



Basic Bible Course

by Ira Y. Rice, Jr.





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Rightly Dividing the Word of Truth



Lesson One

INTRODUCTION: The apostle Paul, in writing to a young Christian preacher, Timothy, said, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **RIGHTLY DIVIDING THE WORD OF TRUTH**” (2 Tim. 2:15). The “word of truth” is the Bible, the Word of God. (John 17:17). Handled aright, this Word points the way from Earth to Heaven. Wrongly “divided,” however, the “word of truth” can be changed into the word of **ERROR**. If we would be “workmen that need not be ashamed,” let us approach the Word of truth reverently that we divide it aright...

- I. THE BIBLE IS GOD’S GREAT LIBRARY.
 - A. Undivided, the Bible contains a total of 66 books.
 - B. The **FIRST** major division of the Bible is the **OLD** Testament.
 1. The Old Testament contains 39 separate books.
 2. The Old Testament covers two distinct dispensations or grand periods of religion.
 - a. From Genesis 1:1 up to Exodus 20, God dealt with the patriarchs by **INDIVIDUALS** and **FAMILIES**.
 - b. From Exodus 20 through Malachi (in fact, on up to Acts 2) God dealt with the **JEWS** as a **NATION**.
 3. Approximately 32 writers, as they were moved by the Holy Spirit, set down the words of the Old Testament.
 - a. Some Bible scholars think the Book of **JOB** is the oldest book in the Bible; others think the writings of **MOSES** are the oldest.
 - b. In either case, the Old Testament required approximately 1,100 years to complete.
 - c. The last writings of the Old Testament were finished approximately 400 years before Christ.
 - C. The **SECOND** major division of the Bible is the **NEW** Testament.
 1. The New Testament contains 27 separate books.
 2. The first four books of the New Testament, up to the 2nd chapter of Acts, are somewhat transitional, leading from the Jewish dispensation to the Christian dispensation.
 - a. In these books the basic principles of the Christian faith are clearly announced.
 - b. However, they did not come into force until the day of Pentecost in Acts 2.

3. From Acts 2 on the NEW Testament (i.e., Christian) dispensation was in force.
4. Eight writers, in all, recorded the words chosen by the Holy Spirit as they wrote the books of the New Testament.
 - a. Roughly 40 to 60 years were consumed, in this endeavor.

II. THE OLD TESTAMENT IS PROPERLY DIVIDED INTO FIVE SECTIONS:

- A. The first section of the Old Testament is primarily LAW.
 1. It comprises five books.
 - a. Genesis
 - b. Exodus
 - c. Leviticus
 - d. Numbers
 - e. Deuteronomy
 2. From Genesis 1:1 to Exodus 20, God revealed his will to INDIVIDUALS and FAMILIES.
 - a. The male heads of families, known as "patriarchs," served as a sort of PRIESTS to their families.
 - b. God gave no general system of religion during this period, covering approximately 2,500 years.
 3. Beginning with Exodus 20, at Mount Sinai (in Arabia), the remainder of the Old Testament was to the children of Israel, i.e. the Jews.
- B. The second section of the Old Testament is primarily HISTORY.
 1. It comprises 12 books.
 - a. Joshua
 - b. Judges
 - c. Ruth
 - d. 1 Samuel
 - e. 2 Samuel
 - f. 1 Kings
 - g. 2 Kings
 - h. 1 Chronicles
 - i. 2 Chronicles
 - j. Ezra
 - k. Nehemiah
 - l. Esther
 2. This historical section is written and assembled in chronological order.
 3. It is a history of God's dealings with the Jewish nation from their entry into Canaan to approximately 400 B.C.
- C. The third section of the Old Testament is primarily LITERATURE.
 1. It comprises five books.
 - a. Job
 - b. Psalms
 - c. Proverbs
 - d. Ecclesiastes
 - e. Song of Solomon
 2. As in the other sections, of course, a little law, a little history and even a little prophecy are scattered through these books here and there.

3. However, for the most part, their nature is literary or poetical.
 - a. They are noted for their beauty and incisiveness of expression.
 - b. They contain truth that is eternal.
- D. The fourth section of the Old Testament contains the MAJOR PROPHETS.
 1. It comprises five books.
 - a. Isaiah
 - b. Jeremiah
 - c. Lamentations
 - d. Ezekiel
 - e. Daniel
 2. This section is generally referred to by Bible scholars as “major prophets,”
 - a. Not because these prophecies are any more important than the other prophecies;
 - b. Rather because these writings are MORE EXTENSIVE than those of the other prophets.
- E. This fifth section of the Old Testament is called the MINOR PROPHETS.
 1. It comprises 12 books
 - a. Hosea
 - b. Joel
 - c. Amos
 - d. Obadiah
 - e. Jonah
 - f. Micah
 - g. Nahum
 - h. Habakkuk
 - i. Zephaniah
 - j. Haggai
 - k. Zechariah
 - l. Malachi
 2. These books are called “minor prophets” because they are limited in extent, not because less important.

III. THE NEW TESTAMENT, LIKEWISE, HAS FIVE PRINCIPAL SECTIONS:

- A. The first section of the New Testament, the “gospels,” is BIOGRAPHY.
 1. It comprises four books
 - a. Matthew
 - b. Mark
 - c. Luke
 - d. John
 2. The purpose of these books is to prove that Jesus Christ is the Son of God.
- B. The second section of the New Testament is primarily HISTORY.
 1. It comprises one book, The Acts of the Apostles.
 2. This book does not pretend to set forth ALL the acts of All the apostles.
 3. Rather it tells SOME of the acts of SOME of the apostles.
 - a. From Acts 1 through 12, the history largely centers around the apostle Peter.
 - b. From Acts 13 through 28, the history is devoted mostly to the apostle Paul.

- C. The third section of the New Testament is made up of SPECIAL LETTERS.
1. It comprises 14 books.
 - a. Romans
 - b. 1 Corinthians
 - c. 2 Corinthians
 - d. Galatians
 - e. Ephesians
 - f. Philippians
 - g. Colossians
 - h. 1 Thessalonians
 - i. 2 Thessalonians
 - j. 1 Timothy
 - k. 2 Timothy
 - l. Titus
 - m. Philemon
 - n. Hebrews
 2. Paul, the apostle, almost certainly wrote all 14 of these books.
 - a. Some Bible scholars have tried to cast doubt as to his authorship of Hebrews.
 - b. However, most scholars agree that Hebrews, too, was written by Paul.
 3. The purpose of these 14 books is to instruct Christians as to how then should behave and proceed in the church.
- D. The fourth section of the New testament comprises GENERAL LETTERS.
1. It contains seven books.
 - a. James
 - b. 1 Peter
 - c. 2 Peter
 - d. 1 John
 - e. 2 John
 - f. 3 John
 - g. Jude
 2. The title of each of these books suggests who wrote it.
 3. These books also are for the general instruction of Christians in the church.
- E. The fifth (and last) section of the New Testament is PROPHECY.
1. It contains one book—Revelation.
 2. It was written by the apostle John on Patmos.
 3. The first three chapters of Revelation deal with matters past and then-present re: “the seven churches of Asia.”
 - a. “Asia” in Revelation refers to Asia Minor, i.e., Turkey.
 - b. The same cities mentioned as in “Asia” are antiquities in modern Turkey right today.
 4. The remaining 19 chapters of Revelation deal mostly with the FUTURE of the church, as from the year A.D. 96, when the book was written.
 - a. Probably much of the material, highly figurative in expression, was “future” in A.D. 96.
 - b. However, there is little doubt that at least PART of Revelation, as prophecy, is yet to be fulfilled.

NOTE: This completes Lesson 1. Study carefully then answer the QUESTIONS ON LESSON 1.



Rightly Dividing the Word of Truth



Questions on Lesson One

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. What WRITER instructed the young preacher Timothy to “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, RIGHTLY DIVIDING THE WORD OF TRUTH?”

2. HOW MANY BOOKS does the BIBLE contain? _____
3. HOW MANY BOOKS are in the OLD Testament? _____
4. HOW MANY BOOKS are in the NEW Testament? _____
5. How many MAJOR DIVISIONS are in the Bible? _____
6. NAME the major divisions of the Bible:
1) _____ 2) _____
7. IDENTIFY the RELIGIOUS DISPENSATIONS in the OLD testament:

8. Approximately HOW MANY WRITERS wrote the OLD Testament?

9. Did those Old Testament writers prophesy (a) according to their OWN WILL? Or (b) AS THEY WERE MOVED BY THE HOLY GHOST? WHICH?

(For your answer, please study 2 Pet. 1:21)
10. Approximately HOW MANY YEARS did it take to complete the WRITING of the OLD Testament?

11. Approximately HOW MANY WRITERS wrote the NEW Testament? _____
12. Approximately HOW MANY YEARS elapsed between the END of the OLD Testament and the BEGINNING of the NEW Testament? _____
13. Did the NEW Testament writers choose their OWN WORDS or were the words supplied them by the HOLY GHOST? WHICH? _____
(Before answering, please study 1 Cor. 2:13)
14. Approximately HOW MANY YEARS did it take to complete the WRITING of the NEW Testament?

15. Rightly divided, HOW MANY SECTIONS of books are contained in the OLD Testament?

16. NAME (in order) the DIVISIONS of the Old testament, stating the NUMBER OF BOOKS each division contains:

THE DIVISIONS:

HOW MANY BOOKS?

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

17. Rightly divided, HOW MANY SECTIONS of books are contained in the NEW Testament?

18. NAME (in order) the DIVISIONS of the New Testament, stating the NUMBER OF BOOKS each division contains:

THE DIVISIONS:

HOW MANY BOOKS?

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

19. On what DAY did Jesus Christ's principles become of force? _____

20. What BIBLE reference was it? _____
(Give book and chapters)

DO YOU HAVE A QUESTION? _____



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How All Things Began



Lesson Two

INTRODUCTION: In all ages man has pondered how the earth, the sky, living things and he himself began. Many ingenious theories have been advanced, including the “nebular,” “planetesimal” and “evolutionary” theories. The Bible does not **THEORIZE** as to how all things began. Rather, it states these matters simply as facts as follows:

- I. “In the beginning God **CREATED** the **HEAVEN** and the **EARTH**”—Genesis 1:1.
 - A. The earth was without form and void—v. 2.
 - B. Darkness was upon the face of the deep—v. 2.
 - C. The Spirit of God moved upon the face of the waters—v. 2.
 - D. God said, “**LET THERE BE LIGHT**”— v. 3.
 - 1. There *was* light.
 - 2. God saw the light that it was good—v. 4.
 - E. God divided the light from the darkness—v. 4.
 - F. God called the light **Day**—v. 5.
 - G. God called the darkness **Night**—v. 5.
 - H. The evening and the morning were the **FIRST DAY**—v. 5.

- II. God said, “Let there be a **FIRMAMENT** in the midst of the waters, and let it divide the waters from the waters”—v. 6.
 - A. And God made the firmament.
 - B. The firmament divided the waters which were under it from the waters which were above it—v. 7.

NOTE: This “firmament” is what we generally call “sky.”
 - C. God called the firmament **Heaven**—v. 8.
 - D. The evening and the morning were the **SECOND DAY**—v. 8.

III. And God said, “Let the WATERS under the heaven BE GATHERED TOGETHER UNTO ONE PLACE, and let the DRY *LAND* appear”—v. 9.

NOTE: Consider how powerful is the Word of God. In each item of creation, God merely spoke—and it was so!

- A. God called the dry land Earth—v. 10.
- B. The gathering together of the waters called he Seas—v. 10.
- C. God saw that it was good.
- D. God said, “Let the earth bring forth.”
 - 1. GRASS.
 - 2. HERB yielding seed.
 - 3. FRUIT TREE.
 - a. Yielding fruit after his kind.
 - b. Whose seed is in itself.
- E. It was so. (v. 11) The earth brought forth.
 - 1. Grass.
 - 2. Herb yielding fruit.
 - 3. Tree yielding fruit.
- F. God saw that it was good—v. 12.
- G. The evening and the morning were the THIRD DAY—v. 13.

IV. God said, “Let there be LIGHTS in the FIRMAMENT OF THE HEAVEN to divide the day from the night; and let them be for SIGNS, and for SEASONS, and for DAYS, and YEARS: And let them be for lights in the firmament of the heaven TO GIVE LIGHT UPON THE EARTH.” And it was so—vv. 14-15.

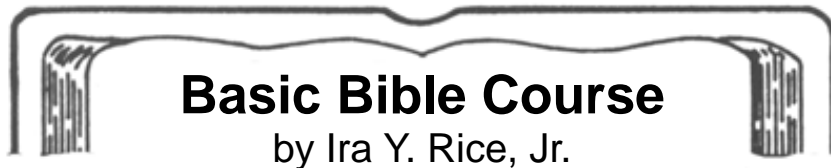
- A. God made two great lights:
 - 1. The greater light to rule the day—v. 16.
 - 2. The lesser light to rule the night—v. 16.
- B. He made the stars also.
- C. God set them in the firmament of the heaven—v. 17.
 - 1. To give light upon the earth.
 - 2. To rule over the day and night—v. 18.
 - 3. To divide the light from the darkness—v. 18.
- D. God saw that it was good.
- E. The evening and the morning were the FOURTH DAY—v. 19.

V. God said, “Let the WATERS bring forth abundantly the MOVING CREATURE THAT HATH LIFE, and FOWL *that* may fly above the earth in the open firmament of heaven”—v. 20.

- A. God created great whales and every living thing that moves, i.e., in water—v. 21.
- B. The waters brought forth abundantly after their kind—v. 21.
- C. Every winged fowl brought forth after his kind—v. 21.
- D. God saw that it was good—v. 21.
- E. God blessed them, saying, “BE FRUITFUL, and MULTIPLY, and FILL THE WATERS IN THE SEAS, and LET FOWL MULTIPLY IN THE EARTH”—v. 22.
- F. The evening and the morning were the FIFTH DAY.

- VI. God said, “Let the EARTH bring forth the LIVING CREATURE after his kind, CATTLE, and CREEPING THING, and BEAST of the earth after his kind”—and it was so—v. 24.
- A. God made—
 1. The beast of the earth after his kind—v. 25.
 2. Cattle after their kind.
 3. Everything that creepeth upon the earth after his kind.
 - B. God saw that it was good.
 - C. God said, “Let us make MAN in our image, after our likeness: and let them have DOMINION over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth”—v. 26.
 1. God created man in his own image—v. 27.
 - a. In the image of God created he him.
 - b. Male and female created he them.
 2. God blessed them and said unto them—
 - a. BE FRUITFUL and MULTIPLY.
 - b. REPLENISH THE EARTH and SUBDUED it.
 - c. HAVE DOMINION
 - (1) over the fish of the sea.
 - (2) over the fowl of the air.
 - (3) over every living thing that moves upon the earth.
 3. God said, “Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat”—and it was so—vv. 29-30.
 - D. God saw everything that he had made, and, behold, it was very good—v. 31.
 - E. The evening and the morning were the SIXTH DAY—v. 31.
- VII. Thus were the heavens and the earth finished, and all the host of them—Gen. 2:1.
- A. On the SEVENTH DAY God ENDED HIS WORK, which he had made—v. 2.
 - B. GOD RESTED ON THE SEVENTH DAY—v. 2.
 - C. God BLESSED the SEVENTH DAY, and SANCTIFIED it because that in it he had rested from all his work—v. 3.

NOTE: This completes Lesson 2. Please study carefully, the previous pages, then answer the list of questions concerning the lesson.



How All Things Began



Questions on Lesson Two

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. Name three theories, advanced by man, as to how things began:
1. _____ 2. _____ 3. _____
2. Does the Bible THEORIZE as to how things began? _____
3. From Gen. 1:1 name the METHOD or MEANS by which God brought the heaven and the earth into existence: _____
4. Describe the condition of the earth when God first created it: _____
5. Out of the darkness, originally upon the earth, how did LIGHT come?

6. List what God created on the FIRST DAY: _____
7. What did God create on the SECOND DAY? _____
8. By what POWER did God CREATE all things? _____
9. List what God created on the THIRD DAY:

10. What did God call the DRY LAND? _____
11. What did He call the gathering together of the WATERS? _____
12. List what God created on the FOURTH DAY: _____
13. List FIVE REASONS God gave for creating the sun, moon and stars: (See Gen. 1:14, 15).

14. List what God created on the FIFTH DAY:

15. In blessing the moving, living water creatures and the flying fowls, what did God command them?

16. List what God created on the SIXTH DAY: _____
17. What day was MAN created? _____
18. In whose image did God create man? _____

19. God said, "Let _____ make _____ in _____, after our likeness: and let them have _____ over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Fill in the blanks).

20. List four things God did on the SEVENTH DAY:

DO YOU HAVE A QUESTION? _____



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The Three Dispensations of God's Will to Man



Lesson Three

INTRODUCTION: “The heavens declare the glory of God; and the firmament sheweth his handywork” (Psa. 19:1). Thus, to know God’s *glory*, and his *handywork*, let us study the heavens and the firmament. But one may study the stars until the day of his death and never know one thing about the *will* of God to mankind. To know God’s **WILL**, man must study His **WORD**.

A careful study of God’s Word, the Bible, shows it is divided into three dispensations of religion—Patriarchal, Jewish and Christian. God revealed His will to men in each dispensation. However, God’s will in one dispensation (i.e. divinely appointed order or system) was not the same in succeeding dispensations. From God’s Word, let us note the basic differences:

I. THE PATRIARCHAL DISPENSATION.

(Genesis 1:1 to Exodus 20)

- A. For approximately the first 2,500 years of mankind (i.e. from Adam to Moses), God dealt with human beings as individuals and families.
 - 1. The head of each family, called the “patriarch,” was used as a sort of priest over his family.
- B. During this period, God commanded one thing of one person, another thing of another person; His commands from one person or family to the next were not necessarily the same.

EXAMPLES:

- 1. God commanded **ADAM AND EVE**, “of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:17).
 - a. Adam and Eve ate of this tree—and we know the consequences (Gen. 3:1-24).
QUESTION: Whom else, other than these two people Adam and Eve, were ever commanded not to eat of this tree? Answer: NO BODY ELSE.
- 2. God commanded **NOAH** to build an ark (Gen. 6:14-16).
 - a. Up to this time, no rain is recorded to have fallen upon the earth (Gen. 2:5-6).
 - b. But God was grieved by the wickedness of man (Gen. 6:5-6).
 - c. God determined to destroy man from the face of the earth (Gen.6:7).
 - d. But Noah found grace in the eyes of the Lord (Gen. 6:8).

- e. God's command to Noah to build an ark was based on his decision to destroy "all flesh, wherein *is* the breath of life," by bringing a "flood of waters upon the earth" (Gen. 6:17).
 - f. Rain or no rain, Noah believed God, for, "according to all that God commanded him, so did he" (Gen. 6:22).
 - g. The result of Noah's obedience is recorded in Genesis, Chapters 7 and 8.
QUESTION: Whom else did God ever command to build such an ark, other than Noah? Answer: NOBODY ELSE.
3. God commanded ABRAHAM to offer his son Isaac on an altar as a burnt offering (Gen 22:1-2).
- a. The purpose of this command was to prove Abraham's faith (vv. 1 and 12).
 - b. Abraham, by faith, proceeded to do exactly as God had commanded him, until God was satisfied of his faithfulness and stayed His hand (vv. 3-14).
QUESTION: Whom else did God command to offer his son as a burnt offering? Answer: NOBODY ELSE.

NOTE: From the foregoing, we see that God's revealed will, during the time of the patriarchs from Adam to Moses, *differed* from one individual and/or family to another.

II. THE JEWISH DISPENSATION (Exodus 20 to Acts 2).

- A. Toward the end of the patriarchal period, Abraham's grandson, Jacob, wrestled with an angel one night "until the breaking of the day" (Gen. 32:24-32).
- 1. This angel was unable to prevail against Jacob (v. 25).
 - 2. He touched the hollow of Jacob's thigh, and it went our of joint as they wrestled (v. 25).
 - 3. The angel said, "Let me go, for the day breaketh."
 - 4. Jacob said, "I will not let thee go, except thou bless me" (v. 26).
 - 5. The angel said, "What *is* thy name?"
 - 6. And he said, "Jacob" (v. 27).
 - 7. The angel replied, "Thy name shall be called no more Jacob, but ISRAEL: "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed" (v. 28).
 - 8. The angel blessed him (v. 29).
- B. Hundreds of years before this, God had said unto Abraham (then called Abram), "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I WILL MAKE OF THEE A GREAT NATION, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen 12:1-3).
- C. By the end of their sojourn in the land of Egypt, several centuries later, Abraham's descendants, now known as the "children of Israel" had, indeed, become "A GREAT NATION."
- 1. The children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty: and the land was filled with them (Exo. 1:7).
 - 2. The Egyptians had become jealous of the children of Israel (i.e., the Jews) and subjected them to bondage and slavery (Exo. 1:8-14).
 - 3. God raised up a mighty leader among the children of Israel, named Moses.
 - 4. After much fruitless contention with the Egyptians, Moses finally led the children of Israel out of bondage into the wilderness of Zin, which was across the Red Sea from Egypt (Exo. 14).

5. In the third month, when the children of Israel were gone forth out of the land of Egypt, they came into the wilderness of Sinai (Exo. 19:1).
 - a. In that wilderness, they camped before a certain mountain (v. 2).
 - b. God called Moses up into the mountain to talk (v. 3).
 - c. God told Moses that *if the children of Israel would obey his voice and keep his covenant*, then he should make them a *peculiar treasure* unto Himself ABOVE ALL PEOPLE (v. 5).
- D. Having chosen the children of Israel to be his “people,” God gave them a special “law” at Mount Sinai (Exo. 20).
 1. This law was unknown to their fathers (Deu. 5:3).
 2. This law (which included *the Ten Commandments*) was made with Israel, i.e., those “brought...out of the land of Egypt, out of the house of bondage” (Exo. 20:2).
 3. This law was binding *only* upon Israel (Deu. 5:104).
 4. It was *not* binding upon the *Gentiles* (Rom. 2:14).
- E. Thus, for the next approximately 1,500 years, God *no longer* dealt with individuals and families, but with the children of Israel, AS A NATION.

NOTE: This “law,” known variously as “the covenant,” “the law of the Lord,” or “the law of Moses,” thus became a middle wall of partition between Jews and Gentiles. National Israel had the law; Gentile nations had not the law. This arrangement continued from Moses on Sinai to Christ on Pentecost.

III. THE CHRISTIAN DISPENSATION.

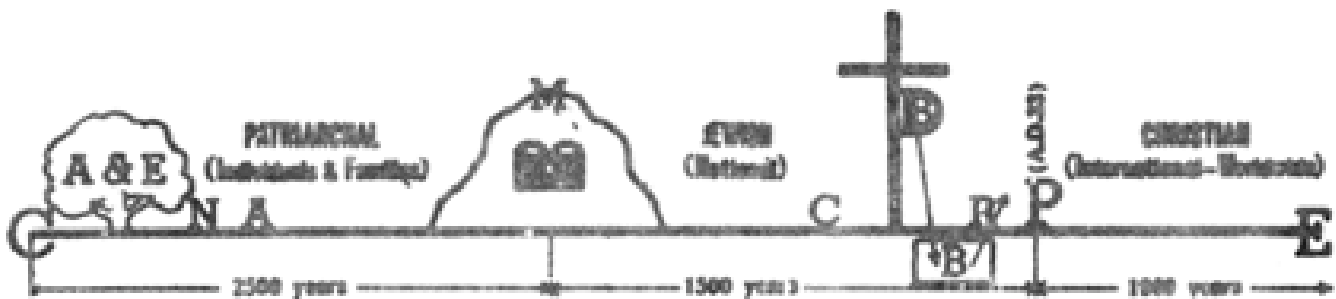
- A. Jesus Christ was born under the law of Moses (Gal. 4:4).
 - B. Jesus did not come to “destroy” the law, but to “fulfill” it (Mat. 5:17-18).
 1. He taught that the law could not pass UNTIL ALL BE FULFILLED (v. 18).
 2. His purpose in coming was to FULFILL the law (v. 17).
 3. Jesus FINISHED the work he came to do (John 17:4).
 4. Hence we see the law passing, *not* by being *destroyed* but by being *fulfilled*.
- NOTE: Some Bible students stumble at this point, not discerning how Jesus could cause the law to pass by fulfillment rather than by destruction. We might illustrate this principle by a contract. Let us say that a builder has a contract with a certain city to build a bridge. There are two possible dispositions he can make of this contract. Either he can *destroy* the contract or he can *fulfill* it. If he *destroys* it, the contract is certainly GONE. But, if he *FULFILLS* it, the contract's NO LESS GONE THAN AS IF HE HAD DESTROYED IT. The difference is not whether the contract is still in force or not, but *how did it pass*—by *destruction* or by *fulfillment*? Even so the law to Israel passed, not by destruction, but by Jesus Christ living up to it perfectly. He thus became the fulfillment of the law. When he was nailed to his cross, the OLD law was nailed there with him, thus opening the way for a NEW law to be established.
- C. All the while Jesus was fulfilling the terms of the OLD law—the law under which he was born—he was announcing the principles and terms of a NEW law, which was to be of force later on.
 1. This NEW law (or testament) could not come into force, while Jesus was first alive upon the earth (Heb. 9:15-17).
 - D. Also the SECOND law could not be established, while the FIRST law remained (Heb. 10:9).
 1. It was necessary, therefore, that the OLD testament (or law), which came by Moses, be nailed to the cross (figuratively speaking, of course), thus clearing the way for the New Testament to come into force.

NOTE: In our very next lesson, we shall go into this matter exhaustively. It will not do for Christians to think that ANY PART of the OLD law was carried over into the NEW. It was not. Every last “jot” or “tittle” was abrogated at Calvary.

- E. Jesus sent his Holy Spirit on the day of Pentecost (Acts 2), thus empowering the apostles to preach the gospel according to the NEW testament, which came into force that same day.
- F. The NEW Testament, from that day forward, WHOLLY SUPPLANTED the OLD Testament (Heb. 10:9).
 - 1. The Jews, who formerly kept the OLD Testament, now were obliged to give it up and accept the NEW Testament.
 - 2. Gentiles, who were EXCLUDED under the OLD Testament, were INCLUDED under the NEW Testament.
- G. The New Testament, thus, became the basis of INTERNATIONAL, or WORLD-WIDE religion (Luke 24:46-47; Mark 16:15-16).
- H. Beginning on Pentecost (A.D. 33), as set forth in Acts 2, it is to remain in force until the end of time (Mat. 28:20).

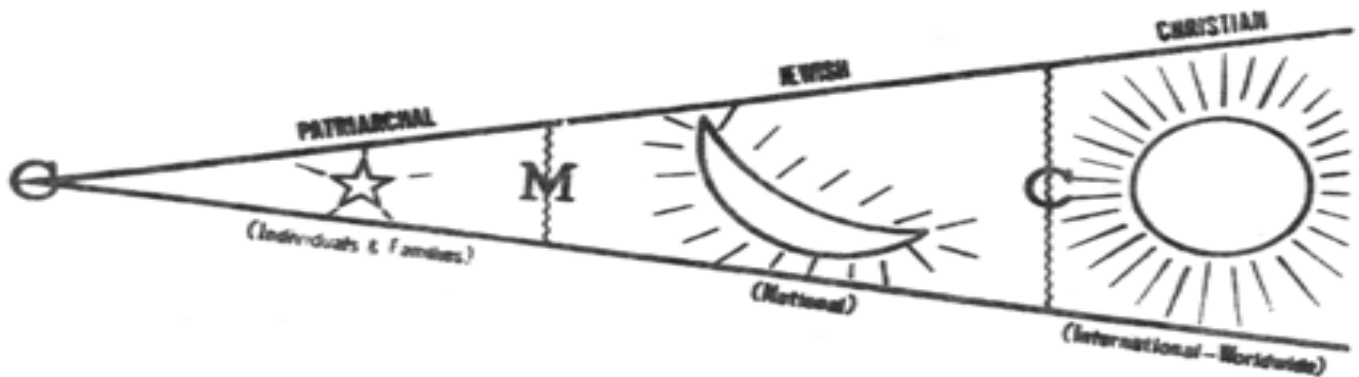
NOTE: Following are two charts to illustrate the three dispensations:

Chart A—



EXPLANATION: The center line from C to E represents the **PASSAGE OF TIME** from **CREATION** to the **END** of the world. The tree with A & E (left) is the **GARDEN OF EDEN**, where **ADAM & EVE** were placed. The mountain with M on top is **MOSES on MOUNT SINAI**, receiving the **LAW**. The next C stands for the **COMING OF CHRIST**; the cross, His **CRUCIFIXION**; the B inside the D is the **BLOOD** He shed in His **DEATH**. The B below is His **BURIAL**; R is His **RESURRECTION** from the dead the third day; and P is for **PENTECOST** 50 days later. From Adam and Eve to Moses on Sinai, a **PATRIARCHAL** type of religion reigned, based on the **FAMILY**, lasting 2,500 years. From Moses to Christ on Pentecost (A.D. 33), the patriarchal system gave way to the **JEWISH** religion, based on the children of Israel as a **NATION**, lasting for 1,500 years. From Christ on Pentecost to the End of time, the **CHRISTIAN** religion supplants the Jewish, is **INTERNATIONAL** in character, world-wide in extent, has already lasted 1,900 years and must continue to the end of the world. A similar explanation also is applicable to Chart B, as follows:

Chart B—



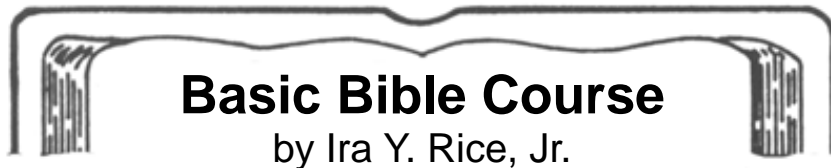
NOTE: Although Chart B is largely self-explanatory, let us consider one or two extra thoughts. We have used a STAR in the patriarchal section to denote the tiny bit of “light” God gave to mankind as INDIVIDUALS and FAMILIES during that period...By the time we come to Moses on Sinai, the light of God’s will was greatly increased, as religion was enlarged from family worship to NATIONAL worship—hence we have used the MOON to illustrate this idea...But the starlight of the patriarchs and the moonlight of the Jewish nation (i.e., the Old Testament) could in no wise compare with the sunlight of the CHRISTIAN religion (i.e., the New Testament), whereby Jesus Christ shed his saving grace abroad to ALL MEN EVERYWHERE. Thus we have used the SUN to illustrate the works-wide enlightenment of the CHRISTIAN AGE.

THE IMPORTANCE OF THIS LESSON to a clear understanding of the Bible cannot be over-emphasized. So many fail to comprehend the Scriptures through failure to recognize they cover THREE DISTINCT and SEPARATE DISPENSATIONS OF RELIGION. God HIMSELF never changes; however, he certainly HAS changed his WILL toward man in DIFFERENT DISPENSATIONS (All the more reason his WORD must be RIGHTLY DIVIDED!).

It is at once apparent to every thoughtful student that the individual commands God gave to individuals and/or families in the FIRST dispensation ended with the ones to whom the commands were given. For example, when Adam and Eve died, no one else having been forbidden to eat of the tree of knowledge of good and evil, the command died with them. No one else having been commanded to build an ark, this command died with Noah. No one else having been commanded to offer his son as a burnt offering, this command died with Abraham. So also for the other individual commands of the patriarchal dispensation.

But what of the law God gave through Moses on Sinai: Because that law contained the TEN COMMANDMENTS, a great effort is made by some to show that though the law as a whole died, yet the ten commandments continue. Otherwise, we are asked, where is your MORAL LAW?

In our NEXT lesson—Lesson—we shall show conclusively that NO PART OF THE LAW to Israel continues over into the New Testament, or Christian dispensation A that EVERY BIT OF IT was, in a figure, “NAILED TO THE CROSS.” As long as any of that law continued, the new testament could not come into force. But we’ll save that discussion until NEXT time...For now, please study through the things set forth in Lesson 3; then answer the question for correction and grading.



**The Three Dispensations
of God's Will to Man**



Questions on Lesson Three

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. By studying the STAR, can man learn anything about the WILL of God to mankind? _____
2. If not, what must we study to know God's WILL to man? _____
3. A careful study of the Bible shows it is divided into _____ DISPENSATIONS of religion?
(how many)
4. Name OR identify these dispensations:

5. From Adam to Moses, what religious dispensation was in force? _____
6. How did God deal with human beings during this period of religion? _____

7. During the Patriarchal dispensation, did God command the SAME things or DIFFERENT things of every man? Which? _____
8. What was the SECOND dispensation of God's will to mankind? _____
9. To what **nation** was the law given on Mount Sinai? _____
10. Whose name was changed to **Israel**, after he has wrestled with an angel all night? _____
11. Was the **law** given on Mount Sinai also given to Israel's fathers? _____
12. What **nation** did God make "above all people?" _____
13. Was the **law** given on Mount Sinai also binding upon Gentiles? _____
14. How many years did the PATRIARCHAL dispensation last? _____
15. How many years did the JEWISH dispensation last? _____
16. How many years has the CHRISTIAN dispensation lasted so far? _____
17. Was Jesus Christ born under the law of Moses? _____
18. Concerning the LAW, what was Jesus Christ's PURPOSE in coming? _____
19. Could the law pass BEFORE it was fulfilled? _____
20. Did Jesus Christ FULFILL the law? _____
21. Did the terms of Jesus Christ's NEW testament come into force while he was alive before his death on earth? _____

- 22. Did the NEW testament come into force while the FIRST testament was still in force? (Heb. 10:9)

- 23. If the PATRIARCHAL dispensation applied to individuals and families, and the JEWISH dispensation applied to national Israel ONLY, then to whom does the CHRISTIAN dispensation apply? _____
- 24. Under what dispensation are we living NOW? _____
- 25. When is the CHRISTIAN dispensation to end? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

Christians are NOT Governed by the OLD Testament (Part 1)



Lesson Four

INTRODUCTION: A common misconception of the Bible is that God's will to mankind of every age is written on every page. If such were correct, then Paul's admonition to Timothy would be pointless re: "rightly dividing the word of truth" (2 Tim. 2:15). All of the Bible is God's Word but **NOT ALL OF GOD'S WORD IS APPLICABLE TO ALL MEN.**

In Lesson 3, we showed three distinct, separate, identifiable dispensations of God's will to mankind since the world began—Patriarchal, Jewish and Christian. We demonstrated how the commands given to the patriarchs **BEFORE MOSES** applied only to the person or family to whom given (e.g., Noah **ALONE** was commanded to build an ark to the saving of his house; nobody else).

At the end of the patriarchal age (roughly 2,500 years, from Adam to Moses) God gave a special law to **ONE NATION**—Israel—whom he had especially "chosen" to be his "people." This "law," known variously as "the covenant," "the law of the Lord," or the law of Moses," was not given to Israel's "fathers" (Deu. 5:3); neither was it binding upon the Gentiles (Rom. 2:14); but it was for those "brought...out of the land of Egypt, out of the house of bondage," i.e., Israel (Exo. 20:2; Deu. 5:1-4).

For the succeeding 1,500 years, God no longer dealt with people by individuals and families, but with the "children of Israel" **AS A NATION**. Then Jesus came—not to "destroy" the law, but to "fulfill" it (Mat. 5:17-18). This law could not "pass" until it was "fulfilled" (v. 18). Jesus finished the work He came to do (John 17:4). Since He came to fulfill the law, He **FULFILLED** it; and, being fulfilled, as we shall learn in this lesson, **THE LAW WAS NAILED TO THE CROSS WITH JESUS CHRIST.**

Thus the way was opened for a **NEW** law, covenant or testament to come into force, as it did 53 days later, on the day of Pentecost (Acts 2). However, before turning our attention to the requirements of the **NEW** testament, first we must consider if the **OLD** testament continues to be in force in any sense whatever. Many honest people have been led to believe that the **NEW** testament was merely **ADDED ON** to the **OLD** testament; and that Christians are governed by **BOTH** testaments. Such an arrangement would lead to endless contradiction; for the two testaments do not require the same things. Once it is understood that the law given by God through Moses (i.e., the old testament) was given to the "children of Israel" **EXCLUSIVELY**, and that Christians are under a new law **ENTIRELY**, these otherwise necessary contradictions will disappear...

- I. LUKE 5:36-39—Jesus here illustrates a BASIC PRINCIPLE OF HIS NEW TESTAMENT:
- A. He says, “No man putteth a piece of a new garment upon an old” (v. 36). He lists two reasons:
 1. The new will make a “rent” (i.e., tear) the old.
 2. The piece that was taken out of the new does not agree with the old.
 - B. “And no man putteth new wine into old bottles [i.e., wineskins]” (v. 37). Again He lists two reasons:
 1. The new wine will burst the bottles, and be spilled.
 2. The bottles shall parish.
 - C. But new wine must be put into new bottles, and both are preserved (v. 38).
- NOTE: Evidently this passage refers to the TWO TESTAMENTS, the NEW and the OLD. Jesus was trying to get His disciples to see that these two testaments were to be kept separate. Verse 39 must refer to the Jews, who had drunk deeply of the OLD testament. They did not soon desire the new wine (i.e., the NEW testament) for they said the old wine (i.e., old testament) is better. The record shows that fleshly Israel, as a whole, did not accept the new testament; they said the old testament was better. They still say so until now.**
- II. ROMANS 7:1-7—Paul here shows a PARALLEL between HUMAN MARRIAGE and our being MARRIED SPIRITUAL to the LAW OF MOSES and/or CHRIST.
- A. The human law of marriage has dominion over a man for as long as he lives (v. 1).
 1. The woman who has an husband is bound by law to this husband while he lives (v. 2).
 2. But if the husband dies, she is LOOSED (i.e., freed or discharged) from the law of her husband (v. 2).
 3. If, while the husband lives, she is married to another man, she shall be called an adulteress (v. 3).
 4. But, if the husband dies, she is FREE from the law, so that she is no adulteress, though she be married to another man (v. 3).
 - B. In like manner, CHRISTIANS have been made “DEAD to the LAW” by the BODY OF CHRIST, that we should be MARRIED TO ANOTHER, even to HIM WHO IS RAISED FROM THE DEAD (i.e., Christ), that we should bring forth fruit (i.e., have children) unto God (v. 4).
 1. We have been “DELIVERED” (i.e., discharged) from the law (v. 6).
NOTE: WHAT law? The law that said, “THOU SHALT NOT COVET” (v. 7). Read Exodus 20, and you will find it was the ten-commandment law given on Mount Sinai that said “Thou shalt not covet.” See especially verse 17. This is the law, then, that Romans 7:1-7 teaches we are both “DEAD TO” and “DELIVERED FROM.”
- III. 2 CORINTHIANS 3—Paul contrasts the LIBERTY we have IN CHRIST with what went before.
- A. After asking the Christians at Corinth if he and his fellow-worker needed epistles of commendation either to or from them, he compliments them by saying, “Ye are our epistle [i.e., letter of recommendation] written in our hearts, known and read of all men” (vv. 1-2).
 1. Being “the epistle of Christ,” ministered by Paul and Timothy, Paul shows the Corinthians as “written NOT WITH INK, but with the SPIRIT OF THE LIVING GOD; NOT IN TABLES OF STONE, but in fleshly tables of the HEART.”
 - a. To say the Corinthians were “written...with the SPIRIT” proves their liberty from the law on the tables of stone. Verse 17 declares, “Now the Lord is that SPIRIT: and where the Spirit of the Lord is, there is LIBERTY.”

- b. To say the Corinthians were “written...NOT IN TABLES OF STONE, but in fleshly tables of the heart,” differentiates them from the children of Israel, who, when Moses finished communing with God upon Mount Sinai, were given TABLES OF STONE, written with the finger of God (Exo. 31:18).
 - B. Although the Corinthian Christians were not written in tables of stone, but in the heart, they did not count their sufficiency as of themselves, but as of God.
 - 1. Paul said, “And such trust have we THROUGH CHRIST TO GOD-WARD” (v. 4).
 - 2. “our SUFFICIENCY *is* OF GOD” (v. 5).
 - C. Paul said that God “hath made us able MINISTERS OF THE NEW TESTAMENT” (v. 6).
 - 1. This ministry was “NOT OF THE LETTER” (i.e., not of the law from mount Sinai)... “for the letter killeth” (v. 6).
 - 2. Rather this ministry was “OF THE SPIRIT” (i.e., of the new testament)... “the spirit giveth life” (v. 6).
 - 3. Paul calls the “LETTER [THAT] KILLETH” (v. 6) “the MINISTRATION OF DEATH, WRITTEN AND ENGRAVEN IN STONES” (v. 7).
 - 4. He says what was “WRITTEN AND ENGRAVEN IN STONES”... “was GLORIOUS.”
 - a. In fact, it was SO glorious “that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance” (v. 7—compare with Exo. 34:29-35).
 - b. THIS “glory” (i.e., the glory of what was “written *and* engraven in stones”) was to be “DONE AWAY” (v. 7).
 - 5. The “ministration of the spirit,” Paul teaches, is “RATHER glorious,” (i.e., MORE glorious) (v. 8), than what was only “glorious,” i.e., what was “written *and* engraven in stones.”
 - 6. What he has already styled as the “LETTER” THAT “KILLETH,” and the “MINISTRATION OF DEATH,” Paul next refers to as the “MINISTRATION OF CONDEMNATION” (v. 9).
 - a. Thus what was “written *and* engraven in stones,” THE TEN COMMANDMENTS LAW, WAS THE “MINISTRATION OF CONDEMNATION” (v. 9).
 - b. The “ministration of condemnation” is “glory” (v. 9).
 - c. But the “ministration of righteousness” (or what he has just called the “new testament,” “the spirit,” and “the ministration of the spirit”) “MUCH MORE DOTH...EXCEED IN GLORY” (v. 9).
 - 7. Even that which made “glorious,” thus had no glory in this respect, by reason of the glory that excelleth (v. 10).
- Note: For instance, to illustrate, the moon, at night is glorious indeed; but, when morning comes, and the sun rises, the glory of the moon-light is lost by reason of the excelling glory of the sun-light. Even so the old testament law had glory until the much more excellent glory of the new testament came into being.**
- 8. Speaking of what was “glorious” (i.e., what was “written *and* engraven in stones”—see verse 7 again) as having been “DONE AWAY,” Paul says what “REMAINETH” (i.e., the NEW testament) is “MUCH MORE...GLORIOUS” (v. 11).
 - 9. Paul further says that which came by Moses is “ABOLISHED” (v. 13—compare this verse with Exo. 34:29-35).
 - 10. He shows that the “reading of the OLD TESTAMENT” constitutes a “VAIL” upon the heart of the children of Israel (vv. 14-15).
 - a. Thus their minds are “blinded” (v. 14).
 - b. The “reading of the old testament” continues as a “vail” upon Israel’s heart.

- c. However, this veil (i.e., the reading of the old testament) is “DONE AWAY” IN CHRIST.
- d. Nevertheless, when Israel’s heart “shall turn to the Lord, the veil [i.e., the reading of the old testament] shall be taken away” (v. 16).

CONCLUSION: As long as Israel continues to follow the reading of the old testament, her heart has not yet “turned to the Lord.” And what is true of Israel, is true of ALL; for there is no respect of persons with God (Rom. 2:11).

NOTE: From our study of 2 Corinthians 3, what have we learned? (1) That a difference exists between God’s writing under the NEW testament (“in our hearts”) and what it was under the OLD testament (“written and engraven in stones”). (2) Even so, our sufficiency is not of ourselves, but of God. (3) That we are NOT of the OLD testament (i.e., not of the “LETTER” THAT “KILLETH,” the “MINISTRATION OF DEATH,” the “MINISTRATION OF CONDEMNATION”). (4) That the old testament “WAS TO BE DONE AWAY” (v. 7), “IS DONE AWAY” (v. 11), “IS ABOLISHED” (v. 13). (5) That we are, rather, ministers “of the NEW testament” (v. 6), which is “RATHER glorious” (v. 8), “much more...EXCEEDS in glory” (v. 9), has a “glory that EXCELLETH” (v. 10), is “MUCH MORE... GLORIOUS” (v. 11), and “REMAINETH” (v. 11). (6) That as long as the heart is blind, the reading of the old testament continues, which constitutes a “vail” upon the heart. (7) Nevertheless, when the heart turns to the Lord, it will no longer follow the reading of the old testament, which vail shall be taken away. (8) Instead, as ministers “of the spirit” (v. 6), we shall realize that where the Spirit of the Lord is, there is liberty, i.e., freedom from old testament (see v. 17). We are thus free to be changed into the image of the glory of the Lord, from glory to glory, even as by the Spirit of the Lord (v. 18). The implication seems clear that if the old testament was yet binding, we should not be thus free.

IV. GALATIANS, Chapters 4 through 6—

- A. An “heir,” WHILE yet a child, is treated like a servant (Chapter 4:1).
 - 1. He is under tutors and governors (v. 2).
- B. God’s “children” (Israel) were “IN BONDAGE”...“UNDER THE LAW” of the OLD TESTAMENT (vv. 3-5).
 - 1. Christ, born under the law, REDEEMED them that were under the law (vv. 4-5).
NOTE: A thing “redeemed” is no longer bound.
- C. Because those who WERE under the law have been REDEEMED, they have received the “ADOPTION OF SONS” (v. 5).
 - 1. Because we are “sons,” God has sent the Spirit of His SON into our hearts (v. 6).
 - 2. Therefore, we are no more to be treated as a servant, but as a son (v. 7).
 - 3. If a son, then an HEIR OF GOD THROUGH CHRIST (v. 7).
- D. Those who try to keep the law of Moses and to be Christians, too, are said to “TURN... AGAIN to the WEAK and BEGGARLY ELEMENTS” (v. 9).
 - 1. They desire to be in bondage again (v. 9).
 - 2. They “observe days, and months, and times, and years” (v. 10).
 - 3. Paul says he is “afraid” of such, lest he had bestowed upon them labour “in vain” (v. 11).
- E. Those who desire to be under the law, Paul invites to hear the law, re: Abraham’s two sons (vv. 21-22).
 - 1. One son was by a bondmaid—Agar (v. 22—compare Gen. 16:15).
 - 2. Other son was by a free woman—Sarah (v. 22—compare Gen. 21:2).
 - 3. The son of the bondwoman was born “after the flesh” (v. 23).
 - 4. The son of the free woman was “by promise” (v. 23).
 - 5. This is an allegory of the two covenants or testaments (v. 24).

- a. The covenant from mount Sinai “gendereth to BONDAGE.” Defined as “Jerusalem” that then was, when Paul was writing (i.e., the Jewish nation), she was “in bondage” with her children (v. 25)—in bondage to the law given from mount Sinai.
 - b. But “Jerusalem which is ABOVE” is FREE (v. 26).
Note: This evidently refers to what Hebrews 12:22 calls “the heavenly Jerusalem,” which is the CHURCH (v. 23). This SECOND “Jerusalem” is the “mother” of Christians. Being “free,” she is like Sarah, the “free woman.” Thus, like Isaac, we Christians are “children OF PROMISE” (v. 28), not of bondage.
 6. The Scripture says, “CAST OUT THE BONDWOMAN [i.e., the law from mount Sinai] AND HER SON [i.e., Israel]: FOR THE SON OF THE BONDWOMAN [Israel] SHALL NOT BE HEIR WITH THE SON OF THE FREEWOMAN [i.e., Christians]” (v. 30).
 7. We (Christians) are NOT children of the BONDWOMAN (THE LAW FROM MOUNT SINAI), but of the FREE (THE CHURCH) (v. 31).
- F. Christians, therefore, should stand fast in their liberty, keeping FREE from the yoke of bondage, i.e., the law from mount Sinai (Chapter 5:1).
1. If we keep PART of the law (e.g., circumcision), we are bound to keep it all (vv. 2-3).
 2. If we try to be justified by the law, we are “fallen from grace” (v. 4).
 - a. Therefore, Christ is made of no effect, if we would be justified by the law.
 3. In Christ, KEEPING THE LAW (from Sinai) or NOT KEEPING IT (e.g., circumcision) is NOTHING; what COUNTS is FAITH (in Christ) WORKING BY LOVE (v. 6).
 4. Paul argues that he no longer preached circumcision, i.e., the law of Moses; for, had he done so, the Jews should not have persecuted him (v. 11).
 5. The law from Sinai was fulfilled in one word: THOU SHALT LOVE THY NEIGHBOR AS THYSELF (v. 14).
 6. If we are LED BY THE SPIRIT, we are “NOT UNDER THE LAW” (v. 18).
 - a. The “fruit” of the Spirit is defined as “love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance” (vv. 22-23).
 - b. Against such there is no law (v. 23).
- G. In Christ, it is neither circumcision nor uncircumcision that avails, but “A NEW CREATURE” (Chapter 6:15).
1. Even those compelling circumcision were not keeping the law (v. 13).
 2. Rather they were merely glorying in flesh (vv. 12-13).
 3. Paul condemns glorying, save in the cross of Christ (v. 14).
- V. EPHESIANS 2:11-19—
- A. Gentiles once were “ALIENS” from the “commonwealth of Israel” (v. 12).
 - B. Gentiles also were “STRANGERS” from the “covenants of promise” (v. 12).
 - C. Christ is “peace” between Jews and Gentiles (v. 14).
 1. He made both (Jews and Gentiles) ONE (v. 14).
 2. He BROKE DOWN the “middle wall” of partition (v. 14).
 - a. This “middle wall,” also called the “the enmity,” was “THE LAW OF COMMANDMENTS CONTAINED IN ORDINANCES” (v. 15).
 - b. The law was “ABOLISHED” (v. 15).
 3. Christ’s reason for breaking down and abolishing the law was to make in Himself of Jew and Gentile “ONE NEW MAN”—so making peace (v. 15).

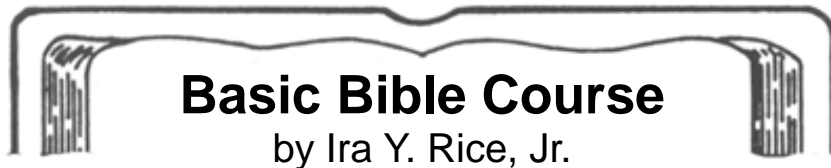
4. Both Jew and Gentile were RECONCILED unto God “IN ONE BODY” (i.e., THE CHURCH—Eph. 1:22-23) (v. 16).
5. The “ENMITY,” i.e., the LAW, was “SLAIN” by the cross (v. 16).
6. Peace was preached to Gentiles as well as Jews (v. 17).
7. Through Christ, both Jews and Gentiles are no more strangers and foreigners to each other, but “fellow-citizens” (v. 19).

NOTE: If the law, which had been a “MIDDLE WALL OF PARTITION” between JEWS and GENTILES, had not been “BROKEN DOWN,” “ABOLISHED,” and “SLAIN” (vv. 14-16), this new arrangement of FELLOW-CITIZENSHIP would not be possible. The middle wall (or law) had to go first; fellow-citizenship followed as a result.

VI. COLOSSIANS 2:14-17—

- A. The “handwriting of ordinances,” i.e., “the law of commandments contained in ordinances” (compare Eph. 2:15).
 1. Blotted out (v. 14).
 2. Taken out of the way (v. 14).
 3. Nailed to the cross (v. 14).
- B. Therefore, Christians are not to be judged—
 1. In meat (v. 16).
 2. In drink (v. 16), Or in respect
 3. of an holy day,
 4. of the new moon, or
 5. of the sabbath (v. 16).
- C. Foregoing things are called “A SHADOW” of things to come; but “THE BODY” is CHRIST (v. 17).

NOTE: Christ, of course, has already “come” ONE time, and soon will be COMING AGAIN. These ordinances of the law were BLOTTED OUT, TAKEN OUT OF THE WAY and NAILED TO THE CROSS. They are gone!



**Christians are NOT Governed
by the OLD Testament
(Part 1)**



Questions on Lesson Four

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. To what nation of people was the ten-commandment law given? _____
2. What is the CENTRAL IDEA taught by Jesus in Luke 5, concerning new and old garments and new wine? _____

3. Is it all right, according to Romans 7, for a woman to be married to another man, while her first husband is still alive? _____
4. Are Christians “married” to Christ? _____
5. Are Christians married to “the law” at the same time they are married to Christ? _____
6. If not, then what does Romans 7:4, 6 say is their relationship to the law?

7. WHAT law? _____
8. Is the “epistle of Christ” written on stone or on the heart? _____
9. What was the law given by God through Moses written on? _____
10. Are Christians ministers of the OLD testament, the NEW testament, or BOTH?

11. What was the “letter” that “killeth”? _____
12. What was “glorious”? _____
13. What was “much more...glorious”? _____
14. In 2 Corinthians 3, Paul said something was “done away” and “abolished.” What was it?

15. According to 2 Corinthians 3:11, he said something “remaineth.” What is it?

16. In Galatians 4, Paul describes those who try to keep the law of Moses and be Christians too. What does he say of them? _____
17. In the allegory in this chapter, to what is Agar, the “bondwoman,” compared?

18. Are Christians children of the “bondwoman” or of the “free woman?”

19. In Ephesians 3, what does Paul say has happened to “THE LAW OF COMMANDMENTS”?

20. Are Christians to be judged as to what MEAT we eat? _____ As to whether we keep the SABBATH? _____
Explain: _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

Christians are NOT Governed by the OLD Testament (Part 2)



Lesson Five

INTRODUCTION: In our first study of Christians not being governed by the Old Testament, we learned many things:

(1) That Jesus taught a “NEW garment” piece is NOT PUT UPON AN “OLD”; neither is “NEW wine” put into “OLD bottles” (Luke 5:36-39).

(2) That Christians have been made “DEAD TO” the law as well as “DELIVERED FROM” it (Rom. 7:1-7).

NOTE: Verse 7 says *WHICH* law—the law that said, “THOU SHALT NOT COVET.”

(3) Whereas the **FIRST LAW** was written with the “FINGER” of God **ON STONE**, Christians are written, **NOT WITH INK OR ON STONE**, but with the “SPIRIT” of God “in fleshly tables of the **HEART**” (2 Cor. 3).

(4) The law that was “**WRITTEN AND ENGRAVEN IN STONES**” was “**GLORIOUS.**”

(5) What was “**GLORIOUS**” Paul declares was “**DONE AWAY,**” “**ABOLISHED.**”

(6) What “**REMAINS**” is **NOT** what was “**GLORIOUS,**” but what is “**RATHER GLORIOUS**” or “**MUCH MORE...GLORIOUS,**” i.e., the **NEW** testament, of which Christians are said to be “ministers.”

(7) From Galatians 4 through 6 we learned that Christ “**REDEEMED**” them that were under the law.

(8) The **LAW FROM MOUNT SINAI**, we identified as “**THE BONDWOMAN**”; and Galatians 4:30 said, “**CAST OUT THE BONDWOMAN.**”

(9) Christians are children not of the “bondwoman” (old testament but of the “**FREE**” (NEW TESTAMENT).

(10) **EPHESIANS 2** showed us that the “**MIDDLE WALL,**” which was “**THE LAW OF COMMANDMENTS CONTAINED IN ORDINANCES**” (v. 15) has been “**BROKEN DOWN,**” “**ABOLISHED,**” “**SLAIN.**”

(11) This same **HANDWRITING OF ORDINANCES, THE LAW**, Col. 2 said, was “**BLOTTED OUT,**” “**TAKEN OUT OF THE WAY,**” and “**NAILED TO THE CROSS.**”

In **TODAY’S** study, we shall **COMPLETE OUR INVESTIGATION** of the New Testament teaching that **CHRISTIANS ARE NOT GOVERNED BY THE OLD TESTAMENT...**

I. HEBREWS 6 Through 10:9—

- A. The writer speaks of those who, through faith, “INHERIT THE PROMISES” (Heb. 6:12).
1. The “PROMISES” were made to Abraham (v. 13).
 2. God’s “PROMISE” unto Abraham’s “HEIRS” was confirmed by an oath (v. 17).
 3. In fulfilling this “PROMISE” we have an HIGH PRIEST, even JESUS, whose priesthood is “*after the order of Melchisedec,*” who is our fore-runner into heaven, i.e., “that within the veil” (v. 20).
 4. Melchisedec and his priesthood are described (7:1-10).
- B. *Perfection* is NOT BY THE LEVITICAL PRIESTHOOD (v. 11).
1. Under this priesthood “THE LAW” was received.
 2. However this priesthood was INSUFFICIENT, because there was “FURTHER need” for “ANOTHER PRIEST” *after the order of Melchisedec* and *not after the order of Aaron* (i.e., not after the Levitical priesthood).
- C. Because the *priesthood* was changed, “THE LAW” of necessity ALSO WAS CHANGED (v. 12).
1. The reason for this was that the OLD TESTAMENT LAW was administered by priests *out of the tribe of Levi*.
 2. This was *ordained by God* through Moses.
 3. Our Lord, Jesus Christ, sprang out of JUDA, *not out of Levi* (v. 14).
 4. Of the tribe of JUDA, Moses spoke NOTHING concerning priesthood.
 5. So, since God made Jesus our “*high priest*”—and *Jesus could not be a priest under the ten-commandment law* given by God through Moses—this CHANGE IN THE PRIESTHOOD necessitated *also* A CHANGE OF THE LAW.
- D. The “COMMANDMENT GOING BEFORE” (i.e., THE LAW) was DISANNULLED (v. 18).
1. Three reasons are ascribed (v. 19):
 - a. The law was weak.
 - b. The law was unprofitable.
 - c. The law made nothing perfect.
- E. Although “THE LAW made NOTHING PERFECT,” verse 19 says the “BRINGING IN OF A BETTER HOPE” DID (MAKE PERFECT).
NOTE: A “BETTER HOPE” than WHAT?—than the hope extended by the TEN-COMMANDMENT LAW.
- F. We “DRAW NIGH UNTO GOD” by the “BETTER HOPE,” not by the law (v. 19).
NOTE: Let us fasten our attention on the word “BETTER.” No contention is made that the law which came from God via Moses was *not good*—rather that what God gave through Christ is *BETTER*. Why anyone should cling avidly to something *only good*, when he *could* exchange it for something that is *BETTER* is hard to understand. Yet many exhaust themselves trying to prove that Christians are governed by the *Old testament*. From the foregoing we see actually, that CHRISTIANS DRAW NIGH UNTO GOD by a “BETTER” hope than the hope offered by the old-testament, ten-commandment law.
- G. Jesus, being made a priest FOREVER with an OATH, is our surety of a “BETTER” covenant (v. 22).
1. The *Levitical priesthood* was “*changeable*” by reason of *death* (v. 23).
 2. *Jesus’* priesthood is “*unchangeable*” (v. 24).
 3. Jesus was made a priest by the “word of the oath” (v. 28—compare v. 21).
 - a. The “word of the oath” was SINCE the law (v. 28).

NOTE: The word “SINCE” in “SINCE THE LAW” implies that the TEN-COMMANDMENT LAW HAD ENDED BEFORE THE “WORD OF THE OATH” WAS GIVEN.

- H. JESUS CHRIST is OUR high priest (8:1).
1. As such, he is a minister of the “TRUE” TABERNACLE (v. 2).
 2. The Lord (not man) pitched this tabernacle.
 3. The Levitical priests served unto the “*example*” and “*shadow*” of heavenly things (v. 5).
 4. CHRIST’S ministry is “MORE EXCELLENT” than theirs (v. 6).
 5. Two reasons are given:
 - a. He is mediator of a “BETTER COVENANT” (v. 6).
 - b. This covenant is established upon “BETTER PROMISES” (v. 6).
- I. IF the FIRST covenant (i.e., the TEN-COMMANDMENT LAW) had been FAULTLESS, then NO PLACE SHOULD HAVE BEEN SOUGHT FOR THE SECOND (v. 7).
1. God found fault with those under the FIRST covenant.
 2. God promised to make a NEW covenant (v. 8).
 3. The NEW covenant was NOT TO BE ACCORDING TO THE FIRST COVENANT (v. 9).
 4. By saying “a NEW covenant,” God made the FIRST covenant “OLD” (v. 13).

NOTE: The writer of Hebrews, thus, has led the Hebrew mind along carefully, patiently, and painstakingly, until by this point he can announce that the “OLD” was ready to “VANISH AWAY” (v. 13). Next he describes many things pertaining to the “old” or “first” covenant, which he wishes understood as vanished away...

- J. The first covenant had (9:1-5)—
1. Ordinances of divine service
 2. a worldly sanctuary
 3. tabernacle
 4. candlestick
 5. shewbread
 6. second veil
 7. golden censer
 8. ark of the covenant
 9. manna
 10. Aaron’s rod
 11. tables of the covenant
 12. cherubims
 13. mercy seat
 14. blood

NOTE THIS PARTICULARLY! Remember that the TEN COMMANDMENTS WERE ON THOSE TABLES OF COVENANT!

- K. The way into the “holiest of all” was not yet made manifest while the first tabernacle was yet standing (v. 8).
1. The tabernacle was a “figure” for the time then present (v. 9).
 2. Gifts and sacrifices were offered in this tabernacle.
 3. These could not make the conscience “perfect” (v. 9).
 4. They could only in
 - a. meats
 - b. drinks

- c. divers washings
- d. carnal ordinances
- 5. These continued UNTIL THE TIME OF REFORMATION.
- L. Christ, however, became an high priest by a “GREATER” and “MORE PERFECT” tabernacle (v. 11).
 - 1. He entered into the holy place BY HIS OWN BLOOD (v. 12).
 - 2. CHRIST’S BLOOD is FAR SUPERIOR to the blood of bulls and goats, as under the first covenant (vv. 13-14).
- M. Christ is the mediator of the NEW testament (v. 15).
 - 1. His death redeemed the transgressions committed under the FIRST testament (v. 15).
 - 2. This NEW TESTAMENT was NOT IN FORCE until AFTER CHRIST’S DEATH (vv. 16-17).
- N. The law which came by Moses was dedicated with blood (vv. 18-22).
 - 1. “Every precept” was first spoken.
 - 2. Then it was dedicated with blood.
 - 3. GOD (NOT MOSES ONLY, as some content) enjoined every word of this testament in ALL ITS PARTS—MORAL, CIVIL, RELIGIOUS, CEREMONIAL—ALL.
 - 4. THE LAW contained only PATTERNS of heavenly things.
 - a. These PATTERNS were purified by *animal’s* blood.
 - b. The HEAVENLY THINGS THEMSELVES had to be purified with “BETTER sacrifices” (v. 23).
 - 5. HOLY PLACES MADE BY HANDS were only FIGURES of the true (v. 24).
- O. Christ is entered INTO HEAVEN ITSELF now to appear before God for us (v. 24).
 - 1. Christ has offered Himself ONCE FOR ALL.
 - a. NOT as a high priest under the law—once a year.
- P. The law (by Moses) had a “SHADOW” of good things to come.
 - 1. Sacrifices under it could not make its worshipers perfect (10:1).
 - 2. Blood of bulls and goats (as under the law) could not take away sins (v. 4).
 - 3. God had no pleasure in sacrifice and offering, which were offered by the law (vv. 5-8).
- Q. God therefore TOOK AWAY the “FIRST” (law, testament, or covenant) that He might ESTABLISH the “SECOND” (v. 9).

RECAPITULATION: From our study of TODAY’S lesson, in addition to what we have already learned in Lesson 4, please observe the following salient points:

- (1) The “heirs” of God’s promise to Abraham (i.e., Christians) have a high priest, Jesus Christ.
- (2) Jesus sprang out of the tribe of Juda.
- (3) Because the law was administered by priests out of the tribe of Levi, not Juda, in order for Jesus to be a priest, a change also of the law became necessary.
- (4) Therefore the “commandment going before” (i.e., the law) was “disannulled.”
- (5) This was all right inasmuch as the law “made nothing perfect.”
- (6) The “bringing in of a BETTER HOPE” did (make perfect).
- (7) Christians draw high unto God by the “BETTER HOPE,” rather than by the law.
- (8) This “BETTER HOPE” was brought in by Jesus Christ, who, being made a priest forever with an oath, is our surety of a “BETTER COVENANT.”
- (9) This “word of the oath” was SINCE the law.
- (10) Whereas the Levitical priests served only the “example” and “shadow” of heavenly things, Christ’s ministry is “MORE EXCELLENT” than theirs, since he is the mediator of a “BETTER COVENANT,” established on “BETTER PROMISES.”

- (11) **If the FIRST covenant had been faultless, no place should have been sought for the SECOND.**
- (12) **The SECOND was not to be according to the FIRST.**
- (13) **The first covenant contained many things, including the “TABLES OF THE COVENANT” upon which was written the TEN COMMANDMENTS.**
- (14) **These continued until “the time of reformation.”**
- (15) **But when Christ became a high priest and mediator of the NEW testament, He TOOK AWAY the “first” (law, testament, or covenant) that He might ESTABLISH the “second.”**



**Christians are NOT Governed
by the OLD Testament
(Part 2)**



Questions on Lesson Five

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. According to Chapter 6 of Hebrews, in fulfilling His “promise” to Abraham, what did God make of Jesus to us? _____
2. Is Jesus’ priesthood after the order of Melchisedec or of Aaron? Which? _____
3. While the old law was yet in force, what tribe supplied the priests for attendance at the altar?

