

SACRED DIDACTICS

J. W. McGARVEY

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Taught by

J. W. McGARVEY
College of the Bible
Kentucky University
1866-1867

Edited by

JOE K. ALLEY

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FOREWORD

Many consider the writings of J. W. McGarvey as being among the best produced by Bible scholars of the nineteenth century. When he approached a subject, it was with a strong mind equal to the task. His commentaries, for many years, have been an aid to those who study and teach the Bible. He spent the last forty-six years of his life in Kentucky University at Lexington.

The contents of this work were given in his class of Sacred Didactics. These notes were taken down by James R. Hoover, a student. They were taken during the second year (1866-1867) McGarvey taught in the College of the Bible. Mr. Hoover made notes in a very concise hand. The notebook, very small and bound in leather, is still in a good state of preservation. It is the property of C. H. Woodroof.

As the usage of words changes down through the years, so does the method of making letters of the alphabet. Needless to say, the handwriting of eighty-six years ago is quite different from the handwriting of today. Yet, by patient and careful work, every difficulty of changes in the style of handwriting was solved.

We believe that you will welcome this book, not only for its contents but for its original source. As the works of McGarvey have long been welcomed as a great help in studying the Bible, may this work prove to be a great benefit to that end.

Joe K. Alley

EXEGESIS OF EPISTLES

Taught by J. W. McGarvey

I. Rules:

- A. Note the parties to the epistle.
 - 1. By whom and to whom written.
 - 2. Circumstances of the writer.
 - a. His place, time, surroundings, and all the helps to show when he wrote, why he wrote, and why he wrote as he did.
 - 3. Circumstances of party addressed, place, etc.
 - a. These are decided:
 - (1.) From contemporaneous history.
 - (2.) From history contained in the body of the epistle.

II. The Exegesis:

- A. Distribute into its general sections.
 - 1. This done by distinguishing the several leading topics.
 - a. This requires a second reading.
- B. Distribute these sections into paragraphs. This done by distinguishing the several branches of a discourse under each topic. This requires the reading of each section.
- C. Ascertain the scope of each paragraph. This done by generalizing the thoughts in the paragraph. This requires the study of the connection between the individual thoughts of the paragraph.
- D. Ascertain the exact force of each thought and its con-

nection with the others. This gives the exegesis of the paragraph.

- III. Verbal Criticism. (This method is the study of the meaning of words—is not generally applied formally—but always implied in reality. It is formally applied when doubt exists.)
- A. Ascertain the primary meaning of the word. This done:
 - 1. By Lexicons.
 - 2. Common usage.
 - B. Adopt primary meaning unless forbidden. It may be forbidden in two ways.
 - 1. By the context.
 - 2. By some other scripture statement.
 - C. Ascertain its secondary or divided meaning and how divided from the primary. This ascertained in the same way as the primary.
 - D. Try each meaning until one is found that will suit.
 - E. If two meanings suit equally as well—decide by Old Testament or New Testament usage.

EXEGESIS OF FIRST CORINTHIANS

I. The Parties:

A. Paul and Sosthenes, 1: 1.

1. Paul the writer, 1: 4-10.
2. Sosthenes mentioned only in the salutation. Unknown unless the chief ruler of the synagogue. Acts 18:17.

B. Church of God at Corinth and all other saints.

1. Epistle intended for general circulation.

II. Circumstances of the writer:

A. Place—in Ephesus, 15: 32; 16: 8,19.

B. Time—Second visit to Ephesus, 16: 18, 19; Acts 18: 20, 21. (Between book burning and mob, I Cor. 16: 18 with Acts 19:19-23)

C. Had written *to* them before, 5: 9-10. Had received a letter from them, 7: 1.

D. Engaged in making collection for the poor saints in Judea, 16: 1-3.

E. His great distress on their account.

III. Circumstances of the church:

A. In a cultivated and commercial but very dissolute city.

B. Founded by Paul with 18 months labor, 3: 9,10; Acts 18: 1-4.

C. Strife and divisions among them, 1: 10, 16; 3: 1-4.

D. They tolerated incest, 5: 1, 2; 6: 9, 20.

E. Law suits, 6: 1, 4.

F. Inquiring about marriage and divorce, Chapter 7.

G. Some eating idolatrous sacrifices, 8: 10-13.

- H. Questioning Paul's Apostolic authority, chapters 9 and 10.
- I. The women immodest, 11: 1-6; 14: 34-36.
- J. Profaning the Lord's Supper, 11: 17-34.
- K. Jealous about spiritual gifts, 12: 1-14; 12: 28-31; 13: 1-13.
- L. Some denied the resurrection, 15: 1-2.

IV SYNOPSIS

- Section I, 1: 1-9.
Salutations and commendation.
- Section II, 1:10-4: 7.
Strife and division discussed.
- Section III, 4: 8-21.
Their depreciation of Paul.
- Section IV, Chapters 5, 6.
Fornication and covetousness discussed.
- Section V, Chapter 7.
Marriage and divorce.
- Section VI, Chapter 8.
Idolatrous sacrifice discussed.
- Section VII, 9: 1-23.
His Apostolic authority.
- Section VIII, 9: 24-10: 33.
Examples and marriage.
- Section IX, Chapter 11.
Improprieties in their public worship.
- Section X, Chapters 12,13, 14.
Spiritual gifts.
- Section XI, Chapter 15.
The resurrection.
- Section XII, Chapter 16.
Personal statements and salutations.

SECTION I

Salutation and Commendation

I Corinthians 1: 1-9.

- I. Salutation, 1-3.
 - A. The writer a 'called Apostle," Acts 26: 15-18.
 - 1. Through the will of God, Gal. 1:15; Rom. 1:1; Acts 22: 14.
 - B. Party addressed—the names.
 - 1. "Church of God."
 - a. This is a general designation.
 - 2. "Sanctified in Christ," II Thess. 2:13-14.
 - 3. "Called Saints."
 - 4. "With all who call."
(Connection between with and call.)
 - 5. "Theirs and ours."
 - 6. Connection of their thoughts with each other.
 - C. Benediction: Favor of whom? Peace with whom?
Source of them.
- II. Commendation, 4-9.
 - A. Thanks for favor in Christ.
 - B. Specification of this favor, 5-7.
 - C. Their gifts establish the testimony of Christ which Paul had presented.
 - D. Revelation made by them preparatory to revelation made by Christ, 1: 7.
 - E. They establish testimony of Christ and he will establish them, 8.
 - F. Assurance of this, 1: 9.
 - G. Another effect of the call.
 - 1. Into the fellowship of Christ, 1: 9.

SECTION II

Strife and division discussed.

I Corinthians 1: 10-4: 7.

- I. Their divisions rebuked, 1: 10-17.
 - A. Exhortations to:
 - 1. "Through the name," Compare 1: 2, 3, 9.
 - 2. To speak the same things for it prevents schisms and brings unity.
 - 3. Possibility of this.
 - B. Statement of their case as a reason for the exhortation, 1: 11.
 - 1. Source of his information
 - 2. "The strifes," not "schisms" of verse 10 but lead to them.
 - C. Strifes explained, 1: 12.
 - 1. The names of Paul, Apollos, etc., were substituted for the real names, 4: 6.
 - 2. The probable issues between the parties were those discussed in the epistle.
 - D. Absurdity of the existence of parties.
 - 1. Implies Christ is divided.
 - 2. That leaders immersed into their own names.
 - E. Rebukes the boast about immersing, 1:14-16.
 - F. Immersion is subordinate to preaching.
 - 1. Arguments of some against immersion for remission of sins.
 - a. Paul sent to do that (which) was necessary for salvation.
 - b. Was not sent to baptize, ergo baptism not for remission of sins.
 - 2. Answer:
 - a. Though he was not sent to baptize, all his converts were baptized by someone.

- (1) Are always addressed as baptized when there is any allusion to the subject,
- b. When no one with him, he "Paul" baptized hence:
 - (1) Baptism so important it was never neglected or omitted.
 - (2) Paul went beyond his commission to prevent its being omitted.

II. Preaching the cross versus wisdom, 1: 17-25.

- A. The two are in opposition, 1: 17.
 - 1. "Wisdom" equals speculation about God, 24, and human good, 1:30. (*Eopia* equals philosophy.)
 - a. This proved by the position of the parties, 1: 18.
 - b. Foretold by the prophets, 1:17; Isa. 29:14.
- B. This prediction was fulfilled.
 - 1. In the present condition of the wise.
 - 2. In the contrast between believer and unbeliever, 1: 21, 24, 30.
- C. God's method wiser and more efficient than man's.
 - 1. Proposition, 1:25. This proposition is laid down in 1: 25, and we have the proof.
 - a. The wise not among the saved.
 - b. The other class in advance of them, or if H. T. Anderson's version is correct, the preachers more effective than the wise, 1: 27, 30. Reason of difference: It was not in the superiority of the preachers, not in the individuals chosen for the sanctification and redemption—but in the work of Christ for them and in them.
- D. Paul's preaching according to the preceding precepts, 2:1, 5.
 - 1. Not a display of wisdom, but of Christ crucified, 2:1, 2.

- a. "Know nothing,"—make known nothing.
- b. Christ crucified—Everything necessary to make Christ the savior.
2. His feeling opposed to the display of wisdom.
3. He made a display of the presence and power of the spirit.
4. This done to give a solid basis to faith.

III. True wisdom and how attained, 2: 6-3: 4.

- A. He does preach wisdom, 2: 6, but only to the matured, 3: 1,2.
 1. It is unlike the former wisdom.
 2. Is God's wisdom, 2: 7,—mysterious and hidden.
 3. Unknown to the rulers of the ages. Hence they crucified Christ, 2:8.
 4. What is it? 2:9. Includes all the blessings in Christ but chiefly the forgiveness of sins through his blood.
- B. How obtained?
 1. By revelation through the Spirit, 2: 10.
 - a. Spirit able to reveal it, 2: 10,11.
 - b. Spirit given for that purpose, 2: 12.
 2. By words of inspired men.
 - a. These words dictated by Spirit.
 3. Not obtained by natural man, 2: 14.
 - a. For it is foolishness to him.
 - b. He cannot know them because they are spiritually discerned.
 4. Obtained by spiritual man. 2: 15.
 - a. Reason of difference, 2: 16.
 5. Corinthians not prepared for this, 3: 1, 4, because not spiritual but carnal, i. e. babes in Christ, hence food suited to them. Compare 2: 6.
 - a. Proof of carnality, 3: 4.

NATURAL MAN AND SPIRITUAL MAN

Conjectures

I. Natural man.

- A. The unconverted man.
- B. The uninspired man.
- C. The man without the spirit's teaching, i. e. revelation.
- D. The man who rejects the spirit's teachings—revelation.
 1. If either of these is true, then the spiritual man may be known by the antithesis—hence:

II. Spiritual man.

- A. The converted man,
- B. The inspired man.
- C. The man with Spirit's teaching.
- D. The man who accepts Spirit's teachings.
 1. The question is to be determined by the context.
 2. What does it require

III. Facts in the case.

- A. Natural man.
 1. Receives not things of the Spirit, 2:14.
 2. Are foolishness to him.
 3. Cannot know them for they are spiritually discerned.
- B. Spiritual man.
 1. Examines (H.T.A.) all things of Spirit, 2: 15.
 2. Is examined by no one, i. e. in reference to these things, 2: 15.
 3. He has the mind of Christ.
- C. Conclusions:
 1. Conjecture A (I. Natural man) forbidden by 2 and 3 of natural man, (III).
 2. Conjecture B (I. Natural man) forbidden by 1, 2, 3, of natural man, (III).
 3. Conjecture C (I. Natural man) forbidden by 2 of natural man, (III).

4. Conjecture D (I. Natural man) agrees with all natural man, (III).
 - a. Verse 19 confirms the conclusion that "D" of natural and spiritual man correct.
 - b. The antithesis of "D" natural man agrees with all the facts of spiritual man.

IV. Preachers and teachers not to be party men, 3: 5-4: 7.

- A. Humble position of preachers.
 1. Mere servants for faith.
 2. Mere hired laborers, 3: 8, 9.
 3. Builders of God's house, 3: 9,10.
- B. A warning to builders, 3:10,15.
 1. Must build on true foundation.
 - a. Corallory—if anything built on other foundation, not Church of Christ. (Infants in the church on the foundation of circumcision, etc.)
 2. Character of the materials, 3: 12.
 - a. Shall be made manifest, 3: 13.
 3. His wages or reward depends on the materials built on, 3: 14.
- C. Caution against destroying the church.
 1. It is God's temple in which His Spirit dwells, 3: 16.
 2. God will destroy him who destroys it, 3: 17.
- D. Caution against self-deceit.
 1. Shows how the conceited may become wise, 3:17-20.
 2. Preachers and all things belong to the church, 3: 21, 23.
- E. Accountability of preachers and teachers.
 1. They are stewards and required to be faithful, 4: 1,2.
 2. It is a small matter to be judged by men or self—but will be judged by God, 4: 3, 4.
 3. The Lord's judgment not to be anticipated.

- F. Design in preceding argument.
 1. States the disguise, 4: 6.
 2. The object of it, 4: 6.
 3. Another argument to same point.

SECTION III

Depreciation of Paul
I Corinthians 4: 8-21-5: 1

- I. Rebuke for despising him, 4: 8-13.
 - A. Their boasted independence of him, 4: 8.
 - B. Abasement of Apostles, 4: 9.
 1. Force of "spectacle," unto the world, theatrical show. Extent of "to angels and to men," is to all intelligence.
 - C. Their pretensions ridiculous, 4: 10.
 - D. Specification of abasement, 4: 11, 13.
- II. They ought to be like Paul, 4: 14-17.
 - A. Object of this section, 4: 14.
 - B. Paul their father in Christ, 4: 15.
 - C. Hence they should imitate him, 4: 16.
 - D. Sent Timothy, older son, for this purpose, 4:17.
- III. Paul asserts his authority, 4: 17-5: 1.

SECTION IV

Fornication and Covetousness

I Corinthians 5 and 6

- I. A case stated and adjudged, 5: 1-5.
 - A. The crime specified, 5: 1.
 - B. Their indifference, 5: 2.
 - C. Sentence pronounced.

(Question: How then is the flesh destroyed? Satan would not inflict punishment to reformation.)

 1. Some argue a miraculous infliction of bodily punish-

ment such as disease, blindness, etc., by Christ from:

- a. Verses 4, 5. Say Christ's power of a physical nature. Also, 4: 20, 21.
- b. Prom II Cor. 13:2,10.

