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# THE HOLY SPIRIT - HIS NATURE

## *Introduction*

- I. A quick look at what the Holy Spirit has done will help us understand the nature of the Spirit.
  - A. Old Testament activities
    - 1. Participation in creation (Gen. 1:1,2)
    - 2. Inspired Balaam (Numbers 24:2)
    - 3. Guided the judges of Israel (Jdg. 3:10; 6:34; 11:29; etc.)
    - 4. Came upon Zechariah (2 Chron. 24:40)
    - 5. Promised to Christ (Isa. 11:2)
    - 6. Would be poured upon all flesh (Joel 2:28)
  - B. New Testament activities
    - 1. Present at the conception of Christ (Matt. 1)
    - 2. Came upon Christ at baptism (Matt. 3)
    - 3. Led Christ into the wilderness (Matt. 4)
    - 4. Was promised to the apostles (Jn. 16:13)
    - 5. Came upon the apostles (Acts 2:4)
    - 6. Gave gifts to the early church (1 Cor. 12)
- II. What is the nature of the Spirit that did all these things?

## Discussion

- I. The term "spirit" is used in several ways in the Bible.
  - A. In the New Testament the word is used for such things as:
    - 1. Attitude or mind (2 Tim. 1:7 Rom. 1:9)
    - 2. The inner man as contrasted with the fleshly man (Jas. 2:26)
    - 3. Of Paul's approval and endorsement (1 Cor. 5:4)
  - B. So, in regard to God, it is possible for the term "Spirit" to be used in different ways.
    - 1. God's mind or attitude.
      - a. It is possible that the term Spirit in 1 Cor. 7:40 could mean "mind" (1 Cor. 2:16).
      - b. Spirit in Romans 8:9 could be the same as mind in Phil. 2:5.
      - c. However, there are other passages that clearly show the term "Spirit" means more than mind. (Matt. 3:16)
    - 2. Does the Bible use the term "spirit of God" in the same way, "spirit of man" is used—contrasted with flesh, inner man?
      - a. Since God is Spirit (Jn. 4:24), it cannot be used in this sense.
      - b. The term is never used for God as it is used for man in Jas. 2:26.
- II. The Holy Spirit is clearly Deity and Being.
  - A. The Holy Spirit had a part in creation (Gen. 1:1,2)
  - B. The Holy Spirit is called "God".
    - 1. See Acts 5:1-4.
    - 2. In lying to the Holy Ghost, they lied to God.
  - C. The very idea of Deity would suggest Being, because Deity is Being in the Bible.
    - 1. The Holy Spirit can be sent, reprove, speak, hear, show, receive, and take (Jn. 16:7-15).
    - 2. The Holy Spirit is not simply a force.

## THE HOLY SPIRIT - HIS NATURE

(continued)

III. This Being, the Holy Spirit, is distinct from the Father and the Son.

A. Looking at the Holy Spirit's relationship to the world, the apostles, the Son, and the Father.

1. The Holy Spirit communicates TO another.

a. The Spirit reproves the world (Jn. 16:8). He is distinct from the world as will or mind reproves mind.

b. He guides, shows, teaches, and reminds the apostles (Jn. 14:26; 16:13). He is distinct from the apostles, and mind teaches mind.

2. The Holy Spirit receives communication FROM another.

a. The Father sent (Jn. 16:7). Mind receiving communication from mind.

b. The Spirit hears the Father (Jn. 16:13). Mind receiving communication from mind.

c. The Holy Spirit receives and takes of Christ (Jn. 16:14,15). Mind receiving communication from mind.

3. The Holy Spirit communicates concerning another.

a. He glorifies the One who sent Him (Jn. 16:14).

b. He testifies concerning Christ (Jn. 15:26).

c. Of necessity, this communication comes from mind or will.

B. The Holy Spirit is distinct from Father and Son.

1. The Holy Spirit is not the Father or Son, as seen in the baptism of Christ (Matt. 3).

2. The Holy Spirit is not the Father, because He was sent by the Father (Jn. 6:44, 57; 12:49)

3. The Holy Spirit is not the Son, for the Son sends the Spirit. (Jn. 15:26).

Conclusion

1. Although the Bible uses the term "spirit" in several ways, it is clear the Holy Spirit is Deity.

2. The mind of the Spirit communicated about the mind of God' and received communication from God. Hence, He is not the same person as the Father.

## THE HOLY SPIRIT AND THE APOSTLES

### *Introduction*

- I. Confusion on this subject is widespread.
- II. This confusion results in many false doctrines.
  - A. Miracles worked today?
  - B. Men baptized in the Spirit today:
  - C. Later revelations received today?
- III. Our aim will be to set forth the Spirit's work through the apostles.

### Discussion

- I. Jesus will baptize in the Holy Spirit.
  - A. How limited is this promise of Matthew 3?
    - 1. It could apply to every man John baptized.
    - 2. The only limitation comes from other passages.
  - B. Jesus quotes the passage and applies it to the apostles (Acts 1 & 2).
  - C. Cornelius received the like gift, and Acts 1 is quote D. (Acts 10 & 11)
  - D. There is no promise of "Holy Spirit baptism" for all believers.
- II. What did the Holy Spirit do for the apostles?
  - A. Jesus gave a description of what the Holy Spirit would do.
    - 1. Notice the statement of the promise (Jn. 14:26; 15:25,26; 16:13-15)
    - 2. Jesus is very careful to establish that the promise is not to all believers.
      - a. "I have spoken .... being yet present with you" (Jn. 14:25).
      - b. "...ye have been with me from the beginning." (Jn. 15:27)
      - c. "...I was with you." (Jn. 16:4) "A little while and ye shall see me no more." (v. 16)
  - B. The Holy Spirit would guide the apostles.
    - 1. They would be told both how and what to say. (Matt. 10:19)
    - 2. They would be reminded. (Jn. 14:26)
    - 3. They would be guided to all truth. (Jn. 16:13)
    - 4. When they spoke, it was as the Spirit gave them utterance. (Acts 2:4)
  - C. The Holy Spirit would confirm the word delivered.
    - 1. The word is confirmed. (Mk. 16:15-20; Heb. 2:1-4)
    - 2. We see this confirmation used in Acts 2.
      - a. Apostles guided (v.4), and present are tongues "like as of fire," and the speaking in tongues.
      - b. The purpose of what was seen and heard was confirmation. (Acts 2:33)
    - 3. So, in 1 Cor. 14 we see miracles confirming the word.
      - a. Many never see "tongues" as confirmation
      - b. Yet, notice in describing tongues, Paul said it was a "sign" for an unbeliever (1 Cor. 14:22).
- III. The apostles saw themselves as prophets--spokesmen for God.
  - A. These men, along with New Testament prophets, were receivers of revelation. (Eph. 4:1-6)
  - B. Peter speaks of apostles in the same sentence as prophets. (2 Pet. 3:1-4)
  - C. It is clear in Acts 2 that Peter pictures himself as a spokesman for God.
    - 1. It is the "prophet Joel" that speaks. (Acts 2:16-21)
    - 2. David is a "prophet" in Peter's mind. (Acts 2:25-31)
    - 3. These apostles spoke as the Spirit gave utterance. (V. 4)

## THE HOLY SPIRIT AND THE APOSTLES

(continued)

- IV. The apostles could give the Holy Spirit by the laying on of hands.
  - A. The laying on of hands is recorded in Acts 8:14-19.
    - 1. The apostles were sent for on this occasion. (Acts 8:14)
    - 2. This was done although Philip had himself received the laying on of the apostles' hands. (Acts 6:5-7)
      - a. He not only received the laying on of hands,
      - b. BUT he did miracles. (Acts 8:6).
      - c. YET, there is no record of his being able to pass this on--the apostles had to come. (Acts 8:14-18)
    - 3. For those claiming miraculous power today, we ask, "Where is your New Testament apostle?"
  - B. The miraculous has ceased. (1 Cor. 13:8-13)

### Conclusion

- I. The apostles had a reason for receiving the Holy Spirit.
  - A. Through them God revealed His word.
  - B. See 1 Cor. 14:37 and 2 Cor. 5:16-21.
- II. No man today has what the apostles had, for the miraculous was limited to that generation. (Heb. 2:1-4)

## THE HOLY SPIRIT AND THE WORD

### *Introduction*

- I. It is not our purpose to look at external evidence of inspiration.
- II. We will consider a few passages that speak of the Spirit's relationship to the word of God.
- III. This lesson affirms the Holy Spirit is the revealer of God's word.

### Discussion

- I. The Old Testament is said to come through the Spirit.
  - A. The prophets were said to speak by the Spirit.
    1. David spoke by the Holy Ghost (Mk. 12:36), and the Holy Ghost spoke by David. (Acts 1:16)
      - a. Note the close relationship.
      - b. What David said is what the Spirit said.
    2. The Holy Ghost spoke by Isaiah. (Acts 28:25)
    3. Micah was full of the Holy Ghost. (Micah 3:8)
  - B. In summation, Peter said the prophets were moved by the Holy Ghost and it was the Spirit in the prophets that testified of Christ (1 Pet. 1:10-11).
- II. It is just as clear that the New Testament came through the Spirit.
  - A. The New Testament is "the law of the Spirit." (Rom. 8:2)
    1. Christ's life and words are recorded by the Spirit. (Jn. 14:26)
    2. All truth is delivered to the apostles by the Spirit (Jn. 16:13), so the apostles words or doctrine is the Spirit's word.
  - B. The New Testament is the "ministration of the Spirit." (2 Cor. 3:1-8)
    1. It is revealed by the Spirit. (Eph. 3:1-6)
    2. Thus, it is the sword of the Spirit. (Eph 3:5)
  - C. The Spirit speaks when Paul speaks (1 Tim. 4:1-4), and the Spirit: speaks in John's writing to the seven churches of Asia. (Rev. 2:7, etc.)
  - D. We are not surprised to see the writings of the apostles classed with the prophets as that which is from God--"commandments". (2 Pet. 3:1-6)
- III. The word of the Spirit cannot be separated from the word of God.
  - A. There are two interesting passages in Hebrews concerning the Spirit's word.
    1. In Hebrews 3:7, Psalm 95 is quoted as what the "Holy Ghost Says."
    2. In Hebrews 8:8' a passage from Jeremiah is quoted as what "God says."
  - B. In turning to Hebrews 4:7 and Hebrews 10:15-16, we find the passages are reversed as far as authorship is concerned.
    1. It is easy to see what the Spirit says is what God says.
    2. In fact, God's revelation was delivered by the Spirit. (Eph. 3:1-6; Jn. 14:26)
- IV. The Holy Spirit teaches, rebukes, and leads by the word of God--the Spirit's Word.
  - A. The Spirit reproves the world of sin, (Jn. 16:8)
    1. Since we cannot even identify sin without the word (Rom. 3:20; 7:7; 1 Jn. 3:4), the reproof must come through the word.
    2. This can clearly be seen in New Testament examples.
      - a. The Spirit guided the apostles to all truth H. (Jn. 16:13-15)
      - b. The Spirit's word (Acts 2:4) "pricked the heart." (Acts 2:37)
      - c. The Spirit's word "cut to the heart." (Acts 7:54)

## THE HOLY SPIRIT AND THE WORD

(continued)

3. God testified "against" Israel by the Spirit, through the prophets- hence, the word.  
(Nehemiah 9:30)

B. The Spirit teaches and testifies through the word.

1. In Hebrews 9:8, the Holy Spirit taught a lesson, but this lesson is taught through the facts presented in the Old Testament about the tabernacle.

2. An ever clearer lesson is seen in Hebrews 10:15,16.

a. Jeremiah 31 is quoted.

b. We are quite pointedly told the Holy Spirit testified in what he said.

c. The testimony of the Spirit is in the word.

3. The Spirit testified of Christ in the words of the apostles.

a. Spirit will testify (Jn. 15:26).

b. He will take of Christ, and show it to the apostles. (Jn. 16:14)

c. Thus, the apostles are guided to all truth. (Jn. 16:13)

4. The Spirit 's revelation is the ONLY way to know the mind of Christ. (1 Cor. 2:9-16)

C. Thus, every case of conversion is through the Spirit's word.

1. Acts 2:22--"Hear these words"

2. Acts 8: 35 --"Philip preached"

3. Acts 11:14--"Hear words"

4. Acts 13:7--"Desire to hear"

5. Acts 16:32--"Spoke the word"

V. What of Verbal inspiration?

A. When men spoke God's thoughts, they used His words.

1. The "mouth of the Lord has spoken". (Isaiah 1:20)

2. God's "words" were spoken. (Ezek. 2:7)

3. Haggai was the Lord's messenger with the Lord's message. (Haggai 1:13)

B. The Spirit guided the apostles in "how" and "what manner". (Matt. 10:19,20.)

C. God delivered "words" to the apostles. (1 Cor. 2:9-16)

Conclusion

I. In reading the New Testament, we are reading:

A. The sword of the Spirit. (Eph. 6:17)

B. The Spirit's testimony. (Heb. 10:15,16)

C. The truth delivered by the Spirit. (Jn. 16:13)

II. To receive it is to receive the word of God. (1 Thess. 2:13)

# THE HOLY SPIRIT AND TODAY'S CHRISTIAN

## *Introduction*

- I. This is an important subject in view of the modern thinking concerning the Direct operation of the Spirit.
- II. What is the Spirit's relationship to the Christian today?

