as well as many other things from the Jews." (Commentary on the 33rd Psalm, pp. 263, 264)

H. "The Lord never authorized the use of instrumental music in Christian worship, no apostle ever commanded it, no New Testament writer ever sanctioned it, no apostolic church ever practiced it." (Roy Woods, R. A. July 31, 1958, p. 481) The following verses are all the New Testament scriptures with reference to worshipping God with music. (do these any refer to instrumental music?) Mt. 26; 30; Acts 16; 25; Rom. 15:9; Eph. 1 Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; 13:15; Jas. 5:13



1. "Pope Vitalian is related to have first introduced organs into some of the churches of western Europe, about 670; but the earliest trustworthy account is that of one sent as a present by the Greek emperor Constantine Copronymus to Pepin, king of the Franks, in 755."

(The American Encyclopedia, vol. 12, p. 688)  
New International " ", vol. 13, p. 446.  
Chambers' " ", vol. 3, p. 112.

2. In 1869 in St. Louis at the Vine St. Church of Christ, the mechanical instrument was introduced. "The result was a division in what had been a happy, contented, and united brotherhood." (Harden's Tabernacle Sermons, vol. I, p. 269) The Christian Church was the result

3. In 1859, Dr. D. L. Pendleton forced the melodeon ~~a mechanical instrument of music was introduced into the place of~~ <sup>the worship</sup> ~~worship in connection with the singing~~ <sup>at midday, Ky.</sup> of the Midway, Ky, Christian Church.



D. It violates the law of unity. (1 Cor. 1:10- Rom. 15:5).

1. "Pope Vitalian is related to have first introduced organs into some of the churches of Western Europe about 670; but the earliest trustworthy account is that of one sent as a present by the Greek emperor Constantine Copronymus to Pepin, king of the Franks, in 755. " (The American Encyclopedia, Vol. 12, p. 688; New International Encyclopedia, Vol. 7, p. 446; Chamber's Encyclopedia, Vol. 7, p. 112).
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  3. In 1859 Dr. D.L. Pendleton forced the melodeon into the worship of the Midway, Kentucky Christian Church.
  4. It has in the past and continues even today to cause much division.
- E. It was never used in the primitive church (In fact the first record we have of an organ being used in church services was in the 13th century).
- F. It is not included in the Greek word "psallo."
- G. "The Lord never authorized the use of instrumental music in Christian worship, no apostle ever commanded it, no New Testament writer ever sanctioned it, no apostolic church ever practiced it" (Guy N. Woods, Gospel Advocate, July 31, 1958, p. 481).







INTRODUCTION:

1. Webster defines shame to mean "painful emotion excited by a consciousness of guilt, short-coming, or impropriety" and ashamed to mean "affected by shame; also, reluctant through anticipation of shame; as, ashamed to beg."
2. To many people it is a great disgrace to be placed in a position to be ashamed. In some cases it is a disgrace because the shame is deserved. In other cases, what the world considers causes for one to be ashamed, may be the greatest reasons for rejoicing.
3. The Bible reveals some things of which Christians are to be ashamed; are not to be ashamed; and those that will never have reason to be ashamed.

DISCUSSION:I. SOME THINGS OF WHICH CHRISTIANS OUGHT TO BE ASHAMED.

A. The little we are doing to spread the borders of the kingdom. Consider some comparisons:

1. "According to the Catholic Press Directory, the circulation of Romish magazines and newspapers set a new record in 1960. It reached a peak of 27,560,781 for all their publications." (G.A., Aug. 31, 1961, p. 546).
2. The Communist growth started in 1848, when Karl Marx published The Communist Manifesto in German. (Restoration actually began in 1793, with the preaching of James O'Kelly. This more than 50 years before.) In 1904, one man kept preaching the infamous doctrine. He had 17 converts. In 1917, just 13 years later, there were approximately 40,000 communists. In 1933, they numbered in the millions, and in 1955 there were 4 million Communist members in Russia alone. (This greater than the number of Christians in the whole world.) The Communists now threaten to engulf Christianity and blot it off the world.
3. The Jehovah's Witness movement started as a Bible class in 1870, in Pittsburg with Charles T. Russell as teacher. Today their publication, The Watchtower distributes 2,000,000 copies per month in 40 languages. (By contrast, the Gospel Advocate, most widely circulated paper among us, in its centennial year, 1955, was trying for 100,000 subscribers). They had missionaries in over 160 countries. We have missionaries in about 40 countries. They have more in Brazil than we have in the whole world. Their actual membership exceeds 600,000 which is only about 1/3 of ours but they are one of the fastest growing movements in the world. How have they accomplished it? By distributing their literature, street-corner preaching and house to house calling.
4. The "good tidings" were given nearly 2,000 years ago, yet a large portion of 3 billion people have never heard it. Brethren, we need to be so ashamed of our efforts that we begin to do more!

