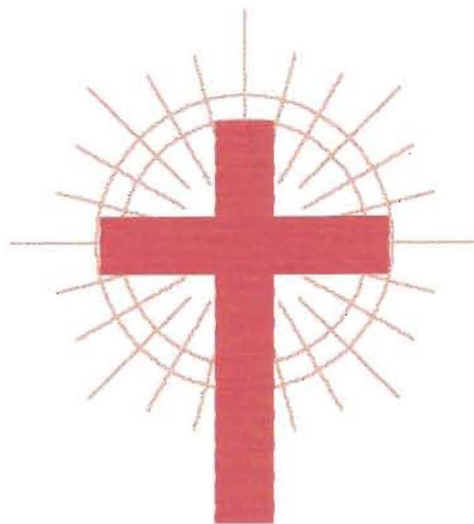


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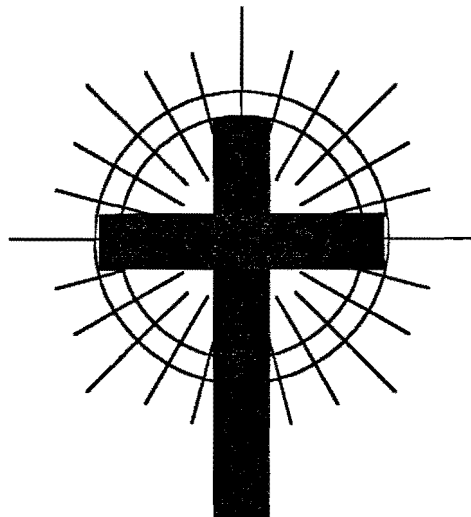
An Examination Of
The Scheme Of Redemption
(Volumes 1 And 2)



By Clayton Winters

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An Examination Of
The Scheme Of Redemption
(Volume 1)



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LESSON ONE – GOD

I. MEANING OF BASIC WORDS WITH REFERENCE TO GOD

A. אֱלֹהִים (*Elohiym*).

1. *Elohiym* is used with reference to Deity 2,570 times.
2. According to Hugh McCord "The plural ending is usually described as a plural of majesty and not intended as a true plural when used of God... But a better reason can be seen in Scripture itself where, in the very first chapter of Gen. the necessity of a term conveying both the unity of the one God and yet allowing for a plurality of persons is found (Gen. 1:2,26).
3. Since the etymology of the word is doubtful, various meanings have been assigned to its assumed root (*alah*): strong, fear, object of fear or reverence, leader, or lord.
4. From its usage in the Scriptures we see *Elohiym* as:
Creator (Gen. 1:1; Isa. 45:18; Jonah 1:9).
Sovereign (1 Kings 20:28; Isa. 54:5; Jer. 32:27; Isa. 37:16; Deut. 10:17).
Judge (Psa. 50:6; 75:7).
Savior (Gen. 26:24; 1 Sam. 17:4,5; 1 Chron. 16:35; Psa. 18:46-48).
Intimate (Jer. 23:23; Gen. 48:1-5; Psa. 59:17; 116:5).
5. "When one realizes that the word *Elohim* in Genesis 1:1 denotes a worshipful being, the only worshipful being, a being of all dignity and honor and authority, a being able out of nothing to create worlds and man, then a feeling of appreciation fills man's heart, and he wants to show respect and adoration toward his God. 'Oh come, let us worship and bow down; let us kneel before Jehovah our maker: for he is our God'" (McCord).

B. רוּחַ אֱלֹהִים (*Ruach Elohiym*).

1. This is the second Old Testament designation of Deity (Gen. 1:2).
2. Depending on the context, *Ruach* means breath, wind, or spirit (Gen. 6:17; 1 Kings 10:4,5; Job 41:16; Jer. 5:13; Gen. 8:1; Psa. 31:5; Isa. 26:9; Ecc. 12:7).
3. The significance of the phrase, "the Spirit of God."
 - (a) It indicates more than one person in the Godhead. This may be more than we can explain, but it is a fact. The Spirit was present in creation (Gen. 1:2), searches the mind of God (1 Cor. 2:10,11), hears and speaks (John 16:13), feels deeply (Eph. 4:30); lives in Christians (Gal. 4:6), intercedes for them (Rom. 8:26,27), and invites aliens to become children of God (Rev. 22:17).
 - (b) It shows the nature of Deity: a spiritual being (John 4:24), not flesh and bones (Luke 24:39), not flesh and blood (1 Cor. 15:50), not visible to human eyes (Col. 1:15; 1 Tim. 1:17), and that dwells in unapproachable light (1 Tim. 6:16).
 - (c) It explains why no man has seen God (Exo. 33:20; John 1:18; 1 Tim. 6:16), except in manifestations such as a fire to Moses (Exo. 3), a thick cloud to Israel (Exo. 19:9), a voice to Elijah (1 Kings 19:12), and as a human being in the person of Immanuel (Isa. 7:13,14; Matt. 1:23; John 14:9).
 - (d) It shows that Deity cannot be localized. Manifestations of Him can and have been located in space (Gen. 18:33); but the essence of God, being Spirit, cannot be located in one spot; the heaven of heavens cannot contain Him (1 Kings 8:27; Psa. 139:7-12).
 - (e) It is an explanation of man in God's image. Our body comes from our parents, but God forms

the spirit within us (Zech. 12:1), and is the Father of our spirits (Ecc. 12:7; Heb. 12:9)

C. יהוה (YHWH, *Jehovah*).

1. This is the personal name of God, appearing 6,823 times in the Old Testament (Exo. 3:13-15; 6:2,3).
2. Involved in the meaning of this name evidently is that God is the self-existent One – no beginning, no end. This cannot be explained, but is accepted by faith.
3. Jesus also bears the name Jehovah in Scripture (Mic. 5:2; Jer. 23:5,6; Zech. 12:10; John 19:37; Isa. 40:3; Matt. 3:3; see also Matt. 1:23; John 20:28; Acts 20:28; Phil. 2:5-9; Col. 2:9; 1 Tim. 3:18; Heb. 1:8; 2 Pet. 1:1).
4. Sacredness of the name of Jehovah (Exo. 20:7; Matt. 6:9).
 - (a) To avoid profaning the name in Scripture readings the term *Adonai* was substituted for *YHWH*, and in ordinary conversations *Hashamayim* (heaven) was used.
 - (b) In time even the substitutes became too sacred for general use, and the tetragrammaton was referred to simply as *Hashem* (the Name), and *Hamaqom* (the Place).
5. In quoting passages with the tetragrammaton, New Testament writers consistently used *Theos* (God) or *Kurios* (Lord), thus making these terms equivalents for expressing the divine name.

D. אֱלֹהֵי שָׁדַי (*El Shaddai*).

1. This is used 48 times as a divine title for God.
2. It may be from a verb which means to deal violently with or to destroy, or possibly from a term meaning mountain.
3. In Scriptural usage *Shaddai* appears as:
 - (a) Able to keep His covenant, and to multiply the seed of an old man and a barren woman (Gen. 17:1-7; 28:3,4; 35:11,12; 48:3,4).
 - (b) Job considered his afflictions as being from the arrows of the Almighty (Job 33:4), but it was that same Almighty that had given him life (Job 33:4).
 - (c) The faithful could abide safely in the shadow of the Almighty (Psa. 91:1,2).
 - (d) While the heathen might look to the mountains as gods, Israel looked to the Almighty of the mountains for help (Psa. 121:1,2).

II. SIGNIFICANCE AND APPLICATION OF THE LESSON

- A. There is but one God, Creator and Sustainer of all things, worthy of all our adoration and praise, and who is all-wise, all-powerful, all knowing, and omnipresent: able to save, defend, and protect, even to destroy when necessary.
- B. God has manifested Himself as the Father of spirits, the Holy Spirit of creation and revelation, and the Word made flesh.
- C. It is into the name of the Father, Son, and Holy Spirit that we are baptized (Matt. 28:18-20). These three distinct personalities are manifested at the baptism of Jesus (Matt. 3:16,17).
- D. All creation is to adore and praise God (Rev. 4:11; 5:13,14).

LESSON TWO – MAN

LESSON TEXT: PSALM 8:3-8

I. MEANING OF BASIC WORDS WITH REFERENCE TO MAN

A. אָדָם (*Adam*, man).

1. "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam [man], in the day when they were created" (Gen 5:1-2).
2. This term is used 562 times, and has to do with man's being formed from the ground, created in the image of God, and placed over all the rest of God's creation (Gen. 1:26-30).
 - (a) אֲדָמָה (*adamah*), ground. God formed *Adam* from the dust of the *adamah* (Gen. 2:7).
 - (b) The *Adamah* was cursed because of Adam's sin. Henceforward, in toil he would fight thorns and thistles for its life-sustaining substances, and his dust would eventually return to the *adamah* (Gen. 3:17-19; 5:29).
 - (c) But as we have born the image of the earthy, through Jesus Christ we will bear the image of the heavenly (1 Cor. 15:42-49).

B. אִישׁ (*ish*).

1. The basic meaning of *ish* is man, mankind, champion, great man, husband, or person.
2. "One of the most common usages of *ish* is in the sense of 'husband.' The word begins to achieve significance in this sense first in Gen. 2:23,24 where the origin of woman is described. While the derivation of '*ishsha*' from '*ish*' suggested by this passage is difficult philologically (there may be no more than a word play), there is no question that the words 'This... is bone of my bones... She shall be called woman because she was taken out of man' (v. 23), communicate a close and intimate relationship that Adam could not find apart from one who shared his own station and nature; indeed, his own life."

C. ἄνθρωπος (*anthropos*).

1. This term designates man as distinct from animals (Matt. 12:12), angels (1 Cor. 4:9), Jesus Christ (Gal. 1:12), and God (Mark 11:30).
2. Man inhabits a body of dust, but he is more than that. He is also a spiritual being with an immortal nature (Rom. 7:22; 2 Cor. 4:16; Eph. 3:16; 1 Pet. 3:4; 1 Thess. 5:23).

II. SIGNIFICANCE AND APPLICATION OF THE LESSON

- A. Man was taken from the earth; and, because of sin, his mortal body must return to the ground (Ecc. 12:7).
- B. But man is also made in the image of God. This spiritual image separates him from all other creatures, and makes human life sacred (Gen. 9:6; Lev. 35:29-34).
- C. Through the redemption provided in Jesus Christ, sinful man can be remade in the image of God (Col. 3:10; Eph. 4:24), await the redemption of the body (Rom. 8:20-23), and be clothed upon with eternal life (2 Cor. 5:1-4; 1 Cor. 15:49-57).