4. Did Jesus Christ spring out of that tribe? _____
5. If Jesus was thus made a priest, being of another tribe, was this a change in the priesthood?

6. If the PRIESTHOOD was changed, was a change also of THE LAW necessary? _____
7. What happened to the “commandment going before” (i.e., the law)? (See Chapter 7:18).

8. List three reasons why the law was “disannulled”:
 - a. _____
 - b. _____
 - c. _____
9. Did the old testament law make anything perfect? _____
10. What DID make perfect? _____
11. By what do Christians “draw nigh to God”? _____
12. Is Jesus, as priest, our surety of the SAME covenant as served by the Levitical priesthood, or of a BETTER covenant? _____
13. Is Jesus’ priesthood “changeable” or “unchangeable”? _____
14. Was the “word of the oath,” by which Jesus was made a priest, BEFORE, DURING, or SINCE the law? _____
15. Why is Jesus’ ministry “MORE EXCELLENT” than that of the Levitical priests?

16. If the FIRST covenant had been faultless, should any place have been sought for the SECOND?

17. Did God promise to make a NEW covenant? _____
18. Was the NEW covenant to be according to the FIRST covenant? _____

19. By saying “a NEW covenant,” what did God make of the FIRST? _____
20. What was ready to “vanish away”? _____
21. Did the “FIRST covenant” have “THE TABLES OF THE COVENANT”? _____
22. Did the “TABLES OF THE COVENANT” have the TEN COMMANDMENTS on them, written with the finger of God? _____
23. If the “first covenant” had the “tables of the covenant,” and if the “tables of the covenant” had the “ten commandments” written on them with the finger of God, were the “ten commandments,” thus part of the “first covenant:”? _____
24. Hebrews 10:9 says, “He TAKETH AWAY THE FIRST, that he may ESTABLISH THE SECOND.” Did the second covenant (the new testament) include the ten commandments?

25. Are Christians governed by the NEW or the OLD Testament? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

Christians are NOT Governed by the Preaching or the Baptism of John the Baptist



Lesson Six

INTRODUCTION: Thus far in this series of studies from the Word of God, we have learned (1) how **RIGHTLY TO DIVIDE THE WORD**, (2) **HOW ALL THINGS BEGAN**, and (3) have introduced the **THREE DISPENSATIONS OF GOD’S WILL TO MAN**—Patriarchal, Jewish and Christian.

Since God’s will as expressed during the first 2,500 years belonged to the persons addressed, when they died that part of God’s will died with them. Likewise the law which came from God through Moses to the children of Israel—the ten-commandment law in its entirety—ended at the cross.

But what shall we say of the preaching and the baptism of John the Baptist? It is clear from John 1:6 that “there was a man sent from God, whose name *was* John.” Being “sent from God” it is also evident that he came to fulfill a definite purpose.

It shall be the burden of this lesson-study to show (1) what that purpose was, (2) that it was completely fulfilled before the cross, and that (3) when the Jewish dispensation ended, of which John’s work was a part, that both his **PREACHING** and his **BAPTISM** also ended, clearing the way for Christ’s **NEW** testament to become of force on the day of Pentecost in Acts 2...

I. JOHN’S COMING FORETOLD BY ISAIAH, THE PROPHET.

- A. Approximately eight centuries before Christ, there lived a prophet in Israel, named Isaiah.
 - 1. He was the son of Amoz.
 - 2. Prophesied in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.
- B. In the 40th chapter of his prophecy, verses 3 through 8, we find these words, “The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*. The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people *is* grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.”

1. Based on these words, the children of Israel had a saying among them that Esaiah (Isaiah) must first come before the Lord's Christ should appear (Also see Malachi 3:1 and 4:5-6).
- C. That John the Baptist was the fulfillment of this prophecy is taught by several passages of scripture; among them are the following:
1. **MATTHEW 3:1-3: "In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."**
 2. **MARK 1:1-4: "The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."**
 3. **LUKE 3:1-6: "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be made smooth*; And all flesh shall see the salvation of God."**
 4. **JOHN 1:23: "He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."**

II. JOHN'S COMING FORETOLD BY MALACHI, THE PROPHET.

- A. Another old testament prophet, Malachi, who wrote about 445-432 B.C., also referred to the coming of John, as follows:
1. **MALACHI 3:1: "Behold, I will send my messenger, and he shall prepare the way before me."**
 2. **MALACHI 4:5-6: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."**
- B. That John was the fulfillment of Malachi's prophecy is established by the following references:
1. **MATTHEW 11:7-15: "And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: not-**

withstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive *it*, this is Elias, which was for to come. He that hath ears to hear, let him hear.”

2. **MATTHEW 17:10-13:** “And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.”
3. **MARK 9:11-13:** “And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.”
4. **LUKE 7:24-27:** “And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appparelled, and live delicately, are in kings’ courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.”

NOTE: Many, upon reading the apostle John’s account of what John the Baptist said of himself, have been puzzled by the seeming contradiction between John’s statements and those of Jesus Christ that we have just said. Here is the reading from John 1:19-23:

“And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, *I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.*”

- C. If we limited our study just to the scriptures already cited, no doubt we should conclude that an outright contradiction exists between what Jesus said of John and what John said of himself.
 1. From Matthew 11 and 17, Mark 9 and Luke 7 Jesus taught that John was that “Elias [or Elijah] which was for to come.”
 2. Yet from the foregoing citation from John 1, to the direct question, “Art thou Elias?”, John answered, “I am not.”
- D. **QUESTION:** How can these two seemingly contradictory declarations be made to harmonize?
 1. The answer seems to be in what the angel said to Zacharias before John was born. In Luke 1:13, the angel said unto him.

“Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with

the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in THE SPIRIT AND POWER OF ELIAS, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

2. Thus we see that John was not Elias IN PERSON; but he was "IN THE SPIRIT AND POWER OF ELIAS."
3. From the questions put to John by the priests and Levites, it is evident they were attempting to identify the PERSON of John; thus, when they asked, "Art thou Elias?" his answer was, "I am not."
4. Contrariwise, Jesus knowing that the "SPIRIT AND POWER" of John was like that of Elias, as the angel had said, thus referred to Him as "Elias which was for to come."
5. If these two distinct uses of the term "Elias" are kept clearly in mind, the SEEMING contradiction between Jesus and John turns out to be no contradiction at all: John must have been referring to His PERSON—Jesus to His SPIRIT AND POWER. John was NOT Elias IN PERSON; yet WAS Elias IN SPIRIT AND POWER.

III. THE CONCEPTION, PRENATAL EXPERIENCE & BIRTH OF JOHN THE BAPTIST.

A. THE ANGEL'S ANNOUNCEMENT—Luke 1:5-22:

"There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw *him*, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless."

- B. ZACHARIAS' WIFE ELIZABETH CONCEIVES—Luke 1:23-25:
“And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.”
- C. THE ANGEL GABRIEL LIKEWISE APPEARS TO MARY—Luke 1:26-38:
“And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name *was* Mary. And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women. And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.”
- D. JOHN LEAPS IN ELIZABETH’S WOMB FOR JOY—Luke 1:39-56.
“And Mary arose in those days, and went into the hill country with haste, into a city of Juda; And entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And whence *is* this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy *is* his name. And his mercy *is* on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from *their* seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of *his* mercy; As he spake to our fathers, to Abraham, and to his seed for ever. And Mary abode with her about three months, and returned to her own house.”
- E. THE BIRTH OF JOHN THE BAPTIST—Luke 1:57-58:
“Now Elisabeth’s full time came that she should be delivered; and she brought forth a son. 58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.”

- F. THE CIRCUMCISION AND NAMING OF JOHN THE BAPTIST—Luke 1:59-64:
“And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.”
- G. ZACHARIAS PROPHECIES CONCERNING HIS YOUNG SON, JOHN—Luke 1:65-80.
“And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea. And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy *promised* to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.”
- IV. THE RAIMENT AND FOOD OF JOHN THE BAPTIST.
- A. MATTHEW 3:4—**“And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.”**
- B. MARK 1:6—**“And John was clothed with camel’s hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey.”**
- V. THE BAPTISM TAUGHT AND PREFORMED BY JOHN THE BAPTIST.
- A. MATTHEW 3:5-6, 11—**“Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins... [John said] I indeed baptize you with water unto repentance.”**
- B. MARK 1:4-5, 8—**“John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins...[John said] I indeed have baptized you with water.”**
- C. LUKE 3:3, 21—**“And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins...all the people were baptized.”**
- D. LUKE 7:29-30—**“And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.”**

- E. **JOHN 1:26**—“John answered them, saying, I baptize with water.”
- F. **JOHN 3:23-24**—“And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.”

VI. ADDITIONAL THINGS TAUGHT BY JOHN THE BAPTIST.

- A. Principles he taught his disciples to live by
 1. Repentance (Mat. 3:2, 8, 11; Luke 3:3, 8).
 2. Fasting (Mat. 9:14-15; Mark 2:18-20; Luke 5:33-35).
 3. Prayer (Luke 11:1).
 4. Adultery condemned (Mat. 14:3-4; Mark 6:17-18; Luke 3:19).
 5. Sharing (Luke 3:10-11).
 6. Financial honesty (Luke 3:12-13).
 7. Orderly conduct (Luke 3:14).
 8. Truthfulness (Luke 3:14).
 9. Contentment (Luke 3:14).
- B. Things generally which John taught his disciples to believe—
 1. That his baptism was for “remission of sins” (Luke 3:3).
 2. That a man can receive nothing except it be given him from heaven (John 3:27).
 3. That the kingdom of heaven was then “at hand” (Mat. 3:2).
 4. That there was a “wrath” to come (Mat. 3:7, 10-12; Luke 3:7, 9, 16-17; John 3:36).
 5. That God is able to raise up of stones children unto Abraham (Mat. 3:9; Luke 3:8).
 6. That some people would be saved (Mat. 3:12).
 7. That he that comes from heaven is above all (John 3:31).
 8. Many other things (Luke 3:18).
- C. What John taught by way of his own example.
 1. Temperance (Mat. 11:18; Luke 7:33).
 2. Humility (John 3:30).
 3. Performed no miracles (John 10:41).
- D. John’s rebukes.
 1. Of the Pharisees and Sadducees (Mat. 3:7-12).
 2. Of the multitude (Luke 3:7-9).
 3. Of Herod (Mat. 14:3-4; Mark 6:17-18; Luke 3:19).
- E. What John taught concerning Jesus.
 1. John denied that he himself was the Christ (Luke 3:15-16; John 1:19-20; 3:28).
 2. John foretold the coming of Christ as one both mightier and superior to himself (Mat. 3:11, 13-14; Mark 1:7-8; Luke 3:16; John 1:15, 25-27, 29-30; 3:29-30).
 3. John called Jesus “the Son of God.” (John 1:32-34).
 4. John called Jesus “the lamb of God” that taketh away the sins of the world (John 1:29, 36).
 5. John said Jesus would baptize with the Holy Spirit and with fire (Mat. 3:11; Mark 1:8; Luke 3:16-17).
 6. John said what Jesus spoke came from God (John 3:34).
 7. John said that Jesus testified what he had seen and heard (John 3:32).
 8. John said that he who receives Jesus’ testimony acknowledges God as true (John 3:33).
 9. John said that God gave the Spirit to Christ without measure (John 3:34).
 10. John said that God loved Jesus and gave all things unto Him (John 3:35).

11. John said that believers on Jesus have everlasting life; others shall not see life (John 3:36).

VII. JESUS' BAPTISM BY JOHN THE BAPTIST (Mat. 3:13-17; Mark 1:9-11; Luke 3:21-22).

NOTE: John's baptism was "for remission of sins." John knew that Jesus had no sin, and would have prevented Jesus from being baptized at all. However Jesus constrained him, saying, "Suffer it to be so now; for thus it becometh us TO FULFILL ALL RIGHTEOUSNESS." Then he suffered him.

VIII. JOHN'S IMPRISONMENT, INQUIRY AND DEATH.

- A. Through incurring the disfavor of Herod, whom he rebuked for adultery, John was cast into prison (Mat. 4:12; Mark 1:14; 6:17; Luke 3:19-20).
- B. While in prison, John sent disciples to Jesus asking him if he was the Messiah (Mat. 11:2-6; Luke 7:18-23).
 1. Jesus answered by having these disciples return to John telling him "those things which ye do hear and see;"
 - a. The blind receive their sight
 - b. The lame walk
 - c. The lepers are cleansed
 - d. The deaf hear
 - e. The dead are raised up
 - f. The poor have the gospel preached to them
 - g. Blessed is he, whosoever shall not be offended in me.
- C. John's death by beheading (Mat. 14:3-12; Mark 6:17-29).

IX. ATTITUDE DIFFERENT PEOPLE HAD TOWARD JOHN.

- A. The multitude of the people counted John to be a prophet (Mat. 14:5; 21:26; Mark 11:32).
- B. Herod feared John (Mat. 14:9; Mark 6:20).
- C. Herodias hated John (Mat. 14:3-11; Mark 6:17-28).
- D. Jesus recognized John for what he was (Mat. 11:11; 21:32; Luke 7:24-30; John 5:32-35).

X. AFTER JOHN'S DEATH MANY MISTOOK JESUS AS JOHN RISEN FROM THE DEAD (Mat. 14:1-2; Mat. 16:13-14; Mark 6:14-16; 8:27-28; Luke 9:7-9; 9:18-20).

XI. JESUS QUESTIONED CHIEF PRIESTS AND ELDERS ABOUT JOHN'S BAPTISM (Mat. 21:23-27; Mark 11:27-33; Luke 20:1-8).

XII. THE PURPOSE FULFILLED BY JOHN THE BAPTIST.

- A. To prepare the way as the forerunner of Jesus Christ (Mat. 3:3; Mark 1:3; Luke 3:4; John 1:23; 3:28).
- B. To bear witness of Christ (John 1:6-8, 15; 5:32-33, 36; 10:41).

XIII. JESUS CHRIST REPLACES JOHN THE BAPTIST.

- A. John said himself that he was NOT THE CHRIST (Luke 3:15-16; John 1:19-20; 3:28).
- B. John recognized JESUS as the CHRIST.
- C. John said, "He must INCREASE, but I *must* DECREASE" (John 3:30).

- D. Jesus referred to John as “a burning and a shining light: and ye were willing FOR A SEASON to rejoice in his light. But I have GREATER WITNESS THAN *THAT OF JOHN*” (John 5:35-36).

XIV. JESUS’ BAPTISM REPLACES JOHN’S BAPTISM.

NOTE: After Jesus Christ was crucified, buried, and rose from the dead, he gave a commission to his disciples involving a baptism different from the superior to John’s baptism in certain respects (See Mat. 28:18-20; Mark 16:15-16). That this NEW baptism replaces the OLD baptism of John is taught as follows:

- A. When Aquilla and Priscilla heard Apollos preach, “KNOWING ONLY THE BAPTISM OF JOHN...they TOOK HIM UNTO *THEM*, and EXPOUNDED UNTO HIM the way of God MORE PERFECTLY” (Acts 18:24-28).
- B. Paul, upon finding disciples having only “John’s baptism” showed that John told the people they should believe on Jesus. This led them to be baptized in the name of Jesus (Acts 19:1-5).



**Christians are NOT Governed
by the Preaching or the Baptism
of John the Baptist**



Questions on Lesson Six

NAME _____

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REFERENCE NO. _____

GRADE _____

1. Near the end of WHAT RELIGIOUS DISPENSATION did JOHN THE BAPTIST come?

2. Approximately HOW LONG before John the Baptist came did the prophet Isaiah foretell his coming?

3. What prophet wrote “The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God...?” _____
4. When John the Baptist came preaching and baptizing, did he do this in “the wilderness?” _____
If so, which wilderness? _____
5. Name ANOTHER Old Testament prophet who foretold the coming of John the Baptist:

6. HOW LONG before John did Malachi prophesy? _____
7. Did Jesus Christ recognize John the Baptist as the one prophesied by both Isaiah and Malachi?

8. Jesus identified John the Baptist as that “Elias [that] must first come?” Yet, when John was asked the direct question, “Art thou Elias?” He answered, “I am not.” Explain this seeming contradiction:

9. NAME and IDENTIFY the parents of John the Baptist:

10. Was there anything strange or unusual about the BIRTH of John the Baptist? _____ If so, what? _____
11. About the sixth month after John’s mother conceived him, Mary conceived Jesus. When Mary visited John’s mother shortly thereafter, WHAT DID JOHN DO BEFORE HE WAS BORN?

12. Eight days after John was born, they named and circumcised him. What STRANGE THING happened to his father on this occasion? _____
13. What did John WEAR and EAT? _____

14. What Scripture passage shows John’s baptism was WITH WATER? _____
15. What Scripture passage shows “MUCH water” was required? _____
16. What Scripture passage says it was “unto REPENTANCE?” _____

- 17. What passage shows SINS WERE CONFESSED by those baptized by the baptism of John the Baptist? _____

- 18. What passage says John’s baptism was for “REMISSION OF SINS?” _____

- 19. What did John teach concerning the COMING OF THE KINGDOM OF HEAVEN?

- 20. From Acts 19:1-5, what makes us know that JESUS AND HIS BAPTISM were to replace JOHN THE BAPTIST AND HIS BAPTISM?

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

The NATURE, PRE-EXISTENCE and ETERNAL PURPOSE of Our Lord JESUS CHRIST



Lesson Seven

INTRODUCTION: Every generation of mankind, from the 1st century A.D. onwards, has been puzzled how to explain the coming into the world, extraordinary life, marvelous deeds, brilliant wisdom and terribly tragic death of Jesus Christ. Some have said He was just another man, albeit a singularly distinguished one. Others that He was a prophet—or even John the Baptist, raised from the dead! Others that He was the SON OF GOD, hence, as such, Himself GOD!

That these explanations cannot ALL be correct is self-evident. Let us see what the BIBLE has to say about it.

In our previous study of the life, preaching and baptism of John the Baptist, we found that John's coming into the world was to prepare the way for the coming of Jesus Christ. We learned that at least two Old Testament prophets—Isaiah and Malachi—had foretold the advent of John in this capacity.

We learned that when John and Jesus both were being carried in the wombs of their respective mothers, when Mary, the mother of Jesus, came to visit Elizabeth, the mother of John, John leaped in Elizabeth's womb for joy.

Later, when he had grown to manhood, John came preaching in the wilderness of Judaea, saying, "Prepare ye the way of the Lord, make his paths straight" (Mat. 3:3). Deprecating himself, John said, "I indeed baptize you with water unto repentance: but he that cometh after me is MIGHTIER THAN I, whose shoes I am not worthy to bear" (Mat. 3:11). John bore witness of Jesus, saying, "This was he of whom I spake, He that cometh AFTER me is preferred BEFORE me: for he was before me...for he WAS before me" (John 1:15, 30). "He must INCREASE, but I *must* DECREASE" (John 3:30).

How is it even possible that Jesus Christ, who was born some six months AFTER John could yet be BEFORE John? To understand this we must consider...

I. THE NATURE OF JESUS CHRIST.

NOTE: Those who think of Jesus as being ONLY HUMAN, stumble at the claims made for him by the Bible.

- A. The New Testament presents Jesus Christ as being MORE THAN MAN.
 1. Jesus himself claimed to the ONE WITH GOD.

The NATURE, PRE-EXISTENCE and ETERNAL PURPOSE of Our Lord JESUS CHRIST

- a. In John 10:30, Jesus said, “I and *my* Father are ONE.”
 - b. Again, in John 14:10-11, He declared, “I *am* IN THE FATHER, and the FATHER IN ME.”
 - c. Yet again, in His great intercessory prayer, Jesus prayed, “Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*” (John 17:11).
 - d. In that same prayer, Jesus prayed further, “Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be ONE; as THOU, FATHER, ART IN ME, and I IN THEE, that they also may be ONE IN US: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be ONE, even as WE ARE ONE” (John 17:20-22).
2. EQUAL WITH GOD.
- a. The apostle Paul, in Philippians 2:5-11, exhorts, “Let this MIND be in you, which was also in CHRIST JESUS: Who, being in the FORM OF GOD, thought it not robbery to be EQUAL WITH GOD: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore GOD also hath HIGHLY EXALTED HIM, and given him a name which is ABOVE EVERY NAME: That at the name of Jesus EVERY KNEE SHOULD BOW, of *things* IN HEAVEN, and *things* IN EARTH, and *things* UNDER THE EARTH; And *that* EVERY TONGUE SHOULD CONFESS that JESUS CHRIST IS LORD, to the glory of God the Father.”
3. EXISTING AS GOD.
- a. The writer of Hebrews records God, the Father, as saying unto Jesus, His Son, “Thy throne, O GOD, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore GOD, *even* THY GOD, hath anointed thee with the oil of gladness ABOVE THY FELLOWS” (Heb. 1:8-9).
 - b. The apostle John also describes Jesus as BEING God, also as being “WITH GOD” (John 1:1-2), which further emphasizes that although the “Godhead” is ONE in PURPOSE it is nonetheless PLURAL in PERSON.
 - c. The apostle Paul says of Jesus, “For in him dwelleth all the FULNESS of the GODHEAD bodily” (Col. 2:9).

II. THE PRE-EXISTENCE OF JESUS CHRIST.

NOTE: Having already established Jesus as being 1) ONE with God, 2) EQUAL with God, and 3) existing AS GOD, we should now begin to understand that his EXISTENCE did not BEGIN with his BIRTH through Mary into this world. He has ALWAYS EXISTED—from eternity! Hence:

- A. John the Baptist said of Jesus, “He IS before me because he WAS before me” (John 1:15, 30).
- B. Jesus existed even BEFORE ABRAHAM, who lived some 2,000 years before John the Baptist!
 1. “Jesus said unto them, Verily, verily, I say unto you, BEFORE ABRAHAM WAS, I AM” (John 8:58).

- C. Jesus declared he existed BEFORE THE WORLD BEGAN.
1. “And now, O Father, glorify thou me with thine own self with the glory which I had with thee BEFORE THE WORLD WAS” (John 17:5).
 2. “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me BEFORE THE FOUNDATION OF THE WORLD” (John 17:24).
- D. The WORLDS and ALL THINGS were made *by* Jesus; hence He existed *BEFORE* all things.
1. “ALL THINGS WERE MADE BY HIM; and **WITHOUT HIM WAS NOT ANY THING MADE THAT WAS MADE**” (John 1:3).
 2. The apostle Paul wrote, “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in GOD, who CREATED ALL THINGS BY JESUS CHRIST” (Eph. 3:8-9).
 3. “For **BY HIM WERE ALL THINGS CREATED**, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: ALL THINGS WERE CREATED **by HIM, AND for HIM**: And he is **BEFORE ALL THINGS**, and **BY HIM ALL THINGS CONSIST**” (Col. 1:16-17).
 4. “GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us **by his** Son, whom he hath appointed heir of all things, **by whom** also HE MADE THE WORLDS” (Heb. 1:1-2).
- NOTE: Seeing that God, the Father (ONE PERSON) made the worlds and all things by God, the Son (ANOTHER PERSON), this helps us to understand the use of the plural “US” and “OUR” in Moses’ account of creation: 1) “Let US make man in OUR image, after OUR likeness” (Gen. 1:26). And again, 2) in Genesis 3:22, “the LORD God said, Behold, the man is become as one of US, to know good and evil.”**
- E. Jesus (referred to as “the Word” in John 1) is described as:
1. “In the BEGINNING” (v. 1).
 2. “In the BEGINNING WITH GOD” (v. 2).
- F. Micah prophesied about the one to be born in Bethlehem (Jesus) that his “goings forth *have been* from OF OLD, FROM EVERLASTING” (Mic. 5:2).
- G. Jesus thus having existed FROM ETERNITY, we can, therefore, understand what Hebrews 13:8 means, wherein it says, “JESUS CHRIST the same YESTERDAY, TODAY and FOR EVER.”

III. GOD’S ETERNAL PURPOSE CONCERNING JESUS CHRIST.

- (NOTE; Seeing that Jesus Christ, as God the Son, was equal and co-existent with God the Father, many are perplexed as to WHY He was ever sent into the world at all. Let us see).
- A. Just after creating man, the Lord God commanded the man, saying, “Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:16-17).
- B. In Genesis 3:1-19, Moses gives the account of how the Devil, Satan, in the form of a serpent, beguiled Eve so that she “TOOK OF THE FRUIT THEREOF, AND DID EAT, AND GAVE ALSO TO HER HUSBAND [ADAM] WITH HER; AND HE DID EAT.”
1. This was the *FIRST TRANSGRESSION* of God’s will to man in the history of the world.

The NATURE, PRE-EXISTENCE and ETERNAL PURPOSE of Our Lord JESUS CHRIST

- a. Thus SIN came into the world, **“FOR SIN IS THE TRANSGRESSION OF THE LAW”** (1 John 3:4).
2. **“And the LORD God said unto the woman, What is this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return”** (Gen. 3:13-19).
3. **“Wherefore...by one man (Adam) SIN ENTERED INTO THE WORLD, and DEATH BY SIN; and so DEATH PASSED UPON ALL MEN...”** (Rom. 5:12).
 - a. **“Until the law (given on Sinai) sin was in the world; but sin is not imputed when there is no law”** (vs. 13).
 - b. **“Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression...”** (vs. 14).
- C. Man’s SIN, thus, had SEPARATED BETWEEN HIM AND GOD (Isa. 59:1-2).
 1. He was driven from the garden. (Gen. 3:22-24)
 2. Man offered sacrifices, but they could not take away sin.
 - a. **“But in those sacrifices there is a remembrance again made of sins every year. For *IT IS NOT POSSIBLE THAT THE BLOOD OF BULLS AND OF GOATS SHOULD TAKE AWAY SINS*”** (Heb. 10:3-4).
- D. To RECONCILE MAN UNTO HIMSELF, God sent his Son (Jesus) as an ATONEMENT for man’s sin.
 1. **“For God so loved the world, that he GAVE HIS ONLY BEGOTTEN SON”** (John 3:16).
 2. **“God commendeth his love toward us, in that, while we were yet sinners, CHRIST DIED FOR US. Much more then, being now JUSTIFIED BY HIS BLOOD, we shall be SAVED FROM WRATH THROUGH HIM. For if, when we were enemies, we were RECONCILED TO GOD by the DEATH of his Son, much more, being RECONCILED, we shall be SAVED by his LIFE. And not only *so*, but we also JOY IN GOD THROUGH OUR LORD JESUS CHRIST, by whom we have now received the ATONEMENT”** (Rom. 5:8-11).
- E. Thus the coming of Jesus Christ was according to God’s ETERNAL PURPOSE.
 1. **“According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him”** (Eph. 3:11-12).



**The NATURE, PRE-EXISTENCE
and ETERNAL PURPOSE
of Our Lord JESUS CHRIST**



Questions on Lesson Seven

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. In relation to Jesus Christ, what was the purpose of John the Baptist's coming into the world?

2. Since Jesus was born into the world approximately six months LATER than John the Baptist, why did John say "he was BEFORE ME"? _____
3. Does the Bible present Jesus as "just a man" or "more than a man"? Which?

4. Evidently referring to God in heaven, Jesus, while on earth, declared, "I and my Father are ONE." How can TWO be ONE? _____
5. Fill up the blanks: "Let this mind be in you, which was also in _____ who, being in the _____ thought it not robbery to be _____."
_____ (_____)
Cite passage quoted
6. Philippians 2 says that God has HIGHLY EXALTED Christ Jesus and GAVE HIM A NAME WHICH IS ABOVE EVERY NAME. From verses 7 through 9, state God's reason for doing this:

7. From verse 9, why should every knee IN HEAVRN, IN EARTH and UNDER THE EARTH bow at the name of Jesus? _____
8. From verse 11, what should every tongue confess to the glory of the Father?

9. In John 5, we learn that the Jews got so upset at Jesus that they sought to kill him. Why?

10. In Hebrews 1:8-9, the God who made the worlds addressed his Son (Jesus) by a certain designation. By what did He call Him? _____
11. Did the existence of Jesus begin with his birth in the town of Bethlehem? _____
12. If not, how long has Jesus existed? _____
13. John 17:5 mentions something Jesus had BEFORE THE WORLD BEGAN. What was it?

14. Ephesians 3 mentions that God created all things by _____.
15. By whom do "all things consist"? _____
16. By whom did God make the worlds? _____

- 17. What was made WITHOUT Jesus Christ? _____
- 18. Is Jesus Christ “changeable” or “changeless”? _____ Prove your answer:

- 19. What is sin? _____
- 20. How did sin come into the world? _____
- 21. What came by sin? _____
- 22. What did sin do as between God and man? _____
- 23. Could the blood of bulls and goats take away sin? _____
- 24. According to Romans 5:9, we are justified from our sins by something. What justifies?

- 25. Why did God send Jesus? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

Why CHRISTIANS Believe in JESUS CHRIST as the SON of the LIVING GOD



Lesson Eight

INTRODUCTION: Having already established the Bible teaching that Jesus Christ existed AS God WITH God FROM ETERNITY, and that God's ETERNAL PURPOSE was purposed in Him, we found in the previous lesson that Jesus was sent into the world to serve as an ATONEMENT to God for the sins of man, thus RECONCILING MAN TO GOD from whom he had been SEPARATED BY HIS SINS.

In our present study, we shall consider the MEANS and METHOD by which it pleased God to send His Son into the world—and also the EVIDENCE by which He established Jesus' claim that He was (is) the only begotten SON OF GOD...

I. JESUS BORN OF A VIRGIN.

“Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, BEFORE THEY CAME TOGETHER, she was found with child of the Holy Ghost. Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the ANGEL OF THE LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for THAT WHICH IS CONCEIVED IN HER IS OF THE HOLY GHOST. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a VIRGIN shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And KNEW HER NOT TILL SHE HAD BROUGHT FORTH HER FIRSTBORN SON: and he called his name JESUS” (Mat. 1:18-25).

“And in the sixth month the ANGEL GABRIEL was sent from God unto a city of Galilee, named Nazareth, To a VIRGIN espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women. And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this

should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I KNOW NOT A MAN? And the angel answered and said unto her, The HOLY GHOST SHALL COME UPON THEE, and the POWER OF THE HIGHEST SHALL OVERSHADOW THEE: therefore also that HOLY THING which shall be BORN OF THEE shall be called the SON OF GOD” (Luke 1:26-35).

“And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn” (Luke 2:1-7).

“And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was SO NAMED OF THE ANGEL BEFORE HE WAS CONCEIVED IN THE WOMB” (Luke 2:21).

II. FULFILLED PROPHECIES PROVE JESUS IS THE SON OF GOD.

- A. The CLAIM that JESUS CHRIST is the SON OF GOD is made:
1. By the ANGEL GABRIEL, (as we have already noted) (Luke 1:32-35).
 2. By “A VOICE FROM HEAVEN” at Jesus’ baptism (Mat. 3:13-17; Mark 1:1-11; Luke 3:1-22).
 3. By “A VOICE OUT OF THE CLOUD” (at Jesus’ transfiguration)—(Mat. 17:1-18; Mark 9:2-8; Luke 9:28-36).
 4. By JESUS HIMSELF (Mat. 11:25-27; John 5:17-25; John 9:30-38; John 10:24-38; Mat. 26:63-64; Mark 14:60-62; Luke 22:66-71),
 5. By DEVILS (Luke 4:40-41; Mat. 8:28-34; Luke 8:26-40; Mark 5:1-20).
 6. By JESUS’ DISCIPLES (Mat. 14:22-33).
 7. By JOHN THE BAPTIST (John 1:15-18; John 1:29-34).
 8. By NATHANIEL (John 1:45-51).
 9. By PETER (Mat. 16:13-20; John 6:66-69).
 10. By the ROMAN OFFICER (centurion) and THOSE THAT WERE WITH HIM in charge of Jesus’ crucifixion (Mat. 27:45-54). NOTE: In fact, it was for making this very claim that the Jews put Jesus to death! Pilate, the Roman governor, could find no fault in Jesus and was determined to let Him go (John 18:28-40). He even gave them their choice between releasing Jesus or Barabbas, a robber. They chose to release Barabbas and crucify Jesus, saying, “We have a law, and by our law he ought to die, because he made himself the SON OF GOD” (John 19:1-7—Also read Matthew 27:11-43). There are some, as we all know, who deny that Jesus ever CLAIMED to be the Son of God. How, therefore, shall they account for His crucifixion, since no other reason is ever given!

- B. At least 38 FULFILLED PROPHECIES give CREDIBILITY to Jesus. It is not REASONABLE to suppose that God would fulfill prophecy to CAUSE BELIEF IN A FRAUD. Jesus either was who He CLAIMED to be (the Son of God) or else He was the GREATEST IMPOSTER THAT EVER WALKED THE EARTH. Consider the following prophecies (from the OLD Testament). Since the last book of the OLD Testament was written by Malachi almost 4½ centuries before Christ, this means that the youngest of these prophecies was already MORE THAN 400 YEARS OLD at the time of fulfillment. SOME of them were 600, 800, 1,000, 1,500 years old—or even older than that—when fulfilled. Because of this there was absolutely NO WAY for the one who prophesied to have any CONTROL at all relative to FULFILLMENT of what he had prophesied. Observe:—

PROPHECIES	FULFILLMENTS
1. Christ to be the SEED OF A WOMAN (Gen 3:15).	“But when the fulness of the time was come, God sent forth his Son, MADE OF A WOMAN” (Gal. 4:4—See also Luke 2:7; Rev. 12:5).
2. Would be the PROMISED SEED OF ABRAHAM (Gen. 18:18— See also Gen. 12:3).	“Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto ABRAHAM, And in THY SEED shall all the kindreds of the earth be blessed” (Acts 3:25—See also Mat. 1:1; Luke 3:34; Gal 3:16).
3. Would be the PROMISED SEED OF ISAAC (Gen. 17:19).	“Abraham begat Isaac; and ISAAC begat Jacob; and Jacob begat Judas and his brethren”...and do on down to Christ (Mat. 1:1-2ff—See also Luke 3:34).
4. Would be the PROMISED SEED OF JACOB (Num. 24:17; Gen. 28:14).	“Which was <i>the son</i> of JACOB, which was <i>the son</i> of Isaac, which was <i>the son</i> of Abraham, which was <i>the son</i> of Thara, which was <i>the son</i> of Nachor” (Luke 3:34—also compare Mat. 1:2).
5. Would descend of the TRIBE OF JUDAH (Gen. 49:10).	“Which was <i>the son</i> of Aminadab, which was <i>the son</i> of Aram, which was <i>the son</i> of Esrom, which was <i>the son</i> of Phares, which was <i>the son</i> of JUDA” (Luke 3:33—Compare Mat. 1:2-3).
6. Would be HEIR to the THRONE OF DAVID (Isa. 9:7—See also Isa. 11:1-5; 2 Sam. 7:12-13).	“The book of the generation of Jesus Christ, the son of DAVID, the son of Abraham” (Mat. 1:1—See also v. 6).
7. Would be BORN IN BETH-LEHEM (Mic. 5:2).	“Now when Jesus was BORN IN BETH-LEHEM of Judaea in the days of Herod the

- king, behold, there came wise men from the east to Jerusalem” (Mat. 2:1—See also Luke 2:4-7).
8. His coming would be in TROUBLOUS TIMES (Dan. 9:25).
 “And it came to pass in those days, that there went out a decree from Caesar Augustus, that **ALL THE WORLD SHOULD BE TAXED.**” It was during such “troubulous times” that Jesus was born (See Luke 2:1-7).
 9. To be BORN OF A VIRGIN (Isa. 7:14).
 “Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, **BEFORE THEY CAME TOGETHER,** she was found with child of the Holy Ghost” (Mat. 1:18—See also Luke 1:26-35).
 10. MASSACRE OF INFANTS foretold (Jer. 31:15).
 “Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and **SLEW ALL THE CHILDREN** that were in Bethlehem, and in all the coasts thereof, **FROM TWO YEARS OLD AND UNDER,** according to the time which he had diligently enquired of the wise men” (Mat. 2:16—Also vv. 17-18).
 11. God’s Son to have been IN EGYPT (Hos. 11:1).
 “When he arose, he took the young child and his mother by night, and departed **INTO EGYPT**” (Mat. 2:14-15).
 12. His Ministry IN GALILEE (Isa. 9:1-2).
 “Now when Jesus had heard that John was cast into prison, he departed **INTO GALILEE**” (Mat. 4:12-16).
 13. The One foretold to be A PROPHET (Deu. 18:15).
 “Then those men, when they had seen the miracle that Jesus did, said, This is of a truth **THAT PROPHET** that should come into the world” (John 6:14—See also John 1:45; Acts 3:19-26).
 14. To be a PRIEST, LIKE MELCHIZEDEK (Psa. 110:4).
 “Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever **AFTER THE ORDER OF MELCHISEDEC**” (Heb. 6:20—Also read Heb. 5:5-6; 7:15-17).
 15. To be REJECTED (Isa. 53:3—See also Psa. 2:2).
 “He came unto his own, and his own **RECEIVED HIM NOT**” (John 1:11—See also John 5:43; Luke 4:19; 17:25; 23:18).

16. Some of His CHARACTER-ISTICS Foretold (Isa. 11:2—See also Psa. 45:7; Isa. 11:3-4). **“And Jesus increased in WISDOM and STATURE, and IN FAVOUR WITH GOD AND MAN” (Luke 2:52—See also Luke 4:18).**
17. J e s u s ’ T R I U M P H A L ENTRY INTO JERUSALEM RIDING UPON AN ASS Foretold (Zec. 9:9). **“Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a YOUNG ASS, SAT THEREON; as it is WRITTEN” (John 12:13-14—Also read Mat. 21:1-11; John 12:12).**
18. To be BETRAYED BY A FRIEND (Psa. 41:9). **“And Judas Iscariot, ONE OF THE TWELVE, went unto the chief priests, to BETRAY him unto them” (Mark 14:10—Also read Mat. 26:14-16; Mark 14:43-45).**
19. To be SOLD for THIRTY PIECES OF SILVER (Zec. 11:12-13). **“And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for THIRTY PIECES OF SILVER” (Mat. 26:15—Also read Mat. 27:3-10).**
20. The BETRAYAL PRICE to be RETURNED and used to purchase a POTTER’S FIELD (Zec. 11:13). **“And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the POTTER’S FIELD, to bury strangers in” (Mat. 27:6-7—Also read context, verses 3-10).**
21. Judas’ SWIFT DEATH and his OFFICE TAKEN BY ANOTHER (Psa. 109:7-8). **“Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and ALL HIS BOWELS GUSHED OUT. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aeldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and HIS BISHOPRICK LET ANOTHER TAKE” (Acts 1:18-20—Also verses 16-17).**
22. FALSE WITNESSES were to accuse Jesus (Psa. 27:12—Also read Psa. 35:11). **“But found none: yea, though MANY FALSE WITNESSES came, yet found they none. At the last came TWO FALSE WITNESSES, And said, This *fellow* said, I am able to des-**

- troy the temple of God, and to build it in three days” (Mat. 26:60-61).
23. Jesus NOT TO ANSWER His accusers (Isa. 53:7—Also read Psa. 38:13-14).
 “And the high priest arose, and said unto him, **ANSWEREST THOU NOTHING? what is it which these witness against thee? But Jesus HELD HIS PEACE**” (Mat. 26:62-63—Also see Mat. 27:12-14).
24. To be SMITTEN and SPAT UPON (Isa. 50:6).
 “And some began to SPIT on him, and to cover his face, and to BUFFET him, and to say unto him, Prophecy: and the servants did STRIKE him with the palms of their hands” (Mark 14:65—Also read Mark 15:17; John 19:1-3; John 18:22).
25. To be HATED WITHOUT A CAUSE (Psa. 69:4; Psa. 109:3-5).
 “He that HATETH ME hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass*, that the word might be fulfilled that is written in their law, **THEY HATED ME WITHOUT A CAUSE**” (John 15:23-25).
26. JESUS’ SUFFERING in OUR stead (Isa. 53:4-5—Also read verses 6, 12).
 “When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took OUR INFIRMITIES, and bare OUR SICKNESSES” (Mat. 8:16-17—Also see Rom. 4:25; 1 Cor. 15:3).
27. To be NUMBERED WITH TRANSGRESSORS (Isa. 53:12).
 “Then were there TWO THIEVES crucified with him, one on the right hand, and another on the left” (Mat. 27:38—Also read Mark 15:27-28; Luke 23:33).
28. His HANDS and FEET to be PIERCED (Zec. 12:10).
 “But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his HANDS the PRINT of the NAILS, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and

- Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my HANDS; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God” (John 20:24-28—Also see John 19:37).
29. To be MOCKED and INSULTED (Psa. 22:6-8). “And they that passed by REVEILED HIM, WAGGING THEIR HEADS, And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross” (Mat. 27:39-40—Also see John 19:37).
30. To be given GALL and VINEGAR to drink (Psa. 69:21). “Now there was set a vessel full of VINEGAR: and they filled a sponge with vinegar, and put *it* upon HYSSOP, and put *it* to his mouth” (John 19:29—Also read Mat. 27:34, 48).
31. Prophetic words REPEATED IN MOCKERY (Psa. 69:21). “He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God” (Mat. 27:43).
32. Jesus’ LOVE and PRAYER for His EMEMIES (Psa. 109:4—Also see Isa. 53:12). “Then said Jesus, FATHER, FORGIVE THEM; for they know not what they do” (Luke 23:34).
33. The PIERCING of Jesus’ side (Zec. 12:10). “But one of the soldiers with a spear PIERCED HIS SIDE, and forthwith came there out blood and water” (John 19:34).
34. To CAST LOTS for Jesus’ CLOTHES (Psa. 22:18). “And when they had crucified him, they parted his GARMENTS, CASTING LOTS upon them, what every man should take” (Mark 15:24—Also see John 19:24).
35. NOT A BONE to be BROKEN (Psa. 34:20—Also read Exo. 12:46). “But when they came to Jesus, and saw that he was dead already, they BRAKE NOT HIS LEGS” (John 19:33).
36. To be BURIED with the RICH (Isa. 53:9). “When the even was come, there came a RICH MAN of Arimathaea, named Joseph, who also himself was Jesus’ disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

And when Joseph had taken the body, he wrapped it in a clean linen cloth, And LAID IT IN HIS OWN NEW TOMB, which he had hewn out in the rock” (Mat. 27:57-60).

37. Jesus’ RESURRECTION
(Isa. 16:10).

“And as they went to tell his disciples, behold, JESUS MET THEM, saying, All hail. And they came and held him by the feet, and worshipped him” (Mat. 28:9—Also Luke 24:36-48).

38. Jesus’ ASCENSION (Psa.
68:18).

“And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and CARRIED UP INTO HEAVEN” (Luke 24:50-51—Also Acts 1:9).

Had these prophecies concerning Jesus been uttered even during the LIFETIME of Jesus Christ upon the earth, their FULFILLMENT, not just in general, but IN DETAIL, should be CONVINCING ENOUGH to any thinking, logical, reasonable person as to the CREDIBILITY (hence the DIVINITY) of Jesus Christ (since he claimed to be the Son of God).

However, when one considers that these OLD TESTAMENT prophecies were written by a MULTIPLICITY OF WRITERS, all of whom wrote between the time of Moses (1,500 YEARS BEFORE CHRIST’S BIRTH) and that of Malachi (MORE THAN 400 YEARS BEFORE CHRIST’S BIRTH), most of them writing in DIFFERENT CENTURIES from each other, not being even ACQUAINTED WITH EACH OTHER PERSONALLY, and various writers prophesying on VARYING PHASES of Jesus’ life—there is no human possibility of collusion or fraud to have been practiced in this matter.

Not only do these fulfilled prophecies prove conclusively that JESUS CAME FROM GOD and was actually the only begotten SON OF GOD, as he claimed, but they also prove that the WRITERS of those ancient prophecies were NOT WRITING OF THEIR OWN WILL, but, as 2 Peter 1:20-21 puts it, “KNOWING THIS FIRST, THAT NO PROPHECY OF THE SCRIPTURE IS OF ANY PRIVATE INTERPRETATION. FOR THE PROPHECY CAME NOT IN OLD TIME BY THE WILL OF MAN, BUT HOLY MEN OF GOD SPAKE AS THEY WERE MOVED BY THE HOLY GHOST.” (Therefore, as we read those old writings, we should not think of them as merely the HUMAN PRODUCT of unusually gifted men, but as the DIVINE PRODUCT of DIVINE REVELATION, hence, the WORD OF GOD!

But FULFILLED PROPHECIES are not the ONLY evidence upon which faith in Jesus Christ as the Son of God is based. During Jesus’ lifetime, he did many mighty works, such as no merely HUMAN being, unaided by supernatural power, could possibly perform. MULTITUDES who witnessed these miracles felt COMPELLED to ACCEPT HIM as the SON OF GOD he claimed to be. There was no other way to explain the otherwise incredible things which he accomplished. The New Testament writers—Matthew, Mark, Luke and John—go to great lengths to record many of these divine manifestations in meticulous detail. Therefore, as we examine their respective records, please consider that.

III. JESUS' OWN MIRACLES PROVE HIM TO BE THE SON OF GOD.

A. Forty-one of his RECORDED miracles are as follows:

1. The turning of WATER INTO WINE at the wedding feast in Cana of Galilee (John 2:1-11).
2. HEALING of the NOBLEMAN'S SON (John 4:46-54).
3. The DRAUGHT OF FISH (Luke 5:1-11).
4. The CASTING OUT OF UNCLEAN SPIRIT (Mark 1:23-27; Luke 4:33-36).
5. The HEALING of SIMON PETER'S MOTHER-IN-LAW (Mat. 8:14-15; Mark 1:30-31; Luke 4:38-39).
6. The HEALING of a LEPER (Mat. 8:2-4; Mark 1:40-45; Luke 5:12-13).
7. The HEALING of a PARALYTIC (Mat. 9:2-8; Mark 2:1-12; Luke 5:17-26).
8. The HEALING of the IMPOTENT MAN (John 5:1-16).
9. HEALING the man with WITHERED HAND (Mat. 12:10-14; Mark 3:1-6; Luke 6:6-11).
10. HEALING the CENTURION'S SERVANT (Mat. 8:5-13; Luke 7:1-10).
11. RAISING FROM THE DEAD the WIDOW'S SON AT NAIN (Luke 7:11-17).
12. RESTORING SPEECH AND SIGHT to A MAN POSSESSED WITH A DEVIL, BLIND AND DUMB (Mat. 12:22). NOTE: Mark 3:22 also appears to allude to this same miracle; however, it does not give enough facts to make it absolutely clear.
13. STILLING OF THE STORM (Mat. 8:23-27; Mark 4:35-41; Luke 8:22-25).
14. CASTING OUT DEVILS (Mat. 8:28-34; Luke 8:26-40; Mark 6:1-20).
15. RAISING FROM THE DEAD of the DAUGHTER OF JAIRUS, A RULER (Mat. 9:18-19, 23-26; Mark 5:21-24, 35-42; Luke 8:40-41, 49-56).
16. HEALING of the WOMAN WITH THE ISSUE OF BLOOD (Mat. 9:20-22; Mark 5:25-34; Luke 8:43-48).
17. HEALING TWO BLIND MEN (Mat. 9:27-32).
18. HEALING of one DEMON-POSSESSED AND DUMB (Mat. 9:32-33).
19. The FEEDING of the FIVE THOUSAND (Mat. 14:13-23; Mark 6:30-46; Luke 9:10-17; John 6:1-14).
20. WALKING ON WATER (Mark 6:47-56; John 6:16-21).
21. HEALING of the SYRO-PHENICIAN WOMAN'S DAUGHTER (Mat. 15:21-28; Mark 7:24-30).
22. HEALING multitudes' LAME, BLIND, DUMB, MAIMED AND MANY OTHERS (Mat. 15:29-31).
23. HEALING of a DEAF and DUMB MAN (Mark 7:31-37).
24. FEEDING FOUR THOUSAND MEN (besides women and children) (Mat. 15:32-38; Mark 8:1-9).
25. HEALING of a BLIND MAN near Bethsaida (Mark 8:22-26).
26. HEALING of a BOY POSSESSED OF A DEVIL (Mat. 17:14-21; Mark 9:17-29; Luke 9:37-43).
27. MIRACULOUS METHOD OF SECURING MONEY to pay taxes (Mat. 17:24-27).
28. HEALING of the MAN WHO WAS BORN BLIND (John, 9th Chapter).
29. CASTING OUT of a DUMB DEVIL (Mark 9:17-29).
30. HEALING of a WOMAN CRIPPLED FOR 18 YEARS (Luke 13:10-17).
31. HEALING of a MAN OF DROPSY (Luke 14:1-6).
32. The RAISING of LAZARUS FROM THE DEAD (John, 11th Chapter).
33. HEALING TEN MEN OF LEPROSY (Luke 17:11-19).

34. HEALING TWO BLIND MEN near Jericho (Mat. 20:29-34) NOTE; In Mark's account, just one of these blind men is mentioned, Bartimaeus by name (Mark 10:46-52). So also in Luke 18:35-43.
35. The WITHERING OF THE FIG TREE (Mat. 21:17-22; Mark 11:12-14, 20-24).
36. HEALING of the EAR THAT HAD BEEN CUT OFF (Luke 22:47-51).
37. JESUS' OWN RESURRECTION (Mat. 28:1-10; Mark 16:1-11; Luke 24:1-11; John 20:1-18).
38. PREVENTING RECOGNITION OF HIMSELF while walking and talking with companions until just before vanishing (Luke 24:13-31).
39. MATERIALIZING IN MIDST OF HIS DISCIPLES (Luke 24:32-43).
40. COMING INSIDE WITH THE DOORS SHUT (John 20:19-23).
41. JESUS' ASCENSION INTO HEAVEN (Mark 16:19; Luke 24:50-51; Acts 1:9-11).

NOTE: These 41 manifestations of the divinity of Jesus are not necessarily ALL that he did upon the earth. As John 20:30-31 put is, "And MANY OTHER SIGNS truly did Jesus in the presence of his disciples, which are NOT WRITTEN IN THIS BOOK: But THESE ARE WRITTEN, that ye might believe that JESUS IS THE CHRIST, THE SON OF GOD; and that believing ye might have life through his name." "And there are also many other things which Jesus did, the which, if they should be written every one...the world itself could not contain the books" (John 21:25).



**Why CHRISTIANS Believe
in JESUS CHRIST as the
SON of the LIVING GOD**



Questions on Lesson Eight

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. Both Matthew and Luke records Mary, the mother of Jesus, as being “espoused” to a man whose name was Joseph before the angel Gabriel appeared unto her. Yet she told Gabriel, “I know not a man.” Please explain how she could be “espoused” to Joseph, yet “know not a man.”

2. Knowing not a man, as regards carnal knowledge between man and woman, until after she had brought forth her firstborn son, Jesus, how was it possible, therefore, to CONCEIVE Jesus in order to give Him birth? _____
3. Since the angel told Mary, “the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee,” what, therefore was “that holy thing” to be born of this overshadowing to be called? _____
4. What was to be the proper name for Mary’s firstborn son? _____
5. Why was He to be called this? _____
6. However difficult for man, is anything too hard for God? _____
7. DOES JESUS CHRIST CLAIM TO BE, in the New Testament, the SON OF GOD? _____
8. GIVE one passage WHERE HE MAKES THIS CLAIM: _____
9. List 4 others, besides himself, who claimed Jesus to be the Son of God: _____

10. Why did the Jews have Barabbas, a robber, released, and crucify Jesus Christ instead, when Pilate, the Roman governor, gave them their choice?

11. What 38 things give CREDIBILITY to Jesus Christ for being the Son of God he CLAIMED to be?

12. Is it reasonable to suppose that God would fulfill prophecy in order to cause belief in an imposter?

13. In your examination of the fulfilled prophecies, how many of the PROPHECIES originated in the NEW Testament? _____
14. If they ALL originated in the OLD Testament, how old would the YOUNGEST of these prophecies be at the time of fulfillment? _____
15. If the last OLD Testament prophet died more than 400 years before Jesus Christ was born into the world, would it be possible for ANY of the prophets cited to exercise control over the fulfillment of ANY of these Old Testament prophecies? _____
16. Where was Jesus Christ born? _____

17. Which Old Testament prophecy did this fulfill? _____
(Cite the passage)
18. Was Jesus born in EGYPT? _____
19. Was God's Son to have been in Egypt? _____
(Cite passage).
Was this unlikely prophecy fulfilled? _____
20. Relative to Jesus' triumphal entry into Jerusalem, what did the prophet foretell He would ride?

21. Cite the passage that shows he fulfilled this prophecy: _____
22. Was Jesus' betrayal price foretold? _____
(Cite prophecy).
23. How much was the price? _____ Fulfilled? _____
24. Was Jesus to be numbered with transgressors? _____ If so, please describe how this was fulfilled: _____
25. Was Jesus to be smitten and spat upon? _____
(Cite prophecy).
Fulfilled? _____
26. Was Jesus to suffer FOR HIMSELF or in OUR STEAD? _____
27. What was Jesus to be given to drink? _____ Was this fulfilled? _____
28. Was the PIERCING of Jesus foretold? _____ By what prophet? _____
29. How was this prophecy fulfilled? _____
30. How did the soldiers decide which of Jesus' garments should be taken by whom? _____
Was the prophecy that this fulfilled: _____
31. Did the soldiers break the legs of the two thieves crucified with Jesus? _____
Why? _____
32. Did they also break Jesus' legs? _____ Why? _____
33. Did this fulfill any prophecy? _____ Which one? _____
34. Was Jesus to be buried with the RICH? _____ If so, please describe how this prophecy was fulfilled: _____

35. Does the New Testament teach that Jesus rose from the dead? _____
Cite passage: _____
36. Was this according to prophecy? _____ Which prophecy? _____
37. At Jesus' ascension into heaven, what received Him from the sight of His disciples? _____
Was His ascension prophesied? _____
38. Did these Old Testament prophecies come by the will of man? _____ If not, how did they come? _____
39. Are FULFILLED PROPHECIES the ONLY basis for belief in Jesus Christ as the Son of God? _____
If not, what other evidence? _____
40. How many of Jesus' recorded miracles have we cited? _____
41. What principal writers record the miracles of Jesus?

42. What was Jesus' first recorded miracle? _____
43. Quote the Scripture that proves this was the BEGINNING of miracles: _____

Cite the passage: _____
44. Was Simon Peter a married man? _____ If so, what did Jesus do to Simon Peter's mother-in-law? _____
45. Did Jesus have power also over the natural elements? _____ If so, give an example where he exercised this power: _____
46. How many examples are recorded of Jesus raising people from the dead? _____ List them:

47. With what did Jesus feed the five thousand? _____
The four thousand? _____
48. Did Jesus ascend into heaven? _____ Who said so? _____
49. Are these 41 miracles all the signs that Jesus did? _____
50. If not, then why are THESE miracles written? _____

DO YOU HAVE A QUESTION?



Basic Bible Course

by Ira Y. Rice, Jr.

What JESUS Taught by WORD and DEED (Part 1)



Lesson Nine

INTRODUCTION: In our previous lessons concerning the PERSON of JESUS CHRIST, we have considered His NATURE, PRE-EXISTENCE, ETERNAL PURPOSE, FIRST COMING and EVIDENCES OF HIS DIVINITY. Naturally, in such an intensive study we have had to consider SOME of the things He Himself SAID and DID already. It shall not be the object of this lesson, therefore, to cover the material already developed in this course. Rather our present purpose is to discover, especially, the KIND OF PERSONS JESUS TAUGHT HIS DISCIPLES TO BE—by WORD as well as by the EXAMPLE of His DEEDS. In this way we should be able to decide whether we want to be His disciples are not.

I. PRINCIPLES LEARNED FROM JESUS' CHILDHOOD.

- A. His visit to the temple at age 12 (Luke 2:41-50).
 - 1. Prior to His visit, as He grew, He “waxed STRONG IN SPIRIT, [was] FILLED WITH WISDOM; and the GRACE OF GOD was upon him” (v. 40).
 - 2. The fact that he “tarried behind in Jerusalem” upon His parents’ return, demonstrates His ABSORBING INTEREST IN RELIGIOUS THINGS (v. 43).
 - 3. When, after three days, His parents found Him, He was “in the temple, sitting in the midst of the doctors, both hearing them and asking questions” (v. 46). This demonstrated that He
 - a. Was a GOOD LISTENER
 - b. Had an INQUIRING MIND.
 - 4. All that heard Him were astonished at
 - a. His UNDERSTANDING (showing INTELLIGENCE)
 - b. His ANSWERS (showing KNOWLEDGE) (v. 47).
 - 5. When His mother questioned Him about remaining behind, He demonstrated He already had FEELINGS OF RESPONSIBILITY TOWARD GOD, saying, “How is it that ye sought me? wist ye not that I MUST BE ABOUT MY FATHER’S BUSINESS?” (v. 49).
- B. Nevertheless, He also recognized His RESPONSIBILITY TO HIS EARTHLY PARENTS (v. 51).
 - 1. He returned with them to Nazareth.

2. He was "SUBJECT" unto them (i.e., He OBEYED them).
- C. "And Jesus increased
1. "in WISDOM (mentally)
 2. "and STATURE (physically)
 3. "and in FAVOUR WITH GOD (spiritually)
 4. "and MAN" (socially).

NOTE: The foregoing information from Luke is all that is recorded in the Bible of Jesus' childhood between his parents' first taking him to Nazareth from Egypt and the time he grew to be 30 years old.

II. PRINCIPLES LEARNED FROM JESUS' EARLY MINISTRY.

- A. Though sinless, Jesus INSISTED on being baptized ANYWAY (Mat. 3:13-15; Mark 1:9; Luke 3:21).
1. REASON: "For thus it BECOMETH US TO FULFILL ALL RIGHTEOUSNESS."
 2. After His baptism, Jesus PRAYED (Luke 3:21).
 3. All this evidently was pleasing unto God (Mat. 3:16-17; Mark 1:10-11; Luke 3:21-22).
- B. Jesus used GOD'S WORD to RESIST and OVERCOME TEMPTATION (Mat. 4:1-11), saying, "IT IS WRITTEN."
1. Man shall LIVE BY GOD'S WORD (v. 4).
 2. Man shall NOT TEMPT GOD (v. 7).
 3. Man shall WORSHIP AND SERVE GOD ONLY (v. 10).

NOTE: Also study Mark 1:12-13 and Luke 4:1-13.

- C. Jesus SATISFIED CURIOSITY, THREW DOWN A CHALLENGE and EXTENDED HOSPITALITY.
1. When two of John's disciples heard him acknowledge Jesus as the "Lamb of God," they followed Jesus (John 1:35-37).
 2. When Jesus saw them following, He asked what they wanted (v. 38).
 - a. They asked where He lived (v. 38).
 - b. He said, "Come and see" (v. 39).
- D. In calling various ones to be His disciples, Jesus said, "FOLLOW ME," thus teaching by the POWER OF HIS OWN EXAMPLE.
1. He told Philip, "FOLLOW ME" (John 1:43).
 2. He called Matthew, saying, "FOLLOW ME" (Mat. 9:9; Mark 2:13-14; Luke 5:27-28).
 3. One disciple said, "Lord, suffer me first to go and bury my father" (Mat. 8:21).
 - a. "But Jesus said unto him, "FOLLOW ME; and let the dead bury their dead" (v. 22).
 4. To the rich young ruler, who asked, "What lack I yet?" Jesus said, "If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* FOLLOW ME" (Mat. 19:20-21; Mark 10:21; Luke 18:22).
 5. To FOLLOW CHRIST means SELF-DENIAL and SACRIFICE (Mat. 16:24; Mark 8:34; Luke 9:23).
 6. "And he that taketh not his cross, and FOLLOWETH after me, is not worthy of me" (Mat. 10:38).
 7. "Then answered Peter and said unto him, Behold, we have forsaken all, and FOLLOWED THEE; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have FOLLOWED ME, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or

sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Mat. 19:27-29; Mark 10:23-20; Luke 22:28-30).

- E. Jesus paid well deserved COMPLIMENTS where appropriate:
1. Of NATHANIEL: "Behold an Israelite indeed, in whom is no guile" (John 1:47).
 2. Of the CENTURION: "I have not found so great a faith, no not in Israel" (Mat. 8:5-8, 10, 13; Luke 7:1-30).
- F. Jesus' INDUSTRIOUSNESS should stimulate followers to greater ZEAL. Even a *partial* listing of His preaching and healing journeys is impressive:
1. "Now when Jesus had heard that John was cast into prison, he DEPARTED INTO GALILEE; And LEAVING NAZARETH, he CAME AND DWELT IN CAPERNAUM" (Mat. 4:12-13).
 2. "And Jesus, WALKING BY THE SEA OF GALILEE" (Mat. 4:18).
 3. "And Jesus WENT ABOUT ALL GALILEE, TEACHING in their synagogues, and PREACHING the gospel of the kingdom, and HEALING all manner of sickness and all manner of disease among the people" (v. 23).
 4. "When he was COME DOWN FROM THE MOUNTAIN, great multitudes followed him" (Mat. 8:1).
 5. "And when Jesus was ENTERED INTO CAPERNAUM" (Mat. 8:5).
 6. "And when Jesus WAS COME INTO PETER'S HOUSE" (Mat. 8:14).
 7. "Now when Jesus saw great multitudes about him, he gave commandment to DEPART UNTO THE OTHER SIDE...And when he was entered into a ship, his disciples followed him...And when he was COME TO THE OTHER SIDE into the country of the Gergesenes" (Mat. 8:18, 23, 28).
 8. "And as Jesus PASSED FROTH FROM THENCE" (Mat. 9:9).
 9. "While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And JESUS AROSE, AND FOLLOWED HIM, and *so did* his disciples.... And when Jesus CAME INTO THE RULER'S HOUSE" (Mat. 9:18-19, 23).
 10. "And Jesus WENT ABOUT ALL THE CITIES AND VILLAGES, TEACHING in their synagogues, and PREACHING the gospel of the kingdom, and HEALING every sickness and every disease among the people" (Mat. 9:35).
 11. "And it came to pass, when Jesus had made an end of commanding his twelve disciples, he DEPARTED THENCE TO TEACH AND TO PREACH IN THEIR CITIES" (Mat. 11:1).

NOTE: And so the record of his ministry goes—on and on—showing that HE DID NOT WAIT FOR THE PEOPLE TO COME TO HIM, but he CARRIED HIS CAMPAIGN OF GOOD WORKS AGGRESSIVELY TO THE PEOPLE.

- G. Jesus set Himself AGAINST *COMMERCIALIZING* RELIGION.
1. He went up to Jerusalem to observe the Jews' passover (John 2:13).
 2. There he "found in the temple those that sold oxen and sheep and doves, and the changers of money sitting" (v.14).
 - a. He DROVE THE TEMPLE MERCHANTS, MONEY CHANGERS, SHEEP and OXEN OUT OF THE TEMPLE (v. 15).
 - b. He Poured OUT THE CHANGERS' MONEY (v. 15).
 - c. He OVERTHREW THE TABLES (v. 15).

- d. He said to the dove-sellers, "Take these things hence; make not my Father's house an house of merchandise" (v. 16).
- H. Jesus taught we must be "BORN AGAIN," not fleshly but SPIRITUALLY (John 3).
 - 1. "Except a man be BORN AGAIN, he cannot see the kingdom of God" (v. 3).
 - 2. "Except a man be BORN OF WATER AND OF THE SPIRIT, he CANNOT ENTER INTO THE KINGDOM OF GOD" (v. 5).
 - 3. When Nicodemus questioned, "How can these things be?" Jesus
 - a. *Answered his question with a question:* "Art thou a master of Israel, and knoweth not these things?" (v. 10).
 - b. *Reproved him gently:* "We speak that we do know, and testify that we have seen; and ye receive not our witness" (v. 11). "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (v. 12).
- I. BELIEVERS IN CHRIST NOT TO PERISH, but HAVE ETERNAL LIFE (vv. 15-18).
 - 1. God gave His only begotten Son (Jesus).
 - a. Because He loved the world (v. 16).
 - b. Not to condemn the world (v. 17).
 - c. But that the world through Him might be saved (v. 17).
- J. If people are condemned, they should not, therefore, blame Jesus, but themselves (John 3:18-21).
 - 1. He that BELIEVES ON CHRIST is NOT CONDEMNED (v. 18).
 - 2. But he that does NOT believe IS CONDEMNED, because he has not believed in the name of the only begotten Son of God (v. 18).
 - 3. This is the condemnation:
 - a. That light is come into the world (v. 19); but that
 - b. Men loved darkness rather than light, because their deeds were evil (v. 19).
 - 4. Evil-doers:
 - a. Hate the light (v. 20).
 - b. Do not come to the light, lest their deeds be reproved (v. 20).
 - 5. Truth-doer:
 - a. Comes to the light that his deeds might be made manifest that they are wrought in God (v. 21).
- K. Jesus BAPTIZED (John 3:22).
 - 1. John's disciples reported Jesus' baptizing to John (v. 26).
 - 2. John rejoiced concerning this (v. 27-36).
 - 3. Jesus made and baptized more disciples than John (John 4:1).
 - 4. Jesus let His disciples do the actual baptizing (v. 2).
- L. Jesus RESTED WHEN TIRED (John 4:4-5). However He took even this occasion to teach a woman of Samaria (vv. 7-27).
 - 1. This woman came to Jacob's well to draw water (v. 7).
 - 2. Jesus, who was sitting on the well, asked, "Give me to drink" (vv. 6-7).
 - 3. Since Jewish people had no dealings with Samaritans, she asked Him why He asked her for a drink (v. 9).
 - 4. He said if she knew who He was she would ask of Him and He would give her "LIVING WATER" (v. 10).
 - a. Whoever drank of Jacob's well water would thirst again (v. 13).
 - b. "But whosoever drinketh of the water that I shall give him," Jesus said, "shall NEVER THIRST" (v. 14).