(1) Objections to this interpretation.

- (a) These latter are just as hard to understand as the passage under consideration.
 - (b) I Cor. 11: 30 contains no proof.
 - (c) No proof that miraculous power was ever exercised by Apostles in the discipline of the church.—Ananias and Sapphira not a parallel case.
 - (d) Exclusion from the church is sufficient to account for the language.
 - (e) If a person is not in the kingdom of Christ, he must be in the kingdom of Satan. "Who-soever is not for me is against me."
 - (f) The power of the Lord must attend their act to satisfy it. Jno. 20: 22, 23; Matt. 18:18.
2. Exclusion agrees with the facts in the case, Comp. 5: 13, with II Cor. 2: 6.
- a. We see from this that he was excluded from the church and that grief caused him to repent.
 - b. He was afterwards restored. How was his spirit to be saved?
 - c. Exclusion was the only means. This will lead him to repentance. If he had been kept with the church and no notice to him of his crime, he might have thought he was good enough.

II. Necessity for excluding corrupt persons, 5: 6-8.

- A. Their pride again rebuked, 5: 6.
- B. Diffusiveness of corruptiveness, 5: 6.
- C. It must be removed.
 1. First to keep the church pure.
 2. To enable them to keep the passover, 5: 7.

- D. The new passover like the old—to be kept without leaven.
 - 1. What does leaven here mean?
 - a. Malice and wickedness.
 - 2. What does unleaven here mean?
 - a. Purity and truth.
- III. Non-intercourse with fornicators and some others enjoined, 5: 9-13.
 - A. Explanation of former prohibition, 5: 9.
 - 1. Former prohibition stated again, 5: 9.
 - a. Proof that Paul has written them an epistle before this. Verse 9 may refer to this or a former letter—and other to a former.
 - b. No such prohibition in former part of this epistle.
 - c. Now (11) is contrasted with former writing, therefore:
 - d. He must have written a former epistle.
 - 2. Those out of church not included, 5: 10.
 - 3. Repeats it more definitely, 5: 11.
 - B. Reason of this distinction between those out and those in the church, 5: 12, 13.
 - 1. Church's judgment restricted to those within.
 - 2. Those out left to God's judgment, 5: 13.
- IV. Covetous practices rebuked, 6: 1-11. (Their covetousness led to their law suits. This digression was suggested by 5:11)
 - A. Suits before the unrighteous, 6: 1-8.
 - 1. Should go before the saints in preference, 6: 1.
 - 2. Saints are qualified — will judge the world and angels, 6: 2, 3.
 - a. How judged there ?
 - (1) It must be in same subordinate sense for Christ is the superior judge.

- (2) The Apostles were to sit on twelve thrones judging the twelve tribes, Matt. 19: 28.
- (3) Paul and the church not to judge those without, 5:12.
- (4) It is not in matters of this life, 6: 3-4.
- (5) Farther we know not.
- 3. The least esteemed to be appointed to judge, 6: 4.
- 4. Their excuse (saints not qualified) 6: 5. A shame to them, 6: 3-6, compare with 4: 10.
- 5. No excuse for the suits, 6: 7.
- 6. Really unjust and wrong, 6: 8.
- B. Fate of all the unrighteous, 6: 11.
 - 1. They shall not inherit the kingdom (Heaven.)
 - 2. Some of the unrighteous specified, 6: 10.
 - 3. Corinthians were such but now are changed.
 - a. The conclusion is suppressed, but is strongly implied, that they should not become such again.
- V. Fleshly indulgence restricted, 6: 12-20.
 - A. All things lawful for use, i. e., in their proper way.
 - 1. Two restrictions:
 - a. It must be for good.
 - b. They must not control us, 6: 12.
 - B. Meats: They and that for which they are used temporary, 6:13.
 - C. Body not for fornication, but for the Lord, 6:13. Proof in part:
 - 1. The Lord is for the body to raise it up.
 - 2. Our bodies members of Christ, hence not to be joined to harlot, 6: 15-17.
 - D. Fornication is sin against the body. In this different from other sins.
 - 1. Drunkenness and gluttony effect our bodies, but not so much.
 - 2. It has been recorded from statistics that prostitute

women average not more than seven years of life after they begin their course of vice.

E. Body a temple of God bought by him. Hence must be used for His glory, 6: 19, 20.

SECTION V

Marriage and Divorce

I Corinthians 7

- I. Celibacy preferred but matrimony permitted, 7:1-9.
 - A. About to answer letter, 7:1.
 - B. Marriage advised to avoid fornication, 7: 2.
 - 1. Monogamy implied.
 - C. Marital duties prescribed.
 - 1. Each to yield to desire of other.
 - 2. No separation but by agreement for a short time for prayer, 7: 5.
 - a. Seasons of self-denial for prayer implied.
 - 3. Why for a short time only? 7: 5.
 - D. The above given as advise and not as a command, 7: 6.
 - E. Paul's preference: Prefers all to be like him—unmarried. Admits this not suited to some, 7: 7-9.
- II. Divorce and marriage of divorced person treated of, 7: 10-24.
 - A. General prohibition of divorce, 7: 10,11.
 - 1. Wife not to leave her husband.
 - 2. If she leaves him, she must remain unmarried.
 - 3. Same law for the husband.
 - 4. It is implied in v. 11, that a woman may rightly leave her husband, but if she does, she must remain unmarried. (May leave him for adultery, comp. Matt. 19: 1-12)
 - B. Special prohibition. Where one party is an unbeliever, 7: 12-18.

1. The believer (husband or wife) must not put away or leave the unbeliever.
 2. Reason for it: unbeliever sanctified in the believer.
 - a. Proof: Cleanliness of their children who are also unbelievers, 7: 14.
 - b. "Sanctify" and "holy" used in opposition to "unclean" in a figurative sense. Comp. Ex. 9, 10, whence the Jews got their ideas.
 3. If the unbeliever depart, the believer not in bondage to him, 7: 15, but must keep peace. Must try to live with him (or her.)
 4. Another reason why should not separate. May save the unbeliever by living together, 7: 16.
- C. No social or political relation dissolved by the Gospel, 7:17-24.
1. General under "walk" in these relations as when called, 7:17.
 2. So of circumcision, 7:18.
 3. So of slavery, 7: 20-22. Admits that freedom is to be preferred, 7: 21. Enforces this by relation of both servant and freeman to the Lord, 7: 22.
 4. Limits service not to be the slave of men. This means that we are not to be the slaves of men in such a way as to prevent our being free in the Lord.
- III. Giving virgins in marriage, 7: 25-40.
- A. No sayings of Jesus on this subject, but he gives his judgment as an apostle, 7: 25.
 - B. Prepares for his conclusion by general statements, 7: 26-35.
 1. Repeats the judgment, 7: 7-9, more fully, 7: 27-28.
 - a. Reason: Present distress.
 2. Times require freedom from earthly care, 7: 29-32.
 - a. "The times," equal "present necessity" of the preceding, 7: 28.

3. The married have more worldly care than unmarried, 7: 27-32. This the general rule in such times.
 4. These statements made for their good, 7:35, and not merely to bring them under his control, 7: 35.
- C. Conclusions, 7: 36-40. (May marry on certain conditions.)
1. On certain conditions may let virgin marry.
 - a. If the father thinks he would be treating her harshly by preventing her marriage.
 - b. If it is necessary that she should marry.
 2. In absence of these conditions, keep her single, 7: 37.
 3. Who keeps his daughter does better than he who does not, 7: 38.
 4. Caution: If she marry, she is bound for life, 7: 39.
 5. The woman is happier in the single state, 7: 40.
 - a. All these modified by the "times" and circumstances of the Corinthians.
 6. Claims the Spirit of God for all of this, 7: 40.
 - a. "I also," alludes to the claims of his opponent.

SECTION VI

Meats offered to idols.

I Corinthians 8

- I. Not to be eaten by Christians, chapter 8.
 - A. Knowledge of brethren in reference to idols.
 1. Subject named, 8: 1.
 2. Digression suggested by "we know."
 - a. Inferiority of knowledge to love. Gal. 4: 9.
 - b. Compare Matt. 7: 23; II Tim. 2: 19.
 3. Theme renewed and eating specie fixed, 8: 4.
 4. Brethren knew difference between idols and God, 8: 5,6.
 5. Some without this knowledge, 8: 7, and defiled their conscience by eating.

- B. Admission: Abstractly considered, eating neither good nor bad, 8: 8.
- C. Why wrong for them who had knowledge to eat, 8: 12.
 - 1. It emboldens the other class.
 - 2. It causes the ruin of the weak class.
 - 3. This is a sin against them and Christ.
- D. Several conclusions.
 - 1. Eat no flesh when such is the effect.
 - a. Corollary: Do nothing to cause a brother to stumble unless it is a positive duty. Applies to dancing, etc.

SECTION VII

Depreciation of Paul

I Corinthians 9:1-23

- I. Paul's equal rights with other Apostles, 9:1-6.
 - A. Free from human control because he is an Apostle.
 - 1. Proves he is an Apostle.
 - a. By seeing Jesus.
 - b. By their existence as a church.
 - (1) He was an apostle to them at least, 9: 1, 2.
 - B. He has the same right to eat, drink, marry and cease labors as other Apostles, 9: 3, 6.
 - 1. These things were admitted to be right for others, ergo, they were right for him.
- II. His right to a support for preaching, 9: 7- 23.
 - A. He argues his right to support:
 - 1. From analogy of soldiers, vine dressers and shepherds, 9: 7.
 - 2. From the law of Moses.
 - 3. From the law of equitable exchange, 9: 11.
 - 4. From what others had received, 9: 12.
 - a. Paul had waived this right for the sake of the Gospel.

5. From examples of priests and Levites, 9: 13.
6. From the Lord's order on the subject, 9: 14.
 - a. Compare, Matt. 10: 9, 10; Luke 10: 7.
- (1) Corollary: If this argument good for Paul—good for evangelists now.
- B. How he had acted in this matter and why, 9: 15-23.
 1. Had waived his right and would still do so, 9:15.
 - a. Rather die than not have cause for glory in the Gospel.
 2. He must preach, pay or no pay, 9: 17-18.
 - a. This so of every one who is called—every man to whom in the judgement of his brethren, God has given the ability. They are to be judges. If he cannot get a support, he must work enough to get it and preach the rest of the time.
 3. His reward: Satisfaction that laboring without pay gave, 9: 18.
 4. Had resigned his freedom to gain the more souls, 9: 19.
 5. Became all things to all men for the same purpose.
 - a. He became all things not inconsistent with the law of Christ. Such a course pursued for selfish manners would be the height of meanness, but pursued for the sake of the Gospel, it is the height of self-sacrifice. This should be our example.

SECTION VIII

Examples and Warnings I Corinthians 9: 24-10: 33

- I. Examples of perseverance, 9: 24-27.
 - A. Example from the race course, 9: 24.
 1. Urging them to run.
 - B. Example from boxers, 9: 25, urging self-control.
 - C. Example of Paul himself, 9: 20, 27.
 1. He was like the runners and boxers.

II. Warning from Jews in the wilderness, 10: 1-22.

A. Cases are analogous, 10: 1-4.

1. They were immersed into Moses as Christians are into Christ.
2. Had the same food in type that the Christian has in antitype.
 - a. Argument: For infant baptism: All in the type must be in the antitype. Children in the type, therefore they must be in the antitype.
 - b. Answer:
 - (1) Granting the major premise: cattle, sheep, and goats in the type, therefore in the antitype. This proves too much.
 - (2) Infants, cattle, etc., could be immersed into Moses, (i. e. be put under his government and authority,) but not into Christ. Hence the major premise false. (The Israelites, their cattle, etc., were not fully under the rule of Moses till they crossed the red sea. Up to that time, they were in the dominion of Pharaoh.)
 - (3) Paul's statement includes only those who were over 20 years of age at the time of their passage. Compare 1 and 5. "our fathers," "they were," "most of them," Hence the minor premise false. Away it goes.

B. Most of them fell, 10: 5. Therefore Christians in the same danger.

C. As types of us they warn us, 10: 8-12.

1. Against desire of evil things.
2. Against idolatry.
3. Against tempting (testing) the Lord.
4. Against murmuring, 10: 10.
5. Against fornication, 10: 8.
6. Repeats more fully, 10: 5.

- D. An excuse anticipated, 10: 13.
 - 1. They might say, "ours an uncommon temptation."
 - a. Theirs, not uncommon temptation.
 - b. God would not allow an irresistible temptation to come upon them.
- E. Special application to idolatry, 10: 14-22.
 - 1. Their attention called to the subject.
 - 2. The Lord's Supper a joint sharing of his body and blood, 10: 16, 17. This illustrated by the priests and altars, 10: 18.
 - 3. Idols' table a sharing with demons, 10:19, 20.
 - 4. Shows they cannot share both. (i. e., The Lord's table and that of demons.) 10: 21.
 - 5. To try this is to stir God's jealousy, 10:22.
 - a. Compare Ex. 20: 5, "Jealous God."
- in. Returns to principles of verses 8 and 12, 10: 23: 11: 1.
 - A. Extent of its application.
 - 1. All things allowed for use but limited by good for ourselves and others, 10: 23, 24.
 - 2. No question about meats sold in the markets or on the tables, 10: 25,27.
 - 3. When said to be offered to idols, abstain from them for others good, 10: 28.
 - 4. Objection: "Why am I judged by other's conscience? 10:29, 330.
 - a. Answer: All things must be done for glory of God.
 - b. Tripping a man of any class contrary to this, 10: 31, 32.
 - 5. Paul sets an example, 10: 33 and 11: 1.

SECTION IX

Improprieties in Worship

I Corinthians 11: 2-12: 1

I. In reference to covering the head, 11:2-16.

A. Introduction to the subject, 11: 2.

1. The grades of authority, woman, man, Christ, God.
2. States proof in reference to man and woman, 11: 5.
3. Proof:
 - a. As to woman. By their admission, 11: 6.
 - b. As to man, in the image of God, 11:7.
 - c. Returns to case of the woman—she to be subordinate, 11: 8-10.
 - (1) Angels—they present and pleased with good order but displeased with bad.
4. Neither independent of the other, 11:11, 12.
5. Argues as to both by their natural notion of propriety, in reference to wearing hair, 11: 13, 15.
 - a. "Nature," the general sense of propriety among men.
6. Contentions answered.
 - a. The Apostles and churches have no such customs. (i.e., of wearing long hair and therefore they ought not.) 11: 16.