## Discussion

- I. It is important for us to keep in mind the Spirit guides through the word.
  - A. Without the Spirit's revelation, we cannot know God's will. (1 Cor. 2:9-16).
  - B. Truth was delivered by the Spirit. (Jn. 14:16,17,26; 16:13-15)
  - C. Notice Acts 7:51-53.
    1. This audience, as their fathers, was resisting the Spirit. (v. 51)
    2. The fathers resisted the prophets. (v. 52)
    3. The audience does not keep the law. (v. 53)
    4. The Spirit is resisted by resisting the word.
- II. The Spirit's relationship to the Christian is in at least three areas.
  - A. In miraculous manifestations.
    1. Miraculous gifts came from the Spirit. (1 Cor. 12)
    2. This manifestation of the Spirit has ceased. (1 Cor. 13)
      - a. The purpose of miracles has been fulfilled. (Mark 16:20)
      - b. The means of obtaining miraculous power has ceased. (Acts 8:18)
      - c. The fact of miracles has ceased. One does not see miracles today.
      - d. God said miraculous power would cease. (1 Cor. 13)
  - B. The Christian has the Spirit in the sense of duty and responsibility.
    1. We are commanded to be "filled with the Spirit." This is an obligation and not a promise. (Eph. 5:19)
    2. This is done in manifesting the fruit of the Spirit within us. (Gal. 5:22,23)
  - C. The Christian has the Spirit in the sense of fellowship and relationship.
    1. We dwell in God, and He dwells in us.
      - a. This is not personal indwelling.
      - b. But a description of fellowship. (1 Jn. 1:1-7; 1 Jn. 4:13,16; Jn. 14:23)
    2. We are in Christ, and Christ is in us.
      - a. This is not miraculous.
      - b. It is fellowship. (1 Cor. 1:9; 2 Jn. 9)
    3. We are in the Spirit, and the Spirit is in us.
      - a. This is not a better felt than told experience.
      - b. It is simply an expression of fellowship. (1 Cor. 3:16; Rom. 8:1)
  - D. We thus enjoy fellowship with Deity when we conform our life to the word the Father, the Son and the Spirit.
    1. Holy as God is holy (1 Pet. 1:16), and thus fellowship with God. (1 Jn. 1:5-7)
    2. Humble as Christ, and thus have the mind of Christ. (Phil. 2:5)
    3. Walk in the Spirit, by being the kind of person the Spirit produces. (Gal. 5:16-6:8)
- III. A look at "the gift of the Spirit" in Acts 2:38.
  - A. The passage does not teach we have miraculous power today.
  - B. The passage is not saying the Spirit guides us separate from the word.
  - C. The passage is not referring to Holy Spirit baptism, for the promise is to all. (Acts 2:39)

THE HOLY SPIRIT AND TODAY'S CHRISTIAN  
(continued)

- D. Faithful Christians have held several positions on the meaning of the "gift of the Spirit" in this verse.
1. Some see this as a reference to miraculous gifts and has no application today, because there are no apostles to impart this gift.
  2. Some see this as the personal, but non-miraculous, indwelling of the Spirit
  3. Some see this as the gift of eternal life granted by the Spirit.
- E. As I view the passage.
1. Peter shows the fulfillment of Joel's prophecy, and this prophecy has to do with salvation promised. (v. 14-21)
  2. Peter then argues from the prophet David concerning the resurrection of Christ. ( vv. 22-32)
  3. Peter's conclusion is Christ was raised to sit on David's throne. The Spirit's promise to Christ was thus received and Jesus sent forth what was then seen and heard. (v. 33)
  4. This promised gift is now extended to all who are obedient to the Christ. ( vv. 38,39).  
We reign with Christ (Rom. 5:17) as citizens of His kingdom. (Col. 1:13)

Conclusion

- I. The Spirit guides and teaches through His word.
- II. By our submission to that word, we enjoy fellowship with the Spirit, the Son, and the Father.

# THE GRACE-FELLOWSHIP THEORY OF THE NEW UNITY MOVEMENT

By Wayne Partain

## *Introduction:*

### A. DEFINITION OF TERMS.

1. "Amazing grace..." Blessed thought' Wonderful Bible theme' But what is it?
  - a. Wouldn't dare -- have no desire -- to detract from it in any way.
  - b. But must study and understand it strictly according to the Bible.
  - c. Otherwise, "Amazing grace" rendered useless so far as we are concerned.
  - d. Impossible to exaggerate its importance, but easy to give it wrong meaning.
  - e. SPECIAL SENSE. Many Bible terms given special sense by N.U.M.
2. GRACE:
  - a. BIBLE: unmerited favor of God in providing a Savior, a revelation, and all spiritual blessings in Christ.
  - b. N.U.M.: unmerited favor of God in providing a Savior to keep the law perfect! for us, so that not only His blood would cleanse our sins but also that His perfect obedience could be imputed or reckoned to our account.
3. UNITY:
  - a. BIBLE: all Christ's disciples united in following Him and His teachings.
  - b. N.U.M.: all believers united not on basis of Bible or Christ's teachings but by virtue of believing on Christ.
4. RIGHTEOUSNESS OF CHRIST:
  - a. BIBLE: not a Bible expression, but we don't object if used to mean same thing as righteousness of God (God's plan to make us righteous, Rom. 1:17; 10:3).
  - b. N.U.M.: the personal righteousness of Christ which is imputed to believer.
5. FELLOWSHIP:
  - a. BIBLE: joint participation, sharing in the common salvation.
  - b. N.U.M.: a relationship, unaffected by differences in doctrinal practice.
6. WORKS:
  - a. BIBLE: must do gospel works (not works of law of Moses, human works) to be justified.
  - b. N.U.M.: no distinction made in speaking of works -- saved by grace, not works Period! even gospel works excluded so far as justification is concerned.

Note: These differences in manner of using these basic terms explain why it's impossible to discuss these matters without "misunderstanding" or "misrepresenting someone."

### B. CALVINISM: To understand our subject we must refresh our minds on the teachings of John Calvin, Protestant Reformer.

1. The basis of Calvinism is the doctrine of "Total Depravity" which goes back to Augustine. Accepting this doctrine and trying to be logical and consistent, Calvin systematized a five point theology best remembered by the acrostic "TULIP."  
T= TOTAL DEPRAVITY, or original sin, the sin of Adam inherited by all his descendants. In this condition one can't even desire to believe and come to God.  
U= UNCONDITIONAL ELECTION, or predestination of some to heaven, the rest to perdition.  
L= LIMITED ATONEMENT, Jesus died for the elect (ones predestined for heaven) and for these alone.  
I= IRRESISTIBLE GRACE. It's important to remember how term "grace" is used in Calvinism: the desire and the ability to do God's will; because being depraved man can't even think a good thought, can't even desire to believe, so faith is a gift of God; Eph. 2:8 is perverted to say this. The Holy Spirit is said to work on the elect and move them to desire to believe and love God so they can be saved. This grace can't be resisted -- all the chosen will be saved. But Holy Spirit bypasses the rest, lets them go to hell.  
P= PERSEVERANCE OF THE SAINTS. Once saved, always saved. God saves the elect and keeps them saved. Holy Spirit moves them to will to believe for justification, keeps on moving them for sanctification.

## GRACE-FELLOWSHIP P. 2

2. IMPUTATION, The amazing accomplishment (perseverance) is brought about by the imputing or reckoning of Christ's personal righteousness to believers.
  - a. WESTMINSTER CONFSSION OF FAITH, Chap. XI, Sect. 1, 1647: "Those whom God effectually called he also freely justifieth, not by infusing righteousness in them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness, but by imputing the obedience and satisfaction of Christ unto them..."
  - b. The doctrine of imputation set forth in this statement is precisely the doctrine taught by the N. U. M.
- C. NEO-CALVINISM ( new," slightly watered-down, semi-Calvinism).
  1. Some caught up in this movement resent being called "Neo-Calvinists." And we readily admit that some go farther than others in their departures. But they have one thing in common: they saturate their minds with writings not of those who have fought against denominationalism creeds but rather with the writings of Augustine, Luther, Calvin, etc. They quote them freely and glorify them. For example, "4 GOSPEL SLOGANS" of Protestant Reformers, a tract by Edward Fudge. There's a strong and obvious affinity between them and there's no denying the real influence of Calvinism on them.
  2. INCONSISTENT. But Neo-Calvinists cannot be consistent without going all the way with Calvin. Any departure from him involves them in hopeless inconsistencies and contradictions. They're caught in the web of Calvinism and yet want to hang on to some aspects of the truth and the result is tragic. Calvin, though in great error, was consistent to a great extent; he could see what "Total Depravity" demanded, doctrine-wise and accepted it.
  3. BROADER FELLOWSHIP. Bear in mind the "bottom line" of the N.U. M. (fellowship with those in doctrinal error) as we examine the basic ingredients of this theory.
  4. PROPONENTS of the theory. The ones who have done the most writing are: Carl Ketcherside ("Mission Messenger" - well known for years for its attack on located preachers and colleges. In 1957 Ketcherside, recognizing he was riding a dying horse, switched from ultra-conservative to ultra-liberal)) Leroy Garrett ("Restoration Review"); Edward Fudge (several booklets, many articles in papers including those of Christian Church and liberal brethren); Arnold Hardin ("The Persuader") much copy has been borrowed by our brethren from "Present Truth" (now "Verdict") published by a former Adventist, Robert Brinsmead,
- D. FUNDAMENTAL DOCTRINES OF THE NEW UNITY MOVEMENT
  1. The Sinful Nature of Man
  2. The Sovereignty of God
  3. Salvation by Grace not Law
  4. Salvation by Faith not Works
  5. Imputation of Christ's Personal Righteousness to Believer
  6. Artificial Distinction between Gospel and Doctrine
  7. No Disfellowship over Doctrinal Matters
- I. THE SINFUL NATURE OF MAN
  - A. Very close to "Total Depravity," much of same phraseology. Emphasize inability and unworthiness of man. Obedience and works in connection with justification disdained. Conditionality compromised if not absolutely denied.
  - B. "The fact that man, by nature, is a sinner..." "It is an eternal principle that man, because he is a man, sins." E. Fudge, "The Grace of God," p. 14,17.
  - C. "If it somehow fits within the framework of God's justice to declare righteous those who are unrighteous, then it somehow fits to declare guilt upon those who have never committed sin." R. L. Kilpatrick, "Ensign Fair," Vol. V, No. 11.
  - D. "Man...by nature utterly void of that holiness required by the law of God, positively inclined to evil..." Edward T. Hiscox, "The Standard Manual for Baptist Churches" p. 60.
  - E. "This corruption of nature, during this life, cloth remain in those regenerated." "Confession of Faith of the Presbyterian Church," p. 27. (N.U. M. agrees).

## GRACE-FELLOWSHIP p. 3

- F. "We are therefore by nature children of wrath. (Eph, 2;3)," E. Fudge, "4 Gospel Slogans," p. 3. Paul did not say we ARE by nature children of wrath but that we WERE, and context clearly shows what this means and how we got there. "Nature means confirmed practice, same as in Rom. 2:14,15. Eph. 2:1-6 WERE dead, now alive.
- G. "Sin rules in the fleshly nature of all Adam's descendants. Human life on this earth is destined to end in death, for in Adam mankind is thoroughly fallen." E. Fudge, "One Life, Death & Judgment," p. 3. Bro. Fudge tries, in footnote, to explain this away, but in his writings he uses Rom. 5:14,21; 7:12-25 to establish this very fact that man is "thoroughly fallen." On p. 12, "he must wage war against his old sinful nature."
- H. Same tract, p. 9, footnote 20, ridicules justification being "reduced to mere forgiveness." Why? Because according to the theory, a person is still not righteous when he is forgiven, only has a declared righteousness (that of Christ). **MARK THIS WELL: We are never really righteous' we only have a declared righteousness. THIS IS CALVINISM. THIS IS FALSE DOCTRIN!**
  - 1. Why teach such? To show that we are ALL brethren in error, no one knowing or practicing all the truth, and therefore no "segment of churches of Christ," or of the "Restoration Movement" should be disfellowshipped over missionary societies, instrumental music, premillennialism, church institutions, social gospel, etc., etc. We're all so sinful, so ignorant, so erring, have such a "sinful nature" that on by God's grace can we hope to be saved and should fellowship all other erring brethren. NOTE: we need grace because we've sinned, NOT because born in sin, or because of depraved, fallen or sinful nature which we have as "Adam's descendants."
- J. Rom. 5:12-21. Nothing here about inheriting sin from Adam. Adam introduced sin; he was agent through whom it entered. But 12b, all sinned; v. 14 clearly says they had not sinned after likeness of Adam's transgression. Not only didn't inherit Adam's sin, their sin not even like his. V. 18,19 to be discussed later.
- K. Rom. 7:12-25 Paul, as unconverted Jew, before and without Christ. What happened to Rom. 6:6,7, crucifixion of old self and no longer in bondage to sin?

## II. THE SOVEREIGNTY OF GOD.

- A. Calvinism wrestles with the problem of man's rejection of God! How can God be sovereign if man can reject Him? How can puny man say "NO" to God? The solution, according to Calvin, is predestination and irresistible grace: GOD chooses the ones to be saved and HE SAVES THEM! The ones who are lost didn't decide to say "NO" to God -- but rather God Himself decided that' and the ones God chooses to be saved WILL STAY SAVED -- without exception. In this way God retains His practicing sovereignty over man -- no one rejects Him.
- B. Neo-Calvinists stay very close to Calvinism, misrepresenting what God does and minimizing man's part in salvation. They constantly confuse the BASIS or GROUNDS of salvation (God's part) with the CONDITIONS required of man.
  - 1. If God is sovereign which He certainly is, He has every right to give orders, lay down conditions. He has a right to COMMAND and expect to be OBEYED.
  - 2. God "wills" that all be saved (He desires it) but respects man's free will. God made man with the power to will, the power of free will, to obey or disobey.
  - 3. But has God commanded "You MUST be saved"? No. How then does man say "NO"? God places life and death before us and tells us to choose.
- C. Calvinists' solution to the supposed problem of man's saying "NO" to God creates another, far more serious problem: making God a RESPECTER OF PERSONS. First, the imagine (create) a problem, then give a very unscriptural solution.
- D. Furthermore, this POSITION ignores FINAL JUDGMENT AND PUNISHMENT. If man, in any sense, says "NO" to God he does not go unpunished **GOD IS SOVEREIGN'**
- E. **BUT WE REPEAT:** if we want to really recognize the sovereignty of God, lets show it by submitting to His authority in obedience and never discount His teachings.

## III. SALVATION BY GRACE NOT LAW

- A. Proponents of the N.U. M. talk and write as if there were only one law in the Bible, disregarding the three dispensations.