LESSON THREE – ONE FLESH

LESSON TEXT: GENESIS 2:23,24

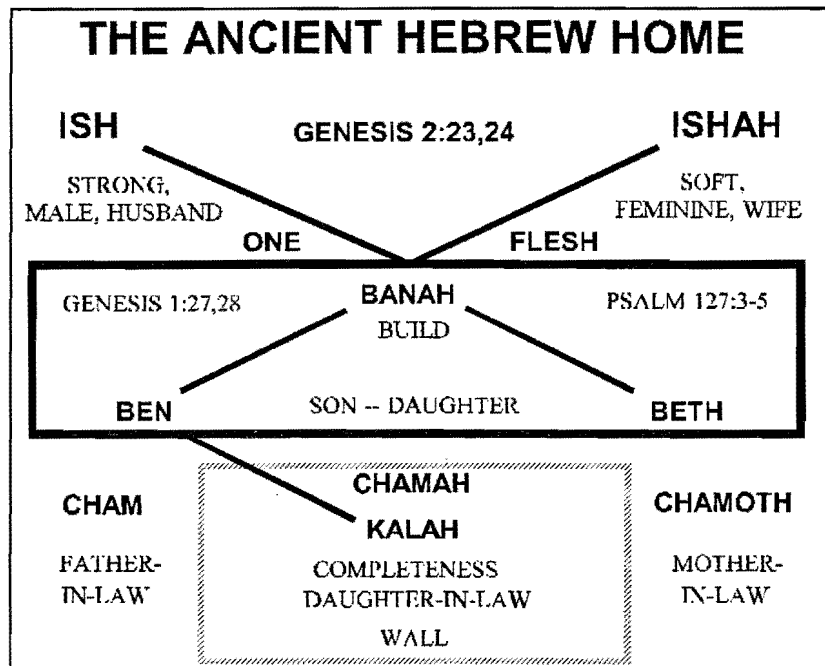
I. MEANING OF BASIC WORDS RELATED TO THE ONE FLESH

- A. עֶזֶר (*ezer*). Help, succour. As a verb it generally indicates military assistance. (Gen. 2:18,20 means help, support, helper.
- נָגִד (*neged*). What is conspicuous or in front, corresponding to. From the same root comes the word (*nagid*) for ruler or prince.
- B. אִשָּׁה (*ishah*). Woman, wife, female.
1. "And the man said, this is now bone of my bones, and flesh of my flesh; She shall be called Woman [*Ishshah*], because she was taken out of Man [*ish*]" (Gen. 2:23). Whether a play on words or actually derived from the word, it shows a common and equal relationship of man and woman.
 2. Our word woman is from an old Anglo-Saxon word meaning, the man with the womb.
- C. בַּעַל (*baal*). Owner, husband, Baal (used 100 times in the Scriptures).
1. One may *own* a house (Exo. 22:7), *rule* over a territory (1 Chron. 4:22, we sing of Beulah Land) or *marry* a wife (Deut. 24:1).
 2. The term had become so tainted by idolatry that God forbid its use by the time of Hosea (Hos. 2:16).
 3. Basically this shows that the woman in marriage puts herself under the care, protection, and authority of her husband.
- D. בָּשָׂר אֶחָד (*basar echad*). One flesh (Gen. 2:24).
- E. It is evident from the Scriptures that the union of male and female involves at least the following:
1. A common heritage of the two sexes (Gen. 2:23; 5:2).
 2. A mutual need for the companionship of each other (Gen. 2:18).
 3. A mutual dependency on each other for existence (1 Cor. 11:11,12).
 4. A centralized authority for the family (1 Cor. 11:3,4; Eph. 5:23).
 5. Sexually joined. This is not just a sexual union, but a total giving of one's self in that union (1 Cor. 7:2-5; Heb. 13:4; 1 Cor. 6:16).
 6. A permanent relationship (Matt. 19:6).
 7. Production of offspring – a seed that is a combination of the two (1 Pet. 3:7).

II. THE CLOSE-KNIT NATURE OF THE HEBREW FAMILY

- A. אִישׁ (*ish*). Man: probably from a verb meaning to be strong.
- B. אִשָּׁה (*ishah*). Woman: wife, female, probably from a verb meaning soft, delicate (1 Pet. 3:7).

- C. בן (*ben*), son, and בת (*beth*), daughter: probably from a verb meaning to build, since the home is built with sons and daughters.
- D. הלב (*kalah*). Daughter-in-law: probably means completeness, because the family was not considered complete until the cycle was ready to repeat itself with a new family.
- E. חם (*cham*), husband's father; חמת (*chomath*), husband's mother, from חמה (*chamah*) meaning protect, surround, guard – חמת (*chomath*) means a wall. The in-laws thus serve as protection or as a wall for the newly formed family unit.
- F. See this closeness illustrated in Ruth 1:8-18, and in the chart below.



III. SIGNIFICANCE AND APPLICATION OF THE LESSON

- A. Man and woman were designed by their Creator to complement each other. They are viewed as a single unit in creation and reproduction (Gen. 5:1,2; Gen. 2:23-25).
- B. The marriage relationship is the most intimate and permanent order of God's creation (Gen. 2:25; 1 Cor. 7:1-5; Eph. 5:23-33; Rom. 7:1-3; Matt. 19:3-9).
- C. The close-knit family unit serves as a wall of protection around the newly planted family to nurture it to maturity for the reproduction of the cycle.

LESSON FOUR – SIN

TEXT: ROMANS 5:12

I. MEANING OF BASIC WORDS USED WITH REFERENCE TO SIN

- A. **חָטָא** (*chata*). Miss, miss the way, sin, incur guilt, forfeit, purify from uncleanness.
1. The root occurs about 580 times in the Old Testament and is thus the principle word for sin.
 2. Some of these meanings are illustrated in the following Scriptures (Judges 20:16; Pro. 19:2; Job 5:24, RSV; Lev. 4:2).
- B. **חַטָּאת** (*chattath*). Sin or a sin-offering. It occurs about 290 times in the Scriptures (Exo. 1:17; 30:10; Gen. 4:7).
- C. **פָּשָׁע** (*pasha*). rebel, revolt, transgress.
1. "On the other hand, a root like *pasha* ('to rebel') brings us closer to the heart of the problem of sin, i.e. the question of the origin and significance of the religious process, since it unmistakably describes the motive which determines the sinner" (TDOT).
- D. **מָרָה** (*marah*). To rebel, be disobedient, to be bitter (Num. 27:14; 2 Kings 14:26; Job 23:2, NIV).

I. FACTS CONCERNING THE ORIGINAL SIN

- A. The serpent's approach to Eve.
1. He questioned whether God had actually forbidden the fruit. A plausible approach, since Eve had probably received the command from her husband (Gen. 2:1-17; 3:1, NIV).
 2. Unable to shake Eve's faith in the command, he called God a liar: "You will not surely die" (Gen. 3:4).
 3. Satan then implied that the command of God was selfish, and not in man's best interest. Rather, if they ate it, they would become as gods, having the right and the ability to decide for themselves what was right and what was wrong (Gen. 3:5).
 4. He demonstrated his claim by craftiness, evidently while eating the fruit himself (Gen. 3:6).
- B. Even though they already had certain knowledge of good and evil, their indulgence in sin gave them an insight never before experienced. not only to the action of sin itself, but to the enormous consequences of it.
1. Their eyes were opened and they saw that they were naked (Gen. 3:7). Somehow Adam and Eve saw in their nakedness not only their physical exposure before God, but also the total exposure of their whole being. Evidently through their fall they had acquired enough knowledge of the shame, the degradation, and the depths of human depravity to which their actions would lead, especially as they were connected with sexual depravity, so as to make them immediately want a covering for both body and spirit.

But their own effort to cover their sin was as unsuccessful as the effort to cover their bodies with fig leaves. It would remain for God to provide an adequate covering for both.

2. They tried to hide themselves from God because of fear (Gen. 3:10).
3. They resorted to subterfuge to hide their disobedience. They sewed fig leaves together to hide their nakedness (Gen. 3:7), hid themselves among the trees (Gen. 3:8-10), Adam blamed Eve (Gen. 3:12), and Eve blamed the serpent (Gen. 3:13).
4. All parties involved suffered penalties for sin.
 - (a) The serpent was cursed above all the beasts of the field, required to crawl on its belly and eat dust, and eventually have his head bruised (Gen. 3:14,15).
 - (b) The woman's pain in childbirth would be greatly multiplied, her desire would be to her husband (probably not only sexual desire, but the desire for children despite pain of childbirth), and her husband would rule over her (Gen. 3:16).
 - (c) Because of man's sin, the ground was cursed to bear thorns and thistles so that he would be forced to eat from it by the sweat of his face, and would eventually return to the ground (Gen. 5:12).
5. The sentence of death was passed on all men (Gen. 2:17; Rom. 5:12; 1 Cor. 15:20,21).

III. CLASSIFICATION OF SINS

A. Presumptuous sins.

1. זָד (zid). To boil, act proud, act proudly, presumptuous, rebelliously (Gen. 25:29; Pro. 11:2; Deut. 18:20; 1:43; 15:30). This word manifests itself in three different aspects:
 2. Because a person is proud he presumes too much in his favor: presuming to speak for God (Deut. 18:20), or assuming that he might overcome God (Jer. 50:29).
 3. Because of pride one asserts his own will in rebellion or disobedience against one in authority (Deut. 1:43).
 4. The wilful assertion of a person in taking the life of another (Exo. 21:14), or in refusing to listen to the priest (Deut. 17:12,13).

B. Secret sins.

1. The Psalmist asked for the forgiveness of secret or hidden sins (Psa. 10:12; 90:8).
2. A presumptuous sin is an arrogant or wilful act against authority, open and overt. A secret sin appears to be an act of weakness of which one is justly ashamed and wishes to conceal (2 Sam. 11:12).

C. Unintentional sins (Lev. 4:2; see also Lev. 16:21).

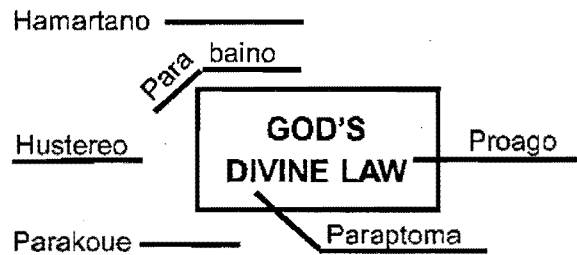
IV. NEW TESTAMENT DEFINITION OF SIN.

A. Words that help us understand the concept of sin.

1. Ἀμαρτανω (*amartano*). To miss the mark, to err, be mistaken; to miss or wander from the path of uprightness and honor, to do or go wrong (Rom. 2:12-23).
2. Παραπτομα (*paraptoma*). Fall beside or near, a lapse or deviation from truth and uprightness, a sin, misdeed, trespass (Rom. 11:11,12; Eph. 1:7; 2:1).
3. Παραβαινω (*parabaino*). To side-step, go by the side of, to go past or to pass over without touching a thing; to overstep, neglect, violate, transgress (Matt. 15:2,3; Acts 1:25; Rom. 2:23; 4:15;

5:14; Gal. 3:19).

4. Παρακούω (*parakouo*). To by-hear, or to hear aside i.e casually or carelessly or amss. To be unwilling to hear, i.e. to neglect, t pay no head to; to refuse to hear, pay no regard to, disobey (Matt. 8:17; Rom. 5:19; Heb. 2:2).
 5. Προαγω (*proago*). To go before, to go further than is right or proper (2 John 1:9).
 6. Υστερεω (*hustereo*). To fall short of, to be left behind in the race and so fail to reach the end; fail to become a partaker (Matt. 19:20; Rom. 3:23; Heb. 4:1; 12:5).
- B. A diagram showing how these words depicting the different aspects of sin relate to and violate the Law of God.



C. Some other important New Testament facts related to sin.

1. Sin is a transgression of the law (1 John 3:4).
2. He that knows to do good and does not do so sins (James 4:17).
3. Whatsoever is not of faith is sin (Rom. 14:23)

LESSON FIVE – SACRIFICE

TEXT: HEBREWS 11:4; 9:22

I. KEY TERMS INVOLVING SACRIFICE

- A. זָבַח, θυω (*zabach, thuo*). To slaughter, used of killing animals in sacrifice.
- B. זֶבַח, θυσια (*zebach, thusia*). A sacrifice victim.
- C. מִזְבֵּחַ, θυσιαστεριον (*mizebech, thusiasterion*). Altar.
- D. עֹלָה (*olah*). From a verb meaning to go up, ascend. Since it is the word for whole burnt offerings, it may take its meaning from the fact that the smoke ascends to God, or because the offering was wholly burned (compare with our word holocaust).
- E. מִנְחָה (*minechah*). A grain or cereal-offering, present, gift, sacrifice.
 - 1. Both Cain and Able brought an *offering* (Gen. 4:3-5).
 - 2. Jacob brought a *present* to Esau (Gen. 32:13).
 - 3. A grain offering was presented along with the lamb in the morning and evening sacrifice (Exo. 29:38-42).
 - 4. A distinction was drawn between the burnt offering and the *grain offering* (Jer. 14:12; Psa. 20:3)
- F. קָרָבָן (*qareban*). From the root word *qareban* comes such words as near, kinsman, war or battle. It is an offering brought to God either as a sacrifice or merely destined to be used in the sanctuary (see Mark 7:11,12).

II. SACRIFICES THROUGHOUT THE BIBLE

- A. The sacrifices of Cain and Abel (Gen. 4:3-8; Heb. 11:4; Jude 11).
- B. The sacrifice of Noah (Gen. 8:20-22).
- C. The altars of Abraham: at Shechem (Gen. 12:6,7), at Bethel (Gen. 12:8; 13:3,4), at Hebron (Gen. 13:8), at the covenant sacrifice (Gen. 15), at Beersheba (Gen. 21:33), and in the land of Moriah (Gen. 22:1-19).
- D. Sacrifices under the Law of Moses.
 - 1. The items of sacrifice.
 - (a) Animal. Ox, sheep, goat, dove, and pigeon (Lev. 1, also note that these were the same animals used in the covenant sacrifice of Abraham (Gen. 15:9).
 - (b) Food, drink, and incense offerings (see Lev. 2).
 - 2. Types of sacrifices.
 - (a) Burnt-offerings (*olah*). In these the whole sacrifice was consumed except for the hide, which was given to the priest (Lev. 1:3-17; 7:8).
 - (b) Grain-offerings (*minechah*). A memorial portion of these was burned, and the remainder was eaten by the priests (Lev. 2; 6:14-18).
 - (c) Peace-offerings. these consisted of the fat covering the entrails, kidneys, and the caul above the

liver. The rest was shared by the priests and the one making the sacrifice. These seem to have been as (1) thank-offerings, (2) votive (to honor a vow) offerings, and (3) free-will offerings (see Lev. 7:11-21).

