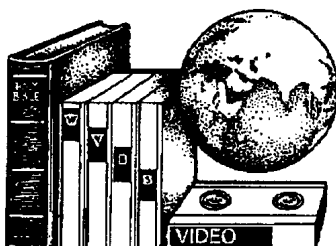


# World Video Bible School®

Established 1986



## FUNDAMENTALS



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## **INSTRUCTIONS FOR LOCAL ADMINISTRATOR OR PERSON TAKING THIS COURSE**

### **I. Introduction.**

- A. We want to begin by expressing our appreciation to you for your interest in the Lord and His word.
- B. The purpose of this set of instructions is to help you administer or take this course.
- C. In addition to the video tapes, the following materials are available for this course:
  - 1. A set of student class notes. These notes give all the major points, many of the minor points and most of the Scriptures used by the instructor on the videotapes. The notes follow the same outline that the instructor used in presenting the material on the tapes. Space has been provided for the student to make his own handwritten notes as he views the video. For the cost of this material, please refer to our current catalog.
  - 2. Eleven tests are provided for this series of lessons. The purpose of the tests is not to trick the student or humiliate him in any way, but to emphasize the important points discussed in each lesson. We believe that if each student makes the effort to study for the tests, he will learn more and better apply himself to this study.

Along those lines, we recommend that a copy of the tests be given to the student far enough in advance to give him plenty of time to study for them. We believe that giving him the tests before he has to take them will enable him to concentrate study efforts on the essential points of each lesson. We recommend that a date be assigned for taking the tests so the student has a deadline, and that the tests be graded and returned so the student can see the results of his labor of love for the Lord.

- D. The instructor has done his best to provide high quality, biblically accurate instruction. We believe that God's word is powerful and that we need to teach it in all its beauty, simplicity and power! That is our pledge to you.
- E. But, for you or others to obtain the most benefit from this study, each participant will have to put forth effort. For example, we encourage each student to do at least the following:

1. Bring your Bible and read the verses as the instructor discusses them in class.
  2. Pay close attention to what the instructor says.
  3. Bring pencil and paper and take notes during each class.
  4. Study your notes between class sessions.
  5. Search the Scriptures daily to determine whether the things being taught on these tapes are in accordance with God's word (Acts 17:11).
  6. Study for and take the tests.
  7. If you miss a class, try to view it at another time, preferably before the next class meets.
  8. Remember 2 Tim 2:15, where God tells us to study to show ourselves approved unto Him, thus being workmen having no need to be ashamed before Him because we handle His word properly!
- F. Each class session on the video tape is approximately 38 minutes long. This should allow enough time at the beginning and/or end of each class period for prayers, announcements, recitation of memory work, etc. There are three classes on each two hour tape.

## **II. For whom is this course intended?**

Generally speaking, this course is intended for anyone who wants to grow as a Christian!

## **III. Goals for this course.**

It is a fact that we all do better and accomplish more when we set goals (Phil 3:13,14). Accordingly, we have established the following goals for this course and ask each student to do the same.

- A. Study some of the fundamental doctrines and principles of the Christian faith.
- B. Increase our faith in God and in the Bible as His word.
- C. Improve our ability to apply God's word to our daily life.

- D. Study about sin – how horrible it is; God’s solution for it; and practical ways to avoid it.
- E. Improve our understanding of the relationship of Christ to the Christian and ours to Him. He is the greatest friend that any person could ask for (Jn 15:13).
- F. Grow in our appreciation for the importance and distinctiveness of the church of the Lord (Eph 4:4; 2:16).
- G. Increase our awareness of the wonderful blessings, privileges and responsibilities of being a Christian (Eph 1:3; 1 Jn 3:1; 1 Pet 3:15).
- H. Emphasize God’s command to grow as a Christian and study practical ways to achieve that growth (2 Pet 3:18).

#### **IV. How to obtain the best use of the video tapes.**

If you will implement the following suggestions, your tapes will last longer and the quality of the picture should be better.

- A. The tracking control on your VCR may need to be adjusted for you to receive the best picture. Slowly adjust the tracking in both directions to see which setting produces the best picture.
- B. At the end of each class, stop the tape, forward it to the beginning of the next class and eject the tape. The tape is now ready for the next viewing, with no further rewinding or fast forwarding necessary. Rewind only at the end of the tape.
- C. Never leave video tapes in the VCR when not in use. If the tape is left in the VCR, there is a chance it will be stretched, thus causing distortion.
- D. Always check the sound volume before the class begins. In addition, for large classes (such as in an auditorium) it may be necessary to place a microphone near the speaker on the television monitor. This will allow the sound to be carried through the auditorium without depending solely on the television speaker.
- E. Please see the card that came with your set of video tapes for additional instructions on proper care and storage of the tapes.

**V. This is just one in a series of courses that covers all the books of the Bible and many related subjects.**

If there are any questions, comments or suggestions about this material, we would appreciate your contacting us at:

WORLD VIDEO BIBLE SCHOOL  
130 LANTANA LANE  
MAXWELL, TEXAS 78656-4231  
USA

Our goal is to exalt the Lord, His word, and His church, not ourselves. Thus, we want to make any improvements that we can which will result in God and His beloved Son being glorified, His powerful word being spread and precious souls being snatched from the wicked one before it is everlastingly too late!

## INFORMATION AND REQUIREMENTS

### I. General.

- A. Instructors: Charlie DiPalma and Chuck Horner.
- B. For *Fundamentals* there are 27 DVDs.
- C. There is a total of 81 classes and each class is approximately 38 minutes long.

### II. Course description:

This is a study which will help the student establish a better foundation for their life of service to the Lord.

### III. Purpose of the course:

To build a firm foundation in God's word and to be strengthened spiritually.

### IV. Objectives of the course.

It is a fact that we all do better and accomplish more when we set goals for ourselves (Phil 3:13,14). Accordingly, we have established the following goals for this course and ask each student to do the same.

- A. Study some of the fundamental doctrines and principles of the Christian faith.
- B. Increase our faith in God and in the Bible as His word.
- C. Improve our ability to apply God's word to our daily life.
- D. Study about sin – how horrible it is; God's solution for it; and practical ways to avoid it.
- E. Improve our understanding of the relationship of Christ to the Christian and ours to Him. He is the greatest friend that any person could ask for (Jn 15:13).
- F. Grow in our appreciation for the importance and distinctiveness of the church of the Lord (Eph 4:4; 2:16).

- G. Increase our awareness of the wonderful blessings, privileges and responsibilities of being a Christian (Eph 1:3; 1 Jn 3:1; 1 Pet 3:15).
- H. Emphasize God's command to grow as a Christian and study practical ways to achieve that growth (2 Pet 3:18).

**V. Instructional materials.**

- A. Required.
  - 1. Bible
  - 2. Personal notes from lectures.

**VI. Course schedule.**

- A. DVD 1 contains:  
  
Class #1 and 2 Introduction / What is our authority in religion?  
Class #3 Reasons for believing the Bible is the word of God.
- B. DVD 2 contains:  
  
Class #4 Organization of the Bible.  
Class #5 Why emphasize the word of God?  
Class #6 What God says about sound doctrine.
- C. DVD 3 contains:  
  
Class #7 Effects of false doctrine.  
Class #8 and 9 Individual Christian's responsibility concerning sound doctrine.
- D. DVD 4 contains:  
  
Class #10 and 11 Man's problem with sin / God's answer to man's problem.  
Class #12 How does one contact Jesus' blood?
- E. DVD 5 contains:  
  
Class #13 Is baptism essential for the forgiveness of sins?  
Class #14 Forgiveness after baptism.  
Class #15 Jesus is God, Lord and the Christ.

F. DVD 6 contains:

Class #16 Jesus is King, High Priest and Judge  
Class #17 Reasons Jesus is our best friend – His life.  
Class #18 Reasons – His humiliation and suffering for us.

G. DVD 7 contains:

Class #19 Reasons – His death on the cross for us.  
Class #20 Reasons – His precious, soul-cleansing blood.  
Class #21 Reasons – His resurrection from the dead.

H. DVD 8 contains:

Class #22 Reasons – His present reign as King of kings.  
Class #23 Obligation to the Lord in light of these blessings.  
Class #24 When was the NT church established?

I. DVD 9 contains:

Class #25 When was the NT church established?  
Class #26 How do we identify the Lord's church?  
Class #27 The pattern – founder, establishment, name.

J. DVD 10 contains:

Class #28 Pattern – worship / the Lord's Supper.  
Class #29 Pattern – worship / giving, praying, preaching.  
Class #30 Pattern – worship / singing.

K. DVD 11 contains:

Class #31 and 32 Pattern – organization (elders, deacons, saints).  
Class #33 Pattern – mission, rule of faith, teaching on salvation.

L. DVD 12 contains:

Class #34 Importance of being in the Lord's church.  
Class #35 History / prophecies of falling away.  
Class #36 History – the falling away and reformation.

- M. DVD 13 contains:  
Class #37 History – the restoration movement.  
Class #38 What does it mean to be a member of Christ's body?  
Class #39 Analogy of body/members and vine/branches.
- N. DVD 14 contains:  
  
Class #40 Unity – commanded, only on basis of God's word.  
Class #41 Unity – love commanded, God condemns division.  
Class #42 Unity – God's solution to obtain scriptural unity.
- O. DVD 15 contains:  
  
Class #43 What does it mean to be a Christian?  
Class #44 It means: in Christ, forgiveness, child of God.  
Class #45 Being a Christian means: rejoicing.
- P. DVD 16 contains:  
  
Class #46 Being a Christian means: hope and peace.  
Class #47 Being a Christian means: confidence.  
Class #48 Being a Christian means: persecution.
- Q. DVD 17 contains:  
  
Class #49 Being a Christian means: trials and being separate.  
Class #50 What does God expect after conversion?  
Class #51 He expects growth, faith, virtue, knowledge.
- R. DVD 18 contains:  
  
Class #52 He expects knowledge (continued).  
Class #53 Suggestions on acquiring knowledge.  
Class #54 Suggestions on acquiring knowledge.
- S. DVD 19 contains:  
  
Class #55 He expects us to grow in: temperance.  
Class #56 He expects us to grow in: patience.  
Class #57 He expects us to grow in: godliness and brotherly kindness.

T. DVD 20 contains:

Class #58 He expects us to grow in: love.

Class #59 God expects us to put Him first and edify the church.

Class #60 God expects us to spread the Gospel, be pure and Spiritual-minded.

U. DVD 21 contains:

Class #61 God expects us to do good, by Christ's authority, and defend the Truth.

Class #62 God's creation and regulation of marriage.

Class #63 The husband-wife relationship.

V. DVD 22 contains:

Class #64 The parent-child relationship.

Class #65 The child-parent relationship.

Class #66 Prayer, a powerful privilege.

W. DVD 23 contains:

Class #67 Example of Jesus; God's promise to answer prayer is Conditional.

Class #68 Prayer hindrances; things to pray for; practical suggestions.

Class #69 Moral decisions.

X. DVD 24 contains:

Class #70 Source of wrong.

Class #71 Bad language; cheating; gambling.

Class #72 Smoking; drinking; drugs.

Y. DVD 25 contains:

Class #73 Dancing; immodesty; petting.

Class #74 Miscellaneous topics / Sabbath day.

Class #75 Sabbath day (continued).

Z. DVD 26 contains:

Class #76 Quibbles of the Sabbatarians.

Class #77 Should we celebrate Easter as a religious holiday?

Class #78 Should we celebrate Christmas as a religious holiday?

- AA. DVD 27 contains:  
Class #79 Second coming of Christ – 2 Pet 3.  
Class #80 Second coming of Christ – Mt 24.  
Class #81 Second coming of Christ – Questions.

## VII. Course procedures.

- A. The course will consist of formal lectures on video tape.
- B. Each student must keep a notebook, which must be neat and well organized. The notes must be full and understandable so they will be a valuable tool for years to come.
- C. Reading.
1. Each student is required to read everything assigned by the local instructor.
  2. As a minimum the text for each class must be read *before* coming to class.
- D. Memory work: The following must be given orally to the local instructor. Any or all memory work may be a part of any exam.
1. Lesson #1 Class #2 – Psa 119:11.  
Class #3 – Mt 17:5.  
Class #4 – Mt 24:25.  
Class #5 – Mt 7:21.  
Class #6 – Rom 15:4.  
Class #7 – 2 Tim 1:13.  
Class #8 – 2 Jn 9.  
Class #9 – 1 Jn 4:1.
  - Lesson #2 Class #10 – Jas 4:17.  
Class #11 – 1 Jn 2:16  
Class #12 – Eph 1:7  
Class #13 – Mk 16:15,16  
Class #14 – Acts 2:38  
Class #15 – 1 Jn 1:7  
Class #16 – Jn 1:1  
Class #17 – Heb 4:15  
Class #18 – 2 Cor 5:10  
Class #19 – Jn 14:6  
Class #20 – Jn 15:13  
Class #21 – Heb 9:14

- Class #22 – Rom 1:4  
 Class #23 – 1 Tim 2:5  
 Class #24 – Phil 3:8
- Lesson #3    Class #25 – 1 Pet 2:9  
                   Class #26 – Col 1:13
- Lesson #4    Class #27 – 1 Cor 12:20  
                   Class #28 – 1 Cor 3:11  
                   Class #29 – Jn 4:24  
                   Class #30 – 2 Cor 9:6  
                   Class #31 – Col 3:16  
                   Class #32 – Col 3:17  
                   Class #33 – Heb 13:17  
                   Class #34 – Phil 1:1  
                   Class #35 – Eph 5:23
- Lesson #5    Class #36 – 1 Tim 4:1  
                   Class #37 – 1 Pet 2:5  
                   Class #38 – Jer 6:16  
                   Class #39 – Psa 1:2
- Lesson #6    Class #40 – Acts 17:6  
                   Class #41 – Psa 133:1  
                   Class #42 – 1 Cor 16:14  
                   Class #43 – Eph 4:3  
                   Class #44 – Heb 10:25
- Lesson #7    Class #45 – Eph 1:3  
                   Class #46 – 1 Jn 3:14  
                   Class #47 – Phil 4:4  
                   Class #48 – Rom 8:6  
                   Class #49 – 2 Tim 1:12  
                   Class #50 – Jas 1:2
- Lesson #8    Class #51 – 2 Pet 3:18  
                   Class #52 – Jas 2:24  
                   Class #53 – Jn 8:31,32  
                   Class #54 – 1 Thess 2:13  
                   Class #55 – Mt 7:15  
                   Class #56 – 2 Tim 2:15  
                   Class #57 – 1 Cor 9:27  
                   Class #58 – 1 Pet 2:20  
                   Class #59 – Eph 5:2  
                   Class #60 – Mt 6:33

Class #61 – 1 Thess 5:11  
Class #62 – 1 Tim 6:10  
Class #63 – Gen 2:18  
Class #64 – Eph 5:21  
Class #65 – Psa 127:1  
Class #66 – Eph 6:1

Lesson #9    Class #67 – Phil 4:13  
Class #68 – Mt 26:39  
Class #69 – Col 4:2

2. All memory work will be given orally. It is due no later than the day it is included in the class discussion.
3. Any or all memory work may be part of any exam after the day it is included in the class discussion.

E. Tests.

1. There are eleven tests.
2. Unannounced tests may be given by the local instructor throughout the course.
3. The tests will be in detail and will cover the Scriptures themselves and the lectures.

F. Written work – Any term papers, etc. assigned by the local instructor.

**VIII. Grading: As set by the local instructor.**

## LESSON ONE

### THE AUTHORITY AND INSPIRATION OF THE BIBLE

- I. What is our standard of authority in the spiritual realm?
  - A. What is authority?
  - B. So, who has the right to command and enforce obedience of ALL human beings?

Why? Please think about these reasons for believing that only God has that authority:

    1. Gen 1:1 -
    2. Psa 90:2 -
    3. Gen 1 -
    4. Gen 1:27; 2:7 -
    5. Heb 1:3 -
  - C. God the Father gave that authority to Jesus.
    1. Mt 17:5
    2. Those who saw and heard Jesus recognized His authority:
      - a. Mt 7:28,29
    3. The words and doctrine (teaching) that Jesus spoke were God's words and teaching:
      - a. Jn 14:24
    4. Jesus acknowledged and carried out His Father's delegation of authority:
      - a. Mt 28:18

- D. Jesus gave that authority to His Apostles before He left this earth and promised them POWER to execute that authority through the sending of the Holy Spirit to them:
1. Mt 28:18-20
  2. Jn 16:13
  3. Acts 1:8
  4. Acts 2:1-4
- E. The Apostles of Christ and other inspired men used that authority and God bore them witness (confirmed that their message was from Him) by miracles.
1. Heb 2:3,4
- F. The net result of this process was that these inspired men spoke and recorded the word of God, the will of God!
1. 1 Cor 2:13
  2. 1 Thess 2:13
  3. 1 Cor 14:37
- G. This word of God, which is the Bible, revealed by the Holy Spirit through these inspired men, is COMPLETE and ALL-SUFFICIENT. There is no need for further revelation. In fact, the Bible contains many strong warnings from God against adding to or taking from His word.
1. Jn 16:13
  2. 2 Pet 1:3
  3. Jas 1:25
  4. Jude 3
  5. Deut 4:2
  6. Rev 22:18,19

- II. What does it mean when we say that the Bible is the inspired word of God?
  - A. What does the word 'inspired' mean?
  - B. Is the Bible God-breathed?
    - 1. 2 Tim 3:16
    - 2. Jer 1:9
    - 3. 2 Pet 1:21
    - 4. Over 2,000 times, Biblical writers speak of the origin of their message as, "thus says the Lord", or equivalent.
  - C. CONCLUSION:
    - 1. God the Father is the supreme authority in the spiritual as well as all other realms.
    - 2. God the Father delegated that authority to His Son, Jesus, the Christ.
    - 3. Christ gave His Apostles and other inspired men the authority to speak and record His word (which is His Father's word) and gave them power to do so by sending the Holy Spirit upon them.
    - 4. The result is the Bible, which is God's word and consequently is the standard of authority in the spiritual realm.
- III. Other than the Bible's own testimony, are there other reasons for believing that it is the inspired word of God?
  - A. Its amazing unity:
    - 1. Consider these astounding facts about the Bible:
      - a. 66 books
      - b. God used about forty men with different backgrounds and occupations, many of whom never knew each other to reveal His will.
      - c. Written over a period of about 1600 years.

- d. Written in three different original languages.
  2. Yet, ONE MAIN THEME with no contradictions or conflicts.
  3. Imagine 40 musicians without supervision producing a harmonious symphony written separately over thousands of years!!
- B. Complete, accurate fulfillment of prophecy hundreds of years after given.

Men never have been able to do this! This is a sure indication that God is the author of the Bible, not men!

1. For example, some have counted 456 Old Testament passages referring to Christ and His Kingdom, BEFORE He came to earth!!
2. Please consider these examples:

<u>PROPHECY</u>	<u>Old Testament</u>	<u>New Testament</u>
First Messianic promise -----	Gen 3:15	Gal 4:4
Born of tribe of Judah -----	Gen 49:10	Rev 5:5
Born of a virgin -----	Isa 7:14	Mt 1:23
Born in Bethlehem -----	Mic 5:2	Mt 2:1-6
Acquainted with sorrow;----- despised; rejected	Isa 53:2,3	Mt 27:30,31
Bear the sins of others -----	Isa 53:5,6,11	1 Pet 2:24
Betrayed by a friend -----	Psa 41:9	Mk 14:10,21
Betrayed for 30 pieces of silver --	Zech 11:12,13	Mt 26:15

- C. Impartiality:
1. Books with human authors.
  2. Contrast this with the Bible:
    - a. Noah -
    - b. David -

c. Abraham -

d. Peter -

D. Indestructibility:

1. Mt 24:35

2. Attempts to destroy the Bible:

a. Jer 36 -

b. Catholic Church -

c. Voltaire (1694-1778)

E. Higher Code of Conduct

1. Jesus said (Mt 5:44):

2. Jesus said (Mt 16:24):

3. Paul said (Col 3:1,2):

4. James said (Jas 1:2):

5. Do these sound like the advice of human beings?!

IV. What alternatives are there to accepting the Bible, which is God's word, as the standard of authority in the spiritual realm?

A. The traditions and customs of men.

1. Denominational world today:

2. Compare that with the first century church (Acts 17:11).

3. What was Jesus' attitude toward the customs and traditions of men?

a. Mk 7:7-9

4. What was the Apostle Paul's attitude toward the customs and traditions of men?

- a. Col 2:8
  - 5. What was the Apostle Peter's attitude toward the customs and traditions of men?
    - a. 1 Pet 1:18
  - 6. CONCLUSION: God does not accept the customs and traditions of men as the standard when they violate His standard (His word).
- B. Man's common sense or reasoning power.
  - 1. Jer 10:23
  - 2. Prov 3:5,6
  - 3. Isa 55:8,9
- C. Human feelings.
  - 1. Denominational world today:
  - 2. Prov 14:12
  - 3. Mt 7:21
  - 4. CONCLUSION: Human feelings are not a reliable guide or standard.
- D. CONCLUSION: Concerning these alternatives to God's word as the standard of authority.
  - 1. Eccl 12:13
- V. Organization of the Bible
  - A. 66 books
    - 1.
    - 2.

B. Divisions of the Old Testament - (Divisions not inspired, but a good way to help us keep the organization of the Bible in our mind).

1.

2.

3.

4.

a.

b.

C. Divisions of the New Testament

1.

2.

3.

4.

D. Which Testament do we live under and which are we obligated to obey today?

1. Denominational world today:

2. First of all, let us study some important points about the Old Testament:

a. It was also called the Law (Jn 1:17; Deut 4:44) and the Covenant (Ex 34:27).

b. It was made between God and Israel, when the Israelites were brought out of Egypt to Mt Sinai (Ex 19:1-5).

c. It was a NATIONAL law, given ONLY to the nation of Israel and included no other people.

1) Ex 19:3,6 -

2) Ex 34:27 -

3) Deut 5:1 -

- d. It included the Ten Commandments (Ex 20:3-17; 34:28).
- e. It was for a definite, LIMITED TIME, "...till the seed should come..." (Gal 3:19). This seed was Christ (Gal 3:16).
- f. It was prophesied long ago that it would be replaced by a new covenant (Jer 31:31ff).
- g. Jesus came to fulfill it:
  - 1) Mt 5:17
  - 2) Lk 24:25-27;44-48
- h. Jesus took it out of the way and nailed it to His cross (Col 2:14-16).
- i. This is consistent with the fact that the New Testament of Jesus Christ went into effect at His death, thus replacing the Old (Heb 9:15-17).
- j. The Apostle Paul said in Romans:
- k. The first testament (the old) was taken away by Christ, so that He could establish the second (the new) (Heb 10:9,10).
- l. Christ redeemed first century Jews, who became Christians, from the curse of the Law (Gal 3:13).
- m. CONCLUSION:

3. What about the New Testament (Covenant)?

- a.
- b.
- c.

1)

2)

4. Does that mean that the Old Testament is not valuable to us today? No!
  - a. Rom 15:4
  - b. 1 Cor 10:6,11
  - c. It just isn't binding on us as law. We are under the New Testament of Jesus Christ.

VI. Why do we put so much emphasis upon the word of God? Why is it so important?

A. Consider these qualities.

1. It will make us free spiritually if we continue to study and live it (Jn 8:31,32).
2. It can produce faith (Rom 10:17; Jn 20:30,31).
3. It shows us the way of life, good, and blessing (Deut 30:15,19).
4. It can work in us to bear fruit for the Lord (1 Thess 2:13; Col 1:6; Gal 5:22,23).
5. It contains everything that we need (2 Pet 1:3,4).
6. It can make us wise unto salvation (2 Tim 3:15).
7. It is profitable for doctrine, reproof, correction and instruction in righteousness (2 Tim 3:16).
8. It can make us complete, thoroughly furnished unto every good work (2 Tim 3:17).
9. It is able to build us up and give us an inheritance (Acts 20:32).
10. It is pure (Psa 12:6) and God will purify our soul if we obey it (1 Pet 1:22).
11. It lives, abides and endures forever (1 Pet 1:23,25).
12. It will never pass away (Mt 24:35).
13. It will help us grow (1 Pet 2:2).

14. It is able to save our soul if we engraft it in our heart (Jas 1:21; Eph 1:13).
15. It is the power of God unto salvation (Rom 1:16).
16. It reveals the righteousness or justification of God (Rom 1:17).
17. It tells us of the unsearchable riches of Christ (Eph 3:8).
18. It is the perfect law of liberty (Jas 1:25).
19. It helps us not sin against God if we hide it in our heart (Psa 119:11).
20. We should turn to it in times of affliction (Psa 119:50,71).
21. It is sweeter than honey to those who love it (Psa 119:103).
22. We get understanding through it (Psa 119:104).
23. It is a lamp unto our feet and a light unto our path (Psa 119:105).
24. It is wonderful (Psa 119:129).
25. It gives light and understanding (Psa 119:130).
26. It is given to us to help us order our steps (Psa 119:133).
27. It is to be meditated upon (Psa 119:148).
28. It is truth (Psa 119:151; Jn 17:17; Eph 1:13).
29. It produces awe (Psa 119:161).
30. It produces rejoicing and is written so that our joy might be full (Psa 119:162; 1 Jn 1:4).
31. It brings great peace to those who love it (Psa 119:165).
32. It is righteousness (Psa 119:172) and Jesus promised that if we hunger and thirst after it, we shall be filled (Mt 5:6).
33. It is perfect, converts the soul and is sure (Psa 19:7).

34. It is right, rejoices the heart, is pure and enlightens the eyes (Psa 19:8).
35. It is more valuable than fine gold (Psa 119:127).
36. It is spirit and life (Jn 6:63).
37. We are born again by it (1 Pet 1:23; 1 Cor 4:15; Jas 1:18).
38. We live by it (Mt 4:4).
39. It is the word of eternal life (Jn 6:68; Phil 2:16).
40. It is the word of salvation (Acts 13:26).
41. It is the word of reconciliation (2 Cor 5:19).
42. It is quick, powerful, sharper than any two-edged sword and a discernor of the thoughts and intents of the heart (Heb 4:12).
43. It is the more sure word of prophecy (2 Pet 1:19).
44. It's like a fire and a hammer that breaks rocks in pieces (Jer 23:29).
45. It serves to exhort us (Heb 13:22).
46. It makes us strong (1 Jn 2:14).
47. And, we will be judged by it in the last day (Jn 12:48; Rom 2:16).

B. The following anonymous quote is only true of the Bible:

"This old Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its histories are true, its doctrines are holy, its precepts are binding, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the sailor's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, Heaven is opened, and the gates of Hell are disclosed. Christ is its subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the judgment, and will be remembered forever. It involves the highest responsibility,

rewards the greatest labor, and condemns all who trifle with its holy contents. (Extracted from, *Why I Am A Member Of The Church of Christ*, Leroy Brownlow, p. 46).

VII. The importance of sound doctrine in God's eyes

A. What does God say on this subject?

1. 1 Tim 1:3
2. Mt 7:13-15; 21-23
3. Mt 15:8,9
4. 2 Tim 1:13
5. 2 Tim 2:15
6. 2 Tim 4:1-4
7. Titus 1:9-14
8. Titus 2:1
9. 1 Pet 4:11

B. What is sound doctrine?

1. 1 Tim 1:10,11

C. What are the effects of false doctrine?

1. It destroys the teacher of false doctrine.
  - a. Gal 1:6-9
  - b. 2 Pet 2:1
  - c. 2 Pet 3:16
  - d. 2 Jn 9
2. False doctrine destroys those who believe it.
  - a. Mt 7:21-23

- b. Mt 15:13,14
    - c. 2 Thess 2:10-12
    - d. 2 Pet 3:17
  - 3. It causes division among those who profess to follow Christ.
    - a. 1 Cor 1:10-13
- D. What is the individual Christian's responsibility concerning sound doctrine?
  - 1. 1 Jn 4:1
  - 2. Eph 5:10,11
  - 3. 1 Thess 5:21,22
  - 4. Acts 17:11
  - 5. Mk 4:24
  - 6. Lk 8:18
  - 7. Psa 119:104,128
  - 8. Rom 16:17
  - 9. 2 Jn 9-11
  - 10. 2 Thess 3:6,14,15
  - 11. 2 Tim 2:19
  - 12. Titus 3:10



## LESSON TWO

### MAN'S PROBLEM FROM THE BEGINNING IS HIS SIN; AND GOD'S SOLUTION - HIS ABUNDANT LOVE EMBODIED IN HIS BELOVED SON, JESUS THE CHRIST

- I. Let us start with the biblical definition of sin:
  - A. Greek - hamartia
    - 1. W. E. Vine, *Expository Dictionary of New Testament Terms* -
    - 2. J. B. Thayer, *The New Thayer's Greek-English Lexicon* -
  - B. New Testament verses:
    - 1. 1 Jn 3:4
    - 2. 1 Jn 5:17
    - 3. Jas 4:17
- II. Our topic is man's problem from the beginning, so let us go back to the beginning and look at several examples in the history of man.
  - A. Garden of Eden (Gen 3).
  - B. World at Noah's time (Gen 6:5, 11-13).
  - C. Sodom and Gomorrah (Gen 13:13; 18:20; 2 Pet 2:7,8).
  - D. Period of the judges (Jud 17:6).
  - E. Israel during the divided kingdom
- III. How does sin work in our lives?
  - A. How did it work in the Garden (Gen 3:6)?
  - B. 1 Jn 2:16
  - C. Jas 1:14,15

- IV. What is the result of sin?
  - A. Isa 59:1,2
  - B. Jas 1:15
  - C. Rom 6:23
  - D. Jn 8:21
- V. God's answer to man's problem.
  - A. Predicted - Isa 53:5,6,12
  - B. His motivation - Jn 3:16
  - C. Prophecy fulfilled:
    - 1. Mt 1:21
    - 2. Mt 2:1
  - D. What price did God pay to make salvation available to mankind?
    - 1. Heb 9:22
    - 2. 1 Pet 1:18,19
    - 3. Eph 1:7
    - 4. Rev 1:5
- VI. How does man receive the benefits of the saving blood of Jesus? (How is it that we can contact that cleansing blood?)
  - A. Through works of the old law or man-made laws, customs or traditions?
    - 1. Rom 3:20
  - B. If not, then what is the answer?
    - 1. Rom 3:20-28

- C. Is that the “faith only” that is taught by so many today?
    - 1. Jas 2:14-26
  - D. Then how is it that our faith is expressed in such a way that our sins are removed, we are saved and we are closely associated with Jesus? Let’s see what the Bible says!
 