II. In reference to the Lord's Supper, 11: 17-34.

- A. Another exception to verse 2.
 1. Their public assemblies for the worse, 11: 17.
- B. First specification: Divisions, 11: 18, 19.
 1. The necessity stated in verse 19, not absolute, but conditional.
- C. Eating one's own supper instead of the Lord's, 11:20, 22.
 1. Some brought a feast, others did not. 11:21, 22.
 2. The ones who brought a feast ate it before the Lord's Supper, 11: 20.
 3. This was displeasing to the church (not the house) and shaming those who had brought nothing, 11: 22.
 4. No praise for this, 11: 22, comp. verse 2.
- D. Correct order of Lord's Supper, 11: 23, 24.
 1. How instituted, 11: 23, 25.
 - a. This to show how celebrated and its design.

2. In doing this they show forth the Lord's death, 11: 26.
 - a. To be done till He comes, (i.e. to be done in all ages of the church.) 11: 26.
3. Guilt of eating unworthily. Meaning of unworthily, 11:27.
4. Corinthians were suffering punishment for this guilt, 11: 30, 32.
5. How to avoid this in future, 11: 33, 34.

SECTION X

Spiritual Gifts

I Corinthians 12, 13, 14

- I. Introduction, 12:1-3.
 - A. Must not be led about as when idolatrous, 12: 2.
 - B. None with the Spirit dishonor Christ—none honor Christ but by the Spirit, 12: 3.
- II. Sameness of Spirit in all gifts, 12: 4-11.
 - A. Proposition of sameness (or identity) in gifts, services, and workings, 12: 4-6. (Notice the distribution between Father, Son and Spirit.)
 - B. Object of every gift: Good of the church, 12: 7.
 - C. Specifications under main proposition, 12: 8-10.
 1. "Faith", 12: 9, the faith to perform miracles. There was need of a conviction of power to do them.
 2. Compare Matt. 14: 31, 21: 20-22; James 5: 15.
 3. Discerning of Spirit equals the distinguishing of true from pretended inspiration. (See I John 4:1).
 - D. Repeats proposition more fully, 12: 11.
 1. Why the emphasis on this?
- III. Unity of the body of Christ, 12: 12-31.
 - A. The many members are one body, 12: 12.
 1. Proposition stated and illustrated, 12: 12.

2. Came to this oneness by the one Spirit, 12:13.
 - a. Of the first clause of verse 13, there are two interpretations:
 - (1) We are immersed in the Spirit into the body. This done when the person receives the Holy Spirit and Holy Spirit brings him into the church.
 - (a) Objections: Immersion in water brings into the one body, Romans 6: 3-4; Matt. 28: 19.
 - (b). The known immersion in the Spirit did not bring the persons into the body, Acts 2:4; 10: 47, 48.
 - (2) By or under the control of the Spirit, we are immersed in water into the one body. The first interpretation disproved by (a) and (b) of objections, hence second correct. This agrees with "speaking words of wisdom," "faith," "healing" by the Spirit in verses 3, 8, 9, also with process of conversion.
 - B. No member independent of another, 12: 15-20.
 1. Lowliness of some does not separate them. 12:15-20.
 2. The more honorable members not independent of the others, 12: 21, 22.
 3. Less honorable more adorned, 12: 23, 24.
 4. The design to harmonize the parts, 12: 25.
 5. Complete sympathy among all, 12: 26.
 - C. The above applied to the body of Christ, 12: 27-31.
 1. The church is Christ's body and the members part of it.
 2. Special application to members with gifts, 12: 28-30.
 3. Seek the best gifts, but still a better way, 12: 31.
 - a. That way is love, 13:2.
- IV. Love superior to gifts, chapter 13.
- A. All gifts and self-sacrifice worthless without love, 13: 1-3.

- B. Superior effect on character, 13: 4-7.
 - C. Its permanency compared with gifts, 13: 8-12.
 - D. Superior even to faith and hope, 13:13.
- V. Prophecy the best gift, 14: 1-25.
- A. Seen by its effect on the church, 14:1-19.
 - 1. Tongues speak only to God and edify the possessor—prophecy edifies the church, 14:1-4.
 - 2. No edification in tongues unless translated, 14: 5-6.
 - 3. Illustrated by musical instruments and other sounds, 14: 7-11.
 - 4. One with gift of tongue should pray for the power to translate, 14: 12-15.
 - 5. No edification in tongues reported, 14: 15-19.
 - B. Seen by its effect on unbelievers and those ungifted, 14: 20-28.
 - 1. Must think like men, 14: 20.
 - 2. Tongues for unbelievers—prophecies for believers, 14: 20-28.
 - 3. In the church even unbelievers best affected by prophecy, 14:23-25.
- VI. All gifts must be used for edification, 14: 28-40.
- A. The miraculous gift, 14: 26-33.
 - 1. Proposition, 14: 26.
 - 2. Specifications (two)
 - a. As to tongues, 14: 27, 28.
 - b. As to prophecy, 14: 28, 33.
 - B. Women to be silent in church, 14: 34, 36.
 - 1. It is not permitted them to speak, 14: 34.
 - 2. Law of subjection (Gen. 3: 16) forbids, 14: 34.
 - 3. Indecorous for them to : speak, 14: 35.
 - 4. This church (one at Corinth) not superior that it should have novel customs, 36.
 - a. Reconcile this (B) with 11: 5. Two Methods:

- (1) Women with miraculous gifts an exception to this rule.
 - (2) In 11: 5, Paul only rebukes the manner, but here the thing itself. In favor of the last, II Tim. 2: 11, 12. Let the women (wife) learn in "silence."
- (a) Question—"Why did the women have these gifts if not to be used?"
- b. Answer: Their gifts for use in private and among their own sex. Titus 2: 4. Greater need of this then than now. Not so much mingling of the sexes in the East as in countries of Europe and America. Women had a separate court among the Jews.—
"Court of the women."
- C. Conclusion, 14: 37-40.
1. The way this instruction and by the prophets a test of their claim, 14: 37, 38.
 2. Prefer prophecy, but forbid not tongues, 14:39.
 3. Decorum in good order to govern in all things, (can't be too careful on this point.)

The Word PROPHECY In This Section

CHAPTER 14

1. It primarily means foretelling future events.
2. Its effects: Edification, and encouragement, Compare 3, 4.
3. Distinguish from revelation, knowledge and teaching, 6. "Revelation" not used in its widest sense. In that sense would include all the others.
4. It convicts unbelievers, 24, 25.
5. It teaches something.
6. Conclusion: It is a hortatory address, enforced by predictions leading to conviction and edification. Compare the prophetic books of the Old Testament, John the Baptist's teaching as that of others in New Testament.

SECTION XI

The Resurrection

I Corinthians 15

- I. The resurrection a part of the Gospel, 15:1-11.
 - A. Will restate in what form he (Paul) had preached and they had received the Gospel, 15: 1, 2.
 - B. The form stated, 15: 3-4.
 1. Force of "according to the scriptures," means the full teaching of all prophecies as types on subject.
 - C. Witnesses of the resurrection introduced, 15: 5-7. Refers also to self.
 - D. Parenthesis on his own unworthiness, 15: 8-10.
 - E. Such the preaching of all the Apostles, and such the former belief of the Corinthians themselves.
- II. Absurdity of denying the resurrection, 15:12-19.
 - A. It would prove that Christ not risen. 15:12-19.
 - B. This proved, his preaching vain, 15: 14.
 - C. Apostles false witnesses, 15: 15-16.
 - D. They yet in their sins, 15: 17.
 - E. The dead saints perished; the living ones miserable, 15: 18-19. (This argument assumes the mutual dependence of the resurrection and separate existence of the Spirit; as in Matt. 22: 31-32. If anyone should prove the existence of the spirit after death, the Sadducees would acknowledge the resurrection. Christ did this.)
- III. The resurrection of all argued from that of Christ, 15: 20-28.
 - A. Christ, the first fruit, implying the gathering up of all the other harvest, 15: 20.
 - B. Proposition that all will rise in him, 15: 21, 22.
 1. "In Kim,"—by his influence.

- C. This will be at his coming, 15: 23.
 - D. Proved by all enemies being put under his feet, death being one and the last enemy, 15: 24-27.
 - E. A limit to "all things under him," God excepted, 15: 27-28.
- IV. Argument from immersion and exposure of life, 15: 29-34.
- A. From immersion, 15: 29.
 - 1. Resurrection declared in raising the immersed person from the water. Compare Romans 6:4; Col. 2: 12. "Immersed for the dead" used because immersion and rising from it declare the resurrection of the dead.
 - B. From Paul's exposure, 15: 30-32.
 - C. Hints at the cause of their unbelief, 15: 33-34.
- V. The resurrection body, 15: 35-50.
- A. An objection implying doubt and making inquiry discussed, 15: 35.
 - B. Decay of the body not in the way, as proved by grain, 15:36.
 - C. As in the case of the grain, should expect the resurrection of the body to be different from the present. 15: 37-38.
 - D. Difference illustrated by the difference in other bodies 15: 39-42.
 - E. Points of difference stated, 15: 42-44.
 - F. Illustrates the difference by the two Adams, 15: 45-49.
 - G. The resurrection body cannot be flesh and blood, 15: 50.
 - 1. Therefore there must be a change of the present body.

- VI. Change of the bodies of the living saints at the resurrection, 15: 51-57.
 - A. The last generation before the resurrection shall not die, but shall be changed, 15: 51-52.
 - B. Shall be changed to the same as those raised, 15: 53.
 - C. The triumph over death and sin, 15: 54-57.
- VII. An exhortation, 15: 58.
 - A. To firmness.
 - B. Activity.
 - C. The certainty of the reward.

SECTION XII

Personal Statements and Salutations

I Corinthians 16

- I. The great collection, 16: 1-4.
 - A. Compare: II Cor. 8: 1-11; Romans 15: 25, 26; Acts 24:17.
- II. His intended visit, 16: 5-9.
- III. Visit of Timothy and Apollos, 16: 10-14.
 - A. Compare Acts 19: 21.
 - 1. Why was Apollos not willing to go?
- VI. Condition of Stephanos and house, 16: 15-18.
- V. Salutations, 16: 19-24.

Finis Dec. 12th./66.

EXEGESIS OF GALATIANS

I. The Parties:

- A. Paul the writer. With his own hand, 6: 11. (Unknown brethren in the salutation with him, 1: 2.
- B. Churches in Galatia the second party, 1: 2. Galatia was an ill defined central region in Asia Minor.

II. Circumstances of the writer:

- A. Time and place. Two opinions:
 - 1. At Ephesus after his second tour through Galatia, 4: 13; 1: 6, "chief reason," "so soon," in 1: 6. He abode 3 1/2 years at Ephesus after his second tour, and if they were "so soon" turned away, it must have been while he was there.
 - 2. He wrote in Corinth at his second visit. Chief reason is the similarity to the epistle to the Romans written then and there. He generally wrote in the same style when in the same frame of mind. (Compare Colossians and Ephesians written at the same time and sent by same person.)
- B. His relation to the Galatians.
 - 1. Had founded the churches, 1: 13, 14. Acts 16: 6.
 - 2. Had made them a second visit, 4: 13; Acts 18: 23.

III. Circumstances of the churches.

- A. Had turned away to another gospel under false teachers, 1: 6-7.
- B. Had heard his independent apostleship denied, 1: 11, 20 and especially 2: 6.
- C. Were deceived by Judaizers, Chapters 3 and 4.

- D. From ardent friends they had become alienated from Paul, 4:13-16.
- E. Were divisions among them, 5: 13, 14.
- F. They were generally Gentiles.

SECTION I

Paul's Independent Apostleship
Galatians 1, 2

- L Instruction, salutation including the proposition of the section, 1:1-5.
- II. Perversion of the Gospel among them, 1: 6-10.
 - A. Expresses astonishment at the change in them, 1: 6.
 - B. Declares that they were receiving not the Gospel, but a perversion of the Gospel, 1: 7.
 - C. Whoever preached it whether angel or man was accursed, 1:8, 9.
 - D. His aim to please God and not man, 1: 10.
(Tacit allusion to a charge brought against him, that he preached to please men and not God.)
- III. Main proposition and first proof, 1: 11-24.
 - A. The proposition in 1:11-12.
 - B. First proof: His want of an opportunity to learn from others, 1:13-24.
 - 1. Saw no Apostle for three years after his conversion.
 - 2. Then saw Peter and James fifteen days. Compare Acts 9: 26-30; 22: 17-21.
 - 3. Then in Syria and Cilicia.
 - a. No Apostle seen till 14 years, 2: 1. This perhaps means 14 years from his conversion. (No Apostle seen after he left Jerusalem till the fourteenth year after his conversion.)
- VI. Second proof: Endorsement of his labors by other Apostles. 2: 1-10.

- A. Triumph in reference to circumcision, 2: 5, Comp. Acts 15: 1-29.
 - B. Other Apostles added nothing to what he had taught, 2: 6.
 - C. Endorses the same course for the future.
- V. Third proof: He had rebuked Peter in this very matter, 2: 11-21.
- A. His conduct inconsistent, 2: 11-13.
 - B. He had abandoned Judaism, yet bringing Gentiles under it by his example.
 - C. Not sin to abandon the law for Christ, but 'tis to tear down that law and then seek to build it up again, 2: 17-18.
 - D. He shows by the force of law he had died to law and was made alive to Christ, 2: 19, 20.
 - E. He did not set aside the favor of God as the view did, 2:21.

SECTION II

Justification is by faith and not by law.

Galatians 3: 1-15

- I. Blessings already theirs by faith and not by law, 3: 1-6.
 - A. It is the gift of the Spirit, 3: 1-2.
 - B. Foolishness to finish by the flesh what they had begun by the spirit, 3: 3.
 - C. Their charge implied that their sufferings were in vain.
 - D. Spiritual gifts and miracles were through faith and not through law, 3: 5-6.
- II. The true heirs of Abraham's promise are the believers, 3: 7-14.
 - A. The promise implied the justification of all nations, 3: 7-9.
 - B. Those under law not blessed but cursed, 3: 10.

