

“Mark Your Bibles”

Edward A. Brouillette & Jeff Asher



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The Apostle Paul, by inspiration told us why the Scriptures were given to us (2 Timothy 3:16,17). He also admonished us to use them carefully (2 Timothy 2:15). These warnings against careless use and departure from the Word of God are found enough times in Scripture to warrant our solemn submission to them.

Romans 1:16, 17 tells us of the power of the Word, and John tells us (John 20:30, 31) that the Scriptures were written to cause us to believe in Christ Jesus as the Son of God. Jesus is recorded as teaching the importance of hearing and learning in John 6:44,45.

This study came about because of the expressed need of conscientious Christians who wanted to help others know the power of the Gospel.

There were many Bible marking methods available; however, for one reason or another they were cumbersome or too difficult to use. The thought of a “routing” system came to me while on a trip following a map route. The numbering of the highways made it easier for me to arrive at my destination with fewer “side trips” and frustrations. I asked myself the question, “Why could we not set up ‘routes’ for Bible studies?” Therefore, I hereby submit the following for your use.

Help has been received from many others too numerous to mention over many years. Time, space and memory limitations will not allow our acknowledgment of all who have helped through the years. The thoughts are not original. Use this tool freely and share it with others but always to the glory of God, the Creator, and His Son, Jesus Christ, who died that we might live.

May God bless you in your study.

Edward A. Brouillette

An Additional Word

The material contained in these pages is primarily the work of Ed Brouillette. He has been preaching the Gospel for more than fifty years. In addition to being a Gospel preacher he is also an educator. Thus, his knowledge of the Scriptures combined with his teaching skills have helped produce this simple, but effective, method for marking Bible references in order to help facilitate the communication of the Gospel of our Lord to the lost.

My contribution to this effort is minimal. After approaching Ed about using his method with the Dumas Drive Church of Christ in Amarillo, TX, I asked if it would be possible to make this material available to a wider audience for free. He agreed and gave his consent to distribute this material via the worldwide web. My contribution then was the formatting of this web-book and the addition of a few notes and additional passages on the original routes. I have also supplied the routes after “route nine.”

Once you become familiar with this material you may wish to do what I did, add or delete material from the existing routes or create new routes. The system that Ed has worked out is adaptable to any number of topics.

Please use and share this material. It would be an excellent format to follow for a quarter in a Wednesday night Bible study. It would make an excellent format for a home study with members to encourage its use. Every high school class should develop this material for use with young people—one of our richest fields of endeavor.

Mark your Bibles, study your routes, become familiar with the texts and start sharing the Word. We must get busy in the great harvest of souls that is before us.

—Jeff Asher

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ESSENTIALS FOR PROPER STUDY:

(1) Your own copy of the Bible (the whole Bible, both Old and New Testaments).

A Bible with wide margins will provide ample space for writing.

(2) A pen, preferably red ballpoint (I have found the inexpensive fine point BIC to be the best), for marking your Bibles. A felt tip pen is not desirable because it usually is too broad, and will bleed through the average page in a Bible.

Highlighter pens are not desirable because of the design of this system.

(3) A desire on your part to know more about God’s word and how to use the “Sword.”

(4) Diligent, faithful, consistent attendance at all scheduled classes.

(5) Continued diligent practice in using God’s Word.

INTRODUCTION:

How many times when studying with others have you wished you had a system by which to be guided? How many times have you tried to impress a friend or neighbor with the fact that “we use the Bible only” and then have to resort to some tract, lesson book or other tool in your discussions?

This series is designed to help you in these areas, as well as to develop good study and work habits in your own study.

Paul said: Ephesians 3:3,4 (Let us now begin to form good habits by all turning to that passage. No marking yet—these are simply introductory remarks.) Have one of the members of the class read the passage. All should be able to hear and all should follow along. In spite of Paul’s statement it is evident that some misunderstand, pervert and/or deliberately misapply Scriptures.

Be impressed with the fact that the Bible is not a daily newspaper to be read through and discarded with no further thought. We see the mistake of some in John 5:39, 40. (All are encouraged to turn to the passage as a member of the class reads it.

The teacher should resist the temptation to “speed things up” by quoting the passages used.)

Timothy’s instructions included this one—2 Timothy 2:15.

Peter pointed out—2 Peter 1:3.

James warns—James 1:21-25.

The Bible is a textbook—authored by God—that tells us about God, Christ, the Holy Spirit and man. It includes God’s plans for us, His commands, His promises, His warnings. Since this is true all of us ought to want to know more about the Bible and how to use it.

The Hebrew writer says—Hebrews 4:12.

We are admonished—Jude 3.

How can we use a weapon, or tool, if we have no knowledge or training concerning its effectiveness, or even its potential power? We must stop “playing around” with it and get serious.

Peter said Christians should—1 Peter 2:12; 2 Peter 3:18.

Paul rebuked some—Hebrews 5:12.

In this study we shall attempt, by working together, to become more profitable servants of the Lord, more effective soldiers for the truth and more confident proclaimers of the Gospel (1 Peter 3:15).

PROCEDURE:

With these introductory remarks over, we are now ready to begin “marking our Bibles.” It is important that you do not mark until you are told to do so. Please do not try to anticipate and go ahead of the teacher, and/or other students. It is also important that you do not “fall behind” in the study. If you find that you need more time, do not hesitate to let us know. We’ll slow down some.

Open your bibles to the first blank page in the front. This will be our starting point for each of the studies in this series. It will be our “index.” Nothing else should be written on this page.

It is important that you follow the instructions precisely. Do not improvise.

The route number for our first series is “1.” Write the number “1” at the top of the blank page. Next to that number write the name of our study *The Nature Of Man*. It should look like this:

1--THE NATURE OF MAN

Next to the name of the series put the first reference. Now it looks like this:

1--THE NATURE OF MAN--2 CORINTHIANS 4:16

Do not write anything else here. It may be that during the study you will feel the need of making notes. May I suggest a notebook? In this notebook you may duplicate the series and include the comments made in the class but it is important that we not write anything else here. Remember - as we study with our friends we will use only the Bible. You want the student to turn to each Scripture quoted and read it. You may make comments at that time which means that you need to study and prepare your self. If you try to write notes on the first page or subsequent references it will become cumbersome and defeat the purpose of the study.

In studying with you, I will make some comments to help in your understanding. If you have any questions, they should be asked at the time the question comes to your mind not several minutes later when we are talking about something else.

Remember, you should have written on the blank page chosen by you:

1--THE NATURE OF MAN--2 CORINTHIANS 4:16

Let us turn to this passage together. In the margin, next to the text, write the number “1.” This is our “route” for this series. Underline the reference with your red pen for emphasis and so that you may see it more quickly. Now, go to the bottom of the page. Write the number “1,” our route, and next to it we will refer to the next passage of Scripture we want to consider. (**Note:** Do not make these notations too large. You may need more space for other notations when plotting another route.) In the blank space at the bottom of the page, you should have a notation similar to this:

1--GENESIS 2:7

We are ready to proceed with our study and complete route one. If you have questions as we are studying please raise your hand. It will be easier to help you while we are considering the text together rather than back tracking. Alright, let's go.

A NOTE TO TEACHERS:

The above procedure will be followed for each of the "routes" selected for study. It should be apparent that this system is adaptable to a limitless number of applications. You may desire to add to or modify the routes as outlined in this booklet. However, before you do so be confident of your "route." I have found that *Nichol's Pocket Bible Encyclopedia* by C.R. Nichol and *Ready Answers to Religious Error* by Williams and Dyke are useful in preparatory studies.

Also remember that some passages may be used in more than one "route." Care should be taken not to cross routes too often. The margins are just so wide.

Please emphasize to your students that this is just a system for being prepared to teach the lost. The power is not in the system, but in the Word of God. As with any system, this one will only be effective if those using it are diligent to study the passages to which they are introduced in each "route." One may have a well thought out system for organizing a study of the Word, but that organization is useless if one does not comprehend and understand what he has organized.

Finally, when studying with those needing conversion have them, as we have in marking our Bibles, go to each passage and read the text from their own Bible. They need to see the Word with their own eyes and hear it read in their own voice. This kind of personal engagement with the Bible is essential to conviction and conversion (Romans 10:8-17). May God bless you as you prepare to teach others and bless all whom you teach with the saving knowledge of our Lord and Saviour Jesus Christ.

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1—THE NATURE OF MAN—2 CORINTHIANS 4:16—Paul speaks here of an inward man and an outward man. There are some who tell us that man is *wholly mortal* and that when he dies there is nothing left. He is “dead all over just like the little dog rover.” Paul does not agree with this concept. There is more to man than just this outward body. [Note: Some people you study with may want to go off on their own but ask them to be patient with you and follow with you as you see what the Bible teaches about the nature of man. Do not be drawn off by “side trips.” I don’t know about you, but when I left the main route for a short cut, or a side trip, I usually got lost. Don’t let yourself get involved in irrelevant “studies.”] We do know that Paul is speaking here of a person whose nature is an *inward man* and an *outward man*.

1—GENESIS 2:7—We are told that God “formed man...and breathed into his nostrils the breath of life.” After God had formed man something else was necessary to bring man to life. Man is more than a body. God breathed into him *the breath of life*. God “formed man of the dust” as well as “every beast of the field and fowl of the air” (Genesis 2:19). However, it is not said that God breathed into the animals *the breath of life*.

1—GENESIS 1:27—The Bible helps us understand this significant difference between men and animals when it tells us that God *created man in His own image*. Neither the beasts of the field nor the fowls of the air are created in the image of God. If man is wholly mortal, then that which God created in His image is wholly mortal necessitating the conclusion that there is that in God which is mortal (Deuteronomy 32:40).

1—ECCLESIASTES 12:7—There is a part of man that returns to the earth and a part that returns to God. The important thing to note is that man is more than a

body made of the dust of the earth. He possesses a spirit that comes from God that is made in His image and likeness. No need to argue about other details that might cause you to go on a detour. Remember we are talking about the nature of man, not what the spirit is or what happens to it, etc. It is a fact that man is a being, possessing both body and spirit.

1—2 CORINTHIANS 5:1-8—Paul speaks of an earthly house which will be dissolved and a building from God. Paul longs to put off this earthly house in order to be clothed upon with the habitation that is from heaven. This indicates that there is more to man than this mortal body. (Some may have a problem at juncture. They already have a reference at this page on this route. Simply put an “a” after the first reference and a “b” after the second reference. You will do the same with the notations at the bottom of the page and thus have “1a” and “1b.”)

1—2 PETER 1:13,14—Peter speaks of being in a tabernacle (tent, dwelling) that he will soon put off. This body is the tabernacle he will put off so there must be more to man than just this mortal body. When the student becomes more proficient he may be able to go back to previous verses and remind the one he is studying with of what Scriptures they have already read say and show how they agree with these.

1—PHILIPPIANS 1:23,24—Paul is undecided saying it would be better for him to leave and be with Christ but for the sake of the brethren to abide in the flesh is far better. The point--there is something in the flesh that lives on. Man is more than mortal.