B. Ashamed of our sins.

1. Ezra was ashamed to approach God because he had been there so many times about Judah's sins. Ezra 9:5,6.
2. God said Judah, with her priests and prophets, would fall because they were not ashamed of their sins. Jer. 6:15.
3. Paul said the enemies of the cross glory in those things of which they ought to be ashamed. Phil. 3:19.
4. The Roman Christians were ashamed of the sins they once practiced. Rom. 6:21.
5. Are people really ashamed of their sins today? Are members of the church really ashamed when they make excuses for their sins instead of blushing with shame and coming to God for forgiveness?

II. SOME THINGS OF WHICH WE ARE NOT TO BE ASHAMED

A. Christ and his words. Mk. 9:38; Lk. 9:26.

1. Christ's Father is not ashamed to be called the God of those that are faithful to him. Heb. 11:16.



2. Christ was not ashamed to suffer death for us upon the shameful cross. Heb. 12:1,2.
3. Christ is not ashamed to call and recognize us as his brethren. Heb. 2:9-11.
4. Christ's words are spirit and life. Jn. 6:63. Never be ashamed of them.
5. Christ will be ashamed of us in the judgment if we are ashamed of Him now. Mk. 8:38.

B. The gospel of Christ.

1. Paul was not ashamed of the gospel. Rom. 1:16.
2. Timothy was told to "be not thou therefore ashamed of the testimony of our Lord." 2 Tim. 1:8.
3. The early Christians were not ashamed of the gospel.
  - a. Stephen was stoned to death because he was not ashamed of it. Acts 7.
  - b. James was beheaded because he was not ashamed of it. Acts 12.
  - c. Paul willingly suffered (2 Cor. 11:23-28) because he was not ashamed of it.

C. Our hope. 1 Pet. 3:15.

1. David said "let me not be ashamed of my hope." Psalms 119:116.
2. Paul said "hope maketh not ashamed." Rom. 5:5.
3. There will never be cause of being ashamed of it since it is "sure and stedfast" and confirmed by an immutable promise and oath. Heb. 6:17-19.

D. Suffering as a Christian. 1 Pet. 4:12-16.

1. It is through suffering that we enter the eternal kingdom. Acts 14:22.
2. Christ has set the example of suffering for good. 1 Pet. 2:18-23.
3. Suffering is the common lot of Christians all over the world. 1 Pet. 5:8,9.
4. Paul told Timothy to not be ashamed of his suffering. (2 Tim. 1:8,12) and gave Onesiphorus as one that was not. (2 Tim. 1:16).
5. Faithfully enduring all trials has its reward. Matt. 5:10-12.

III. THOSE THAT WILL NEVER HAVE REASON FOR BEING ASHAMED.

- A. Those that believe on the Lord shall never be put to shame. Rom. 9:33; 10:11; 1 Pet. 2:6.
- B. Those that respect and obey God's commands. Psalms 119:6.
- C. Those that never forsake him but continue to abide in him. Jer. 17:13, 1 Jn. 2:28; Rev. 3:17,18; 16:15.
- D. Those that study and learn God's truth. 2 Tim. 2:15.
  1. He will not be ashamed when his work is tested.
  2. He will not be ashamed in his defense and presentation of the truth.

CONCLUSION:

1. Sinner friend, erring Christian, I plead with you to be ashamed of your sins and come to the Lord for forgiveness.
2. Receiving forgiveness, then walk unashamed of the Lord and his words, unashamed of the hope, and unashamed to suffer for the Lord.
3. Rest assured that if such be our walk the Lord will be unashamed to confess us before his Father at the last day. Mt. 10:32,33.