- C. The scripture itself declares the doctrine, 3: 11-12, Comp. Heb. 2: 4-5; Lev. 18: 5.
 - D. All are relieved from the curse of the law, 3: 10, by Christ, 3:13-14.
- III. The promise not effected by the law, 3: 15-29.
- A. The promise being covenanted before the law—could not be set aside by it.
 - B. But to say the inheritance was by law would set aside the promise, 3:18.
 - C. Objection answered: Jew asks, "What is the use of the law then?"
 - 1. To suppress transgression till the time of promise, 3: 19-20.
 - D. Law does not conflict with the promise.
 - 1. If law could have given life, righteousness or justification would have been by it, 3: 21.
 - 2. But law put all under sin, 3: 10, preparatory to the promise. This law was the guide to Christ, 3: 22-24.
 - 3. Now the guide ("schoolmaster, pedagogue, child-guide") no longer needed, 3: 25-27.
 - 4. The law being gone, all its distinctions are gone, 3: 28.
 - E. All who are Christ's are the seed of Abraham and heirs of the promise, 3: 29.
- IV. Deliverance from the law illustrated, 4: 1-7.
- A. The heir while under age not more free than the servant, 4: 1-2. So are we when under the law, 4: 3.
 - B. Were now wishing to return to bondage—to ordinances, 4: 9-10.
 - C. In danger of coming to nought, 4: 11.
- V. An appeal to the former love from him, 4:12-20.
- A. Exhorts them to become like him—indifferent to law, for he like they was at that time free from it, 4:12.

- B. He not the injured party, though they had ceased to love him, 4: 12-18.
- C. Zeal of the Judaizers selfish, 4: 17-18.
- D. Expresses his anxiety and doubt in regard to them, 4: 19-20.

VI. The bondage of the law illustrated by Ishmael and Isaac, 4:21-5:1.

- A. Ishmael born according to the flesh in bondage. Isaac according to the spirit in freedom, 4: 21:-23.
- B. Hagar equals the Sinaitic covenant and first Jerusalem, her children in bondage. Sarah the church (Jerusalem from above) her children free and more numerous than Hagar's, 4: 23-27.
- C. Now as then, the flesh-born persecuted the spiritual-born, but are cast out of the inheritance, 4: 28-30.
- D. Exhortation against the return to bondage, 4: 31-5: 1.

VII. To return to the law is to abandon Christ, 5: 2-6.

- A. If circumcised, Christ no profit to them, 5: 2.
 - 1. Circumcision here means that done with a view to bring them under the law as a means of justification.
- B. Debtor to do the whole law, 5: 3.
- C. It is to abandon Christ and to abandon favor, 5: 4.
- D. We expect righteousness through faith, 5: 5. "We" means those enlightened in the true and full meaning of the gospel.
- E. Circumcision is indifferent.
 - 1. Faith is the dependence, 5: 6.
 - 2. Reconcile 6 with 7.
 - 3. Reconcile verses 2-4 with the circumcision of Timothy. Acts 16: 3 and of Jewish children, Acts 21: 21.
 - a. Paul circumcised Timothy and did not treat the Jews to neglect circumcising their children. Again would not circumcise Titus, Gal. 2: 3-4.

- b. Explanation is in this: The Jews were to circumcise their children but the Gentiles were not. Timothy was a Jew on the mother's side. Titus a Gentile; "circumcision is nothing" to Jews. Justification is nothing in favor of the Gentiles.

VIII. Rebuke and warnings, 5: 7-15.

- A. Rebuke for being checked in their course, 5: 7.
- B. This not from him who called them, 5: 8, (1, 6, also)
- C. Danger that the evil begun will spread, 5: 9.
- D. Confidence that they will agree with him, 5: 10.
- E. Falsity of the charge that he preached circumcision, 5:11.
- F. Desires exclusion of the Judaizers, 5: 12.
- G. Avoid strife and love each other, 5: 13-15.

SECTION III

The Spirit As Guide Versus The Flesh

Galatians 5: 16-6: 18

- I. The two contrasted, 5: 16-26.
 - A. They are in opposition, 5: 16-17.
 - B. Led by spirit not condemned by law, 5:18, compare 23.
 - C. Deeds of flesh stated also fate of the flesh, 5: 19-21.
 - D. Fruit of spirit, 5: 22, 23.
 - E. Having crucified flesh (Comp. Rom. 6: 6) must be guided by spirit, 5: 24-26.
- II. Application to brother in fault, 6: 1-5.
 - A. Restore such, bearing each others burdens, 6: 1-2.
 - B. Take warning from his example, 6: 3.
 - C. Watch self and may exult over self, but not another, 6:4.
 - D. Each carry his own burden, 6:5.
 - 1. (i. e. Each shall be accountable to God for his acts.)

- III. Application to religious teachers, 6: 6-11.
 - A. Share good things with them, 6: 6.
 - B. Thus sowing the spirit's wants shall reap life, but to flesh reap corruption, 6: 7-9.
 - C. Do good to all, especially brethren, 6: 10.
 - D. Reminded of obligation to himself, 6: 11.

- IV. Judaizers contrary to above were priding in the flesh, 6: 12-18.
 - A. Their object: To avoid persecution and boast in the flesh, 6: 12, 13.
 - B. Right to boast in the cross by which we are separated from the world, 6: 14, 15.
 - C. Prayer for right thinking.
 - 1. Protest against others, 6: 16-17.
 - D. Benediction, 6: 18.

EXEGESIS OF EPHESIANS

I. The Parties:

- A. Paul the writer. 1: 1 and 3:1.
- B. Written to the "saints in Ephesus and faithful in Christ." 1:1.
 - 1. "In Ephesus" disputed. (Is it a genuine objection?)
 - a. No personal salutation in the letter.
 - b. Had only *heard* of their faith and love.
 - c. They had only *heard* of his mission to the Gentiles. 3:1-4.
 - d. It ("in Ephesus") omitted from the Vatican MSS and some others, C and H.
 - e. Marcion, middle of second century, says it was to the Laodiceans. Compare Col. 4: 16.

C. Defense:

- 1. To the first there is no satisfactory answer.
- 2. Words in 1: 15 are referred to their present state—not to their conversion.
- 3. Remark in 3:1 is offset by Galatians 1:13. See also 4:21.
- 4. It is in nearly all the MSS ancient and modern.
- 5. Sustained by nearly all ancient writers. Marcion was in the habit of changing scriptures to suit his purpose.

II. Circumstances of the writer:

- A. First, he was a prisoner for the sake of the Gentiles. 3: 1, 4: 1; Acts 21: 28.
- B. In distress and danger. 3: 13, 6:12.
- C. About to send Tychicus to cheer them by reporting his condition. 6: 21, 22.

- D. Same date as Colossians, 6: 21; Col. 4: 7-8. Same date as Philemon also. Philemon 1: 10-12.
(Onesimus and Tychicus travelled together—Onesimus with letter to Philemon and Tychicus with those to the Ephesians and Colossians.)
- E. He was either in Caesarea or Rome in prison. He was a prisoner in these two places only, long enough to write them. He was expecting to visit Phrygia (Phil. 22) which was not true of him while in Caesarea, therefore he was in Rome.

III. Circumstances of the church.

- A. Chiefly Gentiles. 3: 14,17.
- B. Acquainted with Grecian mysteries. 1: 9; 3: 4, 9; 5: 32; 6: 19.
- C. In distress about Paul. 6: 22.

SECTION I

Thanksgiving And Prayer For Readers Ephesians 1-2: 10

- I. Salutation, "Through the will of God." 1: 1-2. Compare Gal. 1: 15; Romans 1:1; Acts 22: 14.
- II. Thanksgiving for predetermined blessings. 1: 3-14.
 - A. For all spiritual blessings received. 1: 3-6.
 - 1. These are a fulfillment of the purpose of election.
 - 2. In that election they were predestinated to sonship.
 - 3. This is in accordance with His will and for the praise or the glory of His favor. 1: 6.
 - B. For spiritual blessings of remission of sins and knowledge of His will. 1: 7-10.
 - 1. This remission was a result of some favor. 1: 7.
 - 2. Knowledge of His will a result of the superabundance of the same. 1: 8-9.
 - 3. Shows what the "ingrafting of His Will" is. It is

His purpose to gather all together under Christ.

1: 10; Compare 1: 22.

C. For the blessing of inheritance. 1: 11-14.

1. Predestined. 1: 11.

2. Object:

- a. That those who had first hoped, should be the means of his glory. 1: 12.
- b. Later believers received the inheritance when they heard and believed the Gospel. 1: 13.
- c. Same party also authenticated as heirs by spirit.
- d. This an earnest or pledge of the inheritance.
- e. All this for the praise of His glory.

The doctrine taught in 1: 1-14 states in chronological order:

1. God's purpose to gather all in heaven and earth under Christ. 1: 9-10.
2. Chose part of the human race to be holy and blameless in Him. 1: 4.
3. Predestined the same to sonship, 1: 5, and heirship, 1:11.
4. Finally blessed them with every spiritual blessing, 1: 3, including remission of sins, 1: 7, and wisdom and understanding, 1: 8.
 - a. Holy Spirit given as a seal and earnest.
5. The persons—all those who hear and believe the Gospel receive the spirit and have hope in Christ, 1: 12-13.

EL Prayer for the enlightenment of his readers. 1: 15-23.

A. Their heirship and cause for thanksgiving and prayer. 1: 15-16.

B. The prayer. (Prays for spirit of wisdom and revelation. 1:17-18.)

1. So as to know these things.
 - (a) The hope of his calling.

- (b) The riches of his inheritance in the saints.
- (c) Greatness of God's power towards us measured by what He did for Christ, 1: 19-22, all of which is for the church. 1: 22-23.

IV. Further Statement of blessings bestowed. 2: 1-10.

- A. When dead, God had made them alive and raised to heavenly places in Christ. 2:1-6.
 - 1. "Dead" in any respect means not living in that respect.
 - 2. "Nature" (v. 3) is our own nature to *become* sinners, not to be *born* sinners.
- B. Object: To display God's power to coming ages. 2: 7.
- C This salvation through favor, not debt. 2: 8-10.
 - 1. "This" and "it" of verse 8 are neuter and refer to the *thought* of the previous clause, not to "faith" or "grace" which are feminine.
 - 2. The works of verse 9 are work[®] of merit previously done. None but works before salvation could effect it. Baptism not one of these for it is done after we are begotten (made alive) and is part of the process of being raised up to the heavenly places. Compare verse 6.

SECTION II

Union of Jews And Gentiles In Christ Ephesians2: 11-4: 16

- I. This union effected by the death (1. blood, 2. cross) of Christ, 2: 11-22.
 - A. Reminds the Gentiles of former condition. 2: 11-12.
 - 1. They were without five things.
 - (a) Without Christ.
 - (b) Without citizenship in the commonwealth of Israel.

- (c) Without the covenants of promise.
 - (d) Without hope.
 - (e) Without God.
2. Now they have been brought near those five things from which they were far off. 2: 13.
 3. Christ had made peace between these two parties, 2: 14-16, an effect accomplished at same time with the cross.
 4. He did so by preaching there was but one way to God for both. 2: 12-18.
 5. Gentiles, (1) citizens, (2) part of the family, (3) on the foundation as a part of God's Holy Temple. 2: 19-21. (Explanation of "foundation." The two walls rested on the apostles and prophets. Christ, the corner stone, held them together. "The prophets" equal those of New Testament or New Covenant Compare 3: 5.)
 6. Even Gentiles were part of this building. 2: 22.
- II. To effect this union was chief object of Paul's ministry.
- 3: 1-13.
 - A. Paul begins to offer prayers for them, but digresses. 3: 1.
 - B. He explains (in digression) how he was a prisoner in their behalf. 3:2-7.
 1. A mystery revealed to him. 3: 2-3.
("Mystery" equals this privilege of theirs.)
 2. He had written so they could know it. 3: 3-4.
 3. Shows it was not known in other ages as was revealed. 3: 5.
 4. Repeats the chief thought in it. 3: 6.
 5. Repeats his ministry counted with it. 3: 7.
 - C. His office was also the means of showing to angels the wisdom of God. 3: 8-13.
 1. Restates the favor given him. 3: 8.
 2. Further object of it.

- (a) To enlighten all men about that ministry. 3: 9.
 - 3. That even heavenly beings might know the same. 3: 10-12.
 - 4. His sufferings, the glory of the Gentiles. 3: 13.
- III. Prayer for their increase in love. 3: 14-21.
- A. God is addressed as Father from whom the "whole family in heaven and earth is named." 3: 14-15.
 - B. Petitions. 3: 16-19.
 - 1. Strength in the inner man.
 - 2. Christ in their hearts by faith.
 - 3. Rooted in love.
 - 4. Able to comprehend the Love of Christ.
 - 5. Filled with the fullness of God.
 - C. Doxology. 3: 20-21.
- IV. Exhortation to unity with the points of unity. 4: 1-6.
- A. Walk worthy of calling. 4: 1.
 - B. How thus to walk. 4: 2-3.
 - C. Seven points in which unity of spirit counts. 4: 4-6.
- V. Distribution of gifts by Christ. 4: 7-16.
- A. The power of Christ a reason for being able to distribute gifts. 4: 7-11.
 - B. Gifts of different offices (apostles, prophets, evangelists, pastors, teachers.) 4: 12.
 - C. Reasons for giving of gifts. 4: 12-15.
 - D. Function of each part: Be joined to Christ as head and perform its duty to make "increase of the body unto the edifying of itself in love." 4: 16.

SECTION III

Miscellaneous Exhortations

Ephesians 4: 17-5: 21

T. The way they should walk. 4: 17-32.

A. Not as other Gentiles. 4: 17.

- 1. Other Gentiles had their understanding darkened. 4:18.

2. Were past feeling. 4: 19.
- B. They had learned a different way from Christ. 4: 20-21.
 1. Must put off old man. 4: 22.
 2. "Be renewed in spirit of your mind." 4: 23.
 3. "Put on new man." 4: 24.
 4. Put away lying, anger, giving place to devil, stealing, corrupt communications, grieving Holy Spirit of God, bitterness, wrath, anger, clamor, evil speaking, malice. 4: 25-31.
 5. Treatment of one another. 4: 32.
- C. Further instruction in how to walk. 5: 1-21.