1—ZECHARIAH 12:1—God has “...formed the spirit of man within him.” While the body was formed of the dust of the earth, God has formed within man that which is in His likeness and image. Is God dust? No, God is Spirit (John 4:24).

1—ROMANS 7:22—Paul refers to the inward man. There is more than just this body. This *inward man* is what delights or rejoices in the word of God. The *inward*

man is subject to a law of the mind. This *inward man* is sometimes in opposition to the members (6:12; 7:23).

1—EPHESIANS 3:14-19—Paul again speaks of the inward man. In this text it is the inward man that is strengthened, that is where the Christ dwells, it is the inner man that comprehends the love of Christ. Does that which is wholly mortal comprehend eternal Spirit?

1—DANIEL 7:15—“*My spirit in the midst of my body.*” The body and spirit are the same. Furthermore, Daniel says he was grieved in his spirit, not his body. God was grieved in His Spirit (Genesis 6:6; Judges 10:16). Is God’s spirit mortal?

1—2 CORINTHIANS 12:3—Paul speaks of an incident in his past. He doesn’t know whether he was in or out of the body. This text demonstrates that man exists separate or apart from his body. There is more to a man than his mortal body.

1—1 KINGS 17:21—“*Let this child’s soul come into him again.*” Elijah did not ask for another soul to be created. He did not speak as if this boy’s soul no longer existed. Elijah recognized that this boy’s soul still existed and could *come* from wherever it was back *into* the boy *again*.

1—PSALMS 31:5—“*Into thy hand I commend my spirit.*” Refer to passages studied earlier that indicate that the body returns to the dust and spirit to God. Remember that Jesus Christ quotes this passage as He hung on the cross (Luke 23:46). Was the Divine Son of God wholly mortal?

1—MATTHEW 26:41—Here Jesus distinguishes between the flesh and spirit. Notice that He attributes a desire to spirit that differs and conflicts with the desires of the flesh. Furthermore, His instruction is directed toward the spirit—*watch and pray*—lest it should be overcome by the desires of the flesh.

1—1 CORINTHIANS 2:11—“*The spirit of man which is in him.*” Paul attributes intellect, reason and consciousness to “the spirit within” and not to the body.

There is something apart from the flesh that gives man his higher powers of consciousness. Man is not like the animals because “of the spirit of man that is in him.”

1—1 PETER 3:3,4—Peter enjoins an adornment that is of the “hidden man of the heart” as opposed to an adornment of the body. He calls this “man” an incorruptible, that is, immortal spirit. Man is not wholly mortal.

1—MATTHEW 10:28—The body can be killed and the spirit or soul will survive. They are not the same. Man is not wholly mortal; there is within him an immortal spirit.

1—JAMES 2:26—*“The body apart from the spirit is dead...”* James does not say the spirit is dead. The argument is sometimes made that spirit here refers to the “breath” of man. The next reference should handle this easily. The same word is translated spirit in both cases. What is true of one is true of the other.

1—JOHN 4:24—We are told that God is a Spirit. This is the same word that is used in James 2:26. If it means “breath” then you would have John saying, by inspiration, “God is a breath.” This is nonsense, if not blasphemy. We began by showing that man was created in the image and likeness of God. While man possesses a mortal body that returns to the dust he also possesses an immortal spirit, this is that in man which is after the likeness of God—dead matter is not in the image of God.

1—MATTHEW 16:24-27—Jesus assigns value to the human soul. He says it is the most precious possession that we have. There is not anything that we can give to redeem it. There is not anything for which we might give it up that will equal its worth. Don’t you want to save your soul?

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INTRODUCTION:

Paul affirmed that we could understand God’s word (Ephesians 3:3,4). In spite of Paul’s statement, it is evident that some do misunderstand, pervert or deliberately misapply God’s word. They believe they cannot understand because they have told this so often by priests, preachers and parents. They are unconcerned that they pervert and misapply the Word because they are convinced it is impossible to do otherwise. They have contrived a religion that pleases them and are convinced God is pleased since he has not made it clear what He truly desires. The majority believes we are helpless to do otherwise because the Bible is an incomprehensible mystery.

The Bible is not a daily newspaper to be rapidly and carelessly read over and then discarded with no further thought (see and discuss: John 5:39, 30; 2 Timothy 2:15; 2 Peter 1:3; James 1:21-25). The reason that most do not understand the Bible is that they have never taken the time to really read and study it. Convinced that it is incomprehensible, they haven’t even tried. Some that have tried gave up, because they had no appreciation for its organization or knowledge of the relationship of the parts to the whole.

The Bible is a textbook. It was authored by God and written by men chosen by Him. The Bible tells us about God, Christ, the Holy Spirit and man. God must have intended that man understand what was written or He never would have gone to the great care necessary to give man such a book. Neither would he have seen to it that His book was so carefully preserved or made universally accessible.

2—THE BIBLE CAN BE UNDERSTOOD—JOHN 20:30,31—Why was *The*

Gospel According to John written? Can we understand this simple statement? It is clear that accounts of the signs done by Jesus were recorded that those who read might believe Him to be the Son of God.

2—LUKE 1:1-4—(You might want to underline only verses 3 and 4 here.) Why does Luke say he wrote? How may we know the certainty of anything if it cannot be understood? Evidently what Luke wrote could be understood and he expected his readers to understand.

2—LUKE 24:45—Jesus used the Scriptures to convince the Apostles that he was indeed the Messiah of Old Testament promise and prophecy. They understood both the Old Testament passages and the teaching of Jesus. [If someone objects that the Apostles couldn't understand without Jesus' help, agree and make the point that revelation was not then complete. Once they had ALL the information, they were quite capable of understanding it (cf. John 16:13). This is what Jesus is doing providing them all the information. After which they did understand.]

2—1 TIMOTHY 4:3—Here Paul says that some "*know the truth.*" Is it possible to truly know something that one does not understand? Furthermore, observe that Paul says that what they knew was THE TRUTH. All knew it and were in agreement upon it. Paul does not subscribe to the subjective idea of multiple opinions concerning the meaning of Scripture.

2—2 TIMOTHY 3:15—Timothy "*knew*" the Holy Scriptures and as a result was made "*wise unto salvation.*" These same Scriptures are able to "*thoroughly furnish*" a man unto ALL good works. How is that possible if men cannot understand what the Scriptures teach?

2—HEBREWS 10:26—This text affirms that some among the Jewish Christians "*received the knowledge of the truth.*" The writer warns against sinning willfully, something impossible to do if they could not understand the truth they had received.

2—1 CORINTHIANS 2:7,12—Paul affirms that the Apostles had received from Jesus Christ through the Holy Spirit "*the hidden wisdom of God.*" This they had

received in order that they might "*know the things freely given to us of God.*" The Word of God can be understood.

2—COLOSSIANS 1:25-27—Paul affirms that the Gospel was hidden in ages past but is now "*made manifest*"—known, revealed, shown, uncovered—to the saints. He clearly affirms that it is God's intention that men know and understand His plan for redeeming mankind through Jesus Christ.

2—ROMANS 16:25,26—Paul affirmed God's power to establish Christians was "*according to my Gospel, and the preaching of Jesus Christ.*" He calls this Gospel a "*mystery*"; however, it is a revealed or "uncovered" mystery. This is to say that it is no longer a mystery. It is capable of being known, understood, believed and obeyed.

2—EPHESIANS 3:1-4—What does Paul say would happen when we read? The word "perceive" means "to understand with the mind." One can understand Paul's understanding of God's revelation in Christ Jesus.

2—2 CORINTHIANS 13:5—Paul writes in order to correct things which are amiss at Corinth (cf. 13:2,10). He is holding the Corinthians accountable for what he has instructed them to do. If they do not correct the remaining problems he will punish them. In order to effect these changes they must *examine* themselves according to *the faith*. Paul says he wants to build up and not destroy; therefore, he wrote this letter. How can they examine themselves and be edified in order to escape the punishment, if what Paul writes is incapable of being understood?

2—2 THESSALONIANS 2:15—Paul exhorts them to hold fast what they were taught orally or by written word. Why give such an instruction, if no one could understand? Can one who cannot understand be thought of as one who has been taught?

2—2 THESSALONIANS 3:14—Can one obey a command and make correction if he neither understands the command nor what is involved in carrying it out?

How can he be ashamed if he has no understanding of the command he has violated?

2—1 TIMOTHY 3:14,15—How was Timothy to know how men ought to behave if he could not understand Paul's instructions? Would a righteous God hold men accountable for that which could not be understood?

2—HEBREWS 4:12—We are told the Word is living and active. How can instructions be living and active if they cannot be understood? How is it possible for the Word to discern the character of our thoughts and intentions without being understood by the one reading?

2—JOHN 8:32—Jesus said we could know what the *Truth* is. That should settle it.

2—John 17:17—The *Truth* is found in God's Word. It is the Word that sanctifies.

2—EPHESIANS 5:17—Paul commanded that we understand it (cf., 1 John 5:2,3).

2—JOHN 7:17—As noted in 1 Corinthians 2:14, whether or not we understand the Word is determined by the attitude we bring to our study of it.

2—MATTHEW 13:23—Those that are saved understand the Word of God.

2—LUKE 8:15—The "good ground" is characterized by "*an honest and good heart.*" Pride, prejudice, skepticism and lust keep men from understanding the Bible, the Word of God. The fault is in man and not in the Word.

2—JAMES 1:21—The Word is able to save us. We must be doers of the Word. How can we be doers of that which we cannot understand?

2—JOHN 12:48—We will be judged by the Word. Do you really believe God would condemn us for that which we did not do because we could not understand?

2—ROMANS 2:6,16—We will be judged according to what we have done, even the secret things. Does a just God (2:11) rule by a standard none can comprehend? Can you understand that?

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INTRODUCTION:

In the religious world today minds differ on the necessity and the mode of water baptism. In this study we will focus on the action necessary to effect New Testament baptism. Does the New Testament authorize sprinkling, pouring or immersion? Is one mode to be preferred over another, or are all three acceptable before God and Christ? We will learn through our study of the Scriptures that baptism is immersion only.

3—BAPTISM IS IMMERSION ONLY—MATTHEW 3:5,6—John was baptizing in the Jordan River. Why IN the river if all he needed was a cupful of water, or a branch dipped in water with enough water on it to sprinkle?

3—JOHN 3:23—You would not necessarily need MUCH water for sprinkling or pouring, yet the reason John was baptizing in this particular place was because there was MUCH water. What was John doing that necessitated MUCH water?

3—MARK 1:5,9-10—The men of Jerusalem, Judea and all around Jordan CAME to John to be baptized. Finally, Jesus CAME to be baptized of John. When John completed baptizing Jesus, He came UP and OUT of the water. What was John doing that required that men go to him? If sprinkling is the action in view, why would it be necessary to be IN the river, and to come UP and OUT of the river?