(See charts entitled, “The Great Commission” and “The Great Commission Implemented” at the end of this notebook – pages 217 & 218).
  - E. What does the rest of the New Testament say about baptism?
    - 1. Rom 6:3,4,17,18
    - 2. 1 Cor 12:13
    - 3. Gal 3:26,27
    - 4. Eph 4:5
    - 5. Col 2:12,13
    - 6. 1 Pet 3:20,21
  - F. Now, with all of those Scriptures in mind, is baptism optional or essential in God’s eyes?
- VII. What happens if we sin after we are baptized? Has God made provision for that?
- A. First, are we “bad” if we sin after becoming a Christian?
    - 1. We must keep in mind how much our sins hurt God and His Son. Consider the price that God paid to redeem us from our sins.
      - a. 1 Pet 1:19
    - 2. We must temper that with the knowledge that God knows that we will fall occasionally because we are human. (But we need to be careful that we do not use that as a crutch or excuse!)
      - a. Rom 3:23
      - b. 1 Jn 1:8

- B. God, knowing us very well and loving us deeply, has provided for our continuing forgiveness, IF we meet HIS conditions.
1. 1 Jn 1:7
  2. Acts 8:22
  3. 1 Jn 1:9
- C. Don't be deceived, it will be a constant battle against sin.
1. 1 Pet 5:8
  2. Lk 22:31
  3. Eph 6:12
- D. But God hasn't left us defenseless here.
1. Eph 6:10
  2. Eph 6:11ff
  3. 1 Jn 2:14
  4. Jas 4:7
- E. With God's help then, we can win the victory over sin and death.
1. 1 Jn 5:4,5
  2. 1 Jn 4:4
  3. 1 Cor 15:57
  4. Rom 8:37-39
- F. After our battle, there is MUCH in store for us if we have remained faithful to the Lord!
1. Rev 2:10
  2. 2 Tim 4:6-8
  3. Mt 25:21

VIII. Since Jesus is God's answer to man's problem of sin, exactly what does Jesus mean to the Christian? What is His relationship to us and ours to Him?

A. He is God.

1. Jn 1:1-3,14

2. Jn 20:28

B. He is our Lord and Christ.

1. Acts 2:36

2. Lord - Greek - kurios = having power or authority; owner; master; one to whom service is owed on any ground.

a. Christians then are the servants of the Lord (master) Jesus Christ (cf. Jas 1:1; Phil 1:1).

b. But what does that mean to you and me?

c. That means that we are to submit ourselves totally to His will.

1) Eph 6:5-8

d. How did Jesus earn the right to be our Lord (master)?

1) Eph 5:2

2) Titus 2:14

3) 1 Cor 6:19,20

3. Christ - Greek - Christos; Hebrew - Messiah = anointed; often used to refer to kings; then came to be used for the coming King whom the Jews expected to be the savior of their nation.

C. He is our King.

1. Rev 17:14

D. He is our great High Priest.

1. Heb 2:17,18

2. Heb 4:14-16
3. Heb 7:23,24
4. Heb 8:1
5. Heb 9:12,24
6. Heb 10:18-24
7. And each Christian is a priest!
  - a. 1 Pet 2:5,9
  - b. Rev 1:5,6

E. He will be our Judge.

1. Acts 17:30,31
2. Rom 2:16
3. 2 Cor 5:10,11

F. He is the Christian's best friend!

1. What is a friend?
  - a. Webster -
  - b. God's definition:
    - 1) Prov 17:17
    - 2) Prov 18:24
    - 3) Prov 27:9
    - 4) Ruth 1:16,17
2. Some reasons why Jesus is the Christian's best friend:
  - a. His LIFE upon this earth.
  - b. His HUMILIATION and SUFFERING for us.

- c. His DEATH and SHED BLOOD.
  - d. His RESURRECTION and present REIGN.
- 3. One reason that Jesus is our best friend is His LIFE upon this earth.
  - a. Lk 19:10  
Mt 1:21
  - b. Jn 6:33-35
  - c. Jn 6:68
  - d. Jn 8:12
  - e. Jn 10:10
  - f. Jn 11:25,26
  - g. Jn 14:6
  - h. 1 Pet 2:21
    - 1) Jn 6:38
    - 2) Mt 3:15
    - 3) Acts 10:38
    - 4) Phil 2:5ff
    - 5) Mk 7:37
  - i. 1 Jn 3:8
  - j. 2 Cor 8:9
- 4. A second reason that Jesus is our best friend is His HUMILIATION and SUFFERING for us.
  - a. Remember that He came to seek and save the lost and to save His people from their sins.

- b. Jn 1:10,11
- c. Isa 53:3-7
- d. 2 Cor 5:21
- e. Mt 27:26-50
- f. Heb 12:2-4
- g. 1 Pet 2:23
- h. 1 Pet 3:18

5. A third reason that Jesus is our best friend is His DEATH and SHED BLOOD.

- a. Jn 15:13
- b. Rom 5:6-8
- c. Jn 10:11,15
- d. Jn 1:29
- e. Heb 2:9
- f. 1 Tim 2:6
- g. Gal 1:4
- h. Gal 2:20
- i. Heb 7:26,27
- j. 1 Cor 5:7
- k. 1 Pet 2:24

l. In loving us enough to die for us, Jesus shed His blood for us, again demonstrating that He is the best friend that we have:

- 1) Heb 9:22

- 2) Jn 19:34
- 3) Heb 9:12,14
- 4) Mt 26:28
- 5) Rev 1:5
- 6) Eph 1:7
- 7) 1 Pet 1:18,19
- 8) Heb 10:19,20
- 9) Heb 13:20
- 10) Acts 20:28
- 11) Rom 5:9-11
- 12) Col 1:20

6. Finally, a fourth reason that Jesus is our best friend is His RESURRECTION from the dead and His present REIGN as head over all things.

- a. We have seen that Jesus lived, suffered, shed His blood and died for us.
- b. But, Christianity does not end at the grave of Jesus!
- c. Remember when His disciples came to the sepulcher and found it empty?

Then they saw the two angels who said, "Why do you seek the living among the dead? He is not here, but is risen." (Lk 24:5,6).

- d. Thus, with great joy, we sing:

"Up from the grave He arose  
With a mighty triumph over His foes  
He arose a victor from the dark domain  
And He lives forever – death He overcame."

And, we also sing:  
“Living He loved me  
Dying He saved me  
Buried, He carried my sins far away  
Rising, He justified, freely forever  
One day He’s coming – Oh glorious day!”

- e. What is the importance of His resurrection to us?
- 1) Rom 1:4
  - 2) 1 Pet 1:3,4
  - 3) Titus 1:2
  - 4) Heb 6:18,19
  - 5) Heb 2:14,15
  - 6) Rom 4:25
  - 7) Now, we can say with the Apostle Paul (1 Cor 15:54ff):
  - 8) Not only did the Father raise Jesus from the dead, but let us turn to Eph 1:20ff:
  - 9) Now, in that position as ruler over all things, Jesus performs the following functions for each Christian:
    - a) 1 Tim 2:5
    - b) 1 Jn 2:1
    - c) Heb 7:25
    - d) Eph 5:23
    - e) Eph 5:29
    - f) Jn 14:6
    - g) Mt 11:28-30

10) Truly, as we sing in the song, "What a friend we have in Jesus!"

H. Since God and Jesus have done ALL this to make it possible to have them as our best friend, surely we are obligated to return that love to them and to those around us!

1. Eph 3:17-19
2. 2 Cor 9:15
3. 2 Cor 5:14
4. Jn 14:15
5. Gal 2:20
6. Eph 5:24
7. 2 Cor 10:5
8. Phil 1:20,21
9. Mk 5:19
10. Eph 3:8
11. Phil 3:7-14



## LESSON THREE

### WHAT CHURCH DID THE FIRST CENTURY CONVERTS “JOIN” AFTER THEIR BAPTISM?

- I. Why answer this question?
  - A. What do people say today?
    - 1. Join and worship at the “church of your choice.”
    - 2. Just be sincere. It is not important what church you attend.
    - 3. We don’t need the church to be pleasing to God.
  - B. Are these scriptural statements or attitudes?
    - 1. Let’s examine God’s word to find out!
      - a. Acts 20:32; 2 Tim 3:16,17; 2 Pet 1:3.
- II. What does the word translated church mean?
  - A. Greek - ekklesia / ek (out of) klesis (a calling).
    - 1. A calling out of.
    - 2. Hence, a body or group of people that is called out (not a building).
      - a. Jn 15:19
  - B. Does the New Testament have anything to say about a group of people that is called out?
    - 1. Used of Christians:
      - a. 1 Pet 2:9
    - 2. How are Christians called?
      - a. Some people say by a still, strange voice in the night!
      - b. But, what does God say in His word?
        - (1). 2 Thess 2:14

3. Hence, the church is the body of Christians called by the Gospel, out of a world of darkness and sin.
- III. Are there other terms that are used interchangeably with the word church in the New Testament?
- A. Kingdom - Mt 16:18,19
  - B. The house of God - 1 Tim 3:15
- IV. When was this church described in the New Testament established?
- A. God's eternal purpose.
    1. Eph 3:9-11
  - B. It was prophesied in the Old Testament.
    1. Isa 2:2-4; Mic 4:1,2
    2. Dan 2:44
  - C. It was "at hand" or near in the first century (close proximity):
    1. Mt 3:2
    2. Mt 4:17
      - a. Mt 16:18
    3. Mt 6:9,10
    4. Mt 10:5-8
    5. Mk 9:1
    6. Mk 15:43
    7. Lk 24:47-49
    8. Acts 1:8
  - D. It was established on the day of Pentecost in the first century, shortly after Jesus' ascension into Heaven.

1. Acts 1:12; 2:1
2. Acts 2:2-4
3. Acts 2:14ff
4. Acts 2:38
5. Acts 2:41,47

(See parallel between Isaiah 2 and Acts 2 on page 43)

(See handout on parallel between Luke 24 and Acts 2)

E. The church (kingdom) was always spoken of as existing after that time.

1. Rom 14:17
2. 1 Thess 2:12
3. Col 1:13
4. Rev 1:9
5. Acts 11:15

F. Why spend so much time proving when the church was established?

1. To identify the ONE TRUE CHURCH of the New Testament!
  - a. How many were established then?
2. To defeat the false doctrine of Premillennialism.

V. With that background information in mind, which church (denomination) did those first century converts “join” after their baptism?

A. First, they didn’t “join” the church!

1. Acts 2:47
  - a. Thus, no vote, no action of approval on the part of other men.

- b. The Lord adds us to His church when we meet His terms of admission.
- B. Second, the church in the New Testament is spoken of in the singular - there was only ONE CHURCH!
  - 1. All the prophecies and references are singular.
  - 2. Mt 16:18
  - 3. Acts 2:47
  - 4. Eph 4:4
  - 5. 1 Cor 12:20
  - 6. Eph 1:22,23
  - 7. Col 1:18
- C. Third, the word translated church is used in only two senses in the New Testament:
  - 1. The church universal - the one church.
    - a. Mt 16:18
    - b. Col 1:18
  - 2. The local congregations of the one church.
    - a. Rom 16:16
    - b. 1 Cor 1:2
    - c. On the other hand, the word 'denomination' means a designation, name or sect; a part of a larger whole.
      - 1) Denominations are known by the names of men, or names given by men. This is condemned by God through the inspired Apostle Paul (1 Cor 1:10ff).
      - 2) The denominational concept does not fit the New Testament pattern.

- a) Any denomination is too small to be the church universal, the one church.
- b) Any denomination is too large to be a local congregation of the universal church.
- c) Therefore, they are not scriptural and thus, are a sinful addition to God's word.

D. Therefore, the answer to our question is – First century Christians were added to the one church by the Lord when they met His conditions. That's the church we want to be today!

#### PARALLEL BETWEEN ISAIAH 2:2-4 (THE CHURCH PROPHESED) AND ACTS CH. 2 (THE CHURCH ESTABLISHED)

<u>Isa 2</u>	<u>ACTS 2</u>
1. 2:2 - "in the last days" (the time)	1. 2:17 - "in the last days"
2. 2:2 - "mountain of the Lord's house to be established in Jerusalem" (what)	2. 1 Tim 3:15 - Lord's house = the Church. Acts 1:12; 2:5 - apostles gathered at Jerusalem
3. 2:2 - "in the top of the mountains" (where)	3. Acts 15:2, 30 - Jerusalem is in the top of the mountains
4. 2:2 - "all nations shall flow into it"	4. Acts 2:5 - Devout Jews from every nation under heaven
5. 2:3 - "many shall say let us go up to the mountain of the Lord"	5. Acts 2:6a - Multitude came together who heard it
6. 2:3 - "He will teach us of His ways"	6. Acts 2:14-39 - Peter, inspired of God, teaches them the Gospel
7. 2:4 - "they shall beat their swords into plowshares" (symbolic of peace)	7. Acts 2 - Peter preached the Gospel of peace: 2:38 - remission of sins 2:40 - save yourselves 2:41 - this message gladly received (See also - Eph 2:14-18)



## LESSON FOUR

### DOES THAT ONE CHURCH DESCRIBED IN THE NEW TESTAMENT EXIST TODAY? IF SO, HOW CAN WE IDENTIFY IT?

- I. First, remember that our standard of authority is the Bible, so that's what we will examine to answer this and all questions.
- II. What have we seen concerning the New Testament church?
  - A. It was established on the day of Pentecost right after Christ's ascension into Heaven in the first century – It came into existence. (See Lesson 3).
  - B. The New Testament writers made reference to it in their writings – It existed then. (See Lesson 3).
  - C. The Holy Spirit, speaking through Daniel and Jesus, said it would exist forever:
    - 1. Dan 2:44
    - 2. Mt 16:18
  - D. The conclusion – It exists today!
- III. Our objective then is to determine how to identify it.
  - A. When we study God's dealings with man, we see that He has always given man a PATTERN or blueprint to follow:
    - 1. Noah and the building of the ark.
      - a. Gen 6:14,15
      - b. Gen 6:22; 7:5,9,16
    - 2. Moses and the building of the Tabernacle.
      - a. Ex 25:9,40; Heb 8:5
    - 3. Today, God has given us a PATTERN in the New Testament of Jesus Christ.
      - a. 2 Tim 1:13

- B. Thus, we must use the PATTERN of the New Testament to identify the one true church described in those pages.
- IV. The church described in the New Testament is distinct, unique, different, one of a kind.

It is distinguished by the following characteristics.

- A. Its FOUNDER and FOUNDATION - Jesus Christ (no human originator).
  - 1. Mt 16:18
  - 2. Eph 1:22,23; Col 1:18
  - 3. 1 Cor 3:11
- B. Its TIME and PLACE of establishment - Pentecost, A.D. 33, Jerusalem.
  - 1. See previous lesson on the establishment of the church.
  - 2. Contrast with the denominational world:
- C. Its NAME - Scriptural (Found in the Bible).
  - 1. Is there anything in a name? (People say the name does not really matter - it is not important).
    - a. God changed Abram's name to Abraham
    - b. Jacob's name changed to Israel
    - c. What if you named your child Fido or Hitler?!
    - d. Acts 4:12
  - 2. What names of the church do we find in the Bible?
    - a. Acts 20:28
    - b. Rom 16:16
    - c. 1 Cor 1:2
  - 3. Any SCRIPTURAL name is acceptable with God.

- a. Can not bind any certain one other than to say it must be Scriptural.
  - b. Scriptural names honor Christ and the Father, NOT MEN!
  - c. They promote unity, not division.
- 4. Contrast with denominational world:
  - a. Denominations have men's names and names given by men.
  - b. This promotes division.
  - c. Examples.
- D. Its WORSHIP - Governed by the word of God, the Bible.
  - 1. Jn 4:23,24
  - 2. Col 3:17
  - 3. There is such a thing as FALSE worship!
    - a. Mt 15:8,9
    - b. Col 2:20-23
    - c. Acts 17:23
    - d. Isa 1:11-15

V. What does God's word say about worshiping Him?

- A. The Lord's Supper
  - 1. Its beginning (Mt 26:26-28).
  - 2. Its observance commanded (1 Cor 11:23-29).
    - a. Paul received this command from Jesus (1 Cor 11:23).
    - b. The bread represents the body of Christ (1 Cor 10:16; 11:23,24).

- c. The cup (fruit of the vine) represents the blood of Christ (Mt 26:27-29; Mk 14:23-25; Lk 22:18-20; 1 Cor 10:16).
- d. It is a memorial to Christ ("Do this in remembrance of me") (1 Cor 11:24,25; Lk 22:19).
- e. The cup is the New Testament in Jesus' blood which was shed for the remission of sins (Mt 26:28; 1 Cor 11:25).
- f. As often as we partake of the bread and cup (fruit of the vine), we proclaim the Lord's death and His second coming (1 Cor 11:26).
- g. Self-examination is required:
  - 1) 1 Cor 11:28
  - 2) 1 Cor 11:27,29
  - 3) 1 Cor 11:29

3. When should it be observed?

- a. Paul and the apostolic church in Troas observed it on the first day of the week (Sunday) (Acts 20:7).
- b. Notice that Paul was in a hurry to get to Jerusalem by the day of Pentecost (Acts 20:16).
  - 1) Yet, he waited in Troas seven days (Acts 20:6). Why, if he was in such a hurry?
  - 2) To be there on the first day of the week to celebrate the Lord's Supper (Acts 20:7).
- c. This is consistent with the fact that the early church gathered together on the first day of the week (1 Cor 16:1,2).
  - 1) Every first day of the week.
    - a) Ex 20:8

B. Giving.

- 1. Commanded (1 Cor 16:2).

2. How much?
  - a. 1 Cor 16:2
  - b. 2 Cor 8:1-5
  - c. 2 Cor 8:12
  - d. 2 Cor 9:6
3. How often?
  - a. 1 Cor 16:2
4. In what manner?
  - a. 2 Cor 9:7
  - b. 2 Cor 8:8,9

C. Prayer.

1. Apostolic example (Acts 2:42).

D. Preaching and studying.

1. Apostolic example:
  - a. Acts 2:42
  - b. Acts 20:7
2. What should be preached and taught?
  - a. 2 Tim 4:1,2
  - b. 1 Cor 1:23
  - c. 1 Thess 2:13

E. Singing.

1. Where do we find reference to music on earth in the New Testament?

- a. Mt 26:30; Mk 14:26
- b. Acts 16:25
- c. Rom 15:9
- d. 1 Cor 14:15
- e. Eph 5:19
- f. Col 3:16
- g. Heb 2:12
- h. Heb 13:15
- i. Jas 5:13
- j. Notice –

2. What is the purpose of our singing in worship?

- a. To give praise and thanksgiving to God.
  - 1) Acts 16:25
  - 2) Heb 13:15
  - 3) Jas 5:13
- b. To teach and admonish one another.
  - 1) Eph 5:19
  - 2) Col 3:16
  - a) Not to entertain each other or anyone else!

3. How are we to sing in worship?

- a. 1 Cor 14:15
- b. 1 Cor 14:15

4. But, what about the use of mechanical instruments of music in the worship? (Piano, organ, violin, etc.).
  - a. Consider several basic arguments for the use of mechanical instruments of music in worship:
    - 1) The Greek word translated “making melody” in Eph 5:19 meant the twanging of the strings of an instrument.
    - 2) The New Testament does not forbid their use, therefore it’s a matter of expediency (you can go either way).
  - b. Are these arguments valid? Consider the following:
    - 1) On the meaning of the Greek word psallo or psallontes translated making melody in Eph 15:19.
      - a) At different times in history, it has meant different things, e.g.:
        - (1) Plucking out the hair.
        - (2) Twang the bowstring.
        - (3) The snapping of a carpenter’s string.
        - (4) The twanging of the strings of an instrument.
        - (5) Touch the chords of the human heart; sing; celebrate with hymns.
      - b) However, at the time of the New Testament, it meant to sing WITHOUT mechanical instruments of music, as confirmed by such sources as:
        - (1) Jas Thayer, *Greek-English Lexicon of the New Testament*.
        - (2) *Bagster’s New Analytical Greek Lexicon*.

- (3) G. Abbot Smith, *A Manual Greek Lexicon of the New Testament*.
  - (4) Approximately 50 of the greatest Greek scholars who translated the King James version of the New Testament.
  - (5) Approximately 100 of the greatest Greek scholars who translated the American Standard version of the New Testament.
  - (6) *McClintock and Strong Encyclopedia*
  - (7) E. A. Sophocles, a native Greek and professor of Greek at Harvard for 38 years.
- c) The Greek Orthodox churches (who ought to know Greek!) rejected the use of mechanical instruments of music in worship for centuries and most still do.
  - d) Actually, the instrument to be used is identified in Eph 5:19 – It is the HEART! (Figuratively, i.e., a metaphor).
- 2) What if that Greek word actually means to twang the strings of a mechanical instrument of music?
- a) Eph 5:19 is a COMMAND, it is not optional!
  - b) Therefore, EVERYONE would have to play such an instrument to worship God acceptably.
  - c) Yet, they say that you can worship God acceptably either way. Is that consistent with this verse?
- 3) What is the testimony of history on this subject?
- a) Instrumental music was never a part of the Jewish synagogue worship service and was not introduced into synagogues (and then only

some), until the early 19th century. (*Jewish Encyclopedia*, Vol. IX, p. 432).

- b) Quotations from, *Introducing the Church of Christ*, p. 48 – not used in apostolic times.
  - c) Justin Martyr (born at the beginning of the second century) said, “Simply singing is not agreeable to children, but the singing with lifeless instruments and of others agreeable to children is removed from the songs of the churches, and there is left simply singing.” (*A Divided House*, p. 184).
  - d) Pope Vitalian introduced the first organs into some churches of Western Europe about 670 A.D. (*American Encyclopedia*, Vol. 12, p. 688).
  - e) Views of some of the Reformers extracted from *Why I Am A Member of the Church of Christ*, p. 180ff.
- 4) The law of exclusion applies in this issue as it does in all others. Basically, this law states that when God SPECIFIES something, it EXCLUDES everything else of a like nature, and makes everything else SINFUL.
- a) For example, Gen 6:14:
    - (1) Gopher wood SPECIFIED.
    - (2) That EXCLUDED pine, fir, etc.
    - (3) Notice that it was not necessary for God to say, “Don’t use pine, fir, etc.”
    - (4) Noah did exactly what God SPECIFIED (Gen 6:22).
  - b) Nadab and Abihu, Lev. 10:1,2:
  - c) Does God give specific or general commands concerning the use of music in worshipping Him?

(1) He could have said music (which includes both vocal and instrumental).

Or He could have said sing (vocal).

Or He could have said instrumental.

(2) What did EVERY verse that we looked at say?

(3) SINGING is SPECIFIED, therefore, instrumental music is EXCLUDED and is SINFUL in God's eyes.

VI. The church in the New Testament is also unique concerning its ORGANIZATION. (Notice the simplicity of the organization of the New Testament church).

A. First, Christ is the head of the church.

1. Col 1:18

2. Eph 1:22,23

3. What does this mean?

a. There is no earthly headquarters of the church.

b. There is no HUMAN head of it (president, synod, council, conference, cardinals or pope).

B. The Holy Spirit inspired Luke and Paul to teach that elders should be ordained (appointed) in every church.

1. Acts 14:23

2. Titus 1:5

a. There are other terms used interchangeably with elder (mature).

1) Bishop

Titus 1:5,7

2) Pastor

Eph 4:11

3) Overseer - Acts 20:17,28

b. What are elders responsible for according to God's word?

1) Acts 20:28

2) Acts 20:28

3) Acts 20:35

4) Titus 1:9

5) 1 Thess 5:12

6) 1 Pet 5:2,3

7) Heb 13:17

c. What are the qualifications that GOD says elders must meet?

1) 1 Tim 3:2-7

2) Titus 1:6-9

d. What are OUR responsibilities toward the elders?

1) 1 Thess 5:12

2) 1 Thess 5:13

3) 1 Tim 5:17

4) 1 Tim 5:19

5) Heb 13:17

C. The New Testament also speaks of a special group called deacons.

1. Meaning of the word -

2. 1 Tim 3:8-13

D. Finally, there are individual members of the body of Christ.

1. Phil 1:1

2. Besides saint, what other Scriptural names are there for members of the body of Christ?

a. Acts 20:7

b. Acts 11:26

c. 1 Jn 3:14

1) This includes the evangelist or preacher – he is just another member whose function is to teach and preach God's word.

VII. The church in the New Testament is distinct concerning its MISSION.

A. Its first priority, the saving of souls.

1. Jesus commanded it:

a. Mt 28:18-20

b. Mk 16:15,16

2. And, He gave us the tool to do it – the Gospel.

a. Mk 16:15

b. Rom 1:16

B. The church is also supposed to edify itself (build up).

1. Eph 4:12

2. Eph 4:16

C. The church must be the pillar and ground of the truth.

1. 1 Tim 3:15

- D. The church has a mandate to care for its poor and needy.
  - 1. Acts 4:34,35
  - 2. Acts 6:1-3
  - 3. Jas 2:15-17
- E. The church must give God the glory.
  - 1. Eph 3:21
- VIII. The church in the New Testament is distinct because its only rule of faith is the word of God, the Bible. (See previous lesson on the authority and inspiration of the Bible).
- IX. Why is it so important to identify and be a part of the one New Testament church?
  - A. Consider the following partial list of FACTS from SCRIPTURE:
    - 1. Acts 20:28; Eph 5:25
    - 2. Acts 2:47
    - 3. Mt 13:44
    - 4. Mt 13:46
    - 5. Eph 1:22,23; Col 1:18
    - 6. Eph 5:30
    - 7. Eph 1:3
    - 8. Eph 2:16
    - 9. Eph 3:21
    - 10. Eph 4:4
    - 11. Eph 5:23
    - 12. Eph 6:11-17

13. 1 Thess 4:17; 1 Cor15:24
14. Eph 5:29; Rev 1:11-13,20
15. Mt 15:13



## LESSON FIVE

### A BRIEF REVIEW OF CHURCH HISTORY

- I. Thus far, we have studied several things about the New Testament church:
  - A. The establishment of the church in A.D. 33 on the day of Pentecost, in Jerusalem.
  - B. The existence of that church today and forever.
  - C. Biblical ways to identify that one church, including its SIMPLE organization:
    - 1. Christ is the head – that means that there is no human head of His church and that there is no earthly headquarters of His church.
    - 2. Thus, each congregation is independent and self-governing.
    - 3. The only offices authorized are elders and deacons.
  - D. The importance of identifying that one church of Jesus Christ and being a member of it.
- II. We must compare the situation in the religious world today with what we read in the New Testament.
  - A. When we do, we see at least one major difference, i.e., today there are over three hundred denominations that didn't exist in New Testament times!
  - B. It is educational and helpful to study how this situation developed and what the reasons were.
- III. Please remember our attitude in this study – it is undertaken in a spirit of love, and with a sincere desire to teach the truth!
  - A. Jesus said:
    - 1. Jn 14:15
    - 2. Jn 15:14
    - 3. Jn 17:21

- 4. Mt 15:13
  - B. Jude said:
    - 1. Jude 3
  - C. The Apostle Paul said:
    - 1. 1 Cor 1:10ff
    - 2. Gal 4:16
    - 3. Eph 4:15
  - D. It is with these words FROM GOD that we pursue this study!
- IV. Before we study how this situation developed through history, let us notice some remarkable prophecies of coming false teachers and a falling away from the New Testament church.
- A. Jesus said that it would happen:
    - 1. Mt 7:15
  - B. This warning was repeated in the New Testament:
    - 1. Acts 20:28-32
    - 2. 2 Cor 11:13-15
    - 3. 2 Thes 2:3-12
    - 4. 1 Tim 4:1-3
    - 5. 2 Tim 4:3,4
    - 6. 2 Pet 2:1-3
    - 7. 1 Jn 4:1
    - 8. Rev 2:2

- V. The apostasy (falling away) took place as prophesied. The following were some of the major departures from the New Testament pattern:
- A. Creation of office of THE bishop.
    - 1. This began late in the second century.
    - 2. In some congregations, one of the elders (bishops) was designated as chairman over the others.
    - 3. Eventually, this person was called THE bishop and began to have supreme power.
  - B. Development of regional councils.
    - 1. Many of the congregations in a region would band together into one large church body.
    - 2. They assembled to discuss and vote on common interests.
  - C. Formation of a priestly cast or group.
    - 1. A distinction was made between the “clergy” and the “laity” and this gap grew wider and wider.
    - 2. It was said that only the “clergy” was in constant contact with God, so the “laity” had to depend on them and go through them to get to God.
    - 3. This was a step backwards to the inferior Jewish system with its priesthood system.
    - 4. Contrast this with the simple New Testament system where EACH CHRISTIAN is a priest:
      - a. 1 Pet 2:5
      - b. 1 Pet 2:9
  - D. Development of one bishop controlling all congregations in an area, province, nation or part of the Roman Empire.
    - 1. City bishops began exerting great power and vying against each other for more power.