SECTION IV

Directions For Domestic Relations

Ephesians 5: 22-6: 9

- I. Instruction to wives. 5: 22-24.
 - A. Submission of wives. 5: 22, 24.
 - B. Reason for submission. 5: 23.
- II. Instruction to husbands. 5: 25-33.
 - A. Husbands to love wives as Christ loved the Church. 5:25-32.
 - B. Mutual love of husband and reverence of wife. 5:33.
- III. Instruction to children and fathers. 6: 1-4.
 - A. Children to obey and honor parents. 6: 1-2.
 1. This to promote longevity. 6: 3.
 - B. Fathers not to provoke children to wrath. 6: 4.
- IV. Instruction to servants and masters. 6: 5-9.
 - A. Servants to practice obedience with fear and trembling and singleness of heart as unto Christ. 6: 5.
 1. Not to obey with eye service. 6: 6.
 2. To do service with good will. 6: 7.
 3. Whether bond or free, if a man does good, he shall receive same from the Lord. 6: 8.
 - B. Masters to treat servants in same way. 6: 9.

SECTION V

General Exhortations and Benediction

Ephesians 6: 10-24

- I. Exhorts to strength and putting on of armor of God. 6: 10-17.
 - A. Strength to be in Lord and in power of his might. 6: 10.
 - B. Put on whole armor of God and why this is needed. 6: 11-13.
 - C. The armor:
 - 1. Girdle of truth and breastplate of righteousness. 6: 14.
 - 2. Feet shod with preparation of Gospel. 6: 15.
 - 3. Shield of faith. 6: 16.
 - 4. Helmet of salvation and sword of spirit. 6: 17.
- II. Exhortation to prayer for all saints and himself. 6: 18-19.
 - A. Paul an ambassador in bonds. 6: 20.
- III. Sending Tychicus to inform them of his condition. 6: 21-22.
- IV. Benediction. 6: 23-24.

STUDY OF TOPICS

1. Sources of information
 - A. The scriptures for inquiries confined to scripture topics.
 1. God should be heard *first*. The fact that he has seen fit to say anything implies that he should be heard.
 - B. Profane literature, history and geography.
 1. The first for meanings of words.
 2. The second for manners, customs and illustrative events.
 3. The third for localities, climate, productions, etc.
 - C. When any conflict occurs, all must yield to the Word of God.
- II. Two Methods of Study.
 - A. The dogmatic consists of getting thoughts for reflections and searching scriptures for proof to support them.
 1. Objections to this method.
 - a. It is presumption. It is taking our own "think-so" rather than what God says.
 - b. Generally incomplete.
 - c. Always unsafe.
 - B. The inductive method.
 1. Get all statements of scriptures and adopt them as conclusions.
 2. Draw from them all necessary deductions. ("Necessary" means logical.)
 3. Advantages of this method.

- a. It furnishes all God sees fit to say on the subject—that is enough.
 - b. It makes scriptures *form* the theory, rather than *conform* to it.
 - c. When preaching thus, we are preaching the *Word*,
- C. Caution: The induction must be complete. Partial induction is unsafe for other facts might reverse the conclusion. (Note: We have also the Mystic and Rationalistic Methods. These are not worthy of discussion. The former is almost obsolete. (Swedenborg and others.) The latter is only used by skeptics. It is used to decide what part of the Bible is of God. That is skepticism.)

III. Rules: Inductive Method.

- A. Collect the individual thoughts and facts of scripture.
1. Process:
 - a. By concordance and reading, find all passages that bear on the subject.
 - b. Apply to each the rule of exegesis and get its exact thought.
 - c. Write them in the most precise terms possible.
 2. Classify the thoughts collected. This is done:
 - a. By connection of sequence (time.)
 - b. By logical connection of cause and effect or of premise and conclusion.
 - c. By connection of association; i. e., or natural division of question at issue.
 - (1) These classes of thought constitute the divisions of the subject.
- B. Arrange the thoughts of each division.
1. Observe same connection as in rule 2.
 2. Have reference to connection of the divisions.

3. Let the last thought of each division be connected with the first thought of the next division.

C. Arrange the division of the topics.

1. This done as in rule 2.

D. Obtain a connected view of the whole subject.

1. This done by reflection on each part with reference to every other part and with reference to the whole.
2. Now proceed to write or speak on the whole or any part.

FAITH

I. Facts:

A. What is faith?

1. Renderings of (*pistis*) generally *faith*. Once belief, II Thess. 2:13. Verb (*pisteuo*) is always believe when literal. Sometimes in Paul *entrusted*. I Thess. 24: 4. Adjective (*pistos*) generally *faithful*, sometimes *believing*, (*apistia*) always unbelief.
2. Examples of great faith. Matthew 8: 10; 15: 28.
Examples of little faith. Matthew 17: 17, 20; Mark 9: 22, 24.
3. Faith in healing power of Christ. Matthew 8: 8, 10; 9:2, 27, 29.
4. Faith and doubt opposed. Matthew 21: 21.
5. Pharisees neglected judgment, mercy and faith. Matthew 23: 23.
6. Faith and fear opposed. Mark 4: 38, 41; 5: 35, 36.
7. An example of faith in reference to a thing prayed for. Mark 11: 24.
8. Faith in God. Mark 11: 22.
9. Faith in what prophets uttered. Luke 24: 25.
10. Believe in name of Christ. John 1: 12; 2: 23.
11. Believe on Him. John 2: 11; 3: 15; Acts 3: 16.
12. Believe God, Moses, Jesus. John 5: 27, 46, 47.
13. Believe Phillips' preaching, were baptized. Acts 8: 12.
14. The faith. Romans 14: 1, 2; Galatians 3: 22, 26; Philippians 1: 27.
15. Faith is to be obeyed. Acts 6: 7; Romans 1: 5; 16: 26.

16. Faith and hope connected. Romans 4: 18.
17. Belief of truth. II Thessalonians 2: 13.
18. Faith defined and illustrated by Paul. Hebrews 11:1.

II. Conclusions:

- A. Paul's definition, Hebrews 11: 1.
 1. Ground or foundation and confidence. A foundation, argues from etymology of the term.
- B. I John Renderings
- C. Objection first: Not elsewhere used in this sense in the New Testament, II Corinthians 9: 4; 11: 17; Hebrews 3:14.
- D. Objection second: Not suited to this context for faith through foundation of hope is not foundation of things hoped for,
 1. "Confidence as to" so rendered by Robinson, Gr. Lex. N. T.; Anderson, Heb. L. "Confidence"; Green, "grounded assurance;" Bible Union, "Assurance"; Macknight, "Confidence."
 2. We adopt rendering of Robinson.
- E. Second clause—not evidence but conviction.
 1. For so rendered by critics generally.
 2. Its verb means to convict or convince according as connected or not connected with crime. John 8: 46; secondarily, to rebuke because this done by convicting of wrong.
 3. Noun never means evidence.
 4. Only meaning that suits context is conviction.
- F. Definition: Confidence as to things hoped for, conviction as to things not seen. (This note to be improved upon. J. W. McGarvey.)
 1. Two elements—confidence and conviction and two corresponding classes of objects.
 2. Latter clause includes former, hence conviction as to things not seen, the wider sense. Confidence as to things hoped for, the narrowest.

3. Some things not seen are not things hoped for, hence confidence not always a part or an element of faith.
4. But all objects of faith are unseen, hence conviction invariably present.
5. Where object is both unseen and hoped for both elements are present.

G. Paul's illustrations.

1. In first only second element. Hebrews 11: 3.
2. In cases of Abel, Enoch, Noah, Abraham, both elements.

H. Comparison with the facts.

1. Both elements in facts 2, 3, 5, 7, 8, 9, 10, 11, 13, 16.
2. In facts 12, 17 et al. conviction is alone present except when context indicates confidence.
3. Opposed to doubt, 4, because conviction removes doubt. (Like light removes darkness.)
4. Opposed to fear, 6, because conviction removes fear. Connected with hope, 16, because confidence as to things hoped for.
5. Same as belief. (See also Hebrews 11: 6.)

I. Connection of elements.

1. Confidence is a result of conviction in examples of Hebrews 11, James 2: 19. Hence we may add the presence of confidence depends on the nature of faith. When present, it is in same degree as the conviction.

J. No other element in faith, hence the definition complete.

K. "The faith", 14, Faith in Christ or belief in Gospel. Galatians 3: 22, 26; Philippians 1: 27. Same in the other passage. So called because this is the distinctive faith of Christians.

L. Faith is to be obeyed, 15; To believe that Jesus is the Christ, requires a certain course of life. To produce this is to obey the faith. It begins with baptism.

III. Sources of faith.

A. The faith of patriarchs.

1. Abel's: The promises of God. Hebrews 11: 4.
2. Enoch's: Revelation of God. Hebrews 11: 5-6.
3. Noah's: Word of God. Hebrews 11: 7; Genesis 6:18-18.
4. Abraham's: Word of God. Hebrews 11: 8,10; Genesis 12:1-3.
5. Sarah's: Word of God. Hebrews 11: 11; Genesis 18: 11-15. (So of all in Hebrews 11 of whom facts **are** known.)
6. Conclusion: Produced by God's Word, spoken in person or by messengers.

B. Faith in Christ.

1. John's testimony. John 1: 7; 10: 14, 42.
2. Christ's miraculous knowledge. John 1: 51; 4: 39-42; 16: 30.
3. His miraculous power. John 11: 42, 45; 12: 11; 14: 11.
4. Word of apostles. John 17: 20; Acts 15: 7; I Cor. 3: 5.
5. Conduct of Christians. John 17: 21.
6. The scriptures. John 20: 31; Acts 17: 10-12.
7. Determination for eternal life. Acts 13: 48.
8. Hearing Word of God preached. Romans 10: 17.
9. Miracles of apostles. Acts 13: 12; I Cor. 2: 4-5.
10. The Holy Spirit. I Cor. 12: 9.

C. Conclusions.

1. The immediate source of faith is the Word of God.
2. The Word through Spirit in inspired men and either spoken or written.
3. Part of miracles to prove the Word to be the Word of God.
4. Determination for eternal life promotes the effect of the Word.

5. Faith in Christ and that of patriarchs same sources.
6. Faith to work miracles direct gift from Holy Spirit.
I Cor. 12:9.

D. Final conclusions.

1. Source of faith is Word of God spoken or written, confirmed by miracles and conduct of Christians.
The effect of the Word promoted by determination for eternal life.

- a. Objection: This not saving faith but historical faith.

- (1) Answer first: All faith historical except that to work miracles.

- (2) Answer second: The faith of Hebrews 11 is saving faith. Compare Hebrews 10: 38-39.

- (3) Answer third. Other instances the same.
Facts 1, 4, 6, 7, 9.

IV. Hindrances to faith.

A. Facts:

1. Satan takes the Word out of the heart. Luke 8: 12.
This includes all the devices of Satan.
2. Love of human glory (affluence), John 12: 43, 5: 44. With Jews this caused rejection of Christ . . .
With all persons it causes the neglect of evidence.
3. Perverting effects of falsehood and false teaching.
John 8: 43-47. Under the influence of falsehood truth is opposed and hated.
4. Rejection of preparatory teaching. John 10: 26-28.
(Facts 1-8)
5. Closed eyes, hard hearts, darkened understanding.
John 12: 37-43; Acts 28: 26-27; II Cor. 4: 3-4.

B. Three agencies.

1. Satan's, which they might resist.
2. Their own, in yielding to Satan.
3. God's, who makes this the result of yielding to Satan.

- a. Objection: These hindrances make it necessary for direct power of Spirit to remove them.
- b. Answer first: No such work of Spirit revealed. Not in Prov. 16: 1; Jeremiah 10: 23.
- c. Answer second: No such work in cases above; if not in these, may not be in any.

V. Justification by faith.

A. The facts:

1. In Christ every believer justified from sin. Acts 13: 39; Romans 10: 4.
2. No flesh justified by works of man. Romans 3: 20; 2:13.
3. God's righteousness through faith in Jesus, now revealed for and upon all believers. Romans 3: 21, 22.
4. Justified by grace without price through redemption in Christ. Romans 3: 24.
5. Christ a propitiation that God might be just, and justify the believer. Romans 3: 26.
6. Man justified by faith apart from works of law. Romans 3: 28; Galatians 2: 16, 21.
7. If Abraham justified by works, has whereof to glory, but not before God. Romans 4: 2.
8. Faith counted for righteousness. Romans 4: 3-9, 22-24; Galatians 3: 6; James 2: 23.
9. Circumcision to Abraham, seal of righteousness of faith. Romans 4: 11.
10. Justification by faith, that it might be according to favor. Romans 4:16.
11. Christ raised for the sake of our justification. Romans 4: 25.
12. Justified by faith we have peace with God. Romans 5:1.
13. Righteousness of faith. Romans 4: 11, 13; 9: 30; 10: 5-6; Galatians 5:5; Hebrews 11: 7.

14. God's righteousness. Matthew 6: 33; Romans 1:17; 3: 5-21, 26; 10: 3-20 or 5: 21; Philippians 3: 9; James 1: 20; II Peter 1: 1.
15. Our righteousness. Romans 10: 3; Philippians 3: 9.
16. Justified by blood of Christ. Romans 5: 9.
17. He that is dead is justified from sin. Romans 6:1-7.
18. Not justified because conscience is clear. I Cor. 4: 4.
19. Abraham and Rahab justified by works. James 2: 21-26.
20. Man justified by works and not by faith only. James 2:24.

PROBLEMS

I. Reconcile Paul and James.

- A. On the general proposition. (Facts 6 and 20 above).
- B. On the statements concerning Abraham. (Facts 7 and 19.)
 1. Unless ambiguity in leading terms, there is contradiction.
 2. It is not in term faith; for both speak of justifying faith.
 3. Not in term justified.
 - a. Argument first: That it is. That Paul's justification that of a sinner and James' that of a saint. Former by faith, latter by works. Proof—Abraham saint at time of latter, sinner at time of former.
 - (1) Answer first: Abraham a saint at both periods. Compare Genesis 12: 14 and Hebrews 11: 8, 9.
 - (2) Answer second: James' justification is of saint and sinner both, for he includes the harlot.
 - b. Argument second: That Paul's justification is in sense of pardon, James in sense of approval.

- (1) Answer first: These only two possible grounds for justification.
- (2) Answer second: Latter requires entire innocence. Angels thus justified, but no man. I John 1: 8. Hence this not the difference.
- (3) Answer third: Rahab illustrates James' proposition. She was not justified in sense of approval.