3—ACTS 8:36-39—As in the cases above the amount water necessary to accomplish baptism is such that the candidate must COME to it. Notice also that the baptizer and the baptized both go INTO the water. Why should both go INTO the water if only a cupful for sprinkling or pouring was needed? Finally, considering all that the text says, what action could possibly necessitate going INTO the water, BAPTIZING, and COMING UP OUT of the water? Immersion is the only action that corresponds to all of these facts.

3—ACTS 22:16—Baptism is called a “washing.” Which action, sprinkling, pouring or immersion, is most consistent with the idea of “washing away sins”?

3—HEBREWS 10:22—This text is cited to show there is a difference between “sprinkling” and “washing.” Sprinkling is NOT washing. We need to know what action the Bible associates with washing. What action, as baptism, would be consistent with the idea of washing? Let’s study and find out.

3—NUMBERS 19:18,19—The sprinkling of blood and water was a purification ritual under the Law of Moses. The hyssop branch was dipped into a basin of the mixture, which was then sprinkled on the objects in need of atonement. [Note: Leviticus 14:51 describes this ritual. The word for “dip” in the LXX (the Greek translation of the Old Testament) is the same Greek word for “baptize”. The hyssop branch was “dipped” or “baptized,” then the water of purification was “sprinkled.”] The person or objects “sprinkled” were then told to wash. Sprinkling is not “washing.”

3—2 KINGS 5:10,14—Elisha told Naaman to go and wash in the Jordan River seven times. When Naaman obeyed the commandment of the prophet he dipped seven times in the river. [Note: In the LXX (the Greek translation of the Old Testament), the words “wash” and “dip” are the same Greek words translated respectively “wash” in Hebrews 10:22 and “baptized” Acts 8:38, et.al.]. Only an immersion could accomplish a washing of the body.

3—LEVITICUS 14:15,16—This text supplies all three actions that are claimed for baptism—dipping, pouring, sprinkling. It is clear that “dipping” is not the same action as pouring or sprinkling. Compare this text with Acts 8:38. Did Philip dip, pour or sprinkle the Eunuch when it says, “He baptized him.” {In the LXX text of this verse the Greek words *baptizo* and *rhantizo* are used for dip and sprinkle respectively.]

3—EPHESIANS 5:26—There is one thing commanded by Christ associated with salvation that involves water, namely, baptism. Which action, sprinkling, pouring or immersion, is most consistent with the idea of “the washing of water”?

3—TITUS 3:5—Which action, sprinkling, pouring or immersion, is most consistent with the idea of the “washing of regeneration”?

3—1 PETER 3:21—We want to make two points from this last passage in our study. First, Peter makes it clear what baptism is not—*“the putting away of the filth of the flesh.”* Now, would anyone get that mistaken notion from sprinkling a little water on the head? Second, Peter says that baptism saves us. What does that say to the person who has not been baptized, that is, immersed? In other studies we will see the design of baptism and why it saves us—but know this, *“Baptism doth also now save us.”* Are you in need of the baptism authorized by Christ?

3—ROMANS 6:3,4—This passage tells us we are BURIED with Christ. How could sprinkling or pouring come close to resembling a burial? Does one “bury” by sprinkling a little dirt on a dead body or is it accomplished by immersing the body in the grave? Paul tells us that the old man of sin is crucified with Jesus and destroyed in the grave of baptism, then the new man is raised to walk in “newness of life.” Which action, sprinkling, pouring or immersion, best represents this truth? [Note: It might be effective to also stress for your student that it is a spiritually dead man that is “buried” and a spiritually alive man that is “raised.” A person is not first made alive with Christ and then buried. Neither does the text say we picture the Death, burial and resurrection of Christ, but, rather, we picture in the action what takes place in the act—you can make this point again in Colossians 2:12.]

3—GENESIS 23:4,19—What did Abraham require in order to bury Sarah? He said he wanted to bury her “out of my sight,” so he buried her IN the cave of the field of Machpelah. A literal burial is an immersion in the grave of earth, and baptism is an immersion in the grave of water?

3—COLOSSIANS 2:12—BURIED and RAISED in baptism. Compare to Romans 6:3,4. Note that baptism also involves a RESURRECTION. What action, sprinkling, pouring or immersion, facilitates the representation of being “risen with Christ” in the “likeness of His resurrection”? [Note: You may want to stress that the person baptized is not trusting in his own deeds, but rather in the “operation of God.” Baptism is not a work of our own righteousness, but a work of God.]

3—COLOSSIANS 3:1-4—When are we said to be risen with Christ? What action portrays our resurrection to new life, sprinkling, pouring or immersion? It is only when we have been “risen with Christ” in baptism that we are “dead” to sin and alive “in Christ”. Only those risen with Christ have the hope of appearing with Him in glory. What is your condition without immersion? Do you have any hope of eternal life

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4—WHAT IT MEANS TO BELIEVE ON JESUS—JOHN 3:14-16—This text is sometimes called the “*Golden Text of the Bible*.” This is so because it presents to us in one verse the following:

- The Greatest Being—God
- The Greatest Motive—Love
- The Greatest Need—the World
- The Greatest Sacrifice—the Only Begotten Son
- The Greatest Offer—Whosoever
- The Greatest Condition—Believeth
- The Greatest Tragedy—Perish
- The Greatest Promise—Everlasting Life

Most everyone is acquainted with this text. However, few truly understand what it means to believe on Jesus. In our study, we want to learn what it means to believe on Jesus Christ and be saved.

4—NUMBERS 21:8,9—God told Moses to make a brass serpent and put it on a pole in the center of the camp. He said everyone that had been bitten by the fiery serpents that came to the pole and looked on the brass serpent would be healed. Israel was saved by faith; however, it was not by *faith alone*. There was something God required of them in order to be healed—they *had to look*. They could not remain in their tents and say, “I believe, I believe!” No, they had to obey God. Now, Jesus said that He, the Son of Man, would be lifted up *like* the serpent in the wilderness was lifted up. Just as the Israelites were not saved by faith alone, neither are we saved by faith alone; we have to obey Jesus. There is no doubting that we are saved by faith, but we are NOT saved by faith alone.

4—JOHN 3:18-21—Jesus describes the character of the faith that is required in order to be saved. The man that *believeth not* and is *condemned* is the man that “doeth evil” and whose “deeds were evil.” But the man that *believeth on Him* and is *not condemned* is the man “that doeth truth” whose deeds are “wrought in God.”

4—JAMES 2:14,17,26—Faith without works is dead being alone. Just like the body without the spirit is dead, so faith without works is dead. It is neither faith nor works alone, but both together. This is illustrated by desire without the appropriate action in relieving the needy (cf. 1 John 3:18), by dead faith of the demons, the obedience of Abraham and the obedience of Rahab. [You should familiarize yourself with this whole context thoroughly in preparing for your studies.]

4—GENESIS 22:12—When did Jehovah say He knew that Abraham feared God? It was not until he had done all that Jehovah commanded him concerning Isaac (cf. 22:2). [Familiarize yourself with this entire context in order to communicate the story in your study.]

4—HEBREWS 11:17-19—Abraham “offered up Isaac” *by faith*. His obedience to God was a matter of faith.

4—JOSHUA 2:18,19—Rahab was instructed to put the scarlet cord in the window of her house which was on the wall and bring all her family inside. If she did not do this, she and all of hers would perish. Rahab and her family were saved alive.

4—HEBREWS 11:31—*By faith the harlot Rahab perished not with them that believed not.* Her obedience was of faith. Her faith saved her because it was made perfect through works.

4—ACTS 2:36-41—Peter preached Christ to this audience. Verse 36 indicates without doubt that these men were convicted of the truth of his preaching—*they were pricked in their hearts*. However, they were not considered saved at that point. It was after repentance and baptism that they were saved and added to the church (v. 47, *the Lord added to the church daily such as were being saved [ASV]*).

4—ACTS 16:14,15—When did Lydia regard herself as a believer? When she heard the Gospel or after she had obeyed the Gospel? Obviously, she was not regarded a believer until after her obedience to the Gospel.

4—ACTS 16:31-34—When was the Philippian jailer called a believer before his repentance and baptism or after? He is not called a believer until after he is baptized into Christ.

4—HEBREWS 5:8,9—Of whom is Jesus the Saviour? Jesus is the Saviour of ALL that obey Him? Are there any whom Jesus saves that have not obeyed Him?

4—MARK 16:16—This is what Jesus has asked you to do. Will you obey Him and be saved?

“Mark Your Bibles”

INTRODUCTION:

Many have been taught that once one becomes a Christian there is nothing he can do to be lost. This is the doctrine which is popularly called “*once saved always saved*” or, in the creeds and manuals, *The Doctrine of the Perseverance of the Saints*. It is the “P” in the “TULIP” of Calvinism.

It is important that you know and make clear to your students that you do not believe in the *inevitability*, *necessity* or even the *probability* of apostasy. It is the possibility of apostasy with which you are concerned. This subject needs to be taught because Calvinistic perseverance is a deceitful doctrine that lures men into a false sense of confidence and a false system of justification.

The Bible teaches that the believer can be confident in his salvation and remain faithful to his calling with the grace and help of Almighty God through Jesus Christ our Lord (e.g. 2 Peter 1:2-12; Jude 24,25; Romans 8:31-34; Hebrews 4:14-16).

5—POSSIBLE FOR A CHILD OF GOD TO SIN & BE LOST—GENESIS 3:4—

God had told Adam and Eve what was expected of them (Genesis 2:8-17). They were in “fellowship” with God (Genesis 3:8; Luke 3:38). The devil told them a lie. They believed and obeyed it. Consequently, their fellowship with God was severed. They fell from God’s grace.

5—ROMANS 5:12-14—Adam was guilty of sin because he transgressed the law which God had given him (Genesis 2:17; cf. Hosea 6:7). It was because of his sin that he was put out of the Garden. It may be worthwhile to notice here that the death that Adam experienced was spiritual death, alienation from God. He did not die physically (Genesis 5:5); neither did he die eternally (Romans 6:23). What Adam needed was redemption which God promised to provide by sending a Saviour, Jesus Christ (Genesis 3:15). Furthermore, you may want to show the student that “all” are dead because “all” sinned. Adam is not the only one who

has disobeyed God. We do not enter the world guilty of Adam's sin. We die spiritually because *we sin*, not because Adam sinned.

5—1 TIMOTHY 2:14—Eve was deceived or beguiled. She believed a lie.

However, Adam was not deceived, he sinned knowing what he was doing was wrong. He evidently loved Eve more than he loved God. Christians can sin either like Eve sinned or like Adam sinned—in either case they will be lost.

5—2 CORINTHIANS 11:3—Paul tells how the serpent beguiled Eve. She is not the only one ever deceived by the devil. Paul says that it is possible for Satan to deceive Christians and corrupt them, that is, turn them away from Christ.