1. Rom. 3:27 "Nay, but by a law of faith." "Nomos" (law) translated "principle" (K.C.Moser, J. W. Roberts, Edward Fudge) to keep from saying that a "law of faith" excludes glorying. "Nomos" never means "principle." (Yes, a LAW excludes glorying!)
    - a. "law of works" refers to the law of Moses because it required perfect obedience, Gal. 3:10. All were therefore under a curse, because none (except Christ) kept it.
    - b. To apply "law of works" in this text to gospel works is perversion of Scripture.
    - c. "law of faith"=gospel, which provides a Savior to pardon, hence no glorying. How can a pardoned criminal boast?
  2. NO DEFINITE ARTICLE. Rom. 3:21 and elsewhere in Romans and Galatians, Paul says "nomos" without the definite article ("apart from law"). Some stoutly argue that he means law in general; they're loathe to say it but they mean "law of Christ" too.
    - a. Thayer's Greek Lexicon says argument is specious; he gives ample proof that Paul says "nomos" without article clearly speaking of the law of Moses.
    - b. However, "law of Christ" is not a set of rules to obey perfectly to be saved. "Law of Christ" and "perfect obedience" are contradictory concepts because the law of Christ is simply the gospel, the truth, the word of Christ.
    - c. The law of Christ provides a CROSS! Rom. 8:1,2 law of the Spirit of life in Christ Jesus made me free. The law of liberty (Jas. 1:25) sets free from sin.
  3. Rom. 6:14 "for ye are not under law, but under grace"; then 7:4, dead to the law by the body of Christ. Which law? 7:7 10 commandment law.
  4. When N.U. M. says "law," ask WHICH?
- B. NO FOR JUSTIFICATION, YES FOR SANCTIFICATION.
1. They use strong language to deny that we're under law for justification. It's grace and grace alone (as if grace could make no requirements). NO WORKS! No law!
  2. Then use strong language insisting we are under law for sanctification. MUST work, MUST keep law. (Heb. 12:14 without sanctification no one sees the Lord!)
  3. But then they contradict themselves, saying that an umbrella of grace protects the believer from the demands of "the law," that a Christian's sins are not charged against him, that doctrinal error does not condemn, etc. ("But there is a sphere where sin is not imputed to the sinner and that sphere is 'in Christ.'" E. Fudge, Gospel Guardian, 3/12/70). Also, A. Hardin, "Persuader," Vol, 13, No, 3
- C. CHARGES HURLED AT US:
1. LAW-KEEPERS. "But 'law-keeping' (depending) is 'human righteousness.' Self-righteousness is depending upon one's law keeping for salvation." (A. Hardin, "The Persuader," 6/11/78, p. 2)
    - a. Which law? law of Moses? law of Christ? He means the law of Christ.
    - b. If we depend on keeping the law of Christ, this is human righteousness.
    - c. Nonsense to say "keep" "law of Christ" perfectly. (See 2b, c)
    - d. Heart of problem: is salvation conditional or not? Trying to teach Just a part of Calvinism involves one in hopeless contradictions.
  2. PERFECTIONISM. We're accused of teaching that we must obey law perfectly. Who does? Anyone who preaches the cross of Christ doesn't. However, we must remember that the word "perfect" (TELIOS) is used many times to mean "complete, mature, full-grown," and must not be taken lightly. We are to perfect our love, Matt. 5:48 and 1 Jn. 4:12,18; our knowledge, Heb. 5:12-14; our sanctification, 2 Cor. 7:1; our unity, Jn. 17:23 and 1 Cor. 1:10; our faith, James 2.22 (yes, with works); and be perfect in trials, James 1:2-4. We must TRY perfectly (R. Turner).
  3. LAW SWAPPING. We're accused of just swapping one law for another. This is the only time they recognize the two laws. Usually they just say "law," "not under law."
    - a. They say "Christ kept the law perfectly for us." Which law? Kept the law of Moses perfectly FOR US GENTILES who were never under it?
    - b. We're under the law of Christ. Did He keep this perfectly for us?
  4. LEGALISM. This is the favorite.
    - a. "Legalists" if preach 5 steps of obedience, 5 acts of worship, patterns, etc.
    - b. "Legalists" especially if say should disfellowship over doctrinal matters.
    - c. But N.U. M. says must keep law for sanctification. Are they legalists?

- d. "Legalism is the idea that man will be saved because he has a record of obedience that is pleasing to God." E. Fudge, "The Grace of God," p. 14. Is it bad to have a record of obedience pleasing to God? Heb. 5:9.

D. "PRESENT TRUTH" MASTHEAD (June, 1975) gives theme or motto of Calvinism;

- "1. Sola gratia. God's saving activity outside of us in the person of Jesus Christ is the sole ground of our salvation.
- "2. Solo Christo. Christ's doing and dying on our behalf is the sole basis of our acceptance and continued fellowship with God.
- "3. Sola fide. The Holy Spirit's gift of faith through the hearing of this objective, historical gospel is the sole means whereby Christ's substitutionary life and death are imputed to us for justification unto life eternal." Note: This effectively omits and excludes man's obeying conditions. Bro. Fudge has a tract "4 Gospel Slogans," discussing these three points and adding a fourth ("sola Scriptura"); his opening statement says that "Four hundred years ago God used some humble men to point to His grace in Jesus Christ...Those reformers summed up their gospel message with four Latin slogans." He says on p. 5, "Works are the fruit of new life, not the root of it...God pronounces the sinner righteous on the principle of faith, and that alone..."

- Note:
- 1) God did not use Protestant Reformers to point to His grace. NT does.
  - 2) Obedience and gospel works are for justification. Nowhere in NT are gospel works (works required by Christ) said to NOT be for justification.
  - 3) They're not "root" in sense of procuring salvation, but are conditions.
  - 4) False doctrine to call baptism "a fruit of the new life." Baptists say "saved by faith alone and first act of obedience as Christian is baptism."

E. GRACE TEACHES, HAS REQUIREMENTS (COMMANDMENTS). Titus 2:11,12.

1. Why do N.U. M. advocates so persistently ignore this? Committed to Calvinism!
2. Grace teaches requirements for justification, not merely for sanctification.  
Requirements=commandments=law=works. NT writers didn't avoid the force of this.
3. Ac 14:3, the word (teaching) of His grace. Ac 20:32, same; this is the "whole counsel of God," v. 27; everything profitable, v. 20. Can fail of grace of God, Heb. 12:15. Can receive grace in vain, 2 Cor. 6:1. Can fall from grace, Gal. 5:4 To separate these Scriptures about grace from the teachings, instructions and commandments of grace is perversion of Scripture and nullifying grace itself.
4. Rom. 6:14 "ye are not under law but under grace." What is the contrast?
  - a. Contrasting grace with the law of Christ? 8:2; 1 Cor. 9:21; James 1:25.
  - b. Paul is addressing those Christians (Jews) who had been under the law of MOSES (7:4,7).
5. Read every passage that says "not under law" and add "of Christ" and see how well it fits: Rom. 3:21 "now apart from the law of Christ a righteousness of God hath been manifested." 3:28 "justified by faith apart from the works of the law of Christ." 6:14 "not under the law of Christ, but under grace." 7:4 "ye also were made dead to the law of Christ through the body of Christ." Gal. 3:21 "if there had been a law given, even the law of Christ, which could make alive, verily righteousness would have been of the law."

Note: was it possible for God to give a law which could make alive? Rom. 8:2 say "the LAW of the Spirit of life in Christ Jesus made me FREE..." James 1:25 "LAW of LIBERTY." Why couldn't Paul and James recognize the terrible dangers of "legism"? Didn't they know that Christians could, by keeping the law of Christ, become "legalists"? Why didn't they avoid this terrible word ("law")?

IV. SALVATION BY FAITH NOT WORKS.

- A. MERIT. EARN. We're accused of trying to merit salvation, earn it, by knowing enough doing enough, doing the important things, have good enough record, good enough performance, etc., etc. to make it to heaven.
1. All our talk about baptism, eating the Lord's Supper and giving, faithful attendance, visiting sick, doing personal work, etc. means we're trying to save ourselves by works.
  2. N.U. M. people know better. Salvation is by faith not works.

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- B. RESPONSE OF FAITH. N.U. M. says that every act of obedience is just the response of faith. They avoid the words "commandment," "obedience," "works," in connection with justification (but use them freely in connection with sanctification).
1. "The works of James two are the essential responses of Christians evidencing the true nature of faith by which we will eternally be saved." A. Hardin, "The Persuader," 9/3/78. So REALLY we're just saved by faith; works are "responses" of faith. Works are the responses of lots of things: love, submission, humility, etc., but JAMES says WORKS JUSTIFY!
  2. "Gospel baptism is the response of faith to the good news that in the representative person of Jesus Christ, God has saved us already." "4 Gospel Slogans," p. tract by E. Fudge. Same page, "one who believes...should not hesitate for a moment to be saved by water..." Preaches it both ways. It would be impossible to keep from misrepresenting these brethren one time or the other. Also p. 5: "God pronounces the sinner righteous on the principle of faith, and that alone, but the faith that justifies never remains alone" But you ARE justified by faith alone!
  3. "If you do believe that Jesus Christ is God's Son...then you will want to be 'buried with Him in baptism..." E. Fudge, "The Grace of God," p. 26. But baptism not presented as a commandment. Why? Why reluctant to emphasize Christ's commandments in view of Mt. 7:21-28; Jn. 14:15; Mk. 16:16; Ac 2:38; 10:35; Rom. 6:17,18?
- C. GOD'S PART - MAN'S PART. Make this distinction and there'll be no problem.
1. GOD provides salvation, man cannot. Here we have the GROUND, BASIS of salvation.
  2. MAN accepts the conditions of salvation. In so doing he doesn't EARN salvation.
  3. N.U. M. blurs the distinction. Ridicules the preaching of "God's part-man's part, accusing us of making it a "50-50 proposition," other such foolishness.
  4. If salvation is conditional, let this not be minimized!
- D. CALVINISM: NOT EVEN FAITH IS A "CONDITION" - effectual grace moves the elect to want to believe, love God and accept Christ!
1. In essence, N.U. M. accepts this: "Brethren everywhere are turning faith into a work (under a law system) and making it not the instrument but the ground of justification. But, faith being imputed for righteousness is not an act (dependence upon perfect law keeping) which is imputed, but rather the object of faith CHRIST AND HIS MERITS. Examine Rom. 3:21-31. Righteousness apart from a law system, righteousness through 'faith of Christ' (his perfect life and death)." A. Hardin, "The Persuader," p. 3.
  2. This pitiful perversion of Rom. 3 and 4 simply means that not one's obedient faith (Rom. 1:5; 4:3-5) is imputed or reckoned to his account for righteousness, but rather the perfect personal righteousness of Christ.
- E. Rom. 3:27 WHAT WORKS EXCLUDED? works that exclude grace (ignore Christ, pardon); works that can cause boasting (only perfect obedience, sinlessness, could do this). works that would put God in debt to us (Rom. 4:4,5; Eph. 2:8,9; Titus 3:4,5). Do these texts say we're not justified by ANY kind of works? is obeying God excluded? do they say we won't be rewarded for good works?
- F. WELL KNOWN ILLUSTRATIONS: when did walls of Jericho fall? when was Naaman cleansed? when did blind man receive his sight? when are we forgiven?
- G. IS IT WRONG TO SAY "DO"? Mt. 7:21; 12:50; Lk. 6:46; Jn. 6:28,29; Ac 2:37, 9:6; 16:30,31; 22:10. Is "doing" necessary for salvation? If we "do" God's will, are we seeking human merit? are we legalists? do we boast? are we depending on self? are we guilty of "perfectionism"?
- H. DOES ROMANS 4:3-5 teach that Abraham didn't work at all? that he didn't obey God? that he was not FAITHFUL to God? that he was not justified by works? that the object of his faith (God) was imputed to him for righteousness? is there a "man's part" in connection with justification?
- I. JUSTIFIED -- EDIKAIOTHE, same word in Rom. 4:2 and James 2:21. Rom. 4, justification for alien? No, Abraham child of God. James 2 justification for saints? Rahab? Both texts deal with justification for all, saint and sinner. Only one justification!
- J. JUDGMENT ACCORDING TO WORKS, or by faith only? What does the Bible say?

1. Rev. 3:4, "They shall walk with me in white; for they are worthy." 14:13 "Blessed are the dead who die in the Lord... their works follow with them." Rom. 2:9 "who will render to every man according to his works." 2 Cor. 5:10 "that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." Rom. 14:12; Matt. 12:36; Gal. 6:7-9; Col. 3:23-25; Rev. 20:12 etc.
  2. "In the judgment, the saints are not worthy but are 'counted worthy of the kingdom of God.'" "Present Truth," 3/73, p. 8. Bible says "are worthy."
  3. "So the emphasis is given to a judgment according to works and not faith. Does this fit 'our' theology? One can't miss it! But it isn't in the Bible!" A. Hardin "The Persuader," 7/23/78, p. 3. It just won't do to say judgment according to works.
- K. Bible says FAITH AND WORKS. We don't minimize faith but N.U. M. advocates minimize works. Tree is known by its fruits. "Grace-Fellowship" theory false because it minimizes what Bible emphasizes.
- V. IMPUTATION OF CHRIST'S PERSONAL RIGHTEOUSNESS TO THE BELIEVER
- A. THREEFOLD IMPUTATION: Calvinism teaches that 1) Adam's sins are imputed to man, 2) man's sins are imputed to Christ, and 3) Christ's perfect obedience or personal righteousness is imputed to the believer. Neo-Calvinists slip and slide on number one but land solidly on numbers two and three. Imputation number one is BASIC!
- B. ASSUMPTION:
1. "For the Lord promises nothing except to perfect keepers of His law..." John Calvin, as quoted in "Present Truth," 9/77, p. 17.
  2. "As Bunyan so beautifully put it, for thirty-three years Christ wove a garment of perfect righteousness to be given away." "Present Truth," 4/77, p. 21.
  3. "The Lord promises nothing except to perfect keepers of His law and no one of this kind is to be found." Christ is our surety (Heb. 7:22). He magnified the law -- observing its precepts and enduring its penalties... We have no robes of righteousness to clothe ourselves. God spent thirty-three years weaving one for sinners and such must put it on (Gal. 3:26,27)." A. Hardin, "The Persuader."
  4. "His perfect law must be vindicated by being kept perfectly in a human life." E. Fudge, "A Certain Salvation." p. 13 (tract).
  5. This is Calvinism, not Bible. Why this premise? to pave the way for teaching that Christ kept "the law" FOR US, in our stead, and that His perfect obedience is transferred to our account.
- C. CHRIST'S PERFECT LIFE:
1. BIBLE: to be sacrifice without blemish, 1 Pet. 1:18,19; to be perfect High Priest, Heb. 4:15,16; 7:25-28, to be perfect example, 1 Pet. 2:21-23; to be perfect Author of salvation, Heb. 5:8,9
  2. CALVINISM and NEO-CALVINISM: to vindicate "the law" (text?); to fulfil "the law" FOR US (text?; what law?); imputed to us as a cover or robe for our imperfections (Calvinism: all sins, Neo-Calvinism: sins of weakness and ignorance in doctrinal matters).
- D. WHY TEACH CHRIST'S PERSONAL RIGHTEOUSNESS IMPUTED TO US?
1. Calvinism: perseverance of the saints; once saved, always saved.
  2. Neo-Calvinists: to be consistent must teach same thing. But this isn't their purpose. They teach this doctrine to broaden the base of fellowship.
    - a. To the Neo-Calvinist Christ's perfect righteousness (His perfect life on the earth, perfectly keeping "the law" of God) is our UMBRELLA OF GRACE, which God sees instead of our ignorance and weakness in doctrinal matters.
    - b. All believers are forgiven, but still not righteous. We still have the "sinful nature." We're righteous (have a declared righteousness) and are sinners simultaneously. So we're all erring brethren, and shouldn't disfellowship one another over doctrinal matters (missionary society, instrumental music, premillennialism, church institutions, social gospel, church recreation, etc.)
- E. TWO KINDS OF RIGHTEOUSNESS (according to the N. U. M.)
1. Christ's personal righteousness imputed to believer: extrinsic, alien, wholly outside of man, passive righteousness.
  2. Our own righteousness: intrinsic, active, declared (not real — "The most excellent virtues within the saints have no part in their justification before God"). (Wesley, "Present Truth" article on Bunyan, p. 17).