- c. “But the water that I shall give him shall be in him a WELL OF WATER SPRINGING UP INTO EVERLASTING LIFE” (v. 14).
- 5. Jesus informed this woman that “SALVATION is OF THE JEWS” (v. 22).
- 6. TRUE WORSHIPPERS WORSHIP GOD “IN SPIRIT and IN TRUTH” (vv. 23-24).
- 7. Jesus revealed that He is “that MESSIAS...which is called CHRIST,” who when He came, would “TELL...ALL THINGS” (vv. 25-26).
- M. Jesus told His disciples of a special kind of “MEAT” (vv. 31-34).
 - 1. “I have meat to eat,” He said, “that ye know not of.”
 - 2. “My meat is to DO THE WILL OF HIM THAT SENT ME and FINISH HIS WORK.”
- N. On SOWING and REAPING (vv. 35-38).
 - 1. “Say not ye, There are yet four months, and then cometh harvest.”
 - 2. “LIFT UP YOUR EYES and LOOK ON THE FIELDS, for they are WHITE ALREADY TO HARVEST.”
 - 3. REAP, RECEIVE WAGES, GATHER FRUIT UNTO LIFE ETERNAL.
 - 4. SOWERS and REAPERS REJOICE TOGETHER.
 - a. One sows
 - b. Another reaps
 - c. When one reaps where another sowed, he “enters into” his labors.
- O. Jesus represented Himself as FULFILLING SCRIPTURE (Luke 4:16-21).
 - 1. He came to Nazareth, where He had been brought up (v. 16).
 - 2. As His custom was, He went into the synagogue on the sabbath day, and stood up to read (v. 16).
 - a. There was delivered unto Him the book of the prophet Esaias.
 - b. “And when he had opened the book, he found the place where it was written, THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE HATH ANOINTED ME TO PREACH THE GOSPEL TO THE POOR; HE HATH SENT ME TO HEAL THE BROKENHEARTED, TO PREACH DELIVERANCE TO THE CAPTIVES, AND RECOVERING OF SIGHT TO THE BLIND, TO SET AT LIBERTY THEM THAT ARE BRUISED, TO PREACH THE ACCEPTABLE YEAR OF THE LORD” (vv. 17-19).
 - 3. He closed the book, gave it again to the minister, and sat down (v. 20).
 - a. The eyes of all that were in the synagogue were fastened on Him (v. 20).
 - b. He said, “THIS DAY IS THIS SCRIPTURE FULFILLED IN YOUR EARS” (v. 21).
 - c. He then taught, “NO PROPHET IS ACCEPTED IN HIS OWN COUNTRY” (v. 24—Also see John 4:44).
- P. Jesus intended His disciples be “FISHERS OF MEN.”
 - 1. In evidence of this, He called Simon and Andrew—(Mat. 4:18-20; Mk. 1:16-18).
 - a. They were fishers.
 - b. Jesus said, “Come ye after me, and I will make you to become FISHERS OF MEN.”
 - c. They forsook their nets and followed Him.
- Q. Jesus began preaching that “THE KINGDOM OF HEAVEN” was AT HAND (Mat. 4:17).
 - 1. In view of this he taught the people to “REPENT” (v.17).
 - 2. Also to “BELIEVE THE GOSPEL” (Mark 1:14-15).
- R. Jesus’ WORD was WITH POWER (Luke 4:32; Mark 1:22).
 - 1. Therefore the people were astonished at his DOCTRINE.

- a. All said, “What a word is this! for with AUTHORITY and POWER he COMMANDETH the unclean spirits, and they come out” (Mark 1:27; Luke 4:36).
- S. JESUS REFUSED JUST TO STAY IN ONE PLACE (Luke 4:42-43).
1. The people tried to stay Him.
 2. But He said, “I must PREACH the KINGDOM OF GOD to OTHER CITIES ALSO; for THEREFORE AM I SENT” (See also Mark 1:38).
 3. So He went about all Galilee (Mat. 4:22-24; Mark 1:39; Luke 4:44).
 - a. TEACHING in their synagogues
 - b. PREACHING the gospel of the kingdom
 - c. HEALING all manner of sickness and disease.
- T. As a rule, when He DID GOOD to someone, He INSTRUCTED that one NOT TO TELL IT!
1. For instance, take the healing of the leper (Mat. 8:1-4; Mark 1:40-44; Luke 5:12-14).
 - a. Jesus healed him, saying, as He touched him, “I will; be thou clean.”
 - b. Then He told him not to tell anyone else, but to
 - c. Go show himself to the priest and
 - d. Offer for his cleansing as Moses commanded (the Old Testament being still of force during Jesus’ lifetime before His crucifixion).

NOTE: This COULD have been the self-effacement of HUMILITY, or it MIGHT ALSO have been JESUS’ INSIGHT INTO HUMAN NATURE. For if you want something TOLD, just tell someone NOT to tell it! Rather than showing himself to the priest, this healed leper told so many about his healing that Jesus could no more openly enter the city because of the crowds (Mark 1:45; Luke 5:15). He stayed in desert places, and yet people came to him from every quarter.
- U. Jesus reproved EVIL-THINKING IN HEART (Mat. 9:4; Mark 2:8; Luke 5:22).
- V. He demonstrated He had POWER TO FORGIVE SINS (Mat. 9:4-6; Mark 2:8-11; Luke 5:22-24).
- W. Rather than GLORY-SEEKING, Jesus practiced SELF-EFFACEMENT. For example:
1. Jesus healed an impotent man. (John 5:2-9).
 2. Rather than standing around to be applauded, Jesus conveyed Himself away after this miracle (v. 13).
 3. Later he sought the man out in the temple, saying, “Behold, thou art made whole: SIN NO MORE, lest a worse thing come unto thee” (v. 14).
- X. Jesus DIGNIFIED WORK.
1. “MY FATHER WORKETH hitherto, and I WORK,” He said (v. 17).
- Y. The Jews sought the more to kill Jesus because HE MADE HIMSELF EQUAL WITH GOD (v. 18). Jesus answered—
1. “The SON can do nothing of himself, but what he seeth the FATHER do: for what things soever he doeth, these also doeth the SON likewise” (v. 19).
 2. “The FATHER loveth the Son, and SHEWETH HIM ALL THINGS THAT HIMSELF DOETH” (v. 20).
 3. “He will shew him greater works than these, that ye may marvel” (v. 20).
 4. “As the FATHER raiseth up the dead, and quickeneth *them*; even so the SON quickeneth whom he will” (v. 21).
 5. “The FATHER judgeth no man, but HATH COMMITTED ALL JUDGMENT UNTO THE SON: That ALL *MEN* SHOULD HONOUR THE SON, EVEN AS THEY HONOUR THE FATHER” (v. 22-23).

6. "HE THAT HONoureth NOT THE SON HONoureth NOT THE FATHER which hath sent him" (v. 23).
7. "He that HEARETH my word, and BELIEVETH ON HIM THAT SENT ME, HATH EVERLASTING LIFE, and shall not come into condemnation; but is passed from death unto life" (v. 24).
8. "The hour is coming, and now is, when the DEAD SHALL HEAR THE VOICE OF THE SON OF GOD: AND THEY THAT HEAR SHALL LIVE" (v. 25).
9. "As the FATHER HATH LIFE IN HIMSELF; so hath he given to the Son to HAVE LIFE IN HIMSELF" (v. 26).
10. "And hath given him AUTHORITY to execute judgment also, because he is the Son of man" (v. 27).
11. "Marvel not at this: for the hour is coming, in the which ALL THAT ARE IN THE GRAVES SHALL HEAR HIS VOICE, AND SHALL COME FORTH; they that have DONE GOOD, unto the RESURRECTION OF LIFE; and they that have DONE EVIL, unto the RESURRECTION OF DAMNATION" (vv. 28-29).
12. "I can of mine own self do nothing" (v. 30).
13. "As I HEAR, I JUDGE" (v. 30).
14. "MY JUDGMENT IS JUST; BECAUSE I SEEK NOT MINE OWN WILL, but the WILL OF THE FATHER which hath sent me" (v. 30).
15. "If I bear witness of myself, my witness is not true" (v. 31).
16. "There is ANOTHER that BEARETH WITNESS OF ME; and I know that the witness which he witnesseth of me is true" (v. 32).
17. "YE sent unto John, and he bare witness unto the truth" (v. 33).
18. "I RECEIVE NOT TESTIMONY FROM MAN; but these things I say, that ye might be saved" (v. 34).
19. "He [John] was a burning and shining light" (v. 35).
20. "Ye were willing for a season to rejoice in his light" (v. 35).
21. "I HAVE GREATER WITNESS THAN *THAT* OF JOHN: FOR THE WORKS WHICH THE FATHER HATH GIVEN ME TO FINISH, the SAME WORKS THAT I DO, BEAR WITNESS OF ME, THAT THE FATHER HATH SENT ME" (v. 36).
22. "The FATHER HIMSELF, which hath sent me, HATH BORNE WITNESS OF ME."
 - a. "Ye have neither heard his voice at any time, nor seen his shape" (v. 37).
 - b. "Ye have not his word abiding in you: for WHOM HE HATH SENT, him ye believe not" (v. 38).
23. "SEARCH THE SCRIPTURES; for in them ye think ye have eternal life" (v. 39).
 - a. "They are they which TESTIFY OF ME" (v. 39).
24. "Ye will not COME TO ME, THAT YE MIGHT HAVE LIFE" (v. 40).
25. "I RECEIVE NOT HONOR FROM MEN" (v. 41).
26. "I know you, that ye have not the LOVE OF GOD in you" (v. 42).
27. "I AM COME IN MY FATHER'S NAME, and ye receive me not" (v. 43).
28. "If another shall come in his own name, him ye will receive" (v. 43).
29. "HOW CAN YE BELIEVE, which RECEIVE HONOUR ONE OF ANOTHER, and SEEK NOT THE HONOUR THAT *COMETH* FROM GOD ONLY?" (v. 44).
30. "Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* MOSES, in whom ye trust" (v. 45).
 - a. "Had ye BELIEVED MOSES, ye would have BELIEVED ME: for he WROTE OF ME" (v. 46).

- b. “If ye believe not HIS WRITINGS, how shall ye believe MY WORDS?”
(v. 47).

NOTE: At this point we have reached roughly the half-way mark in Jesus’ earthly ministry. So as not to make our study of what He taught unduly cumbersome, let us break it into two “parts,” as we did our study of the “law” and “evidences of Jesus’ divinity.” In our NEXT lesson, we shall consider what Jesus taught in His LATER MINISTRY. But for now, let us turn to the QUESTIONS ON THE LESSON and see what answers we can develop. Remember now, UNLESS YOU LOOK UP THE SCRIPTURE QUOTATIONS cited in each point. A PERFECT SCORE IS PRACTICALLY IMPOSSIBLE. So ANSWER THESE QUESTIONS with your BIBLE OPEN!



**What JESUS Taught
by WORD and DEED
(Part 1)**



Questions on Lesson Nine

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. In our previous lessons concerning the PERSON of Jesus Christ, what five main topics have we covered already? His 1) _____ 2) _____
3) _____ 4) _____
and 5) _____
2. What is the PURPOSE of this present lesson? _____

3. What REASON did Jesus give His parents for tarrying behind in Jerusalem upon their return home from visiting the Temple? _____
4. In what FOUR RESPECTS did Jesus "INCREASE" after His return to Nazareth?
1) _____ 2) _____
3) _____ 4) _____
5. Quote Jesus' REASON for INSISTING on being BAPTIZED: _____

6. What did Jesus USE in RESISTING and OVERCOMING TEMPTATION?

7. What TWO WORDS did Jesus use repeatedly showing he EXPECTS US TO BE LIKE HIM?
_____ Are those who FOLLOW HIM to be REWARDED? _____
8. List THREE THINGS Jesus DID, when He went about all the cities and villages:
1) _____ 2) _____ 3) _____
9. What did Jesus DO whereby we know He OPPOSED COMMERCIALIZING RELIGION?

10. Is it necessary to be "BORN AGAIN" to enter into the KINGDOM OF GOD? _____ Is this
NEW BIRTH of WATER or the SPIRIT or BOTH? _____
11. Did God send Jesus into the world to CONDEMN the world? _____ If not, then why?

12. Who MADE and BAPTIZED more disciples—Jesus or John? _____
13. Did Jesus do the ACTUAL BAPTIZING of His disciples? _____ If not, then who did it in his
stead? _____
14. What KIND of water does Jesus have to give? _____
15. What EFFECT has this water on the one who receives it? _____

- 16. Does the PLACE of worship determine its acceptability to God? _____ If not, what constitutes TRUE WORSHIP? _____
- 17. What did Jesus offer to make of Simon and Andrew? _____
- 18. In preaching that “the kingdom of heaven” was at hand, what TWO THINGS did Jesus preach to be done? 1) _____ 2) _____
- 19. What Scripture passage quotes Jesus as saying, “Wherefore think ye evil in your hearts?”

- 20. How did Jesus demonstrate that He had power to forgive sins? _____
- 21. Why did the Jews seek the more to kill Jesus? _____
- 22. Should all men honor Jesus as the Son of God? _____
- 23. If we do not honor Jesus as the Son of God, do we honor God? _____
- 24. Why search the Scriptures? _____
- 25. If we believed MOSES, should we also believe JESUS? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

What JESUS Taught by WORD and DEED (Part 2)



Lesson Ten

INTRODUCTION: In our first lesson under this heading, we considered principles Jesus taught from his childhood, age 12, through approximately the first half of his earthly ministry. In this study we shall conclude our present investigation into the things Jesus expects his disciples to accept and the sort of lives they are suppose to lead. Taking up where we left off last time, let us ponder—

I. PRINCIPLES LEARNED FROM JESUS' LATER MINISTRY.

A. Jesus reproved the blindness of the Pharisees (a Jewish sect of His time) concerning the SABBATH (Mat. 12:1-8; Mark 2:23-28; Luke 6:1-5).

1. Jesus, with His disciples, went through the corn on the sabbath day, which was a holy day under the Jewish law.
 - a. His disciples, being hungry, began to pluck ears of corn and to eat.
2. The Pharisees accused Him that His disciples did what was not lawful upon the sabbath.
3. Jesus defended His disciples, saying,
 - a. "Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?"
 - b. "Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?"
 - c. "But I say unto you, That in this place is *one* greater than the temple.
 - d. "But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.
 - e. "For the Son of man is Lord even of the sabbath day."

NOTE: Mark 2:27 adds Jesus' words that "THE SABBATH WAS MADE FOR MAN, AND NOT MAN FOR THE SABBATH."

4. Further demonstrating His teaching, Jesus HEALED a man of a withered hand ON THE SABBATH DAY (Mat. 12:9-13; Mark 3:1-5; Luke 6:6-10).
 - a. Jesus left the cornfield.
 - b. He entered the synagogue of those same Pharisees.

- c. There He met a man with a withered hand.
- d. The Pharisees asked Jesus, "IS IT LAWFUL TO HEAL ON THE SABBATH DAYS?"
- e. As He often did, Jesus parried the question with another question, answering, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? Wherefore IT IS LAWFUL TO DO WELL ON THE SABBATH DAYS."
- f. Looking around about upon them all, He then said to the man, "Stretch forth thy hand."
- g. The man stretched it forth; and it was restored whole like as the other.

NOTE: Mark 3:4 and Luke 6:9 add Jesus' question of them, "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?" Mark 3:5 further adds that he "looked round about on them with ANGER, being GRIEVED for the hardness of their hearts." Luke 6:6 says also that Jesus "taught" in the synagogue. Luke 6:8 says "he knew their thoughts." Also that he said, "Rise up, and stand forth in the midst." Mark 3:3 also records his words to "stand forth."

- B. Jesus taught PRAYER by His example: HE PRAYED ALL NIGHT (Luke 6:12).
NOTE: In Matthew 10 and Luke 10 Jesus gave "limited commissions" to "the twelve" and to "the seventy," respectively. Inasmuch as an entire lesson is devoted to these two limited commissions, we shall not consider them at this time, except for a few points not covered by the other lesson.
- C. Concerning DISCIPLES and SERVANTS (Mat. 10:24-25).
 - 1. The disciple is not above his master, nor the servant above his lord.
 - 2. It is enough for the disciple to be as his master, and the servant to be as his lord.
- D. Jesus taught CONFESSION of FAITH IN HIM (Mat. 10:32-33).
 - 1. "Whosoever therefore shall CONFESS me before men, him will I CONFESS also before my Father which is in heaven.
 - 2. "But whosoever shall DENY me before men, him will I also DENY before my Father which is in heaven."
- E. Jesus requires that His disciples must put Him FIRST (Mat. 10:37-39).
 - 1. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.
 - 2. "And he that taketh not his cross, and followeth after me, is not worthy of me.
 - 3. "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."
- F. To receive those Jesus SENT is accounted as receiving JESUS.
 - 1. To His 12 apostles, He said, "He that receiveth you receiveth me (Mat. 10:40).
 - 2. "And he that receiveth me, receiveth him that sent me.
 - 3. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward (v. 41).
 - 4. "He that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward" (v. 41).
 - 5. "And whosoever shall give to drink unto one of these little ones [i.e., His apostles] a cup of cold *water* only in the name of a disciple...he shall in no wise lose his reward" (v. 42).

G. THE SERMON ON THE MOUNT.

(NOTE: *The most extensive statement of the general principles Jesus taught his disciples to live by is this sermon, found in Matthew, Chapters 5, 6 and 7, and in Luke 6:20-49*). Matthew introduces the sermon, saying, “And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them—”

1. Humility (“poor in spirit”) (Mat. 5:3; Luke 6:20).
2. Mourning (Mat. 5:4; Luke 6:21).
3. Meekness (Mat. 5:5).
4. Desire for righteousness (Mat. 5:6; Luke 6:21).
5. Mercy (Mat. 5:7).
6. Spiritual purity (Mat. 5:8).
7. Peace-making (Mat. 5:9).
8. Endurance of persecution for righteousness’ sake (Mat. 5:10; Luke 6:22).
9. Suffering unjustly for Jesus’ sake (Mat. 5:11; Luke 6:22).

NOTE: When suffering for Christ, we should REJOICE (Mat. 5:12; Luke 6:23). Luke 6:24-26 adds, “But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.”

10. Jesus called His disciples the “salt of the earth” (Mat. 5:13). However, salt that has lost its saltiness (savour)
 - a. is good for nothing.
 - b. will be cast out.
 - c. will be trodden underfoot.
11. His disciples, Jesus said, “are the light of the world” (v. 14). They are to let their light shine before men—
 - a. like a city set on a hill (Mat. 5:14).
 - b. like a candle on a candlestick (v. 15).

NOTE: This is done by doing good works before men in such a manner that they will “glorify God” (Mat. 5:16).

12. Jesus did not come to DESTROY the law or the prophets, but to FULFILL them (Mat. 5:17).
 - a. None to pass “till” all be fulfilled (v. 18).
 - b. To break and teach others to break the least commandment is to be called LEAST in the kingdom of heaven.
 - c. To do and teach them is to be called GREAT in the kingdom of heaven (v. 19).
 - d. Our righteousness must EXCEED that of the scribes and the Pharisees or we cannot enter the kingdom of heaven (v. 20).
13. Jesus next used SIX CONTRASTING EXAMPLES to show how HIS requirements for righteousness were even MORE DEMANDING than those of the OLD-TESTAMENT, TEN-COMMANDMENT LAW!

These are charted as follows:

It was said "OF OLD TIME":	BUT	Jesus said "I SAY UNTO YOU":
<i>It was said "of OLD TIME"</i>	1) "THOU SHALT NOT KILL." NOTE: Quoted by Jesus in Mat. 5:21 from the ten commandments in Exo. 20:13.	<p><i>"BUT I say unto you"</i></p> <p>1) a. Be not ANGRY with cause (Mat. 5:22). b. Not say, "RACA" (v. 22). c. Not say, "THOU FOOL" (v. 22). d. RECONCILE offences before offering to God (vv. 23-24). e. AGREE with adversaries quickly (vv. 25-26).</p>
<i>It was said "of OLD TIME"</i>	2) "THOU SHALT NOT COMMIT ADULTERY." NOTE: Quoted by Jesus in Mat. 5:27 from the ten commandments in Exo. 20:14.	<p><i>"BUT I say unto you"</i></p> <p>2) a. Looking on a woman to lust after her is to commit adultery with her in one's heart (Mat. 5:28). b. Offending member to be cut off and cast away (vv. 29-30). c. Better one member perish than whole body (vv. 29-30).</p>
<i>It was said "of OLD TIME"</i>	3) "Whosoever shall put away his wife, let him give her a WRITING OF DIVORCEMENT" (Mat. 5:31).	<p><i>"BUT I say unto you"</i></p> <p>3) a. Divorce, except for fornication, causes her to commit adultery (Mat. 5:32). b. Marriage to the one put away is adultery (v. 32).</p>
<i>It was said "of OLD TIME"</i>	4) "Thou shalt not forswear thyself, but shall perform unto the Lord thine OATHS" (Mat. 5:33).	<p><i>"BUT I say unto you"</i></p> <p>4) a. Swear not at all (Mat. 5:34-36). b. Communications to be "Yea, yea." and "Nay, nay" (v. 37).</p>
<i>It was said "of OLD TIME"</i>	5) "An EYE FOR AN EYE, and a TOOTH FOR A TOOTH" (Mat. 5:38).	<p><i>"BUT I say unto you"</i></p> <p>5) a. Resist not evil (v. 39). b. Turn the other cheek (Mat. 5:39; Luke 6:29). c. Give more than forced (Mat. 5:40; Luke 6:29). d. Give and lend (Mat. 5:42; Luke 6:30, 35). 1) Ask not again (Luke 6:30-35).</p>

*It was
said
“of
OLD
TIME”*

- 6) “Thou shalt LOVE THY NEIGHBOR AND HATE THINE ENEMY” (Mat. 5:43).

*“BUT
I say
unto
you”*

- 6) a. Love your enemies (Mat. 5:44; Luke 6:27, 35).
b. Bless them that curse you (Mat. 5:44; Luke 6:28).
c. Do good to them that hate you (Mat. 5:44; Luke 6:27).
d. Pray for them which despitefully use you.

NOTE: Jesus explained his sixth contrast, foregoing, as necessary in order to be children of God, for it is according to God’s character. For instance. God shines His sun on the EVIL as well as the GOOD. He lets it rain on the UNJUST as well as the JUST. Jesus offered no reward for loving those who love us. To salute our brethren only, makes us no better than others. To be merciful and perfect like God we have to act like God (Mat. 5:46-48; Luke 6:32-36).

14. On ALMS-GIVING—give alms sincerely, not to impress men, but God” (Mat. 6:1-4).
15. On PRAYER.
- Pray sincerely, not to impress men, but God (Mat. 6:5-6).
 - Nor using meaningless repetitions (Mat. 6:7-8).
 - Our prayers should be like Jesus’ model prayer (Mat. 6:9-13).
 - We must forgive others if we would be forgiven (vv. 12, 14-15).
16. On FASTING.
- Must be sincere (Mat. 6:16).
 - Not of a sad face (v. 16).
 - Not appear unto men to fast (vv. 16-18).
 - Fast unto God (v. 18).
17. On LAYING UP TREASURES.
- Not on earth (Mat. 6:19).
 - But in heaven (v. 20).
 - Your heart will be where your treasure is (v. 21).
 - Cannot serve two masters (vv. 22-24).
 - Not to worry about life, food, drink, clothes or size (vv. 25-32).
 - If we seek God’s kingdom first and his righteousness, all these things will be supplied (v. 33).
 - Not to worry about tomorrow (v. 34).
18. On JUDGING OTHERS.
- If we do not want others to judge us, we must not judge them (Mat. 7:1; Luke 6:37-38).
 - As we judge others, so they will judge us (Mat. 7:2).
 - As we treat others so they will treat us (Mat. 7:2; Luke 6:38) (e.g., give and it shall be given unto you).
 - Before judging and correcting others’ faults, we should first judge and correct our own (Mat. 7:3-5; Luke 6:39, 41-42).
 - Otherwise we are hypocrites (Mat. 7:5).
19. Don’t waste valuable effort on those who scorn it (Mat. 7:6).
20. To obtain God’s help, we must pray for good things (v. 11).

21. Do unto others as you would have them do to you (Mat. 7:12; Luke 6:31, 38).
 22. Follow truth, not the crowd (Mat. 7:13-14).
 - a. MANY enter the WIDE GATE and follow the BROAD WAY—but these lead to destruction.
 - b. FEW find the STRAIT GATE and the NARROW WAY—but these lead to life.
 - c. If it is LIFE we seek, we must choose the STRICT DISCIPLINED WAY.
 23. Beware of FALSE PROPHETS (Mat. 7:15).
 - a. Outwardly like sheep.
 - b. Inwardly like wolves.
 - c. Know them by their fruits (Mat. 7:16-20; Luke 6:43-45).
 - d. Trees not producing good fruit to be cut down, burned (Mat. 7:19).
 24. LIP-SERVICE to Jesus Christ not enough; must do GOD’S WILL (Mat. 7:21-23).
 - a. Lip-servants accounted as “workers of iniquity” (v. 23).
 25. DOING Jesus’ sayings is required—NOT HEARING ONLY (Mat. 7:24-27; Luke 6:46-49).
 - a. Hearing and doing, we wisely build upon a rock, endure.
 - b. Hearing alone, we foolishly build upon sand, fall.
 26. Jesus taught AS ONE HAVING AUTHORITY (Mat. 7:28-29).
 - H. Example of WILLINGNESS TO SERVE—Jesus told the centurion, whose servant was sick of the palsy, “I will come and heal him” (Mat. 8:5-13; Luke 7:2-10).
 - I. KINGDOM OF HEAVEN IS MEETING PLACE for EAST and WEST. Jesus said—“And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven” (Mat. 8:11).
 - J. POSSIBILITY OF A CHILD OF GOD BEING LOST (Mat. 8:12).
 - K. Example of COMPASSION—the raising of the widow’s son from the dead (Luke 7:12-16).
 - L. Jesus’ teaching was NOT IN WORD ONLY, but in DEED also.
 1. When John sent two disciples, asking, “Art thou he that should come, or do we look for another?”
 2. Jesus answered, “Go and SHOW John again those which ye do HEAR and SEE:
 - a. The blind receive their sight.
 - b. The lame walk.
 - c. The lepers are cleansed.
 - d. The deaf hear.
 - e. The dead are raised up.
 - f. The poor have the gospel preached unto them.
 - g. Blessed is he whosoever shall not be offended in me” (Mat. 11:2-6; Luke 7:18-23).
- NOTE: Luke 6:7 shows that Jesus performed miracles while John’s disciples were present.**
- M. He taught concerning JOHN THE BAPTIST (Mat. 11:7-19; Luke 7:24-28).
 1. That John was “MORE THAN A PROPHET.”
 2. “Among them that are born of women there (had) not risen a greater than John the Baptist.”
 3. Notwithstanding he that is LEAST in the kingdom of heaven is GREATER THAN JOHN.
 4. From the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.

NOTE: The word “now” referred to when Jesus uttered it.

5. All the prophets and the law prophesied until John.
6. John was “Elias which was for to come.”

N. Jesus REBUKED (Mat. 11:20-24).

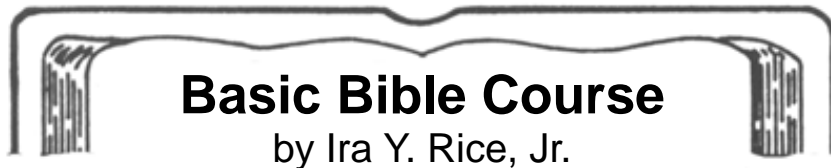
1. Mighty works (miracles) were done in Chorazin, Bethsaida and Capernaum.
2. In view of these mighty works, Jesus said they should have REPENTED.
3. Because they did not, Jesus pronounced a “woe” against them.

NOTE: A common misconception of the teaching and practice of Jesus Christ is that he NEVER used the negative approach—that he ALWAYS “accentuated the positive.” This is WISHFUL THINKING. It is NOT TRUE. And although he DID show kindness and compassion to the sick, bereaved, down-trodden and poor, he was EQUALLY severe with the hypocritical, incorrigible and oppressive. Just a few of the passages, which show this are Matthew 6:1-4, 6, 16; 7:3-5 and the entire chapter of Matthew 23. Many more such citations could be added. These are noted NOT because Jesus was this way with ALL of the people ALL of the time, but because he was this way with SOME of the people SOME of the time, WHEN THERE WAS CAUSE; and ANY TEACHING TO THE CONTRARY IS IN ERROR. To follow Jesus’ example, we should study the DIFFERENCE in his reactions under DIFFERENT CIRCUMSTANCES and be GOVERNED ACCORDINGLY.

O. Jesus taught we must follow WISDOM whether it pleases the people or not (Luke 7:33-35).

1. He illustrated that to try to please the people is folly.
 - a. John the Baptist came neither eating bread nor drinking wine, and the people said, “He hath a devil.”
 - b. Jesus came both eating and drinking, and the people said, “Behold a gluttonous man and a winebibber, a friend of publicans and sinners!”
2. However, instead of being upset about this, he said that “wisdom is justified of all her children.”

CONCLUSION: As John 21:25 says, “And there are also MANY OTHER THINGS which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.” However, what we have studied thus far in the course is sufficient to give the general trend of what he taught and did “that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:31). Let us now turn to the QUESTIONS ON THE LESSON and find out how much of what we have studied foregoing has been understood.



**What JESUS Taught
by WORD and DEED
(Part 2)**



Questions on Lesson Ten

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. Jesus **defended** **did not defend** His disciples for plucking ears of corn on the sabbath day. (Delete words which do not apply).
2. What Scripture passage quotes Jesus as saying that “the sabbath was made for man and not man for the sabbath?” _____
3. From Matthew 12:12, please QUOTE Jesus’ position relative to what could lawfully be done on the sabbath days: _____

4. Please fill up the blanks: “It is enough for the _____ that he be as his _____, and the _____ as his _____.”
5. Whom did Jesus promise to “confess...before my Father which is in heaven?”

6. What did Jesus say of a person who loves father, mother, son or daughter more than Him?

7. Some people say they ACCEPT what Jesus Himself taught personally, but REJECT what was taught by the apostles whom He sent. From your study of Matthew 10:40, does this harmonize with Jesus’ teaching? _____
8. When men revile, persecute and say evil things against a disciple of Christ falsely, for his sake, the disciple should _____.
9. Jesus came to **destroy** **fulfill** the law and the prophets. (Delete the wrong word.)
10. In the six examples of contrast between what the Old Testament required and what HE requires, Jesus used the words “BUT I SAY UNTO YOU.” From these words do we learn that Jesus requires the SAME things as the Old Testament? or DIFFERENT things? _____
11. Disciples of Christ are taught to do four things in Matthew 5:44. Please list them:
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
12. In His teaching on PRAYER (Mat. 6:5-15) Jesus instructed His disciples to pray over and over again the model prayer in verses 9-13. (True or False?) _____
13. What did Jesus teach on serving TWO MASTERS?

14. Before judging and correcting others’ faults, what did Jesus instruct his disciples to do? _____

- 15. From Matthew 7:12, how does Jesus teach we should treat others?

- 16. Most people seem to want to enter the WIDE GATE and follow the BROAD WAY. They call those “narrow” who disagree. Which gate and way did Jesus say lead to life?

- 17. Matthew 7:15, Jesus acknowledged that everyone who CLAIMS to be a “prophet” is true and should be followed unquestioned. (True or False?) _____
- 18. Those who serve God with their mouths only are _____.
- 19. Whom did Jesus liken unto a WISE MAN who built his house on a ROCK?

- 20. Where did Jesus say many from the EAST and the WEST would meet?

- 21. From Luke 7:12-16, how did Jesus demonstrate His COMPASSION for the widow?

- 22. What EVIDENCE did Jesus send John the Baptist as to His identity?

- 23. Was John the Baptist only a prophet? _____
- 24. Who, besides God, Jesus and the Holy Spirit, is greater than John?

- 25. Did Jesus ever rebuke? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

Christians are NOT Governed by the LIMITED COMMISSIONS



Lesson Eleven

INTRODUCTION: Many have been taught much that is not so. Before we can expect Bible students to get a clear understanding of the part of the Bible which DOES govern Christians, we must first clear away the misconceptions concerning those parts that DO NOT...Very much like the farmer, who grubs out the stumps and clears away the weeds and rubbish before plowing his field and sowing the seed, we have felt the necessity to pay attention to this negative side of our study FIRST preparatory to a solid harvest of well-taught, truth-understanding, Bible-trained students when this course is completed.

Not that we mean the things of the Old Testament or the preaching and baptism of John the Baptist were stumps, weeds and rubbish; however, much of the *erroneous teaching* which has been done concerning them falls in this category.

Our concluding NEGATIVE study, before moving on to the POSITIVE side, is to show that while Jesus Christ was on earth before His death on Calvary, He issued TWO COMMISSIONS, strictly LIMITED in nature, which He clearly never bound as governing Christians, when the Christian dispensation became of force later on. Now to our study of these two “limited commissions”...

I. LIMITED COMMISSION TO THE TWELVE APOSTLES—Matthew 10 (also compare Mark 6:7-13 and Luke 9:1-6).

NOTE: Often a slight (or even a great) misconception of Bible teaching can be avoided simply by more-careful reading. Many religionists, nowadays, go to Matthew 10 to prove that Christians should have power against unclean spirits, be able to heal by supernatural means, cleanse lepers, raise the dead and such like. But read the commission given in Matthew 10 (and parallel passages) more closely; observe that it was not given to all, but was limited to the 12 apostles.

- A. Matthew 10, Verse 1, reads, “And when he had called unto *him* his TWELVE DISCIPLES, he gave THEM power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.” Note carefully that this verse limits the “power” here given to the TWELVE. The TWELVE, thus, (not everyone), had power—
1. to cast out unclean spirits
 2. to heal sickness and disease.

- B. As if to make doubly sure that no one misunderstood to whom this commission was limited, the next three verses of Scripture (2 through 4) NAME *which twelve* Jesus gave this power: “Now the NAMES of the TWELVE APOSTLES are THESE”—
1. SIMON, who is called PETER
 2. ANDREW his brother
 3. JAMES the son of Zebedee
 4. JOHN his brother
 5. PHILIP
 6. BARTHOLOMEW
 7. THOMAS
 8. MATTHEW the publican
 9. JAMES son of Alphaeus
 10. LEBBAEUS, whose surname was Thaddaeus
 11. SIMON the Canaanite
 12. JUDAS ISCARIOT.
- C. Verse 5 says, “THESE TWELVE Jesus sent forth, and commanded THEM, [not others], saying,
1. “go not into the way of the Gentiles, and
 2. “into *any* city of the Samaritans enter ye not: but
 3. go rather to the lost sheep of the house of Israel.”
- NOTE: Consider carefully the limitations listed so far. First, the COMMAND GIVEN was LIMITED to THE TWELVE; second, THE TWELVE were FORBIDDEN TO GO TO THE GENTILES by this limited commission (which limitation alone excludes everyone not a Jew); third, THE TWELVE were FORBIDDEN TO ENTER SAMARITAN CITIES (the Samaritans were a mixed race, descended partly from the Ten Tribes, partly from heathen immigrants); fourth, THE TWELVE were LIMITED TO GO TO THE “LOST SHEEP OF THE HOUSE OF ISRAEL” (i.e., the back-slidden Jews).**
- D. To these back-slidden Jews (“lost sheep of the house of Israel”) the twelve apostles were commissioned at this point to do a number of things—
1. Preach, saying, The kingdom of heaven is at hand (v. 7).
 2. Heal the sick (v. 8).
 3. Cleanse the lepers (v. 8).
 4. Raise the dead (v. 8).
 5. Cast out devils (v. 8).
 6. Freely give (v. 8).
- NOTE: It was THE TWELVE APOSTLES (not you or I) who were commissioned to do these six things by this commission.**
- E. While fulfilling this limited commission, the twelve were to
1. Provide neither gold, nor silver, nor brass in their purses (i.e., they were to carry no money) (v. 9).
 2. Provide no “scrip” (i.e., valise or traveling-bag) for their journey (v. 10).
 3. Neither two coats (v. 10).
 4. Neither shoes (v. 10).
 5. Nor yet staves.

NOTE: It is our observation that those preachers, who contend mightily that Verses 7 and 8 are for us today, tend to ignore the further requirements of Verses 9 and 10. The same limited commission authorizing the apostles to preach the kingdom of heaven as then “at hand” also required they have no money. These modern-day preachers (to whom this commission was NOT

GIVEN, but who try to appropriate it to themselves) want the money, too, almost without exception. They CLAIM they are to “heal the sick”; but you will notice they all have some sort of “scrip” in their travels. They CLAIM they can “cleanse the lepers”; but almost all have more than one coat. They CLAIM they are to “raise the dead” and “cast out devils”; but how many have you seen without shoes? If they are going to claim Verses 7 and 8, consistency demands they also obey Verses 9 and 10. If they say Verses 9 and 10 do not apply to them; then neither do Verses 7 and 8. The simple fact is that NONE OF THESE VERSES ever applied to ANYONE except THE TWELVE...

F. Some ADDITIONAL FEATURES of this limited commission to the twelve apostles were as follows:

1. Upon entering a city or town, they were to search out who in it was worthy; and there abide until departure (v. 11).
2. Upon entering an house, they were to salute it (v. 12).
 - a. If the house was WORTHY, they were to let their “peace” come upon it (v. 13).
 - b. If the house was UNWORTHY, they were to let their peace return to themselves (v. 13).
3. If a house or city would not “receive” them, they were to shake off the dust of their feet upon departure (v. 14).
4. They were to be “wise as serpents, and harmless as doves” (v. 16).
5. They were to “beware of men” who would deliver them up to councils (v. 17).
6. When the APOSTLES were delivered up to the councils, they were to take no thought as to HOW or WHAT to speak (v. 19).
 - a. God would give them the words to say as needed (v. 19).
 - b. Thus it would be God’s SPIRIT speaking IN them, not the apostles speaking in their own right (v. 20).

NOTE: This passage, especially, has been much abused by some who falsely claim it to justify their evident lack of study and preparation. Like the rest of the foregoing, as we have observed, Verses 19 and 20 were given to THE TWELVE APOSTLES ONLY.

7. When the twelve apostles were persecuted in one city, they were commanded to flee into another (v. 23).

NOTE: Something Jesus said in this same verse 23, indicates the DURATION as well as the EXTENT of this limited commission to the twelve: “YE SHALL NOT HAVE GONE OVER THE CITIES OF ISRAEL, TILL THE SON OF MAN BE COME.” Connect this thought with the first verse of the SUCCEEDING chapter: “And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.”

8. The apostles were commanded not to “fear” (vv. 26, 28, 31).
9. What Jesus told them “in darkness,” He commanded them to speak “in light” (v. 27).
10. What Jesus caused them to “here in the ear,” they were to preach that “upon the housetops” (v. 27).
11. Although commanded not to fear men, yet they were to fear God (v. 28).
12. The apostles were not to think that Jesus came to send peace on earth, but a sword (v. 34).

G. Mark’s account of the same limited commission supplies one or two points not covered by Matthew’s account. See Mark 6:7-13 For instance, Mark shows—

1. The twelve were sent forth “by two and two” (v. 7).

2. Whereas Matthew showed they could not have “staves,” Mark shows that “a staff” (singular) was permitted (v. 8).
 3. Matthew said nothing about food *en route*, but Mark indicates they were allowed “no bread” for their journey (v. 8).
 4. Matthew’s account forbade “shoes”; however, Mark’s account permitted “sandals” (v. 9).
- H. Luke’s account of this same limited commission is found in Luke 9:1-6. For your own edification, you should read this, so you shall have read all that the New Testament has to say on this subject; however, Luke merely corroborates (but adds nothing to) what Matthew and Mark have already said.

II. LIMITED COMMISSION TO THE SEVENTY (Luke 10:1-20).

- A. In addition to the limited commission to “the twelve apostles,” Jesus appointed “OTHER SEVENTY” also, to whom he gave a SIMILAR COMMISSION (v. 1).
 1. He sent these 70 “two and two.”
 2. They were to go to every city and town where Jesus was about to come.
- B. These 70 were told to pray the Lord for laborers to be sent forth into His harvest (v. 2).
- C. General instructions given to seventy:
 1. Not to carry purse, scrip or shoes (v. 4).
 2. To salute no man by the way (v. 4).
 3. Upon entering a house, these 70 were to say, first, “Peace be to this house” (v. 5).
 - a. If the son of peace be there, their peace should rest upon it (v. 6).
 - b. If not, their peace should turn to them again (v. 6).
 4. They were to remain in the same house (v. 7).
 5. They were to eat and drink such things as those in the house provided (v. 7).
 6. They were to “go NOT from house to house” (v. 7).

NOTE: Many nowadays, who try to claim PART of this commission, tend to ignore Points 2 and 6 immediately foregoing. They salute (i.e., greet) everyone they can, and make a practice of going from “house to house” with their teachings. If any man tries to APPROPRIATE a PART of this commission, he should abide by ALL of it. If any man REJECTS PART, in effect he REJECTS ALL. However, it should be evident already that THIS commission was not for us today, or even for the 12 apostles; rather IT WAS FOR THE “SEVENTY” ONLY.

7. When the seventy were “received” in any city, they were to eat whatever was set before them (v. 8).

NOTE: We are especially happy that this commission is not to US; for in SOME cities where we are “received,” we observe that many things set before us are hardly edible (from our viewpoint) or even clean! However, we are free to pick and choose what we eat, since this commission was binding upon THE SEVENTY, not upon anyone else, including ourselves.

8. The seventy were to heal the sick (v. 9).

NOTE: This passage limited such power to the seventy, as far as THIS commission was concerned. No one, today, has any right to look to this passage for authority to heal the sick; the seventy, to whom the authority was here given, are all dead.

9. “To those healed, the seventy were to say, The kingdom of God is come nigh unto you.”
10. Any city that did not “receive” these seventy, they were to go into the streets of that city, and say, “Even the very dust of your city, which cleaveth on us, we do wipe off

against you: notwithstanding be ye sure of this, that the kingdom of God is coming nigh unto you” (vv. 10-11).

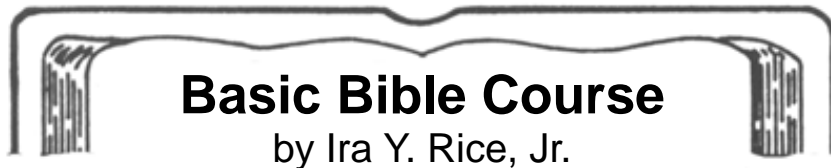
- D. Jesus pronounced a curse upon those cities which would not receive His seventy (vv. 12-15).
 - 1. Jesus said that he who “heard” the seventy also heard HIM (v. 16).
 - 2. He said that who despised the seventy also despised HIM (v. 16).
 - 3. He said, “he that despiseth me despiseth HIM THAT SENT ME” (v. 16).
- E. The seventy, upon fulfilling this limited commission to them, “returned” and made report (v. 17).
- F. Jesus gave them further power (v. 19).
 - 1. To tread on serpents and scorpions
 - 2. Over the enemy
- G. Jesus commanded them to rejoice, not because of their having been given such power, but because their names were written in heaven (v. 20).

NOTE: Thus far in our series of studies, we have established the following facts:

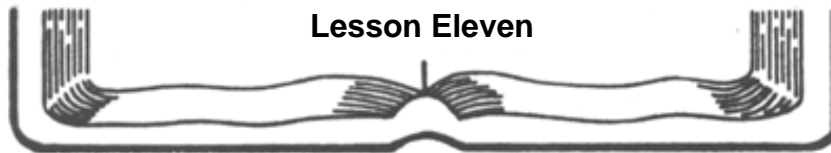
1. **That those commandments God gave to individuals and families before Moses were binding only upon those to whom originally given; thus, when they died, the force of said commandments died with them.**
2. **That the law which included the ten commandments, given by God through Moses on mount Sinai, was binding only upon the children of Israel, and its force ended at Calvary (A.D. 33), when it was figuratively “nailed to the cross” with Christ.**
3. **That both the preaching and baptism of John the Baptist likewise ended at the cross.**
4. **That the special commission (Matthew 10) was limited to the twelve apostles, who in turn were limited to go to the cities of Israel “till” the Son of man be come.”**
5. **That a second special commission (Luke 10) was limited to “the seventy” who were sent before the Lord “into every city and place, whither he himself would come.”**

These seventy fulfilled this commission, which applied only to themselves, returned and reported. Since Jesus finished going to every city and place whither He Himself would come, then was crucified, the fact that they were to go BEFORE Him, proves their commission completed.

NOT ONE COMMANDMENT comprehended by ANY of the foregoing IS BINDING UPON OUR CONSCIENCE IN THE CHRISTIAN DISPENSATION. Truly, by studying the patriarchal commands, Jewish law, John’s preaching and baptism, as well as these limited commissions, we can LEARN a lot (Rom. 15:4; 1 Cor. 10:11). But, for what GOVERNS US look forward to our next lesson.



**Christians are NOT Governed
by the LIMITED COMMISSIONS**



Questions on Lesson Eleven

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. How many “limited” commissions did Jesus give? _____
2. To whom was the first of these limited commissions given? _____
3. According to this first commission (Mat. 10), Jesus gave certain ones power to cast out unclean spirits (or devils), to heal the sick, cleanse the lepers and to raise the dead. Specify TO WHOM such power was given: _____
4. How did Jesus make doubly sure that we do not mistake the ones to whom this commission was limited? _____
5. Where those governed by this limited commission to go to Gentiles? _____
To the Samaritans? _____
6. If not, then to whom were they to go? _____
7. Who were the “lost sheep of the house of Israel”? _____
8. Could a person governed by this limited commission carry any money? _____
If not, why not? _____
9. What about their having a traveling-bag, two coats, shoes and staves? _____
10. Can a person today be consistent in claiming from this passage the power to heal the sick, while at the same time trying to get money? _____ Explain: _____

11. With whom were the apostles to stay upon entering a city? _____
12. If a house or city would not “receive” them, what did Jesus command them to do?

13. Which persons were told not to think HOW or WHAT to speak? _____
Under what condition?

14. Did this passage tell anyone else this? _____
15. Since the words were supplied them to say, under the condition mentioned, who was to do the speaking? _____
16. Does this commission justify people today claiming to speak by direct operation of the Holy Spirit?
_____ Explain: _____

17. Whom were the apostles commanded to fear—man or God? _____
18. Did Jesus come to send peace on earth—or a sword? _____

- 19. What similarity existed between the limited commission to the twelve apostles and the limited commission to the “other seventy”, relative to how many should journey together?

- 20. Where were the seventy limited to go?

- 21. Were the seventy to salute anyone by the way? _____
- 22. Where the seventy to go from house to house? _____
- 23. What were the seventy to eat? _____
- 24. Whom else, other than the seventy, were authorized to heal the sick by the limited commission in Luke 10? _____
- 25. Are either of these two limited commissions binding on anyone NOW? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

Christians ARE Governed by the GREAT COMMISSION



Lesson Twelve

INTRODUCTION: From what we have learned in previous lessons, we have established the following points:

- 1) That God has revealed His will to man in three separate, distinct “dispensations” of religion;
- 2) That what governed the “patriarchs” in the FIRST dispensation was not binding upon the children of Israel in the SECOND;
- 3) That what governed the children of Israel in the SECOND (i.e., the “law of Moses,” INCLUDING THE TEN COMMANDMENTS) is NOT BINDING UPON CHRISTIANS—OR ANYONE ELSE—in the THIRD.

In the end of the SECOND dispensation (Jewish), we have observed the preaching and baptism of John the Baptist and also two very limited commissions all of which came to an abrupt halt, along with the Old Testament, at the cross of Christ (A.D. 33).

Now that our minds are crystal clear that NONE of us living SINCE the cross are governed by ANYTHING which was of force BEFORE the cross, the next question to be answered is: IF PEOPLE TODAY ARE NOT BOUND BY ANY OF THOSE THINGS, THEN WHAT PART OF GOD’S WILL TO MAN IS BINDING TODAY?

It shall be the burden of this study to show that AFTER Jesus died, was buried and arose again, He delivered a commission so comprehensive within its scope that it was to concern ALL MEN in ALL NATIONS in ALL THE WORLD, for ALL TIME TO COME, from the Day of Pentecost (A.D. 33) onward, EVEN UNTO THE END OF THE WORLD...

I. ACCORDING TO MATTHEW 28:18-20—

- A. After His death, burial and resurrection, Jesus declared that ALL AUTHORITY, both in heaven and in earth, had been given unto Him (v. 18).
- B. He commanded His apostles, therefore, to
 1. GO TEACH all nations
 2. BAPTIZE those taught in the name of
 - a. the Father
 - b. the Son
 - c. the Holy Ghost (or Spirit) (v. 19).

3. TEACH those baptized to “OBSERVE ALL THINGS” that HE had commanded (v. 20).

C. Under these conditions, Jesus promised to be “with” them always—even unto the end of the world.

NOTE: While Jesus was alive on earth, and before His death on the cross, He TAUGHT (or “COMMANDED”) many things which were DISTINCT from the requirements of the OLD testament. However, as we learned from previous study, these commands, which were to comprise His NEW testament, could not become of force until after His death (Heb. 9:15-17). Therefore, it was not until He died, was buried, and arose again that Jesus authorized His apostles to teach and baptize all nations, teaching those baptized to “OBSERVE ALL THINGS whatsoever I have commanded.”

II. ACCORDING TO MARK 16:15-16—

- A. Jesus commanded:
 1. GO into ALL THE WORLD.
 2. PREACH the GOSPEL to EVERY CREATURE.
- B. Jesus promised: He that—
 1. BELIEVETH and
 2. Is BAPTIZED shall
 3. Be SAVED.
- C. Jesus warned:
 1. DISBELIEVERS shall be DAMNED (i.e., CONDEMNED).

III. ACCORDING TO LUKE 24:47-49—

- A. Jesus cited prophecy, saying, “Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day, and that
 1. REPENTANCE and
 2. REMISSION OF SINS should be preached
 - a. in his name,
 - b. among all nations,
 - c. beginning at Jerusalem.”
- B. Jesus’ apostles were not to put this commission into immediate effect; rather they were to “TARRY” in JERUSALEM until ENDUED WITH “POWER” FROM ON HIGH.

NOTE: Here we have three separate accounts of the great world-wide, age-lasting commission given by Jesus Christ after His death, burial and resurrection. Each of the writers—Matthew, Mark and Luke—recorded PART of what Jesus commanded in this commission; however, no ONE of them recorded ALL of it. In order to have it ALL, we must COMBINE THE THREE TOGETHER. Please notice the chart we have prepared for this combination, as follows. Observe that LIKE things have been combined in the SAME COLUMN VERTICALLY; what EACH WRITER WROTE is listed HORIZONTALY. Opposite the word “Total,” at the bottom of the chart, we have added up the sum total of all that Matthew, Mark and Luke offer concerning this commission:

The Great Commission

Matthew 28	Go v. 19	Teach v. 19		All Nations v. 19			Baptizin g v.19	
Mark 16	Go v. 15	Preach v. 15	Gospel v. 15	All the world Every Creature v. 15	Believe v. 16		Baptized v. 16	Saved v. 16
Luke 24		Preach v. 47		All nations v. 47		Repent v. 47		Remission of sins v. 47
Total:	Go	Teach & Preach	the Gospel to	Every Creature, Among All Nations In All the World	He that Believeth	Repents	and is Baptized	shall be Saved; i.e., have Remission of Sins

(Such repentant, baptized, believers were then to be taught “to observe all things” Jesus had commanded His apostles to teach.)

NOTE: Please remember that they were not to begin their work under this great commission at once; rather they were to TARRY in JERUSALEM until ENDUED WITH POWER FROM ON HIGH. Also this commission was to have its “BEGINNING” at JERUSALEM (Luke 24:47).

Luke also wrote the book of ACTS OF THE APOSTLES. In Acts 1, referring to “the former treatise” (Luke) he hooks the two books together, reminding his readers, in verse 4, that Jesus had commanded His apostles “that they should NOT DEPART FROM JERUSALEM, but WAIT for the PROMISE.” Promising them that they should be “baptized with the Holy Ghost NOT MANY DAYS HENCE, (v. 5), he said, “ye shall receive POWER, after that the HOLY GHOST is come upon you: and ye shall be WITNESSES unto me both in JERUSALEM, and in all JUDAEA, and in Samaria, and unto the UTMOST PART OF THE EARTH” (v. 8).

So it was that they were “TARRYING” AT JERUSALEM, when they were thus ENDUED with “POWER FROM ON HIGH” on the DAY OF PENTECOST, in the next chapter (Acts 2). Compare what happened “BEGINNING AT JERUSALEM” (see chart below) with what they were COMMANDED IN THE GREAT COMMISSION (see chart above)...

“Beginning at Jerusalem...”

Jerusalem v. 5	Peter Stood v. 14	He Preached the Gospel vv. 14-36	Men out of every nation v. 5	“Pricked in heart” v. 37	Told to “Repent” v. 38	“Be Baptized” v. 38	For Remission of Sins
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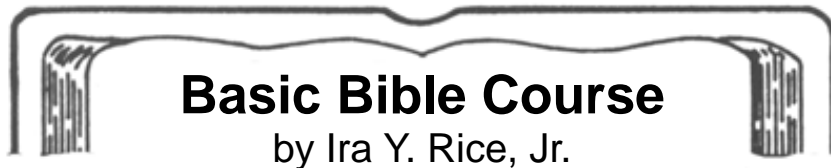
NOTE: The value of these two charts offered for direct comparison cannot be over-emphasized. The chart of THE GREAT COMMISSION, as recorded by Matthew, Mark and Luke, shows what was AUTHORIZED to BE DONE and TAUGHT under this commission by the One who commanded it. The chart of the “BEGINNING AT JERUSALEM” (Acts 2) shows that is what WAS DONE and

TAUGHT from the very start of this new (Christian) dispensation, which began on that day of Pentecost (A.D. 33)...Now let us take a fuller look at Acts 2...

- IV. ACTS 2 TELLS WHAT HAPPENED AND WAS TAUGHT AT THE “BEGINNING”:
- A. VERSE 1 tells it was ON “PENTECOST.”
 - B. VERSES 2-4 show the HOLY SPIRIT coming upon the apostles.
 - C. VERSE 5 fixes the scene of events as “JERUSALEM.”
NOTE: Remember that Luke 24:47 said the preaching under this new commission would BEGIN AT JERUSALEM and be done “AMONG ALL NATIONS.” “EVERY NATION UNDER HEAVEN” was represented in Jerusalem that day.
 - D. VERSE 6 describes the MULTITUDE COMING TOGETHER and MARVELING because EVERY MAN UNDERSTOOD IN HIS OWN LANGUAGE.
 - E. VERSES 9-11 list the LANGUAGES represented.
 - F. VERSES 12-13 show the CONFUSION OF THE MULTITUDE as different ones tried to explain how 12 unlearned Galilaeans could so speak as to be understood in 15 different languages all at the same time.
 - G. VERSES 14-36 describe PETER taking occasion by their interest and confusion to PREACH the FIRST GOSPEL SERMON ever delivered under the great commission.
NOTE: From this point forward (Day of Pentecost—Acts 2) the “NEW TESTAMENT” is clearly considered to be “OF FORCE” both by Luke and subsequent writers of the Bible.
 - H. VERSE 37 reveals those Jews making up the crowd on Pentecost as so convinced by Peter’s preaching that they were “pricked in their heart,” i.e., they BELIEVED or were CONVINCED OF what he said, which led them to ask, “Men and brethren, WHAT SHALL WE DO?”
 - I. Verse 38 gives Peter’s answer. He commanded them to
 - 1. REPENT and
 - 2. BE BAPTIZED.**NOTE: These believers—every one of them—were to do these two things 1) in the name of Jesus Christ, 2) for the remission of sins, and 3) to receive the gift of the Holy Ghost. (Verse 40 also shows these things were for salvation. “SAVE yourselves,” Peter exhorted).**
 - J. VERSE 41 points out that those who “GLADLY RECEIVED” Peter’s word “WERE BAPTIZED.” About 3,000 souls were “ADDED unto them.” (Verse 47 shows it was the LORD who did the ADDING; and that what they were “ADDED” to was called “THE CHURCH.”
**NOTE: Observe that this is the FIRST REFERENCE to the church of the New Testament as being AN ESTABLISHED FACT. EARLIER REFERENCES to the church POINT FORWARD to its FUTURE ESTABLISHMENT. But FROM THE DAY OF PENTECOST in Acts 2 ONWARD through the rest of the Bible, it is NEVER RECORDED as FUTURE any more, but AS BEING IN EXISTENCE. ALSO observe that membership in this “church” was not gained by “JOINING” it (a HUMAN act), but by THE LORD “ADDING” to it such as should be SAVED (a DIVINE act).
 HUMAN CHURCHES that can be “joined” through HUMAN ritual are NOT THE CHURCH THAT JESUS ESTABLISHED IN ACTS 2; only THE LORD can “ADD” saved persons to THAT church. Seeing that JESUS NEVER AUTHORIZED ANY OTHER CHURCH TO EXIST save the ONE HE HIMSELF BUILT, it should be clear to all that NO OTHER CHURCH NOT SPOKEN OF IN THE NEW TESTAMENT HAS ANY RIGHT TO EXIST. All HUMANLY ORGANIZED CHURCHES not mentioned in the New Testament EXIST WITHOUT ANY DIVINE AUTHORITY WHATSOEVER. Since all such as should be**

SAVED are ADDED by the LORD to HIS church, it follows that NO SAVED PERSONS ARE LEFT OVER TO JOIN MAN'S CHURCHES.

The Lord "SAVES" those who obey him (Heb. 5:9). All those, therefore, who OBEY the Lord are not only SAVED BY THE LORD but are ADDED TO THE LORD'S CHURCH by the Lord. Thus the church which had its beginning in this 2nd chapter of Acts is the ONLY CHURCH which has ANY STANDING WHATEVER BEFORE THE LORD—and ALL the persons who are "SAVED" according to the terms of the New Testament are MEMBERS of it.



**Christians ARE Governed
by the
GREAT COMMISSION**



Questions on Lesson Twelve

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. Are any of the commandments, which God gave to the patriarchs before Moses, binding on our consciences in the CHRISTIAN age? _____
2. Are Christians obligated to keep the ten commandments as given by God through Moses on mount Sinai? _____
3. Is anything preached or authorized by John the Baptist to be observed as such during the Christian dispensation? _____
4. What of the two limited commissions given to “the twelve” and to “the seventy,” respectively? Are these two commissions still in force? _____ Explain: _____

5. If none of these divine requirements continued to be of force after the cross, then what commission governs and authorizes us who live in the Christian dispensation?

6. Cite the passages which set forth the terms of this commission:

7. After Jesus’ crucifixion, burial and resurrection, how much authority did His Father give Him?

8. Did Jesus use this newly-acquired authority? _____ If so, what use did He make of it?

9. In recording what Jesus said in giving the GREAT COMMISSION, did each writer—Matthew, Mark and Luke—record all of it? _____
10. If each divinely-inspired writer recorded only a PART of what Jesus said in giving the great commission, what must we do if we want to know ALL of it?

11. Which writers show that Jesus commanded, “Go”? _____
12. Which writers show that teaching and preaching were to be done? _____
13. Which writer informs us that “THE GOSPEL” was to be preached? _____
14. Combining what all three writers recorded, TO WHOM was the gospel to be preached?

15. Which writer required BELIEF? _____
Which writer required REPENTANCE? _____
16. Which writers required BAPTISM? _____

- 17. What blessing (or blessings) would be granted to those people who BELIEVE, REPENT and ARE BAPTIZED, according to the terms of this great commission?

- 18. Were just the apostles to observe the requirements of the great commission; or were others to observe them, too? _____
Which others? _____

- 19. Was the “beginning at Jerusalem” on Pentecost in Acts 2 in harmony with what Jesus commanded in the great commission? _____

- 20. How many people “joined” the church that day? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

Establishment of the KINGDOM of GOD



Lesson Thirteen

INTRODUCTION: Having previously shown that **ALL COMMANDMENTS** bound by God **BEFORE CALVARY** came to an **ABRUPT END** at the **CRUCIFIXION OF JESUS CHRIST**, in Lesson 12 we learned that a **NEW** commission was commanded by Him following His death, burial and resurrection. This new, great, all-encompassing, world-wide commission Jesus declared to be by **ALL AUTHORITY**, both **IN HEAVEN** and **IN EARTH**. Once of force it was to remain in effect **UNTIL THE END OF THE WORLD**. We saw that it was implemented for the first time on the **DAY OF PENTECOST IN ACTS 2**. From that day onward the **NEW TESTAMENT** Jesus had been preparing while on earth was of force. No longer were the people taught to follow Moses or even John the Baptist, but Jesus Christ.

Thus we must conclude that an hiatus in God's revealed will to mankind was reached on that great and notable day of Pentecost in Acts 2. Just **HOW** great and notable it was we shall soon see. For it was upon **THAT DAY**, as we shall learn in our current study, that the **KINGDOM OF GOD**—foretold by prophets and preached by John and Jesus as “at hand”—was finally established.

It is one thing, however, to **ASSERT** this fact; it is quite another thing to **PROVE** it is so. It shall be the design of this study to show conclusively that all Scripture dealing with the kingdom of God prior to Pentecost in Acts 2 prophesied toward its coming, that all scriptural conditions for its coming were met on that day, and that from that day onward the Scriptures consider the kingdom as **NO LONGER FUTURE** but as **ALREADY IN EXISTENCE**. Thus scriptural **PROPHECY** concerning the kingdom of God suddenly transforms into **HISTORY** at this point...

I. THE PROPHET DANIEL'S INTERPRETATION OF NEBUCHADNEZZAR'S DREAM.

(Read Daniel 2:1-44).

- A. Some 600 years before Christ there lived a king called **NEBUCHADNEZZAR, KING OF BABYLON** (Dan. 1:1).
 1. **BABYLON**, at that time, had extended its empire, until its rule was **WORLD-WIDE**.
 - a. Thus **ALL THE KINGS OF THE EARTH**, other than Nebuchadnezzar, were **SUBJECT UNTO HIM**.
 - b. Nebuchadnezzar was a **KING OF KINGS**.

- B. In the second year of his reign, Nebuchadnezzar began having dreams, which troubled his spirit so he **COULD NOT SLEEP** (Dan. 2:1).
1. He decided to **TEST** his magicians, astrologers, sorcerers and the Chaldeans with his dreams (v. 2).
 2. Calling them before him, Nebuchadnezzar required that they tell him
 - a. What his **DREAM** was, and
 - b. What was their **INTERPRETATION** thereof (vv. 2-9).
 3. The Chaldeans reasoned that **NO MAN ON EARTH** could comply with such a requirement (vv. 10-11).
 4. In his anger, Nebuchadnezzar decreed that all the wise men of Babylon should be **DESTROYED** (vv. 12-13).
 5. Daniel, a child of Israel, to whom God had given knowledge and skill in all learning and wisdom, had **UNDERSTANDING** in all **VISIONS** and **DREAMS**. (See Dan. 1:17).
 6. Daniel asked the king to **GIVE HIM TIME** and he would **SHOW THE INTERPRETATION** of his dream (2:14-18).
 7. In a night vision, the **SECRET WAS REVEALED** unto Daniel (v. 19).
 - a. For this Daniel thanked God (vv. 20-23).
 8. Daniel **PLEADED THAT THE LIVES OF THE WISE MEN BE SPARED** for he would show the interpretation unto the king (v. 24).
 9. Daniel was **BROUGHT BEFORE THE KING** for this purpose (vv. 25-30).
- C. **DANIEL TELLS NEBUCHADNEZZAR WHAT HE HAD DREAMED** (vv. 31-35).
1. He said the king had seen a **“GREAT IMAGE.”**
 2. This image’s **HEAD** was of **GOLD**.
 3. His **BREAST** and **ARMS** of **SILVER**.
 4. His **BELLY** and **THIGHS** of **BRASS**.
 5. His **LEGS** of **IRON**, his **FEET PART OF IRON** and **PART OF CLAY**.
 6. A **STONE** was **CUT OUT WITHOUT HANDS**, which **SMOTE THE IMAGE UPON HIS FEET** that were of iron and clay, **BREAKING THEM IN PIECES**.
 7. Then the **IRON, CLAY, BRASS, SILVER** and **GOLD** were **ALL BROKEN IN PIECES TOGETHER**.
 - a. They became like chaff.
 - b. The wind carried them away.
 8. The **STONE** that smote the image **BECAME A GREAT MOUNTAIN**, and **FILLED THE WHOLE EARTH**.
- D. **DANIEL INTERPRETS THE DREAM** (vv. 36-45). He foretold there should be **FOUR GREAT KINGDOMS IN SUCCESSION**.
1. The **FIRST** of these kingdoms was Nebuchadnezzar’s own **BABYLONIAN EMPIRE**.
 - a. He describes Nebuchadnezzar as a **“KING OF KINGS.”**
 - b. His **DOMINION** was so vast that **“wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven”** God had given into his hand, making him ruler over all.
 - c. **NEBUCHADNEZZAR** was the **“HEAD OF GOLD”** (v. 38).
 2. **AFTER** Nebuchadnezzar **“another kingdom” INFERIOR TO HIM WAS TO ARISE** (v. 39)...**“Breast and arms of silver.”**
NOTE: World history shows that the NEXT KINGDOM following Nebuchadnezzar’s BABYLONIAN empire was the MEDO-PERSIAN EMPIRE.