5—1 CORINTHIANS 10:1-12—Observe here that Israel entered into a covenant relation with God having Moses as their mediator upon crossing the Red Sea (cf. Exodus 14:30). They were in fellowship with God because they ate heavenly bread and drank heavenly water. However, they murmured and rebelled lusting after evil things—they were not satisfied with what God provided and turned back in their hearts to Egypt (Numbers 11:5-7). For their treachery and deceit God slew them until they all perished in the wilderness, except Joshua and Caleb (Numbers 14:21-35; Deuteronomy 2:16-18). Paul says that these things are for our learning; *therefore*, let him that thinks he is standing take heed except he fall also. Just as Israel fell and could not enter into Canaan, so we may fall and not enter into Heaven.

5—HEBREWS 3:7-19—The Hebrew writer refers to the same series of events in the history of Israel as the Apostle Paul in 1 Corinthians 10. Notice that he warns *brethren* to take heed against *an evil heart of unbelief* that will result in a departure from the living God. Can a believer become an unbeliever? This passage says that he can. However, it is not inevitable or probable. The believer's standing is maintained through steadfastness (3:14). The exhortation continues into chapter four where Christians are told to fear God. Those that follow the course of Israel will also miss the promised rest of eternal life in heaven (4:6-9).

5—1 KINGS 13:18-21—This is one of the saddest stories in the Bible. This young man of God had boldly gone up to Bethel and cried out against the altar of Jeroboam (1 Kings 13:6). The young man refused the overtures of the king because of the commandment of God (13:7-10). However, the old false prophet lied to God's prophet, and he believed the lie (13:19). Because he believed the lie and sinned against God he perished, just as God had warned him. There are preachers that are working for the devil. Who tell lies about the religion of Christ and cause even the believers to be lost.

5—2 CORINTHIANS 11:13-15—Paul says that these false ministers or preachers want to appear as true preachers, but they are deceitful workers—it is their work to deceive. This was a warning to believers.

5—2 PETER 2:1-9—False teachers will come among the Church, the saved, just as they came among the children of Israel (we just saw an example of that). These will bring *damnable heresies*, false doctrines that will damn men's souls to perdition. Many will follow—some of the saved will be deceived. God will deliver the faithful and he will condemn the guilty just like he did when the angels sinned, and the flood came, and Sodom was destroyed. We must take heed lest we fall.

5—EZEKIEL 18:24-28—This text reveals an eternal principle of God's righteousness. When a righteous man turned away (left, went back to what he had been, apostatized) from his righteousness and committed iniquity (sinned) and died in them; for his iniquity that he has done he shall die—lose his soul (cf. John 8:21,24). However, a wicked man that repented would be saved.

5—LUKE 8:13—Jesus taught that believers could sin and be lost in the parable of the Sower. Those on the rock had no root. They heard, believed and received the word with joy (they were saved). However, in time of temptation they are offended, caused to sin, and fall away (cf. Mark 4:17; Matthew 13:20,21).

5—JOHN 15:1-10—Christ is the vine. Men are the branches (John 15:6). He will cut away the branch that does not bear fruit. The branch was once part of the vine but was taken away. It is not necessary that one become an unfruitful

branch. He can continue in the commandments of Christ. A believer can fall away and be lost.

5—ACTS 1:17-25—Judas was numbered with the apostles. He took part in the ministry (see: Matthew 10:1-8, 19-20). He fell by transgression. Jesus called him a “devil” and “the son of perdition” (John 6:70-71; 17:12). What else would Jesus have to say in order to indicate that Judas was a fallen, impenitent sinner?

5—ACTS 5:1-11—These two died for lying to the Holy Spirit. Each one was given an opportunity to repent but chose not to do so. Does God strike down the righteous? Obviously Ananias and Sapphira died in their iniquity and were lost.

5—1 CORINTHIANS 9:27—The Apostle Paul is certainly an example of a man that wanted to go to heaven. He was a man of great confidence in his salvation (cf. 2 Timothy 4:6-8). However, this stalwart defender of the faith said it was possible that even he could become a *castaway* and be lost.

5—GALATIANS 5:4—Those who were trying to justify themselves by the Old Law had fallen from grace. They had done that which some modern denominations tell us is impossible. They had left the faith, gone into error and were lost.

5—HEBREWS 10:26-31—Notice that these had (1) received the knowledge of the truth, (2) sinned, (3) were without a sacrifice, which is Jesus, (4) had nothing to look forward to but judgment, (5) a fiery judgment worse than death (6) which would be directed at them, the people of God, (7) from the living God.

5—2 PETER 2:20-21—Notice in this text that (1) they had escaped the pollution that is in the world, (2) were again entangled in it, (3) and overcome by it, (4) their latter end was worse than their former condemnation, (5) it would have been better for them to have never known the truth, than (6) after they had known it, to (7) turn aside from the holy commandment. The Christian that goes back into sin is like a sow that returns to wallowing in the mire and a dog that comes back to lick up his own vomit.

5—ACTS 8:18-24—Here is the case of a Christian (a penitent, confessing baptized believer, see: 8:12-14) that committed a grievous sin. Was he destined and doomed to eternal ruin? No, he could be saved from the consequences of his iniquity through repentance and prayer. So may you.

5—1 JOHN 1:7-9—God is faithful to forgive the Christian that confesses his sins, that is, He will always do it. We can be confident that Christ knows us because we are keeping this commandment (2:1-4).

5—JAMES 5:16-20—When the Christian confesses his sins to God in prayer his soul is saved from death and a multitude of sins are hidden.

“Mark Your Bibles”

INTRODUCTION:

Almost every denomination practices something that it calls baptism (the Quakers and some hyper-dispensational Calvinist groups are the notable exceptions). However, while there is wide acceptance of it, there is great diversity in conviction regarding its purpose or design. Many sects accept it as wholly symbolic, the outward sign of an accomplished salvation. Others contend that it is a sacrament administered by the Church necessary for the removal of Adamic sin. Still others accept it as essential for Church membership but non-essential for salvation.

The purpose of this study is to simply learn the purpose or design of water baptism. It shall attempt to answer questions concerning who should be baptized and why.

As a means of helping your student better understand the teaching of these verses you may want to use a simple chart on a legal pad using three columns labeled as follows:

BEFORE	 	WHAT?	 	AFTER
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In the first column indicate the condition of the unbaptized (e.g., lost, condemned, evil conscience, etc.). In the middle column always write baptism. In the third column write the condition of the penitent baptized believer (e.g., saved, justified, cleansed, etc.). As an additional help you may write the verse citation after each row. Your chart will take shape as indicated below:

BEFORE	 	WHAT?	 	AFTER
Lost		Baptism		Saved (Mk 16:16)

This will allow you to review your study thoroughly with your student emphasizing at what point salvation is obtained. It will also help to make it clear to those who have been misled to believe they were saved first at the point of faith and then were baptized afterward as an outward sign or symbol of that salvation.

6—THE DESIGN OF WATER BAPTISM—MARK 16:15, 16—Whom does Jesus command to be baptized? What is the purpose for which He gives this commandment?

Consider what some say about baptism contrasted with what the text really says:

- (1) *Quakers* say: “He that believes and is not baptized shall be saved.”
- (2) *Catholics* say: “He that does not believe and is baptized shall be saved.”
- (3) *Universalists* say: “He that doesn’t believe and is not baptized will be saved.”
- (4) *Baptists* say: “He that believes and is saved may be baptized upon a vote.”
- (5) *The Bible* says: “He that believes and is baptized shall be saved.”

6—1 PETER 3:21—What else does the Scripture need say to affirm the essentiality of water baptism for salvation? The NIV says, “*And this water symbolizes baptism that now saves you also...*” The waters of the flood were the means by which God brought Noah into a saved relationship (Genesis 7:7) by destroying the wickedness of which they had once been a part (2 Peter 3:6). Corresponding to that baptism brings the believing penitent into the kingdom of God’s dear Son purging his conscience of sin through the remedial work of Christ (Hebrews 9:14).

6—ACTS 22:16—Saul’s sins were washed away after he was baptized. Saul was not saved on the road to Damascus, or while he was praying in Simon’s house. The Lord had told him he would be told what he “must” do in Damascus (Acts 9:6). The only thing that Ananias told Saul that he had not already heard from the Lord is the command given to him in this text (cf. Acts 22:13-15 and Acts 26:16-18).

6—HEBREWS 10:22—In this text the full assurance of faith is had *when* our hearts are sprinkled from an evil conscience and our bodies are washed with pure water. The only washing commanded by Christ is that of water baptism. Therefore, we have the assurance of faith after we are baptized (Mark 16:15,16).

6—EPHESIANS 5:25-27—How does Christ sanctify and cleanse the Church? It is with water through the word. The only water that comes through the Word of God is the water of baptism (Mark 16:15,16).

6—1 CORINTHIANS 6:9-11—Paul says that the Corinthians were sinners alienated from the kingdom of God before their washing, justification and sanctification. Baptism is the only washing in the New Testament associated with the cleansing of sin (Acts 22:16; 1 Peter 3:21).

6—TITUS 3:4,5—We are saved by the “washing of regeneration” which is the “renewing of the Holy Ghost.” We have just learned that the only washing connected with salvation is water baptism (Mark 16:15,16; Acts 22:16).

6—1 CORINTHIANS 12:13—The renewal of the mind by the Holy Spirit is accomplished through the influence of the Gospel (1 Corinthians 2:11-15). The Holy Spirit led us to be baptized into the one body, that is, Christ when we heard and received the teaching of that Gospel (1 Corinthians 6:11; cf. 1 Peter 1:21,22).

6—JOHN 3:1-8—Jesus identifies two agents in the “new birth,” water and the Holy Spirit (3:3,5). The *water* of the text is not the “water” (amniotic fluid) of physical birth (3:6). It is not the Holy Spirit (it is water *and* the Holy Spirit, 3:5). The only water associated with salvation is the water of baptism (1 Peter 3:21). Moreover, as we have just seen, the Holy Spirit effects the new birth through the Gospel.

6—ROMANS 6:3,4—There are three things which this text asserts: (1) baptism stands between the believer and Christ; (2) baptism stands between the sinner and the death of Christ; (3) baptism stands between the old man of sin and being raised to walk in newness of life. If these things are true, what is the condition of the unbaptized man? He is without Christ; he is estranged from the blood of Christ, and he is dead in his past sins.

6—COLOSSIANS 2:11,12—In baptism there is a spiritual operation performed by Jesus Christ—“*the circumcision made without hands.*” Before baptism we possess the body of the sins of the flesh, in baptism that body of sins is cut off through faith, circumcised, and we are buried and raised with Christ. Before baptism we are dead in our sins, after baptism we are dead to sin and alive in Christ (Colossians 3:1).

6—GALATIANS 3:26,27—Prior to baptism we were “under sin” (Galatians 3:22).

However, we became “*children of God by faith in Christ Jesus*” when we were baptized into Christ. We are “in Christ” when we are “baptized into Christ” which is when we “put on Christ.” This may be illustrated after this fashion: Jeff is in the jacket when Jeff puts on the jacket by slipping Jeff into the jacket.

Similarly, we are in Christ when we put on Christ by being baptized into Christ.