- (d) Sin-offerings. In these a part was burned on the altar, and the balance given to the priest or burned outside the camp (Lev. 3; 6:25,26).
- (e) Trespass or guilt-offerings. These involved an offering plus restitution to the wronged party. The priests were also allowed to eat of this sacrifice (Lev. 5:15-19; 7:1-10; Num. 5:5-10).

E. The sacrifice of Christ.

- 1. His sacrifice was a sweet smelling savour to God (Eph. 5:1,2; see also Gen. 8:20-22; Lev. 1:9).
- 2. He offered Himself as a sacrifice without blemish (Heb. 9:11-14; 1 Pet. 1:18,19; Lev. 1:10).
- 3. He is our Atonement or Propitiation (Rom. 5:11; 3:25; Heb. 9:5; 1 John 2:2; 4:10).
- 4. He is our Passover (1 Cor. 5:7,8).
- 5. By His death he opened a new and living way beyond the veil– the holiest of all (Heb. 10:19-23).
- 6. His sacrifice perfected forever the sanctified (Heb. 7:27; 9:25-28; 10:1-3,14,17).
- 9. His sacrifice ended all other sacrifices (Heb. 10:26).

F. The Christian sacrifice.

- 1. We are a holy priesthood to offer up spiritual sacrifices (1 Pet. 2:5).
 - (a) We present our bodies a living sacrifice as a spiritual service to God (Rom. 12:1).
 - (b) We are offered as a sacrifice in our service to others (Phil. 2:17; Heb. 13:16).
 - (c) Our giving to support the gospel is a sacrifice well pleasing to God (Phil. 4:17).
 - (d) We offer the fruit of our lips as a sacrifice of praise (Heb. 13:15).
 - (e) When Paul died as a martyr, he was poured out as a drink-offering to God (2 Tim. 4:17).
- 2. We have an altar of which the world cannot eat (Heb. 13:10-13).

LESSON SIX – COVENANT

TEXT: HEBREWS 8:6-13

I. KEY TERMS INVOLVING COVENANTS

- A. ברית (berith). This word is probably from the verb *barah*, meaning to eat. It was applied to covenant-making because of the act of eating food involved in sealing or confirming a covenant.
- B. כרת (karath). This means to "cut off, cut down... cut, or make a covenant (because of the cutting up and distribution of the flesh of the victim for eating in the sacrifice of the covenants... the calf which they cut Je. 34:18)."
- C. Διαθεκε (diatheke).
 - 1. In the New Testament *diatheke* occurs 32 times: of these it is translated in the KJV 12 time, and covenant 20 times.
 - 2. "In both form and content the NT use of *diatheke* follows that of the OT... Neither 'covenant' nor 'testament' reproduces the true religious sense of the religious '*diatheke*' in the Greek Bible. *Diatheke* is from first to last 'disposition' of God, the mighty declaration of the sovereign will of God in history, by which he orders the relation between Himself and men according to His own saving purpose, and which carries with it the authoritative divine ordering, the one order of things which is in accordance with it."

II. THE MAKING OF A COVENANT

- A. The characteristic parts of the covenant-agreement are seen in the covenant entered into between Jacob and Laban (Gen. 31:43-54).
 - 1. God was called as a witness of the covenant (Gen. 31:50).
 - 2. A memorial of stones was set up (Gen. 31:45,46).
 - 3. The covenant was confirmed with an oath (Gen. 31:53).
 - 4. A sacrifice was offered (Gen. 31:54).
 - 5. A meal was shared, evidently in celebration of the occasion (Gen. 31:54).
- B. The covenant God made with Abraham.
 - 1. The sacrificial animals were divided and spread out before the Lord (Gen. 15:9,10).
 - 2. A token-sign-witness of the covenant was given in the form of circumcision (Gen 17:11).
 - 3. Perhaps the commanded sacrifice of his son, and the substitution of the ram, was intended as the sacrifice of the covenant (Gen. 22:1-14).
 - 4. It was confirmed with an oath (Gen. 22:15-19; Gal. 3:15-18).
 - 5. It is called the "cutting of a covenant" (Gen. 15:18).
- C. The giving of the Law from Sinai.
 - 1. It was a covenant between God and Israel (Exo. 19:5; Rom. 9:4; Heb. 8:7-9).

2. A memorial of twelve pillars was set up, one representing each of the twelve tribes of Israel (Exo. 24:4).
3. A written record of the requirements of the covenant was made (Exo. 24:4).
4. A sacrifice was offered, and its blood was sprinkled on the altar (Exo. 24:5,6; Heb. 9:21-23; Jer. 34:18,19).
5. The people agreed to the terms of the covenant (Exo. 24:7,8; Jer. 34:18,19).

D. The New Covenant.

1. It was ratified by the death of Christ (Heb. 9:15-18; 10:22; 12:24; 1 Pet. 1:2; Heb. 13:20).
2. The Lord's supper is an established memorial of the covenant, and in some respects corresponds to the covenant meal (Matt. 26:26-29; 1 Cor. 11:23-25).
3. The New Testament contains the written record of the terms of the covenant (John 20:30,31; Heb. 2:1-4; 5:8,9; 2 Cor. 4:6).
4. The witnesses of the covenant: the Spirit, the water, and the blood (1 John 5:8; Rom. 6:3,4; 8:16).
5. The covenant was confirmed by an oath (Heb. 6:16-19).

III. VIOLATION OF THE COVENANT

- A. "There, too, is no question of sacrifice; It is simply noted that the transaction appealing to God by an oath. The meaning of the action, when taken in connexion with Jer. 34:18a, is thus to be sought in self-cursing, which is the central part of an oath. The men of the covenant are abandoned to a threefold evil because they did not keep the words of the covenant... These words list the obligations and conclude with a curse on those who evade them. The curse stands between the participant... and is portrayed in the analogous action of the cutting apart of animals. They see themselves as bloody corpses at the thought of a breach of the covenant. The formula: 'so will Jehovah do, and more also,' probably has its origin in the reference of those who take the oath to the divided carcasses through which they pass."
- B. We see the same type of penalty connected with the breaking of the New Covenant (Heb. 10:22-31; 2:1-3; Heb. 4:1; Matt. 24:48-51).

LESSON 7 – REDEEMER

TEXT: REVELATION 5:9

I. KEY TERMS INVOLVING REDEMPTION

- A. גָּאֵל (*gaal*). Redeem, acts as kinsman.
- B. גֹּאֵל (*goel*). Kinsman.
1. In taking a kinsman's widow (Ruth 2:20; 3:12,13).
 2. In redeeming from bondage (Lev. 25:48,49).
 3. The avenger of blood (Num. 35:19-21; 35:22-27)
- C. כָּפַר (*kaphar*). The meaning of the root is doubtful, but may be either to cover or hide, or to wash away or rub off.
1. כֹּפֶר (*kopher*). The price of a life, ransom (Exo. 21:30; Job 33:23,24; Pro. 13:8; Exo. 30:12).
 2. כִּפֶּר (*kipper*). To cover over, pacify, make propitiation (Gen. 32:20; Lev. 16:32-34; Exo. 30:14,15).
 3. כַּפֹּרֶת (*kapporeth*). Mercy seat, propitiatory (Exo. 25:17; Lev. 16:2).
- D. פָּדָה (*padah*). "Originally a loosing or releasing by money payment. Thus the verb *padah* is regularly the original of *lutrousthai* when the reference is to the redemption of the first-born of man and beast (Exo. 13:13-15; 34:20; Num. 18:15-17) by a substitutionary offering (cf. 1 Sam. 14:4,5).
- E. Λύω (*luo*). Loose: used of freeing those in prison (Psa. 102:20; 146:7), opening things that are closed (Gen. 42:27), or removing one's sandals (Exo. 3:5); Josh. 5:15; Job 39:5). A *paralutikos* is a lame person, i.e. the failure of the knees and hips.
1. Λύτρον (*lutron*), ransom (Matt. 20:28; Mark 10:45).
 2. Λυτρόσις (*lutrosis*), redemption (Luke 2:38; Heb. 9:12).
- F. ἱλαστήριον (*hilasterion*). Propitiation, mercy seat (Rom. 3:25; Heb. 9:5).
- G. ἱλάσμος (*hilasmos*). Propitiation (1 John 2:2; 4:10).

II. JESUS CHRIST HAS ACCOMPLISHED OUR REDEMPTION

- A. Man is carnal, sold under sin (Rom. 7:14).
1. A captive to the law of sin (Rom. 7:24,25).
 2. In the bond of iniquity (Acts 8:23).
 3. Servants of corruption (2 Pet. 2:9).
 4. Servants of sin (Rom. 6:20).
 5. In bondage under the elements of the world (Gal. 4:3).

B. Jesus is our Ransom (Matt. 20:28; Mark 10:45).

1. According to Isaiah 53:4-6 He:
 - (a) Bore our grief and carried our sorrows.
 - (b) Was pierced for our transgressions.
 - (c) Was crushed for our iniquities.
 - (d) Was chastened for our well-being.
 - (e) Obtained our healing by His scourging.
 - (f) Caused the iniquity of us all to fall on Himself.
2. He has freed us from:
 - (a) Sin (Rom 6:18; 8:8:1-3).
 - (b) The curse of the law (Gal. 3:10-13).
 - (c) The fear of death (Heb. 2:14-16).
3. The ransom price paid was His own life's blood.
 - (a) The free gift of the life of Christ has justified us (Rom. 5:12-21).
 - (b) He gave Himself as a ransom for all (1 Tim. 2:6).
 - (b) He shed His blood for us (Acts 20:28; Eph. 1:7; 1 Pet. 1:18,19; Rev. 5:9; 1 Cor. 6:19,20).

C. Jesus is our Propitiation (Mercy Seat).

1. Romans 3:25: "Whom God hath set forth a propitiatory] – The cover of the ark is called, Exod. xxv. 17, LXX, *hilasterion epithema*, 'a propitiatory cover,' because it was the throne on which the glory of the Lord received the atonements made by the high-priest on the day of expiation and from which God dispensed pardon to the people. In allusion to this ancient worship, the apostle represents Christ as a propitiatory or mercy-seat, set forth by God for receiving the worship of men, and dispensing pardon to them. Or if a propitiatory is, by a common metonymy, put for a propitiatory sacrifice, the apostle's meaning will be, that, by the appointment of God, Christ died as a sacrifice for sin, and that God pardons sin through the merit of that sacrifice. Hence Christ is called *hilasmos*, a propitiation, 1 John 2:2; 4:10" (Macknight).
2. By His blood He has made atonement (reconciliation) for us (Rom. 5:8-11).

D. Jesus is our Redeemer.

1. He is a near kinsman: born of a virgin (Matt. 1:23), the seed of the woman (Gen. 3:15; Gal. 4:4,5), and a fleshly descendent of Abraham (Heb. 2:9-18; Phil 2:5-8).
2. As such He served as our redeemer.
 - (a) He redeemed us from all iniquity (Titus 2:14).
 - (b) He redeemed us from the curse of the law (Gal. 3:13; 4:5).
 - (c) He redeemed us to God (Rev. 5:9).
 - (d) We await the redemption of our bodies (Rom. 8:23; Eph. 1:14; 4:30; Heb. 9:12; Rev. 14:3,4).
3. He is the Avenger of death (Rev. 6:20; Matt. 13:41,42; 25:41; 2 Thess. 1:7-9).