2. Next, a CARDINAL was placed over bishops in a nation. (As we have seen, there is no such office in the New Testament)!
  3. A patriarch (chief father) was placed over each of the large divisions of the Roman Empire. (Again, no such office).
  4. By about 300 A.D., there were five main patriarchs – Rome, Alexandria, Antioch, Jerusalem and Constantinople.
- E. Struggle for supremacy among these five patriarchs.
1. Each striving to earn the title of the UNIVERSAL patriarch (the one above all the others).
  2. By the latter part of the sixth century, the struggle was limited to Rome and Constantinople.
  3. In 588, the “Bishop” of Constantinople assumed the title of universal bishop.
  4. The bishop of Rome denounced this as vain, anti-Christian, blasphemous and diabolical.
  5. Yet, approximately 18 years later (606 A.D.), another “Bishop” of Rome (Boniface III), assumed the title of universal bishop and this practice has remained through the years, even until the present day.
- F. Why did all this happen? The following quote from Mosheim’s *Ecclesiastical History*, Commentary Introduction, p. 11, para. 9 sums it up well: “...as long as they (the Holy Scriptures) were the ONLY rule of faith, religion was preserved in its native purity; and in proportion as its decisions were either neglected or postponed to the inventions of men, it degenerated from its primitive and divine simplicity.”
- VI. This “Roman Catholic” Church was strongest from approximately 606-1520 A.D. Notice some key developments during this period:
- A. Alliance between church and state (“Holy” Roman Empire).
  - B. 1049 - Leo IX the first pope to keep an army (2 Cor 10:3-5).
  - C. 1054 - Eastern and Western “Catholic” churches split (Roman Catholic/ Greek Orthodox).

- D. 1074 - The doctrine of celibacy installed, i.e., priests forbidden to marry.
- E. 1096 - Crusades.
- F. About 1198, one of the most powerful popes, Innocent III began his reign: "The successor of St. Peter stands between God and man. Below God, above man; judge of all; judged by none."
- G. 1309-1377 - Popes in captivity to nation of France.
- H. 1300-1400 - Those who opposed "the church" were murdered and burned at the stake.
- I. 1378-1417 - Three popes reigning at the same time (Urban II/England; Clement VII/Spain, Scotland, France; Martin V/rest of Romanism).
- J. 1400-1500 - Great corruption and immorality in the "clergy."
- K. Does this sound like the record of the New Testament church that Jesus purchased with His precious blood?

## VII. The Reformation (1521-1600).

- A. Attempts at reform before "The Reformation."
  - 1. 1217 - Peter Waldo
    - a. The sole authority is the BIBLE.
    - b. Denounced the mass, purgatory and prayers for the dead.
  - 2. 1320-1384 - John Wycliffe
    - a. Translated the Bible into English.
    - b. Must base doctrine upon the Bible.
  - 3. 1370-1415 - John Huss
    - a. Direct appeal to Scriptures rather than orders or decisions from the pope.
    - b. "Early church had only elders and deacons."
    - c. Separate church from the state.

B. Several key characters during the Reformation.

1. 1483-1546 - Martin Luther (Germany - a very courageous man).

- a. Protested against sale of indulgences, powers of pope, corruption and immorality of the priests.
- b. Salvation by faith alone (extreme reaction to Catholic practice of meritorious works).
- c. No doctrine rejected unless specifically forbidden by Scripture.

2. 1484-1531 - Ulrich Zwingli (Switzerland).

- a. The Bible as the ONLY authority. Thus, only things authorized by the Bible could be used in the church.
- b. Salvation by faith, not faith alone.
- c. No merit in meritorious works.
- d. Don't celebrate the mass (no transubstantiation).
- e. The church has only one head - Jesus Christ.
- f. The "clergy" may marry.
- g. The use of images and prayers to "saints" is unscriptural.
- h. Instrumental music in worship is unscriptural. Had them removed in 1524.

C. Key problem with most reformers – only tried to reform the existing apostate Catholic Church. For the most part, they did not strive to return all the way back to primitive New Testament Christianity.

D. Review handout on origin of denominations.

VIII. The Restoration Movement.

A. Early restoration efforts.

1. Glas-Sandeman Movement.

- a. Left Church of Scotland in 1728 to form independent congregations.
    - b. Fought for: separation of church and state; independent and free congregations; plurality of elders in each congregation; Lord's Supper each first day of the week; weekly contribution from members.
  - 2. Haldane Movement.
    - a. Left the Church of Scotland in 1799 also to form independent congregations.
    - b. Fought for: church autonomy; weekly communion; Scriptures alone are sufficient to save a man; infant baptism is unscriptural.
- B. Restoration Efforts in America.
- 1. Early signs of New Testament Christianity.
    - a. Road marker in Revere, Mass, 1710 - "Church of Christ."
    - b. Meeting place of church of Christ in Rumney Marsh erected in 1710.
  - 2. James O'Kelly and the Methodists (1792).
    - a. The Bible is the only creed.
    - b. Congregational autonomy.
  - 3. Knox County, Indiana (1798) - church of Christ on Owen's Creek.
  - 4. Elias Smith, Abner Jones and the Baptists (1807).
    - a. Formed a "Christian Church."
    - b. No instrumental music.
    - c. No clergy-laity distinction.
  - 5. Barton W. Stone and the Presbyterians (1803-1804).
    - a. Human creeds aren't binding.

- b. There is only one body (church).
  - c. Autonomy of congregations.
  - d. The Bible as the only guide.
  - e. No longer Presbyterians, but, JUST CHRISTIANS!!
6. Thomas and Alexander Campbell (1808).
- a. Restore the church as it was in the time of the Apostles.
  - b. The church consists of those who profess faith in Christ and obey the Scriptures.
  - c. Only the Scriptures are authoritative.
  - d. The New Testament is God's law for Christians.
  - e. No infant baptism; Scriptural baptism is immersion for the remission of sins.
  - f. Commemoration of the Lord's Supper each first day of the week.
  - g. No denominational hierarchy – congregations are local and independent.

IX. What lessons can we learn from this history?

A. When did religious error creep in?

When did religious error begin to be removed?

Isa 8:20

Mt 22:29

Acts 17:11

1 Pet 4:11

2 Tim 2:15

Col 3:17

- B. Be aware of men – always be on guard!

Mt 10:16,17

Col 2:8

- C. Seek the old paths – go all the way back to the church established in the first century.

Jer 6:16

- D. Develop a love for the truth (God's word).

Psa 1:2

Psa 119:11

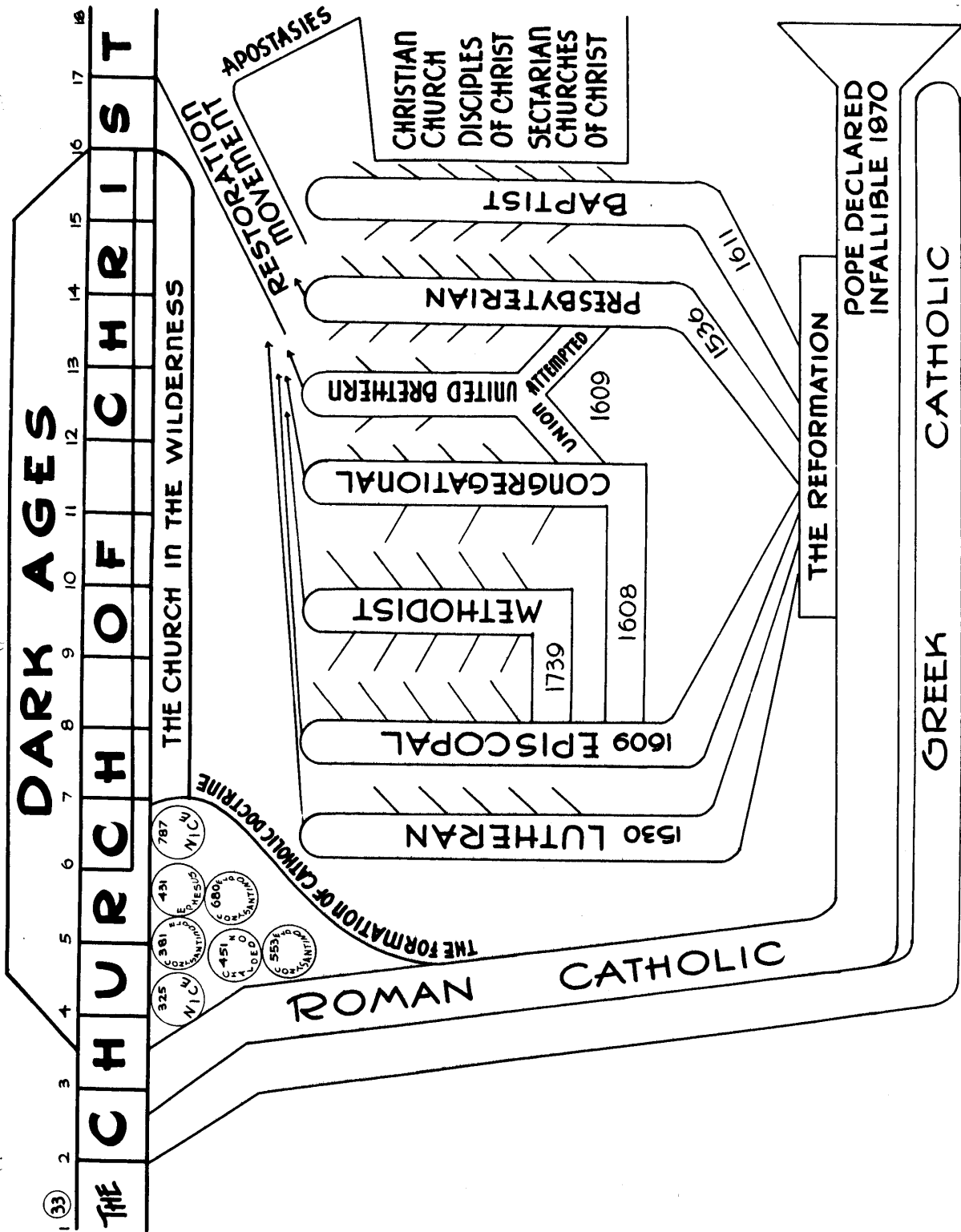
Psa 119:97

2 Thess 2:10

- E. Never forget that apostasy is never more than one generation away.

Deut 6:4-9

Jud 2:7-12



## LESSON SIX

### WHAT ARE SOME OF THE THINGS ASSOCIATED WITH BEING A MEMBER OF THE BODY OF CHRIST?

- I. The Apostle Paul always associated himself with a local congregation of the Lord's church.
  - A. Acts 9:26-28
  - B. Acts 13:1-3
  - C. Acts 14:25-28
- II. What example did the early church provide for us? Go to the history book of the New Testament, the book of Acts.
  - A. Acts 2:14-37 -
  - B. Acts 2:38-47 - They:
    - 1. :38 - Repented, were baptized and received remission of their sins.
    - 2. :41 - Gladly received the word.
    - 3. :42 - Continued steadfastly in the apostles' doctrine, fellowship, breaking of bread and prayers.
    - 4. :44 - Were together and had all things common.
    - 5. :47 - Praised God and had favor with the people.
    - 6. :47 - The saved were added to the church by the Lord.
  - C. Acts 4:13 - People knew they had been with Jesus.
  - D. Acts 4:32,34
  - E. Acts 5:20ff - Taught people the words of this life despite their life being threatened.
  - F. Acts 5:28 - Filled Jerusalem with the teaching of Jesus.

- G. Acts 5:29 - Had the courage to obey God rather than men, when there was a conflict.
- H. Acts 5:41 - Rejoiced that they were counted worthy to suffer shame for the name of Jesus.
- I. Acts 5:42
- J. Acts 6:1-8 - Took care of their own needy.
- K. Acts 7 - Spoke boldly for Christ, even to the point of dying for Him.
- L. Acts 8:4 - Went everywhere preaching the word.
- M. Acts 8:5 - Preached Christ to the people.
- N. Acts 8:39 - After their baptism, went on their way rejoicing.
- O. Acts 11:26 -
- P. Acts 11:29 - Helped other brethren willingly, according to their ability.
- Q. Acts 12:5,12 - Prayed without ceasing for each other.
- R. Acts 12:24 - Worked to ensure that the word of God grew and multiplied.
- S. Acts 13:26,38 - Preached the word of salvation and forgiveness of sins.
- T. Acts 14:22 - Continued in the faith, realizing that only through much tribulation is entrance made into the Kingdom.
- U. Acts 16:23-25 - Even though beaten and imprisoned under false charges, prayed and sang praises unto God.
- V. Acts 14-21 - Were evangelistic!
- W. Acts 17:6 -
- X. Acts 17:11
- Y. Acts 19:10,20 - Took the word of the Lord to all who lived in Asia and caused His word to grow mightily and prevail.
- Z. Acts 20:7

AA. Acts 20:20,26,27

BB. Acts 20:37,38 - Wept sore when they had to part from each other.

CC. Acts 28:31 - Preached the Kingdom of God and taught those things concerning the Lord Jesus Christ with all confidence, allowing no man to forbid them.

III. The analogy of the body and members (Rom 12 and 1 Cor 12).

A. Remember that “the body” is often used to refer to the church (Eph 1:22,23; Col 1:18,24); that Jesus is the head of that body; and that Christians are members of that body, the church (Eph 5:30).

B. With that in mind, what does Rom 12 and 1 Cor 12 say about the body and members?

1. Rom 12:4,5; 1 Cor 12:12,20

2. Rom 12:4, 1 Cor 12:15-18

3. Rom 12:5; 1 Cor 12:21

4. 1 Cor 12:13

5. 1 Cor 12:25,26

6. 1 Cor 12:27

IV. The analogy of the vine and the branches (Jn 15:1-8).

A. Jesus is the vine - Jn 15:8

B. Individual Christians are the branches (not denominations) - Jn 15:5.

C. Jn 15:8

D. Jn 15:4,5

E. Jn 15:2a,6

F. Jn 15:2b

G. Jn 15:3

H. Jn 15:7

V. Christians should be characterized by a spirit of unity and togetherness. We will study that thought by looking at eight major points as follows:

First, the church of our Lord is a precious and divine body.

Second, unity among God's people is commanded and is beautiful.

Third, Scriptural unity can only be on the basis of God's word.

Fourth, in matters of opinion or judgment, liberty is required.

Fifth, in all things, love is commanded.

Sixth, God condemns division in the strongest of terms.

Seventh, God warns us on causes of division.

Eighth, God's solution to obtain and maintain Biblical unity.

A. First, the church of our Lord and Savior Jesus Christ is a precious and divine body.

1. Acts 20:28

2. Acts 2:47

3. Eph 5:25

4. Eph 5:26,27

5. Eph 2:16

6. Eph 3:10

7. 2 Cor 11:2

8. Phil 2:15,16

9. Friends and brethren, this blood-bought spiritual body is more important than me, or you, or any other person!

- B. Second, unity among God's people is commanded and is beautiful.
1. Even in Old Testament times, we can see the importance of unity:
    - a. Gen 13:8
    - b. Psa 133:1
  2. And it is stressed even more in the New Testament:
    - a. Jn 17:20,21
    - b. Rom 15:5,6
    - c. 2 Cor 13:11
- C. Third, Scriptural unity can only be on the basis of God's word. If we want to please God, we can NOT compromise His word to unite with others.
1. Eph 4:5
  2. Phil 1:27
  3. Phil 3:16
- D. Fourth, in matters of opinion or judgment, Scriptural liberty is required.
1. Rom 14:1-4
  2. Rom 14:15
  3. Rom 15:1-3
- E. Fifth, in all things, love is commanded!
1. 1 Cor 16:14
  2. 1 Pet 3:8
- F. Sixth, God condemns division in the strongest of terms.
1. Prov 6:16,19
  2. 1 Cor 1:10-13

3. Jas 3:14-16
4. Gal 5:15,19-21

G. Seventh, God warns us on causes of division.

1. 1 Cor 3:1-5
2. 3 Jn 9-11
3. Mt 6:1,2
4. Rom 12:3
5. 2 Cor 10:17,18
6. Rev 22:15
7. 1 Jn 3:14,15

H. Eighth, God's solution to obtain and maintain Scriptural unity.

1. Col 3:17
2. Eph 4:2,3
3. 1 Pet 1:22
4. 1 Pet 3:9-11
5. Rom 14:19
6. Jas 3:17,18
7. 2 Cor 4:5
8. 2 Cor 5:14,15
9. 1 Cor 4:6,7
10. Gal 6:14
11. Phil 2:5

VI. Not forsaking the assembling of ourselves together.

A. Heb 10:24,25

B. Consider these other reasons for assembling each time the door is open.

1. Jn 14:15

2. Heb 13:17

3. 2 Pet 1:5

2 Pet 3:18

4. 1 Jn 1:7

5. 1 Thess 5:11



## **LESSON SEVEN**

### **WHAT DOES IT MEAN TO BE JUST A CHRISTIAN?**

- I. First, and most importantly, it means to be “IN CHRIST.”
  - A. There is only one way to be in Christ – be baptized scripturally.
    - 1. Rom 6:3
    - 2. Gal 3:27
  - B. All spiritual blessings are in Christ.
    - 1. Eph 1:3
    - 2. Eph 1:4
    - 3. Eph 1:6
    - 4. Eph 1:7
    - 5. Eph 1:11
    - 6. Eph 1:13
    - 7. Rom 8:39
    - 8. 2 Cor 5:17
    - 9. 2 Cor 5:19
    - 10. 2 Tim 2:10
    - 11. Rom 16:3
    - 12. Rom 16:8
    - 13. Rom 16:10
    - 14. Rom 16:12

II. It means FORGIVENESS.

- A. Acts 2:37,38
- B. Jn 1:29
- C. Eph 1:7
- D. Eph 4:32
- E. Acts 8:22
- F. 1 Jn 1:9

III. It means we are CHILDREN OF GOD.

- A. Gal 3:26,27
- B. 1 Jn 3:1
- C. Rom 8:16,17
- D. Mt 5:16

IV. It means we are spiritual BROTHERS AND SISTERS.

- A. Mt 23:8,9
- B. 1 Jn 3:14-18
- C. 1 Jn 4:20,21

V. It means REJOICING.

- A. Joy is gladness; great pleasure; delight.
- B. Scriptures on rejoicing:
  - 1. In the Lord (Phil 4:4)
    - a. Psa 5:11
    - b. Psa 31:7
    - c. Psa 13:5; Acts 8:39

- d. Psa 63:7
  - e. Psa 118:24
  - f. Rom 5:1,2
- 2. In Jesus (Jn 15:11 and context, :5,7-10,13)
- 3. In the word of God (Psa 19:8)
  - a. Psa 119:162
  - b. 1 Jn 1:4
  - c. 1 Cor 13:6
- 4. In special people (Phil 4:1)
  - a. Lk 15:10
  - b. Rom 12:15
  - c. Prov 5:18
  - d. Prov 23:15,16
- 5. In doing justice or what is right (Prov 21:15)
- 6. In trials and difficulties (Jas 1:2)
  - a. Acts 5:41
  - b. Acts 16:25
- 7. In everything, forever (Deut 26:11; 1 Thess 5:16)

VI. It means HOPE.

- A. Hope is favorable and confident expectation, coupled with desire.
- B. Scriptures:
  - 1. Rom 8:24,25
  - 2. Rom 12:12

3. Heb 6:19
4. Titus 1:2
5. Col 1:27
6. 1 Pet 1:3
7. Col 1:5
8. 1 Jn 3:2,3

VII. It means PEACE.

A. Peace is a state of inner rest or tranquility; calm; spiritual contentment.

B. Scriptures:

1. Isa 26:3,4
2. Rom 5:1
3. Jn 16:33
4. Phil 4:6,7
5. Rom 8:6
6. Col 3:15

VIII. It means CONFIDENCE or BOLDNESS.

A. What is NOT meant by our use of the word “confidence” – over-confidence; arrogance; self-righteousness; a lack of respect, honor and reverence for God; and, a casual attitude toward God and the Judgment Day.

B. What IS meant by our use of the word “confidence” – cheerful courage; assurance; persuasion; firm belief; trust; and, being certain.

C. Phil 1:20,21

D. Biblical confidence is based upon God, our being in Christ and our faith.

1. Eph 3:12

2. 1 Jn 3:21
  3. Heb 10:18-23
  4. Heb 13:5,6
- E. The Christian needs to have confidence in speaking the word of God.
1. Acts 28:31
  2. Phil 1:14
  3. 1 Thess 2:2
- F. The faithful Christian has confidence in prayer.
1. 1 Jn 5:14,15
  2. Heb 4:14-16
- G. The faithful Christian is confident about the Judgment Day.
1. 1 Jn 2:28
- H. The Christian must not cast this confidence away.
1. Heb 10:34,35
  2. 2 Tim 1:12
  3. 1 Cor 15:57,58
- IX. It means PERSECUTION.
- A. 2 Tim 3:12
  - B. Phil 1:29
  - C. Jn 15:18-20
  - D. 1 Pet 2:23
  - E. 1 Pet 4:14-16
  - F. Rom 8:17,18

- G. 2 Cor 4:17,18
- H. 2 Tim 2:12
- I. 2 Tim 3:11
- X. It means TRIALS AND DIFFICULTIES.
  - A. 1 Pet 1:6-8
  - B. 1 Pet 4:12,13
  - C. Jas 1:2-4
  - D. 1 Cor 10:13
- XI. It means BEING SEPARATE.
  - A. Jas 4:4
  - B. 1 Jn 2:15-17
  - C. 1 Thess 5:21,22
  - D. Eph 5:10,11
  - E. 2 Cor 6:17-7:1

## LESSON EIGHT

### AFTER BAPTISM, THEN WHAT?!

Because so many in the denominational world deny the importance and essential nature of baptism so much, we must stress it. (Because God stresses it in His word).

However, the need for this emphasis on baptism can lead to the practice of “dunking one in water” and leaving them to drown after that, if we are not careful and diligent.

I. Just what does God expect of a Christian after conversion? Again, we go to the Bible to identify God’s will on this subject.

A. 2 Pet 3:18

B. 1 Pet 2:2

C. 2 Pet 1:5-11

II. What are these Christian attributes mentioned in 2 Pet 1:5-11?

A. FAITH.

1. How important is faith?

a. Heb 11:6

b. Mk 16:16

c. Jn 3:16

d. Jn 8:21,24

2. Since it is so important, what is faith?

a. Heb 11:1

b. Webster - complete trust, confidence or reliance.

c. Vine - a firm persuasion; a conviction based upon hearing.

3. Where does faith come from?
  - a. Rom 10:17
  - b. Jn 20:30,31
4. Is Biblical faith the “faith only” taught in the denominational world?
  - a. What did Jesus say?
    - 1) Jn 6:28,29
  - b. What did James say?
    - 1) Jas 2:14
    - 2) Jas 2:17
    - 3) Jas 2:19
    - 4) Jas 2:20
    - 5) Jas 2:22
    - 6) Jas 2:24
    - 7) Jas 2:26
  - c. What did Paul say?
    - 1) Gal 5:6
    - 2) 1 Thess 1:3
  - d. What did the inspired writer of Hebrews say?
    - 1) Heb 11:4
    - 2) Heb 11:7
    - 3) Heb 11:8
    - 4) Heb 11:17

B. VIRTUE.

1. What is virtue?
  - a. Vine and Thayer - moral goodness or excellence, including modesty and purity.
  - b. What does God say about virtue in the Bible?
    - 1) Ruth 3:11
    - 2) Prov 12:4
    - 3) Prov 31:10
    - 4) 2 Pet 1:3
    - 5) Phil 4:8
    - 6) Phil 1:9,10

C. KNOWLEDGE.

1. What kind of knowledge are we talking about?
  - a. 2 Pet 1:3
  - b. Job 19:25
  - c. Psa 46:10
  - d. 2 Tim 1:12
2. What does the Bible say about knowledge?
  - a. Prov 1:7
  - b. Prov 10:14
  - c. Jn 8:31,32
  - d. 2 Tim 2:15
  - e. 2 Pet 1:2

- f. 2 Pet 2:20
- 3. What is the cost of a lack of spiritual knowledge?
  - a. Mt 22:29
  - b. Hos 4:1-3,6
  - c. Rom 1:28,29,32
- 4. Some practical suggestions on how to acquire spiritual knowledge through Bible study:
  - a. Set aside a regular time each day.  
  
Otherwise, it won't get done!  
  
Could we learn mathematics, science or our language without regular study??
  - b. Pray before, during and after Bible study.  
  
Not for miraculous knowledge!  
  
But that you will apply yourself to the study  
  
And grow in wisdom in the use of God's word
  - c. Have the PROPER ATTITUDE toward study of God's word!
    - 1) Ezra 7:10
    - 2) 1 Sam 3:9
    - 3) Acts 17:11
    - 4) Mt 5:6
  - d. Memorize Scriptures on a regular basis.
    - 1) Example of Jesus (Mt 4:4,7,10)
    - 2) Psa 119:11
    - 3) Prov 23:7

- 4) Gal 5:22,23
- 5) 1 Thess 2:13
- 6) Col 1:5,6
- e. Have a sense of responsibility.
  - 1) 1 Pet 3:15
  - 2) Jn 12:48
- f. Take ALL that the Scriptures teach on any subject.
  - 1) For example, on the subject of salvation.
  - 2) Jn 3:16
  - 3) Lk 13:3
  - Rom 10:10
  - 1 Pet 3:21
  - Mt 10:22
- g. Let the Bible explain itself.
  - 1) The Bible is its own best commentary!
  - 2) For example, difficult prophecy in Joel 2:28ff.
  - 3) But the divine commentary is found in Acts 2:16ff!
- h. Realize matters of emphasis.
  - 1) 1 Cor 1:17
  - 2) But, read 1 Cor 1:14-16 (Paul did baptize some!)
  - 3) Paul is just saying that his primary mission was to preach the Gospel, not to baptize people.
- i. Recognize the figures of speech.

- 1) Not all of the Bible is written in language meant to be taken literally. Some of it is figurative or symbolic (See Rev 1:1,19,20).
  - 2) Lk 13:32
  - 3) Mt 7:15
- j. Study the context and do not take a text out of its context.
- 1) The context includes that verse; those verses before and after it; that particular book of the Bible; and the rest of the Bible.
  - 2) For example, in Psa 14:1, SOMEONE says that there is no God.
    - a) Does that mean that this statement is true?
    - b) No!! When we study the context, we see that the FOOL is the one that says there is no God!
  - 3) For another example, consider Eph 2:8,9 and the matter of salvation again.
- k. When studying a book, passage or verse always ask several questions:
- 1) WHO is speaking?
  - 2) TO WHOM was he speaking?
  - 3) WHEN was he speaking?
  - 4) HOW does this passage apply to my life?
- l. Some tools for Bible study.
- 1) A reliable translation - ASV, KJV, NKJV
  - 2) Halley's Bible Handbook - (elaborate)
  - 3) A concordance (Young's, Strong, Cruden)
  - 4) *Naves Topical Bible*

- 5) *The New Bible Dictionary*, Douglas (e.g., Baal)
  - 6) A conservative commentary set like the *Firm Foundation* or *Gospel Advocate* set
  - 7) *Vine's Expository Dictionary of Biblical Words* (e.g., perfect)
- m. Methods of Bible study.
- 1) BOOK study:
    - a) Gather information on such things as the author whom God used, date, addressees and purpose.
    - b) Read through the book once rapidly to get "the big picture."
    - c) Then study the book more carefully, looking for key words, thoughts and verses.
    - d) Use a concordance to look up cross-references.
    - e) Use a conservative commentary, carefully!
  - 2) TOPICAL study:
    - a) Choose a topic that you want to study, e.g., sin, marriage, the church, etc.
    - b) Use a concordance or topical Bible to determine where this topic occurs in the Bible.
    - c) Study the verses where the topic is found and draw your conclusions from what is taught in ALL the verses that apply.
  - 3) BIOGRAPHICAL study:
    - a) Select a person to study, rather than a topic.