## THE CHRISTIAN LOOKS AT DANCING

Gal. 5:19-21

### INTRODUCTION:

1. A number of years ago, the late Marshall Keeble, colored evangelist, coming to the end of a lesson on dancing, was approached by a young lady who said, "Bro. Keeble, regardless of what you say on the subject of dancing, we are still going to dance." He said "I know that." She asked, "Why do you preach on it if you know we are going to continue to do it?" He said, "Thought I might slow it down a little!" (Is It Right To Dance, J.T. Marlin).
2. Charles Spurgeon once said, "Every time I think about the dance, my neck hurts, when I remember that John the Baptist lost his head because of a dance."
3. In this lesson on "The Christian Looks At Dancing":
  - a. It is not our purpose:
    - (1) to deprive anyone of pleasure that is right.
    - (2) To say that every person that has ever danced is immoral.
    - (3) To say that dancing is any worse than other things; but comparing sin with sin does not make sin any better; comparing dancing with things that are no worse does not make dancing any better.
  - b. It is our purpose:
    - (1) To present the truth of God on the subject.
    - (2) To help one see that a doubt answers the question for that individual. Rom. 14:22,23.

### DISCUSSION:

#### I. WHAT SAY THE SCRIPTURES ABOUT DANCING?

- A. Dance, Dances, and related terms appear in the following places in the Bible.
  1. ~~14~~ "Let them praise his name in the dance..." Psa. 149:3.
  2. ~~15~~ "Praise him with the timbrel and dance..." Psa. 150:4.
  3. ~~17~~ In the restoration of Israel, God said that in their rejoicing, thou "shalt go forth in the dances of them that make merry." Jer. 31:4.
  4. ~~18~~ When Israel was restored God said "Then shall the virgin rejoice in the dance, both young men and old together..." Jer. 31:13.
  5. ~~19~~ In Jeremiah's lament over Jerusalem he said, "...our dance is turned into mourning." Lam. 5:15.
  6. ~~20~~ When David came upon the Amalekites, who had burned ~~Zahab~~ and taken the women captive, they were "eating and drinking, and dancing..." (I Sam. 30:16) and David smote them." (I Sam. 30:17).
  7. ~~21~~ The daughters of Shiloh came out to dance in dances. Judges 21:21.
  8. ~~22~~ The children of Benjamin "took them wives, according to their number of them that danced..." Judges 21:23.
  9. ~~23~~ David danced before the Lord upon the return of his victorious army. 2 Sam. 6:14,16.
  10. ~~24~~ Solomon said there is a time to "mourn, and a time to dance." (Eccle. 3:4).
  11. ~~25~~ Michal saw "king David dancing and playing..." (I Chron. 15:29).
  12. ~~26~~ Job 21 describes the wicked (v. 7) as those that "send forth their little ones like a flock, and their children dance." (v. 11).
  13. ~~27~~ The desolation of BAbylon is described by Isaiah as a place where the "satyrs shall dance." (Isa. 13:21).
  14. ~~28~~ Jesus described his generation as children sitting in the marketplace and said "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." (Mt. 11:17; Lk. 7:32).
  15. ~~29~~ The daughter of Herodias "danced before them, and pleased Herod." Mt. 14:6; Mk. 6:22.
  16. ~~30~~ Miriam and all the women of Israel danced after they crossed the Red Sea. Ex. 15:20.
  17. ~~31~~ Jephthah's daughter came out to "meet him with timbrels and with dances." Judges 11:34.
  18. ~~32~~ When David fled from Saul to Achish, the king of Gath, the servants of Achish said unto Achish, "Is not this DAVID the king of the land? Did they not sing one to another of him in dances..." (1 Sam. 21:11; 29:5).



- 19.<sup>12</sup> David asked the Lord to have mercy and be my helper and said "Thou hast turned my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness." Psa. 30:11.
- 20.<sup>2</sup> When Moses came ~~down~~ from the mount "he saw the <sup>calf</sup> ~~claf~~, and the dancing: and Moses' anger waxed hot..." Ex. 32:19.
- 21.<sup>6</sup> When David returned from the slaughter of the Philistines "the women came out of all cities of Israel, singing and dancing..." (1 Sam. 18:6).
- 22.<sup>2</sup> When the older son came from the field he heard "musick and dancing." (Lk. 15:25).