4. It is in term *works*.

- a. Paul's works—those of perfect obedience to moral law, written or unwritten. Compare Romans 1: 20; 2: 17-27; 3: 9, 20, 28.
- b. Those of James are works of faith in obedience to a positive law. In the two examples such works as the moral law would forbid. Therefore justification is not by works of perfect obedience to moral law. It is by works of obedience to positive law.

C. Reconciliation of facts 7 and 19.

1. Abraham justified in same sense in both cases for both fulfilled the same scripture. Romans 4: 3; James 2: 23.
2. The works of James, i. e., obedience to positive law were in both periods and in all periods of Abraham's life. Genesis 12: 4; 7:15; 9:11; Hebrews 11: 8.
3. Paul's works in no period of Abraham's life.

II. Reconcile facts 1 and 20.

A. Argument: Every believer justified, 1. All believers before they work. Hence all justified before any work.

1. Answer first: Faith without works is dead. Remains dead until after first work is done. If justified before first work 'tis only dead faith.
2. Answer second: Faith perfected by works, i. e., matured to point of justification; hence cannot justify before works.

REPENTANCE

I. Repentance.

A. Scripture thoughts and facts.

1. John's chief theme. Matthew 3: 1-2.
2. Approach of kingdom of heaven a motive for.
3. A duty to be performed.
4. Better conduct, a fruit of. Matthew 3: 8-10; Luke 3: 8; Acts 26: 30.
5. John immersed *in order to*. Matthew 3: 11.
6. Not the righteous but sinners called to repentance. Matthew 9: 13.
7. Christ reproved the cities because they repented not. Matthew 11: 20.
8. Mighty works of Christ should cause. Matthew 11: 21-23.
9. Punishment for impenitent proportioned to opportunities. Matthew 11: 23-27; 12: 41.
10. Preaching punishment leads to. Matthew 12: 41.
11. Ninevites an example of repentance. Matthew 12: 41.
12. God repented of the evil threatened and did it not. Jonah 3: 10. God repented that he had made man. Genesis 6: 6.
13. John preached the baptism of repentance for the remission of sins. Mark 1:4; Luke 3: 3.
14. Jesus preached repent and believe in the Gospel. Mark 1:15.
15. Main theme of the apostles under the first commission. Mark 6: 12.
16. Repentance may be attended by deep sorrow. Luke 10: 8-13.

17. The judgment is a motive for repentance. Luke 10: 13-17; 11: 32; Acts 17: 30.
18. Without it men shall perish. Luke 13: 3; II Peter 3: 9.
19. Joy in heaven over one sinner who repents. Luke 15: 7-10.
20. Prodigal son an example of repentance. Luke 15:11-32.
21. Scripture should produce repentance. Luke 16: 30-31.
22. To be persuaded equivalent to repentance. Luke 16: 30-31.
23. If a brother repents, forgive him. Luke 17: 3-4.
24. Repentance and remission of sins to be preached in the name of Jesus among all nations. Luke 24: 47.
25. All sinners to repent and be baptized for the remission of sins. Acts 2: 38; II Peter 3: 9. Repentance follows pricking of heart.
26. Men to repent and turn in order to pardon. Acts 3: 19.
27. Repentance given to Israel. Acts 5: 31.
28. Immersed believers after sinning to repent and pray for pardon. Acts 8: 22; Revelation 2: 5.
29. Paul preached repentance toward God and faith in Jesus Christ. Acts 20: 21.
30. Paul orders (1) repent, (2) turn, (3) do works meet for repentance. Acts 26: 20.
31. Goodness of God leads to repentance. Romans 2: 4.
32. Corinthians sorrowed to repentance. II Corinthians 7:9.
33. Godly sorrow works repentance in order to salvation. II Corinthians 7: 9.
34. Repentance impossible to some. Hebrews 6: 6.
35. Esau found no place for repentance. Hebrews 12:17.

- 36. Afflictions should cause repentance, but sometimes fail. Revelation 9: 18-21; 16: 8-9.
- 37. Classical meaning of repentance—a change of mind.

II. What is repentance?

- A. A duty to be performed, fact 7; by sinners, facts 6, 28.
- B. Better conduct suited to it, facts 4 and 31.
- C. May be attended by deep sorrow, fact 16.
- D. Ninevites sorrowed deeply and reformed, fact 11.
- E. Prodigal son sorrowed and reformed, fact 20.
- F. Follows pricking of the heart. fact 25.
- G. Produced by Godly sorrow for sin, facts 32, 33.
- H. God repents:
 - 1. Of things done.
 - 2. Of things threatened.
 - 3. No man that he should repent. I Samuel 15: 29.
- I. Esau found no place for repentance, fact 35.
- J. Change of mind, fact 37.
- K. Conclusion:
 - 1. Used in two ways.
 - a. Without reference to sin, facts 3,10, 11.
 - 1. The classical usage.
 - b. With reference to sin, fact 1-8.
 - 1. The religious usage.
 - 2. Primary meaning is a change of mind. This is not forbidden by facts, hence a change of mind with reference to sin.
- L. What is change of mind?
 - 1. Not sorrow for sin or change of feeling. This forbidden by facts 6 and 8.
 - 2. It results from sorrow for sin, facts 6 and 8.
 - 3. It results in reformation, facts 2 and 7.
 - 4. But the change of mind which results from sorrow from sin and which results in reformation. Therefore repentance is the change of will in reference

to sin resulting from sorrow for sin and leading to reformation.

III. How is repentance produced? The facts:

- A. A duty to be performed. Matthew 3: 1, 2; 11: 20.
- B. Approach of the kingdom a motive.
- C. Judgment a motive. Luke 10: 13, 14; 11: 32; Acts 17: 30.
- D. John immersed in order to repentance. Matthew 3:11.
- E. Miracles of Jesus should cause it. Matthew 11: 21-23.
- F. Preaching punishment leads to it. Matthew 12: 41.
- G. Scripture should produce. Luke 16: 30.
- H. To be persuaded. Luke 16: 30-31.
- I. Goodness of God leads to it. Romans 2: 4; 7: 9-10.
- J. Godly sorrow for sin produces it. II Corinthians 7: 9.
- K. Affliction should cause it.
- L. Repentance a gift of God. Acts 5: 31; 11: 18.
- M. Conclusion:

- 1. It is a gift of God, (L).
- 2. Direct or indirect?
 - a. Repentance is not a direct gift for, (1) a duty to be performed; (2) brought about by motives, (B and C), (3) Second cause. (D and K).
 - b. Therefore, repentance is an indirect gift of God. through cause and motive. Still, no repentance without aid of God.
- 3. Produced by a variety of causes.
 - a. Sorrow for sin; (J) the immediate cause for this sorrow acts directly on the will.
 - b. Approach of the kingdom,(B); the judgment, (C); preaching punishment, (F); goodness of God, (I); affliction, (K).
- 4. Scriptures a cause, (G), by bringing to bear the second class of causes.
- 5. Miracles a cause, (E), by confirming the spoken and written word.

6. John's immersion a cause, (D), for without repentance, no baptism, no pardon.

IV. How to preach repentance.

- A. Show what it is.
- B. Bring to bear the above points.

V. Does repentance precede faith? Facts:

- A. Jesus preached, "Repent and believe the Gospel." Mark 1:15.
- B. Paul preached repentance toward God and faith in the Lord Jesus Christ. Acts 20: 21; 19: 4.
- C. Ninevites believed before repentance. Jonah 3: 4-10.
- D. Pentecostians believed before they repented. Acts 2: 37-38.
- E. Neither miracles, Matthew 11: 21-22, nor the judgment, Acts 17: 30, nor the scriptures, Luke 16: 30-31, nor goodness of God, Romans 2: 4, could cause repentance before belief.

F. Conclusion:

1. John's and Jesus' preaching of repentance was repentance to prepare for faith in the Gospel. Mark 1:15 Matthew 3: 2; See fact 14.
 - a. This because repentance toward God in whom they already believed prepared Them to receive new revelations of His Will.
 - b. Paul did the same with Jews and Gentiles who believed in God for same reason.
 - c. To heathen. Paul preached. (1) the true God, (2) repentance toward Him, (3) faith in Christ. Acts 17: 23-31. Therefore," (1) when God known and Christ unknown, repentance toward former should precede faith toward latter—a duty and a preparation. (2) In all these cases faith in the being toward whom persons repent preceded by repentance.

Baptist Views

1. Historical faith equals belief of scripture facts and teachings.
2. Repentance equals Godly sorrow for sin. "Saving faith" equals yielding up the will to Christ.

Their Mistake

1. Repentance confounded with sorrow for sin.
2. What is actually repentance is mistaken for saving faith.
3. Undervaluating real faith.

V. Importance of Repentance.

- A. Joy in heaven over one sinner that repents. Luke 15: 4-10.
- B. It leads to pardon. Jonah 3: 4-10; Luke 15: 17-20; Acts 2: 38; 3: 19.
- C. Without it must perish. Luke 13: 5; 16: 30; Revelation 2:16.
- D. Punishment of impenitent proportionate with opportunities. Matthew 11: 21; 12: 41.
- E. It is impossible:
 1. To the complete apostate. Hebrews 6: 4-6.
 2. To the one guilty of the sin unto death. I John 5:16.
- F. The facts:
 1. Elder after refusing repented and went. Matthew 21:29.
 2. Pharisee after seeing Publicans and harlots believed Him did not repent so as to believe. Matthew 21: 32.
 3. Judas seeing Jesus condemned repented the money and declare® Jesus innocent. Matthew 27: 3.
 4. Paul first repented for grief caused by letter, but now no longer repents but rejoices. II Corinthians 7: 8-9.

5. Repentance in order to salvation not to be repented of. II Corinthians 7: 10.
6. The gifts and calling of God not repentance. Romans 11: 29.
7. God sware and will not repent that Christ is a priest forever. Hebrews 7: 21. Only used these seven times in New Testament— five times a verb and two times an adjective.

G. The classes of facts.

1. In which certainly a change of will, 1, 3.
2. In which certainly not a change of will, 4, 5.
3. In which it is unknown, 2, 6, 7.

H. Conclusions:

1. Primary meaning in 4 and 5.
2. In 1 and 3 we learn change of will from context and not from verse.
3. In 2, 6, 7, nothing to forbid primary meaning, therefore here also.

I. General conclusions:

1. *Sorrow* not repentance, for it does not express change of will.
2. Regret for past conduct may act as cause of repentance, 1, 3.
3. Should always be rendered regret in New Testament.

CONFESSION

I. The Confession.

A. The facts:

1. Christ to be confessed before men. Matthew 10: 32; Luke 12: 8.
2. Christ will confess the confessor. Matthew 10: 32.
3. John confessed and denied not that he was not the Christ. John 1:20.
4. Jews agreed if any confessed Him, Jesus the Christ, was put out of the synagogue. John 9: 22.
5. Confession a part of word of faith preached by apostles. Romans 10: 8-10.
6. Confession in order to salvation. Romans 10: 8-10.
7. It is made with the mouth. Romans 10: 8-10.
8. Timothy confessed before many witnesses. I Timothy 6: 12.
9. This, the good confession. I Timothy 6: 12.
10. Jesus confessed same under Pilate. I Timothy 6: 13.
11. Jesus, apostle and high priest of our confession. Hebrews 3: 1.
12. The confession to be held fast. Hebrews 4: 14; 10: 23.
13. Confession of the hope. Hebrews 10: 23.
14. Whoever confesses that Jesus is the son of God— God dwells in him and he in Christ. I John 4: 15.

B. Meaning of the term. John 1: 20.

1. In antithesis to denial. Matthew 10: 32, 33.
2. Implies real or supposed guilt of something hitherto concerned. I John 1: 9; Acts 19:18; John 1: 20; Acts 24; 14.

3. Secondary meaning—to praise and give thanks, because confessing goodness of God has effect of praise or thanksgiving. Luke 10: 21; Hebrews 13:15, Septuagint frequently, e. g., Psalms 136; 1. 138: 1.
4. Other examples. John 1: 49; 3: 2-4; 9: 28-29.

II. Conclusion:

A. Origin of the confession.

1. Jesus presented by Jesus demanded confession or denial.
2. These (confessions or denials) made according to convictions of men. Hence facts 1, 7.
3. It (the confession) originated from nature of preaching presented by Jesus.

B. Why term confess—rather than profess, declare, or some other?

1. At first considered a reproach. Facts 4, 10.
2. Term should be preserved to perpetuate (memory of) this fact.
3. Profess is to avow something, hence to lose this term is to lose fact mentioned in fact 2.

C. What is to be confessed?

1. "Confess me." Matthew 10: 32.
2. "Confess Him to be the Christ." John 9: 22.
3. Confess with mouth the Lord Jesus. Romans 10: 9.
4. That Jesus is the Son of God. Matthew 14: 33; I John 4: 15.
5. The Christ the Son of living God. Matthew 16:16.
 - a. Conclusion: Last the *full* term, others the abbreviation of it.

D. Blessings attached to the confession.

1. Christ will confess the confessor before His Father and the angels. Matthew 10: 32.
 - a. Confess him as a disciple.

2. It is in order to salvation. Romans 10: 10.
 - a. Promotes attainment of salvation.
 3. God dwells in confessor and he in God. I John 4: 15.
 4. Conclusion: Presenting of these blessings not to confession alone.
 5. But all presented to confession properly made and followed by immersion.
- E. Obligations imposed by the confession.
1. Having confessed, required to fight the good fight. I Timothy 6: 12.
 2. Makes Jesus our apostle and high priest. As apostle, binds us to his word—as priest, to His blood.
 3. Requires us to hold fast what is confessed. Hebrews 4: 14; 10: 23.
- F. History of the confession.
1. Made by the Father. Matthew 3: 17.
 - a. Declared sonship and pledged the acceptance of his work.
 2. Peter's first full confession by men. Matthew 16: 16.
 - a. Peter was taught by the Father. Matthew 16: 17, 18.
 3. Faith, confession, foundation of Church. Matthew 16: 18.
 4. Made by Jews a crime to confess. John 9: 22.
 5. Before crucifixion, chief mark of discipleship. Matthew 10: 23; John 9: 22; 12: 42.
 6. Preached everywhere by Apostles. Romans 10: 8-10.
 7. Universally observed, for what Apostles preached, their converts received.
 8. When remission obtained, confession between it and faith.
 - a. For could not confess before faith.
 - b. Baptism last act after confession.