6—ACTS 2:36-38—Here are men that were convicted in their hearts that Jesus of

Nazareth was the crucified, resurrected, glorified Son of God and Saviour of the world. What were these believers told to do? Repent and be baptized for the remission of sins. Repentance and baptism are joined together. Whatever their repentance was “for” baptism was “for.” Both are “for” remission of sins, salvation. They were not baptized because they were already saved any more than they repented because they were already saved (cf. Matthew 26:28).

6—MATTHEW 28:18-20—It is Jesus, the Son of God, that commanded water baptism. He is the Saviour of those that obey Him (Hebrews 5:8,9). Notice only those that are taught the Gospel can be baptized (cf. Mark 16:15,16). In addition, notice, baptism is *not* the final step in our life of commitment to Christ—rather it is the initiatory rite of the new life (Romans 6:4-7). However, the most compelling aspect of the text is the statement that baptism is *in* or *into* “the name of the Father, Son and Holy Spirit.” In water baptism we are brought into a relationship with the Godhead. We are not *in* God, *in* Christ or *in* the Spirit apart from being baptized *into* the name.

“Mark Your Bibles”

INTRODUCTION—

There are some in the religious world that would require we be bound to the Old Covenant that God made with the Israelites. This series will help in showing that we are under a new and better covenant, the New Testament. This series begins by demonstrating to whom the Old Testament, the Ten Commandments, the Law of Moses was given. Then it proceeds to consider those texts in the New Testament that declare that we are not under the Law of Moses but under the Law of Christ. This “route” may be used to show that Christians are not justified by the law, that they are not obligated to keep the Sabbath, neither are they allowed to return to the Law of Moses as the primary source of authority in service to Christ.

7—THE OLD COVENANT DONE AWAY IN CHRIST—EXODUS 19:1-5—This

Covenant was between God and the children of Israel. Note the context carefully and see that this covenant which God made with Israel began with the giving of the Ten Commandments (Exodus 20:1-17) and included all the ordinances of the Law—ceremonial, civil and moral (Luke 2:22-27; John 8:5; Matthew 19:1-9).

7—EXODUS 20:2,22—This Law was spoken to those whom God brought out of the land of Egypt—God talked with Israel from heaven (Nehemiah 9:9-13). They were the only nation with whom God made this covenant.

7—DEUTERONOMY 5:1-5,15—We are specifically told in verse 1 that God “called all Israel” and spoke to them. He did not make this covenant with their fathers or ancestors (that’s every from Adam to Abraham) but with those present and alive at Sinai that day (v. 3). This is important because some would have “Sabbath keeping” go back to the Creation. However, the Bible says that God revealed, “made known,” the Sabbath to Israel at Mount Sinai (Nehemiah 9:13,14). Also notice that the Sabbath was given to Israel as a memorial of their bondage in Egypt and a sign of their covenant with God (Exodus 32:12-17; Ezekiel 20:10-21).

7—NEHEMIAH 9:9-14—God gave Israel His judgments, laws, statutes, precepts and commandments, including the Sabbath, from Heaven at Mount Sinai by the hand of His servant Moses.

7—1 KINGS 8:9,21—What was inside the Ark of the Covenant? It was the covenant that God made with Israel when He brought them out of Egypt? Upon what was that covenant written? It was written upon the two tables of stone that Moses put there at Mount Sinai (see: Exodus 34:1,27,28). What was written on those two stones? The Ten Commandments were written on those stones (Deuteronomy 4:13).

7—JEREMIAH 31:31-34—God says the day is coming when He will make a New Covenant with Israel and Judah. It will NOT be the covenant He made with them when He brought them out of the land of Egypt (which covenant included the Ten Commandments). This covenant would have two distinctly new features: (1) faith in God as a prerequisite to admission to the covenant people (John 6:44,45; Hebrews 11:6; cf. Genesis 17:10-14), and (2) complete forgiveness of sins (Leviticus 16:29-31; Hebrews 10:1-4; 9:28; 1 John 1:7).

7—ROMANS 6:14 —The Christian is under a new system of justification. It is not justification by the deeds of the Law of Moses (cf. Romans 3:27,28) but, rather, justification by grace through faith (Ephesians 2:8-10). [Note: You may have to follow up this study with *“Route Four: What It Means to Believe on Jesus.”*]

7—ROMANS 7:1-4—Paul uses the illustration of marriage to establish that the Christian is not under the Law of Moses but the Law of Christ. Just as a woman cannot be married to two men at the same time without committing adultery, neither can a believer be under two covenants or laws at the same time without committing “spiritual adultery.” In order to be free from the husband, he must be dead. In order to be free from the Law of Moses, it must be dead. We are “become dead” to the Law of Moses through the death of Jesus.

7—2 CORINTHIANS 3:11—Paul says something is done away in order that something else might remain. What is done away? It is “that which was made

glorious" (v. 10), "the ministry of condemnation" (v. 9), "the ministration of death written and engraven on stones" (v. 7), "the letter [that] killeth" (v. 6). It is "that which is abolished" (v. 13) the "Old Testament" (v. 14). Whereas, it is "that which remaineth" that is "the New Testament" (v. 6). We can know without doubt that the Sabbath commandment is included in this abolition because it was one of the commandments written on the two tables of stone (Deuteronomy 4:13).

7—GALATIANS 3:16-19, 25—We find here that the law was given until "the seed shall come." In this the Apostle Paul concurs with the Prophet Jeremiah (31:31-34). The Law was "added;" however, after "faith is come" (that is, the system of justification by faith), "we are no longer under a schoolmaster" (3:25).

7—EPHESIANS 2:14-16—Jesus abolished in His flesh by death on the cross "the law of commandments contained in ordinances." What is this "law of commandments contained in ordinances"? It's the Law of Moses including the Ten Commandments (see: Leviticus 18:3-5; 2 Chronicles 33:8; 2 Kings 17:36,37).

7—COLOSSIANS 2:14 —Jesus by His death on the cross took "the handwriting of ordinances that was against us" out of the way. What are these ordinances? They are the ordinances about meats, drink, holy days, new moons and Sabbath days (cf. Leviticus 23:37,38).

7—HEBREWS 7:11,12—The Law of Moses was received under the Levitical or Aaronic priesthood. However, since Christ is not a priest after Aaron (Hebrews 8:4), it was necessary that the law be changed. We cannot have Christ as our high priest if we are under the Law of Moses.

7—HEBREWS 8:6-13—Verses 8-12 are a quotation of Jeremiah 31:31-34. The Hebrew writer quotes these verses as proof of his premise that Jesus is the mediator of "a better covenant" (8:6). Consequently, the first covenant (the Law of Moses) is "old" and "ready to vanish away." What else would the Holy Spirit have to say to prove that we are not under the Law of Moses?

7—HEBREWS 10:9—It was the will of God that the Christ die on the cross in order that we might be sanctified by the taking away of the first covenant (cf. 9:13; 10:1) and the establishing of a second covenant.

7—JOHN 12:48-50 —He speaks through His Word (the New Covenant) and we shall be judged by it.

7—ROMANS 1:16 —The Gospel is the power of God unto salvation, not the Old Covenant Law of Moses.

“Mark Your Bibles”

INTRODUCTION—

Many in the religious world affirm that there is “nothing in a name.” They contend that it really doesn’t matter what you call yourself. In some cases the name by which they are known is derived from their doctrine, organization, founder, or other identifying characteristics. It should be evident to all that it is extremely important that we know how the Bible regards the name by which we are called.

The Bible teaches that we have a name promised to us through prophecy and given to us from heaven through divine revelation. How can any man contend that there is nothing in such a wonderful name as this?

8—THE NAME CHRISTIAN—ISAIAH 56:5—God promised to give a name better than that of sons and daughters. It would be an everlasting name. It would be a name for not only Jews, but also the strangers from the nations that would come to the Holy Mountain, the house of God (see: Isaiah 2:1-4). This would be the name of God’s people in the days of the Messiah.

8—ISAIAH 62:2,3—The prophet tells us God would give His people a new name. It would be given when the Gentiles saw the righteousness of Jehovah.

8—ISAIAH 65:15—God would call his people by another name in the new Messianic kingdom (Isaiah 65:9) composed of a remnant of Israel and the Gentiles that seek the Lord (65:1).

8—AMOS 9:11,12—After the destruction of the Jewish economy, God promised to re-establish the throne of David in the Messiah and give His name to the faithful remnant and the Gentiles that would believe.

8—ACTS 11:26—These prophecies were fulfilled when the name “Christian” was given to the Disciples at Antioch. Observe that they “were called” by this name. The word “called” is used in these texts: Matthew 2:12,22; Hebrews 11:7; Romans 7:3. It does not indicate that their enemies gave it in derision, but, rather, it

indicates that it was given by revelation from God. All the conditions of the above mentioned prophecies are satisfied in this text. The name Christian is the “new name” which God promised His people.

8—ACTS 26:27-29—Paul recognized the name Christian as the divine name.

8—1 PETER 4:14-16—Peter states the only name which it is possible to wear and glorify God. It is the name of Christ; it is Christian.

8—JAMES 2:7—The Disciples were called by a “worthy name.” What was it? It was Christian (the name of Christ, 1 Peter 4:14,16).

8—ACTS 4:10-12—Why is His name “worthy”? Jesus has been raised from the dead. He is the stone that was made the chief corner stone. There is salvation in no other name than His. The name is important.

8—2 CORINTHIANS 11:2—The bride wears the name of the bridegroom.

8—EPHESIANS 3:14, 15—The family wears the name of the father (Hebrews 2:12,13; 1 Peter 1:22,23).

8—ACTS 20:28—The name often denotes ownership (e.g., John’s car). The next few verses will have to do with the ownership thought. Here we learn that Christ *purchased* the church with His blood. He owns it.

8—MATTHEW 16:18—Christ promised to build His church. He did build that church. It should wear His name to denote His ownership (cf. Acts 16:15,40).

8—ROMANS 16:16—We ought to call the church by it’s owners name, “Church of Christ” (1 Timothy 3:15,16).

8—2 TIMOTHY 2:19—Who are those that belong to the Lord? Only those that have named the name of Christ belong to Him. What is that name?

8—1 CORINTHIANS 1:12-16—Paul states the conditions upon which one may wear another’s name: (1) crucifixion for the one who wears the name, and (2) baptism into that name. What name would Paul wear?

“Mark Your Bibles”

INTRODUCTION—

Sometimes it is necessary to enter into a study about Bible authority. We do this because most folks with whom we study have accepted the idea that tradition, denominational authority and human opinion are acceptable standards in determining religious practice. They have been taught that they need something in addition to the Bible. In a previous series we marked a “route” showing that we could understand the Bible, now we want to demonstrate that the Word of God is the only authority to be accepted in religion.

9—BIBLE AUTHORITY—MATTHEW 21:23-27—The chief priests and elders recognized that true religion is under the authority of God, the Father in Heaven. Jesus concurred with their premise and challenged their conviction regarding it by asking His question concerning John’s baptism. Jesus succeeded in exposing these Jews as being men who give only lip service to the concept of respecting divine authority in religion. Many today are just like them. They profess their respect for the Bible, but when asked for the passage that authorizes many of the practices they observe their silence is deafening. Where do we get our authority for what we do in religion?