- b) Use a concordance or a Bible dictionary to look up the verses where this character is described.
- c) Study the teachings/actions of the individual as revealed in these verses.
- d) Always look for lessons that you can learn from this person's life.

#### D. TEMPERANCE.

1. What is temperance?
  - a. Vine - strength; self-control; exercising the controlling power of the will.
  - b. Thayer - the virtue of one who masters his desires and passions, especially his sensual appetites.
2. What does the Bible say about self-control?
  - a. Mt 16:24,25
  - b. Gal 2:20
3. Self-control in regard to what?
  - a. Prov 4:23
  - b. Jas 1:19
  - c. Jas 1:26
  - d. 1 Cor 9:27
  - e. Prov 6:9-11
  - f. Prov 20:1; 1 Thess 5:8
  - g. Prov 23:2
4. How do we develop self-control?
  - a. Prov 22:6

- b. 1 Pet 2:21  
Mt 20:28
- c. 1 Cor 15:33
- d. 2 Cor 10:5
- e. Psa 119:11

#### E. PATIENCE.

1. What is patience?
  - a. Vine - endurance, persistence; perseverance; longsuffering.
  - b. Webster - enduring pain, trouble, etc. without complaining or losing self control; refusing to be provoked or angered; able to wait calmly for something desired.
2. Why is patience important?
  - a. Heb 12:1,2
  - b. Rom 5:3,4
  - c. Lk 21:19
  - d. 1 Pet 1:9
3. How do we develop patience?
  - a. Jas 1:2-4
  - b. Rom 15:4
  - c. Col 1:9-11
4. In what situations are we to be patient?
  - a. 1 Pet 2:20
  - b. Rom 12:12
  - c. Jas 5:11

- d. Rom 15:1

#### F. GODLINESS.

1. What is godliness?
  - a. Vine - devout; "that piety (devotion) which, characterized by a God-ward attitude, does that which is well-pleasing to Him."
  - b. Thayer - reverence (deep respect, love, awe), piety toward God.
2. How is godliness used in the Bible?
  - a. 1 Tim 4:7,8
  - b. 1 Tim 6:5
  - c. 1 Tim 6:6
  - d. 1 Tim 6:11
  - e. 2 Pet 1:3
  - f. 2 Pet 3:11

#### G. BROTHERLY KINDNESS.

1. What is brotherly kindness?
  - a. Vine - translated from philadelphia which means love of brother. Brother refers to a fellow Christian.
2. Consider this command and warning about brotherly kindness or love of brethren:
  - a. 1 Pet 3:8,9
  - b. 1 Jn 3:15
3. Why grow in brotherly kindness?
  - a. Jn 15:12

- b. 1 Jn 3:10
- c. 1 Jn 3:14
- d. 1 Jn 4:7,8

4. How do we show brotherly kindness?

- a. 1 Pet 4:8,9
- b. Rom 12:9,10
- c. Rom 12:15
- d. Jas 2:8,9
- e. Eph 4:31,32
- f. 1 Jn 3:17,18

H. LOVE.

1. Definition - the word translated 'love' in this verse is agape in the original language.
  - a. Agape love is completely selfless.
  - b. It is also something that we make up our mind or will to do.
  - c. Thus, if we want to love in this way, we will do it!
  - d. This love sincerely and selflessly desires the good of others.
  - e. We do not have agape love just because someone has done good for us, or treats us kindly.
  - f. In fact, we are to show this love even despite the fact that others have done evil to us.
  - g. We don't love the evil that they do, but we love them for several important reasons:
    - 1) Because God commands us to!
    - 2) Because He is good.

- 3) Because He created man's spirit in the image and likeness of God.
  - 4) Because His Son Jesus shed His precious blood and died for them.
- h. Definition - love that we make up our mind to have and that includes the sincere and selfless desire for the good of others, even if they do evil to us.
- 2. God is the source of all love.
  - a. 1 Jn 4:7,8
- 3. That love had its perfect expression in our Lord and Savior Jesus Christ. He set the standard for our love.
  - a. Eph 5:2
  - b. 1 Jn 4:9-11
  - c. Jn 13:34,35
- 4. Christian love has God as its primary object and expresses itself in obedience to His commandments.
  - a. Jn 14:21
  - b. 1 Jn 5:3
- 5. Christian love shows itself to our fellow man (neighbor) as well as our brothers and sisters in Christ.
  - a. Rom 15:2
  - b. Rom 13:10
  - c. Gal 6:10
  - d. Mt 5:43,44
- 6. The characteristics of Christian love are portrayed beautifully in 1 Cor 13:
  - a. :4

- b. :5
- c. :6
- d. :7
- e. :8
- f. :13

III. Besides growing in these Christian attributes, what are some of the other things that God expects of Christians after baptism?

A. Never forget the many ways in which God has blessed us as Christians!

- 1. Heb 8:6
- 2. 1 Jn 3:1
- 3. Eph 1:7
- 4. Col 1:27
- 5. 1 Pet 1:3,4
- 6. Phil 4:4
- 7. Phil 4:7
- 8. Heb 13:5,6

B. Put the Lord and His church FIRST in our lives.

- 1. Mt 6:24
- 2. Mt 6:33
- 3. Col 3:1,2

C. Seek the companionship and fellowship of our fellow Christians.

- 1. Phil 1:8
- 2. 1 Jn 1:7

3. 1 Cor 15:33
- D. Strive to edify (strengthen, build up) the church (our brothers and sisters in Christ).
1. Rom 14:19
  2. 1 Thess 5:11
  3. Heb 10:24,25
- E. Get actively involved in spreading the Gospel to others to SAVE PRECIOUS SOULS.
1. Mt 28:19,20
  2. Rom 1:16
  3. Acts 5:42
  4. Acts 8:4
  5. Acts 6:7
- F. Live a life of purity and holiness, striving to put sin out of our lives.
1. Isa 59:1,2
  2. Rom 6:4-6; 11-13
  3. Mt 5:8
  4. Heb 12:14
  5. 1 Jn 3:2,3
- G. Strive to be spiritual-minded and to overcome materialism and love of material things.
1. Rom 8:5-7
  2. Phil 3:18-20
  3. Mt 6:19-21

- 4. 1 Tim 6:6-10
- H. Strive to do as much good as possible.
  - 1. Acts 10:38
  - 2. Titus 2:14
- I. WHATEVER we do, do it by the authority of Christ and for His glory.
  - 1. Col 3:17
  - 2. 1 Cor 10:31
- J. Learn to defend the truth (the word of God).
  - 1. 1 Tim 3:15
  - 2. Jude 3
  - 3. Phil 1:17
  - 4. Eph 4:15
- K. Work to improve family relationships.
  - 1. God's creation and regulation of marriage.
    - a. Gen 2:18, 21-24
    - b. Mt 19:3-9
  - 2. Husband/wife relationship.
    - a. Mt 7:12
    - b. Eph 5:21
    - c. Eph 5:22-24
    - d. Eph 5:25-27
    - e. Eph 5:28,29
    - f. Eph 5:31

- g. Eph 5:33
  - h. 1 Pet 3:1-7
- 3. Parent/child relationship.
  - a. Psa 127:1,3
  - b. 1 Sam 1:11,27,28
  - c. Eph 6:4
  - d. Titus 2:4,5
  - e. Prov 22:6
  - f. Deut 6:4-9
  - g. Heb 12:7-11
  - h. Prov 13:24
  - i. Prov 19:18
  - j. Prov 22:15
  - k. Prov 23:13,14
  - l. Prov 29:15
- 4. Child/parent relationship.
  - a. Eph 6:1-3
  - b. Prov 1:7-9
  - c. Prov 3:1-10
  - d. Prov 4:20-27
  - e. Prov 10:1
  - f. Prov 23:15,16
- 5. Conclusion:

a. 2 Tim 1:5; 3:15

b. Psa 34:3

L. Remember that God is ready, willing and able to help us do all these things and that without Him, we can not do anything!

1. Jn 15:5-7

2. Phil 4:13

3. Eph 3:20



## LESSON NINE

### PRAYER

#### I. What is prayer?

##### A. Definition:

1. Vine - making supplication; expressing a need; a petition to a superior, i.e., to God.
2. Webster - to ask very earnestly; to implore or beseech.
3. Prayer is the heart's desire expressed to God.
  - a. Rom 10:1
  - b. Mt 6:9
  - c. 1 Tim 2:1
4. Summary - prayer is man talking respectfully to God, expressing the heart's desire to Him, involving several important things:
  - a. Praising and setting God apart.
  - b. Giving thanks to God.
  - c. Requests based upon needs of others and self.
  - d. Requests to take action for or against a third party.

##### B. Prayer is a great privilege of a Christian!

1. 1 Pet 5:7
2. Phil 4:6,7

##### C. Prayer is powerful!

1. Jas 5:16-18
2. Rev 8:3-5

D. Christians should be bold in prayer (but not arrogant).

1. Heb 4:14-16

E. We should only pray through our one mediator, Jesus Christ.

1. 1 Tim 2:5

2. Heb 7:25

II. What example did Christ provide on the matter of prayer?

A. Lk 5:16

B. Lk 6:12

C. Lk 22:44

D. Mt 26:39

E. Mk 1:35

F. Jn 11:41

III. What example did the early church provide?

A. Acts 1:14

B. Acts 1:24

C. Acts 2:42

D. Acts 4:24

E. Acts 6:4

F. Acts 12:5,12

IV. Motives in praying (We should have only pure motives in prayer, not evil ones).

A. Jas 4:3

B. Mt 6:5

V. Praying in the name of Jesus.

A. Jn 14:13,14

B. Meaning of “in the name of”:

1. Not just tacking His name on the end of prayers.
2. To the Hebrew, the name represented all that a person was.
3. Acts 4:7-10

VI. God’s promise to answer prayer is CONDITIONAL.

A. 1 Pet 3:12

B. 1 Jn 3:22

C. 1 Jn 5:14

D. Jn 15:7

E. Mt 21:22

F. Jas 1:6,7

VII. Some hindrances to prayer.

A. Psa 66:18

B. Prov 28:9

C. 1 Pet 3:7

D. Mt 6:7

E. Mt 6:14,15

F. Lk 18:9-14

G. Generally speaking, not meeting God’s conditions for prayer that we discussed earlier.

VIII. How often should we pray?

- A. Psa 55:17
- B. Col 4:2
- C. 1 Thess 3:10; 5:17

IX. Things for which to pray.

- A. Heb 13:15
- B. Eph 5:20
- C. Mt 6:10
- D. Mt 6:11
- E. Mt 26:41
- F. Acts 8:22
- G. 1 Tim 2:1,2
- H. Jas 1:5
- I. Jas 5:15
- J. Mt 5:44
- K. 2 Thess 3:1
- L. Phil 1:9-11

X. Practical pointers on prayer.

- A. Set aside regularly scheduled times for prayer each day:
  - 1. When you wake up.
  - 2. Before meals.
  - 3. In times of need or temptation.
  - 4. When you think of the many ways in which God has blessed you.

5. Before you make any major decision.
  6. Before, during and after Bible study.
  7. Before going to sleep at night.
- B. If at all possible, select a place where you have privacy.
- C. When praying in public, don't pray to impress others.
- D. Be persistent in prayer.
1. Mt 26:44
  2. 2 Cor 12:7,8
- E. Pray fervently.
1. Col 4:12
- F. Make a prayer list.



## **LESSON TEN**

### **CHRISTIAN MORALS**

- I. Definition:
  - A. Of or relating to principles of right and wrong in behavior;
  - B. Expressing or teaching a conception of right behavior;
  - C. Conforming to a standard of right behavior;
  - D. Sanctioned by or cooperative with one's conscience or ethical judgment; and
  - E. Capable of right or wrong action.
- II. Levels of living.
  - A. INSTINCTIVE - Animal level. As seen in children. Allowing instincts to rule. "New morality" is an example.
  - B. CUSTOMARY - That which is generally accepted by others.
  - C. CONSCIENCE - Making personal clear-cut decisions for oneself.
  - D. CHRISTIAN - New Testament teachings are the final authority (Jn 14:15).
- III. The prophet Daniel is a good example. Dan 1:1-13.
  - A. You must make your own spiritual decisions. No one can dictate them to you.
  - B. "How badly do I want to follow the Lord?" This question when answered will always influence your moral decisions.
  - C. There will always be pressures to conform to the standards of the land.
  - D. All major decisions of life, which are life changing, are really religious decisions.
  - E. The time to make moral decisions is before the occasion comes upon us. It is too easy to be swayed by the emotions of the moment.

- F. Make good “little” moral decisions and they will pave the way for correctly handling the more crucial decisions.
- G. Many today are not really opposed to religion as much as they are unimpressed with its values. They do not see that the faith of believing people really makes any difference in the way they live.

IV. Source of wrong.

- A. The ultimate source is Satan. He sinned from the beginning (1 Jn 3:8).
- B. Wrong because God said so. i.e: murder, stealing, telling lies, adultery, etc. (1 Jn 3:4).
- C. Association - Environment, either people or places (1 Cor 15:33).
- D. Influence - (1 Cor 8:9) can cause stumbling (Lk 17:1).
- E. Violation of conscience (Rom 14:23).
- F. Process of accepting wrong standards:
  - 1. Hate,
  - 2. Dislike,
  - 3. Tolerate, then
  - 4. Embrace.

V. Questions to help with moral decisions. “Test all things; hold fast what is good. Abstain from every form of evil” - 1 Thess 5:14-22.

- A. THE PERSONAL TEST: Will this make me a better or worse Christian?
- B. THE SOCIAL TEST: Will doing it influence others to be better or worse Christians?
- C. THE PRACTICAL TEST: Will the results of my doing this be desirable?
- D. THE UNIVERSAL TEST: If everyone would do this, would it improve or degrade society?
- E. THE SCRIPTURAL TEST: Does the Bible endorse it, or is it forbidden by the Word of God?

- F. THE STEWARDSHIP TEST: Will my doing this constitute a waste of talent God gave me?
  - G. THE CHARACTER TEST: How will doing this affect my moral or spiritual stamina?
  - H. THE FAMILY TEST: Will it bring discredit and dishonor to my family? Will it embarrass them?
  - I. THE PUBLICITY TEST: Would I be willing for friends, fellow Christians, the elders and the preacher to know about it?
  - J. THE COMMON SENSE TEST: Does it agree with just plain, everyday, ordinary common sense?
  - K. THE FAIRNESS TEST: Is it honest and is it practicing the “golden rule?”
- VI. Specific sins considered.
- A. BAD LANGUAGE.
    - 1. Passages to consider:
      - a. Ex 20:7.
      - b. Lev 24:16.
      - c. Ex 22:28.
      - d. Mt 15:4.
      - e. Mt 5:34-37.
      - f. Jas 5:12.
      - g. Mt 15:16-20.
      - h. Jas 1:26.
      - i. Col 4:5,6.
      - j. Eph 4:29.

2. Concluding thoughts.

- a. We shall be judged by our words (Mt 12:34-37).
- b. The mouth is an indication of the condition of the heart (Mt 15:16-20).
- c. Cursing shows one's ignorance of the language.
- d. The influence of our language on others.
- e. Slang and word origins (euphemisms).

B. CHEATING.

1. Definition:

- a. To deprive of something valuable by the use of deceit or fraud;
- b. To influence or lead by deceit, trick or artifice - ingenuity (Psa 36:1-4);
- c. To defeat in an expectation or purpose by deceit and trickery;
- d. To practice fraud or trickery;
- e. To violate rules dishonestly; and
- f. To be sexually unfaithful.

2. Passages to consider:

- a. Ex 20:15,17.
- b. Rom 14:12.
- c. Rom 12:17.
- d. 1 Tim 4:12.

3. Concluding thoughts.

- a. Cheating is stealing!

- b. Does a cheater in school learn the subject or just pass the course?
- c. How will cheating affect future advancements at work or school?
- d. What will it do for my influence?
- e. Does one feel good about being caught in cheating?

#### C. GAMBLING.

1. Definition:
  - a. To play a game for money or other stakes;
  - b. To bet on an uncertain outcome;
  - c. To risk by gambling, to wager;
  - d. To stake something on a contingency; and
  - e. Hazard.
2. Passages to consider:
  - a. Ex 20:17.
  - b. Jn 19:23,24.
  - c. 1 Thess 4:9-12.
3. Concluding thoughts.
  - a. The appeal of getting something for nothing.
  - b. The appeal of profiting from another's losses and pains.
  - c. The Bible's instructions to work.
  - d. The cost (\$) of gambling:
    - (1) To the family,
    - (2) To the individual and

(3) To the church.

D. SMOKING.

1. By this we mean any use of tobacco, whether it is inhaled by burning or ingested by chewing.
2. Passages to consider:
  - a. 1 Cor 6:12,19 cf 10:23.
    - 1) We are not to allow ourselves to be brought under the power of anything. We are not to be addicted to tobacco, food or any other thing.
    - 2) Our body is the “temple” of God! The Greek word used here is NAOS.
      - a) Hieron = Temple proper, including all courts, storerooms, etc.
      - b) NAOS = Holy of Holies, the actual dwelling place of deity!
  - b. 1 Cor 10:31.
  - c. Mt 5:14-16.
  - d. Phil 1:21.
3. Concluding thoughts.
  - a. The financial cost of smoking.
  - b. The effect on your body.
  - c. The slavery of smoking.
  - d. The influence on others (in and out of the church).
  - e. Expecting the Holy Spirit to dwell in a polluted and imperfect temple.

E. DRINKING.

1. By this we mean any alcoholic beverage, not prescribed by a competent medical doctor, whether brewed or distilled.
2. Passages to consider:
  - a. Prov 20:1.
  - b. Prov 23:19-35.
  - c. Rom 14:21.
  - d. Rom 13:13.
  - e. Gal 5:21.
    - 1) Drunkenness,
    - 2) Revelries,
    - 3) And the like.
  - f. Eph 5:18.
  - g. 1 Cor 6:9,10.
3. Concluding thoughts.
  - a. The physical effects.
  - b. The cost (\$) of drinking.
  - c. The effect in the family.
  - d. The slavery of alcohol.
  - e. The influence on others (in and out of the church).
  - f. God's warnings against drunkenness.
  - g. Expecting the Holy Spirit to dwell in a polluted and imperfect temple.

## F. DRUGS.

### 1. Definition:

- a. A substance used as a medicine or in making medicines;
- b. A narcotic substance or preparation;
- c. To affect with a drug, especially to stupefy by a narcotic drug; and
- d. To take drugs for narcotic effect.

#### Narcotic (definition):

- 1) A drug, as opium, that in moderate doses dulls the senses, relieves pain and induces profound sleep, but in excessive doses causes stupor, coma or convulsions.
- 2) Inducing mental lethargy.

### 2. Passages to consider:

- a. 1 Cor 6:12; 10:23.
- b. Gal 5:22,23.
  - 1) Self-control,
  - 2) Gentleness and
  - 3) Peace.

### 3. Concluding thoughts.

- a. The cost (\$) of the drugs.
- b. The slavery of addiction.
- c. The effect in your body.
- d. Your influence:
  - 1) At home,

- 2) At work and
- 3) In the church.

## G. DANCING.

### 1. Definition:

- a. To perform a rhythmic and patterned succession of bodily movements usually to music;
- b. To move quickly up and down or about;
- c. To perform or take part in as a dancer;
- d. An act or incident of dancing; and
- e. A social gathering for dancing.

### 2. Passages to consider:

- a. Gal 5:19-21.
  - 1) Licentiousness,
  - 2) Revelries
  - 3) And the like.
- b. Jas 1:13-16.
- c. 2 Cor 6:16-18.
- d. 1 Thess 5:22.

### 3. Concluding thoughts.

- a. The allure of the dance.
- b. Things associated with dancing:
  - 1) Drinking,
  - 2) Late night parties and

- 3) The words that go with the music.
- c. The other person.
- d. The physical effects:
  - 1) Tired,
  - 2) Out of sorts and
  - 3) Mental fatigue.
- e. The spiritual effects.

#### H. IMMODESTY.

- 1. Definition:
  - a. Indecent;
  - b. Unbecoming;
  - c. Unseemly;
  - d. Morally offensive;
  - e. Improper;
  - f. Inappropriate;
  - g. Offensive to good taste; and
  - h. Offensiveness, especially in sexual matters including dress.
- 2. Passages to consider:
  - a. 1 Tim 2:8-10.
  - b. Rom 13:14.
  - c. 1 Pet 3:3,4.
  - d. Mt 5:28.

3. Concluding thoughts.
  - a. Am I encouraging a lustful look from others?
  - b. The areas exposed and the tightness of the clothing.
  - c. The responsibility we have to help others to have pure thoughts and desires.
  - d. What will my answer be to these questions on judgment day? Will I have to say, "I didn't care!?"

I. PETTING.

1. Definition:
  - a. To engage in amorous embracing, caressing and kissing;
  - b. To fondle;
  - c. To cuddle; and
  - d. A stroking, rubbing or patting for affection.
2. Passages to consider:
  - a. Mt 5:28,29.
  - b. Ex 20:14.
  - c. Prov 6:27,28 + context.
  - d. 1 Cor 6:18.
  - e. Heb 13:4.
  - f. Mt 5:8.
  - g. Phil 4:8,9.
3. Concluding thoughts.
  - a. The emphasis is on physical appeal.
  - b. The effect on the emotions.

- c. The danger of going too far.
- d. The possibility of losing self-respect.
- e. The influence on others.

## VII. WHAT NOW?

### A. If you are not a Christian, become one.

1. Hear God's word for instruction - Rom 10:17.
2. Believe that God exists and that Jesus is His Son and the Savior of those who obey Him - Heb 11:6.
3. Repent - Acts 2:37,38.
4. Confess Jesus as the Son of God - Rom 10:10.
5. Be baptized (immersed in water) for the forgiveness of sin - Acts 2:37,38.
6. Remain faithful in your Christian life. - Rev 2:10.

### B. If you are an unfaithful Christian.

1. Recognize your lost condition - 2 Pet 2:20,21.
2. Repent and pray for forgiveness - Acts 8:22.
3. Remain faithful in your renewed Christian life - Rev 2:10.

### C. If you are a faithful Christian.

1. Grow in your faith and obedience. - 2 Pet 1:3-10.
2. Remain faithful - Rev 2:10.

## LESSON ELEVEN

### MISCELLANEOUS TOPICS

#### I. THE SABBATH DAY QUESTION.

A. “Sabbath” originally comes from a Hebrew word “Shabbath.” The word means “rest.” This word can refer to a day, festive period, month or year. The purpose of this study is to find out if the Sabbath is binding and to be observed in this the Christian age.

#### B. THE SABBATH WAS NOT OBSERVED BEFORE SINAI.

1. Gen 2:2,3 - this passage is a prolepsis (a joining together of two distant events resulting in the appearance as if the two happened at the same time or were in effect at the same time).
  - a. This passage is connected with Ex 20:8-11 in this fashion. Other examples are:
    - 1) Mt 10:1-4 - “Judas Iscariot, who also betrayed Him.” Here the fact of his being a traitor is mentioned at the time of his calling and being sent out.
    - 2) Gen 3:20 - “And Adam called his wife’s name Eve, because she was the mother of all living.” Here she is called the mother of all living even though she has not borne any children yet.
  - b. God rested on the seventh day (Gen 2:2,3) but His commanding the Jews to rest on the Sabbath came at least 2,500 years later (Ex 20:8-11).
  - c. Moses, looking back through the centuries, connected the two events and wrote them down in Gen 2:2,3.
2. Ex 16:22,23 - The first mention of the Sabbath.
  - a. This statement was made in the wilderness just prior to the encampment at Mt Sinai. It was said in anticipation of the Law which was to be given soon.
  - b. Question: Why did Moses have to explain the Sabbath if it was already an established observance?

3. Neh 9:13,14 - This passage tells us plainly when the commandment was given to observe the Sabbath. The Levites are speaking to God in prayer and say: "You came down also on Mount Sinai...You made known to them Your holy Sabbath..."
4. Ezek 20:10-12; 18-20 - This passage also identifies when the Sabbath Law was given to the Jews. "...I made them go out of the land of Egypt...I also gave them My Sabbaths..."
5. Deut 5:1-33 - Also identifies the time the covenant including the Sabbath command was given. It identifies to whom it was given.
  - a. God made the covenant with the Jews.
  - b. He made it with them in Horeb (Mt. Sinai).
  - c. In positive identification He then lists the Ten Commandments.
6. Num 15:32-36 - This records the event of the man found picking up sticks on the Sabbath.
  - a. If the Sabbath had been observed for centuries, why did these people have to ask what they should do to this man?
  - b. Verse 34 tells us that they had never been told what to do.
  - c. Therefore this law with its penalties was brand new.

C. THE SABBATH WAS GIVEN TO THE JEWS AND TO THE JEWS ONLY.

1. Deut 5:2,3 - "The Lord did not make this covenant with our fathers, but with us."
2. Ex 20:2 - Identifies that this law was given only after they had been, "brought out of the land of Egypt."
3. Ezek 20:10-18 - God gave the Sabbaths to those who went forth out of Egypt - the house of Israel.
4. Neh 9:13,14 - Tells that these laws were given to those who were gathered at Mt. Sinai.

5. 1 Kgs 8:20,21 - "And there I have made a place for the ark, in which is the covenant of the Lord which He made with our fathers, when He brought them out of the land of Egypt."
  - a. The covenant had been made with these Jews' fathers.
  - b. Their fathers were the ones who had come out of the land of Egypt.
  - c. In that ark was the "covenant."
  - d. This covenant is identified as the "two tablets of stone" in verse 9.
  - e. Therefore since the Sabbath command was one of the commands given on the tablets of stone, it was given to the fathers when God had brought them out of the land of Egypt.
6. Ex 31:17 - Speaking of the Sabbath, "It is a sign between Me and the children of Israel forever..."

D. THE COVENANT HAS BEEN DONE AWAY (INCLUDING THE SABBATH LAW).

1. Jer 31:31-34 - "...I will make a new covenant..."
  - a. This passage is quoted in Heb 8:5-13; 10:16,17 as proof that the Old Law was taken away (removed, no longer binding).
  - b. The Ten Commandments were called a part of the Covenant.
    - 1) 1 Kgs 8:9 - "There was nothing in the ark except the two tablets of stone which Moses put there at Horeb, when the Lord made a covenant with the children of Israel..."
    - 2) Deut 5:2,3,22 - "The Lord our God made a covenant with us in Horeb...and He wrote them on two tablets of stone..."
    - 3) Heb 9:4 - "The ark of the covenant...in which were...the tablets of the covenant."

- 4) Deut 9:9-11 - "When I went up into the mountain to receive the tablets of stone, the tablets of the covenant...the Lord gave me the two tablets of stone, the tablets of the covenant."
  - a) "Two tablets of stone written with the finger of God."
  - b) Two tablets = the covenant = the Law = the Ten Commandments.
- 5) Deut 4:13 - "So He declared to you His covenant which He commanded you to perform, that is, the Ten Commandments; and He wrote them on two tablets of stone."
  - a) The "covenant" was the "Ten Commandments."
  - b) These Ten Commandments (or the covenant) are what contained the Sabbath law.
- 6) Ex 34:27,28 - "He wrote on the tablets the words of the covenant, the Ten Commandments."
  - a) The "covenant" was known as the "Ten Commandments."
  - b) Could it be any plainer?
  - c) When the covenant was done away, the Ten Commandments were done away.
  - d) When the Ten Commandments were done away the Sabbath Law (the fourth commandment) was also done away!

2. 2 Cor 3 - Notice the contrast the Holy Spirit makes:

a.	<u>New Covenant</u> - v. 6	<u>Old Covenant</u> -v. 14
	Tablets of heart - 3	Tablets of stone - 3
	The Spirit - 6	The letter - 6

Ministry of the Spirit - 8

Ministry of death - 7

Ministry of righteousness -9

Ministry of condemnation - 9

Exceeds in glory - 9

Glory - 9

Remains - 11

Passing away - 11,13

Unveiled face - 13

Veiled face - 13

- b. The old covenant (14) passing away (11,13) but the hardened minds (14) refuse to see the end of the law (13).
- 3. Gal 3:16-19 - The Law was added "till the Seed should come."
  - a. The Seed is Christ - 16.
  - b. Christ did come!
- 4. Gal 3:23-25 - "We are no longer under the tutor."
  - a. Before faith came we were under the Law - 23.
  - b. The Law was our tutor (schoolmaster) - 24.
  - c. Now that faith has come we are no longer under the tutor - 25. Tutor = Schoolmaster.
- 5. Rom 7:1-7 - "You have become dead to the law."
  - a. "You also have become dead to the law...that you may be married to another (law)."
  - b. "We have been delivered from the law" - 6.
  - c. That same law was the law that included "You shall not covet" - 7. And this law was one of the Ten Commandments - Ex 20:17.
  - d. Therefore, the law to which the Jewish people were made "dead" or "delivered from" was the Ten Commandments.
- 6. Col 2:14-17 - "Having wiped out the handwriting of requirements that was against us."