LESSON EIGHT – MESSIAH

TEXT: JOHN 1:41-45

I. KEY WORDS INVOLVING THE CONCEPT OF THE MESSIAH

- A. מָשַׁח (*mashach*). "Smear, anoint... as consecration, solemn setting apart to an office, always by the use of oil poured on the head" (BDB).
 - 1. Priests (Exo. 28:41; 29:7).
 - 2. Prophets (1 Kings 19:16).
 - 3. Kings (1 Sam. 16:3,12,13).
- B. מָשִׁיחַ (*mashiach*), the one anointed (Lev. 4:5; 1 Sam. 24:6; Psa. 2:2; Dan. 9:25).
- C. Χρίω (*chrío*), to anoint.
- D. Χρησµα (*chrisma*), anything smeared on, unguent, ointment.
- E. Χριστος (*christos*), anointed, Christ.
- F. Χριστιανος (*christianos*), a Christian, a follower of Christ.

II. JESUS CHRIST IS THE MESSIAH

- A. Identified as the Messiah by His early disciples (John 1:41,45; 4:25-27).
- B. Peter confessed Him as the Christ (Matt. 16:16-18).
- C. Declared on Pentecost as both Lord and Christ (Acts 27:36).
- D. Paul testified that Jesus was Christ (Acts 18:5).
- E. He was anointed with the oil of gladness (Heb. 1:8,9).
- F. He was anointed to preach the gospel (Luke 4:18,19).
- G. Implications of His Messiahship.
 - 1. He is prophet, priest, and king (Acts 3:22,23; Zech. 6:13; Heb. 7:17-28; 1 Tim. 6:14,15; Acts 17:7).
 - 2. He rules on the throne of David (1 Sam. 7:12-14; Isa. 9:6,7; Psa. 2; Luke 1:31-33; Acts 2:29-36; Heb. 1:8,9).
 - 3. The church is His kingdom (Matt. 16:18,19,28; Mark 9:1; Col. 1:13; Heb. 12:28; 1 Thess. 2:12; Rev. 1:9).
 - 4. Christians are citizens of this kingdom (Eph. 2:19).
 - 5. Through faithful service to Christ we shall be granted an entrance into the eternal kingdom (2 Pet. 1:5-11).

III. ANOINTING AND CHRISTIANS

- A. Miraculously gifted Christians were anointed with the Spirit to help them discern truth (1 John 2:20-27).
- B. Elders were to anoint the sick with oil in connection with their prayers for their healing (James 5:14,15). For evidence that elders were miraculously gifted see 1 Corinthians 12:28; Ephesians 4:8-11).

Ephesians 4:8-14 "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

- C. This disciples were called Christians (Acts 11:26; 26:28; 1 Pet. 4:16). This term designates a follower of Christ, but there is the possibility that it has its origin in the fact that Christians have been recipients (anointed with) the Holy Spirit (Acts 2:38; 5:32; Eph. 5:18).
- D. Christians are anointed by God and sealed: the Spirit having been given to us as a pledge (2 Cor. 1:21,22).

2 Corinthians 1:21-22 "Now he which stablisheth us with you in Christ, and hath anointed us, is God; 22 Who hath also sealed us, and given the earnest of the Spirit in our hearts."

LESSON NINE – JESUS

TEXT: MATTHEW 1:21

I. KEY TERMS INVOLVING THE NAME JESUS

- A. יְהוֹשֻׁעַ (*joshua*), Ἰησοῦς (*Iesous*), Jehovah rescues, or Jehovah is salvation.
- B. Σωζω (*sozo*), used with reference to saving of physical life (Acts 17:31; Matt. 8:35); with reference to the healing of the diseased (Matt. 9:22; Mark 10:52; James 5:15); and also with reference to the deliverance from sin and its eternal consequences (Matt. 1:21; Acts 2:40; Rom. 5:9; James 5:20; Jude 1:23).
- C. Σοτηρ (*soter*), savior, deliverer, preserver (Luke 2:11; John 4:42; Acts 13:23; Phil. 3:20; 1 Tim. 4:10; Titus 1:3,4; 2:10; 2 Pet. 1:5-11; 1 John 4:14; Jude 1:25).

II. JESUS, A NAME MARKING OUR LORD PECULIARLY AS A MAN

- A. It was a name popularly used during Bible times.
 1. It is the Greek form of the Hebrew Joshua (Exo. 17:10), Jehoshua (Zech. 3:1), and Jeshua (Neh. 7:7). Twice in the New Testament *Iesous* should be translated Joshua (Acts 7:45; Heb. 4:8).
 2. At least five high priest were called Jesus, and Josephus mentions about twenty people of this name, ten of them contemporaries of Jesus of Nazareth.
 3. In the New Testament itself we have Jesus Justus, a friend of Paul (Col. 4:11), the sorcerer Bar-Jesus (Acts 13:6), and the NRSV has Jesus Barabbas in Matthew 27:17).
- B. In the gospels alone this name is applied to Jesus nearly six-hundred times.
- C. In Hebrew the name means Jehovah is my help, Jehovah is rescue, or the help of Jehovah. Thus Jesus is God's divinely sent Rescuer, or Deliverer; and the name indicating His mission was given before His birth.

Jesus! the name that charms our fears,
That bids our sorrows cease;
Tis music in the sinner's ears,
Tis life, and health, and peace.

III. THE HUMANITY OF JESUS

- A. Jesus did not appear as some demi-god, some halfway man: he was a man, and His contemporaries did not hesitate to address Him as such (John 1:30); 4:29; 19:5; Acts 2:22).
- B. He was made of woman (Gal. 4:4; Matt. 1:18-23; Luke 1:30-35).
- C. He became flesh to dwell among us as one of us (John 1:14; Heb. 2:11-18)
- D. The necessity of this Eternal Being becoming a man.
 1. He became human for the suffering of death (Heb. 2:9,10,14,15).
 2. He became human that He might succor those who are tempted (Heb. 2:16-18; 4:15,16).
 3. He became human that He might be perfected in obedience (Heb. 5:8,9).
 4. He became human that He might endure the shame of the cross (Heb. 12:1-3).
 5. He became human that He might be exalted (Phil. 2:6-12; Eph. 2:19-23)
 6. He became human that He might serve as Mediator between God and man (1 Tim. 2:5; Heb. 8:6).

LESSON TEN – REGENERATION

TEXTS: MATTHEW 19:28; TITUS 3:5

I. KEY TERMS INVOLVING REGENERATION

A. Γίνομαι (*ginomai*), be, come to be, happen, come into being, be born or created.

Γενεσις (*genesis*), "New birth, reproduction, renewal, re-creation. Commonly, however, the word denotes the restoration of a thing to its pristine state, its renovation, as the renewal or restoration of life after death... That signal and glorious change of all things (in heaven and earth) for the better, that restoration of the primal and perfect condition of things which existed before the fall of our first parents, which the Jews looked for in connection with the advent of the Messiah, and which the primitive Christians expected in connection with the visible return of Jesus from heaven..." (Thayer).

B. Γενναω (*gennao*), to beget, to be born.

Αναγενναω (*anagennao*), to produce again, beget again, beget anew.

II. THE TIME OF REGENERATION

A. Regeneration (*paliggenesia*) is used only twice in the New Testament.

1. Matthew 19:28. Some have referred this to a time after Christ's second coming. This cannot be because it (a) will be when Christ sits on the throne of His glory, which is already an accomplished fact (Acts 2:33-35); Heb. 1:3,4), and (b) while the apostles sit on their thrones, which, according to a parallel passage in Luke 22:30, will be when they are eating and drinking at the Lord's table in His kingdom (see also 1 Cor. 10:16-21; 11:23-26).

2. Titus 3:5. Paul here shows beyond a doubt that the period of regeneration is during the time penitent believers are baptized into Christ.

B. Peter calls it being begotten again to a lively hope through the resurrection of Jesus Christ from the dead (1 Pet. 1:3).

C. Thus the period of regeneration is the time from Pentecost to the second coming of Christ when we will be resurrected and changed into immortal beings (Matt. 25:46; Rom. 8:23; Phil. 3:20,21; 1 Cor. 15:51-57).

III. THE ELEMENTS OF THE NEW BIRTH

A. Not of blood, nor the will of the flesh, nor of the will of man, but of God (John 1:11,12).

B. A birth of water and Spirit (John 3:3-5).

C. A birth from above (John 3:7).

D. We are begotten through the gospel (1 Cor. 4:15; 1 Pet. 1:23-25)

E. An active faith is necessary for the new birth (1 John 5:1)

IV. CHARACTERISTICS OF THE NEW BIRTH

- A. As the wind the one born again is recognized by the results (John 3:8).
1. The one regenerated is resurrected to a new kind of life in Christ (Rom. 6:3-6; Col. 2:11-14; 2 Cor. 5:17; Gal. 6:15; Eph. 4:24; Col. 3:10).
 2. Righteousness will characterize this new life (1 John 2:29).
 3. Sin will no longer dominate his thoughts or actions (1 John 4:7-13).
 4. Although sometimes sinning through weakness, sin will no longer be his practice (1 John 2:1,2; 3:9,10; 5:18).
 6. Love will be a motivating power in his life (1 John 4:7-13).
- B. While regeneration is a gift from the Father, it is certainly not an unconditional gift.
1. We are to save ourselves (Acts 2:40).
 2. We are to work out our salvation with fear and trembling (Phil. 2:12).
 3. Christ is the author of salvation only to those who obey Him (Heb. 5:8,9).
 4. Regeneration comes through the gospel, but the gospel must be obeyed to receive this blessing (Rom. 10:16; 2 Thess. 1:7-9; Heb. 5:9).
 5. Faith is an element in the new birth, but it must be an active, obedient faith (Gal. 5:6; James 2:14-26).
 6. The new birth is of water and Spirit; but man must submit to the teaching of the Spirit concerning baptism (Mark 16:16; Acts 2:38; 10:48; 22:16; Gal. 3:27; 1 Pet. 3:21).
 7. By looking at examples of conversion in Acts 2, 8, 9, 10, 16, 18, and 19, one can easily understand the terms of pardon or what is necessary to be born again.

LESSON ELEVEN – THE SECOND COMING

TEXT: 1 THESSALONIANS 2:19

I. KEY TERMS INVOLVING CHRIST'S SECOND COMING

- A. Φαίνω (*phaino*), To shine: as the sun (Rev. 1:16), moon (Rev. 21:23), a lamp (John 5:35; 2 Pet. 1:19), lightning (Matt. 24:27). It describes Christ as a light (John 1:1-9); and is also used in the sense of to appear (James 4:14; Rom. 7:13; Matt. 13:26; Mark 16:9; Heb. 11:3).

"To shine, be bright or resplendent... to become evident, to be brought forth into light, come to view, appear" (Thayer).

Επιφάνεια (*epiphaneia*), "An appearing, appearance, often used by the Greeks of a glorious manifestation of the gods, and esp. of their advent to help... In the N.T. the 'advent' of Christ,— not only that which has already taken place and by which his presence and power appear in the saving light he has shed upon mankind, 2 Tim. 1:10 (note the word φωτισαντος in this pas.); but also that illustrious return from heaven to earth hereafter to occur: 1 Tim. 6:14; 2 Tim. 4:1-8; Tit. 2:13; 2 Thess. 2:8" (Thayer).

- B. Παρουσία (*parousia*), "Presence; the presence of one coming, hence the coming, arrival, advent... In the N.T. esp of the advent i.e. the future, visible, return from heaven of Jesus, the Messiah, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God" (Thayer). (Matt. 24:3; 1 Cor. 15:23; 1 Thess. 2:19; 3:13; 4:15; 5:23; 2 Thess. 2:1,8,9; James 5:7,8; 2 Pet. 1:16; 3:4-12; 1 John 2:28).
- C. Αποκαλύψεις (*apokalupsis*): An uncovering, laying bare, making naked; manifestation, appearance (Luke 17:30; 1 Cor. 1:7; 2 Thess. 1:7; 1 Pet. 4:13).

II. SOME TERMS DESIGNATING THE SECOND COMING OF CHRIST

- A. The day (Rom. 2:16; 1 Cor. 3:13; 2 Tim. 1:12; 4:8).
- B. Day of the Lord Jesus (Christ) (1 Cor. 1:8; 2 Cor. 1:14; Phil. 1:10; 2 Pet. 3:10).
- C. His coming (Phil. 3:20,21; 1 Thess. 2:19; 3:13).
- D. The revelation of the Lord Jesus (1 Cor. 1:7; 1 Pet. 1:7,13; 4:13; Luke 17:30).
- E. Day of wrath and revelation of the righteous judgment of God (Rom. 2:5).
- F. Coming with the saints (1 Thess. 3:13; 4:13-17; Jude 1:14).
- G. Our gathering together to him (2 Thess. 2:1).
- H. Revealed from heaven to take vengeance (2 Thess. 1:7-9; 2 Tim. 4:1).
- I. To be glorified in His saints (2 Thess. 1:10; Matt. 25:31; Titus 2:13).
- J. A second time without sin unto salvation (Heb. 9:28).