B. In all the Bible teachings about dancing, except for Ex. 32:15-24; 1 Sam. 30:16-17; Job 21:11-20 and Mk. 6:18-26, we can draw these conclusions.

1. The dancing done was not a regularly established practice but some participated in on extraordinary occasions.
2. It occurred at times of signal favors, great deliverances, great triumphs, specially wrought by God's hand, such as at the Red Sea.
3. The dancing was in open daylight.
4. The men and women danced alone, no mixed dancing.
5. The dancing was not for amusement, pleasure, or hilarity; not for healthful exercise, relaxation, or diversion; not for entertainment, art, or gracefulness, not to show how accurately they could step to the music.
6. This dancing was a religious exercise, a part of their devotions, in expressions of great joy, gratitude and thanksgiving, and practiced on occasions of extraordinary interference of the Lord in their behalf, and in honor and praise of God, accompanied by sundry instruments of music; was practiced before the giving of the law, and also under the law; but no such religious exercise is found in the religion of our Lord.

C. Consider the verses and context regarding similarities to some modern practices, and notice the condemnation in every case.

1. Ex. 32:15-24 - This was a religious dance in the presence of the golden calf. This was not devotion to a Lord, but senseless idolatry. Furthermore the wrath of the Lord fell on their "dancing and playing."
2. 1 Sam. 30:16,17 - This was regular reveling of a group of soldiers who had just burned a city and had the captive women in their camp. God's destruction came on them. This gives no support to modern dancing.
3. Job. 21:11-20. The whole context is a description of the wicked. It was the dancing of the rich and wicked for pleasure and amusement. The modern dancers can find a description of themselves here.
4. Mk. 6:18-26; Mt. 14:1-6. The dancing here was for pleasure and entertainment. It was in bad company and bad surroundings and a man lost his head following it.

D. The meaning of several words condemns dancing.

1. Lasciviousness.

- a. Wanton, lewd, lustful - tending to produce lewd emotions; the synonym of lecherous, lecherous, salacious - the antonym of chaste." (Webster).
- b. "Indecent bodily movements, unchaste handling of males and females." (Thayer's Greek Lexicon, p. 79,80.)
- c. Lasciviousness destroys the dance at its tap root because it will not allow anything that tends to stir the lewd, lustful emotions of people, and there is not a healthy, normal man on earth who can continually take a woman into his arms and not have his emotions stirred. The man who says he can is either dead physically to such emotions or a liar.

2. Revelings.

- a. The word primarily means "the all-night festivals where men and women were drinking, dancing, and carrying on as they do today at our night clubs, dance halls, and road houses."
- b. "Revelry, a feast with noisy merrymaking, with dances or other forms of entertainment." (Twentieth Century Dictionary)
- c. "Entertainment provided as dances, usually a party or ball, the dance, a social assembly of persons of both sexes with purpose to dance." (Webster).
- d. The true significance of the word then not only includes the above but all such acts that would excite to unlawful desires the passions of those participating.



3. "And such like" - Whatever lasciviousness and revelings leaves out "and such like" includes.