- a. The requirements (law) was wiped out - 14.
  - b. When Christ died He fulfilled the Law, nailing it to His cross - 14.
  - c. The result was that Christians were to let no man judge them in respect to any Sabbath day - 16.
  - d. Also the Sabbaths "are a shadow of things to come, but the substance is of Christ."
7. Eph 2:14-16 - "Having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances..."
- a. Enmity was what separated the Jews and the Gentiles.
  - b. Enmity was the result of the "law of commandments."
  - c. Therefore, for the Jews and the Gentiles to be reconciled in one body, the law or enmity had to be removed.
8. Gal 4:21-31 - the allegory of Hagar and Sarai.
- a. The son of the bondwoman (22,23) represents the following of "the covenant" (24) which was made at Sinai.
  - b. The "covenant" at Sinai was the Ten Commandments.
  - c. The son of the bondwoman will not inherit (30,31).
  - d. Therefore the followers of the covenant made at Sinai shall not inherit with Christ or His followers.

E. THE "LAW OF GOD" IS THE SAME AS THE "LAW OF MOSES."

Sabbatarians claim that the "law of God" contains the Ten Commandments only. Then they claim that the "law of Moses" contained the ceremonial and sacrificial ordinances and that it was this "law of Moses" (the ceremonial law) that was done away at the cross.

- 1. Neh 8:1-18.
- a. The phrase "Law of Moses" was used in verse 1 to refer to that from which Ezra was reading.

- b. But notice that in verse 8 the same material is referred to as “the Law of God.”
  - c. “The Law of Moses” (14) commanded the Feast of the Tabernacles, yet, this was read from the same book that had just been called the “Law of God!” (8).
- 2. Lk 2:22-24 - “And to offer a sacrifice according to what is said in the law of the Lord, ‘A pair of turtledoves or two young pigeons.’”
  - a. The “law of the Lord” commanded the sacrifice of turtledoves.
  - b. This is a reference back to Lev 12:2,8.
  - c. But this is what the Sabbatarians claim should be called the “Law of Moses.”
  - d. If there is a distinction between the “Law of Moses” and the “Law of the Lord,” Jesus did not know it!

F. THE OLD TESTAMENT PROPHETS TOLD ABOUT THE SABBATHS COMING TO AN END.

- 1. Hosea 2:11 - “I will also cause all her mirth to cease, her feast days, her new moons, her sabbaths - all her appointed feasts.”
- 2. Amos 8:5-10 - “When will the New Moon be past, that we may sell grain? And the Sabbath, that we may trade our wheat?...It shall come to pass in that day, says the Lord God, that I will make the sun go down at noon...”
  - a. Amos here records that the Sabbath was to cease.
  - b. The Sabbath was to cease when the sun goes down at noon.
  - c. The sun was darkened at noon when Christ was crucified - Lk 23:44.
  - d. Therefore, the Sabbath ceased to be (ended) at the crucifixion of Christ.

G. WHAT DO WE CONCLUDE FROM ALL OF THE ABOVE?

1. God made a covenant with Israel - 1 Kgs 8:20,21.
2. This covenant included the Ten Commandments - 1 Kgs 8:9.
3. This covenant was never given before - Deut 5:2-22.
4. This covenant made known the Sabbath - Neh 9:13,14.
5. God promised a new covenant - Jer 31:31-34.
6. The New Testament declares this was fulfilled in Christ - Heb 8:5-13; 10:16,17.
7. Before the second covenant could be enforced Christ had to take away the first covenant - Heb 10:9,10; 8:6-8.
8. Christ did this at the cross - Col 2:14-16.
9. Such changes in the law governing God's people (including commandments concerning the Sabbath) fulfills specific prophecies of which the Jewish fathers were aware - Hos 2:11; Amos 8:5.

H. QUESTIONS FOR SABBATARIANS.

1. If the Sabbath is in force, why not keep all of the law concerning the Sabbath?
  - a. No work - Ex 20:10.
  - b. Abide in their places - Ex 16:29.
  - c. Kindle no fire - Ex 35:3.
  - d. Not to buy any victuals - Neh 10:31.
  - e. Bear no burdens - Neh 13:15-18.
  - f. Shut the city gates and not pass through - Neh 13:19.
  - g. Travel only a fraction of a mile - Ex 26:29, 30; Num 35:5.
  - h. The death penalty for any violator - Ex 35: 1,2; Num 15:32-26.

2. If the Sabbath is still binding, why do we not find the Sabbath commanded in the New Testament like we find all of the others of the Ten Commandments? (The principles of all other nine commandments are found in the New Testament but with a different penalty!)
  - 1st. You shall have no other gods before Me - Eph 4:6; 1 Cor 8:6; Acts 14:15.
  - 2nd. You shall not make for yourself any carved image - 1 Jn 5:21; Rev 21:8.
  - 3rd. You shall not take the name of the Lord your God in vain - Mt 5:34; 12:36; Jas 5:12.
  - 4th. Remember the Sabbath day, to keep it holy - ??????
  - 5th. Honor your father and your mother - Eph 6:1,2; Col 3:20.
  - 6th. You shall not murder - 1 Jn 3:15; Rev 21:8; 1 Pet 4:15.
  - 7th. You shall not commit adultery - Mt 5:27,28; 1 Cor 6:9,10.
  - 8th. You shall not steal - Eph 4:25-28; 1 Cor 6:10.
  - 9th. You shall not bear false witness against your neighbor - Eph 4:25; Col 3:9; Rev 21:8.
  - 10th. You shall not covet - 1 Cor 6:10; Col 3:5; Eph 5:3.
3. If the Sabbath is still binding then why not observe the Sabbath year? - Ex 23:10-12.
4. If the Sabbath is observed because Jesus observed it, then why not observe all the other commands Jesus observed? - The feasts, etc.
5. Since there are twenty-one epistles in the New Testament telling Christians how to live and worship, why is there not one command to keep the Sabbath?
  - a. In Acts 15 there was a council concerning circumcision. This would have been a perfect place for God to make known the Sabbath to Christians. Why didn't He?

- b. The only time the Sabbath is mentioned, in the doctrinal epistles of the New Testament, it is forbidden! (Col 2:16,17; etc.)
- 6. If the Sabbath is still in force today, why were the worship assemblies for the Lord's church found to be done on the first day of the week (the Lord's day)?
  - a. There was an assembly in Acts 15.
  - b. The assembly in Acts 20 was there to break bread (have communion).
    - 1) Why did they tarry seven days?
    - 2) The Sabbath was passed over and not one word was said about it, why?
  - c. The contribution - 1 Cor 16:1,2.
    - 1) Sabbatarians claim this was "secular" business.
    - 2) "Storing up" or "in store" means in the church treasury not in the private homes. (Or, why had they come together to do this?)

#### I. QUIBBLES OF THE SABBATARIANS.

- 1. The Sabbath is a "perpetual" covenant (forever) - Ex 31:16,17.
  - a. The same passage also says "throughout their generations" (16) and Israel does not exist today.
    - 1) Her days as a favored nation have ceased.
    - 2) Not one of her twelve tribes can be located today.
    - 3) Not one single Jew can trace his lineage, as to tribe or descent, today.
    - 4) There is no law (Col 2:14; Rom 7:1-7) and no king: therefore, there is no special Jewish nation, belonging to God, today.
    - 5) There is no priesthood and no law - Heb 7:12.

- b. The Passover was also said to be “forever” - Ex 12:14.
  - c. The burning of incense was to be “perpetual” - Ex 30:8.
  - d. Burnt offerings were to be “continual throughout your generations” - Ex 29:42.
  - e. The Atonement offering was to be “throughout your generations” - Ex 30:10.
  - f. The priesthood was “everlasting...throughout your generations” - Ex 40:15.
  - g. If the Sabbath is eternal, then why not all of these other things which use the same interchangeable terminology?
2. Jesus kept the Sabbath - Lk 4:14-16.
- a. Jesus was born under the Law - Gal 4:4.
  - b. Jesus was circumcised - Lk 2:21.
  - c. Jesus kept the Passover - Mt 26:17-25.
  - d. Should we also bind the circumcision, Passover and all of the Law? If not, based on the Sabbatarians’ arguments, why not?
3. Paul preached on the Sabbath day - Acts 13:14-44; 16:13,14.
- a. Paul preached many times on the Sabbath day in order to reach the Jews in their gatherings.
  - b. But Paul did not “keep” the Sabbath as a day of Christian worship.
4. James teaches that we should keep the “royal law” which is the Ten Commandments - Jas 2:8-13.
- a. Where is the commandment “love thy neighbor” found in the Ten Commandments? - Jas 2:8.
  - b. This commandment is actually quoted from Lev 19:18. But the Sabbatarians say that this is the “ceremonial law” which was removed by the death of Jesus on the cross.

And Jesus quotes this passage as “the great commandment in the law.” Jesus obviously knew no supposed difference between the Ten Commandments and the “Ceremonial law” - Mt 22:34-40.

- c. Therefore, James is not referring to the Ten Commandments but rather to the teachings of Christ and His gospel when he uses the term “royal law.”
- 5. Jesus said “not one jot or tittle would pass away” - Mt 5:18.
  - a. The key word is “till.”
    - 1) Men had refused to eat and drink “till” they had killed Paul - Acts 13:12:
    - 2) Does this also mean “forever,” or “perpetually,” or only “till” they had succeeded in killing Paul?
  - b. The law did not pass away until all things were accomplished (fulfilled).
    - 1) The law was kept until “faith came” - Gal 3:24,25.
    - 2) This law was not abrogated (removed, done away) until Christ died - Eph 2:14,15; Col 2:14; Heb 8:13.
- 6. There remains a Sabbath “rest” - Heb 4:8-11.
  - a. This “rest” could not be given by Joshua - 8.
    - 1) But Joshua and Israel observed the Sabbath rest.
    - 2) Therefore, this text in Hebrews could not refer to the weekly Sabbath which they observed.
  - b. Christians are to give diligence to enter into this rest mentioned here in Heb 11.
    - 1) This then refers to the heavenly rest of the faithful.
    - 2) As God had rested from His labors in creating, Christians shall rest from their labors on earth.
- 7. The Sabbath was changed to Sunday by man.

- a. Notice the excerpts from the early historians in section J.
  - b. What about Acts 20:7?
  - c. What about 1 Cor 16:1,2?
  - d. The apostles led the early church in worship on the first day of the week.
8. If the Ten Commandments are gone then we are left without any law.
- a. The Jews made this same argument in Amos 8:5.
    - 1) They thought they would then be free to be dishonest.
    - 2) Still, the prophet clearly said the “Sabbath” would be gone.
    - 3) And this was to happen when the “sun goes down at noon” - 8:2.
  - b. All of the other Ten Commandments are repeated in Christ’s New Testament.
9. Jesus warned about the destruction of Jerusalem and told them to pray that their flight would not be on the Sabbath - Mt 24:20.
- a. Jesus also told them to pray that their flight would not be in “winter” because of the difficulty of travel.
  - b. It should be noted that the gates of the city would be closed on the Sabbath - Neh 13:19.
  - c. If they live in a city controlled by the Jewish observance of the Sabbath, the difficulty of fleeing would be more difficult.

#### J. QUOTES FROM AUTHORITIES AND HISTORIANS.

- 1. Ignatius of Antioch (born 37, died 108) said, “Let every friend of Christ keep the Lord’s day as a festival, the resurrection day, the queen and the chief of all the days (of the week).” - The Ante-Nicean Fathers, Vol. 1, p. 63.

2. From the *Epistle of Barnabas*, Ch XV, "Wherefore also keep the eighth day with joyfulness, the day on which Jesus rose again from the dead." - Ibid., p. 147.
3. Justin Martyr (born 100, died 165) said, "And on the day called Sunday, all who live in the cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we said before, when our prayer is ended, bread and wine and water brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and they assent by saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and in a word take care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God....made the world; and Jesus Christ our Savior on the same day arose from the dead" Ibid., p. 186.
4. Philip Schaff, historian. "The celebration of the Lord's day in memory of the resurrection of Christ dates undoubtedly from the apostolic age. Nothing short of apostolic precedent can account for the universal religious observance in the churches of the second century. There is no dissenting voice. The custom is confirmed by the testimonies of the earliest post apostolic writers, as Barnabas, Ignatius, and Justin Martyr. *History of the Christian Church*, Vol. 2., p. 201.
5. Pliny the Younger wrote a letter to the Roman Emperor Trajan in 109 A.D. "The Christians assembled on an appointed day (Sunday) at sunrise, sang responsively a song to Christ as to God, and then pledged themselves by an oath not to do any evil work, to commit no theft, robbery, nor adultery, not to break their word, nor sacrifice property entrusted to them. Afterwards (at evening) they assembled again to eat ordinary and innocent food (the agape)." This account of a Roman official then bears witness to the primitive (early) observance of Sunday, the separation of the love-feast from the morning worship (with communion), and the worship of Christ as God in song." *History of the Christian Church* Vol., 2. p. 222.

6. "The first Christians assembled for the purpose of divine worship, in private homes, in caves, and in vaults where the dead were buried. Their meetings were on the first day of the week. ...During these sacred meetings, prayers were repeated; the holy scriptures were publicly read; short discourses upon the duties of Christians were addressed to the people; hymns were sung; and a portion of the oblations presented by the faithful, were employed in the celebration of the Lord's supper and the feast of charity." Mosheim's *Ecclesiastical History*, Vol. 1, p. 206.

## II. THE EASTER QUESTION.

- A. IS EASTER A RELIGIOUS HOLIDAY? Should Christians today observe this as a special day? If we should, where do we find authority for it in the New Testament of our Lord and Savior?

If Easter is not sanctioned by the Lord through the inspired writers of the New Testament, where did the holiday come from?

A quick review of the Scriptures and Church History will provide the answers to these questions.

- B. WHAT DO THE SCRIPTURES SAY?

1. Nothing! There is not one single word in the New Testament about Easter or any observance of this as a holiday.
2. The word "Easter" does appear in the older King James versions in Acts 12:4.
  - a. The original Greek word is paska.
  - b. This in turn is the Greek word to translate the Hebrew word pascal.
  - c. The word should be translated "Passover" as it is in the New King James.
3. There is no command nor example (approved or unapproved) for this holiday to be observed.

- C. SOURCE OF THE HOLIDAY.

1. This holiday was a direct result of the church trying to be like the world.

- a. At a very early date (A.D. 100's) Christians tried to work out a calendar with all the important events of Christ's life placed on it.
  - b. This would give the Christians special festivals and celebrations just like the pagans and Jews all around them.
- 2. The leaders of the churches were anxious to make the church more attractive to Jews and pagans.
  - a. Where there were large numbers of Jews being converted it seemed natural to transfer as many Jewish customs as possible into Christian usage.
  - b. The pagans were also accustomed to elaborate ceremonies as a part of their worship systems. So it seemed universally expedient to incorporate, or "Christianize," their holidays also.
  - c. All of this was a result of the feeling that both the Jews and the pagans would hold the simplicity of pure Christian worship in contempt.
  - d. To alleviate these prejudices, rites were introduced into the worship services. And as time went on, they were made more elaborate and the ceremonies were expanded.
  - e. Both the Jewish and the pagan priests had taunted the Christians, saying that they had no temples, no altars, no victims and no priests. To them these items were the essence of religion.
  - f. The leaders of the churches responded to these criticisms by creating special occasions and holidays. They even ended up making a sacrifice out of the Lord's Supper!

#### D. CONTROVERSY.

- 1. A controversy arose later over what day to celebrate Easter.
  - a. Eusebius, a historian in the 300's, makes this statement: "There was considerable discussion raised about this time, in consequence of a difference of opinion respecting the observance of the pascal season. The churches of all Asia, guided by a remoter tradition, supposed that they ought to

keep the fourteenth day of the moon for the festival of the Savior's Passover, on which day the Jews were commanded to kill the pascal lamb; and it was incumbent to them, at all times, to make an end of the feast on this day, on whatever day of the week it should happen to fall. But, as it was not the custom to celebrate it in this manner in the churches throughout the rest of the world, who observes that practice that has prevailed from apostolic tradition until this present time, so that it would not be proper to terminate our fast on any other but the day of the resurrection of our Savior (Ecclesiastical History, p. 207)."

- b. The Eastern churches claimed the Apostle John and Philip as their authorities in determining the proper date.
  - c. At the same time the Western churches, primarily Rome, claimed the Apostles Peter and Paul as their authorities.
  - d. This difference of observance created violent controversies in the church.
  - e. The difference came into discussion for the first time when Polycarp, bishop of Smyrna, visited Anicetus, bishop of Rome, between 150 and 155. It was not settled but the bishops parted as friends.
  - f. About 170 the controversy broke out in Laodicea but it was confined to Asia.
  - g. By 190-194 the controversy had extended over all of the church.
2. Their solution process.
- a. From the 190's on there were many synods called to discuss this matter. There were also many letters written as a result.
  - b. The final solution was to come at the Nicean Council held in 325 A.D.
  - c. The council settled in favor of the Western (Rome's) tradition. The celebration of Easter was to always be on Sunday.

- d. Constantine, emperor of the Roman Empire, concurred with the decision.
    - 1) Constantine was not a member of the church!
    - 2) But he is the one who called this council together, sat as the head of it and paid all of the expenses of every participant.
  - e. Constantine then wrote a letter to all of the churches in the Empire saying it was not right for differences of custom to prevail and called upon them to “obey this decree!”
3. A critical point to remember!
- a. The entire argument over the observance of Easter was over WHEN to observe it, not IF it should even be observed at all.
  - b. Neither the Eastern church nor the Western church questioned their right to change, to add to or to take away from the Word of God! Read Rev 22:18; Gal 1:6-9; Jude 3; Deut 4:2; 12:32; Prov 30:6.
  - c. What the church was doing at that time was arguing over the commandments of men because there was no commandment from God. If there had been a commandment from God, it would have been clear and there would have been no debate over the date of observance.

#### E. WHAT SHOULD THE PRACTICE OF CHRISTIANS BE TODAY?

- 1. We should not observe this holiday!
  - a. If God had wanted this holiday to come into existence and be practiced He would have said so in the New Testament.
  - b. And if God had commanded it to be observed He would have stated when it was to be observed and would not have left it open to any debate or discussion.
  - c. This holiday was not observed in the first century and was not manufactured until the second century. But more than that the debate over the date of observation was not settled until in the fourth century (325 A.D.).

- d. The Bible warns against religious holidays not set by God, but observed by men (Gal 4:8-11).
- e. If and when we begin to emphasize anything which the New Testament does not authorize we must also remember that, "whoever transgresses and does not abide in the doctrine of Christ does not have God." Also remember that "he who abides in the doctrine of Christ has both the Father and the Son (2 Jn 9)."
- f. Therefore, when we observe Easter we go beyond that which is written and sin against God and all of those around us (Rev 22:18; Gal 1:6-9; Jude 3; Deut 4:2; 12:32; Prov 30:6).

2. What shall we do now that we know the truth?

- a. We remove anything from our hearts that would continue to hold on to this day as a holiday regardless of what the rest of the world around us does.
- b. Teach our children and those over whom we might have any good influence to avoid celebrating Easter.
- c. Teach all the gospel, including the command to observe Christ's death, burial and resurrection on each Sunday according to Christ's wishes not according to some man's or group of men's wishes.

### III. THE CHRISTMAS QUESTION.

- A. Is Christmas a religious holiday to be observed by Christians? If so, where do we find authority for it in the New Testament of our Lord and Savior?

If Christmas is not sanctioned by the Lord through the writers of His New Testament, where did the holiday come from? Is it purely a secular holiday, and if so, how did it come to be observed by the great majority of the churches who call themselves Christian?

A study of the Scripture, secular history and church history must be made in order to answer these questions.

- B. WHAT DO THE SCRIPTURES SAY?

1. Nothing! There is absolutely not one word in the Bible identifying the holiday called Christmas.
2. What do the Scriptures teach about the birth of Jesus?
  - a. The gospels record the birth of Jesus with some of the details. The place of His birth is given, along with some details of God's special announcement of the birth. The occasion for being in Bethlehem at that time is also given.
  - b. The date of His birth is not stated. So, when then was Jesus born?
    - 1) Most of the world today feel that December 25th is very close to His birth date if not in fact the actual date of His birth.
    - 2) There is in Scripture sufficient evidence to show that, in fact, Jesus was not born in winter time.

By looking close at the narrative the time was more likely in September but no later than about October.

Lk 2:8...At the time of Jesus' birth there were "shepherds living out in the fields, keeping watch over their flock by night." This must have been before winter began because in Palestine the winter season is a rainy season and the flocks are kept inside (see Song of Solomon 2:11 for a description of this time of year).

Such inclement weather was not good for any type of extended stay out of doors. Even later in the New Testament we find Jesus encouraging His followers to "pray that your flight may not be in winter (Mt 24:30)."

3. When did the wise men arrive? Did they come and find Jesus lying in a manger in Bethlehem? Do the "nativity" scenes we see all about us depict the true picture of that night?
  - a. According to the gospel of Luke the arrival of Joseph and Mary at the inn, the birth of Jesus in the stable and the announcement by the angels to the shepherds did indeed all happen in one night.

- b. But it is Matthew who tells us of an event which happens some time later - the arrival of the wise men from the East.

- 1) In Mt 2:1 we learn that the wise men came to Jerusalem first, not to Bethlehem. After making inquiries as to the birth place of the Messiah they were summon-ed before Herod. King Herod then sent them on to Bethlehem where they did locate the baby Jesus.

We are not told how long all of this took but the time expired must have been one or two days at the least and several days if not longer.

- 2) “And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him (Mt 2:11a).”

We now find Jesus and His mother in a “house” not in a “stable.” The original Greek language clearly uses two different words to describe these two different places so that there should be no difficulty in assuming these are not the same location.

- c. Also it should be noted that the number of types of gifts is stated but the number of wise men is not. “And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh (Mt 2:11b).”

There were three types of gifts but there could have been only two wise men or even a dozen. The word for “wise men” is a plural word but does not indicate in any way how many there were, except that there was more than one.

- 4. Did the angels declare there would be “peace on earth, good will to men (Lk 2:14)?”

- a. If this phrase is to be taken literally, as it is translated, it would seem that what this announcement promised from God did not take place.
  - b. However, the literal translation of the passage is, “peace on earth to men of good will.” With this being properly translated we can see that God did not go back on His pronouncement of a blessing.

Only those who obey God and are His children are “men of good will.” They are the ones bearing the good news of the gospel to others and have been given, by God, the peace that passes understanding.

5. Gift giving at Christmas; is this a religious rite to be observed?
  - a. Again, there is nothing in the Bible to cause this custom to be a religious occasion.
  - b. However, some point to the wise men as an example of gift giving at the birth of Jesus. Is this a valid observation and a basis for gift exchanging?
    - 1) First, we must observe from the Scripture that they did not exchange gifts at all. At least not in the manner that is observed today. Matthew tells us “they presented gifts to Him. “ They did not exchange gifts but instead gave gifts to Jesus.
    - 2) Why did they give gifts to Jesus? The answer is simple. It was the common custom, in those days, when visiting a king or any royal person, to bring gifts or tribute of some sort. The wise men were looking for the newborn “king of the Jews (Mt 2:2).”
  - c. Where did the custom of gift giving come from?
    - 1) Christmas (Christ-Mass) falls at the same time as the ending of a long pagan festival called “Saturnalia.” It was the long established custom to exchange gifts at that time. And as many (if not most) of the Christians had come out of those pagan religions that observed this holiday they brought the custom with them.
    - 2) During the Saturnalia we find that, “all manner of presents were made, as they are still at Christmas: among them the wax candles deserve notice, as they were thought to have some reference, like the yule log, to the returning power of the sun’s light after the solstice. They descended from the Saturnalia into the Christmas ritual of the Latin Church (Fowler, “The Roman Festivals, p. 272).”

### C. WHAT DOES SECULAR HISTORY SAY?

1. The Christmas story - "Christmas is one of man-kind's great experiences. For more than 4,000 years, it has drawn the loyalties and longings of millions of people, growing always richer as mankind matured.

"It will tell us of an old, Babylonian festival that moves westward ... through Greece into Rome as a festival that remodels itself at every step to fit the people among whom it settles... Mesopotamia is the very ancient mother of civilization.

"Christmas began there, over 4,000 years ago...all these [customs] and more began there, centuries before Christ was born (Earl W. Count, 4,000 Years Of Christmas, pp. 11,12,18)."

2. The Christmas tree; a recycled tree - "We can find enough instances of the use of trees, even decorated ones such as the pine tree on which the images of the god Attis were hung amid rows of ribbons at a spring festival, to convince us of the ultimate pagan origin of our custom (Dr. Robt. Myers, *The Complete Book of American Holidays*, p. 331)."

### D. WHAT DOES CHURCH HISTORY SAY?

1. Source and time of the beginning of the celebration of Christmas - "The celebration of Christmas.... originated in Rome,...a Christian transformation or regeneration of a series of kindred heathen festivals, the Saturnalia, Sigillaria, Juvenalia, and Brumalia...In the primitive church there was no agreement as to the time of Christ's birth... Among modern chronologists and biographers of Jesus there is still greater difference of opinion, and every month, even June and July (when the fields are parched from want of rain), have been named as the time when the great event took place (Lange, *Commentary and History*, p. 36)."
2. Time and authority for the celebration of Christmas - "Although in the early centuries of the Christian era the exact date of the nativity was not known, but by the third century some had been observing the event on these varying dates: January 6, February 2, March 25, April 19, May 20, and November 17... Finally - according to St. Chrysostom - at the request of St. Cyril of Jerusalem, Julius I (Pope or Bishop of Rome from A.D. 337 to 352) made an investigation into the matter of the date. In A.D. 350, December 25 was set as the most probable time. The Feast of the Nativity was first

observed on this day at Rome, perhaps in 353; and from then on the custom spread eastward (M. R. Krythe, *All About Christmas*, p. 2).”

#### E. OBSERVATIONS AND CONCLUSIONS.

1. There is a noticeable silence in the New Testament when we search for any command or approved example (or any example for that matter) for keeping a holiday such as Christmas in memory of Jesus’ birth.
2. Of course, we as Christians rejoice that Jesus was born, that He lived and then died for our transgressions. And more than that, that He was raised for our justification (Rom 4:25). This is not the point of this investigation. Our purpose is to find out if we must observe Christmas as a religious holiday.
3. Because there is no command or approved example for us to honor Christ’s birth, we as Christians must not enter into the Christmas season viewing it as a special religious holiday.
4. We must continue to observe all that God has commanded in the New Testament regarding worship. We must not observe Christmas as anything but a secular holiday at the most.
5. If and when we begin to emphasize anything which the New Testament gives us no authority for we must also remember that, “whoever transgresses and does not abide in the doctrine of Christ does not have God.” But also, “he who abides in the doctrine of Christ has both the Father and the Son (2 Jn 9).”
  - a. As we have seen CHRIST-MASS (Christmas) cannot be found in any of the teachings of Christ. But it is found in two other sources:
    - (1) In the non-Christian (secular) history of man.
    - (2) In the history of the apostate church as it was centralizing its power over the secular and religious world.
  - b. Therefore, when we observe Christmas as a religious holiday we go beyond that which is written and sin against God and all of those around us (Rev 22:18; Gal 1:6-9; Jude 3; Deut 4:2; 12:32; Prov 30:6).

6. A review of reasons not to observe Christmas as a religious holiday (holy day).
- a. The exact day and date of the birth of Jesus is not known. "Before the fifth century there was no general consensus of opinion as to when it (Christ-mass) should come in the calendar, whether January 6, March 25 or December 25 (Encyclopedia Britannica, Vol. 5, pp. 641,2)."
  - b. Christmas was not celebrated in the first century. Why? Because neither God, Christ, the Holy Spirit, nor the apostles had anything to say about observing it. "It (Christ-mass) was according to many authorities, not celebrated in the first century (Encyclopedia Americana, Vol. 6, p. 623)."
  - c. Both secular history and the Scriptures tell us of the early practice of Christians to celebrate the death of remarkable persons rather than their birth. See Encyclopedia Americana, Vol. 6, p. 623; Mt 26:26-29; Mk 14:22-25; Lk 22:29,30; 1 Cor 11:23-29.
  - d. Nowhere in the New Testament (the sole religious guide of faithful Christians) are we commanded to observe the date of Jesus' birth. If there had been a commandment there would have been a day revealed for its observance and there would have been no confusion as to the date of its observance.
  - e. The Bible warns against religious holy days not set by God, but observed by men (Gal 4:8-11).
  - f. Christ-Mass or any other Mass is wholly unknown to the New Testament. Read Heb 7:26,27; 9:23-28.
  - g. By observing Christmas religiously we partake of a mixture of paganism and Catholicism. Note the following from *Life* magazine, "4th Century...The Bishop of Jerusalem wrote the Bishop of Rome asking for the correct date of the birth of Christ. Up to this time three different dates had been observed in a small way by different people. The reason the Bishop of Rome settled on December 25th was because the Pagans had set aside the month of December as a month of revelry. The height of the feasting came on the 25th. The Bishop of Rome hoped to shift the heathen's attention to spiritual things by this move (Dec. 1, 1952 issue)."