9—1 CORINTHIANS 15:27—Supreme, or ultimate authority resides in God, the Father. He is the first link in the “chain of authority.” There is no authority higher or equal to that which He has. All other authority is derived from Him.

9—MATTHEW 15:1-9—These Jews questioned Jesus about His Disciples’ failure to observe one of the religious practices of the day—washing hands before eating. There is absolutely nothing in the Law of Moses that required such a practice; the Scriptures were silent about the matter (cf. Deuteronomy 4:2). They had elevated opinion and tradition to the status of divine law. Furthermore, their disdain for divine law was such that they regarded it as having no authority. Jesus

pronounces His judgment on such contemptible behavior—hypocrisy, rebellion and vanity. We should learn that we must respect what God has appointed in religion and not exalt our human opinions and traditions in its place. To do so is to make our religion ineffectual and an abomination to God.

9—MATTHEW 28:18-20—Once the Father raised Jesus from the dead he gave him all authority over all things as the King of Kings and Lord of Lord's. The Father is not subject to Christ, but everyone and everything else is.

9—EPHESIANS 1:19-23—This text specifically attributes to Jesus authority in all things respecting the Church of Christ. It is His prerogative by the authority given Him of the Father to rule over the Church—work, worship, organization, terms of membership, etc. There is nothing respecting the Church that is under human jurisdiction.

9—JOHN 16:13-16—Jesus assigned the Holy Spirit the responsibility of revealing His Truth to men—*not some of it, but all of it* (cf. John 14:26).

9—JOHN 15:26,27—The purpose for this ministry of the Holy Spirit was to equip the Apostles to be Jesus' designated spokesmen and witnesses.

9—ACTS 1:8—This passage indicates the nature of the relationship the Holy Spirit had with the Apostles. It demonstrates that when they were speaking under the Spirit's influence they were necessarily speaking with the authority of Jesus Christ.

9—MATTHEW 19:27,28—The period of the Apostle's authority was "the regeneration," that is, "the new birth," which is, of course, the Church age (cf. John 3:5; Titus. 3:5; 1 Peter 1:22,23).

9—1 CORINTHIANS 4:17—The authority of the Apostles extended to all the Churches (1 Corinthians 7:17).

9—ACTS 2:42—What the Apostles taught regarding the Church was to be steadfastly observed by every Disciple.

9—1 CORINTHIANS 14:37—The authority which Christ gave to the Apostles through His Spirit inheres in the written word also.

9—2 TIMOTHY 3:16-4:4—The Spirit inspired Scriptures as revealed by the Apostles are sufficient and adequate to supply every man of God unto all good works. We are enjoined to preach it alone and urge men not to be turned aside to that which is without divine authority.

9—2 JOHN 9-11—Acting contrary to and without the authority of the written word results in sin and a loss of fellowship with God. To encourage or uphold those who act contrary to biblical authority is to be complicit in their sin.

9—1 CORINTHIANS 4:6—The person who goes beyond the Word, or “the things which are written” (ASV) is condemned and so is he “who thinks more highly of men than he ought” (KJV). We must let the Word of God be our only guide.

9—1 PETER 4:11—We are admonished not to go further than the word but to speak as the oracles of God. This can be done only by abiding in the Word of God.

9—GALATIANS 1:6-10—The anathema of God rests upon any man or angel that would change or alter the words of Christ. We cannot be Christ’s servants if we alter that word to please men.

9—COLOSSIANS 2:7,8—We are spoiled and have depart from Christ if we go after the traditions and speculations of men (cf. 2:18-23).

9—2 THESSALONIANS 2:11-15—The belief and practice of anything other than the written Word is the practice of unrighteousness and results in the damnation of the soul.

9—JAMES 1:21—It is the Word that is able to save our souls, not tradition or opinion.

9—1 TIMOTHY 4:16—It is our teaching of and obedience to the Word of God that will save ourselves and those that hear us—not tradition and opinion.

“Mark Your Bibles”

INTRODUCTION—

One of the most frequently asked questions of Christians is, “Why do you not have a piano or organ in your worship?” These folks deserve a Bible answer. Most of the denominations use instrumental music and a member of a denominational church would naturally be interested in this particular subject.

Remember the previous lesson that dealt with the doing away of the Old Covenant. Those that use instrumental music may attempt to justify their practice by going to the Old Testament. Therefore, you may need to study that lesson with them in connection with this question.

In this study we are only interested in what the New Testament has to say since we recognize it as the standard of authority for the Church of Christ. Therefore, you may need to study the lesson on Bible authority in order to establish the principle that the New Testament Scriptures must guide us in our religious practice and not by the traditions and opinions of men.

While traveling this “route” we will examine every passage that has anything to do with the kind of music used in the Church by the first Christians.

10—INSTRUMENTAL MUSIC/SINGING—JOHN 4:24 This text says nothing specifically about music in worship; however, it does address a principle that we need to consider whenever we study questions related to our worship of God—ACCEPTABILITY. Jesus states two essential characteristics with which all our worship must be possessed in order to be accepted of God: (1) spirit and (2) truth. To “worship in spirit” is to worship from the heart, the inner man (cf. Romans 1:9). To “worship in truth” is to do so in the way which truth marks out. This principle applies everything which we bring to God as worship—music, prayer, gifts, offerings, communion, meditations. It takes both attitude and action in order for worship to be acceptable.

10—COLOSSIANS—3:16,17—We introduce this text at this juncture because it is the only text that directly connects the music question to the need for Bible authority. Certainly, singing is right! It would be nice if the advocates of musical instruments in music could do as much.

Singing is defined as “to render in tones with musical inflections of the voice, to utter a series of words in musical tones” (*The American Heritage Dictionary*). In order to accomplish what this verse commands does not require any musical instrument. As a matter of fact, what this verse enjoins CANNOT be accomplished by a musical instrument. What instrument ever “taught” (gave instruction to) anyone? How does one “admonish” (reprove or warn) by playing an instrument? This can only be done by SINGING the WORDS of the PSALMS, HYMNS and SPIRITUAL SONGS from a heart in which dwells the WORD OF CHRIST.

10—MATTHEW 26:30—This is the first time we have an indication of the kind of music the apostles of Christ used. What did they do before they departed? No instrument here. (If your student objects that this is not the Church, agree and make the point that these events and actions were associated with the coming kingdom and its worship [26:29]). This text has a parallel in Mark 14:22-26.

10—ACTS 16:25—Paul and Silas were singing. Some might ask, “What does this have to do with music in the church?” While this may have not been an assembly of the saints, it is Christians worshipping God with music. Here in the midst of trouble they sang. There is no instrument here.

10—ROMANS 15:9—Paul quotes Psalm 18:49; Deuteronomy 32:43; Psalm 117:1 and Isaiah 11:10 in Romans 15:9-12. The passage talks about the joy of the Gentiles by their inclusion in the dispensation of God’s grace. The interesting thing about the text is that it says the writer will SING among the Gentiles. There is no instrument here in describing any music associated with the Church of Christ.

10—1 CORINTHIANS 14:15,16—Paul says he will sing in the same manner that he prays—“with the spirit and the understanding.” Instrumentation will not

allow the accomplishment of this objective in music worship. Notice that Paul tells us that in order for the spirit to so worship, it must be *edified* (see: Acts 20:32) and those that are present must *understand* what is said (cf. 1 Corinthians 14:7,8). Here is no place for instrumental music in this text. The word says, “Sing.”

10—1 CORINTHIANS 14:26—“Every one of you hath a psalm...” This word properly means a song of the class of those Old Testament songs in the book of Psalms. The word does not necessitate an instrument in order to give it. Remember Colossians 3:16 above, “Psalms, hymns and spiritual songs *singing*...” Furthermore, this text establishes clearly that this singing was done in the assemblies of the saints, “when ye come together...” Here is the congregational activity of the Church at Corinth.

10—EPHESIANS 5:19—It is often observed that the Greek verb *Psallo* is found in this text. Literally it means to “twitch or twang” a line or a string. This may be anything from a carpenter’s line to the string of a lyre. However, in this text it is the “strings of the heart.” Obviously a figure parallel to “speaking to yourselves...” This text presents the same problems as Colossians 3:16 and 1 Corinthians 14:15. How can “speaking” (to talk, to utter words) be accomplished by an instrument? The action here is singing.

If this passage authorizes instrumental music, it necessitates that *all* play *while* they *all* sing. This is absurd. Whereas, when singing is understood as the action involved, it is easily seen that congregational activity, congregational singing, accomplishes the desired result of edifying all that sing as in Colossians 3:16.

10—HEBREWS 2:12—Here the writer quotes from Psalms 22:22. This is the “fruit of the lips” which can only be singing (vocal). Isn’t it amazing that of all the verses that the writer could quote from the Old Testament psalms, he never quotes one that would imply a mechanical instrument of music?

10—HEBREWS 13:15—This passage does not use the word sing, but clearly shows that God cannot be worshipped with machinery or by inanimate things. God is praised by the “fruit of the lips” from the human heart.

10—JAMES 5:13—This passage also indicates singing is to be done. The reason for this singing is a *merry heart*. A piano does not have a heart with which to be merry. Moreover, it is not merry when someone else is playing it.

10—REVELATION 14:2,3—Sometimes the advocates of instrumental music will go to the book of Revelation, especially this section, to justify instrumental music. Here the writer is describing a song. Note that “the *voice* from heaven” is “as the *voice* of many waters” and “as the *voice* of a great thunder” and “as the *voice* of harpers harping with their harps.” What is done is SINGING.

10—REVELATION 15:1-3—These are all symbols of praise (cf. Revelation 5:8) and not to be taken literally. Furthermore, they are said to be the “harps of God.” What kind of “literal” harps are those? We don’t know what they are like. Let alone how to play them. Finally, all of these events took place in heaven, does that authorize anything for the Church? What about the censers, vials of odors, altars, temples, etc. that are mentioned? Should all of these be included in the worship because they have appeared in Heaven? There is much about Revelation and the activities of Heaven about which we are ignorant, but we understand what Paul said in Colossians 3:16 and Ephesians 5:19.

“Mark Your Bibles”

INTRODUCTION—

The Kingdom of Old Testament promise and prophecy is a subject of great interest to most people. This is the case because of so much millennial speculation. The TV and radio preachers have made it so by their fascinating interpretations of prophecy that “explain” the unrest and uncertainty of the political situations in the Middle East. As we would expect, these false notions have led to much confusion concerning the true nature of the Messianic Kingdom.

In traveling this route, it will be our goal to establish two facts. First, we will demonstrate that the Kingdom of Christ is not a yet future and unfulfilled promise, but a present reality. Second, we will identify that Kingdom with the Church of Christ. This we shall do by considering Old Testament prophecies that affirm the Kingdom would be established and New Testament passages that demonstrate their fulfillment in the Church of Christ.