BAPTISM

J. Baptism.

A. The facts:

1. John baptized in Jordan. Matthew 3: 6.
2. Those baptized by John confessed their sins. Matthew 3: 6.
3. John baptized in water in order to repentance. Matthew 3: 11.
4. Christ to baptize in Holy Spirit and with fire. Matthew 3:11.
5. Jesus baptized to fulfill all righteousness. Matthew 3: 15.
6. After baptism, Christ came up from water. Matthew 3: 16.
7. Holy Spirit given to Jesus after baptism. Matthew 3: 16.
8. Last sufferings of Christ called baptism. Matthew 20: 22.
9. Believers among all nations to be baptized. Matthew 28: 19.
10. Baptism is into name of Father, Son and Holy Spirit. Matthew 28: 19.
11. John's baptism was baptism of repentance for the remission of sins. Mark 1:4; Luke 3: 3-12.
12. Pharisees baptized themselves. Mark 7: 4-8.
13. Salvation promised to baptized believers. Mark 16: 15-16.
14. John baptized at Bethany beyond Jordan. John 1: 28.
15. John came baptizing in order that Jesus might be manifested to Israel. Mark 1.

16. John baptized in Aenon because much water was there. John 3: 23.
17. Dispute about purification. John 3: 25.
18. Jesus made and baptized disciples. John 4: 1.
19. Baptism in Holy Spirit promised to the twelve Apostles. Acts 1: 4.
20. All sinners to be baptized for remission of sins. Acts 2: 38.
21. The Holy Spirit promised to those baptized. Acts 2: 38.
22. Those baptized on Pentecost gladly received the word. Acts 2: 41.
23. Three thousand baptized in one afternoon. Acts 2: 41.
24. Philip baptized both men and women. Acts 8: 12.
25. The Samaritans received miraculous gifts of Holy Spirit after baptism. Acts 8: 16; see also 19: 5-6.
26. Philip and Eunuch went down into the water and came up out of the water. Acts 8: 38.
27. Eunuch rejoiced after baptism. Acts 8: 39.
28. The fact that Cornelius received the Holy Spirit proved to Peter that he should be baptized. Acts 10: 47.
29. Cornelius and friends baptized in Holy Spirit. Acts 11: 15-17.
30. Household baptisms. Acts 10: 47; 16: 15; 16: 31.
31. Jailor and his house were baptized at 12 P.M. Acts 16:32.
32. Jailor rejoiced after baptism.
33. Baptized same hour he believed.
34. Corinthians hearing, believed and were baptized. Acts 18: 8.
35. The Holy Spirit was not given in connection with John's baptism. Acts 19: 3-5.

36. Paul was baptized to wash away his sins calling on the name of the Lord. Acts 22: 16.
37. Paul was baptized, then took food. Acts 22: 16.
38. Men are baptized into Christ. Romans 6: 3; Galatians 3: 27.
39. Those baptized into Christ were baptized into His death. Romans 6: 3.
40. Buried with Him by baptism. Romans 6:4; Colossians 2: 12.
41. Object of burial with Him is that we may walk in a new life. Romans 6: 4.
42. Assuming a man's name implies baptism into his name. I Corinthians 1: 13.
43. Paul sent not to baptize but to preach the Gospel. I Corinthians 1: 17.
44. Israel baptized into Moses in the cloud and in the sea. I Corinthians 10: 2.
45. By one spirit all baptized into one body. I Corinthians 12: 13.
46. Baptism for dead I Corinthians 15: 29.
47. Put on Christ by baptism into Christ. Galatians 3: 27.
48. One Lord, one faith, one baptism. Ephesians 4: 5.
49. Circumcised by Christ when buried with him by baptism. Colossians 2; 11-13.
50. The "doctrine" of baptism. Hebrews 6: 2.
51. Divers baptisms in the law. Hebrews 9: 10.
52. Baptism an antitype of the water of the flood.] Peter 3: 20-21.
53. Baptism now saves us. I Peter 3:20-21.
54. Value not in cleansing flesh, but in seeking good conscience and this through resurrection of Christ

II.

Classification:

- A. What baptism is. Facts: 1, 3, 6, 8, 12, 14, 16, 17, 19, 23, 26, 31, 40, 44, 46, 48, 49, 50, 51.

- B. Who is to be baptized. Facts: 2, 9, 13, 18, 20, 24, 30, 34.
- C. What baptism is for. Facts: 3, 5, 10, 11, 13, 17, 20, 22, 27, 32, 33, 36, 37, 38, 39, 41, 42, 43, 44, 45, 47, 49, 52, 53, 54.
- D. Peculiarities of John's baptism. Facts: 1, 15, 18, 35.
- E. Connection of baptism and gift of Holy Spirit. Facts: 7, 21, 25, 28, 35.
- F. What the baptism in the Holy Spirit. Facts: 4, 19, 29, 45.

III. What is baptism?

A. The facts.

1. John baptized in the Jordan. Matthew 3: 5-6.
2. John baptized in Bethany beyond Jordan. John 1: 28.
3. John baptized in Aenon because much water was there. John 3: 25.
4. John baptized in water. Matthew 3: 11.
5. Jesus when baptized came up out of water. Matthew 3: 16.
6. Philip and the Eunuch went down into and came up out of the water. Acts 8: 38.
7. In baptism buried with Christ. Romans 6:4; Colossians 2: 12.
8. Fathers baptized in cloud and in the sea. I Corinthians 10: 2.
9. Christ's last suffering called baptism. Matthew 20: 22.
10. Jailor went out at midnight to be baptized. Acts 16: 16: 33.
11. Baptism for the dead. I Corinthians 15: 29.
12. One baptism. Ephesians 4: 5.
13. Doctrine of baptism. Hebrews 6: 2.
14. Divers baptisms in the law. Hebrews 9: 10.
15. Dispute on the subject of justification with baptism. John 3: 25-26.

16. Pharisees baptized. Mark 7: 4-8.
 17. The twelve baptized in the Holy Spirit. Acts 1: 4; 2: 2-17.
 18. Three thousand baptized in one afternoon. Acts 2: 41.
- B. Three theories:
1. Affusion alone.
 2. Sometimes affusion, sometimes immersion.
 3. Immersion alone.
- C. Conditions of proof:
1. The true theory must harmonize with the facts.
 2. To prove theory 1, must prove affusion and show that facts do not harmonize with and prove immersion.
 3. To prove theory 2, must prove that both are contained in facts.
 4. To prove theory 3, must prove immersion and show that facts- do not prove affusion.
- D. Argument for first theory.
1. First theory—affusion alone.
 - a. Proof of affusion.
 - (1) Argued first from fact 14 (above) many sprinklings but no immersions in the law.
 - (a) Answer first: No sprinkling of water alone. Only sprinkling of water mixed with blood or ashes of red heifer. Numbers 19: 9; Ezekiel 36: 25. With blood in cleansing of lepers. Leviticus 14; with ashes in common purification. Numbers 19.
 - (b) Answer second: After each of these sprinklings, bathing.
 - (c) Answer third: Twelve cases (in Leviticus 16, three more cases; in Leviticus 17, one case and two in Numbers 19) which bathing

typified sprinkling of the blood of Christ followed by immersion.

- (2) Argued second from fact 15 (above.) Jewish purifications were by sprinkling. John baptized to suggest this—must have been the same action.
 - (a) Answer first: Prove above that Jewish purification was of sprinkling only so far as used: but by *bathing* in water.
 - (b) Answer second: As John's baptism was in water must have been like bathing to suggest purification.
 - (c) Answer third: More likely purification suggested by baptism for remission of sins.
- (3) Argued third from fact 16 (above.) Absurd to immerse containers, etc., after being in the market.
 - (a) Answer first: Baptizing these things was some ceremony not needed for cleanliness. Hence was absurd to dip them to *wash* them.
 - (b) Answer second. Immersing themselves an extension of the law concerning the unclean mentioned above.
- (4) Argued fourth from fact 17 (above.) The baptism in Holy Spirit by proving Acts 1: 4; 2: 2-17. Hence water baptism the same.
 - (a) Answer first: The baptism and the pouring different for the Apostles were baptized and the Spirit poured.
 - (b) Answer second: Use of the word pour is not literal for Spirit is not a fluid or liquid.
 - (c) Answer third: The baptism took effect on the spirits of the Apostles and their spirits were immersed in the Holy Spirit.
- (5) Argued fifth from fact 18 (above) Impossible

for so many to be immersed in one P. M. by twelve men. Also no water accessible for the purpose.

- (a) Answer first: One person a minute ordinarily immersed, one man could immerse 270 in four and one-half hours; twelve men could immerse 3,240 in same time.
- (b) Answer second: Public pools were abundant. Pool at Bethesda, John 5: 2, measured 131 by 365 feet, with a neck 45 by 132 feet; Pool of Siloam, John 9: 7-11, on East side of Jerusalem measured 16 by 50 feet; Lower Gihon, west side of Jerusalem, measured 208 by 315 feet; The Pool of Hezekiah in western part of city measured 126 by 252 feet. See "City of Great King" water supply.
- (6) Argued that facts do not prove immersion.
 - (a.) Affirmative part of theory having failed, not necessary to discuss this.

E. Conclusions as to theories.

- 1. Facts furnish no evidence for affusion.
- 2. Second theory of affusion and immersion both. Affusion not being implied in the facts, this theory falls with the first.

F. Third theory—Immersion alone.

- 1. Proof of immersion.
 - a. Implied in facts of John's baptism. Facts 1, 3, 4, 5, (above.) These facts cannot be accounted for except by immersion.
 - (1) Objection first: Much water at Aenon was for stock and purifications.
 - (a) Answer first: People went on foot. Matthew 14: 13-21.
 - (b) Answer second: Text says "baptizing" there because much water was there.

- (c) Answer third: Pharisees who used much water in purification rejected John's baptism. Luke 7: 30.
- (2) Objection second: John baptized in Bethany *beyond* Jordan, fact 2.
- (a) Answer: May have been in Bethany and also in Jordan, Bethany being on bank of Jordan.
- b. Second argument: Implied in fact 6; no other way to account for fact.
- (1) Objection: Eunuch was reading Isaiah 53. Philip preached from this—sprinkling was in his text. Isaiah 52: 15. Therefore must have preached and practiced sprinkling in order to be true to his text.
- (a) Answer first: No evidence that Isaiah 52: 15 was his text.
- (b) Answer second: Christ's sprinkling is the diffusion of his blood. (Albert Barnes).
- (c) Eunuch was reading the Septuagint as seen by quotation. This has *astonish* instead of sprinkle.
- (d) Sprinkling could not possibly account for the fact.
- c. Third argument: Implied in facts 10, 11, neither accounted for otherwise.
- d. Fourth argument: Implied in fact 9. Suffering of Christ could not be metaphorically called an affusion. An Immersion an opposite metaphor. Hence this fact accounted for by immersion.
- e. Argument fifth: This the meaning of the word in fact 8. Under cloud and sea was immersion in cloud and sea.
- (1) Objection first: Cloud was not spread out. Ex. 14: 19, 20.
- (a) Answer first: Must have been spread out

several miles (three at least) to hide rear of camp. Exodus 14: 20.

(b) Answer second: Paul says *under* cloud, hence spread out over them. (Depth of Red Sea 84 feet, perhaps greater then; breadth twelve miles.)

(2) Objection second: A heavy rain fell which must have sprinkled them. Psalm 77: 15-20.

(a) Answer first: They passed through on dry land. Exodus 14:18-22.

(b) Answer second: Cloud over them was a sheet of light. Exodus 14: 14-20.

(c) If rain actually fell, it was on Egyptians. Josephus Ant.

f. Sixth argument: Same meaning of the word shown in fact 17 as above.

g. Seventh argument: Immersion actually described in fact 7.

(1) Objection first: If buried like Christ by verse 4, must be crucified like Him by verse 6.

(a) Answer: Not we, but our old man crucified, v. 6.

(2) Objection second: This baptism is the Holy Spirit.

(a) Answer first: Baptism of Spirit is influence of Spirit on the heart.

(b) Answer second: In this no burial or resurrection.

(c) Answer third: Nothing like burial or resurrection to justify these terms metaphorically.

G. Summary:

1. Circumstantial evidence—force of it.

a. Six circumstances of fact accounted for by im-

mersion, impossible to account for by affusion, facts 3, 4, 5, 6, 10.

- b. Two circumstances of affusion ditto. Add John 3: 5, "born from or out of water." Heb. 10: 22, bodies washed in clean water.
- c. Two facts showing baptism to be immersion, facts 7, 17.

H. Direct testimony.

- 1. Baptism twice described as burial and resurrection, fact 7.
- 2. Facts do not prove affusion.
 - a. Seen above that facts 14, 15, 16, 17, 18, do not.
 - b. Not proved by any other.
 - c. Affusion disproved by fact 7.
- 3. Primary meaning of Greek word baptizo is immerse; this not forbidden by any context hence must be retained. Final conclusion: Theory sustained.
- 4. There are four points to be made in presenting these facts in the strongest light.
 - a. Affusion does not account for all these facts.
 - b. Immersion does.
 - c. Immersion actively demands these facts.
 - d. These facts demand immersion to explain them.

IV. Subjects of baptism.

A. Facts:

- 1. Those baptized by John confessed sins. Matthew 3: 5-6.
- 2. John's a baptism of repentance for remission of sins. Mark 1: 4; Luke 3: 3.
- 3. All sinners to repent and be baptized for remission. Acts 2: 33-40.
- 4. Salvation promised to baptized believers. Mark 16: 16.
- 5. Corinthians hearing, believed and were baptized. Acts 18: 8.

6. Both men and women were baptized. Acts 8: 12.
 7. Disciples or an nations to be baptized. Matthew 28: 19; John 4: 1.
 8. Household baptisms. Acts 10: 48; 16: 15; 16: 32; I Corinthians 1: 16.
 9. Fathers baptized into Moses. I Corinthians 10: 2.
- B. Two theories.
1. Penitent believers alone.
 2. These and their infant children.
- C. Conclusions.
1. First theory—affirmative part sustained by facts 1, 7, not offended by 8, 9. Universally admitted. Negative part depends on proof of second theory.
 2. Second theory—Part to be proved, that infants are subjects.
 - a. Argument first from fact 8. Several forms of argument.
 - (1) "Lydia" such an account of a family baptism on faith of parents. Barnes. Answer true in part, but first, just such an account as of a family without an infant in it, and second, context shows women with her, hence not such an account as is assumed.
 - (2) "Implies they (infants) baptized because she believed." Barnes.
 - (a) Answer first: No such implications.
 - (b) If it were (such implication) it would prove other women baptized because she believed.
 3. Real strength of argument not in one case but in repeated mention of whole household as baptized. (Alex. on Acts)
 - a. Answer first: None of house of Cornelius, Acts 10: 46, nor of Jailor, Acts 16: 34; nor of Stephanas I Corinthians 1: 16; 16: 15.
 - b. To assume any in Lydia's household must first as-

sume Lydia was a married woman and second, she had children, third that some of them were infants.

c. Certain absence from other households establishes presumptive absence from Lydia's.