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- F. Rom. 3:22 King James, "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."
1. N.U. M.: Righteousness of God means that the personal faith of Christ is imputed to all that believe.
  2. Truth: Intermediate agency (DIA) is faith and objective genitive, 'in Jesus Christ, not subjective 'of Jesus Christ'...' (A. T. Robertson). Also Vincent, Meyer, etc.
- G. Rom. 4:3-8.
1. N.U. M.: "Brethren continue to write that which Romans four denies when they say that the sinner's faith and obedience is imputed or put to his account for righteousness." A. Hardin, "The Persuader," 2/6/77. Calvinism says the OBJECT of one faith is imputed to him (i.e., Christ's personal righteousness).
  2. Truth: Simply read the text!
    - a. Paul says absolutely nothing about the perfect doing and dying of Christ being imputed or reckoned to the believer for righteousness.
    - b. v. 3, "Abraham believed God, and it (his faith) was reckoned unto him for r."
    - c. Perversion of Scripture to say object of his faith imputed to him.
    - d. Abraham's faith=his faithfulness v. 12; Gal. 3:9 "faithful Ab."; James 2:21-24 also quotes Gen. 15:6, his faith(fulness) in offering up Isaac counted to him for (unto) righteousness (justification).
    - e. Not justified by "works" (perfect obedience), but by faithful, humble, submission to God, looking to God for FORGIVENESS, as v. 6-8 make crystal clear.
    - f. NOTHING NEW IN ROMANS 4:1-8. Paul is discussing gospel salvation as seen in CASES OF CONVERSION IN ACTS.
    - g. TO RECKON RIGHTEOUS=REMISSION OF SINS. Ac 2:38 repent, be baptized for or unto (EIS) remission of sins; Rom. 4:3-8 faith reckoned for (EIS) righteousness or forgiveness (v. 6-8); Rom. 6:3,4 baptized into (EIS) death; Rom. 6:17,18 obedient, free from sin.
    - h. Rom. 4:6-8 says same thing as 4:3-5. Faith reckoned for righteousness same as blessed because iniquities forgiven, sins covered, sin not reckoned. Stated positively--reckon righteousness; stated negatively--sin not reckoned.
- H. FORGIVEN BUT NOT RIGHTEOUS?
1. N.U. M. says not really righteous when forgiven, God forgives and then declares one righteous when He imputes Christ's personal righteousness to his account.
  2. Bruce Edwards ridicules us for arguing that "merely being forgiven is being righteous." "The Persuader," 8/6/78.
  3. "His (Jesus') death would have been vain if not for His sinless life. In the case of Jesus, 'sinless' means 'perfectly obedient.' This is easily forgotten whenever justification is reduced to mere forgiveness, to the neglect of a positive declaration based on Jesus' absolute fulfillment of the Law." E. Fudge, tract, "One Life, Death & Judgment," p. 9.
  4. Why make such an unscriptural statement? Because they're committed to the false doctrine that "man, by nature, is a sinner...it is an eternal principle that man because he is a man, sins." E. Fudge, "The Grace of God," p. 14,17. That even as Christians we ARE (not were) by nature (which according to N.U. M. means as Adam's descendants) children of wrath.
  5. But why teach these false doctrines? In order to say that we are ALL erring brethren and shouldn't disfellowship over institutionalism, premillennialism, instrumental music, social gospel, etc.
- I. Rom. 5:18,19
1. N.U. M. "As much as Adam did for harm to the human race...Christ did so much more for mankind by His own life of obedience to God." E. Fudge, "The Grace of God," p 10.
  2. Truth: Paul is not discussing a lifetime of disobedience on the part of Adam but rather one act of disobedience; nor is he discussing a lifetime of obedience on the part of Christ but rather one act of obedience: dying on the cross for our sins.
  3. Bro. Fudge distinguishes the obedience of Rom. 5:19 from the DEATH of Christ, but see Heb. 5:8,9 "learned obedience by the things which he suffered." See Phil. 2:6,
  4. Furthermore, if this text teaches the imputation of Christ's obedience to believers then it certainly teaches the imputation of Adam's disobedience to man.

- J. Rom. 5:10 "saved by His life" -- "life" here is said to be His perfect life on earth but Christ lived (lives) AFTER His resurrection. "He ever liveth to make intercession for them." Heb. 7:25. Many references to this post-resurrection life. SEE Rom. 4:25
- K. Heb. 10:5,7 "...a body Thou hast prepared for Me...I have come...to do Thy will.."
1. N.U. M.: "Jesus came to give God what He had always wanted first — a human life perfectly in accord with God's will for man " E. Fudge, "A Certain Salvation," 21. After this statement he quotes this text.
  2. Truth: Heb. 10 does not teach that Christ received a body so He could obey the law of God perfectly FOR US, and then have His personal righteousness imputed to
    - a. SUBJECT: remission of sins. v. 3, in animal sacrifices a remembrance of sins, no remission. v. 4 blood of animals can't take away sins. v. 5, God wants not these animal sacrifices, but a body to take away sins. v. 7, I am come to do Thy will with regard to the removal of sins. v. 10 we've been sanctified through the offering of the body of Christ (not that His personal righteousness has been imputed to us). v. 11 priests offer animal sacrifices daily which can't take away sins. v. 12 Christ offered one sacrifice for sins forever (His body) v.10 v. 14 by one offering (His body) perfected forever them that are sanctified. v. 17 their sins and iniquities will I remember no more. v. 18 where remission of these is, no more offering for sin . v. 20 Jesus opened way into heaven through HIS FLESH. v. 26 no more sacrifice for sins. See Heb. 5:8,9; Phil. 2:8.
    - b. FALSE DOCTRINE to say Jesus lived in a body to keep law perfectly so His personal righteousness could be imputed to believer.
- L. LORD'S SUPPER.
1. Fudge: "But why are there two elements in the Lord's Supper?" "In His own human body He did God's perfect will -- vindicating the Creator's requirement for the human creature. In shedding His blood in death, Jesus paid the penalty for the sins of the world...How fitting, then, that God should remind us week by week of our Savior's doing and His dying; of His body and His blood..." (A Certain Salvation, p. 38-40).
  2. "Imputed Righteousness" (their version) becomes a hobby; N.U. M. advocates see it everywhere. They see it -- force it -- in many passages of Scripture.
  3. For years we've taken the Lord's Supper without knowing this' Failing to properly discern the Lord's body. Have we, therefore, been eating damnation to ourselves?
  4. Lk. 22:19 "And he took bread, and when he had given thanks, he broke it, and gave to them, saying, This is my body which is given for you..." GIVEN for you.
  5. 1 Cor. 11:26 "For as often as ye eat this bread, and drink the cup, ye proclaim the LORD'S DEATH till he come..." When we eat the BREAD AND drink the cup. BOTH proclaim the same thing. Not a word to substantiate the N.U. M. theory.
- M. REPEAT: IMPUTATION THREEFOLD, can't take just a part of it. All three aspects built on false doctrine of total depravity. Infant baptism, an outgrowth of this error, is just as scriptural as imputation as taught by Calvinists and Neo-Calvinists.
- VI. ARTIFICIAL DISTINCTION BETWEEN GOSPEL AND DOCTRINE.
- A. Originators and proponents of the theory.
1. Theologians all the way back to Augustine have distinguished between "law" and "gospel" (stating that gospel is not law in any sense). This was a point of major emphasis among Protestant Reformers.
  2. C. H. Dodd, Church of England, distinguished between gospel and doctrine. He was a moderate Calvinist, believed in a form of total depravity, imputation of Christ's personal righteousness.
  3. Carl Ketcherside greatly influenced by Dodd, used the distinction for many years to condemn local preacher arrangement. Said you can't "preach" to the "church. Since 1957 uses the theory to promote "unity in diversity."
  4. Edward Fudge wrote in "Gospel Guardian," 3/12/70, "Truth, Error and the Grace of God," making the distinction. "Gospel"="saving truth" and "other truth" (doctrine).
  5. Arnold Hardin of Dallas is an extremely impatient and radical proponent of the distinction. In "The Persuader" he writes as if only an imbecile can't see it.

## GRACE-FELLOWSHIP p. 10

## B. QUOTES

1. "What is the gospel?...It is not a system of doctrine...It is not a message for the saved but for the lost. It is never addressed to the church but to the world. Paul knew the difference between the seed from which life came and the daily bread upon which the children fed. He knew the difference between gospel and doctrine. C. Ketcherside, "Mission Messenger," 1965. (Then he goes on to lambast us for drawing lines of fellowship over Herald of Truth, other innovations.)
2. The gospel "consisted of the life, death, burial, resurrection, ascension, coronation and glorification of Jesus." "Mission Messenger," 12/72, p. 180.
3. "The gospel was proclaimed as fully and completely on the first Pentecost after the resurrection of Jesus as it ever has been, and nothing written later was added to it." *ibid*, p. 181.
4. "Not one apostolic letter is a part of the gospel of Christ...The Roman letter not a part of the gospel...the letter to the Galatians was not a part of the gospel." "Mission Messenger," 2/73, p. 20. (Well, we knew all the time that their theory of imputation based on Rom. 3-5 was not gospel')
5. Many similar quotes could be given from L. Garrett, A. Hardin, E. Fudge, others.

## C. WHAT, THEN, IS THE "GOSPEL" ACCORDING TO THE N.U. M.?

1. The Christ event. Core facts: death, burial, resurrection, coronation. And acceptance of these. When one knows Christ he knows the gospel.
2. Gospel=seed, germ of life, sperm, saving truth.
3. Gospel fully revealed on Pentecost, nothing added after Pentecost.
4. Used to say "One fact, one act" -- the one act being baptism, but this subject troubles them more and more. Ketcherside now says one is "begotten" in the womb of grace by faith and is therefore a child of God before and without being baptized (which is being "born"). (Actually "beget" and "born" translate same word.
5. Mostly baptism now said to be "response of faith"; actually, really saved by faith.
6. Gospel for justification. One time event. Once for all.
7. Should fellowship all who accept the gospel. They're justified. God's children. Fraternity due to paternity.
8. God doesn't overlook sincere ignorance of gospel.
9. Uncertainty as to how many items included in gospel. Stretched to include morality and unity. Believers saved though in error re. premillennialism, institutionalism instrument, etc. but must be morally pure, not divisive. Umbrella of grace cover the former errors, not the latter.

## D. WHAT IS "DOCTRINE" ACCORDING TO THE N.U. M.?

1. Everything revealed after Pentecost. All N. T. letters.
2. Doctrine is separate and distinct from gospel. Another body of truth.
3. Gospel is grace, doctrine is law. Can be lawkeeper of latter, not former.
4. Gospel=lordship of Christ. Doctrine teachings of Lord. Be lost if don't accept lordship; won't be lost if don't follow teachings.
5. Doctrine not seed, germ, sperm, not saving truth, just bread to keep you alive. Much more important to be born than to stay alive, grow.
6. Gospel is for justification, doctrine is for sanctification.
7. No disfellowship in doctrinal matters. Grace covers sins of error, weakness, ignorance in doctrinal matters, but grace does NOT cover error, weakness and ignorance in gospel matters. "Paul didn't make a test of fellowship out of spiritual digestion" (CK).
8. Rom. 14 applies in all doctrinal matters, including premillennialism, instrument etc. Matters of opinion' (Nashville Unity Forum? July, 1974).
9. Must stand firmly for gospel, but differences concerning doctrine are "lesser disputes." You never hear of N.U. M. advocates converting anyone from premillennialism, using instrument in worship, sponsoring church error, etc.
10. Opposition to those in doctrinal error shows a party spirit.