As an aid in this study you may again want to employ the use of a legal pad and pencil. As before, we will make a very simple chart that will help us track the passages we study; we will draw a conventional Bible timeline. Begin by turning the pad in the “landscape position.” In the middle of the pad draw a horizontal line from left to right. On the left hand side indicate by an uppercase “C” the beginning of all things (“C” represents the creation). According to Bible chronology this is about 4,000 B.C. On the right hand side of the page draw an arrowhead and write 2,000 A.D. Divide the line by hash marks into six approximately equal sections. Each of these represents one thousand year increments of human history. You may mark these accordingly (3,000 B.C., 2,000 B.C., etc.). Just to the right of the fourth hash mark draw a cross. Mark it “33A.D.” to indicate the time of the death of Jesus on Calvary. Now our chart is ready for use, and we are ready to begin traversing the “route” to the establishment of the Kingdom of Christ.

11—THE KINGDOM OF CHRIST—PSALM 2—This text indicates that God would establish an eternal kingdom in which the Saviour/King or Messiah (v. 2) that reigns forever would be His Son (vv. 6 & 7). The “heathen,” the Gentile nations, and the “the people,” the Jews, would try to kill Him. However, God’s Son would be victorious over His enemies, even in death (cf. Acts 13:33). David cannot be speaking about himself since there is no time during his reign that would correspond to the promise of v. 8 (note: Acts 2:30,31; Acts 13:33-37).

11—ISAIAH 2:1-4—Here the prophet identifies the time of the establishment of the Kingdom of the Messiah as the “last days.” Specific events associated with the “last days” include: (1) the going forth of the law (2) from Jerusalem (3) to Jews and (4) Gentiles (cf. Micah 4:1,2).

11—JOEL 2:28-32—Joel announces the sign of the “last days” (cf. Acts 2:17) as being an outpouring of the Holy Spirit from Heaven upon both Jews and Gentiles. They will prophesy and see visions. In those days whoever call on the name of the Lord shall be saved. [Write these passages on the timeline ca. 750 B.C.]

11—DANIEL 2:28-45—Daniel also prophesies that the Kingdom of the Messiah will be established during the “latter days” and embrace all the nations of the earth. These days are the days during the fourth worldwide empire. (The first empire is Babylon (2:38), the second is Persia (5:25-31), the third is Greece (8:19-22) and the fourth is Rome (7:4-7, 17-18; Revelation 13:1-3).)

11—LUKE 3:1-3—According to Matthew Jesus was born in the days of Herodian kings. According to Luke those were the days of the Roman Caesars as well, which days according to Daniel (2:44,45) was the time Messiah would come and establish His Kingdom.

11—LUKE 3:15—Notice how Luke describes the people. They are “in expectation.” In expectation of what? In expectation of the Christ, the Messiah and His Kingdom. Why are they in expectation? Because they know what the prophets have said about their time in history. It is time for the Kingdom of Christ to be established.

11—MATTHEW 3:1,2—John preached that the Kingdom of Old Testament promise and prophecy was “at hand,” meaning near or coming soon. Observe here for your student that the Kingdom cannot be near *now*, if it was near *then*.

11—MATTHEW 4:17—Jesus began His personal ministry by preaching that the Kingdom was “at hand.” Did the Son of God not know when the Kingdom was going to be established? Would you describe something 2,000 years yet into the future as being “at hand”?

11—MATTHEW 6:10—Jesus taught the Disciples to pray for the Kingdom to come. So it was not established during his ministry. Still future, but near.

11—MATTHEW 16:18,19—Jesus promised to build his Church and give Peter the keys to the Kingdom. What the Lord called “Church” in v. 18, He called “kingdom” in v. 19. Why build one thing and give Peter the keys to something else? It is obvious that that which Peter opened the doors to on Pentecost was the Church. What “keys” did he use, but the “keys of the kingdom” which Jesus gave to him.

11—MARK 9:1—Just before Jesus was transfigured He told his Disciples that some of them would live until they actually saw the Kingdom established. This verse makes it certain that Jesus expected the Kingdom to be established soon, not 2,000 years into the future (cf. Matthew 16:28).

11—LUKE 23:50-52—After the death of Jesus, Joseph of Arimathaea is described as a saint “waiting for the Kingdom of God.” So the Disciples understood Jesus’ promise to indicate the soon appearance of the Kingdom.

11—LUKE 24:44-48—During the forty day interim between the resurrection and the ascension Jesus taught the Disciples concerning the Kingdom of Heaven from the prophets. In this text Jesus identifies three markers of the Kingdom: (1) repentance and remission of sins, (2) beginning at Jerusalem, (3) to all nations. This would be in fulfillment of Genesis 9, Genesis 12, Isaiah 2, Isaiah 9, Joel 2 and Daniel 2. [Arrange these N.T. texts on the timeline just left of the crucifixion date 33 A.D.]

11—ACTS 1:4-8—The last time the Twelve saw Jesus they asked Him if it was time for the Kingdom to be established. Jesus instructed them to wait in Jerusalem for the “power” he had promised earlier would attend the Kingdom’s arrival (Mark 9:1). It would have been cruel and mean to depart from His Disciples with the expectation of the Kingdom’s soon appearance, if in reality it was 2,000 plus years in the future. [Place this text just right of the cross and 33 A.D.]

11—MARK 16:19—When Jesus was taken up from earth into heaven He sat down on the right hand of God. Zechariah said the Messiah would sit on His throne (6:13). Daniel said Messiah would come to heaven and be given a Kingdom (7:13,14). Let’s see if this is what happened.

11—REVELATION 1:9—(At this point we go to the end of the New Testament in chronology, some sixty years beyond the death, burial, resurrection and ascension of Jesus. Observe that up until now the prophets, Apostles and Disciples have spoken of the Kingdom as a future expectation. From this point backward they will consider it an established reality. By this means we will pinpoint the exact moment at which the kingdom of Heaven was established.) The Apostle John was suffering for the Kingdom on the Isle of Patmos in about 90 A.D. How could this be if it did not exist? Indicate this text on your timeline.

11—COLOSSIANS 1:13—The Colossians are in the Kingdom. This letter was written somewhere around 62 A.D.

11—ACTS 28:23—Paul is preaching the Kingdom in 62 A.D. The Apostles did not believe that the Kingdom was put on hold or postponed.

11—1 THESSALONIANS 2:12—The Thessalonians were in the Kingdom during the year 52 A.D.

11—ACTS 14:22—Paul and Barnabas are inviting Gentiles to enter the Kingdom in 45 A.D. How is this possible if it does not exist?

11—ACTS 8:12—After Pentecost Christians are preaching the Kingdom wherever they go. However, that which they are doing is establishing the Church.

11—ACTS 2:1-4—The Twelve Apostles have the Holy Spirit miraculously come upon them so that they are enabled to speak in other languages. Jesus had said the Spirit would come to them in Jerusalem (Mark 9:1) and from there the Gospel of Salvation would be preached (Isaiah 2). This is the miracle the prophet Joel prophesied would happen in “the last days.”

11—ACTS 2:16—Peter under the influence of the Spirit attributes what is happening to the fulfillment of Joel 2:28-32.

11—ACTS 2:25-31—Peter under the influence of the Holy Spirit quotes Psalm 16:8-10 attributing it to Jesus’ resurrection and ascension into heaven to sit on David’s throne (the antecedent of “his” in verse 30 is “prophet”). This is the fulfillment of Psalm 89:34-37. Peter believes he has lived to see the establishment of the Kingdom of Heaven. This also fulfills the prophecy of Daniel 7:13,14 in Jesus ascending to the Ancient of Days to receive a Kingdom.

11—ACTS 2:33-35—Peter quotes Psalm 110:1 indicating that Jesus is the Saviour/King that rules as a priest also fulfilling Zechariah 6:9-13.

11—ACTS 2:37-38—The audience asks what to do to be saved (v. 21). The promise of the Kingdom was, “Whosoever calls on the name of the Lord will be saved.” Peter tells these Jews to call on the name of the Lord by (1) repentance and (2) baptism for the remission of sins fulfilling Isaiah 2, Joel 2 and Luke 24:47.

11—ACTS 2:39—Peter extends the promise of the Kingdom beyond the Jews to include the Gentiles in fulfillment of Isaiah 2, Psalm 2, Joel 2 and Daniel 2.

11—ACTS 2:41,47—Now that to which these 3,000 Jewish believers were added was the Church of Christ. It is the Church that was established on Pentecost 33 A.D., and the Church that spread throughout the whole world with the message of salvation. [Add these verses to the right of the cross. Put a “P” on the chart.]

“Mark Your Bibles”

INTRODUCTION—

The subject of predestination is one that has confused many people through the years concerning the plan of salvation. Calvinists (many Baptists, Presbyterians and Reformed Protestant Churches) teach that “whatever will be will be,” or more specifically, “God hath decreed all things whatsoever come to pass.”

With respect to salvation the doctrine declares:

“God, before the foundation of the world, chose certain individuals from among the fallen members of Adam’s race to be the object of His undeserved favor.

These and these only He purposed to save. God could have chosen to save all men, or He could have chosen to save none—but He did neither. Instead He chose to save some and exclude others. His eternal choice of particular sinners unto salvation was not based upon any foreseen act or response on the part of those selected, but was based solely on His own good pleasure and sovereign will.

Thus, election was not determined by, or conditioned upon, anything that men would do, but resulted entirely from God’s self-determined purpose” (*The Five Points of Calvinism* by David Steele and Curtis Thomas, p. 30).

In a nutshell, God chose some to be saved and chose everybody else to be lost and there is nothing that you or I may do to change God’s choice. Either we are saved or we are not. All the sermons we may hear, all the Bibles we may read and all the prayers we may offer will not change the eternal decree of God concerning our damnation. We cannot be saved except God chose us before the foundation of the world.

However, the Word of God presents a very different picture of predestination and election. God chose Christ as the Savior and purposed that all who would believe in Him should be saved (Ephesians 1:3-14). It is the will of God that all should be saved (1 Timothy 2:4; 2 Peter 3:9), but only those that believe will be saved (Mark 16:15,16).

12—PREDESTINATION—1 TIMOTHY 2:3-6—We begin the route with an affirmation of the very thing that “Calvinistic” predestination denies, namely, that God wants ALL men to be saved and that He has provided a sacrifice sufficient in Jesus’ death to accomplish that salvation.

12—2 PETER 3:9-11—God does not want any man to be lost—destroyed in the judgment—therefore, He is longsuffering with mankind giving EVERYONE an opportunity to come to repentance.

12—TITUS 2:11-14—God’s grace which brings salvation is extended to ALL MEN, not just those particular individuals whom God chose before the foundation of the world.

12—EZEKIEL 33:11—How could the prophet make such a statement as this if only those whom God has chosen before the foundation of the world are to be saved? The prophet calls to the wicked and says, “Turn ye, turn ye from your evil ways; for why will you die, O house of Israel?” [It will not do to say, “This passage is about Jews and all the Jews will be saved.” All the Jews will not be saved (Romans 10:1-3; 11:1-8).]