III. TIME OF SECOND COMING UNKNOWN

- A. Not the angels, nor even the Son knows the time of the second coming (Matt. 25:36-43; Mark 13:32).

- B. His coming will be as a thief in the night (1 Thess. 5:1-3; 2 Pet. 3:10; Rev. 3:3; 16:15).

IV. HIS SECOND COMING TO BE IN GLORY AND POWER

- A. He will come in His glory (Matt. 25:31; Titus 2:13; Matt. 26:64).
- B. His descent will be with a shout, with the voice of an archangel, with the trumpet of God (1 Thess. 4:16).
- C. He will be glorified in all the saints, and admired in all them that believe (2 Thess. 1:10).
- D. All enemies will have been put under His feet (1 Cor. 15:24-26).

V. HIS SECOND COMING TO BE WITH JUDGMENT

- A. He will sit on the throne of His glory (judgment) (Matt. 25:31-46; Acts 17:30,31; 1 Cor. 3:13-15; 2 Cor. 5:10; 2 Tim. 4:1).
- B. He will take vengeance on the enemies of the cross (2 Thess. 1:7-9; 2:8; 2 Pet. 2:9; Rev. 6:16,17; 20:12-15).
- C. "If any man love not the Lord Jesus Christ, let him be anathema Maranatha" (1 Cor. 16:22).

LESSON 12 – HELL

LESSON TEXT: MATTHEW 10:28

II. KEY TERMS INVOLVING THE STATE OF THE DEAD

- A. Geenna (gehenna), "Derived from the Valley of Lamentation. It is the name of a valley South and East of Jerusalem, so named from the cries of the little children who were thrown into the fiery arms of Moloch. The Jews so abhorred the place after these horrible sacrifices had been abolished by Josiah, that they cast into it not only all manner of refuse, but even the dead bodies of animals and of unburied criminals who had been executed. And since fires were always needed to consume the dead bodies, that the air might not become tainted by their putrefaction, it came to pass that the place was called γεεννα του πυρος... And then this name was transferred to that place in Hades where the wicked after death will suffer punishment" (Thayer).

Used in the New Testament 12 times (Matt. 5:22,29,30; 10:28; 18:9; 23:15,33; Mark 9:43,45,47; Luke 12:5; James 3:6).

- B. Αδεις (*hades*), "The unseen world; the common receptacle of the disembodied spirits.

Used in the New Testament 10 times (Matt. 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27,31; Rev. 1:18; 6:8; 20:13,14).

- C. Ταρταροω (*tartaroo*), "The name of a subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead" (Thayer) (see 2 Pet. 2:4).

- D. Αβυσσος (*abussos*), "Both as a common receptacle of the dead (Rom. 10:7), and especially as the abode of demons (Luke 8:31)" (Thayer).

Used in the New Testament 9 times (Luke 8:31; Rom. 10:7; Rev. 9:1,2,11; 11:7; 17:8; 10:1,3).

- E. See chart at the end of this lesson for a more detailed study of the realm beyond death.

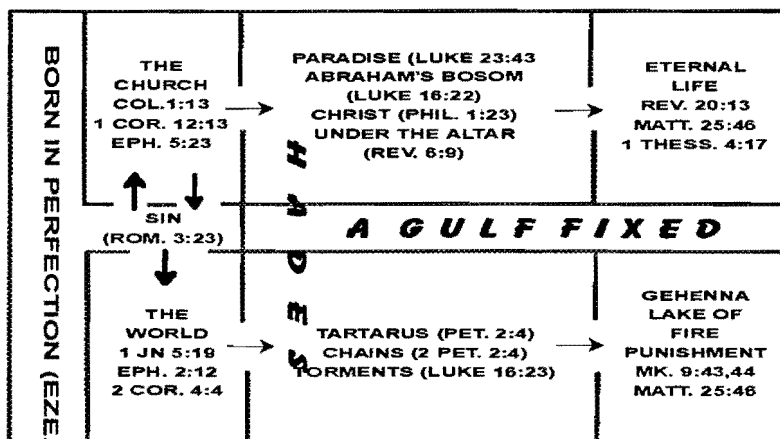
II. BIBLICAL TEACHING ON THE REALITY OF HELL

- A. Chaff to be burned with unquenchable fire (Matt. 3:7-12).
- B. One calling a brother a fool is in danger of hell fire (Matt. 5:21,22).
- C. Better to lose a hand or an eye than to be cast into hell (Matt. 5:29,30).
- D. The broad way leads to destruction (Matt. 7:13,14).
- E. Any tree not bearing fruit is cut down and cast into the fire (Matt. 7:15-19).
- F. God can destroy both soul and body in hell (Matt. 10:28).
- G. Gathered out of kingdom and cast into a furnace of fire (Matt. 13:41,42).
- H. Wicked separated from good, and cast into a furnace of fire (Matt. 13:49,50).
- I. Better to enter life maimed than to be cast into everlasting fire (Matt. 18:8,9).
- J. Unforgiven delivered to tormentors (Matt. 18:34,35).
- K. The wicked vineyard workers to be miserably destroyed (Matt. 21:41).

- L. The man without the wedding garment cast into outer darkness where there is weeping and gnashing of teeth (Matt. 22:11-14).
- M. How shall we escape the damnation of hell? (Matt. 23:33).
- N. Drunken servant was appointed his portion with the hypocrites where there is weeping and gnashing of teeth (Matt. 24:50,51).
- O. Unprofitable servant cast into outer darkness where there is weeping and gnashing of teeth (Matt. 25:30).
- P. Everlasting fire prepared for the devil and his angels (Matt. 25:41).
- Q. Eternal punishment for those on the left hand (Matt. 25:46).
- R. The worm dies not and the fire is not quenched (Mark 9:43-50).
- S. Everlasting destruction from the presence of the Lord (2 Thess. 1:7-9).
- T. Smoke of their torment ascends up forever (Rev. 14:11).
- U. Those not written in the book of life are cast into a lake of fire (Rev. 20:12-15).

III. SOME TERMS DESCRIPTIVE OF HELL

- A. Flames (Luke 16:24), furnace of fire (Matt. 13:41,42), unquenchable fire (Matt. 3:12), everlasting fire (Matt. 25:41).
- B. Brimstone: *θειον (theion)*, a form of the word *theios* (God or divinity), "Divine incense, because burning brimstone was regarded as having power to purify, and to ward off contagion" (Thayer). "Sulphur" (AG). Bitumen, or asphalt, was the substance rained on Sodom, and Luke called this *theion* (Luke 17:29). Jude says the Sodomites suffered the vengeance of eternal fire (Jude 1:7). See Revelation 14:10,11; 19:20; 21:8.
- C. Weeping and gnashing of teeth: *βρυγμος (brugmos)*, "Denoting the extreme anguish and utter despair of men consigned to eternal condemnation... attributed to beasts, which gnash their teeth as they attack their pray" (Thayer). See Matthew 22:11-14; 24:50,51; 25:30.
- D. Outer darkness (Matt. 8:12,13; 22:13; 25:30).
- E. Their worm dieth not: *σκολεξ (skolex)*, "A worm, that kind which preys upon dead bodies" (Thayer). "Maggots" (Young). See Mark 9:46,47.



LESSON 13 – HEAVEN

LESSON TEXT: 2 CORINTHIANS 5:1-8

I. MEANING OF BASIC TERMS WITH REFERENCE TO HEAVEN

A. שָׁמַיִם (*shamayim*), heavens.

1. The firmament: the dividing space between the waters of the earth, and those of the atmosphere (Gen. 1:6-8); the place where the birds fly (Gen. 1:20).
2. The storage place for rain and hail (Gen. 7:11; 8:2; Josh. 10:11), and the place of the sun, moon, and stars (Gen. 15:5; 26:4).
3. The dwelling place of God (Deut. 26:15; 1 Kings 8:27-30; Neh. 9:27; Psa. 11:4; Isa. 66:1).

B. Οὐρανός (*ouranos*).

1. "The vaulted expanse of the sky with all the things visible in it" (Thayer). See Matt. 24:29; Acts 14:17; 26:13; Luke 17:24).
2. The abode of angels (Matt. 18:10; 22:30; 24:36; Gal. 1:8).
3. The dwelling place of God (Matt. 18:10; 22:30; 24:36; Rev. 4:2; 2 Cor. 12:2).
4. Christ came from heaven (John 6:33,38,41,42,50), returned to heaven (Acts 1:11; 3:21; Heb. 9:24), and will come again from heaven (Acts 1:11; 1 Thess. 1:10; 4:16).

II. BIBLE FACTS CONCERNING THE ETERNAL HOME OF THE REDEEMED

- A. Redemption of the body from the bondage of corruption (Rom. 8:18-23; Job 19:26; Rev. 21:1-4; 7:15-17).
- B. A place of incorruptible treasures (Matt. 6:20; 19:21).
- C. The righteous will shine forth as the sun in the Father's kingdom (Matt. 13:43).
- D. It is being with Christ (Phil. 1:21-24; John 17:22-24; Col. 3:4; 1 Thess. 4:17; Rev. 3:21).
- E. It is a house that is eternal (2 Cor. 5:1-10; John 5:28,29; 10:28; 1 Thess. 4:17; Matt. 25:46; John 6:47,68; John 20:30,31).
- F. It is a place of unsurpassed beauty (Rev. 21:9-24).

"How beautiful heaven must be,
Sweet home of the happy and free;
Fair haven of rest for the weary,
How beautiful heaven must be."

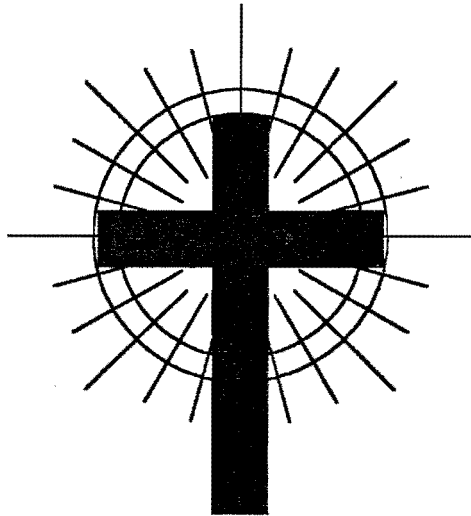
- G. It is a place where sin can never enter (Rev. 21:27).

III. HEAVEN IS A PREPARED PLACE FOR A PREPARED PEOPLE

- A. Jesus went to prepare a place for His disciples (John 14:1-6)
- B. Only those who obey the Lord's commandments have a right to enter that city (Matt. 7:21-28; Heb. 5:8,9; Rev. 22:14). "O land of rest for thee I sigh..."

~ BIBLICAL ~
~ WORD STUDIES ~

An Examination Of
The Scheme Of Redemption
(Volume 2)



By Clayton Winters

BIBLICAL WORD STUDIES, VOLUME 2
(An Examination of the New Testament System)

LESSON 1 – THE BOOKS AND THE PARCHMENTS

LESSON TEXT: 2 TIMOTHY 4:13

I. MEANING OF THE TERMS PAUL USED

- A. Τα βιβλία (*ta biblia*): the books.
1. Βιβλιον (*biblion*): “Strip of βυβλος (*bublos*).” hence paper, document, book.” βυβλος (*bublos*): “The Egyptian papyrus, rind enclosing the pith of this plant, generally, bark; slices of the pith used as writing-material. Roll of papyrus, book...” (L&S).
 2. Thus Paul was asking for papyrus, the cheapest and most common paper of his day. It was also much in demand because it could be attached together and made into rolls of considerable length. Codices (book forms as we know them) were not developed until sometime after the New Testament period.
- B. Τας μεμβρανας (*tas membranas*): the parchments.
1. Μεμβρανα (*membrana*): “Parchment, first made of dressed skins at Pergamum, whence, whence its name” (Thayer).
 2. This parchment is an animal product: the dressed skins of sheep, goats, antelopes, and similar animals. Parchment made from calf-skin is usually called vellum. While being more durable than papyrus, it was also much more expensive, and its chief use was for documents of greater value.
- C. Other ancient writing materials: οστρακα (*ostraca*), “Earthen vessel. 2. Fragment of such a vessel, potsherd,” L&S); stone (Job. 19:24; 2 Cor. 3:7), and clay.