3. “Another THIRD kingdom” was to follow, “which shall bear rule over all the earth” (v. 39)...“Brass”...
NOTE: After the Medo-Persian empire fell, world history shows it was the GRECIAN EMPIRE which supplanted it under ALEXANDER THE GREAT.
4. The FOURTH kingdom (iron) was to be strong as iron (v. 40); but whereas feet were part iron and part clay, it would be partly strong and partly broken (v. 41-43).
NOTE: World history shows the FOURTH—and last—WORLD-wide kingdom was that of the ROMAN EMPIRE, which followed the Grecian.
5. Daniel says that “IN THE DAYS OF THESE KINGS” (i.e., in the days of the FOURTH kingdom, the ROMAN EMPIRE) the GOD OF HEAVEN should SET UP “A KINGDOM” (v. 44).
 - a. Once set up, this kingdom should NEVER BE DESTROYED.
 - b. God would not leave this kingdom to “other people.”
6. This new kingdom should BREAK IN PIECES and CONSUME all these other kingdoms aforementioned.
7. This kingdom should STAND FOREVER.

NOTE: Thus we have it clearly prophesied by Daniel, six centuries before Christ, that GOD was going to SET UP “A KINGDOM” in the days of the ROMAN EMPIRE. The Roman Empire began in the century immediately before Christ, had its principal power during the succeeding five centuries, gradually declining and finally falling following its division into the Eastern Empire and the Western Empire in A.D. 395. So sometime within the period between 100 B.C. and A.D. 395, we must search the scriptures for the establishment of the kingdom of God. It was during this period, of course, that John the Baptist came preaching, “Repent ye: for the KINGDOM of heaven is AT HAND” (Mat. 3:2).

- II. THE ESTABLISHMENT OF THE KINGDOM WAS YET FUTURE IN A.D. 30.
 - A. That was the year John preached the kingdom as “at hand” (Mat. 3:2).
 - B. The expression “at hand” is defined as “approaching” or “drawing near.”
- III. JESUS CHRIST THAT SAME YEAR ALSO PREACHED THE KINGDOM AS “AT HAND” (Mat. 4:17).
 - A. He taught His disciples, in His model prayer, to pray “THY KINGDOM COME” (Mat. 6:10).
NOTE: If it had come already, they should not have prayed thus. Since Jesus taught them to PRAY for its coming, it is evident THE KINGDOM WAS YET FUTURE AT THAT TIME.
 - B. Jesus said that some of those He addressed in Matthew 16:28 should NOT DIE until they SAW the SON OF MAN (Christ) coming “IN HIS KINGDOM.”
 - C. Jesus told those in Mark 9:1 that some of them should not die till they SAW the KINGDOM OF GOD COME.
 1. It was to come “WITH POWER” (Mark 9:1).
 2. The “POWER” was to come IN JERUSALEM (Luke 24:49).
 3. They were to receive “POWER” when the HOLY SPIRIT should come upon them (Acts 1:8).
- IV. ALL THE PROPHECIES CONCERNING THE ESTABLISHMENT OF THE KINGDOM WERE FULFILLED ON THE DAY OF PENTECOST IN ACTS 2.
 - A. The kingdom was to be established in THE DAYS OF THE FOURTH WORLD-WIDE KINGDOM, the ROMAN EMPIRE; ACTS 2 was IN THOSE DAYS.

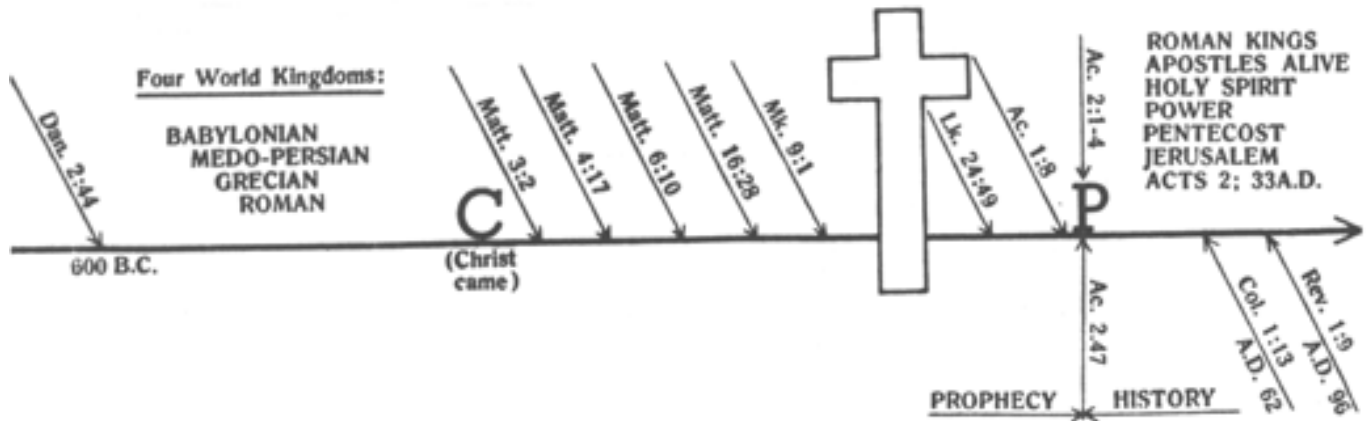
- B. Whereas Judas had hanged himself, others to whom Jesus addressed Himself were STILL ALIVE, including the OTHER APOSTLES.
- C. When the DAY OF PENTECOST was fully come, the HOLY SPIRIT came on the Apostles (Acts 2:1-4).
 - 1. The fact is enough to prove that SOME HAD NOT DIED as yet. (Compare Matthew 16:28 and Mark 9:1).
- D. When the HOLY SPIRIT CAME ON THEM, they were given “POWER.”
 - 1. They could SPEAK IN OTHER LANGUAGES THEY HAD NOT LEARNED (Acts 2:4, 6, 8).
- E. This “POWER” was to be endued them in the city of JERUSALEM.
 - 1. That is where they were when it happened. (Compare Acts 2:5 with Luke 24:49).

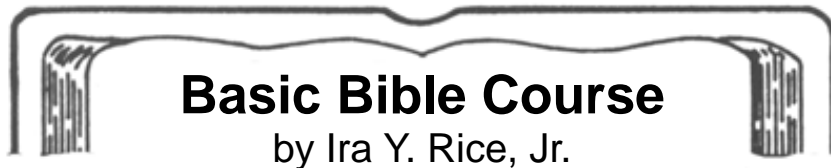
NOTE: From the foregoing it follows therefore that the KINGDOM PROPHESED BY DANIEL more than 600 years before, was finally “SET UP,” BEGINNING AT JERUSALEM, ON THE DAY OF PENTECOST, ACTS 2.

- V. FROM PENTECOST IN ACTS 2 ONWARD THE KINGDOM IS NEVER AGAIN REFERRED TO AS SOMETHING YET IN THE FUTURE, BUT AS SOMETHING IN EXISTENCE, HENCE ESTABLISHED.
 - A. Paul said to members of the church at Colosse that God had TRANSLATED HIM AND THEM out of “the power of darkness...into the KINGDOM of his dear Son” (Col. 1:13).
NOTE: This was written by Paul during his imprisonment in A.D. 62-63. Paul and the Colossians COULD NOT HAVE BEEN TRANSLATED INTO THE KINGDOM IF THE KINGDOM WAS NOT YET IN EXISTENCE AT THAT TIME.
 - B. John, to the seven churches in Asia (Rev. 1:4) told them he was their brother and companion in tribulation and “IN THE KINGDOM” (See v. 9).
NOTE: Here again is something impossible to be true, unless THE KINGDOM WAS ALREADY ESTABLISHED AT THAT TIME (A.D. 96).
- VI. GOING BACK TO PENTECOST IN ACTS 2, IT IS EVIDENT THAT THE KINGDOM GOD “SET UP” AND THE CHURCH JESUS “BUILT” WERE ONE AND THE SAME.
 - A. In Matthew 16:18-19, after Jesus told Peter, “upon this rock I will build my CHURCH” He promised in the succeeding verse to give to him “the keys of the KINGDOM of heaven.”
 - B. In Acts 2, when the KINGDOM was established (proved foregoing), the people who responded to Peter’s preaching, upon being baptized, were “added” to something (v. 41).
 - C. That something they were ADD TO was called “the CHURCH” (v. 47).
CONCLUSION: It follows, therefore that the CHURCH Jesus built must have been the KINGDOM that the God of heaven was to “SET UP.”
 - D. Daniel said the kingdom should “NEVER BE DESTROYED.” Jesus said the “GATES OF HELL CANNOT PREVAIL AGAINST” the church.
 - 1. Why the similarity of expression?
 - 2. Because they are one and the same.
 - E. Jesus not only is “HEAD” of the CHURCH, whose “BODY” is comprised of the MEMBERS of the church (Eph. 1:22-23; 1 Cor. 12:12-27); but He also is “KING OF KINGS” (Rev. 19:16).
 - 1. Being “KING” He must have a KINGDOM. (Col. 1:13; Rev. 1:9)
 - 2. MEMBERS OF THE CHURCH make up that KINGDOM (Heb. 12:28).
 - 3. MEMBERS OF THE CHURCH are “KINGS” (1 Pet. 2:9; Rev. 1:6).

4. JESUS MUST REIGN OVER HIS KINGDOM until death is destroyed (1 Cor. 15:24-28). Then He shall DELIVER UP the kingdom to God.

NOTE: Please study this chart in connection with the lesson until you are sure you understand both the chart as well as the lesson. VERY IMPORTANT...





**Establishment
of the
KINGDOM of GOD**



Questions on Lesson Thirteen

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. How many kingdoms did the God of heaven purpose to “set up”? (Dan. 2) _____
2. During what WORLD kingdom was GOD’S kingdom to be established? _____
3. Once set up, would God’s kingdom ever be destroyed? _____
4. What effect would God’s kingdom have on the world kingdoms described by Daniel?

5. How long did Daniel say God’s kingdom should stand? _____
6. What did John the Baptist say of the kingdom to indicate it was yet future when he spoke?

7. Define what is meant by the term “AT HAND”: _____
8. In Jesus’ model prayer to His disciples, what makes you know that God’s kingdom was yet future at that time? _____
9. In Matthew 16:28 and Mark 9:1 Jesus taught that His kingdom would come while some of His hearers were still alive. State His exact words to this effect: _____

10. What further thing did Jesus say should accompany the coming of the kingdom? (Mark 9:1)

11. WHEN was the “power” to come? (Acts 1:8)

12. WHERE was the “power” to come? _____
13. Did they receive “power” when the Holy Ghost came upon them in Acts 2? _____
If so, WHAT power? _____
14. What day was it when the power came? _____
15. WHERE were the apostles when they received this power? _____
16. Was it “IN THE DAYS OF” kings prophesied by Daniel? _____
17. Were the prophesies fulfilled for God’s kingdom to be established on the day of Pentecost in Acts 2?

18. Do Scripture references AFTER Acts 2 indicate the kingdom as something YET FUTURE or as something ALREADY IN EXISTENCE? _____

- 19. Could Paul or John be in the kingdom, if the kingdom did not exist? _____ If so, how?

- 20. What is the kingdom set up by the God of heaven in Acts 2? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

‘ACTS of the APOSTLES’ —Book of CONVERSIONS



Lesson Fourteen

INTRODUCTION: Many grievous errors have crept into the teaching of many so-called “Christian” churches across the centuries, since **THE CHURCH** was first established on the day of Pentecost in Acts 2. Some few of these errors—a very few—have come through “interpretation.” However, for the most part, they have come either through teaching something the new testament does **NOT** teach, or through denying something it **DOES** teach.

Such errors can easily be avoided (or corrected) by the careful observance of a few simple new testament rules. In the latter case, 1 Peter 4:11 would remedy the matter: “If any man speak, *let him speak AS THE ORACLES OF GOD.*” By thus speaking where the Scriptures **SPEAK** (and not speaking where they do not speak), we should neither add to nor deny anything the “oracles of God” teach on any point.... As for errors of interpretation, we should remember “that no prophecy of the scripture is of any private interpretation” (2 Pet. 1:20). By foregoing any “private” theories of our own, and by calm, careful comparison of “difficult” passages with all the other Scriptures on the same subject, as a general rule we can come to a fair understanding.

Perhaps on no other Bible subject has there been more human error perpetrated among the people of God than on that of “conversion.” For some private reason of their own, practically all denominations teach either **MORE, LESS** or **OTHER** than God’s Word on this subject. Even those who restrict themselves to **PART** of what the Bible teaches on conversion almost always refuse to accept it **ALL**. They make discriminations where the testament makes none, affecting to perceive one part of the teaching as “essential” but rejecting another part as “non-essential.” From what the Lord told the devil, when He was tempted in the wilderness, we should realize the utter folly of such reasoning. “Man shall not live by bread alone,” Jesus said, “but by **EVERY WORD** that proceedeth out of the mouth of God” (Mat. 4:4).

When it comes to a **THOROUGH UNDERSTANDING** of the subject of **CONVERSION**, where else can we better concentrate our attention than upon that **BOOK OF CONVERSIONS**—“**THE ACTS OF THE APOSTLES!**” This book, certainly, does not contain **ALL** of the acts of **ALL** of the apostles; but it does contain **SOME** of the acts of **SOME** of the apostles—principally of **PETER** (chapters 1 through 12) and **PAUL** (chapters 13 through 28). Written by Luke, whom Paul called his “beloved physician,” **ALL CASES OF CONVERSION RECORDED IN THE WORD OF GOD ARE FOUND IN THIS BOOK.**

The object of our current study of the Book of ACTS, therefore, will be to determine what **FACTS, PROMISES, WARNINGS and COMMANDS** characterized each case of conversion thus recorded in the word of God. Once these have been ascertained (whatever they may be), if we **BELIEVE the SAME FACTS, HEED the SAME WARNINGS, and OBEY the SAME COMMANDS** (for the **SAME PURPOSES** as they), we then should **ENJOY the SAME PROMISES** they enjoyed, being **“CONVERTED”** to Christ in the **SAME WAY... We shall take up each case of conversion separately, in succession, study exhaustively each case under consideration before moving on to the next. No general conclusions will be drawn from any ONE case by itself. However, the matter contained in EACH case will be pin-pointed and fairly presented. So on through all the 11 cases of conversion, which the book of Acts clearly set forth.**

At the conclusion of our study of **ALL ELEVEN CASES**, we shall **THEN** make a chart and summary of **ALL** that the book of Acts has to offer on the subject of conversion. By accepting **“every word”**—and not just one or two words here and there—we should **“know the truth”** on how to be converted to Jesus Christ. Now let us consider Case No. 1:

I. THE GREAT COMMISSION GIVEN FOLLOWING RESURRECTION.

NOTE: It must be remembered that Jesus Christ—just like the thieves on the crosses—lived and died as a Jew under the Jewish 10-commandment law. Neither He nor they were Christians: for the law making Christians was not yet of force (Read Hebrews 9:15-17). Following His death, Jesus lay in the heart of the earth for three days and three nights, rising from the dead on the morning of the third day. For the next 40 days thereafter, He associated with His disciples frequently—and just before ascending to heaven delivered the great commission recorded by Matthew, Mark and Luke.

- A. According to Matthew (See Mat. 28:18-20).
- B. According to Mark (See Mark 16:15-16).
- C. According to Luke (See Luke 24:46-49).
 - 1. In Luke’s account, especially, we learn that this new and great commission was to **BEGIN AT JERUSALEM** (See verse 47).
 - 2. Also the apostles were not to begin at once, but to **“TARRY”** in the city of Jerusalem, **“until ye be endued with POWER from on high.”**

II. BRIDGING GAP BETWEEN GIVING OF COMMISSION AND PENTECOST.

NOTE: It is generally conceded by all Bible scholars that the same Luke, who wrote “The Gospel According to Luke” is the one who wrote “The Acts of the Apostles.” This agreement is strengthened by the writer of Acts beginning his book by referring to “the former treatise”—especially inasmuch as Acts begins where Luke finished.

- A. In the “former treatise” Luke had addressed “Theophilus” (compare Luke 1:3 with Acts 1:1), setting forth “all that Jesus began both to do and teach, Until the day in which he was taken up” (Acts 1:1-2).
- B. Before His ascension, certain events took place:
 - 1. Through the Holy Ghost, Jesus **GAVE COMMANDMENTS** unto **THE APOSTLES** whom He had chosen (v. 2).
 - 2. He **SHOWED HIMSELF ALIVE** to **THE APOSTLES** after dying on Calvary (v. 3).
 - a. He demonstrated He was alive again by many proofs (v. 3).
 - b. These proofs were infallible (v. 3).
 - 3. He was **SEEN** of **THEM** (apostles) 40 days after His resurrection before ascending to heaven (v. 3).
 - 4. He spoke of the things **“pertaining to the kingdom of God”** (v. 3).

5. Being ASSEMBLED together WITH THE APOSTLES, He commanded THEM that THEY should not depart from Jerusalem, but wait for the promise of the Father, which, said He, ye have heard of me (v. 4).
 - a. This promise of the Father to the apostles was the baptism with the Holy Ghost (v. 5).
 - b. Note that THIS “PROMISE” was to “THE APOSTLES” (read verses 1-5 again slowly and carefully); it was not to all, just to them.
6. The apostles wanted to know more about THE KINGDOM.
 - a. Evidently, they thought it was to be the Kingdom formerly enjoyed by the children of Israel, for they asked, “Lord, wilt thou at this time restore again the kingdom to Israel?” (v. 6).
7. Jesus said this information belonged to the Father, rather than to them—but that they should receive “power” after the “Holy Ghost” should come upon them (vv. 7-8). By this power they should witness unto him,
 - a. in Jerusalem
 - b. in all Judea
 - c. in Samaria, and
 - d. unto the uttermost part of the earth.
8. Having thus spoken, a cloud received Him out of their sight (v. 9).
- C. While the apostles “behold” and “looked steadfastly toward heaven” as Jesus went up (vv. 9-10), two men clothed in white stood by them:
 1. “Ye men of Galilee,” they asked, “why stand ye gazing up into heaven?”
 2. “This same Jesus, which is taken up from you into heaven,” they prophesied, “shall so come in like manner as ye have seen him go into heaven.”
- D. Then the apostles returned unto Jerusalem (v. 12).
 1. In Jerusalem, they went up into an upper room, which was their abode (v. 13).
 2. Only 11 apostles are named as abiding there (v. 13), for, some 43 days previously, one of the original 12 had committed suicide in remorse for having betrayed Jesus Christ to His death (Mat. 27:3-5; Acts 1:18-19).
 3. These 11 all continued with one accord in prayer and supplication (v. 14).
 - a. Some women were there also, including Jesus’ mother, Mary (v. 14).
 - b. Jesus’ brothers were there, too. (Compare v. 14 with Mat. 13:55).
 - c. The whole company together came to be about 120 in all (v. 15).
- E. While the apostles and other disciples were thus “tarrying” in Jerusalem, waiting for the “power” promised in Luke 24:49, and reiterated in Acts 1:8, the apostle Peter called certain facts to the attention of all assembled (vv. 15-22).
 1. Citing a prophecy from David (Psa. 41:9), referring to Judas’ betrayal of Jesus, Peter explained that Judas’ act had been necessary that the scripture might be fulfilled (v. 16).
 - a. This Scripture actually had been spoken by the Holy Ghost by the mouth of David (v. 16).
 2. Even though he betrayed Jesus, two facts were true concerning Judas (v. 17).
 - a. He HAD BEEN “NUMBERED” with the apostles.
 - b. He HAD OBTAINED part of the apostles’ “ministry.”
 3. Psalms 69:25 had instructed, “Let his [Judas] habitation be desolate, and let no man dwell therein: and his bishoprick [i.e., office] let another take” (Also see Psa. 109:8).
 - a. Therefore it was necessary to ordain one to be an apostle in Judas’ stead (vv. 21-22).

- b. The one to be ordained had to be a MAN (v. 21).
- c. He had to have associated with the disciples all the time that Jesus went in and out among them, beginning from the baptism of John (see Mat. 3) unto that same day that he was taken up into heaven. (Compare verses 21-22 of Acts 1 with verses 9-11).
- d. The purpose of his ordination was “to be a WITNESS” with the other witnesses of Jesus’ resurrection (v. 22).

NOTE: Consider carefully what qualification was required to be a “WITNESS” (vv. 21-22).

- F. Of the other men who were together with the apostles, two men were picked out who fitted this description—Joseph and Matthias (v. 23).
 - 1. A prayer was offered wherein God was asked to show which of these two He had chosen (v. 24).
 - 2. Whichever it was, he was to “take part of this ministry and apostleship, from which Judas” had fallen (v. 25).
 - 3. When lots were cast, the lot fell upon Matthias (v. 26).
 - 4. Thus Matthias was “numbered with the eleven apostles” (v. 26).

NOTE: This ordination of Matthias to be an apostle with “the eleven” thus restored the number of apostles to TWELVE.

III. THE DAY OF PENTECOST.

- A. When the day of Pentecost was fully come, they were all with one accord in one place (v. 1).

NOTE: Much dissension has plagued students of this passage as to the antecedent of the pronoun “they.” Some argue that “they” refers to “Matthias” and “the eleven apostles;” others that “they” includes all the “hundred and twenty” disciples referred to earlier in Acts 1:15...Inasmuch as Luke had just said, “and the lot fell upon MATTHIAS; and he was numbered with THE ELEVEN APOSTLES. And when the day of Pentecost was fully come, THEY were all with one accord in one place,” it appears that the former position is correct, rather than the latter. However, from what Peter said in Acts 2:14-18, referring to both “sons” and “DAUGHTERS” prophesying as well as God’s SPIRIT being poured out on both “servants” and “HANDMAIDENS,” in all honesty it should be conceded that the pronoun “they” in verse 1 MAY actually refer to the “hundred and twenty.” Certainly the “hundred and twenty” appear to have included some “daughters” and “handmaidens” (see 1:14-15), which cannot be said of “Matthias...[and]...the eleven apostles.” And Peter said what happened is what Joel prophesied, re: foregoing...In any case, whether just the apostles or all the hundred and twenty, when Pentecost came, “they were all with one accord in one place.”
- B. Suddenly there came a sound from heaven (v. 2).
 - 1. The sound was like that of a rushing mighty wind.
 - 2. The sound filled all the house where they were sitting.
- C. There appeared unto them cloven (i.e., forked) tongues (v. 3).
 - 1. The tongues were like fire in appearance.
 - 2. The tongues sat upon each of them.
- D. All assembled were “filled with the Holy Ghost” (v. 4).
 - 1. All began to speak with other “tongues” (i.e., languages).
 - 2. Rather than choosing their own words, “the SPIRIT gave them utterance.”

- E. When this phenomenon was “noised abroad” (v. 6), a multitude of people came together to see what was taking place.
1. They were all JEWS “out of every nation under heaven” (v. 5).
 2. They were all “confounded” because every man heard them speak in his own language (v. 6).
 3. They were all amazed and marveled (v. 7).
 4. They asked one another how it was possible for all these Galilaeans (not noted for scholarship) to speak in all these various languages (vv. 7-8).
 5. The nationalities listed were as follows:
 - a. Parthians
 - b. Medes
 - c. Elamites
 - d. Mesopotamians
 - e. Judaeans
 - f. Cappadocians
 - g. Pontus
 - h. Asia
 - i. Phrygia
 - j. Pamphylia
 - k. Egypt
 - l. Lybya (about Cyrene)
 - m. Rome (Jews and proselytes)
 - n. Cretes
 - o. Arabians
 6. They all asked one another what it all meant? (v. 12).
 7. Some, mocking, made fun of it, saying these men were drunk (v. 13).
- F. But Peter, standing up with the eleven, denied the charge of drunkenness, explaining this miracle as fulfillment of prophecy (vv.14-16).
1. He quoted the prophet Joel. (Read Joel 2:28-32; compare Acts 2:17-21).
 - a. He said “THIS IS THAT” which was spoken by Joel (v. 16).
 2. He refreshed their memory of Jesus of Nazareth (v. 22ff.).
 - a. He declared Jesus as “approved of God” among them by miracles and wonders and signs (v. 22).
 - b. He said these things were done by GOD through Jesus.
 - c. He said his listeners also KNEW this to be true.
 3. Peter then charged the people with crucifying and slaying Jesus (v. 23).
 4. He declared, however, that God had raised Jesus from the dead (v. 24).
 - a. He denied it was possible for death to hold Jesus.
 - b. He quoted David’s prophecy. (Compare vv. 25-28 with Psalms 16:8-11).
 - c. He demonstrated that this prophecy could not refer to David PERSONALLY, because David HIMSELF was “both dead and buried, and his sepulchre is with us unto this day” (v. 29).
 - d. He explained that David was a prophet; and that this prophecy from Psalms 16 referred to the resurrection and enthronement of Christ (vv. 30-31).
- NOTE: Jesus Christ was the fruit of David’s loins; hence, referring to Christ, his own descendent, David spoke as if it were he himself. Thus, in actual fact, it was not David’s soul PERSONALLY, but his descendent CHRIST’S soul that was not**

“left in hell” and whose flesh did not “see corruption.” This Jesus hath “God raised up.”

- e. Peter proclaimed that he and all the apostles were WITNESSES that Christ had been raised from the dead.
5. Not only had Christ been RAISED from death, but God had ENTHRONED him at his own right hand (v. 33).
6. God, further, had given Christ His Holy Spirit (v. 33).
7. Christ, in turn, had sent the Holy Spirit (v. 33).
8. Peter said this is what the multitude was then witnessing at that very moment.
 - a. He went on to deny that David, personally, had ascended into the heavens (v. 34).
 - b. He quoted David as referring to his “Lord.” (Compare v. 34 with Psalms 110:1).
9. Peter concluded by saying that God had made “that same Jesus,” whom they had crucified, “both LORD and CHRIST.”
- G. When the multitude heard this, they were conscience-stricken for having crucified their own Lord (v. 37).
 1. They asked of the apostles, “What shall we do?” (v. 37).
- H. Peter commanded, “REPENT, and BE BAPTIZED every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (v. 38).
 1. He said God’s promise of the Holy Ghost was to them and their children (i.e., the Jews) and to all that are afar off (i.e., the Gentiles), even as many as God should call (v. 39). (Also see 2 The. 2:14; God “calls” through the “gospel”).
 2. He testified to and exhorted them with many other words, saying, “Save yourselves from this untoward generation” (v. 40).
- I. They that “gladly received his word were BAPTIZED (v. 41) as Peter had commanded (v. 38).
 1. “About 3,000 souls” were “ADDED” that day (v. 41).
 2. Verse 47 shows they were “ADDED to THE CHURCH” and that it was the LORD who did the adding.
- J. AFTER BEING BAPTIZED, these new converts “continued steadfastly” in—
 1. The apostles’ doctrine (i.e., teaching) (v. 42).
 2. Fellowship (i.e., sharing) (vv. 42, 44-45).
 3. Breaking of bread (v. 42).
 4. Prayers (v. 42).
 5. They were together (v. 44).
 6. They worshipped daily in the temple (v. 46).
 7. They broke bread (i.e., they ate with one another) from house to house (v. 46).
 8. They were happy (v. 46).
 9. They were united in spirit (v. 46).
 10. They praised God (v. 47).
 11. The people respected them (v. 47).
- K. The Lord added new converts to their number “daily” (v. 47).

NOTE: At the point of conversion (or change) from being the opponents of Jesus Christ to becoming his disciples, observe what happened:

First, after coming together, they HEARD Peter’s preaching (v. 37).

Second, they were “pricked in their heart” (i.e., they BELIEVED what Peter had preached to the extent their consciences hurt).

Third, in this spiritual condition, they asked what to do (v. 37).

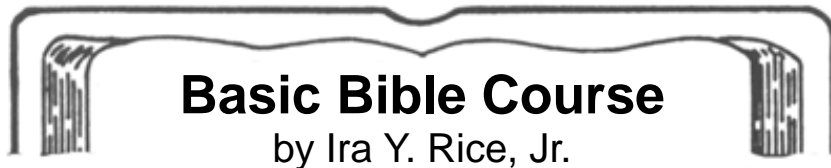
Fourth, they were commanded to “REPENT” and “BE BAPTIZED” (v. 38).

1. This was in order to obtain “remission of sins” (v. 38).
2. It was also to “save” themselves (v. 40).

Fifth, those NOT RESISTING the word but who “GLADLY RECEIVED” it, did as Peter had commanded: they “WERE BAPTIZED.”

Sixth, “about 3,000 souls” were “added” that first day.

1. It was the “day of Pentecost” in Acts 2.



Basic Bible Course

by Ira Y. Rice, Jr.

**‘ACTS of the APOSTLES’
—Book of CONVERSIONS**



Lesson Fourteen

Questions on Lesson Fourteen

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. Give three ways in which error can creep into what Christians teach.

2. Give three ways in which such errors can be either avoided or corrected.

3. How is it possible to get a fair understanding of difficult passages of scripture?

4. Is any part of the word of God NOT NECESSARY? _____ Explain: _____

5. What book of the New Testament contains all the cases of conversion recorded in the Word of God?

6. What is the OBJECT of our current study in "THE ACTS OF THE APOSTLES"?

7. Do you agree that if all Bible students believe the SAME FACTS, heed the SAME WARNINGS, and obey the SAME COMMANDS for the SAME PURPOSES as those recorded in this "book of conversions" we then should enjoy the SAME PROMISES they enjoyed? _____ Should we thus be converted to Christ in the same way? _____
8. What writers record the great commission Jesus delivered after his death, burial and resurrection?

9. Were Jesus' disciples to begin fulfilling this commission at once, or were they to wait? _____
If they were to wait, where and how long were they to tarry? _____

10. When "endued with POWER from on high," where were they to "witness" unto him?

11. Did the apostles SEE Jesus taken up into heaven? _____ Shall He come in like manner as they saw Him go? _____
12. Who else, other than the apostles, were together with them while they tarried in Jerusalem waiting for the power? _____

- 13. How many was the company of them altogether? _____
- 14. While they tarried together, what did Peter cause to be done? (vv. 21 & 22).

- 15. What qualification was necessary to be ordained as an apostle? _____

- 16. Who was chosen to take Judas Iscariot's place as an apostle? _____
- 17. When they were all with one accord in one place in Jerusalem on Pentecost, what three things happened unto them? _____

- 18. What did the Holy Spirit enable them to do? _____
- 19. When the multitude came together because of this, how did Peter explain what was happening?

- 20. When the people were convinced, and asked what to do, what did Peter tell them to do?

Why? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

Second Case of Conversion —at SOLOMON’S PORCH



Lesson Fifteen

INTRODUCTION: In our last lesson we introduced a study of “THE ACTS OF THE APOSTLES” (short form: “ACTS”) as the **BOOK OF CONVERSIONS**. WE proposed to study all the **FACTS, PROMISES, WARNINGS** and **COMMANDS** connected with each of the 11 cases of conversion, clearly described in this book. Since **ACTS** contains **ALL THE CONVERSIONS** recorded in the Word of God, we reasoned that if we **BELIEVE** the **SAME FACTS**, **HEED** the **SAME WARNINGS**, and **OBEY** the **SAME COMMANDS** for the **SAME PURPOSES** as those converted in Acts, we should thus be **CONVERTED TO CHRIST** in the **SAME WAY** and enjoy the **SAME PROMISES** as they.

In our **INITIAL STUDY** of the Book of Acts, we considered the **FIRST CASE OF CONVERSION**—on **PENTECOST**—in Acts 2. When the multitude **BELIEVED** Peter’s preaching (i.e., were “pricked in their heart”) they asked him and the rest of the apostles, “Men and brethren, what shall we **DO?**” Then Peter said unto them, “**REPENT, and BE BAPTIZED** every one of you in the name of Jesus Christ **FOR THE REMISSION OF SINS**, and ye shall receive the gift of the Holy Ghost” (vv. 37-38). “They that **GLADLY** received his word **WERE BAPTIZED**” (v. 41). The same day there were “**ADDED**” unto them “about three thousand souls” (v. 41). “And the Lord **ADDED** to the **CHURCH** daily such as should be **SAVED**” (v. 47).

With these details from the **FIRST** case of conversion refreshed in our minds, let us now direct our attention to the **SECOND** case of conversion—at **SOLOMON’S PORCH**...Please read the entire account, Acts 3:1 to 4:4...

- I. PETER AND JOHN WENT TO THE TEMPLE AT THE HOUR OF PRAYER (v. 1).
 - A. It was the “ninth hour.”

NOTE: Please remember that the Jewish day began at 6 a.m., the way WE count time. Thus the “ninth hour” would be at 3 o’clock in the afternoon.

- II. A LAME BEGGAR ASKED AN ALMS (vv. 2-3).
 - A. Peter denied he had either silver or gold (vv. 4-6).
 - B. However, he offered to give the beggar what he had (v. 6).
 - C. Then he commanded the beggar, “In the name of Jesus Christ of Nazareth rise up and walk” (v. 6).
 1. Remember that this man had been “lame from his mother’s womb” (v. 2).

2. Evidently, he had been unable to walk, for they “CARRIED...and LAID” him daily at the gate of the temple which is called Beautiful (v. 2).
3. Yet, when Peter took him by the right hand, and lifted him up, “immediately his feet and ankle bones received strength” (v. 7).
4. The beggar—no longer lame—
 - a. leaped up
 - b. stood
 - c. walked
 - d. entered the temple with Peter and John, walking, leaping and praising God (v. 8).

III. ALL THE PEOPLE SAW THE MAN WALKING AND PRAISING GOD (v. 9).

- A. They knew it was the same man they had seen asking alms all these years at the Beautiful gate of the temple (v. 10).
- B. They were filled with wonder and amazement that he could now walk (v. 10).
- C. All the people ran together unto Peter, John and the healed man in Solomon’s Porch (v. 11).

IV. PETER ANSWERED UNTO THE PEOPLE (v. 12).

- A. He asked why they marveled at the healed man’s walking? (v. 12).
- B. He asked why they accredited himself and John for this miracle (v. 12).
 1. He denied it was by their own power or holiness that this healing had been performed.
- C. He said the God of Abraham, Isaac and Jacob had healed the man to glorify His Son, Jesus (v. 13).
- D. He identified Jesus as the one they had delivered up, denied before Pilate, and killed (vv. 13-15).
- E. He declared that God had raised up Jesus (v. 15).
 1. He said he and John were witnesses to this fact (v. 15).
- F. He said that CHRIST’S NAME—through FAITH in his name—had made this man strong (v. 16).
- G. He recognized that both the people and their rulers crucified Christ through ignorance (v. 17).
- H. However, he showed that by their ignorance Jesus had been made to suffer, thus fulfilling prophecy (v. 18).
- I. To BLOT OUT their SINS, Peter commanded them to—
 1. REPENT
 2. BE CONVERTED (v. 19).
- J. If they did this, not only would their SINS BE BLOTTED OUT, but “TIMES OF REFRESHING” should come from the presence of the Lord (v. 19).
- K. Christ’s return was promised (v. 20).
 1. Prophecies cited as proof (vv. 21-24).
- L. Speaking of Christ, Moses had taught, “A prophet [Christ] shall the Lord your God raise up unto you of your brethren, like unto me; HIM shall ye HEAR in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will NOT HEAR that prophet, shall be destroyed from among the people” (vv. 22-23).
- M. Peter emphasized that his listeners at Solomon’s Porch were “the children of the prophets, and of the covenant which God made with [their] fathers” (v. 25).
 1. God had said unto Abraham, “And in thy seed shall all the kindreds of the earth be blessed” (v. 25).

2. Thus, unto these “children” of the prophets and of the covenant, God, having raised up his Son Jesus, had sent him to them first (v. 26).
 - a. Jesus was sent to “bless” them, in ‘TURNING AWAY every one of (them) from his iniquities.’

- V. THE PRIESTS, CAPTAIN OF THE TEMPLE AND SADDUCEES WERE GRIEVED BY PETER’S AND JOHN’S PREACHING AND TEACHING THROUGH JESUS THE RESURRECTION FROM THE DEAD (vv. 1-2).
 - A. They laid hands on them (v. 3).
 - B. They put them in jail overnight (v. 3).

- VI. HOWEVER, MANY WHO HAD WITNESSED PETER’S SPEECH, BELIEVED (v. 4).
 - A. They “HEARD the word.”
 - B. They “BELIEVED.”
 - C. The number of the men who believed was about five thousand.

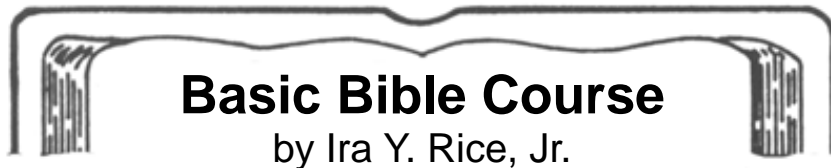
- VII. LATER ON—ALSO ON SOLOMON’ PORCH—“BELIEVERS” WERE THE MORE “ADDED” TO THE LORD (5:12-14).
 - A. Those “added” were “multitudes both of men and women” (v. 14).

NOTE: Compare what Peter told those on PENTECOST (Acts 2:38) with what he told those at SOLOMON’S PORCH (Acts 3:19) as follows:

“REPENT, and BE BAPTIZED every one of you in the name of Jesus Christ FOR THE REMISSION OF SINS, and ye shall receive the GIFT OF THE HOLY GHOST.”—Acts 2:38, Peter on Pentecost.

“REPENT ye therefore, and BE CONVERTED, that your SINS may be BLOTTED OUT, when the TIMES OF REFRESHING shall come from the presence of the Lord.”—Acts 3:19, Peter at Solomon’s Porch.

Do you perceive that Peter was merely using TWO DIFFERENT CHOICES OF WORDS for saying the SAME THING in BOTH these passages? To both groups Peter commanded, “REPENT.” On Pentecost he next commanded, “BE BAPTIZED;” whereas, at Solomon’s Porch, he said, “BE CONVERTED”—evidently having the same thought in mind. Repentance and baptism were “FOR REMISSION OF SINS” on Pentecost; repentance and conversion were “THAT YOUR SINS MAY BE BLOTTED OUT” at Solomon’s Porch...



Second Case of Conversion
—at SOLOMON'S PORCH



Questions on Lesson Fifteen

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. What four things are we studying connected with each of the 11 cases of conversion described in Acts? _____

2. If we today follow the same teaching and approved action as they followed in the Book of Acts, should we achieve the same results? _____
3. How many souls joined the church on Pentecost? _____
4. What time of day did Peter and John go to the temple in Acts 3? _____
5. What special person saw them as they were about to go into the temple? _____
6. List five FACTS you have learned from your study of Acts 3 concerning this lame man:

7. What did the lame man ask of Peter and John? _____
8. Did Peter and John give the lame man what he asked? _____ If not, what did they give him?

9. In whose name (i.e., by whose authority) did Peter command the lame man to “rise up and walk”?

10. What happened to the lame man, after Peter said this? _____

11. What effect did it have on the people, when they saw the healed lame man walking and praising God?

12. Where did the multitude run together unto them? _____
13. Who did Peter tell the people had made this man to walk?

14. In making him (the lame man) to walk what had God done for his Son Jesus?

15. Peter said that God had done something else for his son, of which he and John were witnesses. What was it? _____
16. What means did God use to make the lame man strong? _____
17. Why had God permitted the people and their rulers to kill Jesus? _____

- 18. Had they done it wilfully or through ignorance? _____
- 19. To blot out their sins, what did Peter command them to do?

- 20. If they did this, what else did Peter promise should come from the presence of the Lord?

- 21. How long must the heaven receive Jesus Christ before he comes again?

- 22. What did Moses prophesy concerning Jesus? _____

What were the people to do concerning Jesus? _____

- 23. How did God purpose to bless the people through sending his Son?

- 24. Why did the priests, the captain of the temple, and the Sadducees put Peter and John in jail?

- 25. How many people at Solomon's porch BELIEVED and were ADDED unto the Lord? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

Third, Fourth & Fifth Cases of Conversion **—the SAMARITANS, SIMON the** **SORCERER & the ETHIOPIAN EUNUCH**



Lesson Sixteen

INTRODUCTION: Thus far in our study of conversion, according to the New Testament, we have examined the **FACTS, WARNINGS, COMMANDS, PURPOSES and PROMISES** of the **FIRST TWO CASES** of conversion in the Book of Acts—1) of “about 3,000 souls” on the day of Pentecost (Acts 2), and 2) of “about 5,000” men (and later “multitudes both of men and women” (at Solomon’s Porch. (Acts 3, 4, and 5)...As we come now to the **THIRD, FOURTH and FIFTH** cases of conversion, please read, before undertaking this study, the entire chapter of Acts 8...

Third Case of Conversion— THE SAMARITANS

- I. FOLLOWING THE DEATH OF STEPHEN, THE FIRST CHRISTIAN MARTYR, A GREAT PERSECUTION WAS BROUGHT AGAINST THE CHURCH AT JERUSALEM (v. 1).
 - A. All of the church in Jerusalem, except the apostles, were scattered abroad throughout Judea and Samaria.
 - B. Stephen was buried by devout men (v. 2).
 - C. Saul (who was later to become the apostle Paul) made havoc of the church (v. 3).
 1. He entered every house.
 2. He arrested men and women (for being Christians!).
 3. He committed these to prison.
 - D. Regardless of the persecution, those scattered abroad went everywhere preaching the word (v. 4).

- II. RESULTING FROM THE PERSECUTION, PHILIP LEFT JERUSALEM, WENT DOWN TO THE CITY OF SAMARIA, AND PREACHED CHRIST UNTO THEM (v. 5).

NOTE: By this time (A.D. 41) the church founded by Jesus on Pentecost was already 8 years old. Yet, this is the first record we have of any preaching being done outside of the city of Jerusalem.

 - A. The people of Samaria “gave heed” to what Philip preached (v. 6).
 1. They HEARD the miracles which Philip performed.
 2. They SAW the miracles which Philip performed.

B. Samaria was full of joy (v. 8) caused by the following:

1. Unclean spirits were cast out (v. 7).
2. Many palsied people were healed (v. 7).
3. Many lame people were healed (v. 7).

III. BEFORE THIS TIME, THE PEOPLE OF SAMARIA HAD GIVEN HEED TO A CERTAIN MAN CALLED SIMON, A SORCERER (v. 9).

- A. Simon had bewitched the people of Samaria by sorcery.
- B. Simon exalted himself as some great one.
- C. All the Samaritans gave heed to Simon from the least to the greatest (v. 10).
- D. Samaritans said of Simon, "This man is the great power of God" (v. 10).
- E. Simon's prestige was great because he had bewitched the people with sorcery a long time (v. 11).

IV. BUT, WHEN THE SAMARITANS BELIEVED PHILIP PREACHING THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST,

- A. They were BAPTIZED.
- B. Both MEN and WOMEN (v. 12).

NOTE: What does the record say they did? They "BELIEVED" and were "BAPTIZED." Nowadays it has become popular to preach salvation or conversion as by "faith only;" however, please observe that this is NOT IN HARMONY with the ACTUAL CASES OF CONVERSION as recorded in Acts. On PENTECOST those "PRICKED IN THEIR HEART" were commanded to "REPENT and BE BAPTIZED." At SOLOMON'S PORCH, "REPENT...and BE CONVERTED"—evidently the same thing. Here again, the Samaritans not only "BELIEVED;" they were BAPTIZED, too—both MEN and WOMEN.

Fourth Case of Conversion— SIMON the SORCERER

I. SIMON HIMSELF BELIEVED ALSO (Acts 8:13).

II. SIMON WAS BAPTIZED (v. 13).

III. SIMON CONTINUED WITH PHILIP (v. 13).

- A. He was astonished by the miracles and signs which were done.

NOTE: This is the same Simon, referred to in the THIRD case of conversion—that "CERTAIN MAN" who beforetime had used sorcery to bewitch the people of Samaria. Later on in this chapter, when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he tried to BUY this power with money (v. 14-20). Peter severely rebuked him for this, saying, "Thy money PERISH with thee." Calling his corrupt act "wickedness," Peter commanded Simon to "REPENT...and PRAY God, if perhaps the thought of thine heart may be forgiven thee" (vv. 21-22). Penitent Simon asked Peter to "Pray ye to the Lord for me" (v. 24).

Because Simon FELL FROM GRACE almost immediately after his conversion, it is argued by some that he was never "saved." Yet, that he WAS SAVED before returning to the "gall of bitterness" and the "bond of iniquity" (v. 23), there is no just reason to doubt. In Mark

16:16, Jesus had promised, “He that BELIEVETH and IS BAPTIZED shall be SAVED.” In Acts 8:12, we see that the Samaritans did this; no one questions their salvation. Verse 13 says Simon did the SAME THINGS. Note the parallel, as follows:

MARK 16:16, “He that BELIEVETH and is BAPTIZED shall be SAVED.”

Acts 8:12, Samaritans BELIEVED and were BAPTIZED both men & women.

Acts 8:13, Simon also BELIEVED and was BAPTIZED...

That Simon’s believing and baptism were valid is seen also from Peter’s instructions to “repent” and “PRAY,” following this fall. John 9:31 teaches that “God hears not sinners,” but if one is a worshipper and “doeth his will, him he hearth.” Evidently Simon was deemed such a worshipper by Peter, else, instead of instructing him to REPENT AND PRAY, he should have taught him to BELIEVE AND BE BAPTIZED. Peter did not question Simon’s faith OR his baptism; his defection was subsequent to both. Here we see for the first time how Christians are to get forgiveness for sins committed AFTER baptism. Rather than being baptized over and over again, once baptized according to the New Testament, erring disciples REPENT and PRAY God to forgive them.

Fifth Case of Conversion— THE ETHIOPIAN EUNUCH

- I. THE ANGEL OF THE LORD COMMANDED PHILIP TO GO SOUTH TO THE GAZA HIGHWAY, LEADING FROM JERUSALEM. (v. 26)
 - A. Philip arose and went (v. 27).
 - B. He saw an Ethiopian eunuch, sitting in his chariot, reading Esaias the prophet (v. 27).
 1. The eunuch was a man of great authority (v. 27).
 2. He had charge of all the treasure of Queen Candace, of the Ethiopians.
 3. He had been to Jerusalem to worship.
 4. He was returning to Ethiopia.

- II. THE SPIRIT COMMANDED PHILIP TO “GO NEAR, AND JOIN THYSELF TO THIS CHARIOT” (v. 29).
 - A. Philip ran to the chariot (v. 30).
 - B. Philip heard the eunuch reading from the prophet Esaias (Isa. 53).
 - C. Philip asked the eunuch, “Understandest thou what readest?” (v. 30).
 - D. The eunuch answered, “How can I, except some man should guide me?” (v. 31).
 - E. He then invited Philip to come up into the chariot and sit with him (v. 31).

- III. PHILIP BEGAN AT THE SAME SCRIPTURE THE EUNUCH HAD BEEN READING (vv. 32-33) WHEN THE EUNUCH ASKED THE MEANING (v. 34), AND PREACHED JESUS UNTO HIM (v.35).
 - A. As they went on their journey they came to a certain water.
 - B. The eunuch said, “See, here is water; what doth hinder me to be BAPTIZED?” (v. 36).
NOTE: Evidently, in preaching “Jesus” unto the eunuch, this must have included, baptism, too! Read verses 35 and 36 together and see if this is so.
 - C. Philip said, “If thou BELIEVEST with all thine heart, thou mayest” (be baptized). (v. 37).

- D. The eunuch answered, “I BELIEVE that Jesus Christ is the Son of God” (v. 37).
- E. The eunuch commanded the chariot to stand still (v. 38).
- F. Both Philip and the eunuch “WENT DOWN BOTH INTO THE WATER” (v. 38).
- G. Philip BAPTIZED the eunuch (v. 38).
- H. They then came “UP OUT OF THE WATER” (v. 39).
- I. The Spirit of the Lord caught away Philip (v. 39).
- J. The eunuch went on his way rejoicing (v. 39).

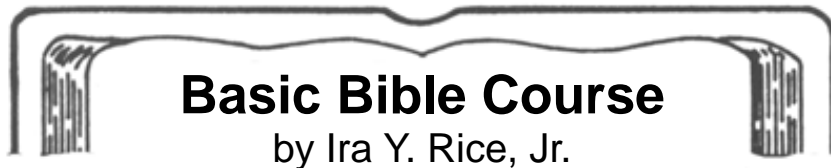
NOTE: Several things are outstanding in this FIFTH CASE of conversion. Observe, for instance, the WILLINGNESS with which Philip obeyed the “angel” (vv. 26-27) and the “Spirit” (vv. 29-30). Also consider the EAGERNESS with which the eunuch received the Lord’s instructions. Rather than having to be persuaded to be baptized, as soon as the eunuch learned the Lord required it, he wanted to know what had to be done so he COULD BE baptized.

From Phillip’s answer, it must be evident to all that NO MERE INFANT could POSSIBLY qualify for baptism. Philip said, “If thou BELIEVEST with all thine heart, thou mayest” (v. 37). Can an infant BELIEVE? The implication is clear from Philip’s statement that unless one BELIEVES, he may NOT be baptized. This necessarily would exclude infants as well as incompetents (mental).

From the eunuch’s reply, it is clear WHAT we are to confess at our baptism. Not our SINS (as some require), but our FAITH. The eunuch answered and said, “I BELIEVE that Jesus Christ is the Son of God.” (After one has been baptized ALREADY, if he sins, later passages teach him to confess his FAULTS; however, at baptism, it is NOT FAULTS, but FAITH, one confesses, as this passage clearly demonstrates).

How FOREIGN is the modern practice of SUBSTITUTING either SPRINKLING or POURING for “baptism”, when contrasted with baptism as described in verse 38! In sprinkling and pouring neither the baptizer nor the one to be baptized comes “up out of the water” for neither goes “down...into the water.” Ephesians 4:5 teaches there is “one baptism”—not three! In verse 38 we see the “one baptism” demonstrated. Philip and the eunuch “went down BOTH into the water”; he BAPTIZED him; then verse 39 shows they both came “up out of the water.” Such a description can only harmonize with immersion—a BURIAL in water. (Compare Rom. 6:4 and Col. 2:12). It makes no sense whatever relative to sprinkling or pouring, in which case NEITHER should have GONE DOWN INTO the water at all.

Lastly, let us ask ourselves this question: WHEN did the eunuch REJOICE—BEFORE or AFTER he was baptized? (See v. 39). From Peter’s preaching on Pentecost, as we have learned already, baptism was “FOR THE REMISSION OF SINS.” Nowadays many people rejoice BEFORE they are baptized; the eunuch did not rejoice until AFTER baptism. After all, WHY SHOULD ONE REJOICE UNTIL HIS SINS HAVE BEEN REMITTED!



Basic Bible Course

by Ira Y. Rice, Jr.

**Third, Fourth & Fifth Cases of Conversion
—the SAMARITANS, SIMON the
SORCERER & the ETHIOPIAN EUNUCH**



Lesson Sixteen

Questions on Lesson Sixteen

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. What was brought against the church following the death of Stephen? _____
2. What outstanding result regarding the spread of the gospel came from the persecution of the church at Jerusalem? _____

3. After leaving Jerusalem, where did Philip go? _____
4. What did Philip do, when he got to Samaria? _____
5. Before Philip came there, what had the Samaritans been doing? _____

6. Following Philip's arrival, what did the Samaritans do concerning his preaching?

7. Who was this man Simon in Acts 8:13? _____
8. What effect did Philip's preaching have on Simon? (See v. 13). _____
9. In Simon's conversion, did he do the same things as the other Samaritans? _____
10. If so, what things? _____
11. Later on, when Simon sinned, following his conversion, did Peter teach him to believe and be baptized all over again? _____
12. If not, then what did Peter teach him to do?

13. Whom else did Philip preach to in Acts 8? _____
14. Describe the man Philip converted on the road that leads to Gaza: _____

15. When Philip reached the Gaza Highway, what did the Spirit command him to do?

16. When Philip asked the eunuch if he understood his reading, what did the eunuch reply?

17. What (or whom) did Philip preach to the eunuch? _____
18. Resulting from this preaching, what did the eunuch ask? _____

19. In preaching “Jesus” did Philip also preach baptism? _____ Explain: _____

20. From the eunuch’s conversion, what makes us know that he was baptized in **water**?

21. Before the eunuch **could** be **baptized**, what did Philip say hindered him?

22. If a person has to **believe** before he **can** be baptized, then can an infant or mentally incompetent person be baptized? _____ Explain: _____
23. From the eunuch’s confession in verse 37, should we conclude that an unbaptized person should confess his **sins**, or his **faith**, before being baptized? _____
24. From the description of the eunuch’s baptism in verses 38-39, would you conclude he was **sprinkled**, **poured** or **immersed**? _____
25. When did the eunuch rejoice—**before** or **after** he was baptized? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

Sixth Case of Conversion —SAUL of TARSUS



Lesson Seventeen

INTRODUCTION: With this lesson-study, we come to the **HALF-WAY MARK** in our investigation of the **CASES OF CONVERSION** as recorded in Acts. From this lesson onward, we can all enjoy that psychological lift we all derive from realizing we are **NEARING THE COMPLETION** of a worth-while undertaking. And surely, however imperfect some of our efforts may have been thus far, we must all agree that our **KNOWLEDGE of GOD'S WORD** has been **GREATLY ENHANCED** through a study of this nature.

From our study of the 3rd, 4th and 5th cases of conversion (in Acts 8), we gleaned considerable information about our subject in hand. From the case of the **SAMARITANS**, we learned that Philip's preaching caused them to **BELIEVE** and be **BAPTIZED** (v. 12). From the case of **SIMON, the SORCERER**, we learned that he himself **ALSO BELIEVED** and was **BAPTIZED** (v. 13). And from the case of the **ETHIOPIAN EUNUCH**, we learned that Philip's preaching led him, **ALSO**, to **BELIEVE** and be **BAPTIZED** (vv. 35-39).

The constant association of **BOTH BELIEF AND BAPTISM** is too persistent in the cases of conversion that we have studied thus far for **EITHER belief OR baptism** to be merely **ACCIDENTAL** or **INCIDENTAL** (as some would have us believe concerning baptism). The same word of God that teaches **ONE** likewise teaches the **OTHER**—and for the **SAME PURPOSE**. Moreover, as we learned in an earlier study of the **GREAT COMMISSION**, Jesus Christ **HIMSELF**, in sending out the apostles **THEMSELVES**, commanded that it be **TAUGHT, PREACHED AND DONE THIS WAY**.

Several points were outstanding from our study especially of the **ETHIOPIAN EUNUCH'S** conversion:

- 1) He **SOUGHT** baptism **EAGERLY** rather than having to be **PERSUADED**:
- 2) Philip taught him that **BELIEF** must **PRECEDE** baptism (which necessarily would exclude all from being baptized who are mentally incapable of belief, e.g., infants, insane, animals, etc.):
- 3) The eunuch confessed his **FAITH** in Christ, not his sins, prior to baptism:
- 4) The eunuch's baptism involved both Philip and himself going **DOWN INTO THE WATER**, his being **BAPTIZED**, then both of them coming **UP OUT OF THE WATER**. (From Romans 6:4 and Colossians 2:12, which **DESCRIBES** baptism, we concluded that a **BURIAL** (immersion) must have taken place there, which harmonizes with the description given. Ephesians 4:5 teaches "ONE baptism." If that "ONE" is a **BURIAL** in water, then what **SCRIPTURAL** reason exists for these **TWO** other **SO-CALLED** "baptisms," i.e., **SPRINKLING** and **POURING!** Not a shred of **BIBLE** evidence

exists for EITHER; and both are contrary to the clear teaching of the new testament ALL THE WAY THROUGH, as well as the example of the eunuch:

5) Lastly, the eunuch's rejoicing was AFTER (not before) he was baptized.

Now we come to the case of SAUL OF TARSUS, who was later to be known as the apostle Paul. The initial account of his conversion is found in Acts 9:1-22. However, later on, Paul recounts his conversion at Jerusalem, which record is found in Acts 22:1-16. Please read BOTH ACCOUNTS carefully before undertaking the following study:

I. SAUL GETS HIMSELF AUTHORIZED TO GO TO THE SYNAGOGUES OF DAMASCUS TO BRING BACK TO JERUSALEM ANY CHRISTIANS HE MIGHT FIND THERE TO BE PUNISHED (Acts 9:1-2; Acts 22:4-5).

- A. On his way to Damascus, as he came near, a light from heaven shined around him (Acts 9:3; Acts 22:6).
- B. Saul fell to the earth (Acts 9:4; Acts 22:7).
- C. Saul heard a voice, saying, "Saul, Saul, why persecutest thou me?" (Acts 9:4; Acts 22:7).
- D. Saul asked, "Who art thou Lord?" (Acts 9:5; Acts 22:8).
- E. The Lord said, "I am Jesus whom thou persecutest; *it is* hard for thee to kick against the pricks" (Acts 9:5; Acts 22:8).

NOTE: Bible students are often puzzled as to the meaning of this last clause, "IT IS HARD FOR THEE TO KICK AGAINST THE PRICKS." Those of us who are familiar with driving oxen possibly will find it easier to understand than others. Oxen, as we know, are driven with a goad or stick. The driver sits on the cart behind them, and they know by the prick of his stick what he wants them to do. Evidently Jesus was referring to Saul's conscience, as if it were an ox rebelling against its master. Just as an ox finds it hard to kick against the prick of a goad, even so Saul's CONSCIENCE was having difficulty resisting the EVIDENCES that Jesus was whom he CLAIMED to be—THE SON OF GOD. These evidences "pricked" his conscience. It was "hard" for him to "kick" against the "pricks."

- F. Saul, trembling and astonished, said, "Lord, what wilt thou have me to DO?" (Acts 9:6; Acts 22:10).
- G. The Lord said, "Arise, and go into the city, and it shall be told thee what thou MUST do" (Acts 9:6; Acts 22:10).
- H. Saul's companions stood speechless (Acts 9:7).
- I. They were afraid (Acts 22:9).
- J. Saul's companions heard a voice, but saw no one (Acts 9:7).

NOTE: Acts 22:9 says they "saw indeed the light...but they heard not the voice." This seeming contradiction with Acts 9:7 may not be a contradiction after all. The word "hear" has many meanings. Sometimes it means for a SOUND TO MAKE AN IMPRESSION on the eardrums. Sometimes it means to OBEY. At other times it means to UNDERSTAND, etc. Thus it would be possible for Saul's companions to have "HEARD" (Acts 9:7) in ONE of these senses of the word, yet to have "HEARD NOT" (Acts 22:9) in an entirely different sense. For instance, they could have HEARD in the sense that the sound MADE AN IMPRESSION ON THEIR EARDRUMS yet NOT have heard in the sense of UNDERSTANDING what was said.

- K. Saul arose from the earth (Acts 9:8).
- L. When Saul opened his eyes, he could not see (Acts 9:8; Acts 22:11).
- M. His companions led him by the hand and brought him into Damascus (Acts 9:8; Acts 22:11).
- N. Saul was blind for three days (Acts 9:9).

O. During these three days, he neither ate nor drank (Acts 9:9).

II. THE LORD SENDS ANANIAS TO TELL SAUL WHAT HE MUST DO.

- A. Ananias was a disciple of Jesus, who lived at Damascus, who was well-reported by the Jews (Acts 9:10; Acts 22:12).
- B. The Lord appeared to Ananias in a vision (Acts 9:10).
- C. The Lord said, “Ananias” (Acts 9:10).
- D. Ananias said, “Behold, I am here, Lord” (Acts 9:10).
- E. “rise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight” (Acts 9:11-12).
- F. Ananias seemed hesitant to go because of Saul’s reputation as a persecutor of Christians. He said, “Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name” (Acts 9:13-14).
- G. But the Lord told Ananias to go ANYWAY, “for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name’s sake” (Acts 9:15-16).
- H. So Ananias obeyed the Lord, went as directed, and entered the house (Acts 9:17).
- I. Ananias went to Saul, put his hands on him, and said, “Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost” (Acts 9:17).
- J. Ananias said, “Brother Saul, receive thy sight” (Acts 22:13).
- K. Immediately there fell from his eyes as it had been scales (Acts 9:18).
- L. Saul received his sight forthwith (Acts 9:18).
- M. Saul looked upon Ananias (Acts 9:18).
- N. Ananias then PREACHED to Saul, “The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord” (Acts 22:14-16).
- O. “AROSE, and was BAPTIZED” (Acts 9:18).

NOTE: It is admitted by all that Saul’s conversion was a VERY SPECIAL case, in that Jesus Christ was choosing him not only to become His “DISCIPLE” but also an “APOSTLE.” That his choosing to be an apostle was “special” is evident, when we remember that the OTHER apostles had to “have companied...all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up” (See Acts 1:21-22). This certainly could not be said of Saul of Tarsus, who later declared that Christ was “last of all he was seen of me also, AS OF ONE BORN OUT OF DUE TIME. For I am the LEAST of the apostles, that am not meet to be called an apostle, because I persecuted the church of God” (1 Cor. 15:8-9).

The reason Saul was permitted to SEE Jesus as well as to HEAR the voice of his mouth, Ananias said, was so he could be His WITNESS unto all men of what he had SEEN and HEARD. (How utterly different from those who call themselves “Jehovah’s Witnesses” today! Saul had both to SEE and HEAR Jesus to WITNESS what he had SEEN and HEARD. These spurious “witnesses” today have NEITHER SEEN NOR HEARD Jesus—yet claim to be his “witnesses.” Some witnesses! They “testify” to what they have neither seen nor heard; they “witness” to what they have NOT witnessed!).

Some teach erroneously that Saul's sins were forgiven him, when the light shined round about him from heaven and Jesus spoke to him on the road to Damascus. This sentimental doctrine sounds convincing to some; the trouble is **IT IS JUST NOT SO.**

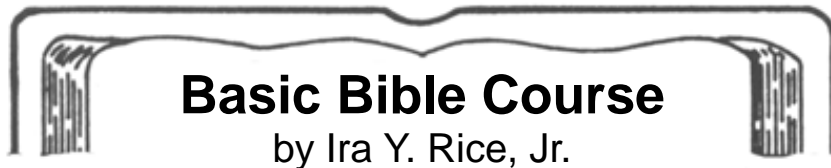
Firstly, it is presumptive to teach such, since the Word of God says nothing to that effect.

Secondly, instead of the Lord forgiving him then and there, he commanded him to "Arise, and go into the city, and it shall be **TOLD** thee what thou **MUST DO**" (Acts 9:6). Jesus did not even **PREACH THE GOSPEL** to Saul directly; rather he had **ANANIAS** do it. This harmonizes with 2 Corinthians 4:7 where Paul declares, "we have this treasure [the gospel] in **EARTHEN** vessels" (i.e., human beings).

Thirdly, when Ananias had finished preaching to Saul, he concluded by saying, "And now why tarriest thou? Arise, and be **BAPTIZED**, and **WASH AWAY THY SINS**" calling on the name of the Lord."

QUESTION: If Saul's sins had already been forgiven him on the road to Damascus, why did Ananias command him to "**BE BAPTIZED**, and **WASH AWAY THY SINS**" in the city of Damascus **THREE DAYS LATER**?

How deceived some people can get! In Saul's conversion his being **BAPTIZED** is clearly connected with **WASHING AWAY HIS SINS**. Thus he "arose, and was **BAPTIZED**" (Acts 9:18) even before receiving meat (v. 19).



Basic Bible Course

by Ira Y. Rice, Jr.

**Sixth Case of Conversion
—SAUL of TARSUS**



Lesson Seventeen

Questions on Lesson Seventeen

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. From our previous study of the conversions of the Samaritans, of Simon the sorcerer, and of the Ethiopian eunuch, what **two** things did all three cases have in common?

2. List five facts regarding the conversion of the Ethiopian eunuch:

3. What was Saul's original purpose in going to Damascus, as described in Acts 9 and Acts 22?

4. What happened to Saul while on his way to Damascus? _____

5. How bright was the light that shined round about him on his way? (See Acts 26:13).

6. Explain Jesus' meaning wherein he told Saul, "...it is hard for thee to kick against the pricks."

7. Did the Scriptures recounting Saul's conversion say anything about his **sins** being forgiven on the road to Damascus? _____ If so, what? _____
8. If nothing was **said** about his sins being forgiven at that time, are we justified in presuming they were?