F. WHAT DO WE DO NOW THAT WE KNOW THE TRUTH?

1. We remove anything from our hearts that would continue to hold on to this day as a religious holiday regardless of what the world around us does.
2. Remove anything in the decorating of our homes, etc. that gives any reference to religious matters. Use only non-religious decorations, etc.
3. Teach our children and those over whom we might have any good influence to separate the religious from the secular, especially regarding this holiday.
4. Teach all around us by word and example to love and share at all times not just once or twice a year.
5. Share the gospel! Jesus came to seek and save those who are lost NOT to set up any holiday celebrating His birth. He wants His death, burial and resurrection to be celebrated not His birth.

IV. THE SECOND COMING OF CHRIST.

A. 2 Pet 3:1-18

1. Introduction:1,2
  - a. Remember - I told you this before! :1
  - b. Remember the words that were spoken. :2
    - 1) Yes, prophesied by the Prophets, but
    - 2) Commanded by the Lord!
2. Certainty of the second coming. :3-7
  - a. Beware of scoffers. :3
  - b. Beware of uniformitarianism. :4
  - c. They are wilfully ignorant. :5  
"Earth."

- d. The universal flood. :6  
“World.”
- e. “Earth” preserved. :7
  - 1) Not for water, but
  - 2) For fire and
  - 3) Judgment of ungodly men.
- 3. Reason for the delay. :8,9
  - a. 1,000 Years = 1 Day :8
  - b. God is not slow fulfilling His promise. :9
    - 1) He is longsuffering,
    - 2) He wants none to perish, but
    - 3) He wants all to repent.
- 4. Actual happenings. :10-13
  - a. The Lord will return unannounced. :10
    - 1) The heavens will be destroyed, and
    - 2) The “Earth” will be destroyed with fire.
  - b. Therefore we must live righteously. :11
  - c. Desire the Lord’s return. :12
  - d. A New Heaven and a New Earth. :13
- 5. How Christians should be. :14-18
  - a. Therefore be found in the Lord. :14
  - b. Longsuffering of the Lord = salvation. :15
  - c. The untaught and unstable twist the Scriptures. :16

- d. Forewarned is forearmed. :17
- e. Grow in Grace and Knowledge of the Lord. :18

B. 2 Thess 1:7-10

1. Jesus will return.
  - a. Jesus has gone to prepare a place for those who love Him - Jn 14:2,3.
  - b. No one knows when He will return - Mt 24:36; 2 Pet 3:10.
  - c. Everyone will see His return - Acts 1:9-11; Rev 1:7.
2. Actual happenings at His return.
  - a. He will return with a shout - 1 Thess 4:16.
  - b. This earth will be no more - 2 Pet 3:12.
  - c. The dead will rise from their graves - 1 Cor 15:51.
3. Judgment.
  - a. You will be there - Heb 9:27.
  - b. Those who are His will be glorified - 2 Thess 1:10.
  - c. Those who do not obey His gospel will be sent to everlasting punishment - 2 Thess 1:9.
4. Be prepared.
  - a. We risk too much not to be prepared - Mk 8: 36,37; Mt 10:28.
  - b. Life is too short - Jas 4:13,14.
  - c. Be doers, not hearers of the Word only - Jas 1:22.
5. Conclusion:
 

Obey the gospel - 2 Thess 1:8!

C. Mt 24:1-51 - the destruction of Jerusalem and Christ's return.

1. Three questions. :1-3
  - a. When shall the Temple be destroyed?
  - b. What shall be the sign of Christ's return?
  - c. What shall be the sign of the end of the world?
2. The first question answered. :4-28
  - a. Signs. :4-15a
    - 1) False Christs. :4,5,23-28
      - a) Son of Man. :27
      - b) Destruction. :28
    - 2) Wars and rumors of wars. :6,7a
    - 3) Natural calamities Cf: Acts 11:28. :7b
    - 4) Persecutions. :8,9
    - 5) Apostasy. :10-13
    - 6) Gospel preached Cf: Col 1:23. :14
    - 7) Abomination of desolation. :15a
  - b. What to do. :15b-22
3. The second and third question answered. :29-31
  - a. Immediately. :29
    - 1) As God views it Cf: 2 Pet 3:8,9.
    - 2) Following 70 A.D. Cf: Ezek 32:7,8.
  - b. The sign equals the return Cf: Acts 1:11; Rev 1:7; 2 Thess 1:6-10.

4. Exhortations. :32-51
  - a. We know the seasons - watch for the time. :32,33,37-41
  - b. This generation. :34,35
    - 1) Those living - destruction of Jerusalem.
    - 2) Generations of Jews (1:1) - the return of Christ.
  - c. Only God the Father knows. :36
  - d. Be ready. :42-51
    - 1) As a thief. :42-44
    - 2) As a returning master. :45-51

**NOTE: COMPARE THIS CHAPTER WITH MARK 13 AND LUKE 21.**

- D. Questions concerning the second coming of Christ.
  1. Would it be possible for Christ to be here on earth and some not see Him?
  2. Is it possible that Jesus will come in a different manner other than the way in which He went?
  3. Will men know the exact time beforehand of His second coming?
  4. Will His coming be prolonged so that everyone will have plenty of time to prepare after the first warning?
  5. Will this earth be restored to a pure state and heaven be here on earth?
  6. Will the Lord come and bring peace and happiness to all mankind?
  7. Will the saints live with Him here on this earth?
  8. Will His coming be silent (without a sound)?
  9. Will the Lord bring anyone with Him?

10. Is the Lord coming to establish a kingdom OR to execute judgment?
11. Will all be resurrected when He comes?
12. What will the Lord do about death when He comes?
13. Will the saints become like Jesus when He comes?
14. Will the saints be with Him when He comes?
15. According to the above is Christ here now?
16. Will He judge only the dead when He comes?
17. Will only the apostles receive their reward when Christ comes again?
18. When Christ comes again will He begin or end His reign?
19. From the above answers, with Scripture references, will Christ establish a kingdom here on earth and reign for a literal thousand years?

E. Answers to questions concerning the second coming of Christ.

1. Rev 1:7.
2. Acts 1:10,11.
3. Mt 24:44.
4. 1 Thess 5:2,3.
5. 2 Pet 3:10.
6. 2 Thess 1:7-9.
7. 1 Thess 4:16,17.
8. 1 Thess 4:16.
9. Jude 14.
10. Jude 14,15.

11. 1 Cor 15:50-58.
12. 1 Cor 15:26.
13. 1 Jn 3:2.
14. Jude 14.
15. NO!
16. 2 Tim 4:1.
17. 2 Tim 4:6-8.
18. 1 Cor 15:24-26.
19. NO!

## APPENDIX A

### QUALIFICATIONS OF ELDERS AND DEACONS SUPPLEMENT TO LESSON FOUR

#### I. Qualifications of Elders and Deacons (1 Tim 3:1-16)

##### A. Qualifications of Elders (1 Tim 3:1-7)

###### 1 Tim 3:1

1. In this verse Paul gave another of his faithful sayings.
2. The saying concerned the office of a bishop.
3. Paul said that if any man desires the office of a bishop, he desires a good WORK.
4. There are several important points in this faithful saying.
5. First of all, to serve as a bishop, a man must “DESIRE” to do so!
  - a. W. E. Vine defines the word translated “desires” as follows: “to reach or stretch out...signifying the mental effort of stretching oneself out for a thing or longing after it...”
  - b. Thus, to serve as a bishop, a man must put forth the mental effort to reach out and stretch himself to serve in this way.
  - c. Obviously, a man must not desire the office for selfish gain, or prestige, or just to exert authority over others.
  - d. Instead, he should desire the office to serve the Lord and his fellow Christians in this wonderful capacity!
6. Second, Paul referred to this as the office of a “bishop.”
  - a. The Greek word translated “bishop” (episkopos) is one of three different Greek words which are used to refer to the same office.
    - 1) The word episkopos is translated ‘bishop’ in this passage and ‘overseer’ in verses like Acts 20:28.

- 2) Thus, the terms 'bishop' and 'overseer' are used interchangeably.
  - 3) According to J. H. Thayer, this word means, "an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any guardian or superintendent."
  - 4) Thus, according to the meaning of this word, we see that the bishops in a local congregation have AUTHORITY From God to superintend, oversee, ensure that God's work in that congregation is done properly (cf. 1 Thess 5:12,13; 1 Tim 5:17; Heb 13:7,17).
  - 5) Obviously, they have no authority from God to create laws.
  - 6) That is true because God's word is our law and we must not add to or take away from it (Gal 1:6-9; Rev 22:18,19).
  - 7) However, bishops have the God-given authority and responsibility to ensure that God's word is taught and implemented properly in the local congregation where they serve (cf. Titus 1:9-14).
- b. The second Greek word used to refer to this office is presbuteros.
- 1) This word is translated 'elder' in passages like Titus 1:5 and 'presbytery' in 1 Tim 4:14.
  - 2) This word refers to the age and spiritual maturity of spiritual experience of the men who serve as elders.
  - 3) It is critically important that we understand that the terms bishop, overseer, elder and presbyter refer to THE SAME OFFICE!
  - 4) To see a clear example of that, please turn with me to Titus 1:5-7.
  - 5) Thus, the term bishop (overseer) is used to refer to the elders.

- c. The third Greek word used to refer to this office is poimen.
  - 1) As we saw in our study of the background material for this course, this word is translated pastor and shepherd.
  - 2) We also learned that the terms 'pastor' and 'shepherd' refer to the elders of each local congregation of the Lord's church.
  - 3) We noted that these terms show that the elders are God's shepherds who tend (i.e., take care of, guard, feed, etc.) God's spiritual flock, which is His church.
  - 4) But we just learned from our study of Titus 1:5-7 that the term 'bishop' (overseer) ALSO refers to the elders of the local congregation.
  - 5) Thus, the terms pastor, shepherd, bishop and overseer ALL refer to the ELDERS (presbyters).
  - 6) Therefore, it is clear that an elder is a presbyter, a bishop, an overseer, a pastor and a shepherd.
  - 7) These are just different descriptive terms which God used to refer to the same office.
  - 8) One of the clearest ways to see that this is the proper understanding is to study 1 Pet 5:1,2.
- 7. The third thing about this faithful saying in 1 Tim 3:1 is that Paul said the man who desires the office of a bishop desires a good WORK!
  - a. Obviously then, those men who desire to serve as an elder must be prepared to do a lot of work for the Lord!
  - b. This is NOT an easy job to be sought for its earthly power and glory!
  - c. To get an overview of what kind of work is involved in serving as an elder in the Lord's church, please consider the following scriptures:
    - 1) Acts 20:28 -

- 2) Acts 20:28 -
  - 3) Acts 20:28 -
  - 4) Acts 20:29-31 -
  - 5) Acts 20:32 -
  - 6) Acts 20:35 -
  - 7) Acts 15:6 -
  - 8) 1 Thess 5:12 -
  - 9) 1 Tim 3:4,5; 5:17 - Rule well over and take care of the church.
  - 10) Titus 1:9 - Hold fast to the faithful word of God.
  - 11) Titus 1:9 - Use the sound doctrine to exhort and convict those who contradict God's word.
  - 12) Titus 1:10,11 - Stop the mouths of idle talkers and deceivers.
  - 13) Heb 13:17 - Watch out for souls.
  - 14) Heb 13:17 - Be prepared to give an account to the Lord.
  - 15) 1 Pet 5:2 - Eagerly take the oversight of the congregation.
  - 16) 1 Pet 5:3 - Serve as an example to the brethren.
  - 17) 1 Tim 3:2 - Be hospitable.
- d. When we study passages like these, we certainly can see that serving as an elder is a WORK, and a GOOD one!
  - e. And we understand why God imposed strict qualifications for those who would serve as elders in the Lord's church.
  - f. We'll begin to study those qualifications in a moment, but we need to make one more point before we leave this verse.

8. The point is that whether they were called elders, bishops or pastors, there was always a PLURALITY of them in each local congregation of the Lord's church.
  - a. That is, there were always two or more men who served as elders/bishops/pastors in each local congregation where men met God's qualifications.
  - b. That point is made clear in passages like Acts 14:23 and Titus 1:5.
  - c. Thus, there is absolutely NO biblical authority for the denominational practice of one man serving as bishop or pastor over a congregation.
  - d. This practice is an unlawful addition to God's word, and thus is sinful!

1 Tim 3:2, 3

1. In addition to a man desiring to serve as an elder, he MUST meet the other qualifications which the inspired apostle began to list in these two verses.
2. In studying these qualifications, you and I must keep several thoughts in mind.
  - a. First, to be biblically qualified to serve as an elder, each man must meet each of these qualifications.
  - b. Second, God knows, and we should remember that each man who desires to serve as an elder is a HUMAN BEING!
    - 1) That is, no man is perfect.
    - 2) We all sin and fall short of the glory of God (Rom 3:23).
    - 3) That is not said to encourage anyone to ignore any of these God-given qualifications.
    - 4) Rather, it is said to remind us that when we consider the qualifications for men to serve as elders, we need to remember that none of them are perfect!

- c. With those thoughts in mind, let us study the qualifications one at a time.
- 3. First, BLAMELESS.
  - a. This word means that no legitimate charge can be made against the man.
  - b. There is no outstanding flaw in his character or life.
  - c. He is morally upright, honorable and has deep integrity.
- 4. Second, THE HUSBAND OF ONE WIFE.
  - a. This tells us that one must be a MALE in order to serve acceptably as an elder in the Lord's church.
    - 1) Thus, those who say that a woman can serve acceptably as an elder in the Lord's church contradict this verse (and others)!
  - b. Furthermore, a man must be MARRIED to serve as a bishop (no bachelors)!
  - c. In addition, the fact that a man must be the husband of ONE WIFE excludes the following categories of men from serving as elders:
    - 1) Those who are polygamists, i.e., those who are living with two or more wives.
    - 2) Those who divorced their spouse for a reason other than fornication and married another woman (Mt 5:32; 19:9).
  - d. What about a man whose first wife died and then he married another woman who was eligible to marry according to the Scriptures?
    - 1) Some people believe this passage forbids such a man from serving as an elder.
    - 2) They say that such a man is the husband of TWO wives, not one as this passage requires.

- 3) I do not believe that such a man is forbidden from serving as an elder.
  - a) As long as his first wife lived, the man was bound to her (Rom 7:2).
  - b) But when she died, he was released from her and God would not consider him an adulterer, even if he married another woman (Rom 7:3).
  - c) Thus, when he married the second woman, he was still the husband of one wife because God released him from the bond of his first wife!
- 5. The third qualification is TEMPERATE.
  - a. This word means self-controlled, watchful, cautious, on guard.
- 6. Fourth, SOBER-MINDED.
  - a. This word originally meant to be free from the influence of alcoholic beverages and clearheaded.
  - b. But it eventually came to mean even more than that!
  - c. It means to be under the control of REASON, not passion.
  - d. It means to discipline oneself to act wisely and judicially.
- 7. Fifth, OF GOOD BEHAVIOR.
  - a. This word means living an orderly, gentlemanly life.
  - b. It includes being courteous, polite, modest and well-mannered.
- 8. Sixth, HOSPITABLE.
  - a. This word means the showing of kindness and generosity to strangers and guests.
  - b. It includes opening the home to take care of and help others.

- c. This attitude flows from a heart filled with love for our neighbor, which Jesus said was the second commandment (Mt 22:37-40; Cf. Rom 12:13)

9. Seventh, ABLE TO TEACH.

- a. This word literally means SKILLFUL in teaching.
- b. Thus, to be qualified to serve as an elder, a man must be skillful in teaching the word of God!
- c. This is consistent with the fact that the elders are responsible for “shepherding” (including teaching) the flock of God (Acts 20:28; 1 Pet 5:2).
- d. And it is consistent with the fact that elders are responsible for exposing, convincing and opposing false teachers (Titus 1:9ff).

10. Eighth, NOT GIVEN TO WINE.

- a. This word literally means not sitting long at wine; not near wine.
- b. It also includes the idea of not being quarrelsome or a brawler as a result of the influence of intoxicating beverages.
- c. Thus, the American Standard Version translated this word, “no brawler”, with a footnote saying, “not quarrelsome over wine.”
- d. As we noticed in our study of the word translated “sober-minded”, the elder is to be free from the influence of alcoholic beverages.
- e. This is so he can be clearheaded and under the control of reason rather than passion.
- f. It is both interesting and important to note that a form of the same word translated “sober-minded” in 1 Tim 3:2 is found in 1 Thess 5:8.
  - 1) And that verse applies to EACH Christian, not just to elders!

- 2) Because of the importance of this fact, please turn with me to study 1 Thess 5:6-8 for a moment.
  - g. Thus, neither 1 Tim 3:3 nor any other verse in the New Testament authorizes the drinking of intoxicating beverages, even in moderation.
  - h. Therefore, those who attempt to use this verse to justify drinking intoxicating beverages “socially” are using the verse improperly!
  - i. For more information on the sinfulness of drinking intoxicating beverages, please see Appendix B of the written notes for this course.
11. Ninth, NOT VIOLENT.
- a. This word means that an elder must be a peaceable man, not a quarrelsome one.
  - b. He must not be one who uses physical violence to accomplish his goals.
12. Tenth, NOT GREEDY FOR MONEY / NOT GREEDY OF FILTHY LUCRE (KJV).
- a. This word means that the elder must not desire to earn money by dishonorable means.
  - b. Furthermore, he must not have the earning of money as his first priority in life.
  - c. He, like other Christians, must put the Lord and spiritual things FIRST in his life (Mt 6:33; Col 3:1,2).
13. Eleventh, GENTLE.
- a. The meaning of this word is mild, patient and kind.
  - b. This includes the willingness to endure persecution and suffering with the right attitude.

14. Twelfth, NOT QUARRELSOME.

- a. This word means not disposed to fight physically; not contentious.
- b. Of course, the elder, like each Christian, must fight the SPIRITUAL battle against Satan and his forces (Eph 6:10ff; 2 Cor 10:3-5).
- c. And this includes resisting and convicting those who teach false doctrine (Titus 1:9ff).

15. Thirteenth, NOT COVETOUS.

- a. The literal meaning of this word is, not a lover of money.
- b. After all, the love of money is a root of all kinds of evil (1 Tim 6:10).
- c. And the Christian is not to love the world, not the things of the world (1 Jn 2:15ff).

1 Tim 3:4,5

- 1. In these two verses, God listed another qualification which any man who desires to serve as an elder must meet.
- 2. He must rule his own house, i.e., family, well.
  - a. The word translated “rule” means to be over, superintend, preside over and manage.
  - b. Thus, any man who serves as an elder must be in proper control of his family.
  - c. He must be the head of his family (1 Cor 11:3; Eph 5:23).
  - d. That means his wife and children are obediently following him as the spiritual leader of his family.
  - e. In fact, this verse says that the elder must have his children “in submission”, i.e., in a state of obedience.
  - f. And the elder must be able to do that, “with all reverence”, i.e., with all honor and dignity.

- g. This includes conducting himself in a way which earns the respect of others, including his family.
- 3. The reason why God imposed this qualification is given in :5.
- 4. The reason is that if a man does not know how to rule his own family well, he certainly could not properly take care of the church of God, which consists of many families!
  - a. If his own wife and children do not obey, respect and honor him how can the rest of the church be expected to do so?
  - b. If he can not lead his own family in the paths of righteousness, how can he lead the Lord's church properly?
- 5. Thus, in these verses, God said the following things about each person who would serve as an elder, bishop, pastor, overseer:
  - a. They must be a man.
  - b. They must be married.
  - c. They must have children.
  - d. Their wife and children must be obediently following their lead.
- 6. Now, some have questioned whether a man can serve as an elder if he has only one child.
  - a. They say that since God used the plural word "children" in :4, then to qualify as an elder, a man must have more than one child.
- 7. I believe that a man who meets the other qualifications and has one child is qualified to serve as an elder.
  - a. I hold that belief because of the use of the word, "children" in the Bible.
  - b. It is clear that in the bible the plural word "children" includes the case where there is just a single child.
  - c. In other words, even though the plural word "children" is used to cover all possibilities, it is possible for that plural word to refer to one child.

d. Please consider the following examples:

1) Gen 21:7.

2) 1 Tim 5:4.

8. Finally, in the parallel list of qualifications for elders in Titus 1:5-7, God said that a man must have “faithful” or “believing” children.

a. As we will study in more detail when we get to that passage, this word means that his children must be Christians.

b. His children must be old enough to have understood and obeyed the Gospel.

c. This includes their hearing that Gospel, believing it, repenting, confessing Christ and being immersed into Christ for the forgiveness of sins.

1 Tim 3:6,7

1. In :6, we learn that an elder cannot be a “NOVICE.”

a. The word translated “novice” literally means newly-planted.

b. Obviously then, in using this language, God was talking about a new convert, one who has recently become a Christian.

c. Thus, a new Christian is not qualified to serve as an elder.

2. The reason for this restriction is that a new Christian who was appointed as an elder would be likely to be puffed up with false pride.

3. Then, being guilty of such false pride, the new Christian would be eligible for the same condemnation as the devil is.

4. We can easily see the wisdom of not placing a spiritually inexperienced person in such a position of authority and heavy responsibility as an elder!

5. In :7, God concluded by saying that one who is to serve as an elder must have a good reputation among those who are outside the church, i.e., non-Christians.

- a. Please think for a moment just how important that is.
  - 1) Say a man does NOT have a good reputation in the community.
  - 2) Yet, he is appointed as an elder in the Lord's church.
  - 3) This will bring "reproach" or disgrace to him and to the church.
- b. The community sees him as a leader and representative of the Lord's church.
- c. Thus, if the man has a bad reputation, it will be transferred to the church in the eyes of the community.
- d. To do such a thing to the precious church of the Lord is a disgrace!
- e. It is to fall into "the snare (trap) of the devil."
- f. That is, the devil has won a victory when that happens.
- g. How has he won a victory?
  - 1) Men have failed to follow God's commands.
  - 2) As a result, the devil has managed to discredit the church of the Lord in the eyes of non-Christians.
- h. May we NEVER allow such a thing to happen where we worship and serve the Lord!
- 6. Thus, in :1-7, we have studied the qualifications which God says men MUST meet in order to serve as elders.
  - a. There are many qualifications in this list, and they are very demanding.
  - b. But God has given elders many RESPONSIBILITIES, and they are very demanding!
  - c. Precious souls are involved - souls for whom Jesus shed His blood and died!

- d. If unqualified men serve as elders, many of those souls will be lost to Satan.
  - e. Thus, we can see God's wisdom in requiring a man to meet these demanding qualifications BEFORE he is appointed as an elder.
- 7. God gave us another list of qualifications for elders in Titus, chapter 1.
  - a. Most of the qualifications in that list are the same as those in this list.
  - b. However, God did reveal some additional qualifications in the list in Titus.
  - c. Lord willing, we will study those additional qualifications when we get to Paul's letter to Titus.

#### B. QUALIFICATIONS OF DEACONS (1 Tim 3:8-13)

##### 1 Tim 3:8-10

- 1. In these verses, God began to list the qualifications which a man must meet in order to serve as a deacon in the Lord's church.
- 2. Notice that He began :8 with the word "likewise."
  - a. The elders must meet the qualifications in :2-7.
  - b. LIKEWISE, the men who serve as deacons must meet the qualifications in verse 8-13.
- 3. The word translated "deacon" means a servant, attendant or one who ministers.
  - a. Thus the word describes a man who willingly and freely SERVES the church.
- 4. This word is used in many different ways in the New Testament. For example, please consider the following different uses:
  - a. Gal 2:17.
  - b. Rom 13:4.

- c. 2 Cor 11:15.
  - d. Mk 10:43.
- 5. Thus, each time we see the word translated “deacon” or “servant”, it does not necessarily refer to the OFFICE of a deacon.
- 6. In fact, each individual Christian is a deacon in the GENERAL sense of that word.
  - a. That is, we are to serve each other (cf. Gal 5:13).
- 7. However, as seen in this passage and Phil 1:1, the word “deacon” also refers to a special class of servants.
  - a. This special class of men must meet the specific qualifications which God listed in these verses.
  - b. Thus, only those men who meet these qualifications are deacons or servants in the more specific sense of that word.
  - c. Therefore, the word “deacon” in its more specific sense refers to specially qualified men who serve the Lord and His church.
- 8. As we noticed in our study of the eldership, the elders of a local congregation are the only men whom God authorizes to oversee or rule over that congregation (cf. Heb 13:7, 17; 1 Thess 5:12).
  - a. Thus, God does not authorize the deacons to rule over or exercise authority over the local congregation.
  - b. The deacons are NOT in a position of authority.
  - c. Instead, the deacons serve the Lord and His church by doing those things which the elders instruct them to do.
  - d. Therefore, just like the evangelist or preacher, the deacons work under the supervision and oversight of the elders.
- 9. With that introductory information about deacons in mind, let us study the qualifications for a man to serve as a deacon.

10. First, REVERENT / GRAVE (K.J.V.).
  - a. This word means one who is dignified and serious-minded.
  - b. It describes a man who conducts himself in an honorable and respectable manner.
  - c. Those who observe this kind of man have honor and respect for him.
11. Second, NOT DOUBLE-TONGUED.
  - a. This word literally means not speaking with two voices!
  - b. It means that the man who serves as a deacon can be trusted to speak ALL of the truth to ALL people under ALL circumstances.
  - c. This word excludes saying one thing to one person or group and saying something CONFLICTING to another person or group.
12. Third, NOT GIVEN TO MUCH WINE.
  - a. According to W. E. Vine, this word means to NOT turn one's mind to, attend to or give oneself up to much wine.
  - b. It means to NOT be addicted to much wine.
  - c. Therefore, the man who serves as a deacon must not be addicted to much wine.
  - d. This phrase has been abused by some who try to use it to justify the drinking of alcoholic beverages in moderation, i.e., "social" drinking.
  - e. They argue as follows:
    - 1) The K.J.V. says that an elder must be "not given to wine" (:3).
    - 2) The K.J.V. says that a deacon must be, "not given to MUCH wine" (:8).

- 3) Therefore, they say elders can not drink alcoholic beverages, but the deacons can drink them, as long as they do not drink much.
  - 4) And if deacons can drink alcoholic beverages, then other Christians can surely do so too!
- f. However, this argument is false for several reasons, as follows:
- 1) First, as we saw in our study of 1 Thess 5:6-8, God commands EACH CHRISTIAN to be sober, i.e., free from the influence of intoxicating beverages.
    - a) Therefore, this requirement to be free from the influence of intoxicating beverages includes elders, deacons and every other Christian!
    - b) Thus, to say that in 1 Tim 3:8, God authorized the drinking of intoxicating beverages is to contradict 1 Thess 5:6-8.
    - c. Since the word of God does not contradict itself, we know this is an invalid interpretation of 1 Tim 3:8!
  - 2) Second, this is one of the rare occasions where the translation of the KJV is not the best one possible.
    - a) In the KJV, it appears that there is a significant difference between “not given to wine” (:3) and “not given to MUCH wine” (:8).
      - (1) As we have seen, to some, it appears that the elders cannot drink any wine while the deacons can drink some as long as it is not too much.
    - b) However, there is not such significant difference between the two words translated “not given to wine” and “not give to much wine.”
      - (1) That is, there is no difference taught here between the amounts of alcoholic

beverages elders and deacons are allowed to drink.

- c) As we studied in :3, the word translated “not given to wine” means not sitting long at wine; not near wine.
  - (1) It includes the idea of not being quarrelsome or a brawler as a result of the influence of intoxicating beverages.
- d) And, as we have studied in :8, the word translated “not given to much wine” means not to turn one’s mind to, attend to or give oneself up to wine.
- e) With those meanings in mind, let us look at several valid conclusions:
  - (1) There is actually very little difference between the meaning of these two words!
  - (2) Neither of these words allows the use of alcoholic beverages by elders, deacons or any other Christians.
  - (3) Instead, both words contain stern warnings from God about the danger and evil of drinking wine!
  - (4) They make it clear that God does not want men who drink alcoholic beverages serving as elders or deacons!
- g. Some also claim that since the deacon is not to be “given to MUCH wine” that means it is permissible to drink a LITTLE wine, i.e., in moderation, or “socially.”
- h. This claim is also invalid, as seen in the following passages:
  - 1) Eccl 7;17.
  - 2) Jas 1:21.

3) Rom 6:12.

13. Fourth, NOT GREEDY FOR MONEY.
- a. This is the same qualification as that for elders in :3.
  - b. The word means that the deacon must not desire to earn money by dishonorable means.
  - c. He must not have the earning of money as his first priority in life.
  - d. He must put the Lord and spiritual things first in his life.
14. Fifth, HOLDING THE MYSTERY OF THE FAITH WITH A PURE CONSCIENCE.
- a. The man who desires to serve as a deacon must hold to the mystery of the faith.
    - 1) The faith is the Gospel, the New Testament of Jesus Christ (cf. Acts 6:7; Phil 1:27).
    - 2) Thus, the deacon must hold on to (cling tightly to) the Gospel of Christ.
    - 3) He must know that Gospel and be determined to never stray from it, either in teaching or practice.
  - b. But, what is the “mystery” of the faith?
    - 1) God used this word to describe His plan to provide salvation for men through Christ.
    - 2) That plan is not a mystery because it is difficult or impossible to understand.
    - 3) Rather, it is described as a mystery because it was once HIDDEN, but now it has been REVEALED in the New Testament!
    - 4) To see this fact, please turn with me to Eph 3:3-8.
  - c. The man who serves as a deacon must hold on to the Gospel, “with a pure conscience.”