II. SOURCES OF OUR TRANSLATIONS

- A. Manuscripts.
1. All original manuscripts were probably written on papyrus. Being of a less durable substance, they have long since disappeared. Thus when we speak of “original manuscripts,” we are referring to copies made of these in their native tongue – Old Testament, Hebrew, and New Testament, Greek.
 2. Greek manuscripts fall into two broad classifications: uncial and cursive.
 - (a) Uncials are written in capital letters with no spacing between words, and no punctuation marks. These are the older manuscripts, the most famous of which are the Sinaiticus, Alexandrian, Vatican, and Ephraemi (a palimpsest).
 - (b) Cursives are later manuscripts, and are in much greater abundance than the uncials.
 3. Extant manuscripts and portions thereof number over 5,000.
- B. Versions.
1. Versions are early translations of the Scriptures into another language.

2. Some of the older and very important versions, dating back to as early as the 2nd century, are the Syriac, Old Latin, Egyptian, and Latin Vulgate.
- C. Church Fathers. Among these would be Clement (30 – 100?), Ignatius (? – 107), Polycarp (69? – 155?), and Barnabas (?).
 - D. Lectionaries: selections of Scriptures which were used for public reading in church services.

III. SOME IMPORTANT ANCIENT VERSIONS OF THE SCRIPTURES

- A. The Septuagint Version, abbreviated LXX.
 1. This is a translation of the Hebrews Scriptures into Greek, produced for the Greek-speaking Jews in Egypt (purportedly by 72 scholars in 72 days, hence its name) between 270 and 100 B.C.
 2. It is of tremendous importance, since it is the closest existing document to the Hebrew originals, and since it was the translation most frequently quoted by New Testament writers.
- B. They Syriac Versions.
 1. The Old Syriac: portions of the New Testament translated into Syriac no later than 150 A.D.
 2. Diatessaron: literally, "through four," a harmony of the gospels compiled by Tatian soon after 150 A.D.
 3. The Peshitta (meaning common). This was an "authorized" Syriac version of the 5th century.
- C. The Latin Versions.
 1. The Old Latin. By 150 A.D. the Scriptures had been translated into Latin and numerous copies were in circulation.
 2. The Latin Vulgate. With so many copies of the Latin in circulation, it became necessary to have an authoritative version of the Bible; so in 382 Damascus, bishop of Rome, commissioned Jerome to prepare such a copy. This eventually gained widespread acceptance, and became the official Bible of the Catholic Church.
- D. Other early versions include the Egyptian, the Gothic, the Ethiopic, and the Arabic.

IV. A BRIEF HISTORY OF OUR ENGLISH BIBLE

- A. Wycliffe's translation, 1382. This was the first complete English Bible. Because of his work in putting the Bible into the language of the people, the Roman Catholic Church had his bones unearthed and burned forty years after his death.
- B. Tyndale's translation, 1525-1535. His was the first printed New Testament, and was smuggled into England in sacks of flour, bales of hay, etc. For his work Tyndale was strangled then burned at the stake. His dying prayer was, "Lord, open the king of England's eyes."
- C. Matthew's Bible, 1537. Believed to be the work of John Rogers who was burned during Queen Mary's reign.
- D. The Great Bible, 1539. Produced by Richard Taverner, it was placed in every church in England according to King Henry VII's injunction: "In God's name, let it go abroad among our people!" Tyndale's dying prayer had been answered.
- E. The Geneva Bible, 1560. Produced at Geneva, it was sometimes known as the Breeches Bible because of

its rendering of Genesis 3:7. It held its own against all rivals for about sixty years, and was the first edition to print each verse as a paragraph. It was also the first to use italics for words not in the original.

- F. The Rheims-Douai Version, N.T., 1582; O.T., 1609-1610. This was the first Roman Catholic edition of the English Bible, and was introduced in response to the many Protestant translation being circulated.
- G. The Authorized (King James) Version, 1611. The translation that almost became "the Bible" for nearly three hundred years. This has gone through several revisions.
- H. The English Standard Revised Version, 1881. As the name suggests, this is a revision of the KJV by both American and English scholars. The American Standard Version followed in 1901, and represents the thinking of the American scholars in area where there was a difference in opinion. This is believed by many scholars to be the closest to the original of any translation thus far.
- I. The Revised Standard Version, 1952. This one rendered the virgin of Isaiah 7:14 as young woman, causing many churches to commit it to the flames.
- J. The New English Bible, 1961. As the name suggests, it was an effort to make a totally new translation.
- K. The New American Standard Revised Version, 1971. This one was an attempt to change archaic terms to a more contemporary form, and to give greater notice to the tense of Greek verbs.
- L. Today's English Version, 1976. The American Bible Society produced this version, well known for its "stick figures" illustrations.
- M. The New International Version, 1978. A very readable and quite conservative Bible. However, it has been much criticized as leaning heavily toward Calvinism because of certain passages (such as Psalms 53).
- N. The New King James Version, 1979. This was mainly just an effort to modernize the language, and changes but little of the original version.

V. EVALUATING THE TRANSLATIONS

- A. Basically, translations will fall into one of three categories: literal, free, and paraphrase.
 - 1. Literal or formal equivalency: an attempt, as nearly as possible, to translate original words and constructions with the equivalent in English. The best illustrations would be the KJV, ASV, and their revisions.
 - 2. Free or dynamic equivalency: in these scholars determine to the best of their abilities the meaning of the original, then restate the thought as we would probably say it in English today. The best illustrations of this class are the NEB and TEV.
 - 3. Paraphrases: strictly speaking these are not translations but commentaries, because the comments and interpretation are entwined into the text. The best examples of this group are the TLB and Phillips' The New Testament in Modern English.
 - 4. The three methods may be briefly illustrated from Romans 1:17.

Εκ πίστεως εἰς πίστιν

From faith to/unto faith

"From faith to faith" (KJV).

"A way that starts from faith and ends in faith" (NEB).

"This is accomplished from start to finish by faith" (TLB).

B. Some advantages of the various translations.

1. The KJV and ASV are quite literal, enabling one to know what the Greek says. This gives one the ability to trace words back to the Greek or Hebrew, and they usually indicate by italics words which have no counterpart in the original. This may be a little deceptive, though, because often that word is needed to express the full meaning of the word that is in the text.

The revisions of the above have modernized the language, use paragraphs, quotation marks, and render poetry in verse form. The NKJV has subject headings that are very helpful, and the NASV seeks to differentiate between the Greek tenses.

2. The NIV and TEV are very readable, but they do introduce some questionable doctrinal problems.

C. Examples where some translations may cause problems, even some of a doctrinal nature.

1. Γλωσσα (tongues).

- (a) "Unknown tongue" (KJV).
- (b) "Ecstatic utterance," "tongues of ecstasy," "language of ecstasy," "such language," "strange tongues" (NEB).
- (c) "Strange sounds," "gifts of speaking," "gift of speaking God's message," "a message with strange sounds" (TEV).

2. Αδης, γέεννα, τάρταρος (hades, gehenna, tartaros), all translated hell in the KJV.

3. Obsolete words, archaic language: avouch, bewray, bruit, cogitation, dote, fain, fen, firkin, cab, durst, matrix, jot, trow, wot, hoar, neesing, flux; yea, nay, thee, thou, -th endings, etc. (KJV).

4. Street-level language.

- (a) "Barney the preacher" (Acts 4:36, TLB).
- (b) "May you and your money go to hell" (Acts 8:20, TEV).
- (c) "You son of a bitch!" (1 Sam. 20:20, TLB).
- (d) "You illegitimate bastard, you" (John 9:34, TLB).
- (e) "The terrors of death suddenly beset him and made him piss over his feet" (Job 18:11, NEB).

5. The doctrine of original sin.

- (a) "Surely I have been a sinner from birth, sinful from the time my mother conceived me" (Psa. 51:5, NIV).
- (b) "Sinful nature" (Eph. 2:3, NIV).

6. Change the time and reality of the Lord's supper: "On Saturday evening we gathered together for a fellowship meal" (Acts 20:7, TEV).

7. The doctrine of faith alone.

- (a) "For the gospel reveals how God puts man right with himself: it is through faith alone, from beginning to end..." (Rom. 1:17, TEV).

"Yet we know that a man is put right with God only through faith in Jesus Christ, and not by doing what the law requires..." (Gal. 2:16, TEV).

"For we conclude that a man is put right with God only through faith, and not by doing what the Law commands" (Rom. 3:28, TEV).

- (b) "...For Abraham found favor with God by faith alone, before he was circumcised" (Rom. 4:12, TLB).

8. Tongues a sign for believers: "That means that 'tongues' are a sign of God's power, not for those who are unbelievers but to those who already believe" (1 Cor. 14:22, Phillips).

A footnote says, "This is the sole instance of the translator's departing from the accepted text. He felt bound to conclude, from the sense of the next three verses, that we have here either a slip of the pen on the part of Paul, or, more probably, a copyist's error."

CONCLUSION

- A. In 1774 Thomas Paine published his *Age of Reason* and launched a heavy attack against the Bible. He said that within the century it would die. Thomas Paine is dead, but the Bible lives on.

Voltaire, who died in 1778, said that in one hundred years Christianity would be swept from existence. His very printing press was later used to print Bible, and his house served as a storage place for them.

John Lennon of the Beatles attacked the Bible, Christ, and Christianity in these words: "Christianity will, it will vanish and shrink. I need not argue about that; I am right and will be proved right. We are more popular than Jesus Christ right now." The Bible and Christianity continue, but where are the Beatles?

- B. The Bible also makes some predictions about itself.

Matt 24:35 "Heaven and earth shall pass away, but my words shall not pass away."

John 12:48 "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

1 Pet 1:22-25 "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

Psa 119:89 "For ever, O LORD, thy word is settled in heaven."

LESSON TWO - THE CHURCH

LESSON TEXT: EPHESIANS 5:25-27

I. DEFINITION AND USAGE OF TERMS

- A. ἐκκλησία (*ekklesia*), from *ek*, out, out of, and *καλεω* (*kaleo*), to call. “Prop. a gathering of citizens called out from their homes into some public place; an assembly...Any gathering or throng of men assembled by chance or tumultuously... An assembly of Christians gathered for worship...” (Thayer)
- B. New Testament usage.
 - 1. Used of a secular assembly (Acts 19:32,39,40).
 - 2. Used of the Israelites assembled in the wilderness. (Acts 7:38). The same term is also used often by the Septuagint for the sacred assemblies of the Israelites (Deut. 31:30; Jos. 8:35).
 - 3. Used about 111 times of the New Testament church to designate an assembled body of Christians (1 Cor. 11:18; 14:19,34), all the saints in a particular location (1 Cor. 1:2; Gal. 1:2; Rev. 1:11), and the universal body of Christ (Mat. 16:18; Acts 2:47; 5:11; 8:3; 1 Cor. 10:32).

II. THE NATURE OF THE CALL

- A. Called by the Gospel (2 Thess. 2:13,14).
- B. Called out of the darkness of idolatry and uncleanness (1 Pet. 2:9; 2 Cor. 6:14-18; 1 Thess. 4:7).
- C. Called into the kingdom of God (1Thess. 2:12).
- D. Called into the grace of Christ (Gal. 1:6).
- E. Called into the fellowship of the son of God (1 Cor. 1:9).
- F. Called to peace (Col. 3:15; 1 Cor. 7:15).
- G. Called to the marriage supper of the lamb (Rev. 19:9).
- H. Called to eternal life (1 Tim. 6:12).
- I. Called to eternal glory (1 Pet. 5:10).

III. DISTINCTIVE CHARACTERISTICS OF THE CHURCH

- A. It is a product of God’s eternal purpose (Eph. 3:9-11).
- B. It was built by Jesus Christ Himself (Mat.16:18).
- C. It was purchased by the blood of Christ (Acts 20:28; 1 Cor. 6:19,20; Eph. 5:25;1 Pet. 1:18,19).
- D. Christ is its foundation (1 Cor. 3:10,11; Mat. 16:13-18).
- E. Christ is the chief cornerstone of the church (Eph. 2:20,21).
- F. He also serves as its head (Eph. 1:22,23; Col. 1:18; Eph. 4:15,16).
- G. The church is the bride of Christ (Rom. 7:1-4; 2 Cor. 11:1-2; Rev. 19:7-9).