9. What did the Lord tell Saul would happen to him when he arose and went into the city?

10. Whatever was to be told Saul in the city of Damascus, was it **essential** or **unessential** for him to do it? _____
11. In Acts 9:7 it says the men which journeyed with Saul stood speechless, "**hearing** a voice," but seeing no man. In Acts 22:9 it says they "saw indeed the light...but they **heard** not the voice." Please explain this seeming contradiction: _____

12. How many days was Saul blind in the city of Damascus? _____

- 13. Describe Saul's attitude and actions during those days: _____

- 14. What special person was sent to Saul after he had been in Damascus three days? _____
Describe this person: _____

- 15. What did the Lord command Ananias to do? _____

- 16. Why did Ananias hesitate? _____
- 17. For what purpose (or purposes) did Jesus tell Ananias he had chosen Saul? _____

- 18. When did Saul receive his sight once more? _____
- 19. After Ananias preached to Saul, what did he command him to do? _____

- 20. For what purpose was Saul baptized? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

Seventh Case of Conversion —CORNELIUS & HIS HOUSEHOLD



Lesson Eighteen

INTRODUCTION: We come now to an event of broad **SIGNIFICANCE** to every **GENTILE** in the world. The date of our lesson: **A.D. 41**. The church Jesus built was established in Jerusalem in **A.D. 33**. Peter had **PREACHED** (as the Holy Spirit gave him utterance) that “the promise is unto you, and to your children, and to all that are **AFAR OFF**” (Acts 2:39). The people thus addressed on Pentecost—and their children—were all either **JEWS** (Acts 2:5) or **JEWISH “PROSELYTES”** (Acts 2:10). The ones styled as “**AFAR OFF**” were the Gentiles, i.e., non-Jews (Eph. 2:11-13). Yet, from **A.D. 33** to **41**, eight long years had elapsed, and **NOT EVEN ONE GENTILE CONVERT** to Christ had been made.

Evidently, **PETER HIMSELF** did not grasp the **MEANING** of the words the Holy Spirit had caused him to utter, about the promise being also to “all that are **AFAR OFF**.” For, in today’s study, we shall see it took a **MIRACLE** to convince him that God also had granted **SALVATION** unto the **GENTILES**. It is the **SEVENTH** case of conversion, as recorded in the **Book of Acts**. The scene is laid in the household of Cornelius, a Gentile, in Acts 10—

I. **CORNELIUS IS DESCRIBED** (vv. 1-2).

A. He lived at Caesarea.

B. He was a “centurian.”

NOTE: A CENTURIAN was a Roman officer in command of 100 soldiers.

1. His command was known as “the Italian band.”

C. He was a devout man.

D. He feared God with all his house.

E. He helped the poor with alms.

F. He prayed to God always.

NOTE: Please ponder the excellence of character, the deeply-religious nature as well as the responsible position of this man Cornelius. According to every consideration of HUMAN REASONING, most of us would say, from this description, that if ANYONE had a right to Heaven, surely CORNELIUS must be the man! But watch this lesson, as we move on down, and you will see that even THIS man had to DO SOMETHING, i.e., the same as required of all the others we have studied thus far.

- II. CORNELIUS SEES AN ANGEL IN A VISION (vv. 3-6).
- A. It was about “the ninth hour” of the day.
NOTE: In those days, a day was reckoned to begin at sunrise, i.e., approximately 6 a.m., according to our modern idea of time. Thus “the ninth hour” would be about 3 o’clock in the afternoon.
- B. The angel came in to him, saying, “Cornelius.”
- C. Cornelius looked on the angel and was afraid.
- D. What is it, Lord?” he asked.
- E. “Thy prayers and thine alms are come up for a memorial before God,” the angel answered. “And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with *one* Simon, a tanner, whose house is by the seaside: he shall tell thee what though OUGHTEST to do.”
NOTE: From the description, foregoing, it would seem to most of us that Cornelius ALREADY had been doing what he OUGHT to do. But God does not look at things the same way man does. And God had SOMETHING MORE in mind for Cornelius to do beyond what he had done already. Watch for it.
- III. WHEN THE ANGEL HAD FINISHED SPEAKING, HE LEFT (vv. 6-7).
- A. Cornelius called three people.
1. Two household servants, and
 2. A devout soldier, who waited upon him continually.
- B. He declared all these things unto them.
- C. He sent them to Joppa.
- IV. AS THESE THREE DREW NEAR TO JOPPA, NEXT DAY, PETER WENT UP UPON THE ROOFTOP ABOUT THE SIXTH HOUR (i.e., noon) TO PRAY (vv. 9-11).
- A. He became very hungry.
- B. He would have eaten; but while they made ready, he fell into a trance.
- C. In this trance, Peter saw heaven opened, and a certain vessel descending upon him.
1. It was like a great sheet knit at the four corners.
 2. It was let down to the earth.
 3. In it were all kinds of four-footed beasts of the earth, wild beasts, and creeping things, and fowls of the air.
- D. A voice commanded, “Rise, Peter; kill and eat.”
- E. Peter answered, “Not so, Lord; for I have never eaten anything that is common or unclean.”
- F. The voice spoke the second time, “What God hath cleansed, that call thou not common.”
- G. This was done three times.
- H. The vessel was received up again into heaven.
- V. ABOUT THIS TIME CORNELIUS’ EMISSARIES FROM CAESAREA ARRIVED AT SIMON’S HOUSE (vv. 17-18).
- A. They stood before the gate.
- B. They called and asked if Simon, whose surname was Peter, was lodged there.
- VI. THE SPIRIT, AT THIS MOMENT, SAID TO PETER, “BEHOLD, THREE MEN SEEK THEE. ARISE THEREFORE, AND GET THEE DOWN, AND GO WITH THEM, DOUBTING NOTHING: FOR I HAVE SENT THEM” (vv. 19-23).
- A. Peter went down to the men.

- B. He said, “Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?”
- C. They replied, “Cornelius, the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.”
- D. Peter called the men in and lodged them for the night.

NOTE: In the next chapter—Acts 11:1-14—when Peter’s Jewish brethren called him to account for going in to “men uncircumcised” (i.e., Gentiles), he “rehearsed the matter from the beginning, and expounded it by order” unto them. He made a clear connection between God’s telling him, miraculously, in the trance, not to call “COMMON” what God had CLEANSED, and his command to go with the three Gentile men to Cornelius’ house. Seemingly, THIS WAS WHEN IT FIRST DAWNED ON PETER THE MEANING OF HIS WORDS ON PENTECOST THAT “THE PROMISE IS UNTO...ALL THAT ARE AFAR OFF.” From this it seems reasonable to infer that those who spoke as the Spirit gave them utterance did not always understand the meaning of the words they were caused to utter. Just think: It took a MIRACLE to convince Peter that what he had said on Pentecost, eight years earlier, was true!

VII. NEXT DAY, PETER, ACCOMPANIED BY “CERTAIN BRETHERN” FROM JOPPA, WENT WITH THE MEN (vv. 23-25).

- A. The following day, they reached Caesarea.
- B. Cornelius waited for them.
 - 1. He had called together his kinsmen and near friends.
- C. As Peter was coming in, Cornelius met him.
- D. He fell down at Peter’s feet and worshipped him.
- E. Peter raised him up, saying, “Stand up; I myself also am a man.”
NOTE: How different from Peter’s alleged “successors!”
- F. As they talked, Peter went in and found many people gathered together.

VIII. PETER ADDRESSED THE ASSEMBLY, SAYING,

“Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?” (vv. 28-29).

IX. CORNELIUS ANSWERED.

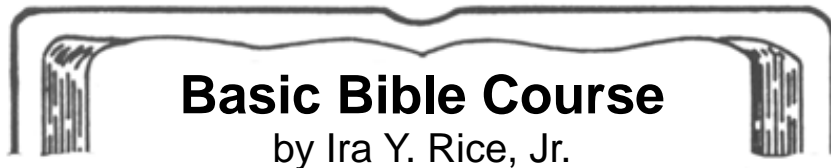
“Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God” (vv. 30-33).

X. PETER PREACHES THE FIRST GOSPEL SERMON TO GENTILES (vv. 34-43).

- A. “I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.

- B. “The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, *I say*, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached.
 - 1. “How God anointed Jesus of Nazareth with the Holy Ghost and with power.
 - 2. “[Jesus] went about doing good, and healing all that were oppressed of the devil; for God was with him.”
 - C. “And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem.”
 - D. They slew Jesus and hanged him on a tree.
 - E. God raised him up the third day.
 - F. God showed Jesus Christ openly after his resurrection.
 - 1. Jesus was not shown to all the people.
 - 2. Rather he was shown unto witnesses chosen before of God, “*even us*, who did eat and drink with him after he rose from the dead” (v. 41).
 - G. Jesus “commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead” (v. 43).
 - H. (v. 43).
- XI. WHILE PETER PREACHED, THE HOLY GHOST FELL ON ALL THEM WHICH HEARD THE WORD (v. 44).
- A. The Jewish disciples, who accompanied Peter from Joppa, were astonished because that on GENTILES ALSO was poured out the gift of the Holy Ghost (v. 45).
 - 1. They heard them speak with tongues, and
 - 2. Magnify God (v. 46).
 - B. Peter then asked, “Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?” (v. 47).
 - C. “And he COMMANDED them to BE BAPTIZED in the name of the Lord” (v. 48).

NOTE: Also read Acts 11:1-18 again and compare it closely with the foregoing material. Especially for every GENTILE person, this lesson is extremely important. For, prior to the conversion of Cornelius and his household, the gospel had gone to JEWS ONLY. From this point forward, in the Scriptures, it was preached both to GENTILES as well as JEWS, without distinction...The KEYS OF THE KINGDOM,” given to Peter in Matthew 16:19, were used by him to OPEN THE DOOR OF THE CHURCH, first to the JEWS (Acts 2) and eight years later to the GENTILES (Acts 10). Miraculous demonstrations accompanied both of these two major gospel events (Acts 11:15-18). In the Bible, the BEGINNING of everything always is accompanied by miraculous demonstration.



Basic Bible Course

by Ira Y. Rice, Jr.

**Seventh Case of Conversion
—CORNELIUS & HIS HOUSEHOLD**



Lesson Eighteen

Questions on Lesson Eighteen

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

(NOTE: In **proving** an answer, be sure to give the **Scripture reference**.)

1. To what people, in particular, is the conversion of Cornelius and his household of special significance? _____
2. How many years had elapsed between the beginning of the New Testament dispensation on Pentecost and this lesson? _____
3. How many Gentiles had been converted **before** Acts 10? _____
4. To whom does the term “afar off” apply in the New Testament? _____
Prove your answer: _____
5. List **five things** the Scriptures set forth describing Cornelius:
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____
6. Was Cornelius of excellent moral and religious character? _____
7. Before he sent for Peter, was Cornelius a “saved” man? _____
8. If you say Cornelius was **SAVED** before Peter came, **prove** it by the Bible: _____

- If you say he was **NOT SAVED** before Peter came, **prove that** by the Bible: _____

9. What caused Cornelius to send to Joppa for Peter? _____

10. Combining what we have learned from Acts 10:6 and Acts 11:14, list two reasons (2) the angel gave Cornelius for sending to hear words of Peter:
 - a. _____
 - b. _____
11. What convinced Peter that it was all right for him (a Jew) to preach the gospel to Cornelius and his household (Gentiles)? _____
12. What convinced Peter that he should accompany the three men back to Caesarea?

13. In the Christian dispensation, is any man “common” or “unclean” (in the Jewish sense of these terms) before the Lord? (Yes or No?) _____

14. Were the things Peter preached at Cornelius' house ideas of his own or what had been commanded him of the Lord? _____
15. Is God a "respector of persons"? _____
16. If God is not a "respector of persons," does He require the **same** things or **different** things of different persons relative to their salvation? _____
17. When Peter saw that God had given the Holy Ghost to the Gentiles **also**, what did he command them to do? (See v. 48). _____
18. Were the things spoken by Peter on this occasion essential to salvation? (Yes or No) _____
Prove your answer: _____
19. How do we know there were NO INFANTS baptized at Cornelius' house? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

Eighth & Ninth Cases of Conversion— LYDIA & HER HOUSEHOLD PHILIPPIAN JAILER & HIS HOUSEHOLD



Lesson Nineteen

INTRODUCTION: Throughout the first twelve chapters of Acts, as we have seen, the apostle PETER is the dominant character. It was Peter, following our Lord's ascension into heaven (Acts 1), who led the others in selecting Matthias to take Judas' place (vacated by suicide) in the apostleship. It was Peter, who explained the outpouring of the Holy Spirit and used the keys of the Kingdom to admit JEWISH converts into the church on Pentecost (Acts 2). Peter was the spokesman at Solomon's Porch, when about five thousand converts were made at one time (Acts 3 & 4). When he and John were imprisoned (Acts 4), it was Peter, who made their principal defense. In Acts 5, it was Peter who reproved Ananias and Sapphira and had them buried, when they were slain by the Lord for lying. In Acts 8, Peter and John administered the Holy Spirit to the Samaritans; and Peter rebuked Simon for thinking to buy the gift of God with money. In Acts 9 Peter performed miracles at Lydda and Joppa. And, in our previous study of Acts 10 & 11, it was Peter who further used the keys of the kingdom to admit GENTILE converts into the church.

After recording Peter's being imprisoned again and his subsequent release in Acts 12, the rise of SAUL OF TARSUS, later called PAUL, is evident. Having been converted himself, in Acts 9, little more is heard of Saul until Acts 13. But from that chapter on to the end of Acts, it is Saul (or Paul), who clearly dominates the general scene. Thus it is that we come upon this apostle and his companion as they were instrumental in the EIGHTH case of conversion recorded in the Book of Acts—that of LYDIA AND HER HOUSEHOLD.

Eighth Case of Conversion— LYDIA & HER HOUSEHOLD

- I. PAUL AND SILAS WENT TO PHILIPPI, A CHIEF CITY OF MACEDONIA (Acts 16:12).
 - A. They abode there "certain days."
 - B. On the sabbath, they went to a place outside the city where prayers were wont to be made (v. 13).

NOTE: *This place could have been an altar or perhaps a temple of prayer.*

 1. It was located by a riverside.

- C. They sat down at this place.
- D. They spoke to the women, who had resorted there.

II. AMONG THOSE WORSHIPPING WOMEN WAS ONE NAMED LYDIA.

- A. Lydia was evidently a merchant of some sort; for she is called “a seller of purple” (v. 14).
- B. Lydia was from the city of Thyatira.
- C. She worshipped God.
- D. She heard Paul and Silas.
- E. The Lord opened her heart to their words.
- F. Resulting from this she “ATTENDED” (i.e., gave heed) to the things spoken by Paul.
- G. She was BAPTIZED (v. 15).
- H. Her “household” ALSO was baptized.
- I. Following her conversion, she constrained Paul and Silas to be guests in her house.

NOTE: Those who seek self-justification for BAPTIZING INFANTS often refer to Lydia’s “HOUSEHOLD” being baptized. If the Scriptures said anything about there being any INFANTS in Lydia’s household, this contention might seem to have some strength. But the Scriptures are SILENT as to whom Lydia’s household comprised. As far as what is WRITTEN, we cannot tell whether Lydia was even MARRIED, much less had CHILDREN! It is a bald, unsupported, human assumption to contend there were INFANTS in her household. She could easily have had SERVANTS, KINSMEN, FRIENDS, and OTHERS living in her house—and NOT A CHILD AMONG THEM! Let us NOT ASSUME what is NOT SAID.

Ninth Case of Conversion— PHILIPPIAN JAILER & HIS HOUSEHOLD

- I. AFTER LYDIA’S CONVERSION, PAUL AND SILAS DID NOT LEAVE PHILIPPI AT ONCE.
 - A. Lydia, following her baptism, had persuaded them, saying, “If ye have judged me to be faithful to the Lord, come into my house, and abide *there*” (v. 15).
 - B. She constrained them to do so.

- II. WHILE THUS ABIDING AT PHILPPI, ONE DAY, PAUL AND SILAS COME UPON A GIRL POSSESSED WITH A SPIRIT OF DIVINATION (v. 16).
 - A. Because of her strange power of fortune-telling, she brought her master much gain by soothsaying. (v. 16)
 - B. She followed Paul and those with him, saying, “These men are the servants of the most high God, which shew unto us the way of salvation” (v. 17).
 - C. She did this repeatedly over a period of many days (v. 18).

- III. ONE DAY, PAUL, BEING VEXED WITH THIS CONTINUED OFFENSIVE PERFORMANCE, TURNED TO THE SPIRIT IN THE GIRL AND COMMANDED HIM IN THE NAME OF JESUS CHRIST TO COME OUT OF HER (v. 18)
 - A. The spirit of divination came out that same hour (v. 18).

- IV. THE GIRL’S MASTERS SAW THUS THAT THEIR HOPE OF GAIN WAS GONE.
 - A. They caught Paul and Silas and drew them to the market place unto the rulers.
 - B. Before the magistrates they charged Paul and Silas saying,

1. “These men, being Jews, do exceedingly trouble our city” and (v. 20).
 2. “teach customs, which are not lawful for us to receive, neither to observe, being Romans” (v. 21).
- C. The multitude rioted against Paul and Silas (v. 22).
- D. The magistrates tore off their clothes and commanded that Paul and Silas be beaten (v. 22).
1. They laid many stripes upon Paul and Silas (v. 23).
 2. They cast them into prison.
 3. They charged the jailer to keep them safely.
- E. The jailer, having received such a charge, thrust them into the INNER PRISON, i.e., dungeon (v. 24).
1. To make doubly sure they did not escape, he fastened their feet in the stocks (v. 24).
- V. AT MIDNIGHT, THUS IMPRISONED, PAUL AND SILAS PRAYED AND SANG PRAISES UNTO GOD (v. 25).
- A. Other prisoners heard them.
- VI. SUDDENLY THERE WAS A GREAT EARTHQUAKE (v. 26).
- A. The foundations of the prison were shaken.
 - B. Immediately all the doors were opened.
 - C. Everyone’s bands were loosed.
- VII. THE KEEPER OF THE PRISON, AWAKING OUT OF SLEEP (v. 27).
- A. Saw the prison doors opened.
 - B. Supposed that the prisoners had fled.
 - C. Drew out his sword.
 - D. Would have killed himself.
- VIII. BUT PAUL CRIED WITH A LOUD VOICE, SAYING (v. 28).
- A. “Do thyself no harm” for
 - B. “We are all here.”
- IX. THE JAILER CALLED FOR A LIGHT, SPRANG IN, CAME TREMBLING, AND FELL DOWN BEFORE PAUL AND SILAS (v. 29).
- A. He brought them out of the prison.
 - B. He said, “Sirs, what must I do to be saved?” (v. 30).
- X. PAUL AND SILAS ANSWERED, “BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED, AND THY HOUSE.”
- A. To INDUCE BELIEF, Paul and Silas “SPAKE unto him the WORD OF THE LORD” (v. 32).
 - B. They also spoke this word unto ALL THAT WERE IN HIS HOUSE.
 - C. NOTE: This was necessary, because faith (i.e., belief) comes by hearing the word. Read Romans 10:13-17.
- XI. HEARING THIS WORD NOT ONLY PRODUCED FAITH IN THE JAILER’S HEART, BUT LED HIM TO REPENT, AS WELL; FOR VERSE 33 TELLS US. “HE TOOK THEM THE SAME HOUR OF THE NIGHT, AND WASHED *THEIR* STRIPES...”

XII. FURTHERMORE, BOTH THE JAILER AND ALL HIS HOUSE WERE BAPTIZED. THIS WAS DONE—

- A. “The same hour of the night” (v. 33).
- B. “Straightway” (v. 33).

XIII. AFTERWARD, THE JAILER BROUGHT THEM INTO HIS HOUSE (v. 34).

- A. He set meat before them.
- B. He rejoiced.
- C. He believed in God with all his house.

NOTE: Both the eating and the rejoicing were delayed until AFTER the jailer and his household had been BAPTIZED.

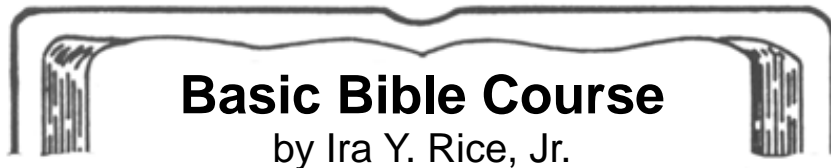
DISCUSSION: This thoroughgoing type of Bible study is calculated to eliminate the many misconceptions, which have gained currency among the people through carelessness. A text without its context is a pretext. Consider, for instance, how MANY have stumbled at the teaching in verses 30 and 31, simply by failing (or refusing) to give due consideration to the context. Many an otherwise splendid Bible teacher has used these two verses, irrespective of context, to support certain denominational ideas of “salvation by FAITH ONLY.” He will read the question in verse 30, “Sirs, what must I do to be saved?” Then he will read verse 31, as if it were the complete answer, and stop. Well, truly, verse 31 says, “BELIEVE on the Lord Jesus Christ, and thou shalt be saved, and thy house.” But is that ALL it says? No. Verse 32 says, “And they spake unto him the word of the Lord, and to all that were in his house.” We have already seen that hearing the Word of the Lord produces belief, i.e., faith. (Rom. 10:17). This, in turn, led the now-believing jailer to REPENT, i.e., he washed their stripes (v. 33). He and all his, then, were BAPTIZED (v. 33).

No one denies that BELIEVING (faith) is essential to salvation. The WORD OF THE LORD says it is (v. 31); so it IS. But the word of the Lord NOWHERE says that salvation is by FAITH ALONE. The same New Testament, which teaches faith (belief) for salvation, teaches REPENTANCE and BAPTISM for “remission of sins” (which is the same). (Acts 2:38). THE only place in the Bible where the words “faith only” appear, it says, “Ye see then how that by WORKS a man is justified, and NOT by FAITH ONLY” (Jam. 2:24). Well, if God’s Word says man is NOT justified BY FAITH ONLY, why should ANYONE contend that he IS?

It all goes back to Martin Luther, who found himself unable to harmonize Ephesians 2:8-9 with James 2:24. The former says salvation is by grace through faith...NOT OF WORKS. The latter says we are justified BY WORKS...not by faith ONLY. As is true with so many such cases in the Bible, the discrepancy existed, not in the Bible, but in LUTHER’S THINKING. He failed to recognize at least THREE DISTINCT KINDS of WORKS are considered in the Bible: 1) WORKS OF THE LAW OF MOSES; 2) WORKS OF THE NEW TESTAMENT; and 3) WORKS OF MAN’S OWN “RIGHTEOUSNESS.”

Neither the works of MAN’S righteousness (i.e., meritorious works) nor the works of MOSES’ LAW have any standing before the Lord. In HIS sight the former are as filthy rags (Isa. 64:6); and the latter were, in a figure, “nailed to the cross” (Col. 2:14). Yet, the very next verse, after Paul said, “NOT of works,” he went ON to say, “For we are his WORKmanship, created in Christ Jesus unto GOOD WORKS, which GOD hath before ORDAINED that WE SHOULD WALK IN THEM.” So, then, we are saved NOT BY “WORKS” in ONE sense of the term; yet we ARE saved (i.e., justified) BY “WORKS” in another sense of the term. Hence the injunction, in Philippians 2:12, to “WORK OUT your own salvation with fear and trembling.”

Let no one, therefore, say it takes “EITHER FAITH OR WORKS.” According to the Scriptures, salvation takes “BOTH FAITH AND WORKS.” And among the ADDITIONAL things, as seen from our current study, the jailer not only BELIEVED, but he also REPENTED and was BAPTIZED.



Basic Bible Course

by Ira Y. Rice, Jr.

**Eighth & Ninth Cases of Conversion
LYDIA & HER HOUSEHOLD
PHILIPPIAN JAILER & HIS HOUSEHOLD**



Lesson Nineteen

Questions on Lesson Nineteen

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. What character dominates the **first 12 chapters** of Acts? _____
2. What character dominates the **last 16 chapters** of Acts? _____
3. At what city did both the **Eighth** and **Ninth** cases of conversion, as recorded in Acts, take place?

4. How did Paul and Silas happen to meet Lydia? _____

5. List **five facts** the Scriptures tell us about Lydia:
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____
6. When Lydia “attended” unto the things spoken by Paul, what was she thus led to **do**?

7. Was anyone else baptized on the same occasion as Lydia? _____
If so, whom? _____
8. Does God’s Word say there were **infants** in Lydia’s household? _____
9. Are we justified in **presuming** there **were** infants in Lydia’s household, if the Scriptures say nothing about it? _____
10. Explain how Paul and Silas came to abide in Lydia’s house: _____

11. While abiding thus, what other person did they meet one day? _____

12. What did the spirit of divination enable the girl to do? _____

13. The girl recognized Paul and Silas for what they were. What did she call them? _____

14. Did she do this just once or repeatedly? _____
15. Why did Paul command the spirit of divination to come out of the girl? _____

16. In whose name did Paul cast the spirit out? _____

17. When the girl's masters saw that their hope of gain was gone, what did they do to Paul and Silas?

18. Before casting Paul and Silas into prison, what did the rulers cause to be done unto them?

19. Regardless of the beatings they had suffered, what did Paul and Silas do in the prison?

20. How were Paul and Silas released from prison?

21. When the keeper of the prison awoke and saw the prison doors open, what did he start to do?

22. How did Paul prevent the jailer from killing himself? _____

23. When the jailer asked, "Sirs, what must I do to be saved?" what did Paul and Silas answer?

24. After Paul and Silas "spake unto him the word of the Lord," what **two things** did the jailer do?
a. _____
b. _____
25. When did the jailer rejoice, **before** or **after** baptism? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

Tenth & Eleventh Cases of Conversion— **THE CORINTHIANS** **THE EPHESIANS**



Lesson Twenty

INTRODUCTION: Having already completed our studies of the first nine cases of conversion in the **BOOK** of conversions—**ACTS**—we come, finally, to the **LAST TWO** cases recorded in the Word of God. We have tried not to force any of the initial nine cases to teach something they do not say; neither shall we do so in these concluding two. Whatever is recorded, let us be content to accept it and uphold it **AS IT IS WRITTEN...**

Tenth Case of Conversion— THE CORINTHIANS

- I. PAUL CAME TO CORINTH FROM ATHENS (Acts 18:1).
- II. PAUL LIVED IN CORINTH WITH A CERTAIN JEW NAMED AQUILLA AND HIS WIFE PRISCILLA (v. 2).
 - A. He abode with them because they were of the same craft.
 1. They were tent-makers (v. 3).
- III. PAUL “WROUGHT” (v. 3).

NOTE: *This evidently means that Paul, while at Corinth, worked at his craft as a tentmaker.*

 - A. Later he told the Corinthians that, by **RIGHT**, they **SHOULD** have **SUPPORTED HIM FINANCIALLY** (1 Cor. 9:1-14).
 - B. However he did **NOT EXERCISE** this right at Corinth (1 Cor. 9:15).
 - C. Rather, he labored with his own hands, supporting himself (1 Cor. 4:12).
 - D. Also he received support from other churches (i.e., other congregations) besides Corinth (2 Cor. 11:7-9).
- IV. PAUL REASONED IN THE SYNAGOGUE EVERY SABBATH, WHILE AT CORINTH, **PER-SUADING JEWS AND GREEKS** (Acts 18:4).

- V. NOTE: This does not say that Paul “kept” the sabbath, but that he REASONED in the synagogue on that day. Why? No doubt it was because he could get an audience to listen at that place and time. Colossians 2:16 teaches we are NOT JUDGED in respect of a sabbath.
- A. Paul testified to the Jews that Jesus was CHRIST (v. 5).
 - B. The Jews resisted and blasphemed.
 - C. Paul then turned from the Jews, saying, “henceforth I will go unto the Gentiles (v. 6).
- VI. PAUL DEPARTED FROM THE SYNAGOGUE, EVIDENTLY GOING ONLY NEXT DOOR INTO THE HOUSE OF ONE NAMED JUSTUS (v. 7).
- A. Justus worshipped God.
 - B. His house “joined hard to the synagogue.”
- VII. CRISPUS, THE CHIEF RULER OF THE SYNAGOGUE BELIEVED ON THE LORD WITH ALL HIS HOUSE (v. 8).
- VIII. MANY OF THE CORINTHIANS
- A. Heard
 - B. Believed
 - C. Were baptized.

DISCUSSION: Why it is that such a BITTER STRUGGLE is made by many SUPPOSEDLY CHRISTIAN teachers to DENY BAPTISM in CONVERSION would be difficult to say. One can teach that a sinner must HEAR the gospel, BELIEVE in Jesus Christ, REPENT of his sins, and even CONFESS HIS FAITH—and these teachers will GO ALONG WITHOUT A MURMUR. But just let it be suggested that an ALIEN SINNER MUST BE BAPTIZED OR BE LOST, and immediately they RISE UP IN ARMS. WHY?

When it is pointed out, in this tenth case of conversion, that “many of the Corinthians, HEARING, BELIEVED and were BAPTIZED,” (v. 8) this type of teacher usually points to CRISPUS, saying he only BELIEVED. Truly it says nothing about his baptism in THIS verse, but all of God’s word on the subject is not limited to verse 8. If we will turn to 1 Corinthians 1:14, we will note that Crispus WAS BAPTIZED—and that the APOSTLE PAUL DID THE BAPTIZING!

Eleventh Case of Conversion— THE EPHESIANS

- I. PAUL PASSED THROUGH THE UPPER COASTS TO EPHESUS (v. 1).
- II. HE FOUND “CERTAIN DISCIPLES” THERE (v. 1).
- III. HE ASKED THEM, “HAVE YE RECEIVED THE HOLY GHOST SINCE YE BELIEVED?” (v. 2).
- IV. THEY ANSWERED, “WE HAVE NOT SO MUCH AS HEARD WHETHER THERE BE ANY HOLY GHOST (v. 2).
- V. PAUL ASKED, “UNTO WHAT THEN WERE YE BAPTIZED?” (v. 3).
- VI. THEY SAID, “UNTO JOHN’S BAPTISM” (v. 3).

VII. PAUL EXPLAINED THAT JOHN BAPTIZED WITH THE BAPTISM OF REPENTANCE, SAYING UNTO THE PEOPLE THAT THEY SHOULD BELIEVE ON HIM WHICH SHOULD COME AFTER HIM, THAT IS, ON CHRIST JESUS (v. 4).

VIII. WHEN THEY HEARD THIS, THEY WERE BAPTIZED IN THE NAME OF THE LORD JESUS (v. 5).

DISCUSSION: Because Ephesians 4:5 says “ONE baptism,” many people, who clearly have not been baptized LIKE THE NEW TESTAMENT TEACHES, but have had something they CALL “BAPTISM,” argue they cannot be “BAPTIZED AGAIN.” It just so happens that the Ephesian Christians—the very same Ephesians to whom Ephesians 4:5 was written—WERE BAPTIZED AGAIN! Why? Because the baptism they had previously received was NOT THE BAPTISM JESUS CHRIST HAD AUTHORIZED! They had been “baptized,” of course, but the baptism they had received was not the “one” taught in the New Testament. When they LEARNED better, they DID better, i.e., they submitted to being BAPTIZED AGAIN according to the correct teaching. The SECOND “BAPTISM” they received was the “ONE BAPTISM” of Ephesians 4:5, RATHER THAN THE FIRST.

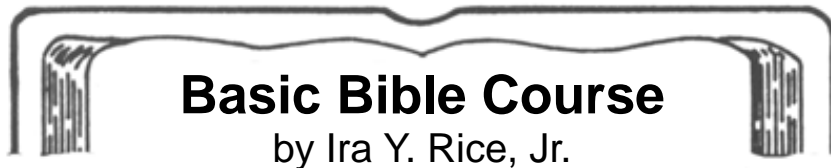
Many sincere people continue in error as to their baptism, under the delusion it would be WRONG to be baptized TWICE! We can readily see, from the example of the Ephesians, that it is RIGHT to be baptized a second time, in case the baptism one has received already is not according to the correct teaching.

Many WRONG BAPTISMS have been performed these days, simply because the ones either BEING BAPTIZED or DOING THE BAPTIZING did not KNOW any better. For instance, if you were “baptized” when an infant, before it was possible for you to BELIEVE, according to Acts 8:36-37 you could NOT possibly have been baptized! In order to be “baptized,” one must FIRST “BELIEVE” with ALL HIS HEART. Infants CANNOT BELIEVE. Therefore infants CANNOT BE BAPTIZED. If the only baptism you have was administered to you BEFORE YOU BELIEVED, you, just like the Ephesians, have the WRONG baptism. YOU MUST BE BAPTIZED RIGHT!

Sometimes people are “baptized” BEFORE THEY ARE TAUGHT. John 6:44-45 says that NO man can come to Christ except the FATHER draw him, and that ALL shall be TAUGHT of God. “Every man therefore that hath HEARD, and hath LEARNED of the Father,” comes to Christ. We are “BAPTIZED INTO CHRIST” (Rom. 6:3-4; Gal. 3:26-27); but before this can be done, we must first HEAR and LEARN. If we were BAPTIZED BEFORE HEARING AND LEARNING, we have the WRONG baptism. WE MUST BE BAPTIZED RIGHT!

Some teaches erroneously teach that baptism has no connection with our salvation. Yet, Acts 2:38 says it is “FOR THE REMISSION OF SINS” and Acts 22:16 says, “Arise and be baptized, and WASH AWAY THY SINS.” Anyone whose baptism was NOT FOR THIS PURPOSE does not have the BAPTISM TAUGHT IN THE NEW TESTAMENT. Like the Ephesians, WE MUST BE BAPTIZED RIGHT!

It has become popular (however unscriptural) to SUBSTITUTE SPRINKLING or POURING and CALLING it “BAPTISM,” Romans 6:4 and Colossians 2:12 BOTH teach we are BURIED in BAPTISM. However, we are NOT BURIED by SPRINKLING or POURING. Therefore, it follows, NEITHER SPRINKLING NOR POURING IS BAPTISM. If the only “BAPTISM” you have is SPRINKLING or POURING, YOU MUST BE BAPTIZED RIGHT!



**Tenth & Eleventh Cases of Conversion—
THE CORINTHIANS
THE EPHESIANS**



Questions on Lesson Twenty

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. Including this lesson, how many cases of conversion have we found recorded in the book of ACTS?

2. In what city did the apostle Paul make tents? _____
3. Would it have been right or wrong for Paul to have received financial support from the church at Corinth? _____
4. Did he or did he not receive such support at Corinth? _____
5. If Paul did not receive support from the Corinthian Christians, then how was he supported while at Corinth? _____
6. Does Acts 18 say that Paul's reason for being in the synagogue on the sabbath (7th day of the week) was to "keep" the sabbath? _____
7. If not to "keep" the sabbath, then why was Paul in the synagogue on the sabbath days?

8. If God's Word does not **say** Paul was in the synagogue to "keep" the sabbath, are we justified in presuming that he was there for that purpose? _____ Explain: _____

9. When Paul testified to the Jews that Jesus was the Christ, what did they do?

10. What caused Paul to turn away from the Jews to the Gentiles at Corinth?

11. In whose home did Paul preach after leaving the synagogue? _____
12. Where was Justus' house located? _____
13. What did many of the Corinthians do, as a result of Paul's preaching?

14. Did Crispus also **believe**? _____ Was he baptized? _____
15. After passing through the upper coasts, to what city did Paul come? _____
Whom did he find there? _____
16. Had these people been **taught properly**? _____ Explain: _____

17. Had these people been **baptized**? _____
If so, what caused Paul to question their baptism? _____

18. Can a disciple be **taught WRONG** and yet be **baptized RIGHT**? _____
19. If one's baptism is based on **WRONG INFORMATION** or on **FAULTY UNDERSTANDING**, is such baptism **valid** or **invalid**? Which? _____
If you answer "valid," please explain: _____

20. Did Paul tell the Ephesians there is "one baptism"? _____
21. Were the Ephesians baptized a second time? _____
Which of their two baptisms was valid for the New Testament (i.e., Christian) dispensation?

22. If the Ephesians were baptized **twice**, please explain Paul's meaning that there is "one" baptism:

23. If we were "baptized" while an infant, is our baptism according to the true teaching of the New Testament? _____ If not, must we be baptized again? _____ If you say "no," please explain: _____
24. Is either **sprinkling** or **pouring** scriptural baptism? _____
25. Is **scriptural** baptism necessary for remission of sins? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

Summing Up God's RECORD OF CONVERSIONS (All 11 Cases) in Acts



Lesson Twenty-One

FROM THE OUTSET of this course of study, we have most carefully avoided rushing to conclusions, in order to make as few mistakes as possible concerning the Word of God. When we came to Lesson 14, how easy it would have been merely to announce some plan of “conversion” of our own **human** device and then to rush along to other matters. On the other hand, seeing that the **eternal destiny** of precious human **souls** is at stake, how unfair and inconsiderate this would have been!

Contrariwise, we have slowly and deliberately paced ourselves to a point-by-point examination of **each and every one** of the **11 cases of conversion**, as recorded in God’s “book of conversions,” the book of ACTS. Up to this lesson, remember, we have studied each of these cases individually. However, it should be abundantly clear to all, by now, that **all** of God’s teaching is **not limited** to the record of any **single** case of conversion. God’s Word is just not written that way. But, as Isaiah 28:10 describes it, “precept *must be* upon precept, precept upon precept; line upon line, line upon line; **HERE** a little, *and* **THERE** a little.”

If we limit our conclusions to the “little” we find “**here**,” but ignore the “little” we find “**there**,” we not only deal unfairly with the way the Bible is written; but we arrive at **wrong answers**, as well. Please remember that “Man shall not live by bread alone, but by **every word** that proceedeth out of the mouth of God.” It follows, therefore, that any conclusions or preconceived notions we may have entertained, **WHICH LEAVE OUT ANY PART** of God’s teaching on the subject of conversion—such conclusions or notions are just **WRONG**; **AND GOD’S WORD** is **STILL RIGHT**! As Romans 3:4 says it: “God forbid: yea, **LET GOD BE TRUE, BUT EVERY MAN A LIAR**; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou are judged.”

That **ALL** of the ways and plans for salvation, being taught all over the world, cannot be true should be self-evident. Many of them are **CONTRADICTORY**. And when churches and preachers teach **opposing** doctrines on anything, can **BOTH** be **RIGHT**? For instance, one church teaches and practices “**infant baptism**”; another contends one must be at least **16 years old**. Are **BOTH RIGHT**? **Both** **MAY** be wrong; but **one** just **HAS** to be wrong. How can they teach so oppositely to each other and both be right!

Most so-called “Protestant” church teach that salvation is by “**FAITH ONLY**” or by “**FAITH ALONE**.” The “Catholic” Church contends that “**WORKS**” are necessary, too! Are **BOTH** right?

Some churches contend one is saved the moment he **BELIEVES**; others, that he must also **REPENT**; still others, that he must **CONFESS** and **BE BAPTIZED**.

Are **ALL** right?

One church teaches IMMERSION for BAPTISM; another contends that “SPRINKLING” and “POURING” are “just as good.”

Are BOTH right?

One church argues for baptism in WATER; another says, No, we must be baptized with the baptism of the HOLY SPIRIT!

Are BOTH right?

One declares that baptism is “FOR THE REMISSION OF SINS”; another says it is NOT for the remission of sins.

Are BOTH right?

Such contradictory teachings can be cited “ad infinitum.” It is quite possible that ALL may be WRONG; is it NOT POSSIBLE that ALL may be RIGHT! However, it IS possible that amid the welter of all such confusion and contradiction, the truth may be found. But, if the truth is in there somewhere, how shall we ferret it out and know for sure that it IS the TRUTH?

There is ONLY ONE WAY to arrive at any responsible, reliable conclusion in this matter, as far as the WORD OF GOD is concerned. We must examine carefully and study prayerfully ANYTHING and EVERYTHING God’s Word has to say in this connection, add it ALL up, and see what ALL God has taught on the subject.

ALL OTHER WAYS are partial, incomplete and, to some extent, at least, untrue.

THIS WAY is thorough, complete, and leaves nothing to guesswork. For the “SUMMING UP” of ALL 11 CASES OF CONVERSION, study the accompanying chart on “ACTS OF APOSTLES”—BOOK OF CONVERSIONS.

Now, from the CHART, please note that we have correlated ALL THE PERTINENT facts REGARDING Conversion from the 11 cases as recorded in “Acts.” To facilitate our study, separate columns are arranged so as to accommodate each fact, command or promise given pertaining to conversion. On the left-hand side of the chart, you will note all 11 cases of conversion listed in order and the chapter or chapters cited where found. In each case, since teaching or preaching was done, the next column takes account of this, and cites the references in evidence. The succeeding five columns show what the various sinners did in being converted, in reaction to the teaching and preaching that was done. Then, lastly, the right-hand column lists the RESULTS received (or promised) from obeying the FORM OF DOCTRINE thus described.

The record of each case of conversion, as you observe, is NOT UNIFORM throughout. **Some** cases are described in detail; others rather sketchily. In **ALL cases it is clearly shown that TEACHING and/or PREACHING was done.** Thus, for example, whereas, in Case No. V, the Scriptures do not SAY in so many words that the sinner HEARD what was preached. It is **necessarily inferred** from the context that he did. The same goes for Case No. IX: In the conversion of Saul of Tarsus (Case No. VI), nothing is said of his BELIEVING what he heard—or of REPENTANCE or of CONFESSING his faith. Yet, the fact that he was BAPTIZED implies that he obeyed the gospel Ananias preached unto him. In only **three** of the cases of conversion is REPENTANCE either mentioned, commanded or described. (Cases No. I, III & IX). Yet, in Acts 17:30, we learn that God “now commandeth ALL MEN EVERYWHERE to **REPENT.**” Thus it is not necessary that repentance be specified in **each case**, since God requires it of ALL! The fact that it is mentioned in the three cases referred to is sufficient to show the connection of REPENTANCE in God’s order for man’s conversion. The only case showing CONFESSION (of faith), please note, is that of the Ethiopian eunuch—Case No. V. God does not have to repeat something MANY times to make it so. ONE time is enough! The one time Acts mentions the eunuch confessing, “**I believe that Jesus Christ is the Son of God,**” is sufficient to include CONFESSION OF SUCH BELIEF in God’s teaching on conversion.

Although practically all so-called “Christian” denominations deny baptism as having any connection at all with conversion (turning to God), how curious it is of God to record baptism IN THIS VERY CONNECTION in **10** of the **11** cases of conversion described! The **only** case that does **not** specifically mention baptism is Case No. II—at Solomon’s Porch. Whereas, on Pentecost, Peter had commanded,

“Repent...and BE BAPTIZED,” at Solomon’s Porch, he commanded, “Repent...and BE CONVERTED.” Inasmuch as ALL TEN OF THE OTHER CASES OF CONVERSION mention **BAPTISM** at this point, it seems reasonable to infer that Peter’s command to “be converted” must have included **baptism**, too. Do you agree?

As for the RESULTS either granted or to be expected, based on obedience to the things commanded, **NO SINGLE CASE OF CONVERSION MENTIONS ALL**. On Pentecost (see right-hand column on the chart) at least **three** results are mentioned; at Solomon’s Porch, **three more**. Also in the cases of the Ethiopian eunuch, Saul of Tarsus, Cornelius and the Philippian Jailer, results are cited.

Since **no ONE case** sets forth everything Acts teaches on conversion, how, then, shall we arrive at the **sum total of the true teaching** on this subject in this extraordinary book of conversions? Surely, it must be by **COMBINING ALL THE INFORMATION** in the several columns together!

In arithmetical addition, we should proceed from right to left. In algebra, addition is from left to right. Seeing that our information logically proceeds from left to right, let us add it all up algebraically—column by column—and see what is the **GRAND TOTAL**, as set forth in Acts, on the subject of conversion.

Reading across the bottom of the chart, after we have added the information in each column all together, here is the conclusion of all our studies, in Acts, thus far: That **TEACHING** and/or **PREACHING** started each case; sinners, thus, **HEARD** the gospel, leading them to **BELIEVE** in Christ, to **REPENT** of their sins, to **CONFESS** their faith and to **BE BAPTIZED**. Resulting from these conversions, those thus obeying the form of doctrine taught and/or preached received **REMISSION OF SINS**, **RECEIVED THE HOLY SPIRIT**, **WERE SAVED**, **HAD THEIR SINS BLOTTED OUT**, **ENJOYED “TIMES OF REFRESHING,”** **WERE BLESSED**, **REJOICED**, and had their **SINS WASHED AWAY**.



Basic Bible Course

by Ira Y. Rice, Jr.

**Summing Up God's
RECORD OF CONVERSIONS
(All 11 Cases) in Acts**



Lesson Twenty-One

Questions on Lesson Twenty-One

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. In all, how many cases of conversion have we studied in Acts? _____
2. Is ALL of God's teaching on conversion limited to any ONE case? _____
3. If not, how does Isaiah 28:10 teach us God's Word is written? _____
4. If we **accept PART** of God's Word and **reject PART**, will our answers thus based on such PARTIAL INFORMATION be **RIGHT** or **WRONG**? _____
5. Is it possible for ALL the ways and plans for salvation being taught all over the world to **contradict each other** and ALL of them still be right? _____
6. Explain how we can avoid errors in conclusions drawn from our studies of the Word of God:

7. From our studies of the 11 cases of conversion in Acts, in how many cases was TEACHING and/or PREACHING done? _____
8. In response to what was taught or preached, LIST **FIVE THINGS** sinners did as recorded in Acts:
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____
9. In how many cases of conversion, as recorded in Acts, is HEARING mentioned? _____
Which case does NOT mention hearing? _____
10. How many cases mention BELIEVING? _____
Is believing mentioned in EVERY CASE? _____
If not, which case does NOT mention believing? _____
11. How many cases mention, command or describe REPENTANCE? _____
12. Does repentance have to be **mentioned** in EACH case in order to be binding on ALL? _____
13. In how many cases of conversion is CONFESSION recorded? _____
14. Was this confession of one's SINS or was it of one's **FAITH IN JESUS CHRIST**?

15. Quote the eunuch's confession of faith verbatim:

16. If God says a thing **JUST ONE TIME**, is it **TRUE** or **FALSE**? _____

17. Does God's repeating something **more than once** make it any **TRUER** than as if he had said it **once ONLY**? _____
18. In how many cases of conversion is BAPTISM mentioned? _____
19. In which case is baptism NOT mentioned? _____
20. Which case connects BAPTISM and REMISSION OF SINS? _____
21. When Peter told those on Pentecost to "SAVE yourselves" (Acts 2:40), what did those do who "gladly received" His Word? _____
22. Does the fact that these people were BAPTIZED in response to Peter's exhorting them to SAVE themselves, connect BAPTISM with SALVATION? _____
Explain: _____

23. Which case of conversion connects BAPTISM with WASHING AWAY SINS?

24. If Saul's sins had been forgiven him the moment he BELIEVED (as some contend), would he have had any sins left to be WASHED AWAY at his baptism? _____ If your answer is "yes," then please explain Acts 22:16: _____

25. How many RESULTS are listed in connection with these cases of conversion? _____
26. If we, today, HEAR (the gospel), BELIEVE (in Jesus Christ), REPENT (of our sins), CONFESS (our faith in Christ) and ARE BAPTIZED, just like those recorded in Acts, should we receive **the same results** as they? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

The FIVE “Ws” and “H” about BAPTISM



Lesson Twenty-Two

INTRODUCTION: Any study of the **FACTS** concerning any matter is limited to six elements: **WHO, WHAT, WHEN, WHERE, WHY** and **HOW**. The first five of these factual elements begin with “**W**”; the last with **H**.” When you know the “**FIVE ‘WS’ (AND ‘H’)**” about a matter, you know **ALL**.

Much **CONFUSION** reigns in the minds of many people concerning **BAPTISM**. Part of it is caused through **LACK** of information; part by **MISinformation DELIBERATELY SOWN**.

For the past several lessons, as we broke down and analyzed not only the **GREAT COMMISSION** but also the **11 CASES OF CONVERSION**, time after time we have noted the place that **BAPTISM** occupies in one’s becoming **OBEDIENT TO CHRIST, CONVERTED, a DISCIPLE, a CHILD OF GOD—A CHRISTIAN**. After such a study, that God **HAS** made **BAPTISM** a **PART** of His **PLAN OF SALVATION FOR ALL MANKIND**, no one can reasonably deny. But before we can fully grasp the **WHOLE** plan of salvation, as revealed in the New Testament, it is imperative, first of all, that we clear away all this confusion, wrong teaching and floundering about **BAPTISM**. In order to do this, let us apply the “five Ws and H:”

- I. TO BEGIN WITH, **WHO**, ACCORDING TO GOD’S WORD, MAY BE BAPTIZED?
 - A. Nowhere, in the Scriptures, is an **AGE** requirement given for baptism.
 - B. However, certain limiting factors **ARE** set forth, which must be obeyed to qualify one for baptism.
 1. When Philip and the eunuch “came unto a certain water,” in Acts 8:36, the eunuch asked a question: “See, here is water; what doth hinder me to be baptized?”
 - a. What was the answer? “And Philip said, if thou **BELIEVEST**...thou mayest.”
 - b. Note carefully that it was not until **after** the eunuch confessed “**I BELIEVE**” that Philip baptized him.
 - c. This harmonizes with Mark 16:16, wherein Jesus said, “He that **BELIEVETH** and is **BAPTIZED**.”
 2. When those on Pentecost who believed (i.e., were “pricked in their hearts”) asked, “What shall we do?” what was Peter’s reply? (Acts 2:37-38).
 - a. “**Repent, and be baptized** every one of you.”
 3. It follows, from the foregoing, that to **qualify** for baptism, one must not only be **able** but also **do** three things. Before he **can** (or **may**) be baptized, he must—

- a. BELIEVE in Christ Jesus
- b. CONFESS this believe
- c. REPENT.

CONCLUSION: ANY REPENTANT BELIEVER, UPON CONFESSION OF HIS FAITH IN JESUS CHRIST, MAY BE BAPTIZED.

QUESTION: Can a baby BELIEVE in Christ?

Can a baby CONFESS faith?

Can a baby REPENT of sins?

Even to ASK such questions is nonsense. Babies can do none of these three things; babies, therefore, cannot be baptized according to the Scriptures. After all, why SHOULD they be? Never having SINNED, they are not LOST; not being LOST, they have no need to be SAVED. In fact, they are SAFE! “Of such,” Jesus said, “is the kingdom of heaven!” (Mat. 19:14)

QUESTION: If a baby cannot be baptized according to the Scriptures, then how old must one be in order to be baptized? The answer to this question is not given in so many words in the word of the Lord. The prerequisites are given: belief, repentance and confession. It follows, therefore, that when one is old enough to fulfill these qualifications, he is old enough to be baptized. Not before.

II. **WHAT** IS BAPTISM?

Note: We have observed in previous lessons that, during the Jewish dispensation, there were at least three different baptisms mentioned: 1) the baptism of the children of Israel UNTO MOSES “in the cloud and in the sea,” referring to their escape from Egypt; 2) the baptism of JOHN; and 3) the baptism of SUFFERING which Jesus Christ experienced in His death on Calvary. All three of these baptisms inhered within the JEWISH dispensation; and, as we have seen already, none of them carried over into the CHRISTIAN dispensation.

Turning to the CHRISTIAN dispensation, only TWO baptisms may be found therein by careful reading of the New Testament. And, since Ephesians 4:5, says “There is...ONE baptism,” it must be concluded that ONE of the TWO mentioned had finished its purpose and disappeared by the time the book of Ephesians was written (i.e., about A.D. 62-63). Earlier, as we have studied heretofore, the 12 apostles (in Acts 2) received a “baptism of the Holy Spirit,” as Jesus had promised them (in Acts 1:5). After that Cornelius and his household received “the like precious gift” (in Acts 10). These are the only two instances of HOLY SPIRIT BAPTISM” in the entire Bible.

The fifth, last, and only baptism remaining, when the Ephesians were baptized, however, was none of the foregoing. Only GOD could administer Holy Spirit baptism. Yet, there was ONE baptism left, which was supposed to be administered by HUMAN agency, which was to last until the end of the world. It was the baptism commanded in the GREAT COMMISSION. After Jesus’ death, burial and resurrection, Jesus commanded His APOSTLES (human) to “Go ye therefore, and teach all nations, BAPTIZING them in the name of the Father, and of the Son, and of the Holy Ghost” (Mat. 28:19). Those thus baptized were to be taught to observe the same things (which would include baptizing) as the apostles themselves were commanded; and this was to continue “always, even unto the end of the world. Amen” (v. 20).

Whereas “HOLY SPIRIT” BAPTISM was NOT one which could be OBEYED, the baptism of the GREAT COMMISSION was a COMMAND SUBJECT OF HUMAN OBEEDIENCE. Thus, when (some 10 days after Jesus first announced it, prior to His ascension) the baptism thus commanded was subsequently made of force, Peter bound it on those who heard the first gospel sermon of the Christian dispensation, preached on Pentecost. Those who had just listened to it asked “what shall we do?” Peter said unto them, “REPENT, and BE BAPTIZED every one of you” (Acts 2:38). “Then they that GLADLY RECEIVED his word WERE BAP-

TIZED” (v. 41). The same was true in succeeding cases of conversion—of the Samaritans, Simon the sorcerer and the Ethiopian eunuch (Acts 8), of Saul of Tarsus (Acts 9 & 22), of Cornelius and his house (Acts 10), of Lydia and her house and the Philippian jailer and his house (Acts 16), of the Corinthians (Acts 18), and of the Ephesians (Acts 19), to whom it was then declared “there is...ONE BAPTISM” (Eph. 4:5).

With all this in mind, thus, let us ask ourselves again “WHAT is BAPTISM?”—this baptism of Ephesians 4:5—this baptism of the Great Commission?

A. First of all, by simple definition, BAPTISM is a **BURIAL**.

1. We are not left to speculate on this:
 - a. Romans 6:4 says in so many words, “Therefore we are **BURIED** with him by **baptism**.”
 - b. Colossians 2:12: “**BURIED** with him **in baptism**.”
2. As to **why** baptism involves our being BURIED, it is because **baptism** concerns Christ’s **death**. Note carefully—
 - a. Romans 6:3-5: “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his **death**? Therefore we are **buried** with him **by baptism** into death: that like as Christ was **raised up** from the **dead** by the glory of the Father, even so **we also** should walk in newness of life. For if we have been **planted** together in the **likeness of his death**, we shall be also *in the likeness of his resurrection*.”

QUESTION: Well, what if we are **not** PLANTED or BURIED “in the LIKENESS OF HIS DEATH?” Shall we “be also in the LIKENESS OF HIS RESURRECTION?” Consider again—

- b. Colossians 2:12: “**Buried** with him in **baptism**, wherein also ye are **risen** with *him* through the faith of the operation of God, who hath **raised** him from the **dead**.”

NOTE: Inasmuch as the Word of God clearly states we are BURIED and PLANTED (re: baptism) in the likeness of Jesus’ death, why do some supposed “followers” of Christ not follow Him in being baptized? Baptism HAS to be IMMERSION; for only in IMMERSION are we either BURIED or PLANTED; and only from IMMERSION is a RAISING possible in the LIKENESS of Jesus’ RESURRECTION FROM THE DEAD. In the “SPRINKLING” and “POURING” which some have SUBSTITUTED for BAPTISM, not only is the “likeness” of Jesus’ DEATH destroyed; but so also is the “likeness” of his RESURRECTION. In NEITHER sprinkling NOR pouring does a BURIAL of any kind or sort take place; thus, sprinkling or pouring, having no suggestion of BURIAL, are NOT in the “LIKENESS” of JESUS’ DEATH. No burial; no resurrection! So sprinkling or pouring are not in the “LIKENESS” of Jesus’ RESURRECTION either! In baptism we are BURIED (Rom. 6:4; Col. 2:12). But we are NOT buried in sprinkling or pouring. Therefore, it follows that NEITHER SPRINKLING NOR POURING is BAPTISM. In BAPTISM we are BURIED. In IMMERSION we are BURIED. Therefore BAPTISM is IMMERSION.

All this is so evident and clear, it just HAS to be TRUE. Since SPRINKLING and POURING clearly are NOT BAPTISM, then how were they ever introduced AS SUCH? They were NOT introduced as such IN THE WORD OF GOD. The EARLIEST RECORD of EITHER sprinkling OR pouring appears to be in the SECOND CENTURY by which time the Bible already had been completed and the church Jesus built was approximately 100 years old (with only IMMERSION for baptism ever having been used!). Someone in the second century seems to have had the bright idea that sprinkling or pouring, AS A SUBSTITUTE for baptism might be “just as good” in case one was terribly sick or dying. Neither sprinkling nor pouring

at first, was mistaken for TRUE BAPTISM; for the New Testament Scriptures were written in GREEK, and the Greek terms for “baptism” and “baptize” (*baptismus* and *baptizo*) could NOT be CORRECTLY TRANSLATED so as to mean either sprinkle or pour. (From the ORIGINAL GREEK, they cannot be translated even today!) Rather these terms correctly translated into such ideas as “DIP,” “IMMERGE,” “SUBMERGE,” “TO CLEANSE BY DIPPING,” “SUBMERGING,” “TO WASH,” to “MAKE CLEAN WITH WATER,” “IMMERSION,” “SUBMERSION,” “OVERWHELM,” to “DYE.” Look through this list carefully. Do you see any words there that carry the idea of SPRINKLE or POUR? There is not an authoritative Greek lexicon on earth that translates the Greek terms for baptism or baptize as either sprinkle or pour! There is not a Greek scholar in any university in the world, who values his scholarship, who will define these terms from the ORIGINAL NEW TESTAMENT GREEK as sprinkle or pour! Then why be content with sprinkling or pouring for baptism, when the Bible words for baptism do not (and never did) mean sprinkle or pour? God did not command us to be “sprinkled” in Jesus’ name, or to be “poured” in the name of the Father, Son and Holy Spirit. He commanded BAPTISM in this name! If SOMETHING ELSE is “JUST AS GOOD,” why does not the Bible say so? SPRINKLING AND POURING NEVER WERE IN THE DOCTRINE AND PRACTICE OF THE CHURCH IN THE NEW TESTAMENT. Sprinkling or pouring, neither one, was “officially” recognized as “baptism” by ANYBODY until the ROMAN CATHOLIC CHURCH so ordained at the COUNCIL OF RAVENNA (A.D. 1311) almost 13 CENTURIES after Jesus established HIS church on Pentecost in A.D. 33. Those who follow after “sprinkling” and “pouring” for baptism, thus clearly are following after the APOSTASY OF ROMAN CATHOLICISM RATHER THAN THE WORD OF GOD. The truth is: BAPTISM is IMMERSION—and ALWAYS WAS!

III. **WHEN** BE BAPTIZED?

Note: the way people PUT OFF being baptized—and even some modern-day preachers try to “SAVE UP” converts so as to BAPTIZE THEM ALL AT ONCE ON SOME SPECIAL OCCASION—one might suppose it makes little difference at all as to WHEN he is baptized. However, a careful study of God’s word will show that in New Testament times baptism was accounted to be of the utmost URGENCY.

- A. Converts DID NOT WAIT to be baptized on Pentecost.
 1. The multitude heard Peter preach the first gospel sermon in the Christian dispensation on that day (Acts 2:14-36).
 2. Being “pricked in their hearts,” they asked, “What shall we do?” (v. 37).
 3. Peter told them what to do (v. 38).
 - a. He explained why they should “repent and be baptized” (vv. 38-39).
 - b. He testified with many words and exhorted (i.e., urged) them to “**Save yourselves**” (v. 40).
 4. **Then** they that “gladly received his word” **were baptized**.
 - a. “Then” WHEN?
 - b. “THE SAME DAY” (v. 41).
- B. The **Samaritans** DID NOT WAIT!
 1. Philip preached CHRIST unto them (Acts 8:5).
 2. The people with one accord GAVE HEED (v. 6).
 3. WHEN they BELIEVED Philip’s preaching...they were BAPTIZED both men and women (v. 12).
- C. **Simon the sorcerer** DID NOT WAIT!
 1. “Then Simon himself believed...and...was baptized” (v. 13).

D. **The Ethiopian eunuch DID NOT WAIT!**

1. Philip preached unto him Jesus (v. 35).
2. Coming to “a certain water,” the eunuch asked for baptism (v. 36).
3. Philip said he could if he believed (v. 37).
4. The eunuch confessed he believed (v. 37).
5. He commanded the chariot to stand still and he was baptized before going on his way (vv. 38-39).

NOTE: How different from the general practice nowadays!

E. **Saul of Tarsus DID NOT WAIT!**

1. The preacher (Ananias), being sent by the Lord, entered into the house (Acts 9:17).
2. The preacher told Saul about Jesus Christ (9:17; 22:14-16).
3. **Immediately** three things happened to Saul.
 - a. There fell from his eyes as it had been scales (9:18).
 - b. He received his sight forthwith (9:18).
 - c. When Ananias asked, “And now why **tarriest** (i.e., wait) thou?” and commanded Saul to “Arise, and be baptized” (Acts 22:16), he “arose, and was baptized” (9:18).

NOTE: WHEN did all this take place? It was even BEFORE SAUL PAUSED TO EAT. For, although he had not eaten for three days (v. 9), it was not until after he was baptized (v. 18) that the Scripture mentions he “received meat and was strengthened” (v. 19).

F. **The Philippian Jailer DID NOT WAIT!**

1. Paul and Silas preached the Word of the Lord unto him and to all that were in his house (Acts 16:32).
2. The Jailer took Paul and Silas “the **same hour** of the night.”
 - a. He washed their stripes (v. 33).
 - b. He was BAPTIZED (v. 33).
 - c. All his house was also baptized—not later, but **straightway** (v. 33).

G. **The Ephesians DID NOT WAIT!**

1. Paul came to Ephesus (Acts 19:1)
2. He found “certain disciples” there (v. 1).
3. Since they did not understand about the Holy Spirit, he inquired concerning their baptism.
4. Learning they had the WRONG BAPTISM, Paul taught them about Jesus Christ (vv. 3-4).
5. “WHEN THEY HEARD THIS,” did they wait? No, “they were BAPTIZED in the name of the Lord Jesus” (v. 5).

NOTE: When people were made believers, in the New Testament, THEY DID NOT WAIT to eat, sleep or procrastinate; they were baptized at ONCE.

IV. **WHERE** BE BAPTIZED?

NOTE: Baptism, by its very nature of a BURIAL, requires a PLACE in which to be performed.

- A. New Testament baptism requires a place where there is WATER.
 1. At Cornelius’ house, Peter asked, “Can any man forbid **WATER**, that these should not be baptized?” (Acts 10:47).
- B. New Testament baptism requires a COMING UNTO WATER.
 1. Philip preached Jesus unto the eunuch, “And as they went on *their* way, they CAME UNTO A CERTAIN **WATER**” (Acts 8:36).

2. It was **literal, physical WATER**, for the eunuch said, “**SEE, here is WATER**; what doth hinder me to be baptized?” (Acts 8:36).
- C. New Testament baptism requires a **GOING DOWN INTO WATER**.
 1. “And he commanded the chariot to stand still; and they **WENT DOWN BOTH INTO THE WATER**, both Philip and the eunuch” (v. 38).
- D. New Testament baptism requires a **BURIAL** in water.
 1. “went down both into the water, both Phillip and the eunuch; and he **baptized him**” (v. 38).
 - a. “Therefore we are **BURIED** with him **by baptism**” (Rom. 6:4).
 - b. “**BURIED** with him **in baptism**” (Col. 2:12).
- E. New Testament baptism requires a **RESURRECTION**.
 1. “For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his RESURRECTION*” (Rom. 6:5).
 2. “Buried with him in baptism, wherein also ye are **RISEN** with *him*” (Col. 2:12).
- F. New Testament baptism requires a **COMING UP OUT OF WATER**.
 1. “And when they were **COME UP OUT OF THE WATER**” (Acts 8:39).

NOTE: How foreign to the New Testament description of baptism are SPRINKLING and POURING! The only similarity between them and baptism is the element—water. At least to that extent, they are right. But whereas New Testament baptism requires a COMING UNTO WATER, in sprinkling and pouring the WATER IS BROUGHT TO THE PERSON (i.e., just the opposite!) Whereas New Testament baptism requires a GOING DOWN INTO WATER, sprinkling and pouring permit one to STAY UP OUT OF THE WATER (i.e., just the opposite!) Whereas New Testament baptism requires BOTH A BURIAL AND A RESURRECTION in the likeness of Jesus’ death and resurrection, in sprinkling and pouring there is NO BURIAL, NO RESURRECTION and NO LIKENESS. Lastly, whereas New Testament baptism requires a COMING UP OUT OF WATER, in sprinkling and pouring one never gets INTO water, hence CANNOT COME UP OUT OF water. How can ANYONE say SPRINKLING, POURING and NEW TESTAMENT BAPTISM are the SAME?!