E. WHAT SAITH THE SCRIPTURES?

1. Many synonymous terms, used interchangeably, each with its own point of emphasis gospel, doctrine which simply means teaching, truth, word, counsel, law, will, covenant, way of truth, the faith, etc.
2. But it's ALL GOSPEL (GOOD NEWS)! Imagine saying that the law of Christ is not gospel (good news). One has to have a very unholy purpose to invent such an absurd)
3. Term "gospel" (EUANGELION) not limited to "the Christ event." 1 Thess. 3:6 good news re. your faith, love; 2 Cor. 9:13 obedience unto the gospel refers to their liberal giving; Lk. 4:18 Jesus to preach gospel, i.e., release to captives, recover sight and not merely for alien sinner (Ac 8:23, Simon; Rev. 3:18, Laodicea).
4. BEGETTING NOT LIMITED TO ALIEN. Jn. 3:5; 1 Cor. 4:15, gospel begets new life and 1 Jn. 3:9 keeps on begetting spiritual life.
5. BREAD for Christian only? Jn. 6:35 Bread of life for aliens.
6. A. C. 20:24-27 Preach gospel just death, burial, resurrection, etc.? v. 25 preach) the kingdom. v. 20 kept back nothing profitable. v. 27 preached whole counsel.
7. Rom. 1:5 obedience of faith. 2:8 obey truth. 6:17 obey doctrine. 10:16 obey gospel.
8. 1 Tim. 1:10 sound doctrine is gospel, v. 11
9. 1 Tim. 4:16 Take heed to thy doctrine (teaching) to SAVE thyself, others. (N.U. M. says only "gospel" is SAVING truth.)
10. 2 Tim. 4:2 preach the word. 4:3 sound doctrine. 4:4 truth. 4:5 do work of evangelist (from EUANGELION, gospel).
11. Doctrine only necessary for SANCTIFICATION according to N.U. M., but without sanctification no one shall see the Lord, Heb. 12:14. Perfect holiness, 2 Cor. 7:1.
12. N.U. M. says must WORK for SANCTIFICATION. But James 2:22-25 says WORK for JUSTIFICATION.

F. N.U. M. SAYS "DOCTRINE" NOT DEFINABLE, IDENTIFIABLE, UNDERSTANDABLE, TEACHABLE (So, therefore, we must not disfellowship over doctrinal matters.)

1. N.U. M. says "You don't know and practice all the truth."
    - a. What truth do we not know and practice?
    - b. Cf. Mormons: "Many precious truths taken away by Catholicism." Which?
    - c. Jn. 16:13 all truth revealed. 1 Jn. 2:20,27 you know all things (we don't have the gifts they had, but we have the revelation their gifts made possible).
    - d. 1 Tim. 2:4; 2 Tim. 3:7 must come to knowledge of truth. (N.U. M. says "impossible.") **Why** are doctrines re. nature, organization, worship and work of church NOT definable when matters of morality ARE, and are indispensable for salvation?
    - e. What could be harder to understand than "lasciviousness," "concupiscence," "emulations," "dissimulations," etc.?
    - f. Why can't we understand about instruments in worship when not even mentioned?
- G. JUDGES OF THE LAW. N.U. M. advocates can be legitimately charged as setting themselves up as judges of the New Testament, arbitrarily telling us that parts of it constitutes "saving truth," while the majority of the teachings of Christ (from His own mouth a through inspired teachers) can be placed in a less important category.
1. This is FALSE DOCTRINE of the most dangerous kind.
  2. This challenges the very AUTHORITY of Christ and His New Testament.

H. READ YOUR NEW TESTAMENT:

Matt. 5-7, Sermon on the mount. Any "definable" doctrines in the "gospels"? can such doctrine be taught as essential to salvation? Matt. 7:15-23 False teachers condemned. Over "core facts"? No. Read it. Matt. 15:1-14 Human tradition condemned. Over "core facts"? Re. death, burial, resurrection? Tradition that affected worship, service, family responsibility. Unthinkable the one would call himself a gospel preacher and minimize seriousness of such. Worst of church today sorely affected, ruined, by instrumental music, a human tradition. Many other traditions turn church into full-fledged denomination. Not serious? Jn. 7:16,17 Can know if a teaching is from God if really want to do His will. AC. 2:42 church can know and follow apostolic teaching. Rom. 16:17 can recognize and must mark false teachers and church dividers. Eph. 3:3,4 can understand Paul's teaching. Must, 5:17. 1 Tim. 1:3 not to teach different doctrine. Why does it matter?

1 Tim. 4:1-5 Fall away from "the faith," ret marriage, meats. All right to fellowship? N.U. M. says "the faith"=gospel, nothing to do with doctrinal matters. How is it that marriage, meats have to do with falling from "the faith"? Are such lost? 2 Tim. 2:2 What you hear commit to others so they can teach others. Commit what? 2 Tim. 1:13 the pattern of sound words. What "things" had Timothy heard from Paul? Just first principles? Read the letters. And remember: WE must do what Timothy was to do! We too can learn Paul's doctrines received from Holy Spirit and practice them.

Heb. 13:9 Don't be carried away by strange (foreign) doctrines. If Premillennialism isn't foreign to New Testament, NO doctrine could be. Same goes for church institutions, sponsoring church arrangements, Herald of Truth Missionary Society, etc.

I. WHAT DOES N.U. M. SAY ABOUT:

1 Cor. 1:10?-- "unity of sentiment"

Gal. 1:7-9?-- "gospel" (first principles)

2 Jn. 9? -- "doctrine ABOUT Christ, NOT doctrine taught by Christ"

Jude 3? -- "saving truth, the Christ event"

VII. NO DISFELLOWSHIP OVER DOCTRINAL MATTERS.

A. This is the bottom line. This is what it's all about.

B. They don't really mean no disfellowship over ANY doctrinal matters, for they squeeze many doctrinal errors into the category of "gospel" such as immorality, factions, etc.

C. But we've given many quotes already and they could be multiplied that show clearly WHY Calvinist doctrines have been espoused: to enable them to participate in the ecumenical movement of which they've become enamored.

D. This outline is already too long, so we'll let the quotes already given suffice.

CONCLUSION:

A. DANGER SIGNALS: These seven points will help in recognizing anyone who is slipping into the quagmire of this movement. Here, briefly, are some other things to watch and listen for: they will remain as members of conservative churches, meeting in small (cell) groups, working quietly (don't assume that all of them take to the pulpit), revealing only as much as they must without lying about their new beliefs (read. Fudge/Bruce Edwards exchange, "Journey to Jesus")...they criticize brethren who condemn institutionalism, the instrument, etc. as legalists, self-righteous, non-thinking...when asked about Christian Church, liberal brethren, etc. may reply "We must not play God," "Must not be judge and jury," but not interested in discussing Scriptures involved in determining the truth about such matters.... Much emphasis on "love," accusing us of not loving, not caring...We're accused of having bad spirit or bad attitude (as if their perversion of several Scriptures doesn't show bad attitude)...Much emphasis on "spirituality" (their brand), accuse us of having none; spirituality to them means worshipping in a relaxed, folksy atmosphere, sitting on floor at times, using candles, holding hands, clapping hands, very little order in their worship (when they form congregations), take Lord's Supper when they get around to it, etc. NOTE: NO ONE is spiritual that doesn't follow teachings of Holy Spirit. It is false doctrine to say that our orderly worship is not spiritual. Demand softer preaching, emphasize positive preaching...When their views opposed and exposed, cry "misunderstood, misrepresented," (martyr complex, play on sympathy)... Exhibit air of scholarship; while pretending great humility, exalt their miserable perversions of many Scriptures....Many assumptions incapable of Scriptural proof...

B. CONSEQUENCES: These brethren are plunging headlong into denominationalism (some already there) The "Neo" is just a softening process (as Foy Wallace said about sponsoring church and orphan homes) -- full-blown Calvinism is just down the road.. Bro. Fudge has felt free to write DOZENS of articles in Christian Church and liberal brethren's papers without condemning their error...SUBJECTIVISM — it's a matter of every man for himself, take what you want, leave rest (cafeteria style), each person is a judge of Christ's teaching (like situation ethics)...NO OBJECTIVE BODY OF DOCTRINE! NO COMING TO A KNOWLEDGE OF THE TRUTH! NO PATTERNS....THIS INSIDIOUS DOCTRINE THROWS THE BARS DOWN (yes, I know what "insidious" means); there is no end in sight; beyond doubt they will subscribe more and more to doctrine of total depravity; baptism will fall by the way as has the uniqueness of the church at first the talk

was about having unity with "the various segments of the churches of Christ" and the Christian Church, but this was just a starter: the Central Church of Christ of Irving, TX (Dallas) began with Garrett-Ketcherside and seminars with Christian Church and premillennial churches, and has now joined the Greater Dallas Community of Churches. David Reagan, their preacher, says "We want to express our sense of love and fellowship for all those who confess Jesus as Lord and Savior, regardless of doctrinal differences"....You can be sure their aim is NOT TO CONVERT THOSE IN DOCTRINAL ERROR BUT TO FELLOWSHIP THEM IN THEIR ERROR N.U. M. has produced a bountiful crop of strife, bitterness, resentment and division; the Mid-Cities group in Arlington, TX (also Dallas area) under Hubert Moss' preaching was a classic example (I had personal knowledge of this situation). In the name of UNITY they practice DIVISION!....

C. THE BIBLE IS NOT THE BASIS OF UNITY. according to proponents of the N. U. M.

1. It is imperative that this be understood by anyone interested in dealing with this problem. This is why efforts to combat their theories are so fruitless.
2. We are puzzled as to why they bother to quote Scriptures at all — even to pervert them! If the Bible doesn't settle anything, why use it?
3. It is NOT "strictly true that the Bible is the basis upon which we are to unite" E. Fudge, "Christian Unity — Second Thoughts," 6/20/78, Gospel Guardian. "Not even the plainest New Testament teachings are the basis of unity" *ibid*, 5/1/69. Bro. Fudge says oneness is "in Christ" and is not affected by doctrinal differences.
4. But read John 17: v. 8 "for the words which thou gavest me I have given unto them. v. 14, I have given them thy word. v. 17 Sanctify them in the truth: thy word is truth. v. 20-23 I pray ..for them also that believe on me through their word; THAT THEY MAY ALL BE ONE... that they may be perfected into one."
  - a. Jesus didn't say all believers ARE ONE AND CAN'T HELP IT! He prayed that we "may all be one." The N.U. M. POSITION makes this prayer nonsense.
  - b. 1 Cor. 1:10 - SPEAK the same thing.

D. OUR APPEAL.

1. As Haggai says repeatedly, "CONSIDER YOUR WAYS"! While you still believe that the Bible is the inspired word of God, try harder to study it objectively and abandon these false doctrines that cannot stand the light of Scriptural investigation.
2. And as Isaiah, Paul and the voice from heaven plead: "Come ye out from among them." Look at Ketcherside and Garrett now! Look at Central in Irving! and many other individuals and churches so shipwrecked on these ecumenical reefs. What an ignoble end for people who have been exposed to sound principles of Bible study! What a loss to the cause of Christ!

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# PRAYER

by  
Robert Jackson

## *Introduction*

1. I confess freely that I approach this subject with much fear for I realize how little I know about this great subject.
2. Far be it from me to try to add anything to what others have already said about prayer.
3. It is a subject that needs to be impressed upon the minds of all ages.
4. I hope that in some manner the few moments that we spend upon this subject will be of help to each of us.

## Discussion

### I. NEGLECT OF PRAYER (Jas. 4:2)

We cannot overlook the words "...because ye ask not". It is indeed strange that these words were addressed to the people of God.

### II. WHY PRAYERS ARE NEGLECTED

There are several things that seem to cause people to neglect the great privilege of prayer. At this time we shall observe a few.

### III. PRAYER CHANGES THINGS

I believe that prayer can and does change things in the affairs of men. We will now note some things that convince me of this being true. Also, in this part of our study, we will examine some things that cannot be changed, and things that can be changed.

### IV. GREAT EXAMPLES OF PRAYER

It is not difficult for one to cite examples of prayers in the Bible. We could spend our time in dealing altogether with the prayers of Christ. We will look carefully at some other examples.

## Conclusion

Let us be grateful for the blessing of prayer. Let us continue to pray

## **REVERENCE IN WORSHIP**

by  
C. G. "Colly" Caldwell

### *Introduction*

- I. Every activity of every Christian should evidence total respect for God (Heb. 12:28; 1 Pet. 3:15).
  - A. We recognize our littleness as compared to His greatness: our insignificance in contrast to His sovereignty; our frailty failing before His power.
  - B. That reverence for God should fill our hearts and motivate us to the heights of spiritual commitment, dedication, and zeal every day, in every place, in every deed and word.
  - C. We shall, however, be concerned especially over the next few moments with our reverence in times of purposeful worship.
- II. "Reverence"
  - A. The English word "reverence" is used in the Bible to refer to:
    1. giving respect to a man of rank (Esther 3:2; 2 Sam. 9:6; 1 Kings 1:31)
    2. honoring our fathers (Heb. 12:9)
    3. adoring one's husband (Eph. 5:33)
    4. referring to the prince, God's Son (Matt. 21:37; Mk. 12:6; Luke 20:13)
    5. praising the greatness of God (Lev. 19:30; 26:2; Psa. 89:7; Heb. 12:28)
  - B. The three Greek words translated "reverence" in the New Testament suggest the root concepts of:
    1. modesty
    2. fear and subjection
    3. self-valuation of inferiority
  - C. Although some claim that the word "worship" is properly used only to refer to assembled or convocational activity, the Bible uses the word also to refer to private or personal reverential action. Both English and Greek words are so used.