- H. In it we are reconciled to God (Eph. 2:12-17).
- I. It is God's house or family (1 Tim. 3:15; 1 Pet. 4:17,18).
- J. It is God's holy nation (1 Pet. 1:9; Gal. 5:16).
- K. It is God's holy priesthood (1 Pet. 2:5,9; Rev. 1:6).
- L. It is God's temple, His habitation through the Spirit (Eph. 2:21,22).
- M. It is the body of Christ (Eph. 1:22,23; 1 Cor. 12:12,13).
- N. He is the Savior of the body (Eph. 5:23).
- O. Through it God is to be glorified forever (Eph. 3:21.).
- P. Its members have their names enrolled in heaven (Heb.12:23; Rev. 3:5; 20:15).

III. NEW TESTAMENT DESIGNATIONS OF THE CHURCH

- A. The church of God (1 Cor. 1:1) – indicating God's having planned it in eternity (Eph. 3:9-11), predicted it by his prophetic messengers (2 Pet. 1:19-21), and consummated it in His only begotten Son (Heb. 10:9,10; Eph 1:10).
- B. The churches of Christ (Rom. 16:16) – designating its founder (Mat. 16:18), its owner (Acts 2:28), and its Savior (Eph. 5:23).
- C. The body of Christ (1 Cor. 12:12-14; Eph. 5:30)-- showing the inter-dependence of its members (Eph. 4:16; 1 Cor. 12:15-27), and the means through which spiritual nourishment is received from the head (Col. 2:19; Eph. 4:16).
- D. The house of God (1 Tim. 3:15)-- reflecting a family relationship brought about by the new birth (1 Cor. 4:15; John 3:5; 1 Pet. 1:22-25), and our inheritance through Christ (Rom 8:17; Gal. 4:4-7).
- E. The bride of Christ (2 Cor. 11:1,2; Rev. 19:7-9)-- depicts the intimate relationship between Christ and His Church (Eph. 5:25), shows the church as a fruit-bearing body (Rom. 7:1-4; Rev. 12:2), and indicates the need for moral purity (Eph. 5:26,27; Rev. 19:7,8; 21:2).
- F. Denominational names are restrictive, sectarian, and divisive; New Testament names express with full beauty and truth the glorious relationships of the church with the Father and the son.

LESSON THREE-ELDERS

LESSON TEXT: ACTS 14:23

I. DEFINITION OF KEY TERMS

- A. *Επισκεπτομαι (episkeptomai)*: “To look upon, to consider, to have regard to, something or someone...To visit...To investigate, to search...to take oversight...to appoint, to commission, to install someone.” (TD, see also Num. 27:16,17; Mat. 25:36; Acts 6:3; Jas. 1:27; 1 Pet. 5:2.)

Επισκοπη(episkope):visitation, office, (Jer. 6;15; Luke 19:44; 1 Pet. 2:12; Acts 1:20; 1 Tim. 3:1.)

Επισκοπος (episkopos): “An overseer. a man charged with the duty of seeing that things done by others are done rightly, any curator, guardian, superintendent” (Thayer). Of appointed officers or supervisors (Isa. 60:17; 2 Chron. 34:12,17), of Jesus Christ (1 Pet. 2:25), and of church officials (Acts 20:28; Phil. 1:1, 1 Tim. 3:2; Titus 1:7).

- B. *πρεσβυτερος (presbuteros)*: used with reference to age, and also as a term of rank or office.
πρεσβυτεριον (presbuterion): “Body of elders, presbytery, senate, council” (Thayer).
- C. *Ποιμαινω (poimaino)*: “to feed, to tend a flock, keep sheep...to rule, govern... to furnish pasturage or food; to nourish” (Thayer).

II. THE ELDERS AMONG THE JEWS

- A. In Egypt Moses assembled and addressed the elders of Israel (Ex 3:16-18; 4:29; 12:21). What position or authority these may have had is not clear.
- B. Elders were present and active, seventy in number being mentioned on one occasion, during the wilderness wanderings. (Ex. 17:5,6; 18:12; 24:1,2; Lev. 4:15).
- C. Seventy elders selected to help Moses bear the burden of the people (Num. 11:16-25).
- D. Elders listed first in a list of heads, judges, and officers (Jos. 23:2).
1. Elders to deliver murderers to the avenger of blood (Deut. 19:11,12).
 2. They made atonement for an unsolved murder (Deut. 21:1-9).
 3. A rebellious son to be brought before the elders (Deut. 21:18-21).
 4. They were to chastise a man who falsely accused his wife of immorality (Deut. 22:13-21).
 5. They supervised levirate marriages (Deut. 25:5-10).
- E. The Sanhedrin or Council of Elders, the highest tribunal during the Greek and Roman periods. The Sanhedrin was composed of seventy members plus the high priest who served as its president.

“The members of the Sanhedrin were drawn from the three classes named in Matthew 16:21:27:41; Mark 8:31; 11:27; 14:43,53;15:1 Luke 9:22; 22:26: ‘the chief priests, with the scribes and the elders.’ By the chief priest is meant the acting high priest, those who had been high priests, and members of the privileged families from which the high priests were taken. The sacerdotal aristocracy were the leading persons in the community, and they were the chief members of the Sanhedrin. The scribes formed the Pharisaic element in the Sanhedrin, although not all the Pharisees were professional scribes. The elders were the tribal and family heads of the people and priesthood. They were, for the most part, the secular nobility of Jerusalem.” (Pictorial Bible Dictionary).

- F. It was with this group that Jesus often clashed (Mat. 15:1-9; 27:12-20; Luke 20:1), and before whom Stephen (Acts 6:12), and Paul appeared (Acts 23.1).

III. THE ELDERS OF THE NEW TESTAMENT

- A. The terms for bishop, elder, and shepherd are different designations for the same office, as may be seen from the following passages: Acts 20:17,28; Titus 1:5-7; Ephesians 4:11; 1 Peter 5:1-4.
- B. A plurality of elders served as the overseers of any given congregation (Acts 14:23; 15:2,6,22; 20:17,28-31; Phil. 1:1; Titus 1:5; James 5:4; 1 Pet. 5:1,2).
- C. The elders were appointed as overseers or rulers of the congregation (Acts 20:28; 1 Tim. 3:5; 5:17; Heb. 13:17; 1 Pet. 5: 1-3).
- D. The qualifications of elders.
1. In the family relationships: husband of one wife, ruling well his household (1 Tim. 3:2,4,5. Titus 1:6).
 2. In community relationships: blameless, of good report, given to hospitality, a lover of good men, not accused of riot or unruly (1 Tim. 3:2,7; Titus 1:6-8).
 3. In dedication: vigilant, sober, of good behavior, just, holy, temperate, educated and grounded in the word (Tim. 3:2; Titus 1: 8,9).
 4. In self-control: not given to wine, no striker, not greedy of filthy lucre, patient, not a brawler, not covetous, not soon angry (1 Tim. 3:3; Titus 1:7).
 5. In experience, not a novice (1 Tim. 1:6).

IV. ELDER - CONGREGATION RESPONSIBILITIES

- A. The elders have the oversight of the congregation.
1. The Holy Ghost has made them overseers (Acts 20:28).
 2. They take this oversight, not by constraint nor filthy lucre, but willingly, with a ready mind (1 Pet. 5:2).
 3. They serve not as lords, but as examples to the flock (1 Pet. 5:3).
 4. They feed the flock, and watch for their souls (1 Pet. 5:2; Heb. 13:17).
- B. Members lovingly submit to the oversight of the elders.
1. We are to submit to them with the recognition that they watch for our souls (Heb. 13:17; 1 Pet. 1:5).
 2. We do not rebuke, but rather entreat (*παρκαλεω*, to call to one's side) them as fathers (1 Tim. 5:17,18).
 3. We hold them in the highest honor, and provide for any needs they may have (1 Tim. 5:17,18).
 4. We must not receive an accusation against elders unless there are two or more witnesses (1 Tim. 5:19).
- C. Both elders and members are to work together in an attitude of submission (1 Pet. 5:5,6).

LESSON FOUR- DEACONS

LESSON TEXT: ACTS 6:2,3

I. DEFINITION AND USAGE OF KEY TERMS

- A. Διακονος (*diakonos*): "1. masc. -- a. servant of someone, b. gener. helper. c. deacon as an official of the church. 2. fem. a. helper, agent. b. deaconess" (Arndt-Gingrich).

the "One who executes the commands of another, esp. of a master; a servant, attendant, minister; 1. univ.: of servant of a king. 2. a deacon, one who, by virtue of the office assigned him by the church, cares for the poor and has charge of and distributes the money collected for their use...a deaconess, a woman to whom the care of either poor or sick women were entrusted (Thayer).

- B. Usage of all forms of διακονος (total usage: 101 times).

Διακονεω,	37 times:	minister	23 times
		serve	10 times
		administered	2 times
		Use the office of a deacon	2 times
Διακονια,	35 times:	ministry	26 times
		serving	5 times
		administration	2 times
		office	1 time
		relief	1 time
Διακονος,	29 times:	minister	29 times
		servant	7 times
		deacon	2 times

- C. Usage with reference to women.

Διακονεω: 8 times, all with reference to serving food (Mat. 18:15; 27:55; Mark 1:31; 15:41; Luke 4:39; 8:3; 10:40; John 12:2).

Διακονια: 1 time, the serving of food (Luke 10:40).

Διακονος: 1 time as a succourer (προστασις) of Paul and others (Rom. 16:1,2, RSV translates it deaconess).

II. THE OFFICE OF A DEACON

- A. Translators have made a distinction between one serving in the capacity of a deacon, and one who simply renders some service, by allowing the original to stand when the official position was understood. (1 Tim.3:8,10,12,13.)

- B. The appointment of deacons.

1. *Helps and governments* were set in the church (1 Cor. 12:28).

Αντιληψις (*helps*): "In Bibl. speech aid, help; plur., 1 Cor. 12:28, the ministrations of the deacons, who have care of the poor and the sick" (Thayer).

Κυβερνησις (*governments*): "Administration; the pl. indicates proofs of ability to hold a leading

position in the church” (Arndt-Gingrich).

2. The first deacons to be appointed (Acts 6:1-6).

(a) Those appointed for the position were *men*. *ανηρ* (Acts 6:3).

(b) They were selected by the people, then *appointed* by the apostles (Acts 6:3). *καθιστημι*, “1. To set, place, put. To set one over a thing (put in charge). 2. “Appoint one to administer an office (Thayer).

Examples: “Hath made ruler” (Mat. 24:41); “Will make thee ruler” (Mat. 25:21); “Shall make thee ruler” (Luke 12:42); “Ordain” (Tit. 1:5); “Is ordained” (Heb. 8:3).

(c) They were appointed to serve, *διακονεω* (Acts 6:2).

3. The position is called “the office of a deacon” (1 Tim. 3:10,13).

C. The Philippian epistle was addressed to the saints at Philippi, “with the bishops and deacons” (Phil. 1:1).

III. QUALIFICATIONS OF DEACONS

A. A deacon must be able to guide his household, and have a wife who will not engage in flippant or slanderous activity (1 Tim. 3:11,12).

B. He must be a serious minded person, and one who has learned to practice self-control (1 Tim. 3:8).

C. He must first have proved his abilities as a leader before his appointment (1 Tim. 3:8).

D. He must hold the mystery of the faith in a pure conscience.

1. God’s mystery in eternity was that all men should be recipients of the blessings of Abraham through the gospel (Eph. 3:1-11).

2. See Acts 6:1-4 for an example of why this qualification would be necessary.

IV. AREAS IN WHICH DEACONS MAY EFFECTIVELY SERVE TODAY

A. Like the deacons of Acts 6, they need to be aware of, and assist in meeting the benevolent needs of the church and the community.

B. They might minister to the sick and disabled, and see that such needed services are provided for them.

C. They could assist in maintaining the physical facilities of the church.

D. They stand as men “on call” to the elders, ready to assist in any possible way in the great work of spreading the gospel, and of edifying the church.

LESSON FIVE--EVANGELISTS

LESSON TEXT: 2 TIM. 4:5; ROM. 10:13-15

I. DEFINITION AND USAGE OF KEY TERMS

- A. *Ευαγγέλιον (euaggelion)*: "1. a reward for good tidings. 2. good tidings. a.) the glad tidings of the kingdom of God soon to be set up...the glad tidings of salvation through Christ; the proclamation of the grace of God manifested and pledged in Christ; the gospel...b.) ...the narrative of the sayings, deeds, and death of Jesus Christ..." (Thayer).