V. **WHY** BE BAPTIZED?

- A. Be baptized **TO BE SAVED** (Mark 16:16; Acts 2:38-41; 1 Pet. 3:21).
- B. Be baptized (i.e., “born of **WATER** and of the spirit”) for **ENTRY INTO THE KINGDOM OF GOD** (John 3:3-5).
- C. Be baptized **FOR THE REMISSION OF SINS** (Acts 2:38).
- D. Be baptized **TO RECEIVE THE HOLY SPIRIT** (Acts 2:38).
- E. Be baptized **TO GO ON YOUR WAY REJOICING** (Acts 8:38-39; 16:34).
- F. Be baptized **TO WASH AWAY YOUR SINS** (Acts 22:16).
- G. Be baptized **TO GET INTO CHRIST** (Rom. 6:3; Gal. 3:26-27).

VI. **HOW** BE BAPTIZED?

The New Testament is a book of **PRINCIPLES**. **What** God wants done is clearly taught in all things; however in no instance is an **EXCLUSIVE METHOD** set forth for doing anything God has required. As long as we observe **WHAT** God has commanded, He leaves us **FREE** as to the methods we choose, just so they are decent and orderly (1 Cor. 14:40). **WHO** may be baptized? **ANY PENITENT BELIEVER**, upon the confession of his faith in Christ. **WHAT** is baptism? It is the **IMMERSION OF A REPENTANT BELIEVER IN CHRIST IN WATER**—followed by a resurrection therefrom “to walk in newness of life.” **WHEN** be baptized? The **same day** one “gladly receives” the Word of the

Lord, believes it, repents, confesses his faith, IMMEDIATELY, STRAIGHTWAY. **WHERE?** In WATER, **WHY?** To be SAVED, to GET INTO GOD'S KINGDOM, for the REMISSION OF SINS, to RECEIVE THE HOLY SPIRIT, to GO ON OUR WAY REJOICING, to WASH AWAY OUR SINS and to GET INTO CHRIST. **HOW?** DECENTLY AND IN ORDER.



**The FIVE “Ws” and “H”
about BAPTISM**



Questions on Lesson Twenty-Two

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. List the six elements of FACT which can be known of any matter:
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____
 - f. _____

2. At what age in one's life does God's word teach one may be baptized? _____

3. What did Philip tell the Ethiopian eunuch he must do before he might be baptized?

4. What else, before baptism, did Peter require of those converted on Pentecost?

5. Before being baptized, does the New Testament require BELIEF? _____
 REPENTANCE? _____ Can a baby BELIEVE in Christ? _____
 Can a baby REPENT of sins? _____ If not, then can a baby **SCRIPTURALLY** BE BAPTIZED?

6. How do we Know that babies are SAFE (i.e., do therefore not NEED to BE SAVED)?

7. How many baptisms have there been during the CHRISTIAN DISPENSATION? _____
 Identify them: _____

8. How many baptisms are there now? _____ Which? _____

9. Who **administers** the baptism now in force—GOD or MAN? _____

10. Define the ACTION of baptism, as taught in Romans 6:4 and Colossians 2:12: _____

11. Does any sort of BURIAL take place in the action of SPRINKLING? _____
 Of POURING? _____ If not, then are SPRINKLING or POURING forms of what the New
 Testament teaches for BAPTISM? _____

12. Is there a "LIKENESS" of Jesus' DEATH and RESURRECTION in either SPRINKLING or
 POURING? _____ If so, please point out IN WHAT WAY: _____

13. If there is NO “LIKENESS” of Jesus’ DEATH and RESURRECTION in either SPRINKLING or POURING, are they BAPTIZED as taught in the New Testament? _____ If your answer is “yes,” then please explain how this is possible: _____

14. Since Romans 6:4 and Colossians 2:12 teach us we are BURIED by and in BAPTISM, which action fits the description? SPRINKLING? POURING? Or IMMERSION? _____
15. If neither SPRINKLING nor POURING fits the **New Testament description of baptism**, is it Scripturally correct to CALL them BAPTISM? _____
16. If neither SPRINKLING nor POURING are baptism IN FACT, does one’s CALLING them “baptism” make them **actually** BAPTISM? _____
17. If one never has been baptized according to the teaching of the New Testament, and he LEARNS what the New Testament TEACHES—and BELIEVES it, HOW LONG SHOULD HE WAIT to be BAPTIZED? _____
18. At what point in one’s life SHOULD he be baptized, provided he is following the NEW TESTAMENT teaching and example? _____

19. WHERE (in what element) should one be baptized, according to the New Testament? _____ Should the element be APPLIED TO ONE’S PERSON? or should one GO DOWN INTO the element? _____
20. According to the New Testament, WHY should one BE BAPTIZED? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

GOD'S NEW TESTAMENT PLAN of SALVATION



Lesson Twenty-Three

INTRODUCTION: Slowly and deliberately—step by step—this course of study gradually has unfolded **GOD'S ETERNAL PURPOSE** for the loving learners of his word, the Bible. If you are among the relative few whose interest in divine revelation has carried you all the way through the course faithfully up to this point, you should be now prepared to start making some conclusions, which will affect all the remainder of your religious life on this earth.

My, what a long way we have come in our study together already! After showing how **RIGHTLY TO DIVIDE THE WORD OF TRUTH** and **HOW ALL THINGS BEGAN**, we paid careful attention to the **THREE DISPENSATIONS—PATRIARCHAL, JEWISH and CHRISTIAN**—contained in the Bible. We discovered that although **GOD HIMSELF** does **NOT** change, yet he **HAS CHANGED HIS WILL** from one dispensation to the next, so that what **WAS BINDING** upon the **PATRIARCHS BEFORE MOSES** was **NOT BINDING ON THE JEWISH NATIONS** after he received God's ten-commandment law from Mount Sinai. In like manner, God's **OLD TESTAMENT (TEN-COMMANDMENT) LAW**, which governed the **JEWISH NATION** for the 1,500 years from Moses to Christ, was, in a figure, "**NAILED TO THE CROSS**," thus becoming of **NO EFFECT** to the **CHRISTIAN**, after the **NEW TESTAMENT** came of force on the day of Pentecost after the death, burial, resurrection and ascension of Jesus Christ.

Rather than God joining the **NEW Testament** to the **OLD Testament** and binding **BOTH** of them contradictorily upon the **CHRISTIAN** conscience, we proved conclusively that **CHRISTIANS** (i.e., from Pentecost onward) are **NOT GOVERNED** by the **OLD Testament**, but by the **NEW Testament**. Thus it is that **NOTHING** God bound upon the **JEW** through Moses (including the Ten Commandments) is binding in the **NEW TESTAMENT AGE**.

To illustrate what effect this has, let us consider the **REPENTANT THIEF ON THE CROSS**. In what **DISPENSATION** did he live? The **JEWISH**. Since the New Testament did not become of force until 53 days **LATER**, it follows that this thief **LIVED AND DIED** a **JEW** in the **JEWISH** dispensation. He was **NOT A CHRISTIAN**, since the Christian dispensation had not yet begun! As a Jew, he was governed by the **LAW OF MOSES** (i.e., the **TEN-COMMANDMENT LAW**). Neither Moses' law from Sinai nor the later preaching by John the Baptist required baptism in the name of Jesus Christ. Moreover, since Jesus had power while on earth to forgive sins (Mat. 9:6), if He saw fit to make a special case for this thief, saying, "Today shalt thou be with me in paradise," surely that was His business (Luke 23:43). But, when we come **ON PAST THE THIEF** to the **OTHER SIDE OF THE**

CROSS, we find the **TEN-COMMANDMENT LAW NO LONGER BINDING** and that from Pentecost in Acts 2 onward, everyone must **NOW BELIEVE** in Jesus Christ and **REPENT** and also “**BE BAPTIZED** every one of you in the name of Jesus Christ for the remission of sins” (Acts 2:38). Baptism in Jesus’ name was not essential to salvation **FOR THE THIEF**, for he lived and died in the **JEWISH** religion and dispensation, when this baptism was **NOT YET GIVEN**. But **THREE DAYS AFTER** the thief and Jesus Christ both died, Jesus arose from the dead. It was **DURING THE 40-DAY PERIOD HE WAS ALIVE ON THE EARTH, AFTER THE THIEF WAS ALREADY DEAD**, that Jesus **FIRST ANNOUNCED** the terms of the **GREAT COMMISSION**. It was in **THIS COMMISSION** that Jesus **FIRST ANNOUNCED BAPTIZING DISCIPLES** “**IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST**” (Mat. 28:19). In Mark’s record of this commission, he shows **JESUS’ CONNECTION** between **THIS BAPTISM** and **SALVATION**, quoting Jesus as saying, “He that **BELIEVETH** and **IS BAPTIZED** shall be **SAVED**” (Mark 16:16). From this commission we learned that, once of force, it was to be binding upon **ALL MEN**, in **ALL NATIONS**, in **ALL THE WORLD**, by **ALL AUTHORITY** and for **ALL TIME TO COME—EVEN “UNTO THE END OF THE WORLD.”** Thus those who lived and died **BEFORE PENTECOST IN ACTS 2** were **NOT REQUIRED** to be baptized in Jesus’ name at all. But those who have lived and died (or are still alive) **FROM THAT DAY ONWARD**, “**EVERY ONE**” must not only **BELIEVE** and **REPENT** but also “**BE BAPTIZED...FOR THE REMISSION OF SINS.**” Thus **PEOPLE TODAY CANNOT BE SAVED LIKE THE THIEF ON THE CROSS**. We are under a **DIFFERENT TESTAMENT—the NEW TESTAMENT**. Let us see what to do:

I. **First**, WE MUST **hear** THE GOSPEL OF JESUS CHRIST.

- A. WITHOUT the GOSPEL OF CHRIST, there could be NO SALVATION. As Paul writes in 1 Corinthians 15:1-4,

“Moreover, brethren, I declare unto you the GOSPEL which I preached unto you, which also ye have received, and wherein ye stand; BY WHICH also ye are SAVED, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.”
- B. Jesus commanded the GOSPEL to be PREACHED for salvation.

“And he said unto them, Go ye into all the world, and PREACH the GOSPEL to every creature. He that believeth and is baptized shall be SAVED; but he that believeth not shall be damned” (Mark 16:15-16).

“For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of PREACHING to SAVE them that believe” (1 Cor. 1:21).

“Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee WORDS, whereby thou and all thy house shall be SAVED” (Acts 11:13-14).
- C. The preaching must be HEARD.

“For whosoever shall call upon the name of the Lord shall be SAVED. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not HEARD? and how shall they HEAR without a PREACHER?” (Rom. 10:13-15).

“For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye HEAR in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will NOT HEAR that prophet, shall be DESTROYED from among the people” (Acts 3:22-23).

II. **Second** WE MUST **believe** (i.e., HAVE **faith**) IN JESUS CHRIST.

NOTE: To “BELIEVE” in Jesus Christ and to have “FAITH” in him is all ONE AND THE SAME. When Jesus told Thomas to examine him after his resurrection, he commanded him to “be not FAITHLESS, but BELIEVING” (John 20:27). Those who try to distinguish between faith and belief affect a distinction where there is NO DIFFERENCE.

- A. WITHOUT FAITH (i.e., BELIEF) we cannot please God.
“But without FAITH *it is* impossible to please *him*: for he that cometh to God must BELIEVE that he is, and *that* he is a rewarder of them that diligently seek him” (Heb. 11:6).
- B. What IS faith?
“Now faith is the SUBSTANCE [i.e., assurance] of things HOPED FOR, the EVIDENCE [i.e., conviction] of things NOT seen” (Heb. 11:1). In other words, we must be convinced that what the gospel says of Jesus Christ is true.
- C. How does faith (i.e., belief) COME?
“How then shall they call on him in whom they have not BELIEVED? and how shall they BELIEVE in him of whom they have not HEARD? and how shall they HEAR without a preacher?” (Rom. 10:14).
“So then FAITH *cometh* by HEARING, and HEARING by the WORD of God” (Rom. 10:17).
- D. Is BELIEF (i.e., faith) essential to salvation?
“He that BELIEVETH and is baptized shall be SAVED; but he that BELIEVETH NOT shall be damned” (Mark 16:16).
“For by grace are ye SAVED through FAITH” (Eph. 2:8).
- E. Are Christians supposed to WALK by FAITH?
“For we WALK by FAITH, NOT BY SIGHT: (2 Cor. 5:7).
- F. What if we DOUBT?
“whatsoever *is* NOT of FAITH is SIN” (Rom. 14:23).
“he that BELIEVETH NOT shall be DAMNED” (Mark 16:16).

III. **Third**, WE MUST **repent** OF OUR SINS.

- A. Repentance is COMMANDED of all men everywhere.
- B. “God...now commandeth ALL men everywhere to REPENT” (Acts 17:30).
- C. Repentance is “FOR REMISSION OF SINS” (i.e., salvation).
- D. “REPENT and be baptized every one of you in the name of Jesus Christ FOR the REMISSION OF SINS” (Acts 2:38).
- E. Repentance is ESSENTIAL TO CONVERSION, that SINS be BLOTTED OUT.
- F. “REPENT ye therefore, and BE CONVERTED that your SINS may be BLOTTED OUT” (Acts 3:19).
- G. What if we will NOT repent?
- H. “I tell you, Nay: but, EXCEPT ye REPENT, ye shall all likewise perish” (Luke 13:3).

IV. **Fourth**, WE MUST **confess** OUR **faith** IN JESUS CHRIST.

- A. CONFESSION is FOR SALVATION.
- B. “The word is nigh thee, *even* in thy MOUTH, and in thy HEART: that is, the word of faith, which we preach; That if thou shalt CONFESS with thy MOUTH the LORD JESUS, and shalt BELIEVE in thine heart that God hath raised him from the dead, thou shalt be SAVED. For with the HEART man BELIEVETH unto righteousness; and with the mouth CONFESSION is made unto SALVATION” (Rom. 10:8-10).
- C. Alien sinners CONFESS FAITH IN CHRIST before baptism.

- D. “Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? And Philip said, If thou BELIEVEST with all thine heart, thou mayest. And he answered and said, I BELIEVE THAT JESUS CHRIST IS THE SON OF GOD. And he...baptized him” (Acts 8:35-38).
- E. What if we do **not** confess Christ?
- F. “Whosoever therefore shall CONFESS me before men, him will I CONFESS also before my Father which is in heaven. But whosoever shall DENY me before men, him will I also DENY before my Father which is in heaven” (Mat. 10:32-33; Mark 8:38).

V. **Fifth**, WE MUST BE **baptized** INTO CHRIST.

- A. SALVATION is IN CHRIST (2 Tim. 2:10).
 - 1. We are BAPTIZED into Christ (Rom. 6:3; Gal. 3:27).

NOTE: Since salvation is IN CHRIST, and we are BAPTIZED INTO Christ, it follows, therefore, that we are BAPTIZED INTO SALVATION!
- B. Baptized TO BE SAVED (Mark 16:16; Acts 2:40-41; 1 Pet. 3:21).
- C. Baptized FOR THE REMISSION OF SINS (Acts 2:38).
- D. Baptized TO RECEIVE THE HOLY SPIRIT (Acts 2:38).
- E. Baptized to REJOICE (Acts 8:38-39; 16:34).
- F. Baptized TO WASH AWAY SINS (Acts 22:16).
- G. What if we are NOT baptized?

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of WATER and of the SPIRIT, HE CANNOT ENTER THE KINGDOM OF GOD” (i.e., cannot be saved, John 3:5).

CONCLUSION: It has become POPULAR among many so-called “Christian” denominations to preach PART of the foregoing New Testament plan as “ESSENTIAL” for salvation, PART as “NON-ESSENTIAL.” God’s word makes NO SUCH DISTINCTION. Jesus TAUGHT it ALL; let’s PREACH (and DO) it ALL.



**GOD'S
NEW TESTAMENT PLAN
of SALVATION**



Questions on Lesson Twenty-Three

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. How many dispensations of religion are contained in the Bible? _____
2. Are God's requirements pertaining to ONE religious dispensation also binding in ANOTHER?

3. In what religious dispensation did the repentant thief on the cross live and die? _____
4. Did God require the same things for salvation in the JEWISH dispensation as in the CHRISTIAN dispensation? _____
5. If not, is it proper to compare what God requires for salvation under the CHRISTIAN dispensation with what Jesus did (or did not) require of the thief on Calvary under the JEWISH dispensation?

6. Did Jesus first announce the terms of the Great Commission BEFORE or AFTER the thief was already dead? _____
7. How long after the thief died was it before baptism in the name of Jesus Christ for the remission of sins was first preached? _____
8. If, AFTER the thief was dead, Jesus LATER required baptism for remission of sins of ALL MEN, would the question of whether the thief either WAS or WAS NOT baptized have any bearing on this later requirement? _____ If you say "yes," please explain: _____

9. Was the NEW TESTAMENT in force while Jesus lived on earth before His death on the cross?

10. In what notable declaration did Jesus announce the terms of His salvation under the NEW TESTAMENT? _____
11. List FIVE THINGS God requires for salvation according to the teaching of the NEW Testament:

12. Is the "GOSPEL" connected in any way with our salvation? _____
13. Must the gospel be PREACHED for our salvation, or is preaching unessential?

14. When God's Word (the gospel) is preached, what is the FIRST thing we must do toward our salvation? _____
15. What if we fail (or refuse) to HEAR? _____

16. What is the SECOND thing we must DO for salvation? _____

- 17. Are belief and faith the SAME THING or DIFFERENT THINGS? _____
- 18. Can we come to God WITHOUT FAITH? _____
- 19. What if we do not believe in Jesus Christ? _____

- 20. Who all are commanded to REPENT? _____
- 21. Can we be saved except we REPENT? _____
- 22. How is CONFESSION made? _____
- 23. Is confession NECESSARY or UNNECESSARY to be saved? _____
- 24. Wherein does 2 Timothy 2:10 locate salvation? _____
- 25. Is BAPTISM essential to salvation? _____ If not, please explain why the New Testament connects baptism and salvation together: _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

THE CHURCH

We Read about in the NEW TESTAMENT



Lesson Twenty-Four

INTRODUCTION: On the day that God's NEW TESTAMENT PLAN OF SALVATION went into effect, those people who OBSERVED it were "ADDED" to something. As you will recall, it was on "THE DAY OF PENTECOST" in Acts 2. The GREAT COMMISSION had been given just a few days before. The apostles were TARRYING IN JERUSALEM, as they had been commanded, until they should be "ENDUED WITH POWER FROM ON HIGH." When the day of Pentecost was fully come, about 9 o'clock in the morning, God baptized these apostles with the Holy Spirit, enabling them to speak in other tongues which they had learned. So remarkable was this demonstration of "power from on high" that a huge multitude came together to see what was happening. The apostle Peter, standing up with the eleven other apostles, preached the FIRST GOSPEL SERMON introducing the NEW TESTAMENT DISPENSATION. Not only did he explain this magnificent outpouring of the Spirit as from God, but he persuaded the multitude so convincingly that Jesus is "both Lord and Christ" that they were "PRICKED IN THEIR HEART" (i.e., BELIEVED) and asked of Peter and the rest of the apostles, "MEN AND BRETHREN, WHAT SHALL WE DO?"

Peter did not hesitate in his reply to these newly-made believers. He said unto them, "REPENT and BE BAPTIZED every one of you in the name of Jesus Christ FOR THE REMISSION OF SINS, and ye shall receive the gift of the Holy Ghost." Further words of explanation and exhortation followed, and "they that GLADLY received his word WERE BAPTIZED: and the same day there were ADDED UNTO THEM about three thousand souls" (Acts 2:41). To WHAT were they "ADDED?" To the APOSTLES, yes; but to WHAT ELSE? Reading on down to verse 47, "And the Lord ADDED to THE CHURCH daily such as should be SAVED." Thus we conclude that those people who obeyed God's NEW TESTAMENT PLAN OF SALVATION, which we studied in our last lesson, not only were "ADDED" unto the APOSTLES but to THE CHURCH as well.

- I. "THE CHURCH" is strictly a NEW TESTAMENT concept of religion.
 - A. The word "church" is translated from the Greek term *EKKLESIA*, meaning "A called out body."
 1. In the sense that the children of Israel were "called out" of Egypt, the NEW Testament (although not the OLD) styles them as the "CHURCH in the wilderness."
 - a. This use of the word is GENERIC and in no way refers to that institution peculiar to the NEW TESTAMENT, also called the "CHURCH."

- B. Coming to the New Testament, we read Jesus' promise (in Mat. 16:18), "I will build my *EKKLESIA* [i.e., church]."
1. The fact that He used the verb "**WILL** build" proves that He had not yet built the church at that time.
 2. The children of Israel long since had come out of the wilderness.
 3. John the Baptist was already dead. (See Mat. 14).
 4. Still Jesus said, "I **WILL** build my church" so the church Jesus referred to was YET FUTURE from Matthew 16, not something previously established (1) in the wilderness or (2) by John the Baptist.
- C. Since "the church" means "the called out body," how, then, are the MEMBERS of that BODY "called out"?
1. For this purpose was the "GOSPEL" given. READ 2 THESSALONIANS 2:13-14: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."
 - a. Christian "brethren" are "CHOSEN" to "salvation" (v.13).
 - b. God "CALLED" them thereunto by the "gospel" (v.14).
- D. NOT EVERYONE responds to the call of the gospel.
1. "For many are CALLED, but few are chosen" (Mat. 22:14).
- E. Those who respond to the gospel are "called."
1. The preaching of "Christ crucified" is "unto them which are CALLED" the power and the wisdom of God (1 Cor. 1:24).
 2. But "not many wise men after the flesh, not many mighty, not many noble are called" (1 Cor. 1:26).
- F. The CALLING is according to God's PURPOSE.
1. "CALLED ACCORDING TO HIS PURPOSE" (Rom. 8:28).
 2. "Saved and CALLED...ACCORDING TO HIS OWN PURPOSE" (1 Tim. 1:9).

NOTE: If those comprising the *EKKLESIA* or "CHURCH" of God are "CALLED" according to His "PURPOSE," then what IS His PURPOSE? Is it not the NEW TESTAMENT? Everything we have studied in previous lessons would lead us unmistakably to this conclusion. Then, if the NEW TESTAMENT is the DECLARATION OF GOD'S "PURPOSE," and we are "CALLED" according to His PURPOSE, it follows that we are CALLED ACCORDING TO and BY the TEACHING of the NEW TESTAMENT. Since we are "CALLED" unto "SALVATION," what does the NEW TESTAMENT TEACH FOR SALVATION? That Jesus is the AUTHOR of "SALVATION" to all those that "OBEY" Him (Heb. 5:9). We "OBEY" COMMANDS. Then what has Jesus COMMANDED for SALVATION according to GOD'S PURPOSE, the NEW TESTAMENT? That we should HEAR the gospel, BELIEVE in Jesus Christ, REPENT of our sins, CONFESS Christ before men and BE BAPTIZED into Christ. Those who so do are thus "CALLED" and "SAVED."

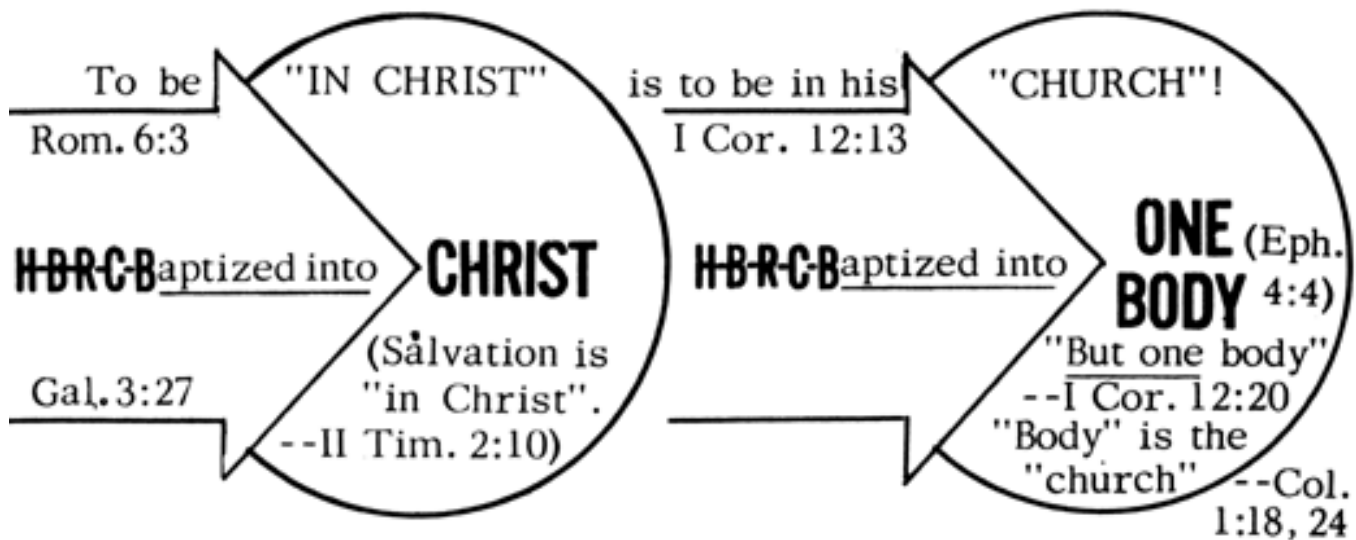
- G. The "called" are blessed.
1. All things work together for their good (Rom. 8:28).
 2. The "called" are justified (Rom. 8:30).
 3. The "calling" is "unto SALVATION" (2 The. 2:13-14).
 4. The "saved" are ADDED TO THE CHURCH daily by the Lord (Acts 2:47).

NOTE: Hence we see a direct connection between men being "called" of God and being "added" to His "church." Remember that the word "church (*EKKLESIA*) means "called out body"! So, when God "CALLS" men through the PREACHING of His NEW TESTAMENT

(i.e., “gospel”), into what does He call them? Into the CHURCH—the *EKKLESIA*, the “called out” body.

DISCUSSION: Nowadays, when people who think of themselves as “CHRISTIANS” have grown accustomed to DENOMINATIONALISM, NO ONE DENOMINATION claiming to be “THE BODY OF CHRIST,” it is often heard that “it makes NO DIFFERENCE WHAT CHURCH YOU ARE A MEMBER of, the CHURCH DOES NOT SAVE YOU ANYWAY!” How FOREIGN such talk is from the plain simple teaching of the New Testament! By “CHURCH,” of course, they are referring to the various DENOMINATIONAL bodies, each of which differs from the other in origin, name, doctrine, organization and practice. But, when the NEW TESTAMENT was written, NOT ONE OF THESE MODERN DENOMINATIONAL CHURCHES (SO-CALLED) EXISTED! They ALL had their beginnings CENTURIES later. But the church (or *EKKLESIA*) you read about in the NEW TESTAMENT existed from the day of Pentecost in Acts 1 (A.D. 33) onward. Jesus had promised to build His “CALLED OUT BODY,” THE CHURCH. He did NOT promise to build all these bodies MEN call CHURCHES. From Pentecost onward, “the LORD added to the CHURCH [the one HE built!] daily such as should be SAVED” (Acts 2:47). So the “saved” are in the LORD’S CHURCH, for HE PUT THEM THERE!

II. To be “IN CHRIST” (where “salvation” is) is to be in His CHURCH! (Study carefully the following Scriptures as charted, and you will see this clearly...)



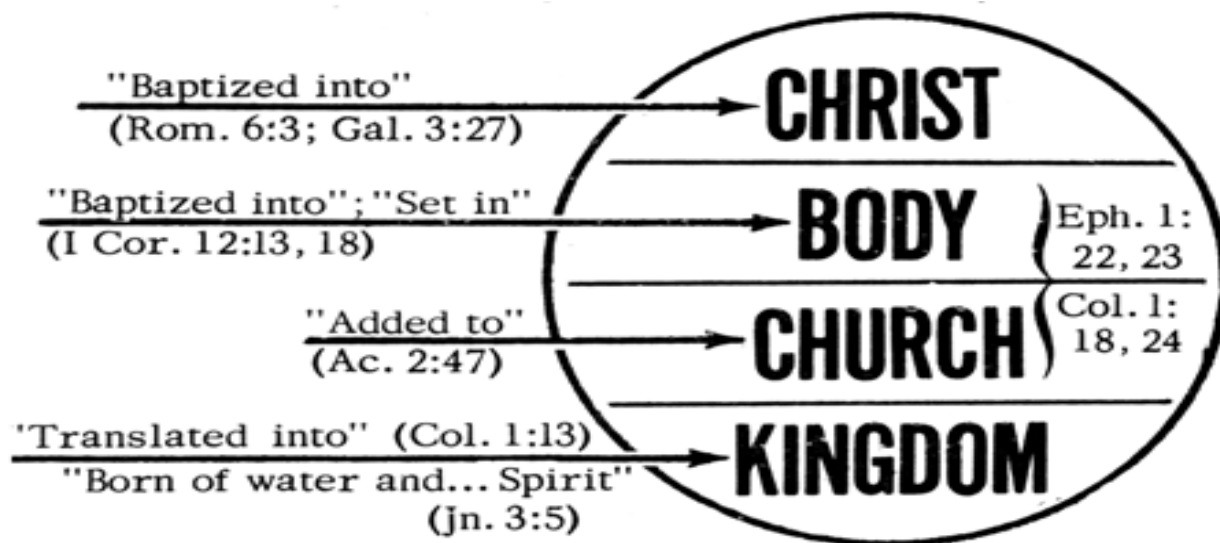
EXPLANATION: In the foregoing chart, we have drawn TWO CIRCLES with identical arrows pointing into each. Inside the first circle we have CHRIST with the applicable scripture citations showing that SALVATION is “IN CHRIST.” The question is: HOW DOES THE NEW TESTAMENT TEACH US to get “INTO CHRIST”? There are but TWO PASSAGES in the ENTIRE BIBLE which discuss this matter: ROMANS 6:3 and GALATIANS 3:27. Please OPEN YOUR BIBLE and READ EACH OF THESE SCRIPTURES VERY CAREFULLY. What do they SAY? They BOTH say we are “BAPTIZED INTO” CHRIST. Read them again just to make doubly sure.

From previous lessons we have learned already that before one CAN be BAPTIZED according to the New Testament, he must first HEAR the gospel, BELIEVE in Jesus Christ, REPENT of his sins, and CONFESS his faith in Christ before men. In the chart the letters H, B, R and C stand for HEAR, BELIEVE, REPENT and CONFESS. The arrows after each of these letters signify that one leads to the next in sequence. HEARING the gospel causes us to BELIEVE in Christ, leading us to REPENT

of our sins and CONFESS His name before men, AFTER which we may then be “BAPTIZED into” Christ. BAPTISM, thus, is neither BEFORE these other four requirements nor WITHOUT them. They ALL FIVE combine into “THAT FORM OF DOCTRINE” which not only puts men INTO CHRIST but also FREES FROM SIN (Rom. 6:16-18).

But BAPTISM not only PUTS US “INTO CHRIST” (when PRECEDED by HEARING, BELIEF, REPENTANCE and CONFESSION OF FAITH), it ALSO puts us INTO CHRIST’S “CHURCH.” Paul tells us in 1 Corinthians 12:13 that “we all (are) BAPTIZED INTO ONE BODY.” Verse 20 says there is “BUT ONE BODY.” Well, what IS that “ONE BODY”? Colossians 1:18 and 24 teach us it is “THE CHURCH.” Read both verses closely and see. If there is BUT ONE BODY, and that ONE BODY is the CHURCH, then how many CHURCHES? If Christ authorized BUT ONE BODY (i.e., CHURCH) then who authorized all these MANY DIFFERING DENOMINATIONAL “BODIES”? SOMEONE is responsible—BUT DON’T BLAME CHRIST!!!

III. To be IN CHRIST, IN HIS BODY, IN HIS CHURCH and IN HIS KINGDOM is all one and the same thing. Study the following Scriptures carefully, according to the chart:



EXPLANATION: Surely there can be no greater source of CONFUSION than to try to MAKE DISTINCTIONS WHERE THERE IS NO DIFFERENCE. Many seemingly honest religious teachers try to distinguish between being “IN CHRIST” and being IN HIS CHURCH. They say “salvation is IN CHRIST,” NOT in His CHURCH. From the Scriptures charted we see how ridiculous such teaching is. Romans 6:3 and Galatians 3:27 show we are “baptized into Christ.” 1 Corinthians 12 says we are “baptized into” ONE BODY or “set” in the body. So the same thing that puts us INTO CHRIST likewise puts us INTO HIS BODY. But His “BODY” is the “CHURCH” (Col. 1:18, 24; Eph. 1:22-23). But what holds true for the BODY (“baptized into”...“set...in”), the CHURCH (“added to”—Acts 2:47), also is true for Christ’s “KINGDOM.” John 3:5 shows the way into the kingdom leads through being “born of WATER and of the SPIRIT.” Most teachers nowadays teach we must be born “of the SPIRIT,” but they leave out the WATER. Jesus did not say “of the SPIRIT,” (ONLY), but “born of WATER and of the SPIRIT.” Since the ONLY WATER connected with the Christian Scriptures is the WATER OF BAPTISM, this HAS to mean we must not only have a birth of the Spirit, but we must be BAPTIZED ALSO to ENTER THE KINGDOM. The same chapter of Colossians—Chapter 1—which identifies the “BODY” as the “CHURCH” (vv. 18, 24) also says of Christians that God “hath TRANSLATED us into the KINGDOM of His dear Son” (v. 13). Thus the process (baptism) which puts us “INTO CHRIST,” not only “sets” us in His BODY and “adds” us to His CHURCH but also “TRANSLATES” us into His

KINGDOM. Since it is GOD who does the SETTING IN, the ADDING TO, and the TRANSLATING INTO the body, church or kingdom upon our being BAPTIZED, it is clearly seen that the POWER OF BAPTISM rests NOT IN ITSELF but GOD HIMSELF, who COMMANDED it FOR THESE REASONS. Also, inasmuch as Ephesians 4:5 teaches there is “ONE baptism,” it follows that one cannot be baptized into CHRIST without also being baptized into His BODY. His body is His church; thus to be baptized into CHRIST is to be baptized into His CHURCH. But to get into the KINGDOM requires birth of WATER and Spirit, so when baptized INTO CHRIST, INTO HIS BODY, INTO HIS CHURCH, it follows we LIKEWISE are thus “BORN” INTO HIS KINGDOM. Thus, to be IN CHRIST, IN HIS BODY, IN HIS CHURCH and IN HIS KINGDOM is all equal to ONE and THE SAME thing.

IV. JESUS CHRIST HAS ONE CHURCH ONLY (not “YOUR” church or “MY” church, but HIS!) Read 1 Corinthians 1:10-15.

A. Jesus Christ—

1. Promised to **build** but ONE (Mat. 16:18).
2. **Gave Himself** for ONE (Acts 20:28; Eph. 5:25).
3. **Adds** the SAVED to ONE (Acts 2:47).
4. Is the **savior** of ONE (Eph. 5:23).
5. Is the **head** of ONE (Eph. 1:22-23; 5:23).
6. **Sanctified** ONE (Eph. 5:26).
7. **Cleansed** ONE (Eph. 5:26).
8. **Presented** ONE to Himself (Eph. 5:27).
9. **Nourishes** and **cherishes** ONE (Eph. 5:19).

NOTE: Just how it is possible for the New Testament to teach ONE CHURCH so clearly and unmistakably, and yet for many of those claiming to be Christ’s disciples to BELIEVE IN and CONTEND for MANY CHURCHES is almost impossible to understand or explain. They CLAIM to be HIS churches; yet HE claims but ONE! They differ among themselves—and they thank God for it. Yet GOD commanded that “ye all speak the SAME THING, and *that* there be NO DIVISIONS among you; but *that* ye be perfectly joined together in the SAME MIND and in the SAME JUDGMENT” (1 Cor. 1:10).

As long as Christians think in terms of “your” church and “my” church, forgetting that THE CHURCH belongs to CHRIST, we shall continue this foolish denominationalism that keeps us apart, disunited as brothers and sisters in ONE BODY. If Jesus promised to build but ONE, gave Himself for ONE, adds the saved to ONE, is the savior of ONE, is the head of ONE, sanctified and cleansed ONE, presented ONE to himself, and nourishes and cherishes ONE CHURCH, then we who claim to be His disciples should both abandon and abolish all man-made churches not authorized in the New Testament and get into the ONE and ONLY church belonging to HIM.

V. If Jesus has ONLY ONE CHURCH, then WHICH ONE is it?

A. WORLD-WIDE it is called variously as follows:

1. “general assembly”—Heb. 12:23
2. “the body”—Eph. 1:23
3. “church”—Mat. 16:18
4. “church of God”—Acts 20:28
5. “church of the living God”—1 Tim. 3:15
6. “church of the firstborn”—Heb. 12:23
7. “the whole family in heaven and earth”—Eph. 3:15
8. “kingdom”—Col. 1:13—and many other things like these.

- B. In the LOCAL or CONGREGATIONAL sense, individual congregations are styled by the New Testament as follows:
1. “assembly”—Jam. 2:2
 2. “church” (as “the church which is at Cenchrea”)—Rom. 16:1
 3. “churches” (i.e., congregations)—Acts 9:31
 4. “churches of God”—1 Cor. 11:16; 1 The. 1:4
 5. “churches of Christ”—Rom. 16:16
 6. “churches of the saints”—1 Cor. 14:33
 7. “flock”—Acts 20:28; 1 Pet. 5:2-3; etc.
- C. Individual members, whether locally or world-wide, called—
1. “brethren”—Acts 6:3
 2. “the called”—Rom. 1:6
 3. “the elect”—Rom. 8:33
 4. “believers”—Acts 5:14; 1 Tim. 4:12
 5. “children of God”—Rom. 8:16
 6. “partakers”—Heb. 3:14
 7. “disciples”—Acts 6:1
 8. “Christians”—Acts 11:26—and scores of other terms.

NOTE: The church in the New Testament is referred to in its LOCAL sense or its WORLD-WIDE sense, but NEVER in some “DENOMINATIONAL” sense. Its MEMBERS are referred to by SCORES of terms, but NOT ONCE by a single one of the DENOMINATIONAL designations so prevalent all about us. Why? Because DENOMINATIONS are NOT OF GOD but rather OF MAN. Thus they call themselves and their members and congregations by MAN-MADE names, in harmony with their MAN-MADE creeds and MAN-MADE status. The church we read about in the New Testament is LARGER THAN ANY DENOMINATION in its WORLD-WIDE sense, yet SMALLER THAN ANY DENOMINATION in its LOCAL, CONGREGATIONAL sense. Thus the church that Jesus built does not fit DENOMINATIONALISM in ANY sense. DENOMINATIONS ARE NOT THE CHURCH IN THE NEW TESTAMENT. NEITHER IS THERE ANY CONNECTION OR RELATIONSHIP BETWEEN THEM AND IT.

VI. How does one become a member of the church you read about in the New Testament?

ANSWER: From all our studies foregoing, we are now to conclude as follows: 1) God “calls” men by having the “gospel” preached unto them. 2) Men, in turn, can either HEED God’s call by obeying the gospel or else they can REJECT IT. 3) Those who respond to God’s call do so by HEARING the gospel, BELIEVING in Christ, REPENTING of sins, CONFESSING their faith and BEING BAPTIZED. 4) When they thus “obey from the heart” this form of doctrine which is “delivered” in the New Testament, they are “SAVED” from the consequences of their PAST SINS. 5) The “SAVED” are “ADDED” by the LORD to the CHURCH... That is how one becomes a member of the church you read about in the New Testament. It is NOT the way one becomes a member of any denomination under the sun. But, then, no single denomination (nor any combination of denominations) makes up the church in the New Testament. All denominations are completely separate and apart from that church.

NOTE: One often hears the word “church” used in reference to the PHYSICAL BUILDING in which church assemblies are held. As with most other DENOMINATIONAL things, THIS MANNER OF SPEAKING ALSO IS CONTRARY TO THE ORACLES OF GOD (read 1 Pet. 4:11). The word “church,” as used in the New Testament, NEVER OCCURS IN THIS SENSE. Both LOCALLY as well as WORLD-WIDE the word “church” ALWAYS refers to the PEOPLE who make up the BODY OF

CHRIST, NEVER to the PHYSICAL BUILDING in which they meet. A few Scriptures will illustrate this as follows:

- 1. "Saved" are added to the CHURCH—Acts 2:47—PEOPLE are saved.**
- 2. "Fear" came on the CHURCH—Acts 5:11—PEOPLE experience fear.**
- 3. "Persecution" against the CHURCH—Acts 8:11—PEOPLE (not buildings) suffer persecution.**

So it goes all the way through the New Testament. CHRISTIANS (PEOPLE) make up THE CHURCH. Locally, the people (CHRISTIANS) may meet in a building. Thus the CHURCH meets IN the building. The building is NOT THE CHURCH but merely where the church MEETS.



THE CHURCH
We Read about in the
NEW TESTAMENT



Questions on Lesson Twenty-Four

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. In what verse of Scripture did Jesus promise, "I will build my church?" _____
2. On what day do we first read of the church Jesus built as an ESTABLISHED FACT in the New Testament? _____
3. Those first believers on Pentecost, who asked what to do, what did Peter tell them to do?

4. Did Peter exhort them to "save" themselves? _____
5. They who "gladly received" Peter's instructions, what did they do? _____
6. Acts 2:41 shows that those who were baptized were "added" to something. To WHAT were they "added"? (v. 47) _____
7. The Lord added a certain class of people to "the church." What kind of people did He add?

8. Since "saved" people are "added" to the church by the Lord, list FIVE THINGS which you have learned a sinner must do for salvation: _____

9. The Greek term *EKKLESIA* which is translated "church" in the New Testament, what does it mean?

10. Since the church you read about in the New Testament is God's "called out body," how does God "call" men out of the world into the body? _____
11. Is it possible for one to be "in Christ" yet not in His "church"? _____ If so, explain how:

12. After hearing the gospel, believing in Christ, repenting of sins and confessing Christ before men, what is the final act of obedience which puts one "into Christ"? _____
13. Does the same act of obedience "into Christ" likewise put one into Christ's CHURCH? _____ His kingdom? _____
14. How many churches did Jesus promise to build? _____
15. For how many churches did Jesus give Himself? _____
16. To how many churches does the Lord add the saved? _____
17. Of how many churches is Jesus the savior? _____ The head? _____
18. How many churches did Jesus "cleanse" and "sanctify"? _____
19. How many churches did Jesus present to Himself? _____

- 20. How many churches does Jesus nourish and cherish? _____
- 21. Do denominational “churches” all teach the SAME thing or DIFFERENT things?

- 22. Do denominational “churches” limit themselves to calling themselves what Jesus and the New Testament call the church, or do they use terms to designate themselves DIFFERENT from the oracles of God? _____
- 23. In how many senses is the word “church” used in the New Testament? _____
- 24. Do denominations fit either sense? _____
- 25. Are denominations the same church you read about in the New Testament? Or are they DIFFERENT FROM that church? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

The WORK and WORSHIP of the CHURCH



Lesson Twenty-five

INTRODUCTION: Having IDENTIFIED the “CHURCH” you read about in the New Testament in Lesson 24 we come now to a study of the WORK and WORSHIP of that church as revealed therein. That MANY ERRORS have crept into church work and worship across the centuries is at once apparent to any careful student of the New Testament. In order to discover afresh what God recorded IN THE BEGINNING, let us FORGET what MEN have written and RETURN TO THE NEW TESTAMENT for a NEW LOOK...

- I. A CAREFUL STUDY OF THE SCRIPTURES REDUCES ALL CHURCH WORK TO THREE PHASES, I.E., 1) EVANGELIZATION 2) EDIFICATION and 3) GLORIFICATION.
 - A. The church authorized by the New Testament is supposed to EVANGELIZE the WORLD.
 1. From 1 Timothy 3:15 we learn that the CHURCH is the “pillar and ground” (i.e., support) of the truth.
 2. Ephesians 3:8-10 shows the wisdom of God is to be made known “by the CHURCH.”
 3. The Great Commission shows the EXTENT of this evangelism.
 - a. “ALL NATIONS” to be taught (Mat. 28:19).
 - b. “ALL THE WORLD” and “EVERY CREATURE” to be preached to (Mark 16:15).
 - c. “ALL NATIONS” to hear preaching (Luke 24:47).
 4. That the church in the beginning took this commission seriously is evident from the following Scriptures:
 - a. Paul said, “their sound went into ALL THE EARTH, and their words unto the ENDS OF THE WORLD” (Rom. 10:18).
 - b. The gospel was “preached to EVERY CREATURE WHICH IS UNDER HEAVEN” in the first century of the church, i.e., when Paul was still alive (Col. 1:23).
 - B. The church revealed in the New Testament is supposed to EDIFY itself, i.e., build itself up.
 1. After persons were taught and baptized, Matthew 28:20 shows they were to be FURTHER taught “to OBSERVE ALL THINGS” commanded by Jesus Christ.
 2. After the persecutions of Acts 8 and 9 were finished, the church had rest from strife and was “EDIFIED” (Acts 9:31).

3. Paul instructed the church at Rome to follow after “things wherewith one may EDIFY another” (Rom. 14:19).
 4. In edifying, each Christian was to seek not his own, but every man ANOTHER’S wealth (1 Cor. 10:23-24).
 5. In Christianity, ALL THINGS were to be done unto edifying (1 Cor. 14:26; 2 Cor. 12:19).
 6. The purpose of “edifying” the body of Christ (i.e., church) was to help us all to come:
 - a. In the unity of the faith and of the knowledge of the Son of God.
 - b. Unto a perfect man.
 - c. Unto the measure of the stature of the fulness of Christ (Eph. 4:11-13).
- C. The church in the New Testament is supposed to “GLORIFY” God.
1. Jesus said, “Herein is my Father glorified, that ye BEAR MUCH FRUIT; so shall ye be my disciples” (John 15:8).
 - a. Some of the fruit we bear are “fruit of the spirit,” i.e., love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (Gal. 5:22-23).
 - b. “Good works” (Mat. 5:16; Gal. 6:10).
 - c. Those who bear no fruit are hewn down and cast into the fire (Mat. 7:19).
 2. The church also glorifies God through WORSHIP.
 - a. Acts 2:42 shows that after the first converts were added to the church (Acts 2:41, 47), they “continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”
 - b. Verse 47 says they also PRAISED God.

NOTE: Since ALL activities in the church as taught in the New Testament fall into the foregoing three main categories, ANY activities in the church today must come under ONE OR MORE OF THESE CATEGORIES, in order to be SCRIPTURAL. That is, they must either 1) EVANGELIZE sinners, 2) EDIFY Christians or 3) GLORIFY God. Any activity not inclusive under one or the other of these headings is not according to the oracles of God, therefore sinful (1 Pet. 4:11).

II. CHRISTIAN WORSHIP AS PRACTICED BY THE CHURCH IN THE NEW TESTAMENT.

Note: A PART of the WORK of the church, as we have seen already, is Christian WORSHIP. At the very outset the church Jesus built began by those who were BAPTIZED (v. 41) CONTINUING STEADFASTLY “in the APOSTLES’ DOCTRINE and FELLOWSHIP...BREAKING OF BREAD, and in PRAYERS” (v. 42); also PRAISING God” (v. 47)—Acts 2...Let us consider these items one by one:

- A. The “APOSTLES’ DOCTRINE,” i.e., teaching (v. 42).
NOTE: Nowadays we commonly hear people say, “I don’t BELIEVE in DOCTRINAL sermons.” In the beginning of the church that JESUS built it was not so. The SAME ONES who “GLADLY RECEIVED” the Word were “BAPTIZED” (v. 41) and “CONTINUED STEADFASTLY in the apostles’ DOCTRINE” (v. 42). How could this be done?
1. By continuing to HEAR what the apostles were teaching, just as they had been doing. (See v. 37 and 41).
 2. By letting this teaching govern and mold their lives (Jam. 1:22-25).
- B. “And FELLOWSHIP” (i.e., sharing, v. 42).
NOTE: Often people say, “I can be a GOOD CHRISTIAN WITHOUT GOING TO CHURCH.” No doubt these people are HONEST—but HONESTLY MISTAKEN! Fellowship, sharing or joint-participation was PART OF Christianity from the very beginning (1 John 1:7).

1. Christians had shared in hearing the word (Acts 2:41).
 2. They had shared in being baptized (Acts 2:41).
 3. They had shared in being “added” to the church (vv. 41, 47).
 4. Once in the church, they just KEPT RIGHT ON SHARING:
 - a. In religious experiences (vv. 43-46).
 - b. In support of the gospel (1 Cor. 9:7-14).
 - c. In helping one another (Acts 2:45; 4:34-35).
 - d. In doing good to others (1 Cor. 16:1-2; Gal. 6:10).
- C. “And in BREAKING OF BREAD” (i.e., the Lord’s supper). (Acts 2:42).
- NOTE: TWO DIFFERENT KINDS of BREAD-BREAKING are mentioned in the New Testament. ONE kind is THE LORD’S SUPPER, which was observed on THE FIRST DAY OF THE WEEK (Acts 20:7). ANOTHER kind evidently was JUST A COMMON MEAL, also called “BREAKING BREAD” (Acts 2:46), NOT TO BE CONFUSED WITH THE LORD’S SUPPER. Since people had to eat every day, this COMMON-MEAL, BREAD BREAKING was done FROM HOUSE TO HOUSE. The FORMER was identified with “FRUIT OF THE VINE” (Mat. 26); the LATTER with “MEAT” (Acts 2:46). Since no MEAT was in THE LORD’S SUPPER, this latter bread-breaking manifestly could not be that.**
1. Jesus instituted the Lord’s Supper “breaking of bread” as a MEMORIAL before His death (Mat. 26:26-29).
 - a. It was not to be observed until in His kingdom (v. 29).
 2. After Jesus’ suffering, death and resurrection, he commissioned his apostles to teach, baptize and teach those baptized to “observe all things whatsoever I have commanded you.” (Mat. 28:20).
- NOTE: However, since the LORD’S SUPPER was NOT TO BE OBSERVED UNTIL JESUS COULD DRINK IT NEW with His disciples in His FATHER’S KINGDOM, they had to WAIT until the KINGDOM should come. We have learned that the KINGDOM should come WITH POWER (Mark 9:1). Jesus told His apostles to tarry (i.e., wait) in Jerusalem until they should be endued WITH POWER FROM ONE HIGH. The “POWER” came on Pentecost in Acts 2. Thus THE LORD’S SUPPER could BEGIN TO BE OBSERVED. Hence, from Acts 2:42, we learn that they “continued steadfastly...in BREAKING OF BREAD.”**
3. The first mention of this breaking of bread after Jesus introduced it in Matthew 26 is on Pentecost (Acts 2:42).
- NOTE: PENTECOST was on “THE FIRST DAY OF THE WEEK.” The word literally means 50 DAYS—and PENTECOST WAS THE 50th DAY AFTER JESUS AROSE FROM THE DEAD “in the end of the sabbath, as it began to dawn toward the FIRST DAY OF THE WEEK” (Mat. 28:1). Seven weeks later (i.e., on the 50th day) on Pentecost, AGAIN on the FIRST DAY OF THE WEEK a) the HOLY SPIRIT was given, b) the FIRST GOSPEL SERMON was preached, c) the FIRST CONVERTS were made to the church, and d) the LORD’S SUPPER BEGAN TO BE OBSERVED for the FIRST TIME in the CHRISTIAN DISPENSATION.**
4. Historians tell us (and Acts 20:7 bears it out) that in the beginning of the church the disciples came together “upon the FIRST DAY OF THE WEEK” to break bread.
- D. “And in PRAYERS” (Acts 2:42).
1. Jesus had given a model prayer in Matthew 6:9-13, saying, “AFTER THIS MANNER therefore pray ye.”

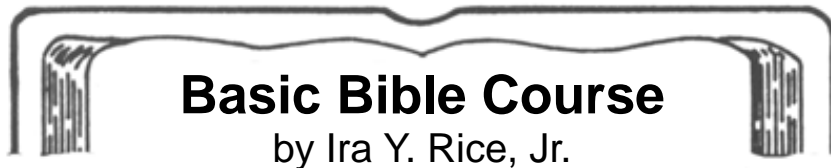
NOTE: Jesus did NOT tell His disciples to pray this prayer OVER AND OVER AGAIN as is the practice of some. In fact, in verse 7, that is what He told them NOT to do. “But when ye pray,” Jesus said, “use NOT VAIN REPETITIONS, as the HEATHEN do: for they think that they shall be heard for their MUCH SPEAKING. Be NOT ye therefore like unto them.” Well, if we repeat this prayer over and over, is that not what Jesus said NOT DO? If He did not want us to use it for “VAIN REPETITIONS” and “MUCH SPEAKING,” then why did He give it? He gave it as a MODEL so we might fashion OUR prayers LIKE that. “AFTER THIS MANNER,” said He, “therefore pray ye.”

2. Prayers included
 - a. Thanksgivings (Col. 3:17).
 - b. Requests (Acts 7:59).
 - c. Intercessions (Acts 7:60; 12:5).
 3. Prayed continually (1 The. 5:17).
- E. “PRAISING GOD” (Acts 2:47).
1. By testifying (Acts 3:12-26; 8:25; 11:18, etc.).
 2. By praying (Eph. 3:14-21).
 3. By singing (Acts 16:25; Rom. 15:9; 1 Cor. 14:15).

NOTE: To WORSHIP means to REVERENCE, to PAY RELIGIOUS HOMAGE to a person or object. The PLACE of worship is IMMATERIAL (John 4:21): GOD IS A SPIRIT: and they that worship Him must worship Him in SPIRIT and in TRUTH (John 4:20-24). However, Christians must ASSEMBLE WITH GOD’S PEOPLE (Mat. 18:20; Heb. 10:25). We cannot rise above the object of our adoration. Reason teaches us WE SHOULD NOT WORSHIP what is INFERIOR to ourselves. The heathen bows before a god of his own making; even many so-called Christians worship material things. WE SHOULD NOT WORSHIP our EQUAL. It is unbecoming for a CREATURE to worship a CREATURE. Some, like Cornelius, worship the PREACHER (Acts 10:25). RATHER we should worship our SUPERIOR, our FATHER WHO ART IN HEAVEN (Mat. 6:9). Why? He is our CREATOR. How becoming for the CREATURE to ADORE HIS MAKER! He SEEKS it (John 4:23). Such worship HELPS TO MAKE US LIKE HIM (2 Cor. 3:18).

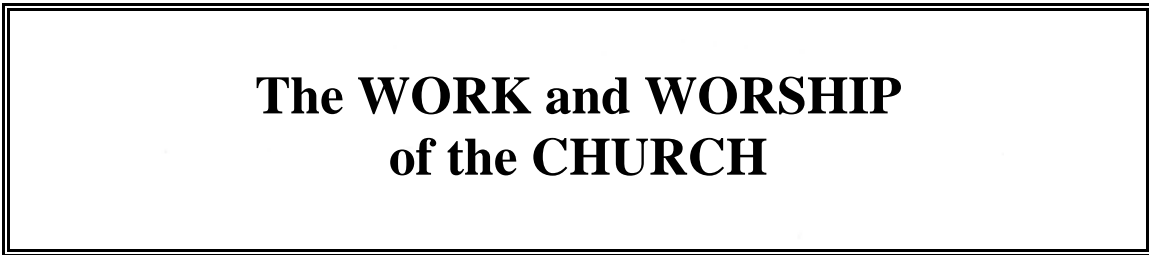
WORSHIP is NOT AN END IN ITSELF, but rather a MEANS to an end. We must be very careful, therefore, to please HIM who is the ONLY RIGHTFUL OBJECT of our worship. NOT ALL worship is ACCEPTABLE before God. Matthew 15:9 shows that those who worship, TEACHING FOR DOCTRINES THE COMMANDMENTS OF MEN, worship “IN VAIN!” For God to ACCEPT our worship we must not only worship “IN SPIRIT” (i.e., sincerely) but “IN TRUTH” (i.e., ACCORDING TO HIS WORD) (John 4:24; 17:17).

Think how different modern-day “CHURCHES” have grown from “THE CHURCH” you read about in the New Testament. Rather than being the SPIRITUAL institution God intended His church to be, most DENOMINATIONAL churches are SPIRITLESS, TRUTHLESS, CHRISTLESS—little more than SOCIAL CLUBS where the OBJECT seems to be to WORSHIP THEIR OWN IDEAS RATHER THAN GOD, to PLEASE THEMSELVES rather than FOLLOW GOD’S WILL. Rather than continuing steadfastly in the “apostles’ doctrine,” HUMAN CREEDS have TAKEN ITS PLACE; rather than the intimate SHARING (fellowship) of the early church, DENOMINATIONAL LINES have been drawn; rather than BREAKING OF BREAD “upon the FIRST DAY OF THE WEEK,” it is MONTHLY, QUARTERLY, YEARLY—or NEVER; instead of SINGING it is PLAYING. Why? WHY?



Basic Bible Course

by Ira Y. Rice, Jr.



**The WORK and WORSHIP
of the CHURCH**



Lesson Twenty-five

Questions on Lesson Twenty-Five

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. How many general categories of church work do we find in the Scriptures? _____ Name them:

2. To what extent does the New Testament teach Jesus' disciples to EVANGELIZE?

3. After people are TAUGHT and BAPTIZED what MORE does the Great Commission require to be done? _____
4. For what purpose (or purposes) must the body of Christ be EDIFIED? _____

5. List two ways through which the church GLORIFIES God: _____

6. If a church activity is not inclusive within the categories of EVANGELIZATION, EDIFICATION and GLORIFICATION is said activity Scriptural or un-Scriptural? _____
7. From your own study of the New Testament, have you discovered any other phases or categories of church work not inclusive under one or the other of these three headings? _____ If so, what?

8. What did those do on Pentecost, who gladly received the Word? _____
To what were they added? _____
9. List five things connected with church WORK and WORSHIP those "added" on Pentecost did following their baptism. _____

10. Define "apostles DOCTRINE": _____
11. List two ways they could have continued steadfast in the apostles' doctrine:

12. What does "fellowship" mean? _____
13. Can a child of God continue faithfully without sharing Christianity with others? (1 John 1:7)

14. List four things early Christian shared AFTER their baptism: _____

15. How many kinds of bread-breaking are listed in the New Testament? _____ Identify them:

- 16. WHEN did the disciples come together to break bread in the New Testament? (Acts 20:7)

- 17. How many “first days” does EACH WEEK have? _____
- 18. If we follow the New Testament example, will we break bread (i.e., observe the Lord’s supper) weekly, monthly, quarterly, yearly, when we feel like it, or how often? _____
- 19. In praying, are we to repeat what is popularly known as “the Lord’s prayer” over and over again? _____ If yes, why? _____
- 20. List three ways in which PRAISE may be offered to God: _____

- 21. Where does the New Testament authorize the use of instrumental music in connection with Christian worship? _____

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

The ORGANIZATION and GOVERNMENT of the CHURCH



Lesson Twenty-Six

INTRODUCTION: In Lesson 25 we were able to discover, from a careful study of God's word, that a clearly-defined **WORK** and **WORSHIP** is set forth for the **CHURCH** described therein. **SEVERAL DIFFERENCES** were noted between the **WORK AND WORSHIP OF THE CHURCH** as it was **IN THE BEGINNING** of Christianity and what has gradually come about in the so-called "**CHURCHES**" of **TODAY**. We asked **WHY, WHY** these differences exist. Also we demonstrated from the Scriptures that it was **CONTRARY TO GOD'S WILL** for them to continue.

In our present lesson, we turn next to consider the **ORGANIZATION** and **GOVERNMENT** of the church. Let us **SEARCH THE SCRIPTURES DILIGENTLY** to determine just what the church should be in these further respects:

I. THE ORGANIZATION OF THE CHURCH.

A. **WORLD-WIDE.** A careful examination of the New Testament reveals **NO ORGANIZATION** of the church as **OVER** or **BETWEEN** the congregations of Christ **ON EARTH**.

1. In the general sense of the word, Jesus Christ is the **HEAD**.

a. "And gave him to be the **HEAD** over **ALL THINGS** to the **CHURCH**, which is his **BODY**" (Eph. 1:22-23).

b. "Christ is the **HEAD** of the **CHURCH**..." (Eph. 5:23).

NOTE: Other than Jesus as the HEAD, the New Testament authorizes NO OTHER OFFICIALS over the congregations IN THE AGGREGATE. Neither is there any GOVERNMENT or ORGANIZATION for a GROUP of churches, or churches in a certain VICINITY or COUNTRY. Any other arrangement is strictly of HUMAN ORIGIN have NO STANDING WHATEVER in the Word of the Lord.

2. Under the **HEADSHIP** of **JESUS CHRIST**, the **CHURCH UNIVERSAL**, is styled as:

a. His **BODY** (Read Eph. 1:22-23; Col. 1:18-24).

b. His **WIFE** (Read Eph. 5:22-32; Rom. 7:4).

c. His **KINGDOM** (Read Col. 1:13; Rev. 1:9).

d. A **PRIESTHOOD**. Under **JESUS** as "**HIGH PRIEST**" (Heb. 5:6; 6:20) those who make up His church in the aggregate are "an holy priesthood" (1 Pet. 2:5), "a royal priesthood" (1 Pet. 2:9). Being **ROYAL**, this priesthood comprises **PRIESTS** who are also **KINGS** (Rev. 1:6). Rather than a particular class

WITHIN the church having this distinction, ALL its members are not only KINGS, but PRIESTS, also.

- e. A SPIRITUAL HOUSE. 1 Peter 2:5, 6 shows believers “as lively STONES... built up a spiritual house,” Jesus as the “CHIEF CORNER STONE” in the house. Verse 7 describes Him as “HEAD” of the corner.

B. LOCALLY.

1. In a CITY, PROVINCE, NATION or VICINITY. Although no organizational arrangements are given in the Scriptures as concerning more than one local assembly or congregation, yet, all the people of God in a given city, province, nation or vicinity are called the “church” in this or that area. EXAMPLES: “Church” in a city—1 Cor. 1:2; in a province—Acts 9:31; in a nation—Gal. 1:2; etc.
2. As a CONGREGATION. The only organizational arrangement for the church as authorized by the New Testament is for locally autonomous congregations or assemblies.
 - a. These local congregations (churches) could (and did) exist without being organized with officers of any kind for a time. As such they were merely groups of baptized believers maintaining together the work and worship of God according to his revealed will—groups of Christians banded together to carry out the will of God on earth.
 - b. Later on, when brethren grew enough in the grace and knowledge of Christ to qualify, two classes of “office” were authorized within the local congregations: 1) ELDERS, also called BISHOPS, PRESBYTERS, PASTORS, OVERSEERS, and 2) DEACONS.
 - c. Thus, when a local congregation was fully organized, as at Philippi, Paul could address his letter “to all the saints in Christ Jesus which are at Philippi, with the BISHOPS (i.e., elders) and DEACONS” (Phi. 1:1).

II. THE GOVERNMENT OF THE CHURCH.

NOTE: It should be noted and emphasized that the local congregations, as presented in the New Testament, were ALL on an EQUALITY before God; that they were ORGANICALLY SEPARATE; that they were ALIKE IN ORGANIZATION; that they were INDEPENDENT of each other; and that they all had the SAME WORK AND MISSION.

- A. THREE THEORIES have been devised by man for the government of religious people in the congregational capacity, giving rise to THREE DIFFERENT FORMS OF CHURCH GOVERNMENT. Let us dispose of these first that the NEW TESTAMENT teaching of church government may stand out the more emphatic:
 1. EPISCOPAL. This form of government recognizes three orders of the clergy – namely, deacons, who are generally young men serve a kind of apprenticeship; priests, who have charge of parishes and exercise large powers; and bishops, who have the oversight of a number of parishes. The entire district over which the bishop presides is known as a diocese. The Roman Catholic, Greek Orthodox and Anglican churches are examples of this form of church government. The Methodist Episcopal churches have a modified form of this kind.
 2. PRESBYTERIAL. This form is an attempt to reproduce the practice of the New Testament churches in which there was a plurality of elders. This form of government makes a distinction between the teaching elder, who is ordained as a minister and preacher, and the ruling elders, who are laymen selected for their ability in leadership.

They together form the session and decide matters of ecclesiastical business. The Presbyterian Church is one example of this form of government.

3. CONGREGATIONAL. This form of church government is based on the theory that each local church is a self-governing institution. All matters are settled by the vote of the members. The churches are loosely organized into associations, conventions, and congresses, but they retain complete independence. The Congregationalist and Baptist Churches are examples of this form of church government.

NOTE: The churches, as authorized by the New Testament, are governed by NONE of these forms.