### Discussion

- I. REVERENCE IN PERSONAL WORSHIP
  - A. The Bible presents the examples of devout men "worshipping" individually and personally in private situations with Divine approval.
    1. Abraham worshipped privately with Isaac (Gen. 22:5).
    2. The elder servant of Abraham's house worshiped (Gen. 24:26).
    3. Moses worshipped on the Mount (Ex. 34:8).
    4. Gideon worshipped when it was revealed he would defeat Midian (Jd G. 7:15).
    5. The wise men came to worship the Christ (Mt. 2:2,11).
    6. The leper worshipped Jesus (Mt. 8:2).
    7. The disciples in the ship worshiped (Mt. 14:33).
    8. The woman of Canaan worshipped (Mt. 15:25).
    9. The mother of Zebedee's children worshipped with her sons (Mt. 20:20).
    10. The disciples of Christ worshipped after his resurrection (Mt. 28:17).
    11. The blind man worshipped (John 9:38).
    12. John, the apostle, worshiped (Rev. 19:10).
  - B. The Psalms of David provide wonderful examples of personal devotion and dedication to God in private "worship" and powerful expressions of His response to that adoration when it is sincere and reverent:

## REVERENCE IN WORSHIP

(continued)

1. Examples of personal devotion and praise (Psa. 8:1-9; 14:1-7 ;19:1-6; 34:1-5; 63:1-11; 66:1-4; 89:14-18; 92:1-5; 104:1-5; 123:1-4; 146:1-2).
  2. Conditions in which this devotion and reverence are exhibited .
    - a. Prayer (Psa. 5:1-3; 6:1-7; 116:1-5).
    - b. Thanksgiving (Psa. 9:1-2; 75:1; 105:1-5; 106:1-5).
    - c. Penitence (Psa. 138:1-10; 51:1-12; 102:1-11).
    - d. Singing praise (Psa. 95:1-7; 96:1-13; 98:1-9).
  3. God's response to reverent praise and worship (Psa. 4:3-8; 18:1-6; 23:1-6; 32:1-11; 40:1-5; 91:1-16; 121:1-8).
- C. The need for reverence produced by the nearness and power of God in our lives is taught by New Testament writers (Acts 17:23-28; Heb. 13:15-16; Jude 24-25).
- D. The Lord's instructions regarding reverence in personal worship to God in Mt. 6.
1. We must direct the worship to God, not to men (Mt. 6:1-6; 16-18).
  2. We must realize that sincerity of the worship is of primary importance. The Lord wishes the worship to come from the heart. He is not interested in a simple repetition of words which are meaningless sounds (Mt. 6:7-8).
  3. We must acknowledge the greatness of God (Mt. 6:9).
  4. We must place first in mind the purposes of God (Mt. 6:10).
  5. We must understand basic dependence upon God (Mt. 6:11).
  6. We must confess failure before God (Mt. 6:12). The proud man cannot stand before God with reverence.
  7. We must express our need for His help (Mt. 6:13).
- E. Some practical helps to personal reverence in private life:
1. Pray often alone.
  2. Read the Bible every day.
  3. Allow time for meditation and thought upon the nature of God and His will.
  4. Involve the family in Bible study and prayer in addition to conversation which reflects faith.
  5. Never eat without family thanksgiving.

## II. REVERENCE IN CONVOCATIONAL OR ASSEMBLED WORSHIP

- A. The reverent purposes and motives of public worship set forth in the Psalms (Psa. 42;47;100;122,135;149).
- B. Classic worship situation in Israel's history:
1. At the return of the tabernacle to Jerusalem (1 Chron. 16).
  2. At the dedication of the temple (1 Kings 8; 2 Chron. 6).
  3. At the cleansing of the temple by Hezekiah (2 Chron. 29).
  4. At the great Passover observance of Josiah (2 Chron. 35).
  5. At the massive public confession after the exile (Nehemiah 9).
- C. The church of Christ in reverent worship.
1. The Jerusalem congregation (Acts 2:42).
  2. The Antioch congregation (Acts 11:26).
  3. The Troas congregation (Acts 20:7).
  4. The Corinthian congregation (1 Cor. 16:2).
  5. The Ephesian congregation (Eph. 5:18-21). NOTE: Some claim the passage in Ephesians does not deal with assembled worship. Some gathering of persons is necessarily implied by the words "speaking one to another." See also the parallel phrase "teaching and admonishing one another" (Col. 3:16). We conclude that while the two passages are generally applicable to many situations, they are fully relevant in consideration of assembled worship in the church.

## REVERENCE IN WORSHIP

(continued)

- D. Some important guidelines for reverence as seen in First Corinthians:
  - 1. Concern for one another and a spirit of unity are necessary to proper reverence (1 Cor. 11:17-22).
  - 2. Recognition and appreciation of the purposes and meaning of worship activities are essential to reverence (1 Cor. 11:23-29).
  - 3. Worship activities must be intelligible (understandable) to produce reverence (1 Cor. 14:1-25).
  - 4. Decency and order are necessary to reverence (1 Cor. 14:26-40).
- E. Some hindrances to reverence in worship.
  - 1. Persistence in sin (Isa. 59:1-2; Prov. 28:9; Psa. 66:18; Heb. 3:12-13; 1 Pet. 3:12).
  - 2. Unrighted wrongs and lack of forgiveness (Mt. 5:23-24; 6:14-15).
  - 3. Wandering attention and lack of concentration (1 Pet. 4:7; Psa. 46:10).
    - a. talking about other things disturbing one's own concentration and, that of others.
    - b. passing notes
    - c. unnecessary getting up and gang out.
    - d. unnecessarily being distracted by children or movement in the room.
  - 4. Non-spiritual emotionalism (1 Cor. 14).
  - 5. Stilted formal ritualism and traditionalism (Matt. 15).

### Conclusion

- 1. Picture the great throne room of heaven (Rev. 4,5,19).
- I. Those unwilling to bow in deepest reverence and join in solemn, joyful, praise to God now will never even enjoy heaven much less be allowed to live there.

## CONFIDENCE AS A CHRISTIAN

by

Harvey Williams

### *Introduction*

- I. Appreciation for opportunity to STUDY the subject.
- II. Definition of terms (perhaps not an absolute necessity--but surely helpful).
  - A. CHRISTIAN: "one who is of Christ, i.e., belongs to Christ", "Disciple(s) called Christians first in Antioch" (Acts 11:26). Used in New Testament of those who are:
    1. Children of God, by faith, in Christ (Gal. 3:26,27).
    2. Members of His spiritual body, the church (1 Tim. 3:15; Eph. 1:21-23).
    3. Citizens and subjects of Christ in His kingdom (Col. 1:13).
    4. Laborers in His vineyard, servants of Him as Lord, branches in Him as the true vine (Jn. 15:1-8).
    5. Living stones ;n the spiritual temple, priests in the royal and holy priesthood (1 Pet. 2:5); "a people for His own possession" (1 Pet. 2:9)
  - B. CONFIDENCE: "state of one who confides"; trust; reliance; Synonyms: faith, credence, certitude, assurance (Webster's Collegiate Dictionary)--also "firm belief; trust...boldness"; Synonyms: conviction, assurance, reliance (Thorndike-Barnhart Comp. Dictionary)—Our English word "confidence" translates several Greek words. We note two of them:
    1. HUPOSTASIS: "Literally, a standing under...that which stands, or is set under, a foundation..."; "...hence that quality of confidence which leads one to stand under, to endure, or to undertake anything..." (V.E.D., Vol. p. 225).
    2. PEPOITHEISIS: "akin to PEITHO", which means, actively-to persuade; and passively-to be persuaded (H.W.). "...denotes persuasion, assurance, confidence..." (H.W.).  
(Note: It would be difficult to distinguish between "confidence" in its Biblical use and "faith" in its Biblical use, as a mental state (Heb. 11:1)

### Discussion

- I. THE NEED FOR CONFIDENCE IS CONSTANT AND COMPELLING
  - A. "Cast not away your boldness (confidence, KJV)," (Heb. 10:35-39).
    1. "Great recompense of reward".
    2. "Need patience, having done will of God, receive promise".
    3. Warning; blessed truth; another warning; reassurance.
  - B. The "word of hearing" must be "united by faith" or does not profit (Heb. 4:1,2).
  - C. An illustration from the land (earth, KJV) (Heb. 6:7-12).
    1. Some soil produces desirable fruit; some thorns and thistles.
    2. Promised inherited through faith and patience.
- II. OUR CONFIDENCE MUST BE PROPERLY GROUNDED
  - A. It must NOT be placed in:
    1. The flesh (race, genealogy, nationality, educational attainments, etc.), (Phil. 3:3).
    2. "Self-righteousness" (Phil. 3:9; cf Titus 3:5-7).

CONFIDENCE AS A CHRISTIAN  
(continued)

3. Mosaic law (or any other law-system requiring that we never sin, or that we have never sinned)  
( Phil 3:5; cf Rom 3:9-20)
- B. It must be reposed in CHRIST, (Eph. 1:3; Col. 2:9,10)
  1. By obedience to the faith (Phil 3:9; Rom. 1:16,17)
- C. And in His precious and exceeding great promises, (2 Pet. 1:4)
- D. And in His ability to guard all we commits to Him, (2Tim. 1:12)

III. PROPERLY GROUNDED CONFIDENCE BRINGS BLESSED BENEFITS

- A. As pertains to the PAST:
  1. "Heart sprinkled from an evil conscience," (Heb. 10:22)
  2. "Cleansing their hearts by Faith," (Acts 15:9; Cf. 1 Pet. 1:22)
- B. As pertains to the PRESENT:
  1. Freed from sin's bondage. (Rom. 6:16,17)
  2. Freed from sin's condemnation, and from law of sin and death, (Rom.8:1-5)
  3. "Hope" as an anchor for the soul (Heb. 6:18).
  4. Already a citizenship or commonwealth in heaven. (Phil. 3:20,21)
- C. As pertains to the FUTURE:
  1. "In my Father's house are many mansions," (John 14:1; etc.)
  2. "...earthly house disso]ved...a ~,ilding from God...," (1 Cor. 5:1)
  3. "...then...with Him...manifested in glory," (Col. 3:3)
  4. ". . .shall be like Him. . .shall see Him as He is." (I John 3:2)

Conclusion

Let each and every Christian determine, as expressed by Paul, that "Christ shall be magnified in my body, whether by life or by death," (Phil. 1:20).

That so: "To depart and be with Christ" will be indeed "very far better," (Phil. 1:23).

## REJOICING IN THE LORD - Phil. 4:4-7

by  
Ron Mosby

### *Introduction*

In the most commendatory epistle in the New Testament, we find the command to "rejoice in the Lord" always (3:1; 4:4). Rejoicing in the Lord becomes a distinguishing feature of every true Christian. It opens like a beautiful flower in the early life of every true child of God and blooms more and more each day as he passes from a carnal to a spiritual mind. Rejoicing in the Lord is not automatic by any means! It is a trait that must be constantly and consciously learned each day as one grows in grace and knowledge. In this lesson we will notice some of the basic characteristics that will identify a Christian who rejoices in the Lord. The predominant attitude that underlies the total concept of the rejoicing Christian is that of recognizing the great blessedness of giving over that of receiving (Acts 20:35). We will see this once and again as we develop the theme.

### Discussion

- I. Counting Your Many Blessings
  - A. Constant Reasons and Reminders to Rejoice in the Lord Always
    1. That you have been baptized into the Lord- Gal. 3:26-27; Rom. 6:3-4, 17-18; Acts 8:39.
    2. That you have a *living* hope of salvation - Rom. 5:2; 1 Pet. 1:3.
    3. That your name is written in heaven - Lk. 10:20 (not for your talents).
    4. When persecuted for righteousness' sake - Lk. 6:23; Acts 5:41.
    5. When others rejoice - Rom. 12:15; 1 Cor. 12:26.
    6. When an erring brother returns to the fold - Lk. 15.
  - B. How Often Must I Rejoice in the Lord? (Always)
    1. Even after living a wicked life - Phil. 3:6; Gal. 1:13; 1 Cor. 15:9.
    2. Even in spite of present personal problems that seem to overwhelm you now! (Remember who wrote Phillipians and where he was at the time- 1:12-18).
  - C. Should I Keep My Rejoicing in the Lord a Secret? (verse 5)
    1. That others around you might see it and profit by it -Mt. 5:16.
    2. Synonyms for the word, "moderation" in KJV are: Big-heartedness, forbearance, geniality, kindness, gentleness, sweet reasonableness, considerateness, charitableness, mildness, and generosity.
    3. Note the limited time to rejoice (the Lord is at hand — comment).
- I. What is Anxiety and How Must I Deal With It? (verse 6a)
  - A. The textbook definition of "anxiety" is: 'A state of tension, a feeling of pressure that arises as one anticipates an unfavorable escalation or react to one's attitude or actions on the part of a superior person, that is somebody whose opinion you value.'
    1. The word, "anxious," comes from a Greek word which indicates a dividing care, that is, something that distracts the heart from the true object of life.
    2. Illustration: To be anxious about carnal things will distract the heart from spiritual considerations. The remedy of course is to reverse the action.

## REJOICING IN THE LORD - Phil. 4:4-7

(continued)

- B. I must learn to cast all my carnal anxieties upon the Lord (1 Pet. 5:7), and to become "genuinely concerned" (NASR) (Really worry) about the spiritual welfare of others (Phil 2:20). Note the chart below that shows the contrast.

IN NOTHING be anxious (Carnal Receiving Side) Empty this side out - Life, Food, Clothing, Shelter, Tomorrow, Marriage, Weeping, Re- joicing, Buying, Use of World Mt. 6:25-34; Lk. 10:41-42; 12:11; 21:34; 1 Cor. 7:29-32.	But IN EVERYTHING by prayer (Spiritual Giving Side) Fill this side up- Prayer ([Pet. 5:7) - Everything Kingdom & His Righteousness - Mt. 6:33 Paul's anxieties - 2 Cor. 11:8 Our Genuine Concern for our Brethren 1 Cor. 12:25; Phil. 2:4,20.
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### III. The Culmination of our Rejoicing in the Lord (Prayer, Reflection, Action).

- A. Not Prayer alone. Illustration: If one wishes to plant a garden, build a house, prepare a sermon, or do anything else, he cannot attain his objective by prayer alone. There must be careful planning. There must be reflection leading to positive action.
- B. In our Text, prayer is in verse 6, reflection :1 s seen in verse 8, and positive action in verse 9. This can also be seen in Heb. 10:24.
- C. Prayer, supplication (the humble cry for the fulfilment of needs that are keenly felt), and thanksgiving (in everything).

### Conclusion

- A. We cannot help being concerned about things in this life but we can control to what extent we allow ourselves to become concerned, that is, to the point of being distracted from the more important considerations (spiritual) of living here on earth.
- B. If man worries too much about this world, he will fall victim to the world. Our lives are controlled by that for which, about which, after which, before which, and concerning which we show the greatest care. Remember Luke 21:34.
- C. Let us endeavor to be free from the cares and concerns of this life and concentrate on the one thing needful (1 Cor. 7:32; Luke 10:42).
- D. When we learn sincerely to rejoice in the Lord always and stop worrying about what we may or may not receive in this life, and begin having a genuine concern about what we can give to those around us, and in everything let our requests be made known to God with thanksgiving, the results will be inevitable.
- E. All our carnal concerns will wither away and the peace of God which surpasses all understanding will keep our hearts and minds through Christ Jesus.
- F. Rejoice in the Lord Always.