## II. WHAT ARE THE FRUITS OF DANCING AS SEEN FROM THE BIBLE AND TESTIMONIES OF OTHERS?

### A. Testimonies from individuals in a position to know.

1. The matron of a home for fallen women in Los Angeles, California, says: "Seven-tenths of the girls received here have fallen through dancing and its influence."
  2. Ex-dancing teacher, Prof. Harry Strides, renowned dancer, says: "I will say that I do not believe that a woman can waltz virtuously and waltz well, for she must yield her person completely to her partner."
  3. Dr. Frank Richardson, in New Jersey says: "Dance halls are the modern nurseries of the divorce courts, training shops of prostitution and graduating school of infamy and vice."
  4. Dr. E. S. Sonners of Chicago and Los Angeles: "I attack the modern dance as a reversion toward savagery. As a medical man, I flatly charge that modern dancing is fundamentally sinful and evil. I charge that dancing's charm is based entirely upon sex appeal. I charge that it is the most insidious of the maneuvers preliminary to sex betrayal. It is nothing more or less than damnable, diabolical, animal dissipation. I tell you the basic spell of the dance is the spell of illicit physical contact. Under what other shield can a man fondle so many of the opposite sex in a single night - or a lifetime? We doctors know - a train of broken homes prove it. We are headed toward the pit. The dance craze is a sign..."
  5. Owner and operator of one of Chicago's largest and leading dance halls said: "We are all men. We know the natural desires of youth. We know that sex is the strongest impulse planted in the human race. You can picture the effect on a boy or girl of eighteen or twenty, when this hunger is keenest, when knowledge and experience are lacking in the foundation of judgment, of one of these dances which call for close abdominal contact and frequently bring the cheeks together and entwine the limbs. Yet we find thousands of boys and girls dancing this way every day... There is left, then but one reason for its popularity. That reason is sex appeal. I hasten to assure you that I do not believe that dancers are always conscious this is the reason they enjoy this position and the steps that go with it. But this lack of consciousness is merely an added factor of danger."
  6. J. Edgar Hoover said: "Most juvenile crime had its inception in the dance hall, either public or private."
  7. Fourty-six out of fifty doctors in Texas, in answer to this question "Do you consider the modern dance as engaged in by our young people beneficial or detrimental to health?" said: "Positively detrimental."
  8. The leading specialist said: "Dancing, modern dancing, is deadly, disastrous and damning."
  9. Recognized great surgeon at John Hopkins wrote: "The sensual dance is bringing the nation to moral bankruptcy."
  10. According to an Associated Press dispatch from Hollywood, Ginger Rogers said of the twist: "The twist is ungraceful, vulgar, and exhibitionism\* personified. I think it's a scandal. It is the most obscene dance I've ever seen, worse than the shimmy ever was."
- \*Exhibitionism means: "Morbid disposition to display that which modesty conceals, whether physical or mental."

### B. The fruit of dancing as revealed in the Bible.

1. In all the places in the Bible, as already shown, where men and women engaged in dancing for pleasure or entertainment, God's wrath was against them.
2. In Matthew 14, we read that Herod was so aroused by watching a woman dance that he promised her half his kingdom and finally gave her the head of John the Baptist.
3. Dancing is classed among the works of the flesh. Gal. 5:19-21.

### C. Jesus said, "Ye shall know a tree by its fruits." (Mt. 7:16). The fruit of the dance tree is corrupt and "cannot bring forth good fruit."



## DANCING?

A. Some reasons given for dancing.

1. Some say, "I dance because of my love for music."
  - a. Such individuals dance until the wee hours of the morning.
  - b. Have you ever known the same individuals to sit up until 2 or 3 o'clock at home listening to the same dance orchestra?
2. Some say, "I dance because of much needed exercise."
  - a. That the body needs exercise is a truth not to be denied.
  - b. But isn't it strange that such individuals go to a "smoke-filled, whisky-scented, poorly-ventelated, overcrowded hall" for this much needed exercise?"
  - c. Did you ever know a man that rushed home from a hard day to dance with his wife until the early morning to gain the much needed exercise?
3. Some say, "I dance for company and to meet new people."
  - a. It would be better not to have company than some you meet at a dance.
  - b. The church is a much better place to find company.
4. Some say, "I find an education in dancing."
  - a. It would be better not to learn some things.
  - b. This has proven to be a very expensive education in many cases.
5. Some say, "I dance because it makes one more graceful."
  - a. Won't calisthenics make one graceful?
  - b. One mother said to another that had given the above excuse of her daughters, "I had rather my daughters stumble into heaven as awkward as cows than for them to dance gracefully into hell."