- B. All the authority for governing the church that Jesus left on earth has been vested in the ELDERSHIP of the church.
 1. When Paul “called the ELDERS of the church” to Miletus from Ephesus (Acts 20:17), he told them to take heed unto themselves “and to all the FLOCK, over the which the Holy Ghost hath made you OVERSEERS” (v. 28).
 2. Paul instructed Timothy, “Let the ELDERS that RULE well be counted worthy of double honor, especially those who labor in the word and in teaching” (1 Tim. 5:17).
 3. Paul besought the Thessalonian brethren to “know them that labor among you, and are OVER YOU IN THE LORD, and admonish you; and to esteem them exceeding highly in love for their work’s sake” (1 The. 5:12).
 4. Again: “Remember them which have the RULE over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation” (Heb. 13:7).
 5. Again: “OBEY them that have the RULE over you, and SUBMIT yourselves: for they watch for your souls, as they that must give account that they may do it with joy, and not with grief: for that is unprofitable for you” (Heb. 13:17).
 6. And again: “The ELDERS which are among you I exhort, who am also an elder,...FEED the flock of God which is among you, taking the OVERSIGHT *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God’s* heritage, but being ensamples to the flock.... Likewise, ye younger, SUBMIT yourselves unto the ELDER” (1 Pet. 5:1-5).
- C. In the infancy of the church in the New Testament, Paul declares Jesus “gave some, APOSTLES; and some, PROPHETS; and some, EVANGELISTS; and some, PASTORS and TEACHERS” (Eph. 4:11).
 1. In order to be an APOSTLE it was necessary that he be especially chosen from among those who companied with Christ’s disciples “all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us,...to be a witness...of his resurrection” (Acts 1:15-26). Note especially verses 21 and 22. It must be evident that since all such qualified “witnesses” of Jesus’ resurrection are DEAD, there can be no LIVING apostles in either the organization or the government of the church today. Of course, they are still with us through “the apostles’ doctrine—Acts 2:42—i.e., the New Testament, which they wrote as inspired from on high.
 2. PROPHECY was a special “gift,” not given to all, but to those whom the Holy Spirit chose. (Read 1 Cor. 12:1-11). However, prophecies were not to continue forever. As Paul said, “Charity never faileth: but whether *there be* PROPHECIES, they SHALL FAIL;...we PROPHECY IN PART. But when that which is PERFECT is come, then that which is in PART shall be DONE AWAY” (1 Cor. 13:8-10). As to what is “perfect,” David prophesied that “The law of THE LORD *is* perfect” (Psa. 19:7). This

did not refer to the OLD TESTAMENT law, for, referring to THAT law, Hebrews 7:19 declares “the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.” Well, what law is it by which we obtain a better hope. James calls it “the perfect law of liberty” (Jam. 1:25). This almost **has** to refer to the **New Testament** Scriptures, as 2 Timothy 3:16-17 says that “All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be PERFECT, throughly furnished unto all good works.” At the time Paul wrote that prophecy, being “in part,” should be “done away,” when “that which is perfect is come,” the New Testament was the COMING—but not fully revealed. It was not until John laid down the pen of inspiration in A.D.. 96, forbidding more to be added (Rev. 22:18) that the words “IS COME” could be applied to that which “is perfect”—the perfect law of liberty, the New Testament. Prophecy thereupon being “done away,” there were no longer LIVING prophets in the church. Of course, we still have them insofar as their prophecies are recorded in the New Testament.

3. EVANGELISTS were in the church from the start, but **not** as **rulers**. Evangelists, preachers, ministers and such like were all one and the same. For instance, the young preacher Timothy was told to “PREACH the word” (hence a PREACHER)...“do the work of an EVANGELIST”...and to “make full proof of thy ministry” (hence a minister) (Read 2 Tim. 4:1-5). The word “evangelist” means one who tells glad tidings or a preacher of the gospel. Since this work was to go on “always even unto the end of the world,” it follows we still have evangelists, preachers or ministers. However, since God gave them no part in church government IN THE NEW TESTAMENT, it would be WRONG TO INCLUDE THEM IN IT NOW.
 4. PASTORS (i.e., elders, bishops, presbyters, overseers) we still have. They alone are authorized to “rule” in the churches. However, in order to be ordained to this high office, brethren must first prove themselves qualified, which qualifications are given in 1 Timothy 3 and Titus 1. These brethren are members of the congregation of which they are a part. Their authority does not go beyond the boundary or membership of their own congregation. No elder (pastor) has any authority over more than one congregation. As Acts 14:23 shows Paul and Barnabas ordaining elders (pastors) “IN” every church (NOT OVER SEVERAL CHURCHES). Any system of church government that extends the authority of elders beyond the confines of their own local congregation is contrary to the New Testament teaching and perverts God’s order for the government of his people. If one elder or all the elders of a congregation had authority over other congregations, then the congregation of which that elder or elders are members would be superior to the church over which this elder or elders rule. This would destroy the independence and equality of the churches; it would nullify the autonomy of the local congregation.
 5. TEACHERS, too, continue in the Divine plan. Teaching was to continue to the end of the world (Mat. 28:19-20). It was a self-continuing arrangement (Read 2 Tim. 2:2). However, the New Testament nowhere authorizes teachers to RULE but only to TEACH. Therefore, teachers are no part of the GOVERNMENT of the church.
- D. DEACONS and DEACONESSES:
1. Although their office carried no authority to govern, yet as we have already noticed, there was a certain class of officials in the New Testament church known as “DEACONS.”

- a. The word *diakonos* translated “deacon” means ministrant, i.e., servant. Thus deacons were brethren specially designated to serve in the church. Qualifications for their appointment are found in 1 Timothy 3.
 - b. Since the Scriptures make no provision for deacons to **rule**, they have no part in the church government.
 - c. Since the bishops (elders) ruled, deacons evidently served under their oversight, as directed by them.
 - d. The seven brethren who were looked out to look after the Grecian widows (Acts 6:1-6) are commonly referred to as deacons. They **MAY** have been deacons; but if so, the Bible is silent about it.
 - e. There were no differing **ORDERS** of deacons, arch-deacons, etc. As far as revealed scripture is concerned, deacons were all of equal rank.
2. Phebe (in Rom. 16:1) is described as “a servant of the church” at Cenchrea.
 - a. This word “servant” sometimes is translated “deaconess.”
 - b. Qualifications for deaconesses are not given in the New Testament.
 - c. Nothing is said in the Scriptures giving deaconesses authority to rule.
 - d. Because of her good work, Paul commended Phebe, asked the brethren to **RECEIVE** her in whatever business she had need. However, no indication is given that she had authority to enforce this request.

E. STEWARDS

1. Although the words “steward” and “stewardship” appear in God’s Word, they are not used to designate an office in the church.
2. In 1 Corinthians 4:1-2, Paul and Sosthenes (who wrote the book together) described themselves as **MINISTERS** of Christ and **STEWARDS** of God.
 - a. Paul was an apostle—and a steward.
 - b. Sosthenes was not an apostle—but he was a steward.
3. Bishops also are stewards (Tit. 1:7).
4. In fact, **ALL** of God’s people are stewards. Peter teaches, “As **EVERY MAN** hath received the gift, even so minister the same one to another, as good **STEWARDS** of the manifold grace of God” (1 Pet. 4:10).

NOTE: Since “EVERY MAN”—INCLUDING APOSTLES, BISHOPS, AND ALL—is a STEWARD, it should be apparent to all that THIS WORD CANNOT REFER TO CHURCH GOVERNMENT. By definition, it simply means MANAGER. God holds ALL CHRISTIANS RESPONSIBLE for GOOD MANAGEMENT of resources and opportunities, the idea of “steward” or “stewardship” is in THIS SENSE ONLY in New Testament Scriptures, NEVER in the sense of an OFFICE.

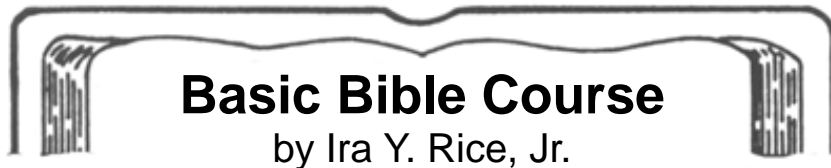
CONCLUSION: Contrary to modern custom, the organization and government of the church, as taught in the New Testament, is a simple, uncomplicated arrangement. With Christ as its only **HEAD**, the church universal has no hierarchy or superstructure of any kind over the congregations. Rather, as His body, wife, kingdom, priesthood and spiritual house, the church comprises locally autonomous congregations or assemblies, each responsible solely to Him and not to any human agency in between. Locally, these congregations can exist in an unorganized state until they can qualify a plurality of men to be appointed as **BISHOPS** (elders) to oversee the work and other men as **DEACONS** serving under the bishops. Bishops and deacons are to be appointed **IN** each church, not **OVER** a plurality of churches. The bishops rule; deacons do not. Not only the deacons (and deaconesses, if any), but also the evangelists, teachers, and any and all other members of a local church are under the “oversight” of the bishops. **ALL** are stewards.

Church organization and government, as described in the New Testament, applies to the PEOPLE involved therein, not to the TERRITORY where they live. The “parish” or “diocesan” idea, as under an episcopal form of government, nowhere is to be found in the New Testament.

Within a congregation, there is no such distinction as TEACHING elders and RULING elders, as all are required to be “apt to teach” and all are equally authorized to rule. Likewise, decisions are not made by majority vote of the congregations where elders have been ordained; neither by a majority vote of the elders and deacons jointly. Such would destroy completely the rulership of elders. And, as we have seen, God has given the RULE to ELDERS.

No distinction is made in the New Testament as to “clergy” and “laity.” Since all Christians are referred to as stewards, priests, and kings, without discrimination as to CLASSES of same, it follows that the whole clergy-laity concept is contrary to the word of God.

When Christians follow the New Testament pattern, all of these artificial forms of church organization and government, invented by man, will be put aside. In their stead, all local congregations will be independent from each other, equally autonomous under God, yet interdependent as in the same body of Christ. The elders of each congregation will rule over it, and it alone. All other members in each congregation will submit to that rule. Order and peace, according to God’s Word, will prevail; and denominations will all end.



**The
ORGANIZATION and GOVERNMENT
of the CHURCH**



Questions on Lesson Twenty-Six

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. From your study of the New Testament, do you find any organization of any kind as OVER or BETWEEN the congregations of Christ on earth? _____ If yes, cite the Scripture:

2. According to the New Testament, who is the HEAD of the church? _____
3. Under Jesus, does the New Testament authorize other officials over the congregations in the worldwide sense? _____ If yes, cite proof: _____
4. Under Christ, list five terms describing various concepts authorized by the New Testament for the church universal: _____

5. List the passages of the New Testament authorizing the following officers in the church: pope, cardinal, archbishop, archdeacon: _____
6. In the event you cannot list any scriptures authorizing the foregoing, please explain whether they are SCRIPTURAL or UNSCRIPTURAL: _____
7. Organizationally speaking, what is the largest unit of the church in the New Testament?

8. How many "offices" are listed in the New Testament for the local congregation? _____
Name them: _____
9. When a church is organized as taught in the New Testament, list the officers it has:

10. When a congregation develops to the point it can appoint elders and deacons, which brethren have the rule? _____
11. List four other names meaning the same office as ELDER: _____

12. List three theories of church government, invented by man, now in use among so-called Christian churches, not taught in God's Word: _____

13. How does the EPISCOPAL theory of church government differ from the teaching of the New Testament? _____
14. Is the PRESBYTERIAL form of church government, as practiced, the same as found in the New Testament? _____ If not, point out the difference: _____
15. When a congregation develops to the point of having elders and deacons, are matters to be decided by CONGREGATIONAL vote? _____ If not, then how? _____

- 16. Does the church still have APOSTLES and PROPHETS living today? _____ Explain:

- 17. Define the word “evangelist”: _____

- 18. Do evangelists, preachers, ministers or teachers have an “OFFICE” in the church? _____ Cite proof: _____
- 19. What function is performed by DEACONS? _____
- 20. In the New Testament, which is authorized? A plurality of bishops and deacons WITHIN A SINGLE CONGREGATION OR a plurality of CONGREGATIONS under A SINGLE BISHOP?

DO YOU HAVE A QUESTION? _____



Basic Bible Course

by Ira Y. Rice, Jr.

NEW TESTAMENT CHRISTIANITY RESTORED



Lesson Twenty-Seven

INTRODUCTION: In the book of Hebrews the writer, after having devoted the first seven chapters to establishing reasons for his conclusions, starts out Chapter 8 by saying, “Now of the things which we have spoken *this is* the sum.” We might well have used just these words for beginning this present lesson. For, having already devoted 26 lessons to establishing the BIBLE BASICS of the Christian religion, we are now ready to SUM UP all we have studied thus far, thus reaching certain definite, Bible-based conclusions.

I. RIGHTLY DIVIDING THE WORD OF TRUTH.

In the outset of this course, we considered Paul’s injunction to the young Christian preacher Timothy to “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, RIGHTLY DIVIDING THE WORD OF TRUTH” (2 Tim. 2:15). The TRUTH we pointed out is God’s WORD, the BIBLE (John 17:17). Paul’s use of the word “rightly” implies that it CAN be divided “wrongly.” And if wrongly, then the “word of TRUTH” can be divided into the word of ERROR, instead.

In showing how the Bible’s 66 books should be RIGHTLY divided, we considered it first as GOD’S GREAT LIBRARY—39 books in the Old Testament, 27 in the New Testament. The Old Testament we sub-divided into five books of LAW, twelve books of HISTORY, five books of LITERATURE or POETRY, five books of MAJOR PROPHETS and twelve books of MINOR PROPHETS. Likewise the New Testament into four books of BIOGRAPHY, one book of HISTORY, fourteen books of SPECIAL LETTERS, seven books of GENERAL LETTERS and one book of PROPHECY.

II. HOW ALL THINGS BEGAN.

Next we examined the Bible’s declaration as to how the earth, the sky, living things and he himself began. Rather than going into a long, involved, fantastic theory of things just HAPPENING into being without a cause, we found the Bible simply stating that “In the beginning God CREATED the HEAVEN and the EARTH” (Gen. 1:1). He said, “Let there be LIGHT—and there WAS light.” He **spoke** the FIRMAMENT (sky) into existence, gathered the waters under the heaven into SEAS, and let the DRY LAND appear. He then caused the earth to bring forth GRASS, HERB and FRUIT TREE. For signs, seasons, days and years—and to give light upon the earth—God made the SUN,

MOON and STARS. He caused the waters to bring forth the MOVING CREATURES that have life as well as FOWLS that fly. He said, “Let the earth bring forth the living creature after his kind, CATTLE, and CREEPING THING, and BEASTS of the earth after his kind”—and it was so.

Lastly, God made MAN in His own image and gave him DOMINION over the fish of the sea, the fowl of the air, and over every living thing that moves upon the earth.

All this bringing things into being by CREATION took God SIX DAYS—and on the SEVENTH DAY He RESTED. God blessed and sanctified the seventh day because that in it He had rested from all His work.

III. THE THREE DISPENSATIONS OF GOD’S WILL TO MAN.

In our third study, we found that the stars of heaven may declare the GLORY of God, and the firmament show forth His handywork, but to know the WILL of God, we must study His WORD.

God’s WORD, we found, is divided logically into three separate, distinct dispensations of religion—PATRIARCHAL, JEWISH and CHRISTIAN. Though God HIMSELF changes not, yet He HAS changed His WILL from one dispensation to another. For the first approximately 2,500 years, He dealt with human beings as individuals and families. The head of each family—the “patriarch” —was a sort of priest over his family. God did not command the same things of all, but different things. For instance, Adam and Eve were forbidden to eat of the tree of knowledge of good and evil; Noah was commanded to build an ARK; Abraham was required to offer his son Isaac as a burnt offering. These commands were not interchangeable; neither was anyone else ever required to do these things. Thus, under the Patriarchal dispensation, when the ones died to whom the commands were specifically given, the commands died with them.

Following the patriarchal dispensation (from Adam to Moses—Gen. 1:1 to Exo. 20), God next instituted the JEWISH dispensation (from Moses to Christ—Exo. 20 to Acts 2). Under this dispensation, He fulfilled His promise to faithful Abraham that “I will make of thee a great nation.” Family worship was replaced with national worship; and for approximately 1,500 years God no longer dealt with individual and families, but with the children of Israel AS A NATION.

Finally, “in the fulness of time,” Jesus Christ was born, born of woman (though begotten of God), born under the law of Moses, the Ten Commandment covenant given by God through Moses to the children of Israel at Mt. Sinai in Exodus 20. Jesus said He did not come to destroy the law, but to FULFILL it—and that it should not pass TILL ALL BE FULFILLED. From John 17:4 we learned that Jesus FINISHED the work He came to do. Since His work was to FULFILL THE LAW and the prophets, He thus accomplished the circumstances whereby the law could pass—not by destroying it, but by FULFILLING it! He thus paved the way for the abrogation of the Ten Commandment law and the bringing in of a new (and different) law—the New Testament.

Hebrews 9:15-17 shows that this new testament could not become of force while the testator was alive before His death. Hence, the OLD Testament continued to be of force all during Jesus’ lifetime prior to His death on Calvary. However, having lived up to the Old Testament (Ten Commandment) Law PERFECTLY—the law described by Hebrews 10 as “THE FIRST”—verse 9 says, “He TAKETH AWAY THE FIRST, that he may ESTABLISH THE SECOND.”

The SECOND (i.e., the NEW Testament) WHOLLY TOOK THE PLACE OF THE FIRST. And whereas the first was limited to just the ONE nation—Israel—the second enlarged the scope of religion, under Christianity, to embrace ALL people, among ALL nations, in ALL the world.

IV. CHRISTIANS ARE NOT GOVERNED BY THE OLD TESTAMENT.

Having already demonstrated how God’s commands to the Patriarchs died with the Patriarchs to whom given, we next presented two lessons especially designed to show that the OLD Testament (INCLUDING the TEN COMMANDMENTS) ended at the cross, thus clearing the way for the

NEW Testament to become of force on Pentecost some 53 days later, as it did, in Acts 2. We showed Jesus' principle of not putting a piece of new cloth on an old garment nor pouring new wine into old bottles (Luke 5:36-39). "NEW WINE," He taught, "must be put into NEW BOTTLES." In other words, the New Testament is neither patched onto nor poured into the Old Testament. The old Ten Commandment law of the Old Testament ("old garment," "old bottle") applied solely to the JEWISH NATION from its deliverance on Mt. Sinai through Moses until Jesus' crucifixion. In a figure, it was "NAILED TO THE CROSS!" The New Testament which came into force on Pentecost was neither a part of the Old Testament, nor was part of the Old joined onto the New. The New Testament ALONE (and none of the Old) was binding from Pentecost, Acts 2, onward.

If Christians, who are described as "married" to Christ, are also married to the LAW that said "Thou shalt not covet" (the Ten Commandment law), Romans 7:1-7 argues that such would be ADULTERY. However, Paul points out we have been made "DEAD TO THE LAW," "DELIVERED" from the LAW. Which law? The law that said "Thou shalt not covet" (v. 7). (Compare with Exodus 20:17, which is in the Ten Commandments).

2 Corinthians 3 teaches that the Old Testament was DONE AWAY, and ABOLISHED. Galatians, Chapters 4 through 6, that to turn again to the law of Moses is to "turn...again to the WEAK AND BEGGARLY ELEMENTS." The "bondwoman" (i.e., the law from mount Sinai) is described as "CAST OUT." Christians are described as NOT children of the bondwoman (the Ten-Commandment law) but of the FREE. Ephesians 2:11-19 shows that the law was a "middle wall of partition between Jews and Gentiles, but that Jesus has made BOTH ONE by BREAKING DOWN THE WALL! Calling it "the law of commandment" (i.e., the Ten Commandments), Paul says it has been "ABOLISHED," "SLAIN." Colossians 2:14-17 delivers the "coup de grace" to the whole matter, saying, that the "hand writing of ordinances" (compare Eph. 2:15) has been BLOTTED OUT, TAKEN OUT OF THE WAY, NAILED TO THE CROSS! Hence, Paul declares, CHRISTIANS are NOT JUDGED in respect of MEAT, DRINK, an HOLY DAY, observing of the NEW MOON or keeping the SABBATH! All these things together with all the rest of the Old Testament, are DEAD, DONE AWAY, ABOLISHED, CAST OUT, BROKEN DOWN, SLAIN, BLOTTED OUT, TAKEN OUT OF THE WAY, NAILED TO THE CROSS!

Because the law has been changed, there has been made of necessity also a change of the priesthood—Jesus Christ having become our high priest, although Hebrews 7 points out he could not even have been a priest at all under the first covenant. His ministry is declared to be "MORE EXCELLENT" because it is established upon "BETTER PROMISES" based upon the "BETTER COVENANT" of which Jesus himself is mediator. It should be self-evident that he could not be the mediator of a "BETTER COVENANT if the covenant of which he is mediator is the SAME COVENANT. "HE TAKETH AWAY THE FIRST THAT HE MAY ESTABLISH THE SECOND!" (Heb. 10:9).

V. CHRISTIANS ARE NOT GOVERNED BY THE PREACHING OR THE BAPTISM OF JOHN.

While the Old Testament was still of force, two of the Old Testament prophets—Isaiah and Malachi—writing some four centuries apart, foretold the coming of John the Baptist as the forerunner of Jesus Christ. (See Isa. 40:3-8 and Mal. 3:1; 4:5-6). As John 1:6 puts it, "there was a man sent from God, whose name was John." Being "sent from God," John came to fulfil a definite purpose, which was to prepare the way for the coming of the Lord Jesus Christ (Mat. 3:1-3; Mark 1:1-4; Luke 3:1-6; John 1:23). He lived and died under the Old Testament JEWISH dispensation. Thus his life, work, preaching and baptism ALL were a part of the JEWISH religion, which was NAILED TO THE CROSS on Calvary. John himself denied that he personally was the Christ, recognized Jesus as the Christ (God's anointed), and said of Jesus that "He must INCREASE, but I [John] *must* decrease" (Luke 3:15-16; John 1:19-20; 3:28-30). Jesus, in turn, acknowledged that

He had “A GREATER WITNESS” than John (John 5:35-36). And after His crucifixion, death, burial and resurrection, Jesus gave a commission to His disciples requiring a baptism superior to John’s (Mat. 28:18-30; Mark 16:15-16).

Thus it was that when Acquilla and Priscilla, years later, heard the eloquent Apollos preach, “knowing only the baptism of John,” they took him unto themselves and “expounded unto him the way of God MORE PERFECTLY” (Acts 18:24-28). Also Paul, upon finding disciples having only JOHN’S baptism, showed that John told the people they should believe on Jesus, thus leading them to be baptized IN THE NAME OF JESUS (Acts 19:1-5).

VI. THE NATURE, PRE-EXISTENCE AND ETERNAL PURPOSE OF JESUS CHRIST.

Those who think of Jesus as being merely human, stumble at the claims made for him by the Bible. John the Baptist had said, “he that cometh after me [Jesus] is MIGHTIER THAN I, whose shoes I am not worthy to bear” (Mat. 3:11). He said Jesus “that cometh AFTER me is preferred BEFORE me: for he WAS before me” (John 1:15,30). How could this be?

The New Testament presents Jesus as being “ONE” with God, in the FORM of God, EQUAL with God and existing AS God (John 17:20-22; Phi. 2:5-11; Heb. 1:8-9; John 1:1-2). “For IN HIM dwelleth all the FULNESS of the GODHEAD BODILY” (Col. 2:9).

Jesus, thus, being God, did not have His beginning with His birth of the virgin Mary into this world. He always HAD existed—from ETERNITY! (Thus John could truly say, “He IS before me because he WAS before me”). Jesus declared He existed BEFORE ABRAHAM, who lived 2,000 years before John, the Baptist: “BEFORE ABRAHAM WAS, I AM” (John 8:58). He referred to the glory “which I had with [God, the Father] BEFORE THE WORLD WAS,” and of the Father having loved Him “BEFORE THE FOUNDATION OF THE WORLD” (John 17:5, 24). Jesus existed BEFORE ALL THINGS because “ALL THINGS WERE MADE BY HIM!” (John 1:3). Even the WORLDS themselves were made by Him! (Heb. 1:1-2). Referred to as “the Word,” Jesus is declared to have been “IN THE BEGINNING WITH GOD” (John 1:1-2). In the words of Hebrews 13:8, Jesus Christ is the same “YESTERDAY, TODAY and FOR EVER!”

Since Jesus, as God the Son, was co-existent and equal with God the Father Himself, then why did He ever come into the world at all? Man was created perfect and put into this world to do the will of God. But man disobeyed God. Thus sin came into the world—and death by sin. (See Rom. 5:12). Man’s sin, thus, separated between him (the creature) and God (the Creator) (Isa. 59:1-2). God drove him from the Garden of Eden (Gen. 3:22-24). Man offered sacrifices to God, but these could not take away sin (Heb. 10:3-4). So hideous was the guilt of man before God that man could not be reconciled to God without an ATONEMENT. Neither man himself nor anything man had was worthy to be accepted as an atonement. Evidently Jesus volunteered to atone for man’s sins. And God the Father accepted this atonement. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

“God commendeth his love toward us, in that, while we were yet sinners, CHRIST DIED FOR US. Much more then, being now JUSTIFIED by his BLOOD, we shall be SAVED FROM WRATH THROUGH HIM. For if, when we were enemies, we were RECONCILED TO GOD BY THE DEATH OF HIS SON, much more, being RECONCILED, we shall be SAVED BY HIS LIFE. And not only so, but we also JOY IN GOD THROUGH OUR LORD JESUS CHRIST, by whom we have now received the ATONEMENT” (Rom. 5:8-11).

Thus we see that Jesus is not just a man, but GOD; did not have existence beginning from Mary, but, AS God, existed eternally WITH God; and that his coming into the world was no accident, but as an atonement for the sins of all mankind, according to God’s “ETERNAL PURPOSE which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him” (Eph. 3:11-12).

VII. THE FIRST COMING AND EVIDENCES OF THE DIVINITY OF JESUS CHRIST.

According to the New Testament, Jesus is to come to this world, not just ONCE, but TWICE—the FIRST time to pay the ATONEMENT price of His OWN BLOOD to REDEEM MAN FROM HIS SINS, the SECOND time to JUDGE the world and to RECEIVE THE SAVED into their EVERLASTING INHERITANCE with God.

God the Father, being God, of course COULD have employed any method He might like for the sending of His Son Jesus into this world in the first instance. He CHOSE to overshadow a virgin (Mary) by the power of His Holy Spirit thus causing her to conceive to be born of her womb “the only BEGOTTEN Son of God” (Mat. 1:18-25; Luke 1:26-36; Luke 2:1-7, 21). Thus that child who was born of this begetting was the divine SON OF GOD, on His FATHER’S side; and being born of Mary, a human being, He was also the Son of man, on His MOTHER’S side. Being born of a union between God and Mary, He thus was both God and man. As God He understood the things of God; as man, He could also be “touched with the feeling of our infirmities...[having been] in all points tempted like as we are, yet without sin” (Heb. 4:15).

But it is one thing to DECLARE Jesus to be God’s Son, quite a different thing to PROVE it. In evidence of this at-first-seemingly-fantastic claim, we presented the proofs of Jesus’ fulfilling at least 38 separate prophecies from the Old Testament and the record of His own extraordinary miracles as well.

Of the fulfillment of prophecy, we emphasized that the YOUNGEST of these—the prophecy of Malachi—was already MORE THAN 400 YEARS OLD when Jesus was born. Some of the prophecies were 600, 800, 1,000 or even 1,500 years old—or even older than that—when fulfilled. Because of this, there would be no way at all for the one prophesying to exercise any control over the fulfillment of what He had prophesied. Inasmuch as Jesus fulfilled all these prophecies—not just in general, but in detail—this is almost conclusive proof that He was whom He claimed to be, the Son of God, and not a fraud. It is inconceivable that the God of heaven would fulfil prophecy so as to induce belief in an imposter!

But the FULFILLED PROPHECIES concerning Jesus are not the ONLY evidence of His Divinity! Consider His DEMONSTRATION of SUPERNATURAL POWER evinced by His miracles. MULTITUDES of people who witnessed these miracles felt compelled to accept Him as the Son of God He claimed to be. There was no other way to account for the otherwise incredible wonders which He performed. We listed 41 of these from the records of them written by Matthew, Mark, Luke and John, how Jesus gave SIGHT, TO THE BLIND, caused the DEAF TO HEAR, the DUMB TO SPEAK, the LAME TO WALK, the LEPERS TO BE CLEANSED, the DEAD TO RISE, WATER TO BE MADE WINE; how He STILLED THE STORM, CAST OUT DEVILS, FED 5,000 WITH FIVE LOAVES AND TWO SMALL FISH—AND THEN TOOK UP 12 baskets full! How He WALKED ON WATER, WITHERED A FIG TREE, RESTORED AN EAR THAT HAD BEEN CUT OFF, RAISED HIMSELF FROM THE DEAD, and finally ASCENDED INTO HEAVEN while 11 men stood by and WATCHED HIM GO!

It is just too much to ask to believe that any mere man did all these things with no greater power than humanity. They are too well documented for there to be any mistake about what happened; and the sincerity of the writers is too well established for them all to have been lying. All but one of His apostles sealed their testimony to these things with their blood—and that one (John) is alleged to have died in prison, rather than admit his testimony of Jesus untrue! On the face of the record, Jesus Christ just HAS to be God’s SON!

VIII. WHAT JESUS TAUGHT BY WORD AND DEED.

Having thus proved beyond reasonable doubt the CREDIBILITY of Jesus, next we examined the things Jesus taught His disciples to believe, do, say and be, not only verbally but by the power

of His own matchless example. From His childhood we found His sense of responsibility toward God at the early age of 12, and how He increased in wisdom, and stature, and in favour with God and man, demonstrating mental, physical, spiritual and social growth. Then, from the age of about 30, we studied principles learned from His 3 ½ year ministry, which, though short in duration, was so powerful that it has turned the course of world history every since!

The first rather curious fact we learned at the outset of His adult life was His INSISTENCE on being BAPTIZED. John the Baptist almost refused to do it, saying HE needed to be baptized of Jesus, “and comest thou to me?” But Jesus reasoned with John that “Thus IT BECOMETH US TO FULFIL ALL RIGHTEOUSNESS.” Then John baptized Him, after which the heavens opened and a voice was heard, saying, “This is my beloved Son, in whom I am well pleased” (Mat. 3:13-17).

In resisting and overcoming temptation, Jesus demonstrated the proper use of God’s WORD, combating the devil with “IT IS WRITTEN.” He did not, as some, teach one thing and practice another; He PRACTICED what He PREACHED, saying to His disciples, “FOLLOW ME.” To do this, He taught, means SELF-DENIAL and SACRIFICE. But that everyone who sacrifices houses, brethren, sisters, father, mother, wife, children or lands for his name’s sake “shall receive an hundred-fold, and shall inherit everlasting life” (Mat. 19:27-29).

Jesus set an example of the evangelistic zeal He expects of His followers by GOING “about all the cities and villages, TEACHING in their synagogues, and PREACHING the gospel of the kingdom” (Mat. 9:35). He did not WAIT for the people to COME TO HIM (though He INVITED them to come); rather He CARRIED HIS CAMPAIGN AGGRESSIVELY TO THE PEOPLE. Rather than taking an attitude of complacency toward those who were commercializing religion, He drove the temple merchants, moneychangers, sheep and oxen out of the temple, poured out the changers’ money, and overthrew their tables, demanding, “Take these things hence; make not my Father’s house an house of merchandise” (John 2:13-16).

The necessity of being “BORN AGAIN” (“of water and of the Spirit”) Jesus stressed, saying that otherwise a man “CANNOT ENTER INTO THE KINGDOM OF GOD.” He that does not believe in Christ, He taught, is condemned by his unbelief; however, the BELIEVER in Christ should not perish but have eternal life (John 3:15-18).

Not only was Jesus baptized Himself, but He practiced baptism for His disciples. In fact, John 4:1 says, Jesus made and baptized more disciples than John, though he Himself did not do the actual baptizing, but His disciples (v. 2). And “whosoever drinketh of the water that I shall give him,” he told the woman at the well of Sychar, “shall NEVER THIRST...but the water that I shall give him shall be in him a WELL OF WATER SPRINGING UP INTO EVERLASTING LIFE” (John 4:7-27). “TRUE WORSHIPPERS,” He said, worship God “IN SPIRIT and IN TRUTH.”

In Matthew 4:17 He preached that “the kingdom of heaven” was at hand. In view of this that the people should “repent” and “believe the gospel” (Mark 1:14-15). He reproved evil-thinking in heart (Mat. 9:4). Rather than glory-seeking, He practiced self-efacement. He taught people not to sin, as in the case of the impotent man who was healed, “lest a worse thing come unto thee.”

“All men,” Jesus said, “should HONOUR THE SON, even as they HONOUR THE FATHER. He that HONOURETH NOT THE SON HONOURETH NOT THE FATHER which hath sent him” (John 5:22-23). “He that HEARETH my word, and BELIEVETH on him that sent me, HATH EVERLASTING LIFE” (v. 24). “The hour is coming...when THE DEAD SHALL HEAR THE VOICE OF THE SON OF GOD: and THEY THAT HEAR SHALL LIVE” (v. 25). “ALL THAT ARE IN THE GRAVES shall hear his voice, And shall COME FORTH; they that have DONE GOOD, unto the RESURRECTION OF LIFE; and they that have DONE EVIL, unto the RESURRECTION OF DAMNATION” (vv. 28-29). Jesus Himself will be the JUDGE (v. 30). Those who seek “HONOUR ONE OF ANOTHER, and SEEK NOT THE HONOUR THAT COMETH FROM GOD ONLY” cannot believe (v. 44).

Concerning the SABBATH, Jesus taught that “the SABBATH was made FOR MAN and NOT MAN FOR THE SABBATH” (Mark 2:27). “Wherefore, IT IS LAWFUL TO DO WELL ON THE SABBATH DAYS” (Mat. 12:12). Jesus was seldom angry; however, because of the “hardness of their hearts” Jesus looked round about on the Pharisees who questioned Him about the sabbath with ANGER, being GRIEVED (Mark 3:5).

It is enough for the disciple to be AS HIS MASTER, Jesus stated; and the servant to be AS HIS LORD (Mat. 10:24-25). He promised to CONFESS before His Father in heaven “whosoever shall CONFESS me before men”—and to DENY whomsoever would DENY HIM! (Mat. 10:32-33). He required that HIS DISCIPLES must put Him FIRST BEFORE FATHER, MOTHER, SON, DAUGHTER or even HIS OWN LIFE (Mat. 10:37-39). And He put the receiving of those whom He sent on the same basis as receiving Himself and God the Father (Mat. 10:40-41).

In His magnificent sermon on the mount (Matthew, chapters 5, 6 & 7) Jesus advocated humility, mourning, meekness, desire for righteousness, mercy, spiritual purity, peace-making, endurance of persecution for righteousness’ sake, and rejoicing when suffering for His sake. He wanted His disciples to influence people, calling them the “salt of the earth,” “the light of the world.” He told them not to hide their light under a bushel but to let it shine before men, like a city set on a hill or like a candle on a candlestick. To do this we must do our good works before men in such a manner that God will be glorified.

In the six examples He used in Matthew 5, He contrasted HIS OWN DOCTRINE with what had been said “OF OLD TIME,” i.e., in the Old Testament. One way what He taught was different was that the Old Testament was more concerned with the overt ACT of sin, whereas Jesus was more concerned about the MOTIVE which PRODUCED THE ACT. Another way is that Jesus’ idea under the NEW Testament was considerably MORE STRICT THAN THE OLD.

HYPOCRISY, Jesus emphasized as the thing to guard against when we give alms, pray, or fast, In prayer, we should not just repeat the same prayer over and over meaninglessly, but we should MODEL our prayers after the prayer Jesus gave as a model (Mat. 6:1-18).

Rather than laying up treasures ON EARTH, Jesus taught us to lay up treasures IN HEAVEN. “For where your treasure is, there will your heart be also.” He denied man can serve two masters. Rather than our worrying about life, food, drink, clothes or size, he said, “But seek ye FIRST the KINGDOM OF GOD, and his RIGHTEOUSNESS; and ALL THESE THINGS SHALL BE ADDED UNTO YOU” (Mat. 6:33).

As to judging others, He taught we should first correct our own faults—and not to judge them if we do not want them to judge us; that they will judge and treat us the same as we judge and treat them (Mat. 7:1-5). We should do unto others as we would have them do unto us (Mat. 7:12).

Instead of following the crowd through the wide gate and the broad way to OUR OWN DESTRUCTION, we should follow the few through the strait gate and narrow way that LEADS TO LIFE (Mat. 7:13-14). Jesus warned us to “beware of false prophets,” saying, “by their FRUITS ye shall KNOW them” (vv. 15-20). Also that LIP-SERVICE to Jesus is not enough; we must do God’s will (vv. 21-23). To build wisely upon a rock, we must DO His sayings, not HEAR THEM ONLY (vv. 24-27).

The people were astonished at Jesus’ teaching, “For he taught them as *one* having authority, and not as the scribes” (vv. 28-29).

IX. CHRISTIANS ARE NOT GOVERNED BY THE LIMITED COMMISSIONS.

Our basic reason for presenting several lessons showing what Christians are NOT governed by is our realization of the fact that many have been taught much that is not so. Before we can expect Bible students to have a clear understanding of the part of the Bible which DOES govern Christians, we must expel the misconceptions regarding those parts that DO NOT. Preparatory to a solid harvest

of well-taught, truth-understanding, Bible-trained students at the completion of the course, we have felt it necessary to pay careful attention to the NEGATIVE side of our study first.

Our first two negative studies in the course had to do with Christians not being governed by 1) the Old Testament, and 2) the preaching and baptism of John the Baptist. Before moving on to the POSITIVE side, we then felt it necessary 3) to show that Christians likewise are not bound by the two commissions found in Matthew 10 and Luke 10, which he strictly limited to “the twelve” and to “the seventy,” respectively.

For the former “limited commission”—to the twelve—we urged a careful reading of Matthew 10 to show that it was limited strictly to them and to no others. In verse 1 Jesus specified that “he called unto him his TWELVE DISCIPLES,” giving “THEM power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.” To insure against there being any mistake to whom He was giving this power, verses 2 through 4 then proceed to NAME which ones. Then, verse 5 says, “THESE TWELVE Jesus sent forth, and commanded THEM, saying, GO NOT into the way of the GENTILES, and into any city of the SAMARITANS ENTER YE NOT: but go rather to the LOST SHEEP OF THE HOUSE OF ISRAEL.” Then, dropping on down to verse 23, Jesus indicates the DURATION as well as the EXTENT of this commission limited to the twelve: “Ye shall not have gone over the CITIES OF ISRAEL, till the Son of man be come.” In other words, their purpose was evidently to get the backslidden Jews (“lost sheep of the house of Israel”) ready to receive Christ when He arrived in their cities. And the first verse of the succeeding chapter says, “And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.” It is certain that this commission has no bearing on ANYONE who is not of Israel, i.e., Jewish. Also Jesus long since finished His teaching-preaching tour of the cities of Israel. So this limited commission was fulfilled before Jesus died on the cross!

As for the SECOND limited commission—to the seventy—Luke 10:1 specifies it was to “OTHER SEVENTY” also. Other than whom? Other than THE TWELVE to whom Jesus already had given a similar commission! Not only did He limit it to the SEVENTY, but He sent them only to the cities and towns where He Himself would come. Upon fulfilling this limited commission, verse 17 shows the seventy “RETURNED” and made their report. Thus this commission too, expired by fulfillment!

X. CHRISTIANS ARE GOVERNED BY THE GREAT COMMISSION.

Now that we are crystal clear that NONE of us living SINCE the cross are governed by ANYTHING that was of force BEFORE the cross, the next question is: IF PEOPLE TODAY ARE NOT BOUND BY ANY OF THOSE THINGS, THEN WHAT PART OF GOD’S WILL TO MAN IS BINDING NOW?

After Jesus died, was buried and arose again, he delivered a commission so comprehensive within its scope that it was to concern ALL PEOPLE among ALL NATIONS in ALL THE WORLD for ALL TIME TO COME—from the day of Pentecost in Acts 2 (A.D. 33) onward—even unto the end of the world. The Scripture references setting forth the terms of this Great Commission are Matthew 28:18-20; Mark 16:15-16; and Luke 24:47-49).

Announcing, first, that “ALL AUTHORITY,” both in heaven and in earth, had been given unto Him, Jesus then commanded His apostles to GO TEACH AND PREACH THE GOSPEL TO EVERY CREATURE AMONG ALL NATIONS, IN ALL THE WORLD: HE THAT BELIEVES (in Jesus Christ), REPENTS (of his sins) and is BAPTIZED shall be SAVED, having the REMISSION OF SINS. Such REPENTANT, BAPTIZED BELIEVERS, Matthew records, then were to be taught to “OBSERVE ALL THINGS” that Jesus had commanded His apostles to teach.

We pointed out that while Jesus was live on earth, BEFORE His death on the cross, He taught (or “commanded”) many things which were distinct from the requirements of the OLD testament. However, as we had learned previously, that these commands and principles, which were to form His NEW testament, COULD NOT BECOME OF FORCE until AFTER HIS DEATH (Heb. 9:15-17). Therefore, it was not until after He had DIED, WAS BURIED and AROSE AGAIN that Jesus authorized His apostles to teach and baptize all nations, teaching them (those baptized) to “OBSERVE ALL THINGS whatsoever I have commanded” (Mat. 28:20).

The apostles were not to begin this work at once, however, Luke 24:47 instructed that they were to BEGIN at JERUSALEM. “And, behold, I send the promise of my Father upon you,” Jesus continued (v. 49), “but TARRY YE IN THE CITY OF JERUSALEM, UNTIL YE BE ENDUED WITH POWER FROM ON HIGH.” Promising them that they should be “baptized with the Holy Ghost NOT MANY DAYS HENCE” (Acts 1:5), Jesus said, “ye shall receive POWER, after that the HOLY GHOST is come upon you: and ye shall be WITNESSES UNTO ME both in JERUSALEM, and in all JUDAEA, and in SAMARIA, and UNTO THE UTTERMOST PART OF THE EARTH” (v. 8). “And when he had spoken these things, WHILE THEY BEHELD, HE WAS TAKEN UP; and A CLOUD RECEIVED HIM OUT OF THEIR SIGHT.”

“And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? THIS SAME JESUS, WHICH IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN. Then RETURNED they unto JERUSALEM” (vv. 9-12). And there they “TARRIED” (i.e., waited), as Jesus had commanded them.

Then, in Acts 2, we read the description of the Great Commission’s coming into force, “BEGINNING AT JERUSALEM.” It was on PENTECOST—A.D. 33 (v. 1). The HOLY SPIRIT CAME UPON THE APOSTLES (vv. 2-4), emPOWERing them to “speak with other tongues, as the Spirit gave them utterance.” It was in JERUSALEM (v. 5). “EVERY NATION UNDER HEAVEN” was represented (v. 5). Their amazement and confusion was described (v. 6-13). Peter, standing up with the eleven, took advantage of their wonderment to preach the first gospel sermon ever delivered under the authority of the Great Commission (vv. 14-36). So mightily did he convince those Jews making up the audience on that occasion, that they were “PRICKED IN THEIR HEART,” asking of Peter and the rest of the apostles, “Men and brethren, WHAT SHALL WE DO?” (v. 37). Peter then commanded them, “REPENT, and BE BAPTIZED EVERY ONE OF YOU in the name of Jesus Christ FOR THE REMISSION OF SINS, and ye shall receive the gift of the Holy Ghost” (v. 38). These things were in order to be saved also: “SAVE yourselves” Peter exhorted (v. 40). And they who “GLADLY RECEIVED” Peter’s word “WERE BAPTIZED.” About 3,000 souls were “ADDED” unto them that same day (v. 41). “And the Lord ADDED UNTO THE CHURCH daily such as should be SAVED” (v. 47).

From this point forward (Day of Pentecost—Acts 2) both Luke and all subsequent Bible writers clearly considered the NEW Testament to be “OF FORCE.” This is the first reference in the Bible to the CHURCH as being IN EXISTENCE. Earlier references always pointed forward to its future establishment. But from the Day of Pentecost in Acts 2 onward through the rest of the Bible, the church is never recorded as future any more, but as being an ESTABLISHED FACT. Membership in this church was not gained by “joining” it (a human act), but by being “ADDED” to it (a Divine act). Human churches that can be “joined” through HUMAN RITUAL thus clearly cannot be the church established by Jesus Christ in Acts 2. Only the LORD could “add” saved persons to THAT CHURCH. Since he never authorized but ONE church, NO OTHER CHURCH BUT THE ONE IN THE NEW TESTAMENT HAS ANY GOD-GIVEN RIGHT TO EXIST. And since THE LORD adds THE SAVED to HIS CHURCH—all of them—it follows THERE ARE NO SAVED PEOPLE

IN ANY OTHER. Thus the church which had its beginning in this 2nd chapter of Acts is the ONLY CHURCH which has any standing whatever before the Lord; and all persons who are “saved” according to the teaching of the New Testament are members of it.

XI. ESTABLISHMENT OF THE KINGDOM OF GOD.

An hiatus in God’s revealed will to mankind was reached on that great and notable day of Pentecost in Acts 2. For it was upon THAT DAY that not only the GREAT COMMISSION activating the NEW TESTAMENT became of force, resulting in the establishment of the CHURCH, which Jesus had promised “I will build,” but, concurrently, the KINGDOM OF GOD—foretold by prophets and preached by John and Jesus as “at hand”—at last was “set up.”

As far back as the prophet Daniel (approximately 600 years before Christ), as we learned from our study of Daniel 2, God had revealed there were to be four great kingdoms in succession—and that in the days of the FOURTH kingdom, the God of heaven should set up “A KINGDOM, WHICH SHALL NEVER BE DESTROYED; AND THE KINGDOM SHALL NOT BE LEFT TO OTHER PEOPLE, BUT IT SHALL BREAK IN PIECES AND CONSUME ALL THESE KINGDOMS, AND IT SHALL STAND FOR EVER.”

Daniel identified the kingdom of Nebuchadnezzar—the BABYLONIAN EMPIRE as being the FIRST of the four kingdoms aforementioned. Tracing down through world history, we found that the MEDO-PERSIAN EMPIRE came second, the GRECIAN EMPIRE third, and the ROMAN EMPIRE fourth. Thus, according to Daniel’s prophecy, it was to be in the days of the Roman Empire—the fourth kingdom—that the Kingdom GOD was to establish should be “set up.” It was during THIS PERIOD—the days of the Roman Empire—that John the Baptist came preaching, “Repent ye: for the KINGDOM OF HEAVEN is AT HAND” (Mat. 4:17). A little later, in his model prayer of Matthew 6, Jesus prayed, “Thy kingdom come” (v. 10). And still later He told His disciples that some of them would not die until they saw the Son of man (Himself) coming “in his KINGDOM” (Mat. 16:28). They were to SEE the KINGDOM OF GOD come WITH POWER (Mark 9:1). They were to tarry in JERUSALEM until the “POWER” came (Luke 24:49). They were to receive the “POWER” when the HOLY SPIRIT should come upon them (Acts 1:8). When the day of PENTECOST was fully come, the HOLY SPIRIT CAME ON THE APOSTLES. And from that day in Acts 2 ONWARD the KINGDOM OF GOD is never again referred to as something yet future, but as something already IN EXISTENCE, hence ESTABLISHED, or, as Daniel phrased it—“SET UP.” Thus Paul told the church at Colosse that God had translated him and them “out of the power of darkness...into the KINGDOM of his dear son” (Col. 1:13). And John, to the seven churches in Asia (Rev. 1:4), said he was their brother and companion in tribulation and “in the KINGDOM” (see v. 9).

Since ALL the scriptural conditions for the setting up of the kingdom of God were met on the day of Pentecost in Acts 2—and all later references to the kingdom point to its establishment as already accomplished—it follows that the SAME DAY the Lord EMPOWERED THE APOSTLES, MADE THE NEW TESTAMENT OF FORCE, SET HIS GREAT COMMISSION IN MOTION, and BUILT HIS CHURCH—on that SAME DAY he SET UP HIS KINGDOM! In fact, when one examines carefully the scriptures pertinent to the point, the conclusion is almost conclusive that the CHURCH and the KINGDOM are ONE and THE SAME. Hence to be a MEMBER of the one is to be a CITIZEN of the other. They are just two different appellations referring to the same institution. In evidence of this, we noted Matthew 16:18-19, wherein Jesus told Peter, “upon this rock I will build my CHURCH,” promising in the succeeding verse to give to him the “keys of the KINGDOM of heaven.” Peter used those keys of the KINGDOM for the first time on Pentecost in Acts 2—and those who did what he said were added to the CHURCH (v. 47). Members of the CHURCH are called a “ROYAL (i.e., kingly) priesthood” (1 Pet. 2:9) and “KINGS” (Rev. 1:6).

Jesus Christ, who is the “HEAD” of the CHURCH (Eph. 1:22-23) is also “KING OR KINGS.” So the members of the church, being KINGS, must be the KINGS he is KING OF: hence the members of the church—Christians—make up the “kingdom of God” (Heb. 12:28). Jesus must reign over his kingdom—the church—until death itself is destroyed (1 Cor. 15:24-28). Then he is to DELIVER UP the kingdom to God the Father, that the Father may be “all in all” (v. 28).

XII. THE ACTS OF THE APOSTLES—BOOK OF CONVERSIONS. (THE FIRST CASE OF CONVERSION—ON PENTECOST.)

When it comes to a thorough understanding of the subject of CONVERSION, where else can we better concentrate our attention than upon that BOOK of conversions—the ACTS OF THE APOSTLES! All cases of conversion recorded in the Word of God are found in this book.

As we begin our study of the Book of ACTS, we sought to determine what facts, promises, warnings and commands characterized EACH CASE of conversion as taught by the Word of God. Our reasoning being that if WE (you and I) BELIEVE THE SAME FACTS, HEED THE SAME WARNINGS, and OBEY THE SAME COMMANDS for the SAME PURPOSES as they, then we should ENJOY THE SAME PROMISES they enjoyed, having been CONVERTED TO CHRIST the SAME AS THEY.

In the FIRST case of conversion—on Pentecost, Acts 2—we began this phase of our Bible investigation by bridging the gap between the giving of the Great Commission and Pentecost. Then, after Peter had preached the first gospel sermon under the authority of the Great Commission, to the question of that conscience-stricken multitude, “Men and brethren, what shall we do?” Peter commanded, “REPENT, and BE BAPTIZED every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (v. 38). “And with many other words did he testify and exhort, saying, SAVE yourselves from this untoward generation” (v. 40). Then they that “GLADLY RECEIVED HIS WORD were BAPTIZED” (v. 41). “About 3,000 souls” were “ADDED” that day (v. 41). They were “ADDED to the CHURCH”—and it was the LORD who did the ADDING (v. 47). Those ADDED continued steadfastly, then, in the things which make up CHRISTIANITY.

XIII. THE SECOND CASE OF CONVERSION—AT SOLOMON’S PORCH (Acts 3, 4, 5).

On the second occasion of conversion, Peter took advantage of a beggar’s having asked an alms to heal the beggar “in the name of Jesus Christ of Nazareth.” Knowing that this man had been “lame from his mother’s womb,” when the people saw him walking and praising God, they were filled with wonder and amazement that he could now walk. Thousands of them ran together unto Peter, John and the healed man in Solomon’s Porch of the Temple. Peter denied it was by their own power or holiness that this healing had been performed. He gave God the credit, saying he had done it to glorify his Son, Jesus. Identifying Jesus as the one they had delivered up, denied before Pilate, and crucified, Peter declared that God had raised up Jesus from the dead, that he and John were witnesses of this fact, and that it was CHRIST’S NAME—through FAITH in his name—that had made this man strong. He recognized that both the people and their rulers had crucified Jesus through ignorance; however, even though because of ignorance, that they had made Jesus to suffer. To BLOT OUT their SINS, Peter commanded them to “REPENT ye therefore, and BE CONVERTED” (3:19), assuring them that if they did this they also should experience “TIMES OF REFRESHING,” from the presence of the Lord. He also preached REPENTANCE, saying that “God, having raised up his Son Jesus, sent him to bless you, in TURNING AWAY every one of you from his iniquities” (v. 26). The priests, captain of the temple and the Sadducees were grieved by Peter’s and John’s preaching and teaching through Jesus the resurrection of the dead (4:1-2). They laid hands on them (v. 3 and put them in jail overnight (v. 3). “Howbeit many of them which

HEARD the word BELIEVED: and the number of the men was ABOUT FIVE THOUSAND!" Later on—also in Solomon's Porch—"BELIEVERS" were the more "ADDED to the Lord," MULTITUDES both of men and women" (5:12-14).

XIV. THE THIRD CASE OF CONVERSION—THE SAMARITANS (Acts 8).

Following the death of Stephen, the first Christian martyr, a great persecution was brought against the church at Jerusalem. Resulting from this persecution, Philip left Jerusalem, went down to the city of Samaria, and preached Christ unto them (v. 5). The people of Samaria "GAVE HEED" to what Philip preached (v. 6). And when the Samaritans BELIEVED Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were BAPTIZED, both men and women (v. 12).

XV. THE FOURTH CASE OF CONVERSION—SIMON THE SORCERER (Acts 8).

"Then Simon himself believed also: and when he was baptized, he continued with Philip" (v. 13).

XVI. THE FIFTH CASE OF CONVERSION—THE ETHIOPIAN EUNUCH (Acts 8).

The angel of the Lord commanded Philip to go south to the Gaza highway, leading from Jerusalem. He saw an Ethiopian eunuch, sitting in his chariot, reading Esaias the prophet. The Spirit commanded Philip to "Go near, and join thyself to this chariot." Philip ran to the chariot. He heard the eunuch read from Esaias (Isa. 53) "Understandest thou what thou readest?" Philip inquired. "How can I, except some man should guide me?" the eunuch replied. He then invited Philip to come up into the chariot and sit with him.

Beginning at the same scripture, Philip, upon the eunuch's asking the meaning, preached JESUS unto him (v. 35).

As they continue their journey they came to a certain water. Evidently, in preaching "Jesus", Philip must also have preached about baptism—for the eunuch said, "See, *here is* water; what doth hinder me to be BAPTIZED?" (v. 36). Philip said, "If thou BELIEVEST with all thine heart, thou mayest" (be baptized) (v. 37). The eunuch answered, "I BELIEVE that Jesus Christ is the Son of God" (v. 37). The eunuch then commanded the chariot to stand still (v. 38). Both Philip and the eunuch "WENT DOWN BOTH INTO THE WATER" (v. 38). Philip BAPTIZED the eunuch (v. 38). Then they both came "UP OUT OF THE WATER" (v. 39). The Spirit of the Lord caught away Philip that the eunuch saw him no more and he went on his way rejoicing (v. 39).

In this instance of conversion, we emphasized the WILLINGNESS with which Philip obeyed the angel and the Spirit. Also the EAGERNESS of the eunuch to receive the Lord's instructions and to obey him. Rather than having to be PERSUADED to be baptized, he wanted to know why he COULD NOT be baptized! Philip's answer rules out INFANT baptism—or the baptism of any other being INCAPABLE OF BELIEVING. "If thou BELIEVEST with all thine heart, THOU MAYEST," Philip said. The implication is clear from Philip's statement that unless one BELIEVES, he may NOT be baptized.

Instead of confessing his SINS, we noted that the eunuch was required to confess his FAITH in CHRIST (v. 37). And, instead of substituting either SPRINKLING or POURING and CALLING it "baptism," both the baptizer and the one baptized "WENT DOWN BOTH INTO THE WATER," the baptizing was done, then they both came "UP OUT OF THE WATER" (vv. 38-39). Such a description can only harmonize with immersion—a BURIAL in water (Compare Rom. 6:4 and Col. 2:12). We further noted that the eunuch's REJOICING began AFTER his baptism, NOT BEFORE. Insomuch as baptism is "for the remission of sins" (Acts 2:38), why should one rejoice, after all, until his sins have been remitted!

XVII. THE SIXTH CASE OF CONVERSION—SAUL OF TARSUS (Acts 9, 22).

Saul of Tarsus—the same Saul who had aroused such persecution against the church in Acts 8:1-4—being authorized to go to the synagogues of Damascus to bring back to Jerusalem any Christians he might find there to be punished, was on his way to Damascus, when, about noon, a light from heaven shined around him brighter than the noonday sun. Falling to the earth, he heard a voice, saying, “Saul, Saul, why persecutest thou me?” Saul asked, “Who art thou Lord?” The Lord replied, “I am Jesus whom thou persecutest.” Trembling and astonished, Saul asked, “Lord what wilt thou have me to DO?” Jesus answered, “Arise, and go into the city, and it shall be told thee what thou MUST DO.”

Upon arising from the earth, when Saul opened his eyes, he found he could not see. His companions had to lead him by the hand and bring him into Damascus. He was blind and praying for three days, and neither ate nor drank.

On the third day a disciple of Jesus, Ananias by name, was sent by the Lord “into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold he prayeth and hath seen in a vision a man named Ananias coming in, and putting his hand on him that he might receive his sight.” After some discussion with the Lord, Ananias did as he was instructed. Putting his hands on Saul, he informed him that the Lord Jesus had sent him “that thou mightest receive thy sight, and be filled with the Holy Ghost.” Upon Ananias’ command to “receive thy sight,” there fell from Saul’s eyes “as it had been scales,” and he received his sight forthwith. Then, as Saul looked upon Ananias, Ananias PREACHED to Saul, saying, “The God of our Fathers hath CHOSEN thee, that thou shouldest KNOW HIS WILL, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? ARISE, and BE BAPTIZED, and WASH AWAY THY SINS, CALLING ON THE NAME OF THE LORD.”

Saul “AROSE, and was BAPTIZED” (Acts 9:18).

XVIII. THE SEVENTH CASE OF CONVERSION—CORNELIUS AND HIS HOUSEHOLD (Acts 10).

In the conversion of Cornelius and his household, next, we came to an event of broad significance to every GENTILE (i.e., NON-JEW) in the world. Prior to all this, all the converts to date had been Jews. Not one single Gentile convert to Christ had been made. By the power of the Holy Spirit, Peter, on Pentecost, had preached that the promise not only was to the Jews and their children but also to those that were “AFAR OFF” (i.e., Gentiles). Evidently, however, he did not understand this HIMSELF, for in this seventh case of conversion it took a miraculous demonstration to convince Peter that God also had granted salvation unto the Gentiles.

The principal person involved, of course, was Cornelius, a centurion, who lived at Caesarea, a devout man, who feared God with all his house, helped the poor with alms, and prayed to God always. With some astonishment we noted that even such a wonderful character as this was not exempted from obeying God’s commands for salvation—that he had to DO something—the same as required of all the others we had studied thus far! An angel of the Lord appeared to him, acknowledged that God was mindful of his prayers and his alms which had come up for a “memorial.” Nevertheless, he commanded Cornelius to “send to Joppa, and call for one Simon, whose surname is Peter...he shall tell thee what thou OUGHTEST TO DO” (vv. 1-6). Also see Acts 11:14.

While Cornelius’ emissaries were on their way to fetch Peter, the Lord appeared unto Peter in a vision and convinced him that he had “cleansed” the Gentiles, and that he should “get thee down, and go with” these Gentile men, “doubting nothing: for I have sent them” (vv. 6-23). Next day, Peter, accompanied by “certain brethren” from Joppa, went with the men (vv. 23-27). When they reached Caesarea, they found Cornelius, who had called his kinsmen and near friends together,

waiting for them. Cornelius fell down at Peter's feet and worshipped him; but Peter raised him up, saying, "Stand up; I myself also am a man." He then asked of Cornelius, "for what intent ye have sent for me" (vv. 28-29). Cornelius explained what had happened, causing him to send for Peter. "Now therefore we are all here present before God, to hear all things that are commanded thee of God" (vv. 30-33).

Peter began, then, by preaching the first gospel sermon to the Gentiles, just as he had preached the first gospel sermon to the Jews on Pentecost in Acts 2. "Of a truth," he said, "I perceived that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (vv. 34-35). He witnessed, then, the things he knew of Jesus Christ, saying he "commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name whosoever BELIEVETH in him shall receive REMISSION OF SINS" (vv. 36-43).

While Peter was preaching, a second miracle occurred, evidently to convince the Jewish, disciples, who accompanied Peter from Joppa that "God (hath) also to the Gentiles granted repentance unto life" (11:18). They were astonished because that on GENTILES ALSO was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then Peter asked, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" And he commanded them to "BE BAPTIZED in the name of the Lord" (10:44-48).

XIX. THE EIGHTH CASE OF CONVERSION—LYDIA AND HER HOUSEHOLD (Acts 16).

Throughout the first twelve chapters of Acts, as we had seen, the apostle Peter was the dominant character. But from Acts 13 onward, it is converted Saul of Tarsus (now called Paul), who dominated the last 16 chapters of Acts. Thus it is that when we came to Acts 16, Paul and Silas had gone to Philippi, a chief city of Macedonia (v. 12). Abiding there certain days, on the sabbath they went to a place outside the city, down by a riverside, "where prayers were wont to be made" (v. 13). As they spoke to the women who resorted there, one of them, Lydia by name, a "seller of purple" from Thyatira, listened to what they taught. The result was that both she and her household were baptized (v. 15).

To any who might wonder if INFANTS might have been in her "household," hence baptized, we pointed out that, if so, nothing was said about it in the scriptures and that it would be nothing more than a bald, unsupported, human assumption to presume there were infants in her household. We cannot even tell, from what is recorded, whether Lydia was even MARRIED—much less HAD CHILDREN! She could easily have had servants, kinsmen, friends and others living with her—and not a child among them! Let us not assume what is NOT SAID!

XX. THE NINTH CASE OF CONVERSION—THE PHILIPPIAN JAILER AND HIS HOUSEHOLD (Acts 16).

Following Lydia's conversion, Paul and Silas did not leave Philippi at once. She constrained them to be her guests. While thus living at Philippi, one day they came upon a girl possessed with a spirit of divination, a sort of fortune-teller. Following Paul and those with him, this girl kept saying, "These men are servants of the most high God, which show unto us the way of salvation" (v. 17). She did this repeatedly over a period of many days (v. 18).

Paul finally became so annoyed at her doing this that he commanded the spirit in the girl, in the name of Jesus Christ, to come out of her (v. 18). The spirit came out that same hour.

The girl's masters, seeing that the hope of their gain (from her fortune-telling) was gone, thereupon caught Paul and Silas, drew them before the rulers and charged them, saying, "These men, being Jews, do exceedingly trouble our city and teach customs, which are not lawful for us to

receive, neither to observe, being Romans” (vv. 20-21). After the resulting riot, thus incited, the magistrates tore off the clothes of Paul and Silas, had been beaten and cast into prison (vv. 22-23).

The Jailer was charged to keep them safely. Hence he not only put them in prison, but into the INNER PRISON. And to make triply sure they did not escape, he fastened their feet in the stocks (v. 24). However, as they prayed and sang praises unto God at midnight, suddenly there was a great earthquake, the foundations of the prison were shaken, all the doors were opened, and everyone’s hands were loosed. The jailer, awaking out of sleep, seeing the prison doors opened and supposing that the prisoners had fled, started to commit suicide. But Paul cried with a loud voice, saying, “Do thyself no harm: for we are all here.”

Calling for a light, the jailer sprang in, came trembling, and fell down before Paul and Silas. Bringing them out of the prison, he asked, “Sirs, what must I do to be saved?” Paul and Silas answered, “BELIEVE on the Lord Jesus Christ, and thou shalt be saved, and thy house.” To induce belief, Paul and Silas then “spake unto him the word of the Lord,” as well as unto them that were in his house. (This was necessary, because belief (i.e., faith) comes by hearing the Word of God (Rom. 10:13-17).

Hearing this word not only produced FAITH in the jailer’s heart, but led him to REPENT as well; for Acts 16:33 tells us “He took them the same hour of the night, and WASHED THEIR STRIPES.” Furthermore, both the jailer and all his house were BAPTIZED—straightway, the same hour of the night. Afterward the jailer set meat before them and rejoiced BELIEVING in God with all his house. Both the eating as well as well as the rejoicing were postponed until AFTER the jailer and his household had been BAPTIZED!

XXI. THE TENTH CASE OF CONVERSION—THE CORINTHIANS (Acts 18).

From Athens Paul came to Corinth, where he lived with a certain Jew named Aquilla and his wife Priscilla. They lived together because they had the same trade—tent-making.

Every sabbath day, while at Corinth, Paul reasoned in the synagogue, persuading Jews and Greeks, testifying that Jesus was CHRIST (i.e., God’s anointed). When the Jews resisted this and blasphemed, Paul finally turned from the Jews, saying, “hence forth I will go unto the Gentiles.”

Next door to the synagogue was the house of one named Justus, who worshipped there. Paul, departing from the synagogue, went into Justus’ house to resume his teaching. As a result, Crispus, the chief ruler of the synagogue BELIEVED on the Lord with all his house (v. 8). “And many of the Corinthians HEARING, BELIEVED and were BAPTIZED” (v. 8). (From 1 Corinthians 1:14 we learn that CRISPUS ALSO was BAPTIZED).

XXII. THE ELEVENTH CASE OF CONVERSION—THE EPHESIANS (Acts 19).

While Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus. Upon finding “certain disciples” there, he asked them, “Have ye received the Holy Ghost since ye believed?” They answered, “We have not so much as HEARD whether there BE any Holy Ghost” (vv. 1-2). “Unto what then were ye BAPTIZED?” asked Paul. “Unto JOHN’S baptism,” he replied.