# GOD IS! - LESSON 1

by  
H. E. Phillips

## EVIDENCE OF GOD IN THE UNIVERSE

(Psalm 19:1; Romans 1:18-22)

### *Introduction*

- I. Either God EXISTS ~ there is no rational explanation for the universe.
- I. Evolution is an impossible explanation for the universe.
- III. Three major positions on the Existence of God:
  - A. ATHEISM: The DENIAL that God exists-"I know that God does not exist." This proposition cannot be proved.
  - B. AGNOSTICISM: The DOUBT that God exists-- "I do not know and cannot know that God exists." This proposition ignores all evidence.
  - C. THEISM: The BELIEF that God exists and is the Creator of all the universe and all life. This is the proposition that will be proved in these studies.

### Discussion

- I. EVIDENCE IN THE EXISTENCE OF THE UNIVERSE:
  - A. The EXISTENCE of the universe needs no proof. From whence came it?
  - B. The proof of anything must have a POINT OF BEGINNING. God or what?
    1. Axioms - Truism. statements of truth universally accepted and need no proof; a statement the truth of which is obvious and well known. In logic and mathematics, a statement that needs no proof because its truth is obvious; that which is self-evident.
    2. Some well known axioms:
      - a. "A straight line is the shortest distance between two points."
      - b. "The whole is equal to the sum of its parts."
      - c. "Something cannot come from nothing."
    3. LOGICAL DEDUCTION: The universe began from a self-evident power.
      - a. "Something IS" — the universe.
      - b. "Something cannot come from nothing" — universally accepted axiom.
      - c. "Therefore, something always WAS" — an undeniable conclusion.
      - d. A Deduction: "That ETERNAL SOMETHING is — MIND OR MATTER."
  - C. The principle of CAUSE and EFFECT in explaining the existence of the universe: For every effect there is a cause. The universe is here.
    1. WHAT or WHO caused the universe to exist? Some explanations:
      - a. MATTER the primal cause effected the universe by spontaneous generation and evolution. "It just happened by chance."
      - b. NATURAL LAW- power and motion-operated upon MATTER. Who gave the "natural law"?
      - c. Superior Personal Intelligence CREATED the universe. This is the Primal Cause which created the universe in six solar days (Gen. 1,2,3).
    2. The problems of Evolution with CAUSE and EFFECT. Evolution assumes that MATTER was the first cause from which came the effect: the universe. It is impossible for evolution to:
      - a. Establish a beginning point.
      - b. Explain the consistency of matter.
      - c. Explain the relationship of time, force, action, space, and matter. (Gen. 2:1)
      - d. Bridge the chasm between matter and plant life.

## GOD IS! - LESSON 1

(continued)

- e. Bridge the chasm between plant life and animal life.
  - f. Bridge the chasm between different species of life.
  - g. Bridge the chasm between animal life and human life.
  - h. Explain the origin of spirit, intellect, conscience, morals.
  - i. Account for the continuity and balance of all physical laws that keep the universe in tact.
  - j. **Conclusion:** Until all the above are proved by the same kind of evidence that proves GOD IS, evolution cannot account for any part of the existence of the universe.
3. MIND and MATTER must be the Eternal and Superior Primal Cause.
- a. MIND (Intelligence) can form, change, control, design, use, and appreciate MATTER at the will of MIND. MIND can change, develop, and increase itself. MIND can create!
  - b. MATTER (that without life) cannot create, design, form, use, control, and appreciate MIND. MATTER is created (Gen. 1:1; Jn. 1:1-3) and will end (2 Pet. 3:10).
- II. EVIDENCE IN THE DESIGN AND PURPOSE OF THE UNIVERSE!
- A. The universe everywhere shows design and purpose. All true scientists acknowledge design, law, and purpose in the universe. Without these, scientific research would be impossible. This fact demands Intelligence.
- B. The unknowable immensity of the universe shows power and intelligence.
1. The great size of the solar system; relative distance of planets.
  2. The immense size of our galaxy. A billion other galaxies like ours.
  3. The INFINITE SPACE!
- C. The minute and microscopic creation and details show intelligence.
1. A tiny atom that forms all material things is a complex universe within itself.
  2. The cell of an insect is more complex in design and function than the most complex computer system invented by a man.
- D. The TIME factor shows intelligence and design in the universe.
1. Precise movements make life possible on earth.
  2. Exact movements of planets make scientific work possible.
  3. The time factor makes possible the proper function of all life.
- E. The NATURE and RELATIONSHIP of the solar system shows intelligence and design.
1. Earth in the right relationship to the sun and moon to sustain life.
  2. The rotation of earth: day and night, temperature, moisture.
  3. Angle of earth to sun gives seasons.
  4. The balance of elements, shape, size of earth just right to sustain all life forms. This shows design and intelligence.
- F. NATURAL LAWS of the universe show intelligence and design.
1. The law of gravity.
  2. The law of sowing and reaping.
  3. The law of balance in plant life, -insects, and animal life.
  4. The law of chemical reaction of the elements.
- III. EVIDENCE IN THE EXISTENCE OF LIFE UPON THE EARTH!
- A. Since "Something cannot come from nothing" t~ must conclude that there must be Life in order for life to exist.
- B. Life is unseen; only the manifestations of life are observed. The life in plants, insects, fowl, animals, and humans is evidence that the PRIMAL CAUSE of life is LIFE!

GOD IS! - LESSON 1  
(continued)

- C. What is life? It is not matter, and does not come from matter. But the air, water, and earth are teeming with thousands of forms of life.
- D. The power to reproduce life "after its kind" proves Intelligence, Design, and First Cause.
- E. The Genesis account of creation makes God the Creator of all life on earth, and He provided the reproduction process by which it continues. If the Genesis account is not true, there is no other rational, believable, acceptable explanation for the existence of all life. Therefore, the presence of life in any form shows the existence of a FIRST CAUSE LIFE. GOD IS!

## GOD IS! - LESSON II

by

H. E. Phillips

### EVIDENCE OF GOD IN THE NATURE OF MAN

(Gen. 1:26-28; 2:4-8; 18-25; Acts 17:24-29; Heb. 12:9)

#### *Introduction*

- I. Man does EXIST; upon earth as a conscious, living entity, different from all other life forms upon earth.
- I. The hopeless effort to explain human life without the Primal Cause—God.
- III. Evolution—an unrealistic theory for the origin of human life.

#### Discussion

- I. EVOLUTION CANNOT EXPLAIN THE EXISTENCE OF HUMAN LIFE
  - A. Evolution can not establish a point of beginning: the First Cause.
  - B. Evolution ASSUMES that something existed eternally, since something cannot come from nothing. This something is MATTER!
  - C. Impassable barriers of Evolution in explaining human existence.
    1. Must assume MATTER always existed. MATTER, in one of its three forms: solid, liquid, gas, is the substance of which all things are composed.
    2. Matter in any form is composed of ELEMENTS in varying numbers and degree. Any combination of elements will never produce anything but MATTER!
    3. ELEMENTS at one time were placed in four categories: Earth, Air, Fire, Water. All physical matter is composed of some 104 elements.
    4. An ATOM in chemistry and physics is defined as "any of the smallest particles of an element that combine with similar particles of other elements to produce compounds" Atoms combine to form molecules, of which all matter is composed, in whatever form.
    5. An atom is a perfectly designed universe within itself and shows Intelligent Cause. Any combination of elements will ALWAYS BE MATTER! NO combination of elements will compose LIFE!
  - D. The barriers Evolution must cross are:
    1. From matter to any form of plant life.
    2. From plant life to the amoeba, a microscopic, single-cell animal.
    3. From the one-cell amoeba to various species of fowl, fish, and animal life.
    4. From animal life to human life.
    5. From physical human life to the spiritual, intellectual, and moral life of man.
    6. As long as one of these barriers remains, Evolution is an atheist's nightmare in explaining the origin of humanity and other life on earth.
- II. EVIDENCE IN THE DUAL NATURE OF MAN - BODY AND SPIRIT
  - A. Man is a very complex living person of body, spirit, and soul. Who am I? Why am I here? Where am I going? Where does my spirit dwell in my body? When the spirit leaves the body, the body is dead and will change material composition to dust. (Jas. 2:26)
  - B. The design and function of the human body cannot be explained without Supreme Intelligence (Psalm 139:14).
    1. The complex design and function of the heart and circulatory system.
    2. The self-healing of the human body wherein cells will be replaced where needed and of the kind needed in that part of the body. The function of the blood in the self-healing of the body.
    3. The design and function of the human eye show Supreme Intelligence.

## GOD IS! - LESSON II

(continued)

4. The defense mechanism of the body against danger and disease cannot be explained without Intelligence.
- C. The SPIRIT of man, that unseen ego or self being, is not a part of the fleshly body. The spirit is not instinct or animal appetites, but the offspring of the Eternal Spirit — GOD.
  1. Spirit must come from Spirit and is evidence of a Primal Spirit.
  2. The spirit which is in man (Dan. 7:15; Acts 17:16) is not his body. The body without the spirit is dead (Ecc 12:7; James 2:26).
  3. If every unpassable barrier of evolution were ignored and every characteristic of man's physical being were proved to be by the process of evolution, the fact that man has a spirit within his body that excels anything in the universe, proves a Spirit has to exist eternally — GOD IS!

### III. EVIDENCE IN THE UNIQUE NATURE OF MAN

- A. Applied axiom: "Something is, therefore, something was" is to be applied to everything that exists.
  1. The universe is; therefore, some power existed.
  2. The universe shows design and purpose; therefore, some intelligent power existed.
  3. The universe contains life; therefore, some Living, Intelligent power existed.
  4. The universe contains life that has spirit; therefore, some Living Spirit with Intelligent Power exists. GOD IS!
- B. The moral nature of man. Moral laws exist and apply only to man.
  1. What is morality?
  2. The moral nature of man relates to his intellectual person.
- C. The intellectual nature of man. Three things reflect the mental nature of man: Intellect, Emotion, Volition or Will.
  1. The function of the intellect of man.
  2. The function of the emotion of man.
  3. The function of the volition or will of man.
- D. The religious nature of man. Three things reflect the religious nature of man:
  1. The conscience of man and its function.
  2. The capacity of man to believe evidence.
  3. The hope man has for a future better than this life.

### IV. EVIDENCE IN THE SUPERIOR NATURE OF MAN OVER ALL OTHER LIFE.

- A. Man has certain physical, mental, and spiritual characteristics that no other creature has or has ever had. These enable him to design, create, and use skills that other creatures cannot design or use.
- B. Man has an esthetic nature. He is capable of creating beauty and artistic work. He can distinguish and appreciate beauty in the universe. This esthetic nature argues for an Original Intelligence with this nature.
- C. Man is endowed with physical and mental powers to communicate his mind. He can articulate sounds that form language by which he can communicate to other human minds.
  1. Essential to this power is memory to recall past events and ideas.
  2. He has mental comprehension of things at once, without the conscious use of the reasoning powers. His intuition.
  3. He has developed the art of writing to communicate ideas and facts of history far beyond his own experiences.
- D. Man's power to mentally comprehend abstract ideas, places, experiences, and history far beyond his own experiences.

## GOD IS! - LESSON II

(continued)

conclusion

Man is a physical, intellectual and spiritual being who reflects some higher power with Supreme Intelligence. There is no way to explain the complex and highly skilled qualities of man by any method but by acknowledging the eternal existence of a Supreme Intelligence. This Intelligence is God. Therefore, GOD IS!

## GOD IS! — LESSON III

by  
H. E. Phillips

### EVIDENCE OF GOD IN THE NATURE AND WORK OF JESUS CHRIST

(Matt. 16:13-20; 22:42; John 14:6-11)

#### *Introduction*

- A. Jesus Christ is either the Son of God with power, or He is the greatest hypocrite and liar the world has ever known, because of his claims and doctrine (John 3:12,13; 6:38; 8:42; 10:15; 17:5,24).
- B. He who denies that Jesus is the Christ is a liar and also denies the Father (1 Jn 2:22,23). He who admits that Jesus was a good man has a problem with Jesus' claim to be the Son of God.

#### Discussion

#### I. THE PERSON OF THE MAN JESUS CHRIST PROVES GOD IS!

- A. No person is known to more people in all ages and countries.
  - 1. His existence is not denied; his goodness is not disputed.
  - 2. His life and death are in a class completely apart from all others.
- B. No person ever lived in the flesh as he did.
  - 1. He never had a doubt; never feared anything. He was never ensnared by his enemies (Lk. 10:25-37; Matt. 20:21). Was never interested in material things. He was either loved or hated: no middle ground.
  - 2. He never confessed sin or mistakes, and He challenged his enemies to convict Him of sin (John 8:46).
- C. Christ constantly claimed to know God and to be His Son (Mt. 11:27; Jn. 1:18; 5:32-39; 8:17-19; 9:35-37; 14:9; 17:3-5).
- D. The attitude of Christ toward his death (Rom. 1:4; Acts 2:32; 4:10; 1 Cor. 15:12-19).
- E. The strange nature of his burial.
  - 1. Preparation in a borrowed, new tomb (Mt. 27:57-66).
  - 2. His burial place sealed by a government and a guard placed there to keep his body in the tomb (Jn. 19:38-41; Mt. 27:62-66).

#### I. THE MIRACLES OF JESUS PROVE HIM TO BE THE SON OF GOD.

- A. His miracles proved him to be from God (Jn. 2:23; 3:2; 5:36; 10:25 Mt. 11:2-6; Lk. 5:18-26).
- B. His miracles produced belief in his deity (Jn. 14:11; 10:24,25; 20:30,31).
- C. His enemies admitted his miracles, and in doing so admitted his claim to be the Son of God (Mt. 12:22-24; Acts 4:10-16).

#### III. THE LIFE OF CHRIST ON EARTH PROVES HIM TO BE THE SON OF GOD

- A. More than 330 prophecies are fulfilled in Christ. Chance can never explain this.
  - 1. The Virgin Birth (Isa. 7:14; Mt. 1:23; Lk. 1:26-35).
  - 2. His entry into Jerusalem on an ass (Zech. 9:9; Matt 21).
  - 3. Christ's death with the details in prophecy (Isa. 53- the Gospels).
  - 4. The resurrection from the dead (Heb. 1:5; Acts 13:33; Psa. 2:7; Psa. 16:10; Isa. 28:18; Acts 2:27).
  - 5. His ascension and coronation (Dan. 7:13,- 14; Acts 1:9-11).
- B. His unnatural statements proved Him to be more than man:
  - 1. To Nicodemus (Jn. 3).