- 1) That is, he must PRACTICE those things revealed in the New Testament.
- 2) He must know the New Testament well, but that is not enough!
- 3) He must be a DOER of the word and not a hearer only (Jas 1:22)!
- 4) He must strive to do the will of God as he walks in the light (1 Jn 1:7).
- 5) This includes his repenting of and confessing his sins to God, thus having those sins cleansed by the blood of Christ (Acts 8:22; 1 Jn 1:7-9).
- 6) That precious blood cleanses his conscience, resulting in a "pure conscience" (Heb 9:14).

15. Sixth, FIRST BE PROVED...BEING FOUND BLAMELESS.

- a. Before a man can serve as a deacon, he must first be proved and found blameless.
- b. This means that we are not to appoint a man as a deacon in hopes that he will eventually grow to meet this and other qualifications.
- c. He is to meet this and the other qualifications "FIRST", THEN he may be appointed as a deacon!
  - 1) He does NOT have to be perfect before he is appointed.
  - 2) But, he DOES have to meet this and all other qualifications BEFORE he is appointed.
  - 3) Then, God expects him to continue to GROW in this and all other areas!
- d. According to J. H. Thayer in his Greek English Lexicon, the word translated "proved" is a very significant one!
  - 1) It means, "to test, examine, prove, scrutinize (to see whether a thing is genuine or not) as metals."

- 2) Thus, before a man can serve as a deacon, he must first be tested, examined, looked at very carefully to determine whether he is qualified.
  - 3) The only way to do that is to examine his life and character to determine whether he is qualified.
  - 4) He must have proved by his life and character that he is a spiritually mature person who meets God's qualifications in these verses.
  - 5) Obviously then, one who is a new Christian, or one who has not matured significantly as a Christian is not qualified to serve as a deacon.
- e. To be qualified, a man must be proved and found, "blameless."
- 1) The meaning of this word is similar to that of the word translated "blameless" in the qualification of elders.
  - 2) It does NOT mean that a man must be perfect in order to serve as a deacon!
  - 3) According to W. E. Vine, this word means, "that which cannot be called to account...with nothing laid to one's charge (as the result of public investigation)."
  - 4) Thus, this word means a man's life and character has been examined carefully and no significant charges can be made against him.
    - a) There is no outstanding flaw in his character or life.
    - b) He is morally upright, honorable and has deep integrity.

1 Tim 3:11

1. In this verse, Paul began to discuss the qualifications of wives.
2. But which wives was Paul talking about?

3. In the context, it appears that he was talking about the wives of ELDERS and DEACONS.
4. In :1-7, Paul had listed the qualifications of elders.
5. Then, in :8, he began to list the qualifications of deacons.
6. Included among those qualifications was that each elder and deacon must be the husband of one wife and must have well-behaved children.
7. Thus, the character and behavior of a man's family is an important part of his qualification to serve as an elder or a deacon.
8. Therefore, we would expect God to move Paul to include information in this context about the qualifications which God desired the wife of each elder and deacon to possess.
9. That is exactly what he did in this verse!
10. Let's study those qualifications one at a time.
  - a. First, REVERENT.
    - 1) This word means serious, dignified and conducting herself in a way which deserves the love and respect of others.
  - b. Second, NOT SLANDERERS.
    - 1) This word means not a gossip or one who spreads rumors and falsely accuses others.
    - 2) The sin of talebearing or gossip wounds and destroys people and creates destructive strife (cf. Prov 11:13; 18:8; 20:19; 26:20).
  - c. Third, TEMPERATE.
    - 1) This word means exercising self-control, self-discipline.
    - 2) The wife of an elder or deacon must control her mind, her tongue and her actions so that she is a credit to her husband and the church.

- d. Fourth, FAITHFUL IN ALL THINGS.
  - 1) These few words provide a broad summary of the characteristics of the wife of an elder or deacon.
  - 2) These words mean that the wife must be worthy of trust and dependable.
  - 3) She must be a woman of honesty and integrity.
  - 4) She must be dependable, honest and trustworthy, IN ALL THINGS!"
  - 5) That includes her life with her family, her friends, her brethren and all others!
- e. These qualifications show us that God wants the wives of elders and deacons to be spiritually mature women of the highest character.
- f. They are to conduct themselves in such a way as to be a credit to their husband and to the Lord's church.
- g. They are to quietly and discreetly support and help their husband, without acting as an elder or deacon.
- 11. Before we leave these verses, we must note that some have taught that Paul listed the qualifications for female deacons in this verse.
- 12. I believe that teaching is not true to the word of God
- 13. Please consider the following reasons for believing that God was not talking about female deacons in this verse, or anywhere in the Bible:
  - a. First, Paul didn't refer to these women as deacons.
    - 1) The word translated "deacon" is not found in this verse!
    - 2) Instead, Paul referred to these women as the "wives" of certain men.
    - 3) The context indicates that they are the wives of the elders and deacons.

- 4) Obviously then, these women were not female deacons!
- b. Second, in the very next verse, Paul returned to the qualifications of deacons.
    - 1) And the first one mentioned was that a deacon must be, “the husband of one wife.”
    - 2) this tells us that a deacon must be a man, not a woman.
  - c. For these reasons, I believe that Paul was not talking about female deacons in this verse.
  - d. Instead, as we have studied, I believe that he was talking about the wives of elders and deacons.
  - e. However, the fact that Paul was not talking about female deacons does not mean that women cannot serve the Lord and His church fervently and effectively.
  - f. It just means that women may not serve in the office or work of a deacon.
  - g. For a description of the many wonderful things which women may do with God’s permission, please see our notes on 1 Tim 2:15.

#### 1 Tim 3:12

1. In this verse, God said that for a man to qualify as a deacon, he must meet two conditions, as follows:
  - a. He must be the husband of one wife.
  - b. And he must rule his children and house, i.e., family, well.
2. This language is very similar to that found in :2 and :4 concerning elders.
3. Please see our notes on those verses for additional information.
4. However, there is one major difference between the requirements for an elder’s children and those of a deacon.

- a. As we studied earlier, an elder's children must be Christians (cf. :4, 5; Titus 1:6).
- b. There is no such requirement for the children of a deacon.
- c. Thus, a deacon can be a younger man with younger children than an elder.
- d. However, the deacon and his children must be old enough for him to have demonstrated that he has control over them, ruling them well.
- e. In addition, he must be old enough to have been "proved" and to have acquired the other qualifications listed in this passage.

#### 1 Tim 3:13

- 1. In this verse, we see two of the many benefits of serving WELL as a deacon.
- 2. First, any man who serves as a deacon obtains for himself, "a good standing."
  - a. This means that he will be looked up to, respected, loved, admired and imitated.
  - b. He will be seen as a truly excellent man who is a true and humble servant of the Lord.
  - c. He will have a GOOD NAME which is to be chosen rather than great riches (Prov 22:1)!
- 3. Second, any man who serves well as a deacon obtains, "great boldness in the faith."
  - a. This means that he will have great confidence in what he says and does.
  - b. This confidence will be based upon "the faith", or the Gospel of Christ.
  - c. Through the years, he will have strengthened his faith and trust in that glorious Gospel.

- d. His confidence will be increased as he does the things required by the Gospel and sees the outstanding results of such obedience.
  - e. And the deacon who has served the Lord and His church well has confidence as he looks forward to the Lord's coming and Judgment Day (1 Jn 2:28; 3:21; 4:17; 5:14).
- 4. From these facts, we can safely conclude that the work of a deacon is a GOOD work!
  - a. It is truly a work of faith and a labor of love (1 Thess 1:3)!
- 5. To summarize :8-13 then, we have studied three major things:
  - a. The qualifications of deacons.
  - b. The qualifications of the wives of elders and deacons.
  - c. Some of the benefits of serving well as a deacon.
- 6. The qualifications of deacons include the following:
  - a. Reverent.
  - b. Not double-tongued.
  - c. Not given to much wine.
  - d. Not greedy for money.
  - e. Holding the mystery of the faith with a pure conscience.
  - f. First proved and found blameless.
  - g. Husband of one wife.
  - h. Ruling his family well.
- 7. From these qualifications, we can clearly see that the work of a deacon is an important one.
  - a. And because of the importance of that work, God only wants spiritual-minded men serving in that capacity.

- b. He wants family men with high morals and exemplary characteristics.
- c. He wants men who will selflessly serve the church by doing those things which the elders give them to do.
- d. To please God, we must only appoint men who meet these qualifications to serve as deacons!



## **A SERMON DELIVERED AT THE CHURCH OF CHRIST, BUDA, TEXAS, 10/21/1986**

### **I. INTRODUCTION:**

- A. We have been requested to develop a lesson on the use of alcoholic beverages.
  - 1. In response to that request, we have done quite a bit of research on this subject, focusing on two major areas:
    - a. First, extensive statistics and medical facts on alcohol.
    - b. Second, what the Bible says on the subject of the use of alcoholic beverages.
  - 2. Because of the volume of pertinent medical information and statistics as well as the number of Bible passages and principles that must be discussed, it is necessary to divide the material into two parts.
    - a. This morning, we would like to talk about statistics and medical facts on alcohol.
    - b. Tonight, we would like to study what the Bible says on the subject of the use of alcohol.
- B. In compiling the statistics and medical facts on alcohol, we examined many different sources.
  - 1. In the interest of time, we will not cite each of these sources.
  - 2. However, if anyone has a question about the source of any of these statistics and medical facts, please do not hesitate to ask us after the lesson.
  - 3. In addition, if anyone would like a copy of these statistics and medical facts, please let us know and we will try to arrange to have copies made.
  - 4. Since a copy of these statistics and facts will be available to those interested, you may find it easier to not take extensive notes, but just to listen to the various facts and figures given this morning to receive their full impact.

- C. As a final point of introduction, we realize that this is a sensitive and controversial subject.
1. Accordingly, we do not want to be insensitive, nor do we want to be abusive in any way.
  2. Further, this lesson is not directed against any individual or group of individuals. Each of us must make our own decisions in life!
  3. It is also not our intent to judge or condemn anyone.
    - a. Christ is the judge (Acts 17:30,31 ).
    - b. We will be judged by His word (Jn 12:48).
  4. We do want to show our love for souls by speaking the truth in love (Eph 4:15) so that each individual can make their own decision on the basis of the facts.
  5. Come let us reason together (Isa 1:18).

## II. SOME STATISTICS ON ALCOHOL USE AND ABUSE:

- A. First, nationwide, alcoholics outnumber all other drug dependent people by 20 to 1.<sup>1</sup>
1. At least 99 million people drink alcohol in the U.S.<sup>2</sup>
    - a. 1 out of 8 adults are alcoholics.<sup>3</sup>
    - b. There are approximately 10 million adults who are alcoholics.<sup>4</sup>

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<sup>1</sup> Richard O. Heilman, M.D., Early Recognition of Alcoholism and Other Drug Dependence (Center City: Hazelden, 1973).

<sup>2</sup> Ibid.

<sup>3</sup> Stephen P. Apthorp, Alcohol and Substance Abuse (Wilton: Morehouse - Barlow Co., Inc., 1975).

<sup>4</sup> Ibid.

- c. There are approximately 4 million women who are alcoholics.<sup>5</sup>
  - d. Alcoholism affects about 1 family in 4, either directly or indirectly in this country.<sup>6</sup>
- 2. In Texas, there are approximately 780,000 youth and adult problem drinkers.<sup>7</sup>
- 3. And, it is estimated that each problem drinker affects at least 4 other people—spouse, friends, parents or children.<sup>8</sup>
- B. Second, the number one drug of choice among adolescents in the nation is alcohol (beer).<sup>9</sup>
  - 1. 31% of high school students are considered to be misusers.<sup>10</sup>
  - 2. 15% of high school students are heavy users (5 drinks at least once a week).<sup>11</sup>
  - 3. The average age when children begin to drink is 13.<sup>12</sup>
  - 4. Approximately 3.3 million teenagers in the U.S. are showing signs of potential alcohol problems.<sup>13</sup>

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<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> Patricia Merrill, The Role of the Church in the Prevention, Intervention, and Treatment of Alcoholism and Addiction (Austin: Texas Conference of Churches, 1982).

<sup>8</sup> Ibid.

<sup>9</sup> Apthorp, loc. cit.

<sup>10</sup> Ibid.

<sup>11</sup> Ibid.

<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

5. 75% of all cases of juvenile delinquency involve alcohol problems in their homes or their own lives.<sup>14</sup>
  6. In 1960, 13,500 teenagers were arrested for breaking laws while under the influence of alcohol.<sup>15</sup>
    - a. In 1970, this had increased to 31,173.<sup>16</sup>
    - b. In 1980, this had increased to almost 100,000.<sup>17</sup>
  7. Alcohol is the number one cause of death of people between the ages of 15-24.<sup>18</sup>
  8. Alcohol causes 60% of teenage deaths on the highway.<sup>19</sup>
- C. Third, the effects of alcohol on highway and non-highway accidents:
1. 30,000 people per year are killed on highways throughout the nation as a result of drinking drivers (that amounts to 80 people per day or over 500 people per week).<sup>20</sup>
  2. In Texas, the following statistics apply (Texas Department of Public Safety) :

DWI Accidents	# Fatal Accidents	# Killed	# Injury Accidents	# Injured
1985 - 30,794	856	989	15,607	25,461
1 <sup>st</sup> 6 months 1986 - 19,195	510	609	9,652	15,665

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<sup>14</sup> H. L. Shirey, "Social Drinking, Work of the Flesh," The Challenger, June 1975.

<sup>15</sup> Ibid.

<sup>16</sup> Ibid.

<sup>17</sup> Ibid.

<sup>18</sup> Various sources, many without specific documentation given in a handout for classes in the Southwest School of Bible Studies, Austin, Texas (SWSBS).

<sup>19</sup> Ibid.

<sup>20</sup> Heilman, loc. cit.

3. 90% of our nation's fatal highway accidents involve the use of alcohol in some amount.<sup>21</sup>
4. 2.5 million people are injured each year in alcohol related traffic accidents.<sup>22</sup>
5. Every weekend night, one driver out of ten is legally drunk, but only one in 2,000 is arrested.<sup>23</sup>
6. Statistically, one of every two American drivers will be involved in an alcohol related auto crash in his/her lifetime.<sup>24</sup>
7. In any 2 year period, drivers under the influence of alcohol kill more Americans than were killed in the Viet Nam war.<sup>25</sup>
8. At our current rate in this country, in ten years more than 300,000 people will have been killed by drivers under the influence of alcohol.<sup>26</sup>
9. 34,800 (of 60,000 total) [58%] of accidental deaths, not on the highways, are alcohol related.<sup>27</sup>

D. Fourth, alcohol is at least a contributing factor in the following:

1. 66% of the people in jail nationwide.<sup>28</sup>
2. Over 80% of the people in jail in Texas.<sup>29</sup>

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<sup>21</sup> Apthorp, loc. cit.

<sup>22</sup> Heilman, loc. cit.

<sup>23</sup> Shirey, loc. cit.

<sup>24</sup> Ibid.

<sup>25</sup> Ibid.

<sup>26</sup> Heilman, loc. cit.

<sup>27</sup> SWSBS, loc. cit.

<sup>28</sup> Shirey, loc. cit.

<sup>29</sup> Merrill, loc. cit.

3. 25% of all insanity cases.<sup>30</sup>
4. 37% of all poverty.<sup>31</sup>
5. 65% of all child abuse cases.<sup>32</sup>
6. 30% of all suicides.<sup>33</sup>
7. 50% of all motor vehicle accidents.<sup>34</sup>
8. 50% of all rapes.<sup>35</sup>
9. 78% of all assaults.<sup>36</sup>
10. 85% of all murders.<sup>37</sup>
11. At least 50% of all arrests.<sup>38</sup>
12. 50% of divorce cases in Texas.<sup>39</sup>
13. 60% of those who seek treatment of depression.<sup>40</sup>

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<sup>30</sup> SWSBS, loc. cit.

<sup>31</sup> Ibid.

<sup>32</sup> Shirey, loc. cit.

<sup>33</sup> Ibid.

<sup>34</sup> Ibid.

<sup>35</sup> Ibid.

<sup>36</sup> Ibid.

<sup>37</sup> Ibid.

<sup>38</sup> Leonard C. Hall, Facts About Alcohol and Alcoholism (Rockville: National Institute on Alcohol Abuse and Alcoholism, n.d.).

<sup>39</sup> Merrill, loc. cit.

<sup>40</sup> SWSBS, loc. cit.

14. 50% of drownings.<sup>41</sup>

15. 50% of pedestrian deaths.<sup>42</sup>

E. Finally, please consider the following statistics:

1. The suicide rate of alcoholics is 58 times the rate of non-drinkers.<sup>43</sup>

2. Alcoholics are 7 times as likely to be divorced or separated.<sup>44</sup>

3. Industry loses approximately \$43 billion per year because of alcohol-related absence and expenses.<sup>45</sup>

4. Also, employees with drinking problems are absent from work 2 ½ times as frequently as non-drinkers.<sup>46</sup>

### III. SOME MEDICAL FACTS ABOUT ALCOHOL:

A. First, alcohol is a powerful drug that affects the mind and many other parts of the body.<sup>47</sup>

1. It is addictive; in fact, some alcoholics report losing control during their first drinking episode.<sup>48</sup>

2. Ethyl alcohol (the kind of alcohol in alcoholic beverages) is toxic, i.e., it is poisonous.<sup>49</sup>

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<sup>41</sup> Ibid.

<sup>42</sup> Ibid.

<sup>43</sup> Ibid.

<sup>44</sup> Ibid.

<sup>45</sup> Ibid.

<sup>46</sup> Hall, loc. cit.

<sup>47</sup> Heilman, loc. cit.

<sup>48</sup> Terence Williams, Crossing the Line Between Social Drinking and Alcoholism (Center City: Hazeldon, 1980).

<sup>49</sup> Apthorp, loc. cit.

- a. Poison is defined as, “A substance that through its chemical action usually kills, injures or impairs an organism; something destructive or harmful.”<sup>50</sup>
  - b. Some poisons are instantly fatal, others slower, and still others cumulatively so.<sup>51</sup>
  - c. There are few things more toxic than ethyl alcohol.
  - d. Please consider carefully the following quote: “Without doubt, and here it is the laboratory that speaks, alcohol is poison. With this view all modern works are in accord. It is equally certain that for all poisons—for example, morphine, cocaine, strychnine—one may find a dose extremely minute in which the poison would not cause serious trouble in the body. It is the same with alcohol. An infinitesimal dose of alcohol does not act upon the body as poison. But from the practical point of view, in ordinary life, alcohol is always a poison.”<sup>52</sup>
- B. Second, alcohol is a depressant that acts on the brain and central nervous system and it is an irritant that irritates many tissues, organs, etc. in the body.<sup>53</sup>
1. One medical report says that it is “the greatest single irritant that we can ingest.”<sup>54</sup>
  2. For example, alcohol irritates the esophagus, stomach, intestines and the pancreas.<sup>55</sup>

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<sup>50</sup> “Poison”, in Webster’s New Collegiate Dictionary, 1973, p. 888.

<sup>51</sup> Emma L. Benedict Transeau, Effects of Alcoholic Drinks (Boston: Scientific Temperance Foundation, 1938), p. 3.

<sup>52</sup> Transeau, loc. cit., quoting Dr. August Ley.

<sup>53</sup> Hall, loc. cit.

<sup>54</sup> Max A. Schneider, M.D., Some Medical Aspects of Alcohol and Other Drugs of Abuse (Santa Ana: Max A. Schneider, M.D., Inc., 1971).

<sup>55</sup> Ibid.

3. It inflames the liver and causes Toxic Hepatitis.<sup>56</sup>
  4. In fact, just one shot of alcohol increases the number of dying liver cells significantly.<sup>57</sup>
  5. It washes zinc, magnesium and other trace minerals out of the body.<sup>58</sup>
  6. And, it washes calcium out of the bones.<sup>59</sup>
- C. Third, alcohol affects babies in the mother's womb:
1. Alcohol from the mother's blood stream easily crosses the placenta and enters the baby's bloodstream.<sup>60</sup>
  2. Alcohol is the number one cause of preventable birth defects.<sup>61</sup>
  3. Eight out of 10 babies born to alcoholic mothers are likely to have some birth defect.<sup>62</sup>
  4. Even limited amounts of alcohol can cause the following birth defects:
    - a. Facial abnormalities in the eyes, nose, ears, lips, chin and palate.<sup>63</sup>
    - b. Small size and abnormally slow growth.<sup>64</sup>

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<sup>56</sup> Ibid.

<sup>57</sup> Ibid.

<sup>58</sup> Ibid.

<sup>59</sup> Ibid.

<sup>60</sup> No author listed, What Everyone Should Know About Fetal Alcohol Effects (WESKAFAE) (Austin: Texas Commission on Alcohol and Drug Abuse, 1981).

<sup>61</sup> Shirey, loc. cit.

<sup>62</sup> SWSBS, loc. cit.

<sup>63</sup> WESKAFAE, loc. cit.

<sup>64</sup> Ibid.

- c. Small, bent or joined fingers and toes.<sup>65</sup>
- d. Heart or kidney defects.<sup>66</sup>
- e. Difficulties in balance, coordination, learning and memory.<sup>67</sup>
- f. Retardation—third leading cause of mental retardation in the U.S. and the only one that can be prevented at this time.<sup>68</sup>

D. Fourth, how does alcohol flow through and affect the body?

- 1. Unlike food, alcohol does not have to be digested slowly before reaching the blood stream.<sup>69</sup>
  - a. Instead, it is immediately absorbed into the blood through the walls of the stomach and small intestine.<sup>70</sup>
  - b. The blood rapidly carries it to the brain and other major organs.<sup>71</sup>
  - c. Once it reaches the brain, the alcohol immediately acts on the brain to slow down brain activity.<sup>72</sup>
  - d. Eventually, it can be found in all tissues, organs and secretions of the body.<sup>73</sup>

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<sup>65</sup> Ibid.

<sup>66</sup> Ibid.

<sup>67</sup> Ibid.

<sup>68</sup> Ibid.

<sup>69</sup> Hall, loc. cit.

<sup>70</sup> Ibid.

<sup>71</sup> Ibid.

<sup>72</sup> Ibid.

<sup>73</sup> Schneider, loc. cit.

- e. One medical report states that even small amounts of alcohol result in “a great deal of damage to the brain”.<sup>74</sup>
  - (1) The alcohol destroys as many as 10,000 brain cells at a time.<sup>75</sup>
  - (2) It is important to note that brain cells can never be replaced!<sup>76</sup>
  - (3) This destruction of brain cells shows itself in increasing forgetfulness and a progressive loss of ability to work efficiently.<sup>77</sup>
  - (4) This report noted that, “the bodies of skid-row drunks showed such extensive destruction of brain cells that their brains were worthless for use in teaching normal brain structure to medical students.”<sup>78</sup>
- 2. Even the first sips of an alcoholic beverage may cause changes in mood and behavior.<sup>79</sup>
  - a. In younger people who have not drunk alcoholic beverages previously, the first measurable effects of alcohol on the brain have been detected after drinking half a can of beer, which is equivalent to half a cocktail, or half a glass of wine.<sup>80</sup>

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<sup>74</sup> Dr. Melvin. H. Kinsley, “Alcohol, Sludge, And Hypoxic Areas of the Nervous System, Liver, and Heart” (Journal of Microvascular Research, 1968, p. 174-185).

<sup>75</sup> Ibid.

<sup>76</sup> Ibid.

<sup>77</sup> Ibid.

<sup>78</sup> Ibid.

<sup>79</sup> Hall, loc. cit.

<sup>80</sup> Haven Emmerson, M.D., Alcohol, Its Effects on Man (New York: Appleton-Century, 1934), p. 92.

- b. For adults who are occasional drinkers, the first measurable effects have been detected after one beer or cocktail.<sup>81</sup>
- c. Just a few drinks cause sludging of red blood cells in the blood.<sup>82</sup>
  - (1) In fact, in one report, this has been detected with just one beer.<sup>83</sup>
  - (2) This sludging slows the circulation of blood, which greatly hinders the distribution of oxygen to the brain cells.<sup>84</sup>
- d. One expert has testified that,

“There is no guarantee of a safe level of drinking, no threshold below which alcohol fails to damage or destroy groups of cells in the brain and other vital organs.”<sup>85</sup>
- e. Another expert testifies,

“Even a single alcohol drink may seriously impair one’s ability to pay attention to more than one thing at a time.”<sup>86</sup>
- f. The American Automobile Association says:

“The effects of alcohol begin with the first drink... The first effects are impairment of judgment and reasoning and weakening of self-control and normal inhibitions.”<sup>87</sup>

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<sup>81</sup> Ibid.

<sup>82</sup> Schneider, loc. cit.

<sup>83</sup> SWSBS, loc. cit.

<sup>84</sup> Schneider, loc. cit.

<sup>85</sup> As quoted in, Wayne Jackson, “Does the New Testament Justify Social Drinking?”, The Christian Courier, Dec. 1982.

<sup>86</sup> Dr. Herbert Moskowitz of the University of California, as quoted by Leonard Allen, “Social Drinking: An Exercise in Clarity”, Firm Foundation, p. 3, date unknown.

<sup>87</sup> Jackson, loc. cit.

- g. Another article stresses that the frontal lobe of the brain, which is the reason and self-control center, is affected by as little as .01% BAC, which is comparable to about half a shot of whiskey.<sup>88</sup>
- h. Another expert says,
 

“It takes three hours to get rid of the effects of one bottle of beer. And it takes fifteen hours to get rid of the alcohol in five beers. But, we can measure brain distortion up to fifteen days, though all traces of alcohol have gone from your system.”<sup>89</sup>
- i. Two drinks or less affect thought, judgment and restraint or self-control—people lose their inhibitions!<sup>90</sup>
- j. Also, after two beers or the equivalent, there is a marked loss of depth perception and peripheral vision.<sup>91</sup>
- k. Other effects of more alcohol include a loss of control of hand and arm movements, walking and speech; staggering; passing out; rapid, unexplained mood swings; being boisterous and rowdy; extreme mental confusion; and, a poor understanding of what one sees or hears.<sup>92</sup>
- l. With 20-25 drinks, a person can go into a coma; breathing and heart beat are affected; death may even occur.<sup>93</sup>

E. Fifth, how does the State determine whether one is legally drunk?

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<sup>88</sup> Ibid.

<sup>89</sup> Allen, quoting Dr. Thomas J. Shipp, loc. cit.

<sup>90</sup> Hall, loc. cit.

<sup>91</sup> Apthorp, loc. cit.

<sup>92</sup> Hall, loc. cit.

<sup>93</sup> Ibid.

1. Contrary to public opinion, one beer, one five ounce glass of wine and one cocktail have the same amount of alcohol.<sup>94</sup>
2. One drink equals a blood alcohol content (BAC) of .02%.<sup>95</sup>
3. Five drinks in one hour by a 150 pound person equals a BAC of .10%.<sup>96</sup>
4. This is legally drunk in most states, although some states and foreign countries have lower levels, e.g., .08% or .05%.<sup>97</sup>
5. At BAC of .05%, the chances of an accident double.<sup>98</sup> At BAC of .10% the chances of an accident increase seven times.<sup>99</sup> At BAC of .15% the chances of an accident increase twenty five times.<sup>100</sup>
6. Over 50% of drivers killed in auto accidents had a BAC of .09% (which is below the legal limit in many states).<sup>101</sup>
7. A leading medical authority on this subject states:  
  
"Blood alcohol of .10% can be accepted as prima facie evidence of alcohol intoxication recognizing that many individuals are under the influence in the .05% range. There is no minimum blood alcohol concentration which can be set at which there will be absolutely no effect (Amer. Med. Assoc.)."
8. Another doctor testifies the following:  
  
"Most of the physical symptoms of drunkenness are seen after the blood alcohol level goes beyond .05%, but remember that the

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<sup>94</sup> Apthorp, loc. cit.

<sup>95</sup> Ibid.

<sup>96</sup> Ibid.

<sup>97</sup> Ibid.

<sup>98</sup> Ibid.

<sup>99</sup> Ibid.

<sup>100</sup> Ibid.

<sup>101</sup> Ibid.

greatest problems MORALLY and SPIRITUALLY come below this level. They begin as low as .005% (½ can of beer). It is at this lowest level of intoxication (between .005% and .05%) that inhibitions are removed, self-control is lost, will power is weakened, the capacity for self-criticism is dulled, and the conscience is put to sleep. The very first introduction of alcohol into the brain causes the shade of sedated sleep to descend over the portion of the brain that controls the intelligence, reason, judgment, and the moral and religious convictions of the individual.”<sup>102</sup>

F. Sixth, what about the long-term effects of alcohol?

1. Drinking alcohol over long periods of time decreases the quality and length of life.<sup>103</sup>
2. Generally, alcoholics live 10-12 years fewer than others.<sup>104</sup>
3. Long-term use of alcohol damages or can cause:
  - a. The heart—enlarged heart; high blood pressure; congestive heart failure; inflames the heart muscle; increases work load of heart.<sup>105</sup>
  - b. The brain and nervous system—permanent, irreversible damage; possibly leading to psychoses and other serious mental disorders.<sup>106</sup>
  - c. The liver—cirrhosis—8 times as often as non-drinkers; cancer of the liver.<sup>107</sup>

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<sup>102</sup> Emmerson, op. cit., p. 37.