Paul then explained that John baptized with the baptism of repentance, saying unto the people that they should BELIEVE on him which should come AFTER him, that is, ON CHRIST JESUS (v. 4).

When they HEARD this, they were BAPTIZED in the name of the Lord Jesus (v. 5).

In our discussion of this case of conversion we considered the contention of some that because Ephesians 4:5 says “ONE baptism,” many people who have not been baptized like the New Testament teaches, but have had SOMETHING ELSE which they CALLED “baptism,” they feel they cannot be “baptized AGAIN.” As we see from Acts 19:1-5, foregoing, the very same Ephesians, to whom Ephesians 4:5 was written, WERE BAPTIZED AGAIN! Why? Because the

baptism they had previously received was not the ONE Jesus Christ had authorized. When they learned better, they submitted to being baptized AGAIN—according to the correct teaching. The SECOND baptism—though NOT THE FIRST—was the “ONE baptism” of Ephesians 4:5.

XXIII. SUMMING UP GOD’S RECORD OF CONVERSIONS (ALL 11 CASES) IN ACTS.

Seeing that no SINGLE case of conversion taught EVERYTHING recorded in Acts on the subject, we next made a careful analysis of ALL THE INFORMATION the Scriptures set forth in EACH CASE and reduced the whole matter to a chart. In ALL 11 cases we found that either TEACHING or PREACHING was done. In 9 CASES it was mentioned that they HEARD. TEN CASES, that they BELIEVED. THREE CASES indicated REPENTANCE. ONE CASE, CONFESSION of faith. And in ALL 11 CASES that they were BAPTIZED (although in the second case, Peter used the words “BE CONVERTED” to those at Solomon’s Porch, whereas he had used “BE BAPTIZED” to those on Pentecost, in the same connection and sense).

After getting ALL THE INFORMATION ON CONVERSION, as recorded in Acts, on the chart, we then found that the GRAND TOTAL of the teaching and/or PREACHING was done in each case; that to sinners who thus HEARD the gospel, were thus led to BELIEVE in Christ, to REPENT of their sins, to CONFESS their faith and to BE BAPTIZED. Those thus doing were “obeying” the “form of doctrine” prescribed, received REMISSION OF SINS, received the HOLY SPIRIT, were SAVED, had their SINS BLOTTED OUT, enjoyed “TIMES OF REFRESHING,” were BLESSED, REJOICED, and had their SINS WASHED AWAY.

XXIV. THE FIVE “Ws” AND “H” ABOUT BAPTISM.

In our following lesson, we pointed out that all that can be known of any subject reduces itself to six elements: WHO, WHAT, WHEN, WHERE, WHY and HOW. The first five of these factual elements begins with “W”; the last with “H.” When one knows the “FIVE ‘Ws’ and ‘H’” about any matter, he knows all there is to know about it!

As we have already noted the place BAPTISM occupied in one’s becoming obedient to Christ, converted a disciple, a child of God, hence A CHRISTIAN, we concluded that God had made baptism a PART of his plan for the salvation of all mankind. However, before attempting to grasp this plan of salvation as a whole, we must first clear away any confusion, wrong teaching and floundering about BAPTISM.

Under the heading of WHO may be baptized, upon sifting ALL the evidence from the 11 cases of conversion, we concluded that ANY REPENTANT BELIEVER, upon CONFESSION OF HIS FAITH in Jesus Christ, may be BAPTIZED. That since Jesus said “little children” are such as the kingdom of heaven (Mat. 19:14), they are SAFE. Never having committed sin, they are not lost; have no need therefore to be baptized. And since baptism requires belief, confession and repentance, as pre-requisites, infants CANNOT qualify for baptism IN ANY CASE!

Under “WHAT is Baptism?” we concluded that the ONE baptism now binding on mankind is the ONE AUTHORIZED BY THE GREAT COMMISSION. After Jesus’ death, burial and resurrection, he commanded his apostles to “Go ye therefore, and teach all nations, BAPTIZING them IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST” (Mat. 28:19). Those thus baptized were to be taught to observe the same things (which would include baptizing) as the apostles themselves had been commanded. This was to continue “ALWAY, EVEN UNTO THE END OF THE WORLD. AMEN” (v. 20). From Romans 6:4 and Colossians 2:12, we found that baptism is a BURIAL, a PLANTING. Since, in the cases of either SPRINKLING or POURING, neither a burial nor a planting takes place, then it follows that neither of these is baptism, according to New Testament teaching. In IMMERSION, however, we are BURIED or PLANTED in the likeness of Jesus’ death; also we are RAISED in the likeness of his resurrection.

Since baptism is connected by the scriptures with Jesus' death, burial and resurrection, it follows, therefore, that BAPTISM is IMMERSION. And those who have been only sprinkled or poured have NOT YET BEEN BAPTIZED ACCORDING TO THE SCRIPTURES. They must yet be IMMERSED, if they are ever to be TRULY BAPTIZED.

“WHEN be Baptized?” Converts DID NOT WAIT on Pentecost. They that “gladly received” Peter’s word were baptized THE SAME DAY (Acts 2:41). The Samaritans DID NOT WAIT. When they BELIEVED, they were BAPTIZED” (Acts 8:12). Simon DID NOT WAIT. “Then Simon himself BELIEVED...and...he was BAPTIZED” (v. 13). The Ethiopian eunuch DID NOT WAIT. Upon confessing his faith, he commanded the chariot to stand still and was baptized before going on (Acts 8:38-39). Saul of Tarsus DID NOT WAIT. When Ananias commanded Saul, “Arise, and be baptized,” he “arose and was baptized” (Acts 22:16; 9:18). The Philippian jailer DID NOT WAIT. He and all his house were baptized “the same hour of the night”—“straightway” (Acts 16:33). The Ephesians DID NOT WAIT. Immediately upon learning they had the WRONG BAPTISM, “When they heard this, they were baptized in the name of the Lord Jesus” (Acts 19:5).

WHERE be Baptized? Where there is WATER (Acts 10:47). It would have to be where the water is deep enough for both the baptizer and the one being baptized to go down into it and an immersion to take place (Acts 8:36-39; Rom. 6:4; Col. 2:12).

WHY be Baptized? To be SAVED (Mark 16:16; Acts 2:38-41; 1 Pet. 3:21) to be “BORN OF WATER and the spirit” for entry into the “KINGDOM OF GOD” (John 3:3-5). For REMISSION OF SINS (Acts 2:38). To RECEIVE THE HOLY SPIRIT (Acts 2:38). To go on your way REJOICING (Acts 8:38-39; 16:34). To WASH AWAY YOUR SINS (Acts 22:16). To GET INTO CHRIST (Rom. 6:3; Gal. 3:26-27).

HOW be Baptized? The New Testament is a book of PRINCIPLES. WHAT God wants done is CLEARLY TAUGHT in ALL things; however in no instance is any EXCLUSIVE METHOD set forth for doing ANYTHING God has required. As long as we observe WHAT God had commanded, He leaves us FREE as to the METHODS we choose, just so they are DECENT and ORDERLY (1 Cor. 14:40).

XXV. GOD’S NEW TESTAMENT PLAN OF SALVATION.

Having thus cleared away practically all possible misconceptions concerning BAPTISM, we next went on to emphasize that however necessary baptism is—and the New Testament requires it for salvation—yet, PRIOR TO baptism, at least FOUR OTHER THINGS must FIRST be done before one CAN be “baptized into Christ.” These four things—plus baptism—we referred to as “God’s New Testament PLAN of Salvation.”

FIRSTLY, we pointed out, one must HEAR the gospel of Jesus Christ. WITHOUT the GOSPEL OF CHRIST there could be NO SALVATION (1 Cor. 15:1-4). Jesus commanded the gospel to be PREACHED for this purpose (Mark 16:15-16; 1 Cor. 1:21; Acts 11:13-14). The PREACHING must be HEARD (Rom. 10:13-15; Acts 3:22-23).

SECONDLY, one must BELIEVE (i.e., have FAITH) in JESUS CHRIST. Without FAITH (BELIEF) we CANNOT please God (Heb. 11:6). Faith is the substance (i.e., assurance) of things hoped for, the evidence of things not seen (Heb. 11:1). Faith or belief comes by HEARING THE WORD OF GOD (Rom. 10:14,17). Belief (faith) is essential to salvation (Mark 16:16; Eph. 2:8). Christians are supposed to walk by faith (2 Cor. 5:7). If we doubt (i.e., do not have faith) we sin (Rom. 14:23).

THIRDLY, we must REPENT of our sins. Repentance is for “remission of sins” (Acts 2:38) Repentance is essential to CONVERSION that SINS BE BLOTTED OUT (Acts 3:19). Except we REPENT, we PERISH (Luke 13:3).

FOURTHLY, comes CONFESSION of our FAITH in JESUS CHRIST. Confession is for salvation (Rom. 10:8-10). Unbaptized believers confess their faith in Christ BEFORE BAPTISM (Acts 8:35-38). We must confess Jesus Christ BEFORE MEN, if He is to confess us also before His Father (God) in heaven (Mat. 10:32). Otherwise, He will DENY us before God (Mat. 10:33; Mark 8:38).

FIFTHLY—and only after having already completed the FIRST FOUR requirements in God’s plan—we must be BAPTIZED INTO JESUS CHRIST. Since SALVATION is IN CHRIST (2 Tim. 2:10), and we are BAPTIZED INTO CHRIST where salvation IS (Rom. 6:3; Gal. 3:27), it logically follows therefore that we are BAPTIZED INTO SALVATION! This conclusion harmonizes with all Bible passages applicable to this point, Baptism is to be SAVED (Mark 16:16; Acts 2:40-41; 1 Pet. 3:21). Baptism is for the REMISSION OF SINS (Acts 2:38). Baptism is to RECEIVE THE HOLY SPIRIT (Acts 2:38). Baptism is to WASH AWAY SINS (Acts 22:16). REJOICING is AFTER (not before) baptism (Acts 8:38-39; 16:34). Those NOT BAPTIZED CANNOT ENTER THE KINGDOM OF GOD (John 3:5). Hence CANNOT BE SAVED.

Most modern, so-called “Christians” denominations preach PART of the foregoing New Testament plan as “ESSENTIAL” for salvation, PART as “NON-ESSENTIAL.” The New Testament makes no such distinction. Jesus taught it ALL. Let us therefore PREACH—and DO—it all—and for the REASONS given in GOD’S WORD. For, as Jesus told the devil when the devil tempted him in the wilderness, “Man shall not live by bread alone, but by EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD” (Mat. 4:4; Luke 4:4).

XXVI. THE CHURCH YOU READ ABOUT IN THE NEW TESTAMENT.

All right, now let us say we have HEARD the gospel of Jesus Christ, have BELIEVED in Him with all our hearts, have REPENTED of our sins, CONFESSED our faith in Christ before men and been BAPTIZED into Him. Is that ALL THERE IS to Christianity? Or does God have SOMETHING MORE for the baptized believer—the Christian—following his baptism?

As a matter of fact, obedience to God’s plan for salvation is NOT THE END but rather the BEGINNING of things for the Christian. Prior to his baptism, no person in the Bible is called a Christian. However, AFTER having been BURIED with Jesus BY BAPTISM INTO DEATH, we are raised like Christ was raised to “walk in NEWNESS OF LIFE.” The old man thus is put off in baptism, and a new birth, resulting in a new creature, takes place (John 3:3-5; 2 Cor. 5:17). This new life is lived in the “church” you read about in the New Testament.

On the day that God’s New Testament plan of salvation went into effect, those people who obeyed it, you recall, were “added.” Acts 2:41 says that “they that GLADLY received his word WERE BAPTIZED; and the same day there were ADDED unto them ABOUT THREE THOUSAND souls.” To WHAT were they ADDED? To the apostles? Yes, but is that all? No. Verse 47 continues, “And the Lord ADDED to the CHURCH daily such as should be SAVED.” So the SAVED were added not to the apostles only, but THE CHURCH as well.

In our study of the CHURCH, we learned it comes from the Greek term “EKKLESIA,” meaning, “a called out body.” Generically the term is applied to those “called out” of Egypt. However, those Israelites were not the “CHURCH” authorized for CHRISTIANS, for 15 centuries AFTER their flight from Egypt, shortly after John the Baptist was beheaded (Mat. 14), the church authorized by the NEW TESTAMENT was foretold as YET FUTURE by Jesus Christ. In Matthew 16:18, He said, “I WILL BUILD my EKKLESIA [church].” No reference is made of this church as in existence until Acts 2, discussed foregoing. Since the church—the EKKLESIA—is “called out,” how are those in it “called”? 2 Thessalonians 2:13-14 says, “he CALLED you BY OUR GOSPEL.” Not everyone “CALLED” is “called OUT.” Jesus said, “For many are CALLED, but few are CHOSEN.” However, those who ARE “chosen” are CALLED by the gospel. (Read 2 The. 2:13-14

one more time). Thus those who respond to the preaching of the gospel of Christ are CALLED (1 Cor. 1:24). And this CALLING is according to God's PURPOSE (Rom. 8:28; 2 Tim. 1:9). Since the New Testament is GOD'S OWN DECLARATION of his PURPOSE, it follows that this calling is according to the TEACHING of God's NEW TESTAMENT! And since the New Testament CALLS on people to hear the gospel, believe in Jesus Christ, repent of their sins, confess Christ before men and be baptized into Christ, it follows that those who do so from their hearts are thus CALLED of God. And since he saves such people, takes them out of "the world" and puts them into his "church," they thus are not only CALLED, but CALLED OUT. Hence, the "called out body"—the EKKLESIA—the CHURCH that Jesus said, "I will build," is the body of BELIEVERS in Jesus Christ, who have REPENTED of their sins, CONFESSED his name and been BAPTIZED INTO HIM!

To be "in Christ" (where salvation is) is to be in his CHURCH. Ephesians 4:5 teaches there is ONE baptism. Therefore the same baptism that puts one INTO CHRIST (Rom. 6:3; Gal. 3:17) puts one INTO HIS CHURCH. For 1 Corinthians 12:13 teaches we are "baptized into ONE BODY." Verse 20 says "BUT one body." And Ephesians 1:22-23, Colossians 1:18, 24 say that "BODY" is the CHURCH! Therefore not only are we baptized into CHRIST, but simultaneously, we are baptized into Christ's CHURCH!

Modern denominational SO-CALLED "churches" say it makes no difference WHAT church you are a member of; that the church does not save you anyway! We must agree that there is no salvation in any of these DENOMINATIONAL churches, for every single one of them is MAN-MADE, and has no higher authority even to EXIST than the HUMAN BEINGS who STARTED them.

But this cannot be said of the church JESUS built, for He SHED HIS BLOOD for it (Acts 20:28), is the HEAD of it, the SAVIOUR of it, LOVES it, GAVE HIMSELF for it, SANCTIFIED it and CLEANSED it with the washing of water by the Word, that He might PRESENT it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be HOLY and without blemish (Eph. 5:23-27). Moreover He ADDS the SAVED to it (Acts 2:47). In other words, that is what the church IS, i.e., THE SAVED! We therefore are calling upon all who have mistakenly joined DENOMINATIONS wherein they themselves admit there is NO SALVATION to come OUT OF THEM, obey the New Testament plan of salvation and be added to the ONE TRUE CHURCH where SALVATION IS! It is impossible to be BOTH in DENOMINATIONALISM and SAVED in the ONE TRUE CHURCH at the same time! DENOMINATIONAL churches teach DIFFERENT DOCTRINES from the DOCTRINE OF CHRIST. They who do this "have not God" (2 John 9). Such are neither to be RECEIVED (i.e., fellowshiped) nor approved and encouraged (v. 10). "For he that biddeth him God speed is partaker of his evil deeds" (v. 11).

Once we established that Jesus has ONLY ONE CHURCH, we asked, "WHICH ONE is it? It is the one (and there is only ONE in the world which fits the following description), which is called, in the AGGREGATE, the "general assembly" (Heb. 12:23), "the body" (Eph. 1:23), the "church" (Mat. 16:18), "church of God" (Acts 20:28), "church of the living God" (1 Tim. 3:15), "church of the firstborn" (Heb. 12:23), the "whole family in heaven and earth" (Eph. 3:15), the "kingdom" (Col. 1:13) and many other such things. It is the one which in the LOCAL or CONGREGATIONAL sense is called "assembly" (Jam. 2:2), "church" (Rom. 16:1), "churches" (i.e., congregations) (Acts 9:31), "churches of God" (1 Cor. 11:16; 2 The. 1:4), "churches of Christ" (Rom. 16:16), "churches of the saints" (1 Cor. 14:33), "flock" and other New Testament designations. It is the one whose INDIVIDUAL MEMBERS, whether locally or world-wide, are called "brethren" (Acts 6:3), "the called" (Rom. 1:16), "the elect" (Rom. 8:33), "believers" (Acts 5:14; 1 Tim. 4:12), "children of God" (Rom. 8:16), "partakers" (Heb. 3:14), "disciples" (Acts 6:1), "Christians" (Acts 11:26)—and scores of other New Testament terms.

The church we read about in the New Testament is LARGER than any denomination in its world-wide sense, yet is SMALLER than any denomination in its local or congregational sense. Thus the church that Jesus built does not fit DENOMINATIONALISM in any sense. DENOMINATIONS ARE NOT THE CHURCH IN THE NEW TESTAMENT. There is NO CONNECTION or RELATIONSHIP between THEM and IT. God adds ALL of the SAVED to HIS CHURCH! He adds NONE of the SAVED to ANY DENOMINATION!

How does one become a member of the ONE TRUE CHURCH—the one you read about in the New Testament? By HEARING the gospel, BELIEVING in Jesus Christ, REPENTING of past sins, CONFESSING Christ before men and being BAPTIZED INTO CHRIST. Having thus OBEYED Christ, he thus becomes the author of one's SALVATION (Heb. 5:8-9). Having SAVED him Christ thus ADDS him to HIS CHURCH (Acts 2:47). This is how one becomes a member of the CHURCH YOU READ ABOUT IN YOUR NEW TESTAMENT. It is NOT the way to become a member of any DENOMINATION under heaven!

XXVII. THE WORK AND WORSHIP OF THE CHURCH.

Having now IDENTIFIED the church you read about in the New Testament, we next moved on to study its WORK and WORSHIP as revealed therein. A careful study of the New Testament, we pointed out, reduces all church work to three categories: 1) EVANGELIZATION, 2) EDIFICATION and 3) GLORIFICATION.

From 1 Timothy 3:15 we learned that the CHURCH is the “PILLAR AND GROUND (support)” of THE TRUTH. By the CHURCH, therefore, the WORLD is supposed to be EVANGELIZED. God's wisdom is made KNOWN “by the church” (Eph. 3:8-10). The EXTENT of this evangelism is shown by the GREAT COMMISSION, already studied: “EVERY CREATURE,” “ALL NATIONS,” “ALL THE WORLD” (Matt. 28:19; Mark 16:15; Luke 24:47)—“EVEN UNTO THE END OF THE WORLD” (Mat. 28:20).

Once people were TAUGHT and BAPTIZED (Mat. 28:20), they were to be FURTHER TAUGHT (i.e., edified) “to OBSERVE ALL THINGS” which Jesus had commanded. Paul instructed the church at Rome to follow after things wherewith one may “EDIFY” another (Rom. 14:19). “ALL THINGS” were to be done unto EDIFYING (1 Cor. 14:26; 2 Cor. 12:19). God's PURPOSE for this was Christian unity, perfection and growth (Eph. 4:11-13).

As church members thus were edified, their reaction, in turn, was supposed to be GOD'S GLORIFICATION. This to be accomplished by FRUIT-BEARING (John 15:8). Some of the “FRUIT”: LOVE, JOY, PEACE, LONG-SUFFERING, GENTLENESS, GOODNESS, FAITH, MEEKNESS, TEMPERANCE (Gal. 5:22-23), GOOD WORKS (Mat. 5:16; Gal. 6:10). The early church also glorified God through WORSHIP. After the first converts were ADDED to the church (Acts 2:41, 47), they continued steadfastly in the “APOSTLES' DOCTRINE AND FELLOWSHIP, and in BREAKING OF BREAD, and in PRAYERS” (v. 42). Also they PRAISED God (v. 47).

Jesus said that those who BEAR NO FRUIT are HEWN DOWN and CAST INTO THE FIRE (Mat. 7:19).

In continuing steadfastly in the “APOSTLES' DOCTRINE,” we showed this could be done by continuing to HEAR the apostles' teaching, just as they had been doing (Acts 2:37,41), and by letting this teaching GOVERN and MOLD their LIVES (Jam. 1:22-25). The “FELLOWSHIP” (i.e., sharing, joint-participation) not only involved their HEARING THE WORD, BEING BAPTIZED and ADDED TO THE CHURCH (Acts 2:41, 47), but also their CONTINUED SHARING in RELIGIOUS EXPERIENCES (vv. 43-46), in SUPPORT OF THE GOSPEL (1 Cor. 9:7-14), in HELPING ONE ANOTHER (Acts 2:45; 4:34-35) and in DOING GOOD TO OTHERS (1 Cor. 16:1-2; Gal. 6:10). The religious “BREAKING OF BREAD” (the Lord's Supper or communion), instituted by Christ as a MEMORIAL before His death (Mat. 26:26-29), was not to be observed until

IN HIS KINGDOM (v. 29). His KINGDOM or CHURCH was established on Pentecost, A.D. 33, as we learned earlier in our study. Thus the first mention of this “breaking of bread,” first introduced in Matthew 26, is on Pentecost (Acts 2:42). Pentecost was on the “FIRST DAY OF THE WEEK.” And it was on the FIRST DAY OF THE WEEK,” Acts 20:7 tells us, that the disciples came together “to BREAK BREAD.” PRAYERS, meanwhile, were to be modeled on the SAMPLE PRAYER given by Jesus in Matthew 6:9-13. Christians were to pray CONTINUALLY (1 The. 5:17), including THANKSGIVINGS (Col. 3:17), REQUESTS (Acts 7:59) and INTERCESSIONS (Acts 7:60; 12:5). PRAISING GOD (Acts 2:47) was by TESTIFYING (Acts 3:12-16; 8:25; 11:18, etc.), by PRAYING (Eph. 3:14-21) and by SINGING (Acts 16:25; Rom. 15:9; 1 Cor. 14:15, etc.)

Although the particular PLACE of worship was immaterial (John 4:21), Christians nevertheless were to ASSEMBLE THEMSELVES TOGETHER (Mat. 18:20; Heb. 10:25). They were to worship God in SPIRIT and in TRUTH (John 4:20-24). Since not all worship is acceptable unto God (Mat. 15:9) they were warned against worshipping according to the “doctrines and commandments of men.” To worship “in spirit” (i.e., sincerely) was not enough. Worship ALSO had to be “IN TRUTH” (John 4:24). And what is “truth?” GOD’S WORD! (John 17:17). So, to be ACCEPTABLE UNTO GOD worship had to be ACCORDING TO GOD’S WORD! And any type of worship not taught in God’s Word (i.e., the NEW TESTAMENT, since it is now of force) is not acceptable unto Him.

On this basis, is it all right to have the “apostles’ doctrine?” “fellowship?” “breaking of bread?” “prayers?” “singing?” Yes. Why? Because GOD’S WORD—the NEW TESTAMENT—TEACHES Christians to WORSHIP GOD THUS. Well, is it all right, IN ADDITION to these things taught by God, to ADD candles, incense, graven images, instrumental music, prayer wheels, idols, the ringing of bells and such like to our worship? No. Why? Because NONE OF THESE THINGS are in God’s Word, hence they are not “IN TRUTH.” Thus they are after the “doctrines and commandments OF MEN.” As has already been shown, such worship is VAIN (Mat. 15:9). And both THEY, as well as the MAN-MADE “CHURCHES” who DO and TEACH such, NOT having been authorized (“planted”) by God shall be “ROOTED UP” (v. 13). Like the Pharisees of Jesus’ day, “they be BLIND LEADERS OF THE BLIND. And if the BLIND LEAD THE BLIND, BOTH shall FALL INTO THE DITCH.” Jesus said of such: “LET THEM ALONE!” (v. 14).

XXVIII. THE ORGANIZATION AND GOVERNMENT OF THE CHURCH.

Just as in the case of the WORK and WORSHIP of the church—as well as for the EXISTENCE of the church itself—the New Testament does NOT leave us free to ORGANIZE and GOVERN the church after the doctrines and commandments of men. Both the ORGANIZATION as well as the GOVERNMENT of the church is clearly TAUGHT in the WORD OF GOD.

A careful examination of the New Testament discloses NO ORGANIZATION of the church as OVER or BETWEEN the congregations—worldwide—taken in the aggregate. In the general sense of the word, Jesus Christ is the HEAD (Eph. 1:22-23; 5:23). Under the HEADship of Jesus Christ, the church UNIVERSAL is styled as His BODY (Eph. 1:22-23; Col. 1:18-24), His WIFE (Eph. 5:22-32; Rom. 7:4), His KINGDOM (Col. 1:13; Rev. 1:9), a PRIESTHOOD (1 Pet. 2:5, 9), a SPIRITUAL HOUSE (1 Pet. 2:5-6) and the like. LOCALLY, the people of God in a given CITY, PROVINCE, NATION or VICINITY are referred to as the “church” in this or that place or area. However NO ORGANIZATIONAL ARRANGEMENTS are given in the Scriptures either OVER or BETWEEN MORE THAN ONE local assembly or congregation. The LOCAL AUTONOMY of EACH INDIVIDUAL CONGREGATION, thus, is the Divine plan. These autonomous local congregations (churches) COULD and DID exist for a time in the New Testament record without being ORGANIZED with officers of any kind. As such they were merely groups of baptized believers voluntarily doing the work and worship of God as revealed in His Word. Later on, when

brethren increased enough in the grace and knowledge of Christ to PROVE themselves qualified, two “offices” were authorized by the New Testament for the organization and government of the local congregation: 1) BISHOPS (also called elders, presbyters, pastors, overseers) and 2) DEACONS. Thus, once a local congregation was fully developed and organized, as at Philippi, Paul could address his letter “to all the SAINTS in Christ Jesus which are at Philippi, with the BISHOPS and DEACONS” (Phi. 1:1).

Rather than these “bishops and deacons” functioning as a “BOARD,” Jesus left the RULE of each local congregation in charge of the BISHOPS, i.e., elders, presbyters, pastors, overseers. Paul did NOT call for the “BOARD,” but for the “ELDERS” at Ephesus (Acts 20:17), admonishing THEM to take heed unto THEMSELVES “and to all the FLOCK (i.e., congregation), over the which the Holy Ghost hath made YOU OVERSEERS” (v. 28). This class of officers in the church is said to “RULE” (1 Tim. 5:17). Paul instructed the Thessalonians to esteem them that are “OVER YOU IN THE LORD” (1 The. 5:12). Such are to be REMEMBERED, FOLLOWED, CONSIDERED, OBEYED and SUBMITTED TO, “for they watch for your souls, as they that must give account” (Heb. 13:7, 17). They are to FEED the flock of God, take the OVERSIGHT thereof and be EXAMPLES to it (1 Pet. 5:1-5).

In order to be ordained to the office of bishop, a Christian man had first to PROVE himself. The qualifications for a bishop are given in 1 Timothy 3 and Titus 1.

(Any system of church government that extends the authority of bishops BEYOND THE CONFINES of their OWN LOCAL CONGREGATION is going BEYOND THE AUTHORITY OF NEW TESTAMENT TEACHING and PERVERTS God’s order for the government of his people. Likewise any system, which DIVIDES the rule of a local congregation, as between its bishops and deacons, or which SUBSTITUTES OTHER OFFICES for this purpose OTHER than the bishops, ALSO is CONTRARY TO GOD’S ORDER. Until such a time as congregations develop qualified men for BISHOPS, God evidently has left the line of authority with the MEN as over the WOMEN, and the OLDER as over the YOUNGER (1 Cor. 11:3; 1 Tim. 2:12; 1 Pet. 5:5). Hence, the MEN of a local congregation, in mutual humility, would have to decide business matters for a local congregation until such a time as it could qualify and have ordained a plurality of bishops and deacons. At which time, of course, all the deacons and all the other members of the congregation would then become subject to the bishops, that the bishops might have the “rule” within the local congregation as God has ordained).

As for DEACONS, although they have an “office” (1 Tim. 3:13), their office is not to RULE but to SERVE under the rule of the bishops. In fact, the word translated “deacon” from the Greek (*diakonos*) means “servant.” Their qualifications are found in 1 Timothy 3:8-13. There are no differing ORDERS of deacons (or bishops either, for that matter) in the New Testament, such as common deacons, arch-deacons (teaching bishops, ruling bishops, arch-bishops) and the like. All deacons (as all bishops) are of equal rank before God.

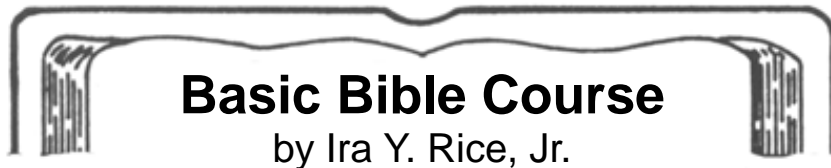
The word for “servant” in Romans 16:1, describing Phebe, a woman, in some translations is translated “deaconess.” No qualifications are given in the New Testament for deaconesses, neither is anything said giving them authority. Because of her GOOD WORK, Paul commended Phebe, asked the brethren to RECEIVE her in the Lord “as becometh saints,” and to ASSIST her in whatever business she had need. However, there is no indication she had any authority to ENFORCE this request.

Some religious bodies affect a difference among their members, designating some members “stewards” or “Stewards” as contrasted with other members who are NOT stewards. The New Testament authorizes no such difference. Please read 1 Corinthians 4:1-2. Here we see that Paul, an apostle, was a STEWARD. Sosthenes was NOT an apostle, but he WAS a STEWARD. Bishops ALSO are STEWARDS (Tit. 1:7). In fact, ALL of God’s people are STEWARDS (1 Pet. 4:10). It

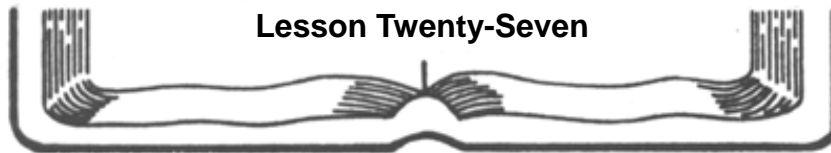
therefore is strictly a **PERVERSION** of scripture to affect a **DISTINCTION** where **GOD** has made **NO DIFFERENCE!**

Now of all the things, which we have written, foregoing, this is the sum. Whereas God one time dealt with people differently by individuals and families—and later with the children of Israel, as a nation—He has in these last days spoken unto us by His Son, Jesus Christ, who fulfilled the Old Testament law perfectly, taking it out of the way, nailing it to His cross. After His crucifixion, death, burial and resurrection, Jesus gave a Great Commission, which was to be binding on every creature, among all nations, in all the world—even unto the end of the world. The day of Pentecost in the year A.D. 33, when that commission was empowered, Jesus' **NEW** testament likewise became of force, resulting in His **CHURCH** or **KINGDOM** being established. Those people who **HEARD** the gospel, **BELIEVED** in Jesus Christ with all their hearts, **REPENTED** of their sins, **CONFESSED** their faith in Christ before men, and were **BAPTIZED** into Christ, were consequently **SAVED** from their past sins and **ADDED** by the Lord to His **CHURCH**, the **KINGDOM OF GOD**. Thus that church is made up of **THE SAVED**; and if a person is **SAVED** he is a member of that church, for God adds daily to the church such as are being saved. In the church a member is instructed by the New Testament, God's Word, unto the **EVANGELIZATION** of the world, the **EDIFICATION** of Christians and the **GLORIFICATION** of God. His **WORSHIP** of God involves not only being sincere ("in spirit") but also being according to the teaching of the New Testament ("in truth"). He must continue steadfastly in the "apostles' doctrine and fellowship, the breaking of bread and in prayers." Also he must sing in praise to God and in admonition to his fellow Christians. In organization, such Christians assemble in local "churches of Christ" (Rom. 16:16). Each congregation is locally autonomous, under the rule of its own bishops, served by its own deacons. Such Christians and congregations are to "speak as the oracles of God" (1 Pet. 4:11). If faithful "unto death" Jesus promises them "a crown of life" (Rev. 2:10).

Over the centuries, since the church was first begun on Pentecost, A.D. 33, **MEN** have invented doctrines that started churches not authorized by Jesus Christ. However, **ALL** authority in heaven and in earth is given unto Him (Mat. 28:18). The only way men can get back under **HIS** authority and enjoy **HIS** blessings and promises, they must forsake their **OWN** ways and **RESTORE CHRISTIANITY AS IT WAS FROM THE BEGINNING**.



NEW TESTAMENT CHRISTIANITY
RESTORED



Questions on Lesson Twenty-Seven

NAME _____

ADDRESS _____

REFERENCE NO. _____

GRADE _____

1. Cite the Bible reference which says, "Now of the things which we have spoken *this is* the sum":

2. List THREE REASONS the apostle Paul wrote Timothy why he should STUDY:
 - a. _____
 - b. _____
 - c. _____
3. According to Jesus Christ, in John 17:17, WHAT IS TRUTH? _____

4. If NOT "rightly divided" is the "word of truth" still true? _____
5. How many books are in the Old Testament? _____ The New? _____ In all? _____
6. In the OLD Testament, how many books of LAW are there? _____ How many books of HISTORY? _____ Of LITERATURE or POETRY? _____ Of PROPHETS? _____
7. In the NEW Testament, which SECTION OF BOOKS has 4 books? _____
Which sections have 1 book each? _____
How many LETTERS are there from Romans to Jude, inclusive? _____
8. NAME the PROCESS God used to bring all things into being: _____
9. What MEANS did God use to cause things to exist? _____
10. In the ORDER of creation, what DAY was MAN created? _____
11. In WHOSE IMAGE was man created? _____
12. How many days did God use to complete CREATION? _____
13. Relative to the SEVENTH DAY, list THREE THINGS God did:
 - a. _____
 - b. _____
 - c. _____
14. WHY did God bless and sanctify the seventh day? _____

15. By studying the STARS, what can man know of God's WILL? _____
16. To know God's WILL, what must man study? _____
17. In studying God's WORD, the Bible, how many separate, distinct dispensations did we find?
_____ List them: _____

18. In our studies, we learned that GOD NEVER CHANGES. Yet, from one Patriarch to the next He CHANGED His requirements, and when He CHANGED the priesthood (Heb. 7:12), there was made “of necessity a CHANGE also of the law.” Explain how God could CHANGE His WILL, yet He Himself NEVER CHANGE: _____

19. In the Patriarchal age or dispensation, certain people were commanded 1) NOT TO EAT of the tree of knowledge of good and evil, 2) to BUILD an ark, 3) to OFFER a son on an altar as a burnt offering unto the Lord. QUESTION: Are these commands STILL IN FORCE today? _____
Why? _____

20. To WHICH PEOPLE was the TEN-COMMANDMENT LAW or COVENANT given?

21. For approximately how long did God deal with Israel AS A NATION? _____
22. During what dispensation was Jesus Christ born? _____
23. What law was of force during Jesus’ lifetime before His crucifixion? _____
24. Jesus said that law could not pass TILL WHEN? _____
25. Concerning THE LAW, what was Jesus’ purpose in coming? _____
26. What passage of Scripture makes us know that Jesus FINISHED the work He CAME to do?

27. Did Jesus accomplish the circumstances by which the law could pass? _____ If NOT BY DESTROYING the law, then how? _____
28. How do we know that the New Testament was NOT of force before Jesus’ death on Calvary?

29. What law or covenant is described by Hebrews 10 as “THE FIRST”? _____
30. What does Hebrews 10:9 say happened to “THE FIRST”? _____
31. WHY was “the first” taken away? _____
32. Was ANY PART of “the first” NOT taken away? _____
33. Under “the first,” which people were in a covenant relationship with God? _____
34. Under “the second,” how was the scope of religion enlarged? _____

35. Are Christians governed by the OLD Testament? _____

36. If not, is any part of the Old Testament of force today? _____ If “yes,” which part?
Prove it: _____
37. HOW LONG after the “law” was nailed to the cross until the NEW TESTAMENT became of force?

38. From the day of Pentecost in Acts 2 onward, WHICH TESTAMENT became binding upon ALL MEN? _____
39. Which law does Romans 7 say Christians are “DEAD TO” and “DELIVERED FROM”?

40. Those who TURN AGAIN to that law, what does Galatians say they do? _____

41. Are Christians required to observe or keep the sabbath? _____
42. Are Christians forbidden to eat meat? _____ If so, what KIND of meat? _____
What kind of DOCTRINES FORBID TO MARRY and command to ABSTAIN FROM MEATS?
(See 1 Tim. 4:1-3) _____
43. Why does Hebrews 7:12 say the law was changed? _____
44. Why is Jesus’ ministry “more excellent” than the ministry of the priests under the first covenant?

45. What was the purpose of John the Baptist’s coming? _____

46. Was John the Baptist’s work part of the JEWISH, or the CHRISTIAN religion? Which?

47. How do we know that the ESTABLISHMENT of the CHURCH was STILL FUTURE after John the Baptist was already dead? _____
48. Does the Bible say that John the Baptist started a church? _____
49. Were those who already had the baptism of John required to be baptized again? _____
50. Jesus was born of Mary some six months after John the Baptist was born. Yet John said of Jesus, “[He] is PREFERRED before me: for he WAS before me.” Please explain: _____

51. Does the Bible teach that Jesus Christ was only a man? Or the Son of God? Which?

52. If Jesus was the SON of God, explain why He is also called GOD in Hebrews 1:8-9: _____

53. If Jesus was HUMAN on His MOTHER'S side, but GOD on His FATHER'S side, did His existence date from His birth or Mary, or had He ALWAYS existed from eternity? _____

- Cite Scripture proof: _____
54. Could God have made the worlds by Jesus Christ, unless Jesus Christ existed before the worlds began? _____
55. Of all the things that God has made, what exists that He did not make by Jesus Christ, His Son?

56. Cite at least one Scripture passage showing Jesus Christ is always the same yesterday, today, and forever: _____
57. If Jesus Christ was God, equal with God, and co-existent with God, then why did He ever come into this world? _____
58. How was man created—SINLESS or SINFUL? _____
59. If sinless, then how did SIN come into the world? _____
60. According to 1 John 3:4, what IS sin? _____
61. How did DEATH come into the world? _____
62. What, other than physical death, resulted from man's sin? _____
63. Under the Old Testament, what did man offer unto God? _____
64. Could these sacrifices take away sin? _____
65. To get rid of his sins and become reconciled unto God, what did God require?

66. Who volunteered to ATONE for the sins of man? _____
67. How was this atonement made for man? _____
68. How did God show His love for man? _____

69. By what MEANS is guilty man JUSTIFIED before God? _____
70. From what is man SAVED through Christ? _____

71. By what MEANS is estranged man RECONCILED to God? _____
72. If the DEATH of God's Son has such a powerful effect on man, what effect does His LIFE have on us? _____
73. God's ETERNAL PURPOSE was purposed in WHOM? _____
74. In whom do we have boldness and access unto God? _____
75. How many times is Jesus Christ to come to this world? _____
76. What was Jesus' purpose in coming the FIRST time? _____
77. What will be His purpose in coming the SECOND time? _____

78. What advantage, in reconciling man to God, was accomplished in GOD'S Son being born of a HUMAN mother? _____

79. Was Jesus tempted like men are tempted? _____ Did He sin? _____
80. What TWO MAJOR FORMS OF PROOF have we for declaring Jesus to be the ONLY BEGOTTEN SON OF GOD? _____

81. Of the 38 prophecies we studied fulfilled by Jesus from the OLD TESTAMENT, how old was the YOUNGEST of these prophecies at the time of its fulfillment? _____
82. Were the prophecies fulfilled just in general or in detail? _____
83. Could prophets, dead at the time of fulfillment, who had already been dead for from 4 up to 15 centuries, or more, have any control over the fulfillment of what they had prophesied? _____
84. If not, is there any OTHER evidence of collusion regarding Jesus' fulfillment of these prophecies? _____
85. If not, then do you agree that fulfillment of so many prophecies, by so many prophets, widely separated by time and place, on a wide range of points, is convincing evidence Jesus was whom He claimed to be—the Son of God? _____ If you DISAGREE, please explain: _____

86. Do you agree that the 41 MIRACULOUS DEMONSTRATIONS listed by Matthew, Mark, Luke, and John prove that Jesus was MORE THAN HUMAN? _____ If not, then please explain how He was able to do such SUPER-HUMAN things, if He Himself was ONLY HUMAN? _____

87. If the apostles, who testified that they had WITNESSED Him PERFORM all these miracles, had just MADE UP THE STORY and LIED ABOUT IT, would they have DIED FOR THEIR LIE, or ADMITTED IT AND LIVED? _____
88. Since history records that all but the apostle John DIED MARTYRS' DEATHS for their testimony of Jesus—and even John endured many long YEARS OF IMPRISONMENT for the same—and NONE OF THEM EVER CHANGED HIS TESTIMONY, does this sound like they were lying or were telling what they believed to be true? _____
89. Since the apostles (all but Paul) followed Jesus IN PERSON for 3 1/2 years—and all of them (including Paul) SAW Him and HEARD HIM SPEAK REPEATEDLY after His resurrection from the dead—could there have been any honest mistake as to WHOM it was they saw or heard? _____
90. If they were not lying—and there was no chance of mistake as to their identifying WHO it was they saw and heard perform all these miracles—also WHAT they saw and heard—do you agree what they testified concerning Jesus is TRUE? _____ If not, please explain: _____
91. If the apostles' record of Jesus' fulfilling all those prophecies and performing all those miracles is TRUE, do you agree that such evidence PROVES His claim to be the SON OF GOD? _____ If not, please explain how He was able to do all these things: _____
92. How old was Jesus when we first find recorded His sense of responsibility to God in heaven? _____
93. How old was Jesus when His earthly MINISTRY began? _____
94. How many years did Jesus' earthly ministry last? _____
95. Did Jesus have to be PERSUADED to BE BAPTIZED? _____ Since He had NO SIN, what reason did He offer John for BEING BAPTIZED? _____
96. After Jesus was baptized, what did God from heaven say about it? _____
97. Each time Jesus was tempted of the devil, He used three words for resisting and overcoming temptation. Please quote: _____
98. What TWO WORDS did Jesus use to show He PRACTICED what He PREACHED and expected His DISCIPLES to DO THE SAME? _____
99. In following Jesus can a Christian live luxuriously? _____

100. They who FORSAKE ALL and FOLLOW CHRIST, what shall they receive? _____

101. How did Jesus set an example of EVANGELISTIC ZEAL for His disciples? _____

102. What ATTITUDE and ACTION did Jesus take toward those who COMMERCIALIZED RELIGION? _____

103. Explain what Jesus meant by being “born again”: _____

104. Can this NEW BIRTH be accomplished WITHOUT BEING BAPTIZED? _____ If so, please explain the “water” part of the new birth, as taught in John 3:5: _____

105. John, the apostle, records that Jesus made and baptized more disciples than John the Baptist. Did Jesus do the actual baptizing personally? _____ If not, who did it? _____
106. Is TRUE WORSHIP “in spirit” only? _____ If not, then WHAT ELSE is required?

107. Religiously speaking, what is TRUTH? _____
Please cite the passage of Scripture proving your answer: _____
108. For what reason did Jesus tell the healed impotent man NOT TO SIN? _____

109. Is it possible to honor GOD THE FATHER without honoring Jesus as His Son? _____ If so, please harmonize this with John 5:22-23: _____

110. Did Jesus teach a general RESURRECTION of the dead? _____
111. In the resurrection, are all people raised from the dead to be treated the same way? _____
If not, what will be the difference? _____

112. Who will be the JUDGE on Judgment Day? _____
113. Can those believe in Christ, who seek the praise of men only, but not the praise of God? _____
If so, how? _____
114. Was the sabbath made for man? or was man made for the sabbath? _____

115. The word “sabbath” means “rest.” Was it religiously lawful to do anything other than rest on the sabbath? _____
116. Are Christians judged in respect of the sabbath? _____
117. What passage of Scripture says Jesus got angry? _____
118. Whom will Jesus DENY before God? _____
119. Whom will Jesus CONFESS before God? _____
120. For the CHRISTIAN, which comes first? father? mother? son? daughter? his own life? or Jesus Christ? _____
121. Can we receive Jesus or God His Father without also receiving the apostles? _____
Cite Scripture proof: _____
122. Should Christians complain or be distressed when suffering falsely for the cause of Christ?
_____ What should they do? _____
123. How can Christians do good works before men without hypocrisy? _____

124. Are Jesus’ requirements under the New Testament MORE strict, LESS strict, or the SAME as the Ten Commandments law? _____ Cite Scripture proof for your answer: _____
125. What did Jesus warn against when we give alms, pray, or fast? _____
126. What REASON did Jesus give for laying up treasures IN HEAVEN? _____

127. Can a man serve two masters? _____ Can he serve God and worry for the things of this world at the same time? _____ If he expects God to provide for his PHYSICAL NECESSITIES, what must man do? _____
128. Did Jesus teach we should judge not at all, or that we should correct our own faults before judging others? Which? _____
129. From what Jesus said in Matthew 7:13-14, would He agree that whichever way the most people are going is necessarily the RIGHT way? _____
130. Most people seem to think that the “majority is always right.” Is what Jesus taught in harmony with this view? _____
131. How is it possible to identify FALSE teachers? _____
132. If we pray, “Lord, Lord,” but NEGLECT to DO HIS WILL, will He honor our prayers and save us anyway? _____ If not, what will He do to us? _____

133. If a person does wonderful things in the name of Jesus, but still neglects to DO HIS WILL, will Jesus accept that as all right? _____ If not, what will Jesus DO to such people? _____

134. What kind of person HEARS and DOES what Jesus said? _____
135. What kind of person HEARS but does NOT do what Jesus said? _____

136. What made Jesus' teaching any different from that of others? _____

137. Explain why the special, limited commissions in Matthew 10 and Luke 10 are NOT binding upon Christians today? _____

138. Are people today governed by anything in the Bible which was binding before the cross? _____
If so, what? _____
Please cite Scripture proof: _____
139. Of the commissions listed in Matthew, Mark, and Luke, which one is binding upon people today?

140. By how much AUTHORITY did Jesus give the Great Commission? _____
141. For "remission of sins" and be "saved," what did Jesus require those preached to and taught to do?

142. After baptism, WHAT ELSE did Jesus require them to be taught? _____

143. Were the things required by Jesus' NEW testament of force before His death on the cross? _____
If you say yes, explain: _____
144. Where was the starting place for the Great Commission? _____
145. Where were the apostles to wait until endued with power from on high? _____
146. When were they to receive this power? _____

147. What was to happen to them before this power came to them? _____

148. After receiving the power, where should they then be witnesses unto Jesus Christ? _____

149. What Scripture passage shows the apostles were eye-witnesses of Jesus' ascension into heaven?

150. Who told the apostles that Jesus would COME AGAIN as they saw Him go? _____

151. What day was it when the Holy Spirit came on the apostles? _____
152. Where were they when the Holy Spirit came? _____
153. What were they empowered by the Holy Spirit to do? _____
154. What nations were represented in the crowd of people who came together at that time?

155. How did the crowd explain the apostles' ability to speak in other tongues? _____

156. When Peter had corrected their understanding by his preaching, what did the multitude say?

157. What did Peter answer they should DO? _____

158. For what PURPOSE were they to do this? _____
159. What did those do who "gladly received his word"? _____
160. How many were ADDED unto them? _____
161. To what were the SAVED added? _____
162. How often were they added? _____
163. On what day did the NEW TESTAMENT become OF FORCE? _____
164. What is the first Scripture passage in the Bible wherein we find the church authorized by the New Testament as being no longer only in promise but IN EXISTENCE? _____
165. Is membership in Jesus' church gained by JOINING or ADDING? Which? _____
166. If by ADDING, then WHO DOES THE ADDING, God or man? _____
167. Which persons does God ADD to the church? _____

168. Can a person become a member of the church Jesus built without being SAVED? _____ How many SAVED people does the Lord NOT add to His church? _____ If ALL the saved are added by the Lord to HIS church, how many are saved who are not members of it? _____ If one is a member of some church other than the one you read about in the New Testament, is he SAVED or LOST? _____ Prove your answer from the Bible: _____
169. How many DIFFERENT churches does the Bible authorize? _____
170. Are all churches of equal standing before the Lord? _____
171. Are the denominational churches MEN have invented (not referred to in the Bible) “just as good” as the one JESUS built? _____
172. What does Jesus say will happen to “Every plant, which my heavenly Father hath not planted” (Mat. 15:13)? _____
173. Does this passage indicated it is all right to plant OTHER CHURCHES who teach OTHER DOCTRINES besides that church and doctrine you read about in the New Testament? _____
174. List four things which had their beginning on Pentecost, A.D. 33:
- a. _____
 - b. _____
 - c. _____
 - d. _____
175. According to Daniel’s prophecy in Daniel 2, in the days of which kings or kingdom was the God of heaven to set up HIS kingdom? _____
176. Once “set up,” how long was God’s kingdom to stand? _____
177. How can we prove from the Bible that the kingdom of heaven (the kingdom of God) was NOT set up during the lifetime of John the Baptist? _____

178. How can we prove from the Bible that this kingdom was to come during the lifetime of some of the apostles? _____

179. When the kingdom came, how was it to come? _____
180. When and where did the power come? _____
181. After Acts 2, is the kingdom spoken of as IN EXISTENCE or was it STILL FUTURE?

182. List some people who were ALREADY IN THE KINGDOM before the New Testament was completed: (See Col. 1 and Rev. 1) _____

183. How long must Jesus reign over His kingdom? _____
184. After DEATH is destroyed (i.e., after the resurrection), will Jesus “SET up” His kingdom or “DELIVER” it up to His Father? _____ Prove your answer:

185. How many clear cases of conversion did we discover in Acts? _____
186. What is the meaning of the word, “conversion”? _____

187. What four things did we study about each case of conversion?
a. _____
b. _____
c. _____
d. _____
188. Do the Scriptures teach that God is “No respecter of persons”? (See Rom. 2:11 before you answer):

189. If there is “no respecter of persons” with God, then if people today believe the SAME facts, heed the SAME warnings, obey the SAME commands—and do all these things for the SAME purposes as those people in the Book of Acts—should people today enjoy the SAME promises they enjoyed, having been converted to the SAME Christ, under the SAME New Testament, according to the SAME teaching as they? Yes or no? _____ If you say No, please prove your answer from the Bible: _____
190. After having studied all 11 clearly stated cases of conversion in Acts, how many cases did we find wherein either TEACHING or PREACHING was done? _____ In how many cases was HEARING mentioned? _____ How many cases mentioned BELIEVING? _____ REPENTANCE? _____ CONFESSION? _____ Being baptized (or converted)? _____
191. If HEARING the gospel, BELIEF in Jesus Christ as God’s Son, REPENTANCE of past sins, CONFESSION of faith in Christ, and BEING BAPTIZED resulted in THEIR having REMISSION OF SINS, SINS BLOTTED OUT or WASHED AWAY, RECEIVING THE HOLY SPIRIT, being SAVED, being BLESSED, having TIMES OF REFRESHING and REJOICING, should WE TODAY have the SAME RESULTS if we do the SAME THINGS as they? _____ Have YOU done these things? _____ If not, would you like us to assist you in doing them, that you, too, may have these results? _____
192. Is BAPTISM a PART of Jesus’ plan for the salvation of mankind as revealed in the New Testament?

193. Before a person may be baptized according to the New Testament, list four things, from your study of the Book of Acts, which he must do **FIRST**:
- | | |
|----------|----------|
| a. _____ | c. _____ |
| b. _____ | d. _____ |
194. Did Jesus teach “little children” are fit for the kingdom of HEAVEN or HELL? _____
If of such is the kingdom of HEAVEN, and “little children” in a safe or lost condition?

195. Since baptism is for “remission of sins” (and little children, being fit for the kingdom of heaven have no sins), what Bible purpose (if any) would be served in their being baptized? _____
196. Acts 8:36-38 shows belief is required **BEFORE** baptism. Since babies are incapable of belief, is **INFANT** baptism right or wrong? _____
197. Ephesians 4:5 says there is “**ONE** baptism.” A careful study of the New Testament reveals there have been at least **FIVE**: 1) the baptism of the children of Israel unto Moses in the cloud and in the sea (1 Cor. 10:1-3); 2) the baptism of John; 3) the baptism of suffering (Mat. 20:20-23) experienced by Jesus on the cross; 4) the baptism of the Holy Spirit (promised to the apostles—Acts 1:5); and 5) the baptism in water for the remission of sins and to be saved, according to the Great Commission. From our examination of all the cases of conversion in Acts, which of these **FIVE BAPTISMS** is the **ONE** baptism yet remaining? _____
198. Is that **ONE** baptism by sprinkling, pouring, or immersion? _____
199. Have those who have received only sprinkling or pouring been truly baptized according to the teaching and example of the New Testament? _____ If you say yes, prove it:

200. Is it in harmony with New Testament teaching and example to **WAIT** to be baptized once a person is convinced of the truth? _____
201. What if a person finds out the baptism he has is not according to the New Testament, should he be content with what he has or be baptized again? _____
Prove your answer: _____

202. Does the New Testament specify the physical **place** of baptism? _____
203. Does the New Testament specify the place of baptism must be where there is **RUNNING WATER**? _____
If so, cite passage: _____
204. If the New Testament does not bind “running water” on baptism, does anyone have the right to bind what the Lord has not bound? _____
205. How deep would the water have to be in order to baptize according to the Scriptures?

206. List EIGHT REASONS for being baptized as taught in the Bible:

207. Are “sprinkling” or “pouring” **methods** or **modes** of BAPTISM, or are they DIFFERENT ACTIONS ENTIRELY from baptism as taught in the New Testament? _____
208. As long as we do WHAT God said, how free are we as to the METHODS we choose for doing His will? _____
209. Is baptism alone sufficient for our salvation? Or does the New Testament require other things prerequisite to our being baptized? _____
210. In becoming servants of righteousness, are we required by the New Testament to do just ONE thing or to obey a FORM of doctrine? (Before answering, read Rom. 6:16-18): _____
211. According to the foregoing passage, WHEN are we made “FREE FROM SIN”? _____

212. In the “form of doctrine,” which we referred to as GOD’S NEW TESTAMENT PLAN OF SALVATION, how many things must be done in order to get INTO CHRIST, where salvation is?

213. List IN ORDER the “form of doctrine” for salvation as we found in the New Testament:

214. From your study, thus far, prove with a Scripture passage that BELIEF or FAITH is the result of HEARING: _____
215. Prove by the Bible that REPENTANCE of sins comes AFTER first HEARING the gospel and BELIEVING in Jesus Christ: _____
216. What Scripture passage shows that BELIEVING is prior to CONFESSION?

217. What Scripture passage shows BAPTISM follows CONFESSION OF FAITH in Christ?

218. Is it possible to please God without faith? _____
219. According to Hebrews 11:1, what IS faith? _____

220. How is faith produced in the human heart? _____

221. Give one Scripture passage which shows FAITH is necessary for SALVATION:

222. What passage of Scripture shows REPENTANCE is for REMISSION OF SINS?

223. What Scripture passage teaches CONFESSIOIN is for SALVATION?

224. Which passages of Scriptures teach that BAPTISM is in order to get “INTO CHRIST”?
_____ In order to be SAVED? _____
For REMISSION OF SINS? _____ To BLOT OUT sins?
_____ To WASH AWAY sins? _____
To RECEIVE THE HOLY SPIRIT? _____ For admission into the
KINGDOM OF GOD? _____
225. From all these passages of Scripture, would you say the Bible teaches that FAITH, REPENTANCE and CONFESSIOIN are ESSENTIAL to salvation, but BAPTISM is NOT ABSOLUTELY NECESSARY? _____
226. Does the New Testament teach baptism is REQUIRED or NOT REQUIRED for salvation?

227. If the New Testament requires baptism for salvation, is there any Scripture proof for believing we can be saved without it? _____
228. In the light of James 2:10, if we either have not been baptized at all, or have not been baptized quite like the New Testament teaches, are we SAVED or LOST? _____
229. If you have not yet been baptized like the New Testament teaches, would you like us to assist you in this? _____
230. Jesus told Nicodemus, “Except a man be BORN AGAIN, he cannot see the kingdom of God.” Would you say the NEW LIFE Christians enjoy in Christ begins BEFORE or AFTER this NEW BIRTH?

231. Is WATER connected with being BORN AGAIN? _____
232. If “newness of life” begins as we rise from baptism (Rom. 6:4) is it correct that the NEW BIRTH occurs when we are baptized? _____
233. This NEWNESS OF LIFE—is it lived IN or OUT of the church? _____
234. Were the saved people on Pentecost added to the APOSTLES ONLY, or to the CHURCH, TOO?

235. Does the New Testament teach we are called out of the world into the church by a DIRECT OPERATION OF THE HOLY SPIRIT, or by the GOSPEL, or HOW? _____

Cite Scripture proof for your answer: _____

236. If we are called by the GOSPEL, what does the gospel call on us to DO in order to get into the church? _____

237. Describe exactly how one becomes a member of the church you read about in your New Testament?

238. Is it possible to be "IN CHRIST" yet not to be in Christ's CHURCH? _____ If you say yes, prove it: _____

239. List 11 things which can be said of the church JESUS built, which cannot be said, scripturally, of MAN-MADE CHURCHES or DENOMINATIONS: _____

240. From your study of the New Testament would you say it is just as good to be a member of some MAN-MADE DENOMINATIONAL CHURCH as it is to be a member of the church you read about in the New Testament? _____ Your REASON for your answer: _____

241. If ALL the saved are added daily by the Lord to HIS church, then how many saved does that leave to join some OTHER church not mentioned in the Bible? _____

242. All so-called Christian denominational churches exist by and teach doctrines outside of and different from the New Testament, i.e., different from the doctrine of Christ. From Galatians 1:8-9, would you conclude they are in a saved or lost condition? _____

243. Since God NOWHERE authorizes their existence in the entire Bible, from reading Matthew 15:13, is their destiny secure? _____

244. If, instead of becoming members of the ONE TRUE CHURCH you read about in the Bible, we MIX UP with some MAN-MADE church. RECEIVING and BEING RECEIVED in a spirit of APPROVAL, does 2 John 9-11 justify this or not? _____

245. As you studied the Bible terms by which the church in the New Testament is described, were you able to think of any modern denominational so-called church which those terms fit? _____
246. If not, would you conclude that the modern denominational churches are the SAME CHURCH you read about in the New Testament? _____ If you say yes, prove it: _____

247. If they are not the SAME church JESUS build, what SCRIPTURAL right do they have to exist?

248. What three things sum up all the WORK the New Testament authorizes the church Jesus built to do:
a. _____
b. _____
c. _____
249. From 1 Timothy 3:15 is the church free to teach anything it WANTS to teach, or is it restricted to God's Word? _____
250. What is the EXTENT of the church's evangelization of the world as instructed in the New Testament? _____

251. After being taught and baptized, WHAT ELSE are we to be TAUGHT to do? _____

252. From your reading of John 15:8, how is God glorified? _____
253. List five things connected with the growth and worship of the church after baptism as learned from Acts 2:42 and Ephesians 5:19: _____

254. List two ways in which those who had already been baptized could "continue steadfastly in the APOSTLES' DOCTRINE":
a. _____
b. _____
255. Define the word "fellowship": _____
256. From your study of Matthew 26:26-29, in what institution was the Lord's Supper to be observed after it was instituted on that occasion? _____
257. Inasmuch as it was observed by the CHURCH (1 Cor. 11:20-29), would this indicate that the CHURCH is the KINGDOM referred to in the foregoing passage cited? _____ If you say no, why? _____
258. From Acts 20:7 what day of the week was it when the disciples met to break bread?

259. If we were following the example of the disciples in the New Testament, when and how often should we meet to break bread? _____
260. When Christians pray, should they pray over and over again the model prayer in Matthew 6:9-13? _____ If not, why not? _____
261. List three elements which should be included in our prayers? _____

262. In the passages of the New Testament describing the MUSICAL part of Christian worship, do they authorize singing AND playing? Or just SINGING? _____
263. If we were following the New Testament on the matter, would we both sing and play in our worship? Or just sing? _____ Prove your answer: _____

264. Is the particular PLACE of worship specified in the Scriptures for the church you read about in the New Testament? _____
265. Is it agreeable to the New Testament teaching for Christians to omit the assembling of themselves together? _____
266. What two elements must be present for worship to be pleasing unto God? _____

267. According to the New Testament, is it all right to have connected with our worship such things as the “apostles’ doctrine”? “Fellowship”? “Breaking of bread”? “Prayers”? “Singing”? _____
If so why? _____
268. Is it scripturally correct, in addition to the foregoing, to have connected with our worship such things as candles, incense, graven images, instrumental music, prayer wheels, idols, the ringing of bells and such like? _____ If you say yes, prove your answer from the Bible: _____

269. How does Matthew 15:9 describe worship which is not authorized by God but after the doctrines and commandments of men? _____
270. Define the word “vain” used in Matthew 15:9: _____

271. What does verse 13 of that chapter say will happen to those things not planted by God? _____
272. What if some leader or leaders for whom I have great respect and regard “can’t see” the Bible teaching on all this, according to verse 14, same chapter, should I follow them anyway? _____
273. What happens when blind lead the blind? _____

274. Does “fall into the ditch” (v. 14) indicate it is all right to follow blind leaders of the blind?

275. Does the New Testament teach concerning the ORGANIZATION and GOVERNMENT of the church? _____
276. According to the New Testament, what organization is authorized to exist on earth either OVER or BETWEEN congregations in plurality? _____
277. Worldwide, who is the HEAD of the church? _____
278. Aside from Jesus Christ, is any MAN or GROUP OF MEN authorized to be HEAD of the church on earth? _____ If you say yes, please cite the Scripture passage which proves it: _____

279. In the ORGANIZATIONAL arrangement of the church described in the New Testament, what is the largest unit? _____
280. Is each local congregation in the New Testament a SELF-GOVERNING unit? Or is it subject in some way to some organizational arrangement outside itself? _____
If the latter, prove it: _____
281. From your study of Acts 14:23 would you say that congregations existed in an unorganized state prior to elders (bishops) being appointed in them? Or were the elders made first, then the congregations? _____
282. What (and how many) “OFFICES” are authorized by the New Testament?

283. When a congregation develops to the point it can have BISHOPS and DEACONS, who have the RULE? The BISHOPS? the DEACONS? or BOTH? _____
284. Which is the New Testament order? To have ONE church under a PLURALITY of bishops? Or to have a PLURALITY of churches under ONE BISHOP? _____
If the latter, please cite Scripture proof: _____
285. Cite the Scripture which authorizes congregational government by a “BOARD”: _____

286. In the NEW TESTAMENT usage of the term “steward,” does the term apply to a special OFFICE in the church? Or are ALL CHRISTIANS equally stewards before the Lord? _____

287. Can just any man in the church be ordained a bishop or a deacon, no matter his qualifications, or must he first be proved before being allowed to use either office? _____
288. In the New Testament order of things, are men over women, women over men, or are they equal in authority before God? _____

289. What is the PURPOSE of the office of “deacon”? _____
290. From your study of the qualifications for elder (or bishop) in Titus 1 and for bishops and deacons in 1 Timothy 3, do you find the qualifications greater for an ELDER or a DEACON—which?
_____ Fill up blank: “If a man desire the office of a _____

Can a newly-converted Christian be a BISHOP? _____ If not, why not? _____

Must a bishop be apt to teach? _____
291. What qualifications are specified in the New Testament for a woman who is a “deaconess”?

292. How many churches did Jesus promise to build (Mat. 16:18)? _____
293. In your study of the New Testament, do you find MORE THAN ONE CHURCH authorized (in the worldwide use of the Word)? Or JUST ONE? _____
294. If Jesus established ONLY ONE CHURCH and did not authorize the establishment of any others, do OTHER CHURCHES not mentioned in the New Testament have any SCRIPTURAL RIGHT to EXIST? _____
295. As you consider the NAME (or names) taught for God’s people in the New Testament, together with the WORK, WORSHIP, ORGANIZATION and GOVERNMENT of the church found therein, do you observe that the modern, denominational so-called churches have the SAME name, work, worship, organization, and government or DIFFERENT? _____
296. Is it logically possible for all these denominations to be DIFFERENT in all these things from the church as described in the New Testament and still be the SAME church that Jesus built? _____
297. In the New Testament, whom did God add to His church? _____
298. If, today, people do the same things for salvation as taught in the New Testament, would God SAVE them and ADD them to HIS church? _____
299. If such SAVED, ADDED people then held to the NEW TESTAMENT TEACHING in what they CALLED themselves, what they BELIEVED and TAUGHT, how they ORGANIZED and GOVERNED their activities, what religious WORK they did and WORSHIP they offered unto God, as well as the KIND OF LIVES they LIVED before Him—do you agree that such a body of people would be a true restoration of the church as it was in the New Testament?

300. Would you like to become a member of such a church? _____
If so, may we call on you for this purpose? _____

Your Signature