## GOD IS! - LESSON III

(continued)

2. To his parents (Lk. 2:47,49).
3. To the Jews who would stone Him (Jn. 10:32).
- C. He kept the law of Moses perfectly and gave a new covenant sealed with his blood as a foundation for the salvation of all men.
- D. His life, doctrine, promised, and resurrection have given hope to a lost world as did no other person who has ever lived.

### IV. THE CLAIMS OF CHRIST PROVE HIM TO BE THE SON OF GOD

- A. He boldly affirmed to be the Son of GOD (Lk. 10:22; Jn. 14:9; Mt. 22:41-46).
  1. Man must believe it or be lost (Jn. 3:16; 8:24).
  2. Man must confess it (1 Jn. 4:15; Acts 8:37; Mt. 16:13).
  3. GOD gives the evidence (1 Jn. 5:0-13; Jn. 20:30,31).
- B. He claimed to know and to be with the Father before the foundation of the world (Mt. 11:27; Jn. 17:3; Col. 1:16,17; Jn. 1:18; 5:32-39; 8:17-19; 9:35-37; 14:7-10; 10:27-33; 17:3-5).
- C. He claimed to bring the source of life from the father (Jn. 6:51-58; 4:10-14).
- D. He claimed to be equal with GOD (Jn. 5:17-18; 20:24-29; Phil 2:8,9; Jn. 8:58; Psa. 90:2).
- E. He claimed to be GOD (Jn. 1:1-3; Heb. 1:8; Col. 2:9; Jn. 1:14,18).
- F. He claimed to be the promised seed of Abraham (Gen.12:3; 27-29; Gal. 3:16; Heb.2:16); of woman Gen. 3:16; Gal. 4:4,16; 3:27-29); of David (Jere. 23:5; Isa. 11:1; 9:5-7; 2 Sam. 7:12,13; Acts 2:29-34; Rom. 1:3; Lk. 1:32,33).
- G. He claimed to be the only way to the Father (Jn. 5:26,40; 14:6).
- H. He claimed to be a king (Isa. 9:6,7; Lk. 1:32,31; Dan 7:11,14; Acts 1:8,2:1-4).
- I. He claimed to have all authority in heaven and on earth (Mt. 28:18; Eph. 1:22,23; Acts 3:20-22; Lk. 24:19).

### V. THE TESTIMONY THAT CHRIST IS THE SON OF GOD

- A. From God (Mt. 3:16,17; 17:5;16:18; 2 Pet. 1:18; 2 Pet. 1:16-18; Heb.1:1,5).
- B. From John the Baptist (Jn. 1:32,34).
- C. From Jesus himself (Jn. 8:18; 4:26; 9:35-37; Mk. 14:61,62).
- D. From the apostles (Mt. 16:13-17; 14:13; 1 Cor. 1:9; Jn. 6:69).
- E. From demons (Mt. 8:29; Mk. 3:11; Lk. 4:41).
- F. From the Wicked (Mt. 27:54).
- G. From his miracles (Jn. 10:24,25; 14:10,11; Jn. 3:2; 2:30-31).
- H. From his resurrection (Rom. 1:4; 1 Cor. 15:12).
- I. Man must confess his Sonship today or in eternity (Rom. 10:9-10; 1 Jn. 4:15; Phil 2:11).

### Conclusion

- A. Historically such a person as Christ could not have existed without accepting the reality that GOD EXISTS.
- B. The works and claims of Jesus Christ, from secular records and from Divine revelation, establish the fact that GOD IS!

## GOD IS! — LESSON IV

by

H. E. Phillips

### EVIDENCE OF GOD IN THE EXISTENCE OF THE BIBLE

(2 Tim. 3:16,17; Heb. 1:1,2; 1 Cor. 2:9-13)

#### *Introduction*

- A. If the Bible is the Word of God, there must be a GOD!
- B. The Bible assumes the existence of God and does not argue it (Gen. 1:1; Psa. 14:1; 19:1).
- C. The world by its wisdom cannot know God (1 Cor. 1:21). The creation proves the CREATOR exists, but the Creator must reveal His nature and will to the creature—man (Jere. 10:23; Prov. 16:25).

#### Discussion

#### I. EVIDENCE OF GOD IN REVELATION PROVES GOD IS!

- A. The revealed word is attributed to God.
  - 1. Scripture—law—word of God (Jn. 10:34,35; Lk. 24:44-47).
  - 2. Word from God (Jn. 7:16, 17; 12:48-50; 14:23-24; 17:8,14).
  - 3. Holy Spirit in inspiration (Jn. 14:26; 16:13; Acts 2:4; Gal. 1:11,12).
- B. The revealed word is given.
  - 1. The word of GOD (1 Pet. 2:2).
  - 2. The word of GOD vs the word of men (1 Thess. 2:13).
  - 3. The inspired word of God (2 Tim. 3:16,17).
- C. The revealed word is complete.
  - 1. God has spoken (Heb. 1:1).
  - 2. The faith once for all delivered (Jude 3).
  - 3. It is adequate for all (Gal. 1:7-9).
  - 4. It is profitable for all good works (2 Tim. 3:17; Eph. 2:10).
  - 5. It makes free by obedience (Jn. 8:32; 1 Pet. 1:22).

#### II. THE UNIQUE NATURE OF THE BIBLE PROVES GOD IS!

VARIOUS NAMES: Scriptures (Jn. 5:39; Acts 17:11); Truth (Jn. 8:32; 17:17); Word of God (1 Pet. 1:23,25); The Gospel (Rom. 1:16; Gal. 1:11-12); The Faith (Jude 3; Gal. 3:23-25).

- A. The unique nature of its origin.
  - 1. Cause and Effect- from either God or man. It indicates infinite mind.
  - 2. It claims to be from God (Heb. 1:1-2; 2 Tim. 3:16-17; Gal. 1:11-17).
- B. The unique power of the Bible.
  - 1. Too powerful to be bound (2 Tim. 2:9).
  - 2. Power to penetrate the thoughts and intents of the heart (Heb. 4:12).
  - 3. Power to save (Jn. 15:3; Rom. 1:16; Jas. 1:21-23; Acts 20:32).
  - 4. Power to produce life (Heb. 11:3; Lk. 8:11; 1 Pet. 1:23).
  - 5. Power to judge eternally (Jn. 12:48; Rev. 20:12; Rom. 2:16).
- C. The unique claims of the Bible (cannot be broken - John 10:35).
  - 1. Indestructible (Mt. 24:35; 1 Pet. 1:23,25).
  - 2. All-sufficiency (2 Tim. 3:16,17; 2 Pet. 1:3; Jude 3; Jn. 16-13).
  - 3. The foundation of faith (Jn. 20:30,31; Rom. 10:17; 1:17).
  - 4. Perfect and complete (Psa. 19:7; Gal. 1:11,12).

## GOD IS! - LESSON IV

(continued)

- D. The unique unity of the Bible.
  - 1. In purpose and subject matter there is unity.
  - 2. In figures and symbols there is unity.
  - 3. In prophecies and fulfillment there is agreement.

### III. THE DESIGN OF GOD'S REVELATION PROVES GOD IS!

#### A. Revelation means:

- 1. REVEAL - uncover, make known (1 Cor. 2:10; Rom. 1:17; Gal. 1:12).
- 2. DECLARE - lead out (Jn. 1:18; Eph. 3:9; Jn. 14:8,9).
- 3. MANIFEST - bring to light (Heb. 4:13; Rom. 1:19; Titus 1:3; 1 Tim. 3:16).
- 4. MYSTERY - covered, hidden (1 Cor. 2:10-12; Eph. 3:3; 1 Tim. 3:16).

#### B. The source of revelation.

- 1. Kinds:
  - a. Natural (Psa. 19:1; Rom. 1:20; 1 Cor. 1:21).
  - b. Special (2 Tim. 3:16,17; 1 Cor. 2:9-13).
- 2. Through Christ (Acts 3:22,23; Heb. 2:1,2).
- 3. By the Holy Spirit (Jn. 14:16,17,23; 16:13; Gal. 1:6,7).

#### C. The completeness of revelation.

- 1. All scripture inspired of God (2 Tim. 3:16,17).
  - a. Old and New Testament (2 Pet. 3:16).
  - b. Inspired—"breathed-out" of God (2 Pet. 1:20,21; Psa. 33:6).
- 2. It is profitable for:
  - a. Doctrine, reproof, correction, instruction in righteousness.
  - b. Perfect unto every good work (2 Pet. 1:3; Eph. 2:10).

#### D. Proof of inspiration in revelation.

- 1. Scientific and historical accuracy - no error ever proved.
- 2. Hundreds of prophecies fulfilled in detail (Isa. 41:1-8; 21-17; 42:8,9).
- 3. Archeological discoveries prove accuracy of flood and many other facts recorded in the Bible.
- 4. Complete impartiality in dealing with sin of all.
- 5. The moral standard of the Bible is the basis for law and order.
- 6. The survival of the Bible to this day proves a providential care of God over His work, this His revelation.
- 7. The calmness and brevity with which it deals with greatest events.

### IV. VERBAL INSPIRATION PROVES GOD IS!

#### A. The process in verbal inspiration:

- 1. God has spoken by Jesus Christ (Heb. 1:1,2).
- 2. Christ spoke by the Holy Spirit (Jn. 14:26; 16:12,13; Lk. 24:49; Acts 1:2,8)
- 3. The Holy Spirit used words (Acts 2:4-8; Mt. 10:19,20; 1 Cor. 2:9-13).
- 4. The apostles spoke and wrote (Gal. 1:11,12; 1 Thess. 2:13; 1 Cor. 2:13; 14:37; 2 Cor. 4:6,7; 2 Pet. 3:15,16; Jn. 17:8; Acts 15:9).

#### B. The nature of verbal revelation

- 1. Prophecy (1 Pet. 1:10-12; 2 Pet. 1:21).
  - a. David (Acts 1:16; Jn. 13:18; Psa. 41:9).
  - b. God (Heb. 1:5; Psa. 2:7; Acts 13:33).
- 2. Speak in different tongues (1 Cor. 14:2,13,14,27,37).
- 3. Words without will or even men.
  - a. Evil men (Jn. 18:14; Num. 23:16; Jn. 11:51; 2 Pet. 2:15).
  - b. Man's fingers only (Dan. 5:5).
  - c. Animals (Num. 22:28).
  - d. From heaven, direct (Mt. 3:17; 17:5).

## GOD IS! - LESSON IV

(continued)

4. Condemnation for changing WORDS (Gal. 1:8,9; Rev. 22:18,19).
- C. The evidence from verbal inspiration:
1. A verbal revelation covering every subject relating to the origin, proper conduct, and destiny of mankind, demands a Supreme Author.
  2. The verbal revelation of the Bible with its unique power, unity, indestructibility, and all-sufficiency to perfect man unto every good work can have no Author but God.
  3. The FACT of the Bible in this world proves that GOD IS!

## THE PIOUS UNIMMERSED

by

Ross Conley

### *Introduction*

- I. "But who is a Christian? I answer, Every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys Him in all things according to his measure of knowledge of His will." - A. Campbell (M. H. 1837).
- I. Who are the Pious Unimmersed?
  - A. "Should I find a Pedobaptist more intelligent in the Christian Scriptures, more spiritually-minded and more devoted to the ancient faith, I could not hesitate a moment in giving the preference of my heart to him..." (ibid.)
  - B. The religious, yet unimmersed - viz., sprinkled, poured, or not at all.
- III. What is the issue?
  - A. Are they Christians?
  - B. Can they commune with immersed believers?

### **Discussion**

- I. If it's history, why discuss it today?
  - A. Many problems in the church are recurrent.
    1. Missionary Societies - Sponsoring Churches.
    2. Theological Seminaries - "Our Colleges".
    3. Instrumental Music - Ditto
  - B. History is repeating itself.
    1. As seen in the New Unity Movement.
    2. As seen in "one of the largest and most widely known congregations in the state of Tennessee".
  - C. It's the very same issue.
    1. Open-membership - Associate Members.
    2. Communion with the sects - Full participation in worship services.
- II. In whose eyes are the unimmersed pious?
  - A. The eyes of men (Prov. 14:12).
    1. Statement of Policy: "fine people, sincerely devoted, devout believers, devout followers, disciples..."
  - B. The eyes of Jehovah (Psa. 33:18; 34:15).
    1. If so, they are pious without:
      - a. the kingdom (Jn. 3:5).
      - b. the new birth (Jn. 3:3:5).
      - c. the forgiveness of sins (Acts 2:38).
      - d. present salvation (I Pet. 3:21).
      - e. a burial and resurrection with Christ (Rom. 6:3-4).
- III. What are some questions that arise?
  - A. If only the immersed are saved, hasn't the promise of Matt. 16:18 failed?
    1. Apostasy was foreknown. (1 Tim. 4:1ff).
    2. Promise: death (hades) will not prevail against it.
  - B. What about such worthies as Luther and etc.?
    1. Who on earth can say? (Rom. 14:10-12).
  - C. Isn't Cornelius a good example? (Acts 10:1-2).
    1. In spite of his character, he was yet to be saved (Acts 11:14; 10:47-48).

THE PIOUS UNIMMERSED  
(continued)

- D. Isn't baptism like circumcision? (Cf. Rom. 2:26-29).
  - 1. Circumcision was for Israel only.
  - 2. Baptism is commanded of all men, both Jew and Gentile.
- E. Can we condemn others for one mistake in duty?
  - 1. Suppose the mistake was concerning repentance? (2 Cor. 7:10).
- F. Is the "brand" of baptism so important?
  - 1. It was in Acts 19:1-7.
  - 2. What does one believe when he is sprinkled (esp. as an infant)? (cf. Acts 18:8)

IV. What then shall we do for the Pious Unimmersed?

- A. Teach and immerse them! (Mt. 28:19)
- B. Remain consistent with what we know to be the Truth.

*Conclusion*

Let's stick to the Scriptures, for our own sake and for the sake of the Unimmersed.