<sup>103</sup> SWSBS, loc. cit.

<sup>104</sup> Ibid.

<sup>105</sup> No author listed, Alcohol, Some Questions and Answers (National Institute of Alcohol Abuse and Alcoholism, n.d.).

<sup>106</sup> No author listed, What Everyone Should Know About Alcoholism (Austin: Texas Commission on Alcohol and Drug Abuse, 1981).

<sup>107</sup> Ibid.

- d. The muscles—delirium tremens (D.T.s).<sup>108</sup>
- e. Gastrointestinal system—nausea, vomiting, diarrhea, gastritis, ulcers, pancreatitis.<sup>109</sup>
- f. Mental functions—decreases memory, judgment, learning ability and grasp on reality.<sup>110</sup>
- g. Malnutrition—alcohol has no food value; in addition, it robs the body of vitamins and minerals and interferes with digestion of food.<sup>111</sup>
- h. Cancer—of the mouth, esophagus and stomach.<sup>112</sup>
- i. Anemia or a low blood count.<sup>113</sup>
- j. Fatigue, anxiety and depression.<sup>114</sup>
- k. Insomnia, nightmares and exhaustion.<sup>115</sup>
- l. Inability to concentrate, even when sober.<sup>116</sup>
- m. Lowered resistance to pneumonia and other infectious diseases.<sup>117</sup>

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<sup>108</sup> Ibid.

<sup>109</sup> Ibid.

<sup>110</sup> Ibid.

<sup>111</sup> Ibid.

<sup>112</sup> Ibid.

<sup>113</sup> Schneider, loc. cit.

<sup>114</sup> Williams, loc. cit.

<sup>115</sup> Ibid.

<sup>116</sup> Ibid.

<sup>117</sup> Ibid.

- n. Impotence, menstrual irregularities and other problems associated with the male and female reproductive systems.<sup>118</sup>

G. Finally, we will close this section on medical facts about alcohol with a true story and several statements on alcohol.

- 1. First, the true story: "One Drink Won't Hurt"  
"UPI" reported it as it happened.

A man by the name of Wilson Thomas Turner was sitting in a bar. The place was Bradenton, Florida, September 12, 1964. He said to himself, "One more drink won't hurt." You might call it "one for the road." He bought another bottle to carry with him. He got into his car and started home. He had done it many times and his driving had always been good before. He started home. He had a hard day and was anxious to get home and see his son, Randell, who was in the fifth grade. He had grown up so fast and Turner was proud of his son. As he sped down the road, it seemed that he went faster and faster. Maybe the last drink dulled his senses some, but, he was in control, he thought, and so what did it matter. Suddenly, from a side street a boy on a bicycle appeared in front of the car. He swerved to miss, but struck the boy. For fear, perhaps, the man left the scene. Later the police came to his home and arrested him. He was in the attic with the bottle that he had purchased, crying as he tried to drown the event out of his mind. He was put into jail but was released to go to the funeral of the young man his car had struck. This was the worst thing that ever happened in his life. The newspapers then added one more fact: The young man who had been killed was Turner's only son, Randell. Turner had thought, "Just one drink won't hurt."

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1).

- 2. Second, a statement sent in to Ann Landers:

**POSITIVELY NEGATIVE**

We drank for joy and became miserable.

We drank for sociability and became argumentative.

We drank for sophistication and became obnoxious.

We drank for friendship and made enemies.

We drank for sleep and awakened exhausted.  
We drank for strength and felt weak.  
We drank to feel exhilaration and ended up depressed.  
We drank for “medicinal purposes” and acquired health problems.  
We drank to get calmed down and ended up with the shakes.  
We drank for confidence and became afraid.  
We drank to make conversation flow more easily and the words  
came out slurred and incoherent.  
We drank to diminish our problems and saw them multiply.  
We drank to feel heavenly and ended up feeling like hell.  
We drank to cope with life and invited death.

3. And finally, a statement from Dr. Dwight L. Wilbur, former President of the American Medical Association,

“If alcoholic beverages were invented today, they would be outlawed, just as the nation has outlawed marijuana, LSD, and other dangerous drugs.”<sup>119</sup>

#### **IV. SUMMARY OF MEDICAL FACTS AND STATISTICS ABOUT ALCOHOL:**

- A. The use and abuse of alcohol is this nation’s #1 drug problem.
- B. Alcohol is a poison that can be deadly in its working on the body and mind.
- C. The effects of alcohol on the drinker, as well as innocent associates and strangers, are evil and include:
  1. Loss in efficiency and many diseases of the body and mind.
  2. Injuries and deaths from traffic and pedestrian accidents.
  3. Injuries and deaths from non-highway accidents.
  4. Poverty.
  5. Suicides.
  6. Crimes including murder, rape and assaults.

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<sup>119</sup> Dr. Dwight L. Wilbur, 28th International Congress on Alcohol and Alcoholism (Washington, D.C., Sep. 15, 1968).

7. Family problems including child abuse, spouse abuse, separation and divorce.
  8. Much lost time and added expenses for businesses.
- D. But, many people say that these facts and statistics apply only to alcoholics and heavy drinkers, not to those who drink “socially.”
1. First of all, we have seen that this statement is not true! And in our next section, we will deal with this point more thoroughly.
  2. But secondly, we would ask you to consider this question—How many of those who are alcoholics today had the intention of becoming one when they took the first drink??!!
  3. We submit to you that very few if any had that intention—but one drink led to another and another and another, etc, until they became addicted to the drug alcohol.
  4. That shows even more clearly, the insidiousness of this horrible drug!
- E. Even in extremely small amounts, poisonous alcohol damages the body and mind significantly and causes other problems. For example:
1. It permanently destroys brain cells, which can never be replaced, thus causing forgetfulness and progressive loss of ability to work efficiently.
  2. It is the greatest single irritant that we can ingest, irritating such organs as the esophagus, stomach, intestines and the pancreas.
  3. It inflames the liver and kills liver cells.
  4. The very first introduction of alcohol into the brain affects the part of the brain that controls intelligence, reason, judgement and the moral and religious convictions of the individual.
    - a. The result is that inhibitions are decreased, self-control is reduced, will power is weakened, the capacity for self-criticism is dulled and the conscience is put to sleep.
    - b. Think of the implications of this fact on the Christian who is to remain pure and in control of himself and on society in general.

5. In addition to these effects, the alcohol in one or two drinks has been shown to have the following effects:
  - a. It causes changes in mood and behavior.
  - b. It causes sludging in red blood cells in the blood, thus greatly hindering the distribution of oxygen to the brain cells.
  - c. It may seriously impair one's ability to pay attention to more than one thing at a time (think of the implications of this fact for business men, drivers, machinery operators, mothers with children, etc.).
  - d. It causes a marked loss of judgment, depth perception and peripheral vision.
6. The death rate of "social drinkers" is 2 ½ times higher than that of non-drinkers of the same age.
7. Alcohol is the number one cause of death of people between the ages of 15-24.
8. Perhaps the best way to end our summary of the effects of even a small amount of alcohol is to repeat the testimony of a medical expert that we reported earlier,

"There is no guarantee of a safe level of drinking, no threshold below which alcohol fails to damage or destroy groups of cells in the brain and other vital organs."

#### V. CONCLUSION:

- A. I do not believe that much more needs to be said !
- B. The statistics and facts speak quite loudly for themselves !
- C. Alcohol is a dangerous, deadly poison whose evil effects on the world are truly frightening and sickening.
- D. Certainly from this stand point, alcohol has no place in the life of a Christian.
- E. We invite you to return tonight to see what God says about intoxicating beverages and to answer the question of whether God the Father, Jesus and Paul authorized social drinking in the Bible as some claim.

- F. Did Jesus make intoxicating wine at the marriage feast in Cana ?
- G. Did Paul encourage Timothy to drink intoxicating beverages socially?
- H. Please come hear these questions answered from God's word tonight.



## **A SERMON DELIVERED AT THE CHURCH OF CHRIST, BUDA, TEXAS, 10/12/1986**

### **I. INTRODUCTION:**

- A. This morning, we studied some statistics on the use and abuse of alcohol in this country, as well as some medical facts about alcohol.
- B. Briefly, our study revealed the following:
  - 1. The use and abuse of alcohol is this nation's #1 drug problem.
  - 2. Alcohol is a poison that can be deadly in its working on the body and mind.
  - 3. The effects of alcohol on the drinker, as well as innocent associates and strangers, are evil and include such things as traffic deaths, poverty, suicides, crimes and family problems.
  - 4. Even in extremely small amounts, poisonous alcohol damages the body and mind significantly including the irreversible destruction of brain cells and liver cells, as well as the decreasing of self-control and inhibitions.
  - 5. One medical expert briefly summarized the evil and danger of alcohol by saying,  
  
"There is no guarantee of a safe level of drinking, no threshold below which alcohol fails to damage or destroy groups of cells in the brain and other vital organs."
- C. Finally, this morning we promised that tonight we would discuss what God says on this subject in the Bible. That is what we would like to do right now!

### **II. THESIS SENTENCE: We will study what God says about alcoholic beverages by reviewing the following major topics:**

- A. First, to notice that God forbids drunkenness.
- B. Second, to determine whether God the Father, Jesus and Paul authorized social drinking in the Bible as some claim.
- C. Third, to study New Testament commands, principles and a word that condemn the drinking of intoxicating beverages.

### III. BODY:

#### A. First, God forbids drunkenness in the New Testament.

1. Please notice the following Scriptures on drunkenness:
  - a. In Gal 5:21, we see that it is among the works of the flesh which God said through Paul, “they which do such things shall not inherit the kingdom of God.”
  - b. In 1 Cor 6:10, Paul again says that drunkards will not inherit the kingdom of God.
  - c. And, in Eph 5:18—“Be not drunk with wine, wherein is excess.”
  - d. Thus, drunkenness is clearly forbidden by God in His word!
2. The question we tend to ignore is, when is one drunk Scripturally?
3. One way to answer that question is to study the meaning of the Greek words that are translated “drunk”, “drunken” and “drunkenness” in the New Testament.
  - a. Please keep in mind that being drunk or drunken and drunkenness is condemned by God.
  - b. That word study reveals that one of these words means the PROCESS of **BECOMING** drunk!
  - c. It means to **GROW** drunk, marking the **BEGINNING** of drunkenness.
  - d. Thus, according to the meaning of the Greek word, not only drunkenness is condemned, but the **PROCESS** of **BECOMING** drunk is also condemned!
  - e. We believe that the following question is appropriate—With his/her soul at stake, would the faithful Christian see how close they could get to that state by drinking alcohol—or would they choose to get as far away as possible by abstaining from alcohol?

- B. Our second point is to ask and answer the question whether God the Father, Jesus and Paul authorized drinking *in moderation* in the Bible?
1. The first step in answering this question is to review what God says in His word about intoxicating drinks. Does He really approve of them? (We will be quoting from the KJV or ASV.)
    - a. Prov 20:1 - Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.
    - b. Prov 23:29-32 - Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?  
They that tarry long at wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright (or goes down smoothly).  
At the last, it biteth like a serpent and stingeth like an adder.
    - c. Hab 2:5 - Yea, moreover, wine is treacherous...
    - d. Hab 2:15 - Woe unto him that giveth his neighbor drink, to thee that addest thy venom and makest him drunken also...
    - e. Isa 28:7 - But they have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine; they are out of the way through strong drink; they err in vision, they stumble in judgment.
    - f. No, these verses make it very clear that God does not approve of the use of intoxicating drinks!
      - (1) He condemns them in the strongest possible language because of their horrifying effects on mankind.
      - (2) He even made it sinful for His people under the Old Testament to give strong drink to their neighbors!!
      - (3) Can we really expect any looser instructions under the New Testament, the better covenant?!

2. But the argument is made that God does not say in the New Testament, “Do not drink alcohol”; therefore, He allows us to drink alcohol in moderation.
  - a. This is not a valid argument!
  - b. God does not say in the New Testament, “Do not use mechanical instruments of music in worship, do not baptize babies, do not make animal sacrifices, or do not burn incense in worship” either!
  - c. Does that mean that these practices are authorized or allowed by God?
  - d. We know that the answer is “no,” it does not mean that at all!
  - e. Instead God has specified what He wants in these areas:
    - (1) When He specifies what He wants, He automatically excludes *everything else* of a like nature.
    - (2) Therefore, *it is not necessary* for Him to say “Thou shalt not” and then list every possible deviation that man could ever come up with.
  - f. Thus, just because God does not say, “do not drink alcohol” in the New Testament, that does not mean that He approves of drinking in moderation.
3. But some say, “Jesus made alcoholic beverages (“wine”) at the marriage feast in Cana, therefore He approved of drinking of alcohol in moderation.”
  - a. The account of this miracle is found in John 2:1-11.
  - b. There Jesus performed a miracle by turning water into “wine.”
  - c. In Jn 2:10, the governor of the feast said that the wine that Jesus made was the “good wine” or the “best wine.”
  - d. Did Jesus really make an alcoholic beverage capable of intoxicating those at this marriage feast?

- e. I **know** that Jesus did **not** make an alcoholic beverage that day!
- f. The text says the He made “wine”; therefore, some claim it had to be fermented, alcoholic wine that He made.
- g. That simply is not true!
- h. Today, we see the word “wine” and we assume that it must mean fermented, intoxicating wine, because that is what it means in our society.
- i. But in the Hebrew and Greek languages, the three words most frequently translated “wine” could mean anything from the grape itself, to the juice of the grape, to fermented, intoxicating wine.
  - (1) The actual meaning depends upon the context where the word was found.
  - (2) Please consider the following examples:
    - (a) Isa 65:8 - Thus saith the Lord, as the new wine is found in the cluster.
    - (b) Isa 62:8,9 - and the sons of the stranger shall not drink thy wine, for the which thou has labored:  
But they that have gathered it shall eat it...
    - (c) Isa 16:10 - the treaders shall tread out no wine in their presses.
    - (d) These examples show clearly that the words translated “wine” in the Bible do not automatically mean fermented, intoxicating wine.
- j. With this fact in mind, let us consider whether the Lord made intoxicating wine on that occasion.
  - (1) We know that He lived under the Old Testament.
  - (2) We also know that He was very familiar with it and frequently quoted from it.

- (3) Thus, He knew that it was sinful to partake of and give to a neighbor intoxicating drinks.
    - (4) Knowing that, did Jesus our Savior:
      - (a) Make these people to err or be deceived by giving them intoxicating wine (Prov 20:1)?
      - (b) Did He cause the people He came to save to be bitten like a poisonous serpent by giving them intoxicating wine (Prov 23:32)?
      - (c) Did He sin and cause them to sin by giving them treacherous, intoxicating wine (Hab 2:5,15)?
  - k. The obvious answer to all of these questions is “no”!
    - (1) Jesus did no sin, neither was there any guile in His mouth (1 Pet 2:22).
    - (2) He was tempted in all points like as we are, yet without sin (Heb 4:15).
    - (3) He knew no sin (2 Cor 5:21).
  - l. Thus, Jesus neither made intoxicating wine, nor did He approve of drinking alcoholic beverages in moderation in this context.
4. But, others claim that Paul authorized drinking of alcoholic beverages in moderation when he told Timothy in 1 Tim 5:23 -
- “Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.”
- a. Let us assume that Paul was talking about fermented, intoxicating wine in this verse. Please consider the following:
    - (1) First, we must remember that the fermented wines of those days were much less powerful than the whiskeys and wines of today.

- (a) For example, their wines had from 4-9% alcohol.
  - (b) In addition, they were accustomed to diluting their wines with two to three parts of water.
  - (c) In contrast, modern wines have up to 30% alcohol!
  - (d) And many modern whiskeys have over 50% alcohol!
  - (e) Thus, when Paul urged Timothy to use a little wine, that wine was much less potent than modern alcoholic beverages.
- (2) Next, if drinking fermented, intoxicating wine was the common practice in those days, why was it necessary for Paul to give Timothy an apostolic command to get him to drink it?
- (a) It is obvious that Timothy had been **ABSTAINING** from drinking such wine! (He was not a “social drinker”!)
- (3) Also, notice that Paul told Timothy to use “a little” wine.
- (a) How does that compare with a six pack of beer, 4 or 5 martinis, etc.?
  - (b) There is a vast difference between modern social drinking and what Paul prescribed for Timothy here!
- (4) Finally, please recognize that Paul urged Timothy to use a little wine for **MEDICINAL** purposes—“for thy stomach’s sake and thine often infirmities.”
- (a) It was not to relax.
  - (b) Or to “get away from it all.”
  - (c) Or to be “sociable.”

- (d) Or to enjoy the party.
    - (e) It was for a **MEDICAL** problem.
    - (f) Our modern medicines are quite adequate to handle any medical problems that fermented wine may have been used for in Paul's days.
  - (5) Thus, this was a special case where unique instructions were given to one individual for a very specific purpose.
  - (6) For these reasons, this verse can not be used to authorize social drinking as practiced today.
5. Still others claim authorization for social drinking on the basis of an apparent difference in the KJV between the qualifications of an elder and a deacon as found in 1 Tim 3:3 and 1 Tim 3:8 respectively.
- a. In the KJV rendering of 1 Tim 3:3, it says the elder must be, "not given to wine."
  - b. Whereas in the KJV rendering of 1 Tim 3:8, it says the deacon must be "not given to much wine."
  - c. Some claim that this apparent difference in wording gives the deacon, and hence other Christians, the right to drink some alcoholic beverages, as long as it is not "much", while the elder must abstain completely.
  - d. But, in the original language, the point is not to make a distinction in the amount of alcoholic beverages that elders and deacons are allowed to drink.
  - e. That is clearly not God's intention in these verses.
  - f. We know that, because in 1 Tim 3:3, the original word translated, "not given to wine" in the KJV actually means that the elder is not to be a brawler, or one who becomes quarrelsome because of the effects of wine (see the ASV).
  - g. And in 1 Tim 3:8, the idea is that the deacon must not be addicted to wine.

- h. Thus, the two verses simply represent two different ways of issuing a stern warning about the danger and evil of drinking intoxicating wine, while discussing the qualifications of elders and deacons.
6. But, some further claim that since 1 Tim 3:8 says the deacon is to be “not given to much wine”, that gives God’s permission for one to be given to a little intoxicating wine.
- a. This claim is not a valid one!
  - b. First, who is to determine what is a “little” wine and what is “much” wine!
    - (1) Certainly not the person doing the drinking, since their judgment has already been impaired by the alcohol they have drunk!
  - c. But more importantly, notice the effect of this kind of reasoning as applied to other Scriptures:
    - (1) Eccl 7:17 says, “Be not over much wicked.” Using this line of reasoning, we could say that God authorizes us to be a little wicked! Surely, we do not believe that!
    - (2) In Rom 6:12, God tells us that we are not to let sin reign or rule in our bodies. Using this line of reasoning, we could say that God authorizes us to give in to sin a little bit, just as long as we do not yield completely or “much” to it. Surely we do not believe that either!
    - (3) In the New Testament, God commands us not to live in adultery. Using this line of reasoning, we could say that God authorizes us to commit a little adultery, just as long as we do not do it frequently or “much.” Surely that is not what God means!
  - d. We believe that these examples show clearly that this kind of reasoning applied to 1 Tim 3:8 is not valid!
  - e. Neither of these verses authorizes social drinking.

- f. Rather, they are to be added to a long list of warnings in God's word against the use of intoxicating beverages!

7. Thus, in our second point, we have studied the following:
  - a. What God says in His word about intoxicating beverages—He condemns them in the strongest possible language.
  - b. Several passages in the New Testament that some say authorize the drinking of intoxicating beverages in moderation—We have seen that none of these passages authorizes such drinking.
  - c. That brings us to our third point.
- C. Our third point is to study several New Testament commands, principles, and a word that condemn the drinking of intoxicating beverages.
  1. The first thing that condemns drinking of intoxicating beverages is the meaning of one of the words that is translated “sober” in the New Testament.
    - a. There are two Greek words that are translated “sober” in the New Testament.
    - b. One of these words means, of sound mind, serious minded or discreet.
    - c. For example, this word is found in 1 Tim 3:2, where it is listed as one of the qualifications of an elder.
    - d. But, the other word is found in passages like 1 Thess 5:8, where the Christian is commanded to be sober.
    - e. Therefore, to violate this command to be sober would be to sin against God.
    - f. But, what does that Greek word that is translated “sober” in this verse mean?
    - g. Please notice how this Greek word is defined by six different New Testament Greek scholars:
      - (1) “Signifies to be free from the influence of intoxicants...”
      - (2) “To be temperate.”

- (3) “To be self-controlled.”
  - (4) “To be sober, drink no wine.”
  - (5) “To be sober, not under the influence of drink. The word points to a condition of moral alertness....”
  - (6) “It is the opposite of intoxication. A man is sober who is at the time completely unaffected by wine.”
- h. Clearly, on the basis of the meaning of the Greek word, God’s command to be sober in this passage means to drink no intoxicating beverages and thus, to be totally free from the influence of intoxicating beverages.
  - i. But, does this meaning fit the context of 1 Thess 5:8?
    - (1) In :7, Paul talks about those, who in the night, are drunken, obviously from intoxicating beverages.
    - (2) Then, in :8, he makes a sharp contrast in referring to Christians.
      - (a) He says that we are to be “of the day”, or righteous, as opposed to those who are drunken in the night.
      - (b) And, we are to be “sober”, in contrast to their drunkenness.
      - (c) Clearly, this means that the Christian is to be just the opposite of drunk, i.e., completely free from the influence of intoxicating beverages.
  - j. Thus, this meaning of the Greek word does fit this context precisely!
  - k. And consequently, 1 Thess 5:8 is a command for the Christian to abstain from drinking intoxicating beverages.
  - l. To violate this command would be to sin against God, thus jeopardizing the eternal destiny of one’s soul.

2. The second thing that condemns drinking of intoxicating beverages is that the Christian is commanded to have temperance.
  - a. It is part of the fruit of the Spirit in Gal 5:22,23.
  - b. It is also one of the Christian attributes that we must add to our faith if we want to make our calling and election sure, to avoid stumbling, and to enter Christ's everlasting, heavenly Kingdom (2 Pet 1 :5-11).
  - c. The word that is translated "temperance" means self-control.
  - d. Thus, to lose self-control is to sin against God.
  - e. Please recall from this morning's lesson that one of the known effects of alcohol is to immediately begin reducing self-control.
  - f. Therefore, to drink intoxicating beverages is to deliberately do something which we know will reduce self-control and in doing so, we sin against God.
3. A third thing that condemns drinking of intoxicating beverages is that it damages the Christian's body, in which God dwells through His Spirit.
  - a. We studied in 1 Cor 6:19,20 last week that the Christian's body belongs to God and is the temple of the Holy Spirit.
  - b. Thus, to deliberately harm our bodies is to sin against God.
  - c. We studied in vivid detail this morning how much damage alcohol does to our bodies and minds.
  - d. Therefore, to drink alcohol is to deliberately harm our bodies and minds, thus sinning against God.
4. Still another thing that speaks against drinking of intoxicating beverages is that the Christian is commanded to abstain from *all* appearance of evil.
  - a. 1 Thess 5:21,22 - Prove all things; hold fast that which is good. Abstain from all appearance of evil.

- b. Thus, the Christian is commanded to abstain from *all* appearance of evil.
  - c. To violate this command is to sin against God.
  - d. As we saw this morning, alcohol is a poisonous evil that has had untold evil effects in the lives of drinkers, and innocent associates and strangers.
  - e. Thus, to drink alcohol is to violate God's command to abstain from all appearance of evil, thus sinning against Him.
5. The final point that we would like to make this evening that speaks against drinking alcoholic beverages is that it hurts our influence on others.
- a. Mt 5:16.
  - b. In the light of this and other similar Scriptures, we would humbly and kindly ask those who defend drinking of alcoholic beverages if they would be willing to accept the following statements as true:

I do not believe drinking damages my reputation and influence.

I believe I can convincingly talk to a person about Christ with an alcoholic drink in my hand.

My interest and involvement in the church is as strong now as it was before I started drinking. I have lost none of my fervor for spiritual activities.

I have become more generous in giving to the church and other good causes since I started drinking.

When Jesus comes, I will be perfectly comfortable meeting Him with an alcoholic drink in my hand.

Drinking has been good for my marriage; we have a more spiritual relationship since alcohol became a part of it.

I believe my drinking is a good influence on my children; I have no objection to their following my example in this matter.

- c. I do not believe that we could honestly say those things knowing what we have learned about alcohol and its effects.

6. Thus, these passages make it clear that it is sinful for the Christian to drink intoxicating beverages for several reasons:

- a. Because we are commanded to be sober, meaning free from the influence of intoxicating beverages.
- b. Because we are commanded to maintain self-control, which alcohol immediately reduces.
- c. Because we are commanded to care for our body as the dwelling place of God, and alcohol does much damage to the body.
- d. Because we are commanded to hold fast to the good and abstain from all appearance of evil, and alcohol and its effects are definitely evil.
- e. And because the use of alcohol damages our influence, which God commands us to guard carefully.

IV. CONCLUSION: This evening we have studied what God says in His word about intoxicating beverages. We have learned that:

- A. God condemns drunkenness and the process of becoming drunk.
- B. God the Father, Jesus and Paul *do not authorize* the drinking of alcoholic beverages in the Bible.
- C. In fact, God *condemns* the drinking of alcoholic beverages by commands, principles and the meaning of one of the words translated “sober” in the New Testament.
- D. In closing, we would like to ask each of us to search the Scriptures to determine whether the things we have taught tonight are in accordance with the Lord’s will.
  - 1. If this is the Lord’s will, as we believe it is, we ask you to obey it for HIM, not for me or any other man.

2. He is the one to whom each of us will have to give an accounting on the judgment day, not me or any other man.
  3. He is the one who shed His blood and died for us so that we can stand pure and clean in His eyes.
  4. He is the one who said that we must deny ourselves and things like seemingly overwhelming peer pressure to follow Him.
  5. He is the one who promised that we can do all things through Him.
  6. He is the one who promised that if we follow His example of self-sacrifice and purity, we will have an eternal home in Heaven with Him.
  7. I know that with His word, the privilege of prayer and the help of our brothers and sisters in Christ, we can do these things for Him and His glory!
- E. As we stated at the beginning this morning, our intent has not been to expose or condemn anyone.
1. Rather, our purpose was to present the facts and the Lord's will on this controversial subject objectively, plainly and kindly.
  2. If you have a problem with alcohol or any other sin, we and many others here are ready and willing to help in any way that we can!



**THE GREAT COMMISSION**  
**Gospel Accounts Paralleled (Acts 1,2)**  
**(Remember Lk 19:10; Mt 1:21)**

**I. Commanded By Jesus The Savior**

Matthew 28:18-20	Go Teach All Nations			Baptizing Them		Teach
Mark 16:15,16	Preach Gospel Every Creature	He Who Believes		And Is Baptized	Shall Be Saved	
Luke 24:47-49	All Nations Beginning At Jerusalem	Should Be Preached	Repentance		Remission Of Sins	
Combination Of All	Teach, Preach The Gospel	Believe	Repent	Baptized	Saved, Remission Of Sins	Teach

**II. Empowered – Lk 24:49; Jn 14:26; 15:26,27; 16:13; Acts 1:4,5,8; 2:1-4**

### III. Examples Of Conversion

PREACHING	BELIEVED	REPENTED	CONFESSED	BAPTIZED	SAVED
Pentecost Acts 2:14-41		Repent 37,38		Baptized 38-41	Remission of Sins - Saved 37,47
Samaria Acts 8:5-13	Believed 12			Baptized 12,13	
Eunuch Acts 8:35-39	Believed 37		Confessed 37	Baptized 38	Rejoiced 39
Saul Acts 9:17,18 Acts 22:12-16				Baptized 18	Sins Washed Away 22:16
Cornelius Acts 10:34-48	Believed 43 cf. 48			Baptized 48	Remission of Sins 43
The Jailer Acts 16:25-32	Believed 34			Baptized 33	
Lydia Acts 16:13,14	Heeded 14			Baptized 15	
PREACHING Rom 10:14	FAITH Heb 11:6 Heb 5:8,9	REPENTANCE Lk 13:3,5	CONFESSION Rom 10:10 2 Thess 1:7-9	BAPTISM Gal 3:27	SALVATION 2 Tim 2:10

## **Parallel Between Luke 24:47-49 And Acts Chapter 2**

<u>Luke 24:47-49</u>	<u>Acts 2</u>
1. Wait in Jerusalem	1. Apostles gathered at Jerusalem, waiting (Acts 1:12; 2:1)
2. Endued with power from on high (v. 49) Would receive promise of the Father (v. 49)	2. Apostles filled with Holy Spirit:  Received power to speak in other tongues (vs. 2-4)
3. They would be Jesus' witnesses (v. 48)	3. Apostles were Jesus' witnesses beginning at Jerusalem (vs. 2-40)
4. Repentance and remission of sins preached in His name (v. 47)	4. Preached repentance, baptism and remission of sins (v. 38)