4. Conclusion.

a. Absence from all; condition of all house being baptized.

(1) Argument second from fact 7. Infants part of all nations therefore the baptized.

(a) Answer first: Argument proves too much—would include wicked and unbelievers.

(b) Answer second: "Them" is masculine; "nations" is neuter, hence reference not to nations but those disciplined.

(2) Argument third: From fact 9, infants in type therefore must be in antitype.

(a) Answer first: Proves too much. Flocks and herds in type but not in antitype.

(b) Answer second: Wicked men in type but should not be in antitype.

(3) Argument fourth: From identity of Church. Infants in or under old dispensation by express law; must have express law now to exclude them.

(a) Answer first: Churches not identical, but this waived.

(b) Answer second: Terms of new covenant exclude them. Hebrews 11: 6-12.

(c) Excluded by 11: 12. Verse 6 shows this the covenant of which Christ is mediator.

V. Design of baptism.

A. The facts.

1. Jesus was Baptized to fulfill all righteousness. Matthew 3: 15.

2. John baptized in water (equals "in" unless forbidden by context or subject) in order to repentance. Matthew 3: 11.
3. John's baptism was of repentance for the remission of sins. Mark 1:4; Luke 3: 3, 12.
4. All sinners to be baptized for the remission of sins. Acts 2: 38, 40.
5. Salvation promised to baptized believers. Mark 16: 16.
6. Baptism is into name of Father, Son and Holy Spirit Matthew 28: 19. Assuming man's name implies baptism into his name. I Corinthians 1: 13.
7. Eunuch rejoiced after baptism. Acts 8: 39. Jailor rejoiced after baptism. Acts 16: 33. Paul took food after baptism. Acts 22: 16.
8. Paul baptized to wash away his sins calling on the name of the Lord. Acts 22: 16.
9. Men are baptized into Christ. Romans 6: 3; Galatians 3:27.
10. Those baptized into Christ were baptized into his death. Romans 6: 3.
11. Israel baptized into Moses in the cloud and in the sea. I Corinthians 10: 2.
12. Put on Christ by baptism into Christ. Galatians 3: 27.
13. Circumcised by Christ when buried with him by baptism. Colossians 2: 11-13.
14. Baptism antitype of the water of the flood. I Peter 3: 20-21.
15. Baptism now saves us by the seeking of a good conscience. I Peter 3: 20-21.
16. Those baptized on Pentecost gladly received the word. Acts 2: 41.
17. The fact that Cornelius received the Holy Spirit

proved to Peter that he should be baptized. Acts 10: 47.

18. Paul sent not to baptize, but to preach the Gospel. I Corinthians 12: 13.
19. By one spirit all baptized into one body. I Corinthians 12: 13.

B. Conclusions.

1. Necessary in the case of Jesus to fulfill all righteousness, fact 1.
 - a. Corollary: Equally so with all who are subject to the command.
 - b. A sin to neglect it.
2. A means of indirectly inducing repentance, fact 2.
 - a. Corollary: There being no baptism without repentance; design of blessings of baptism prompted to repentance."
 - b. This not the blessing which follows baptism but an action induced by it.
3. John's baptism for remission of sins, fact 3.
 - a. Objection: In the expression, "baptism of repentance for remission," it is the repentance that is for the remission and not the baptism.
 - (1) Answer first: Preposition connects its object with leading term preceding. Here it is baptism.
 - (2) Answer second: Parallel passages against the objection. Romans 10: 4; Revelation 22: 2.
4. Apostolic baptism was in order to remission of sins, fact 4.
 - a. Objection first: "For" here means "on account of."
 - (1) Answer first: Suppose it granted "on account of". "It" in reference to a future event is equivalent to "in order to." Remission was yet future to these persons as shown by Acts 2:

37, hence "on account of remission."

- (2) Answer second: Peter could not possibly have meant because, your sins are remitted for in fact they were not yet remitted.
- (3) Answer third: "Repent and be baptized" both sustain same relation to immersion as shown by "unto." Hence if "be baptized" is because sins are remitted; "repent" is also because sins are remitted. This absurd.
- (4) Answer fourth: This question if merely one of duty is this; What must believers who are pricked to the heart do?
 - (a) Answer: Believers who are pricked to the heart must repent and be baptized. But they must have looked to pardon, hence "repent and be baptized" is what must be done for pardon. This follows if for remission erased from the answer.
 - b. Objection second: They gladly received word, fact 16, hence must have felt pardon before baptism.
 - (1) Answer: This no proof of pardon but of joy at prospect of pardon. Illustrate by case of a criminal promised pardon upon certain conditions.
 - 5. Salvation promised to baptized believers, fact 5.
 - a. Salvation is making safe—this only by pardon—hence pardon offered to baptized believers.
 - (1) Objection: True, but this does not exclude unbaptized believers.
 - (a) Answer first: Scheme of pardon being one, qualifications once stated always implied; here promised to baptized believers—if given to unbaptized believers—two schemes
 - (b) Answer second: No reason for saying baptized believers if unbaptized the same.
 - (c) Under commission, Apostles knew their

duty only by its terms, hence could promise pardon only to baptized believers. Illustrate by recruiting officers under king. Enlist those only who are eighteen years of age and over five feet, six inches tall.

6. Baptism is in name Father, Son and Holy Spirit, fact 6. "Into name," is "into subjection to anything." None pardoned till subject to this authority, hence none pardoned till baptized (into this authority.)
 - a. Objection: Not "into" but "in" the name.
 - (1) Answer first: "In the name" expressed by *eis to onoma* with dative.
 - (2) Answer second: No other rendering suits context.
7. First mentioned rejoicing is after baptism, fact 7.
 - a. But pardon causes joy, hence pardon not received till baptized.
 - b. Heightened by Saul's case, believed, penitent, prayed three days, yet no peace. Compare Romans 5: 1.
8. In baptism, sins are washed away, fact 8. "Washing away" is metaphor for pardon, taken from the washing body in baptism. He commanded to "wash away" because he did the act necessary to it.
 - a. Objection first: Sins *formally* and not really washed away.
 - b. Objection second: If form without reality, then an empty form.
 - c. Objection third: Sins really forgiven when scales fell off and Spirit given. Acts 9: 17, 18.
 - (1) Answer first: If so, Ananias could not after this say, "Wash away your sins."
 - (2) Spirit not given before baptism for:
 - (a) Spirit promised to the immersed. Acts 2: 38.

- (b). None but Apostles conferred the Spirit. Acts 8: 14, 17.
 - (c) Ananias sent to immerse Saul that he might receive spirit.
 - (d) All other Apostles and all other disciples received Spirit after baptism, except the household of Cornelius.
- d. Objection fourth: Leper formally cleansed after his real cleansing. Matthew 8: 1-5.
- (a) Answer: Each cleansing was real. First, healing of disease; second removal of legal uncleanness.
9. We are baptized into Christ, fact 9.
- a. Those in Christ not condemned, hence pardoned. Romans 8: 1. Way into Christ equals way into pardon, therefore, baptized into Christ, baptized into pardon.
 - b. Fathers baptized into Moses a type of this. As they not out of Pharaoh till into Moses, we not out of Satan till into Christ, hence not far from sin till baptized into Christ.
 - c. Confirmed by baptism into Christ's death, fact 10. "Into his death" is into benefit of it, this is the remission of sins.
 - d. Confirmed by fact 12, to "put on Christ" is to come under his protection and control. This implies pardon (and done) in baptism.
10. Circumcised by Christ when buried in baptism.
- a. *Suntaphi* participle buried same time as *perietmethente* verb circumcise. Colossians 2: 11-12.
 - b. Christ's circumcision is pardon.
 - c. Therefore pardon and burial at same time.
11. Baptism an antitype of flood.
- a. Points of resemblance:
 - (1) Through water from old world to new.

- (2) All wickedness left washed away.
- b. Therefore in baptism sin separated and we pass into new state.
12. Baptism now saves being the seeking of a new conscience.
- a. Good conscience as soon as pardoned and not before. Baptism is seeking good conscience, hence good conscience not obtained till baptized.
- (1) 'Objection: Should be *answer* and not *seeking*.
- (a) Answer: Noun only one time in New Testament; verb frequently and means ask, hence to seek information. To render noun "answer" reverses action indicated.
13. That Cornelius had received the Spirit was proof that he should be baptized, fact 17.
- a. Argument first: Gift of Spirit proof of pardon, hence Cornelius pardoned before baptism.
- (1) Answer: Proof should be baptism; this with Peter was for remission. Acts 2: 38.
- (a) Objection: Then Holy Spirit in unpardoned man.
- (b) Answer: This may be as to miraculous gifts. See cases of Balaam and Judas.
- b. Argument second: Must have spirit before baptism.
- (1) Answer first: If proved by this case, proves miraculous gift (in kind) necessary. But this miraculous and not given.
- (2) Answer second: Spirit as now, given them promised after baptism. Acts 2: 3ft; Galatians 4: 6.
- (a) Paul not sent to baptize, fact 18.
- (b) Argument: He was sent to do everything necessary to pardon; he was not sent to

baptize. Therefore, baptism not necessary for pardon.

(c) Answer: If argument good—still Paul transcends commission rather than omit

baptism. I Corinthians 1: 14-16.

(3) Major premise false. "Sent to do or cause to be done" would be correct premise. Hence conclusion that baptism not necessary illegitimate. To be good minor premise should be "not sent to baptize or cause to be baptized" which is false.

C. Summary.

1. One fact showing baptism necessary to righteousness, fact 1.
2. Three express declarations of baptism for remission, facts 2, 3, 4.
3. Three statements equivalent to this, facts 5, 18, 13.
4. Seven statements which involve this idea, facts 6, 9, 10, 11, 12, 14, 15.
5. Three cases which imply same truth, fact 7
6. All other facts collected consistent with it. Therefore proposition sustained by the facts.

D. General objections.

1. Conflicts with the statement, "He that believeth on him is not condemned." Doctrine holds believers condemned till baptized. Hence assumes some believers are condemned.
 - a. Answer first: Two kinds of believers; obedient, and disobedient. John 12: 42; James 2: 17, 20, 26.
 - b. Answer second: Only former condemned.
 - c. Answer third: Baptism first active obedience commanded, hence disobedient till baptized, hence condemned till baptized.
2. Baptism cannot reach soul to wash away sin.
 - a. Objection based upon misconception.

- b. Remission not change within us but all of God's mind toward us.
- c. Baptism merely condition on which forgiven.
- 3. No condemnation pronounced on those unbaptized.
 - a. Answer first: There is such condemnation in reference to John's baptism. Luke 7: 30.
 - b. Answer second: If so of John's baptism, much more of Christ's baptism.
- 4. Doctrine makes salvation by works.
 - a. Answer first: It does not in sense condemned by Paul. Romans 3: 20.
 - b. Answer second: It does in sense sustained by James. James 2: 21-24.
 - c. Answer third: Both declared by Paul. Titus 3: 4-5.
- 5. Then many of best men have died unforgiven.
 - a. If true, cannot change truth of scriptures.
 - b. God is above his own law. If right to forgive, it was done. But is neglect of baptism one of sins to be forgiven?
 - c. That others without knowledge or opportunity to know forgiven no guarantee for us.

VI. Baptism in Holy Spirit.

A. Facts.

- 1. Christ to baptize in Holy Spirit and in fire, fact 4. Matthew 3: 11.
- 2. Baptism in Holy Spirit promised to Apostles, fact 19. Acts 1:4.
- 3. Gave it to them alone on Pentecost. Acts 2: 1-4; Compare 1: 26.
- 4. By one Spirit all baptized into one body, fact 45. I Corinthians 12: 13.

(Note. Facts mentioned in this section VI are facts at beginning of general section on baptism)

B. Conclusion—What is baptism in Holy Spirit?

1. Parties filled with Holy Spirit. Acts 2: 4, 11, 14.
 2. Spoke with tongues as Spirit gave them utterance. Acts 2: 4, 10: 46.
 3. Spirit came without human agency.
 4. Therefore, baptism in Holy Spirit consists in being filled with Holy Spirit so as to speak in other tongues as Spirit gives in utterance; speaking in tongues an effect of the immersion, not a part of it.
 - a. May be true in narrowest sense of immerse yet not true in scripture usage of the term. Illustrate by water immersion and accompaniment.
- C. To whom is it given?
1. Predicted by John in general terms. Matthew 3: 11.
 2. On Pentecost given to the twelve and rest of one-hundred and twenty excluded. Acts 1: 5: 2: 1.
 3. Same gift to Cornelius and friends. Acts 10: 15-47.
 4. Not mentioned elsewhere.
 5. All obtained the same benefit as those baptized in Holy Spirit.
 - a. Revelation through the Apostles.
 - b. All Gentiles admitted with the admission of Cornelius.
 - c. This filling up of John's predictions. Therefore Apostles and Cornelius alone literally immersed in Holy Spirit. All other Christians received benefit thereof.
 - (1) Objection first: From John's prediction would unavoidably expect all to receive it.
 - (a) Answer: True, but this like most prophecy not surely interpreted till fulfilled.
 - (2) Objection second: Others received the Spirit and spoke in tongues, why not say they also immersed in Holy Spirit. See Acts 8: 14: 18: 19: 6; I Corinthians 14: 26-27.

- (a) Answer first: No right to extend the name
 - (b) Answer second: These received Spirit through Apostles hands, others did not. Therefore no right to call them immersed in Holy Spirit. Illustration; If falling into water called immersion, have no right to call this last immersion.
- (3) Objection third: All immersed in one Spirit into one body. I Corinthians 12: 13.
- (a) Answer first: By immersion in water brought into one body. Matthew 28:19; Romans 6: 4.
 - (b) Answer second; Not by both together for only known cases of immersion in Spirit did not bring into the body.
 - (c) Common version of passages agree with context. I Corinthians 12: 3, 8, 9.