12—EZEKIEL 18:21-32—These verses assert that God does not desire or take pleasure in the death of the wicked. The prophet makes it clear that men have a choice between good and evil which each can and must make. Furthermore, it affirms that the righteous man can become wicked and the wicked man can become righteous. Our spiritual condition is subject to change, which change is predicated upon human will.

12—HEBREWS 2:9—The Bible affirms that Jesus died so that every man could have the forgiveness of sins. Where is justice and mercy if the efficacy in Jesus’ death is denied to those for whom it was offered?

12—1 JOHN 2:1-4—The death of Jesus is not only for those that are saved presently, but also for those that are yet in their sins. This text clearly shows that God does not choose some and reject others arbitrarily, but on the condition of obedient faith.

12—REVELATION 22:17—The invitation of the Gospel is universal. There are none that are not invited, and all that are invited may take and drink the water of life. Whether or not one is saved is not determined by God's particular and individual choice, but rather by the will of him who is called.

12—MATTHEW 11:28-30—Jesus invites all. Whether or not we are saved depends upon our "coming" to Christ and "taking" the His yoke. This passage presents a universal call to salvation and a conditional reception of it.

12—1 PETER 1:18-20—[Having affirmed that God wants all men to be saved, that He has made provision for all men to be saved and that He has invited all men to be saved, we want to take up the passages that affirm God did *predestine*, that is, choose and determine certain things from before the foundation of the world.] The only individual that God chose from before the foundation of the world in connection with salvation is Jesus Christ. God chose Him to be the Saviour. However, even God's choice of Jesus did not violate or overturn His free will. Jesus volunteered for the service (Philippians 2:1-11).

12—REVELATION 13:8—It was determined before the world was that Jesus should die for our sins. This was one element of God's plan.

12—ROMANS 11:2—It was determined before what race of people God would use to accomplish His purpose. This text does not affirm that all the Jews were chosen for salvation, or that any particular Jews were chosen for salvation. Verses 4 and 5 make it clear that God's choice of the nation, as His instrument did not determine their salvation. The fact is that only a remnant of Israel would be saved on the basis of their faith (Romans 11:23). This is another element of God's eternal plan for redeeming mankind.

12—ROMANS 9:11-13—This is a favorite text of those that contend for Calvinistic predestination. However, it does not make their case. Rather, it is strong against them. The context does not consider the individual salvation of Jacob and Esau, but the choice of which son to be the progenitor of the nation Israel through whom Christ would be born (Genesis 25:23). The statement "Jacob

have I loved, but Esau have I hated,” comes from Malachi 1:2,3 and is a direct reference to the nations of Israel and Edom which proceeded from Jacob and Esau respectively. It does not refer to God’s choice of one above the other for salvation from sin, but rather of His choice for the Messianic family to complete the plan of salvation.

12—ROMANS 9:15-18—Salvation is not a matter of God’s arbitrary choice of some to be saved and others lost. Rather, God has a right to choose a plan of salvation; He can offer it on whatever terms He sets. It is then left to all men to accept or reject what God offers. Like Pharaoh, the Jews rebelled and hardened their hearts at God’s commandments concerning His Son (cf. Exodus 8:15). God has used them, even as He used Pharaoh, to show the world His power and to declare His name throughout the earth (Romans 11:15).

12—EPHESIANS 1:4-13—The emphasis of this context is not on individuals who will be saved but upon Christ through whom redemption is made possible. Notice that it is “us” in Christ (vv. 3,10,12), in Him (vv. 4,10), by Jesus Christ (v. 5), in the beloved (v. 6), in whom (vv. 7,11,13), through His blood (v.7). Christ is the individual predestined as the Saviour, all spiritual blessings are what the Father predestined to bestow, in Christ is the relationship where He predestined they would be given and to all who believe is the condition upon which He predestined to give these blessings that are in Christ.

12—ROMANS 8:28-30—This passage begins with God’s purpose and plan. We have already learned that this plan involved the choice of the Saviour and the placing of all blessings in Him for those who believe. Now, those whom God foreknew and predestinated are those who would conform to His plan. These are they that are called (2 Thessalonians 2:14) and justified (Romans 3:23-26). These and these alone have the hope of eternal glory (Romans 2:6-11). [You may wish to add these last three texts to your route or simply write the citations in the margin of your Bible as an added reference and aid during your study when necessary.]

“Mark Your Bibles”

INTRODUCTION:

Many times in personal study with a prospect the question arises concerning the “good people in other ‘churches’.” Someone will query, “How can you conclude that all these good people in these other ‘churches’ are not saved?” Experience has helped me to devise a response to these types of questions.

I never deny that there are good people in other churches, that’s because there are. Many of them are as morally good and rich in alms deeds as any Christian. However, that is not the issue. Is the fact that they are “good” and rich in “deeds” going to save them? Certainly not! The issue is whether or not they are Christians, whether or not they have “believed” in Christ, whether or not they have believed unto the saving of the soul (Hebrews 10:39).

I am always a little surprised that those who place so much emphasis on “grace” are the first ones to turn to “works” as proof that one is saved. This helps you as a teacher to understand how confused some folks are on the matter of salvation.

In this study, we will consider how a good moral man is saved; we will learn what is involved in bringing him to Christ. In considering this lesson you will achieve the following: (1) rebut any arguments about relatives who are moral and religious, but disobedient to Christ in the first things of the Gospel; (2) convince the student that it is not our own works but the works of God’s righteousness that save the sinner, and (3) lay the foundation for the obedience of your student to the commands of Christ.

13—THE SALVATION OF A GOOD MORAL MAN—ROMANS 3:9-23—We

begin with this text because it is an affirmation of the universal need of mankind for the remission of sins. Verse 23 is the principal text because it clearly states God’s universal indictment of accountable men. Verses 9-18 are a series of quotations from the Old Testament intended to prove to the Jews that God had revealed this indictment to them through their own Law. The application you

should make of the text is that there is no one who can stand before God, except Jesus Christ, and proclaim his own goodness. There is no one that has been so good and moral that they are without the need of the Saviour Jesus Christ.

13—PROVERBS 20:9—Solomon recognized that it was impossible for a man to work enough in order to effect his own atonement. He and we are desperately dependent upon the grace and mercy of God in order to be accepted of Him.

13—GALATIANS 3:10-12—The Law of Moses required perfect, flawless obedience in the strictest detail in order to declare a man just or righteous. For those who failed in this sinless perfection there was only the condemnation of death (Deuteronomy 27:26). Paul states the reality; no sinner is justified before God by or through the Law of Moses (illustrate by the posted speed limit on the highway and being stopped for speeding.) Paul offers the alternative of justification by faith. (You may need to teach the lesson, *“What It Means to Believe on Jesus.”*)

13—ROMANS 4:4—This passage contrasts the basis of the two systems of justification—law and grace. In a system of justification by law rewards are reckoned on the basis of what one earns. Perfect, sinless compliance results in a reward. It is not a matter of grace but of debt. However, under such a system the sinner receives punishment—death. Why? That is what he has earned. The very best among men has sinned and is, therefore, worthy of death.

13—EZEKIEL 18:24—The prophet makes it clear in this text that our good deeds which we do while in fellowship with God do not accrue or store up for us to draw against in the day that we sin. It seems that some folks think that God is keeping a great ledger book in heaven of our good deeds and that our goal is to have a zero balance at the end of life. Rather, the truth is that our righteousness does not offset our wickedness. What we need is a Saviour.

13—ISAIAH 64:4-7—Isaiah presents two sides of the question we are considering in this text. Those that are contrite, repent and obey God shall be saved. This is the principle of justification by faith (Habakkuk 2:4, Romans 1:17; Galatians 3:11). However, those that continue in their rebellion refusing to call upon the name of the Lord and be saved shall be consumed by their iniquities and lost.

13—TITUS 3:3-7—Verse 3 indicates our plight without God's grace. We are caught in our sins and no amount of good deeds on our part will effect atonement for them. We must have a Saviour! The mercy of God is given to us through Jesus Christ believing the Gospel and being baptized (Mark 16:15,16). [It is important to contrast "works of righteousness which we have done" to the mercy of God. Baptism is not a work of our own righteousness. Rather it is as Paul says "the operation of God" (Colossians 2:12).]

13—HEBREWS 5:8,9—You want to make it clear to your student that justification by grace through faith does not exclude obedience to Jesus Christ as Saviour. This may be a difficult concept for them to understand and accept at first [a study of *Works and Faith* may need to occur]. The issue is: "Can the sinner save himself apart from Christ by his own deeds of righteousness?" He cannot. However, God has said he will accept the sinner who repents and believes the Gospel—obedience to Christ. There is nothing meritorious about trusting in Christ as the Saviour and yielding to His will.

13—ACTS 10:1-6—Now let's consider the actual conversion of a good, moral man—Cornelius, the Roman Centurion. He was (1) devout, (2) feared, that is, revered God (3) with his entire house, (4) gave alms to the people, (5) fasted [see: Acts 10:30] and (6) prayed (7) being obviously penitent for his sins (cf. Acts 9:9).

13—ACTS 11:13,14—However, this man was in need of being saved, and in order to effect that salvation he needed to hear what Peter had to say and obey it

(cf. 10:6 and Hebrews 5:8,9). If one is saved on the basis of morality or just having sincere religion surely Cornelius was saved—BUT, he was NOT.

13—ACTS 10:29-35—Notice that Cornelius' prayers were not efficacious to his salvation apart from his obedience to the Gospel. He could not "pray through" at the altar. However, they were a "memorial" and a "remembrance" before God to keep His promise to the Gentiles to justify them by faith in Christ even as He had the Jews (cf. Acts 2:39; Isaiah 2:2,3). Cornelius and his guests were present to "hear" everything that God had commanded Peter. Peter affirms that God had taught him by a dream (10:9-16) that all men were accepted of God through Christ if they would "fear Him and work righteousness," that is, believe and obey.

13—ACTS 10:43-48—Verse 43 is equivalent to verse 35, that is to say, "believing in Christ" is the same thing as "fearing God and working His righteousness." This is a truth that applies to whosoever, Jew or Gentile, to "everyone that believeth" (Romans 1:16,17). Then the Holy Spirit came upon the Gentiles directly and they spoke in tongues. Seeing this sign Peter commanded that Cornelius and his house be baptized (10:48). [Note the question in verse 47, "Can any man forbid water..." To whom is that directed if not to the Jews present (10:23; cf. 11:12)? Peter's conclusion regarding the gift of the Holy Spirit on this occasion is that to refuse to baptize uncircumcised Gentiles was tantamount to "withstanding God" (11:17).]

13—ACTS 15:7-11—Years later Peter used these events to quell the influence of the Judaizers in the Jerusalem Church. Notice the order (1) they heard the Gospel, (2) they believed, (3) God gave a witness that he put no difference between Jews and Gentiles, (4) their hearts were purified by faith—they were baptized (10:48), therefore (5) they were saved. The application to our lesson study is that the good, moral man is saved just like every sinner is saved. He must hear, believe and obey the Gospel—faith, repentance, confession and immersion into Christ.