B. Arguments offered in favor of dancing.

1. "We will supervise or sponsor the dancing."
  - a. To offer to "supervise" the dance is an open admission that there is some evil or danger attached.
  - b. Does supervising something that is wrong make it right? If so, let's supervise murder, drinking, gambling, lying, etc.
  - c. Sin supervised is still sin.
2. "I have danced and have not fallen into evils."
  - a. Some have, but thousands of others have fallen.
  - b. Some of you men escaped death in the war, but do you want your son to take the same chance?
  - c. Some people "jaywalk" across busy streets without getting killed but it's not safe and a sensible thing to do.
3. "We will educate our children."
  - a. No amount of education can take the lust out of dancing. (Like giving them the itch and telling them not to scratch.)
  - b. Say something about letting children dance.
4. "We let our children dance because nearly all the other children dance."  
(True in Junior and Senior High School).
  - a. Would you want your child to drink, smoke, curse if nearly all the other children did it?
  - b. The majority of the people are traveling the broad way, but do you want your child to travel it? Matt. 7:13.
5. "If our children don't dance they will not be popular."
  - a. Had you rather your child be popular or right?
  - b. God's people have never been very popular with the World and on only two occasions have they been in the majority..

CONCLUSION:

1. Mothers and fathers, there is absolutely no scriptural grounds upon which dancing can be defended.
2. A Christian cannot continue to dance, drink, and gamble and remain a Christian.
3. The end of such a life is no inheritance in the kingdom of God. Gal. 5:21.



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## THE BLESSINGS IN CHRIST

Eph. 1:1-3

### INTRODUCTION:

1. Jesus Christ, the Son of God is the Savior of man. If every sinner could just realize his condition before God and then realize the blessings in Christ, he would not delay obeying the gospel of Christ.
2. If every child of God will realize the blessing in Christ then he will put forth a greater effort to remain in Christ.
3. It shall be our purpose in this study to note:
  - a. What it means to be in Christ.
  - b. All spiritual blessings are in Christ.
  - c. How one gets into Christ.

### DISCUSSION:

#### I. WHAT IT MEANS TO BE IN CHRIST.

- A. One in Christ is in his body. Eph. 1:22,23; 1 Cor. 12:20; Eph. 4:4.
- B. One in Christ is in his church because his body is his church. Col. 1:18.
- C. Therefore when one is in Christ, he is ~~in~~ in his body, and if in this body, then in his church, since the body and church are the same.

#### II. THE BLESSINGS IN CHRIST.

- A. One has all spiritual blessings in Christ. Eph. 1:3.
  1. Peace with God. Rom. 5:1.
  2. Hope of Eternal life. 1 Thess. 4:13; Heb. 6:18,19.
  3. The gift of the Spirit. Gal. 4:6.
- B. One is a new creature in Christ. 2 Cor. 5:17; Gal. 6:15.
  1. The old man has been put away. Eph. 4:22-24.
  2. One seeks the things above. Col. 3:1,2.
- C. One is reconciled to God in Christ. 2 Cor. 5:18,19; Eph. 2:14-16; Col. 1:20,21.
- D. One is chosen in Christ. Eph. 1:4.
  1. It was a part of God's plan before the foundation of the world.
  2. That we should be holy and without blame before him in love.
- E. One is accepted of God in "the beloved." Eph. 1:6.
  1. The beloved is Christ. Matt. 17:5.
  2. Thus we are accepted of God in Christ.
- F. "In whom we have redemption through his blood..." Eph. 1:7; Col. 1:14; Mt. 26:28; Rom. 3:24.
- G. One has forgiveness of sins in Christ. Eph. 1:7; Col. 1:14.
- H. One has salvation in Christ. Acts 4:12; 2 Tim. 2:10; Heb. 2:10; 5:9.
- I. "Blessed are the ~~dead~~ dead that die in the Lord." Rev. 14:13.
  1. They rest from their labors.
  2. Their ~~works~~ follow them.
  3. They die in hope of eternal life. 1 Thess. 4:13-18.

#### III. HOW DOES ONE GET INTO CHRIST?

- A. One is baptized into Christ. Gal. 3:26,27.
- B. One is baptized into his death where his blood was shed. Rom. 6:3,4; Jn. 19:34.
- C. One is baptized into his body. 1 Cor. 12:13.
- D. Thus the penitent, believing sinner is baptized into Christ.

### CONCLUSION:

1. The Bible extends no hope to accountable beings outside of Christ.
2. Since all spiritual blessings are in Christ, then one cannot be saved outside of Christ.



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