Ευαγγελίζω (euaggelizo): "...To proclaim glad tidings; spec. to instruct (men) concerning the things that pertain to salvation..." (Thayer).

Ευαγγελιστής (euaggelistes): "A bringer of good tidings, an evangelist" (Thayer).

- B. *Κερυξ (kerux)*: "A herald, a messenger vested with public authority, who conveyed official messages of kings, magistrates, princes, military commanders, or who gave a public summons on demand, and performed various duties. In the N.T. God's ambassador, and the herald or proclaimer of the divine word..." (Thayer).

II. THE POSITION AND WORK OF EVANGELISTS

- A. A position divinely established in the miraculous age of the church, but to be continued until Jesus returns (Eph. 4:11; Mat. 28:18-20; Acts 1:8).
- B. Paul felt an obligation to evangelize all men (Rom. 1:14,15; 1 Cor. 9:16); Philip labored as an evangelist (Acts 8:5-40; 21:8); and Timothy was told to do the work of an evangelist (1 Tim. 4:5).
- C. Three New Testament epistles (First and Second Timothy and Titus) were written to evangelists. These can give us insight into the work and lives of men who occupy this position.
1. They had the responsibility to fully organize churches according to the New Testament pattern (1 Tim. 3; Titus 1:5-14).
 2. Their work required them to be diligent students of the word of God. (1 Tim. 4: 13-16; 2 Tim. 2:15; 4:14- 17).
 3. They were to preach the word of God (2 Tim. 4:2) which required:
 - (a) Lives above reproach (1 Tim. 4:12-16; 6:11-14; 2 Tim. 2:22; 3:14).
 - (b) Teaching with all authority principles of conduct and purity (1 Tim. 5:1-20; 6:17-19; Titus 2; 3:1-9).
 - (c) Rebuking and rejecting false teachers and their doctrines (1 Tim. 4:1-6; 6:20,21; 2 Tim. 2:16,17; 3:1-9,13; 4:1-5,14; Titus 1:10-16; 3:10,11).
 - (d) Being willing to endure hardships for the cause of Christ (1 Tim. 4:10; 2 Tim. 1:8; 2:3-13).
 - (e) Remaining free from commitments that would hinder the work (2 Tim. 2:4,5).
 - (f) Training others to continue the work of evangelism (2 Tim. 2:1,2).

III. THE EVANGELIST AND HIS WAGES

- A. It is a principle of honor and ethics to pay for services rendered.

1. Abraham insisted on paying the fair market value for a burial cave (Gen. 23).
 2. Gentiles had a duty to repay a spiritual debt by physical means (Rom. 15:27).
 3. The apostle Paul showed the validity of this principle by six illustrations.
 - (a) A soldier paid for his warfare (1 Cor. 9:7).
 - (b) The husbandman eats from the vineyard (1 Cor. 9:7).
 - (c) The shepherd eats from the milk of the flock (1 Cor. 9:7).
 - (d) The ox is not to be muzzled (1 Cor. 9:9).
 - (e) Temple workers partake with the altar (1 Cor. 9:13).
 - (f) Gospel preachers live of the gospel (1 Cor. 9:14).
 4. God strongly denounced those who would violate this principle (James 5:3,4).
- B. Under this principle, evangelists have a right to their support.**
1. The workman is worthy of his meat (Mat. 10:9,10).
 2. They who preach the gospel should live of the gospel (1 Cor. 9:4-6, 11,14).
 3. The Philippian church often took care of Paul's necessities (Phil. 4:15-17).
 4. Paul received wages from other churches while laboring in Corinth (2 Cor. 11:7-9; 12:13).
 5. Elders who labor in word and doctrine are to receive support (1 Tim. 5:17,18).
- C. Reasons why a preacher may be underpaid.**
1. We may not like the preacher, and thus resent contributing to his support.
 2. We may feel the church ought to get by as cheaply as it can; thus if a preacher is willing to do all the sacrificing, we are willing to let him.
 3. We may not understand the structure of the preachers salary, thus believe that he is paid more than he really is. So when you compare your check with the preacher's remember:
 - (a) Your social security tax is already deducted, his is not.
 - (b) Your income tax is already deducted, his is not.
 - (c) Your unemployment is already paid, his is not.
 - (d) Your hospitalization and life insurance is already paid, his may not be.
 - (e) Your retirement is already paid, his is not.
 - (f) His average annual car expense (20,000 miles x 32 cents) is \$6,400.00, or \$123.00 weekly.
 4. His contributions must be exemplary (1 Tim. 4:12).
 5. He is expected to participate in many gift-giving occasions.
 6. His dress is expected to be exemplary of his profession.
 7. He is expected to do considerable entertaining.
- D. How preachers are often defrauded of their just recompense.**
1. Plan free or partial-pay meetings. Thus "free" meetings are actually paid for by the preacher.
 2. Have a lectureship-type meeting and suggest that each preacher donate his time and expenses.
 3. Have an exchange meeting (The church has a "free" meeting while preachers bear the expenses.)
 4. Have a favorite preacher drive several hundred miles for a wedding or a funeral with little or no compensation.

5. Expect the preacher's wife to bear the full burden of all visiting preachers.
 6. Expect the preacher to put in an unreasonable number of hours daily.
 7. Occasionally remind him that you think preachers are overpaid and underworked.
- E. "...How shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:14,15).

LESSON SIX--THE ASSEMBLY

LESSON TEXT: HEB. 10:25

I. DEFINITION AND USAGE OF KEY TERMS

- A. Συναγω (*sunago*), to gather, bring or call together. AG

Συναγωγή (*sunagoge*), 1. *gathering -place, place where someth. collects* of the basins in which water gathered at the creation (Gen.1:9) -- a. of the Jewish synagogue. b. a Christian assembly-place can also be meant (Jas.2:2)...The Jews who are hostile to the Christians are called synagogue of Satan. (Rev. 2:9;3:9)." AG

Επισυναγωγή (*episunagoge*), a. a gathering together in one place, 2 Thess. 2:1. b. (the religious) assembly (of Christians): Heb. 10:25" (Thayer).

- B While the verb form of the above words occurs often in the New Testament (Mat. 2:4; 13:2; 26:3; Mark 5:21; 6:30; John 6:12; 20:19), it is used only seven times with reference to Christian assemblies (Acts 4:31; 11:26; 14:27; 15:30; 20:7,8; 1 Cor. 5:4), and the other two forms are used only once each in this way (Heb. 10:25; James 2:2).

II. THE SOLEMN ASSEMBLIES OF THE OLD TESTAMENT

- A. The holy convocations of Israel.

1. מִקְרָא (*miqra*) "convocation, convoking, reading. 1. convocation, sacred assembly...for religious gathering on Sabbath and certain sacred days." BDB
2. מועד (*Moed*), "Appointed time, place, meeting."
3. These were referred to as assemblies (Isa. 1:13; 4:5; Lam. 1:15; 2:6), convocations (Num. 28:17-25), solemn feasts (Num. 15:3), 2 Chron. 2:4), set feasts (Num. 29:39), congregation (Ex. 35:21), and synagogues (Ps.74:8).

- B. Some important assemblies of the Israelites.

1. The weekly Sabbath (Lev. 23:3)
2. The first and last days of the annual Feast of Unleavened Bread (Ex. 12:16; Lev. 23:7,8; Num. 28:17-25).
3. The Feast of Pentecost (Lev. 23:15-21).
4. Feast of Trumpets (Lev. 23:23-25).
5. The Day of Atonement (Lev. 23:26-32).
6. Feast of Tabernacles, a holy convocation on the first and last days (Lev. 23:33-44).

- C. Assemblies were often called in times of distress (Joel 1:14).

- D. Assemblies finally came to represent almost the totality of the Jewish religion, and as such were strongly condemned by the prophets (Isa. 1:13,14; Amos 5:21).

III. THE SYNAGOGUES OF THE JEWS

- A. With no longer a temple for their assemblies, the dispersed Jews built synagogues as somewhat of substitutes for the temple.
- B. Thus the synagogue became to the Jew a place of prayer, a school, and a place where the Rabbi studied. It had other community uses as well.
 - 1. Communal discussions and meetings.
 - 2. Public affairs set in order.
 - 3. Mourning for the dead.
 - 4. Announcements about articles found and stolen.
 - 5. A shelter for the poor (as well as travelers).
 - 6. Oaths were sworn there.
 - 7. Whippings were administered.
- C. But chiefly the synagogue was the place for hearing the word of God read and explained (Luke 4:16; Mark 6:2; Acts 13:14,27, 42,44; 15:21; 17:2; 18:4).

IV. THE ASSEMBLY OF CHRISTIANS

- A. The church is referred to as a general assembly of Christians (Heb. 12:23).
- B. Some reasons why the early church came together.
 - 1. They assembled for prayer (Acts 4:31,32; 12:5, 12).
 - 2. They assembled for exhortation and instruction (1 Cor. 14:1-5, 19; Eph. 4:8-16).
 - 3. In their assembly they engaged in the singing of praise (1 Cor. 14:26; Eph. 5:19; Col. 3:16; Heb. 2:12).
 - 4. They met to observe the Lord's supper (Mat. 26:26-29; 1 Cor. 11:17-34; Acts 20:7).
 - 5. In the assemblies a contribution was taken for needy saints (1 Cor. 16:1,2; 2 Cor. 8,9; Rom. 15:25-27; Acts 11: 27-30).
- C. The assembly was so important to the life and work of the church that to forsake it was to turn one's back on Christ and his blood covenant (Heb. 10:25-30).

LESSON SEVEN - COMMUNION

LESSON TEXT: 1 COR. 10:15-21

I. DEFINITION AND USAGE OF TERMS

- A. *Koinonia* (*koinonia*), “Fellowship, association, community, communion, joint participation, intercourse; in the N.T. as in class. Grk. 1. the share which one has in anything, participation. 2. intercourse, fellowship, intimacy. 3. a benefaction jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship” (Thayer).

Among the Greeks it was used with reference to the marriage relationship, friendship, eating and drinking together, especially in the sacrificial meals, or even sexual union with a deity (see TDNT).

In the O.T. (Heb. כִּבְרָה) it has reference to something deposited in another’s care (Lev. 6:2), a house shared with a wife (Pro. 21:9; 25:24; Mal. 2:14), partners in wickedness (Isa. 1:23; Pro. 28:24, Hos. 4:17).

- B. *Koinonia* appears 20 times in the New Testament, and is translated (KJV): fellowship, contribution, communion, distribution, and communication.

Koinonos is used 10 times, and is translated partaker, partner, fellowship, and companion.

II. AREAS OF CHRISTIAN COMMUNION OR FELLOWSHIP

- A. We share a common (*koinos*) salvation (Jude 3; Mark 16:15,16; 1 Cor. 12:12,13; Rom. 1: 14-16; Eph. 2:12-17; Gal. 3:26-29; Col. 3:11; Rev. 7:9,10).
- B. We share a common faith (Titus 1:4).
1. It is common in its origin (Rom. 1:16,17; 10:9,10,17; 2 Thess. 2:13,14; Gal. 3:2.) 1 Cor. 15:22; 1 Tim. 2:4; Eph. 3: 9-20).
 2. It is common in its potential inclusion of all men. (John 3:16; Rom. 5:18; 1 Cor. 15:22; 1 Tim. 2:4; Eph. 3:9-20).
 3. It is common in its unity (Eph. 4:1-16).
 4. It is common in its destiny (1 Pet. 1:9; Eph. 4:4; Heb. 11:1, 13-16).
- C. We share a fellowship in the spirit (1 Cor. 12:13; 2 Cor. 13:14; Phil. 2:1).
- D. We share a fellowship with the Father, the Son, the apostles, and all other believers (1 John 1:3,6,7; 3:24; 4:13).
- E. We share jointly the spiritual blessing in Christ (Rom. 15:27; Eph. 1:3).
- F. We share in a fellowship of suffering (Phil. 3:10).
1. In some way we fill up what was lacking in the affliction of Christ (Col. 1:24).
 2. We share in His suffering that we might share in His glory (Rom. 8:17; 1 Pet. 4:13; Heb. 10:32-34).
 3. Shared suffering enables us to share comfort with fellow-Christians (2 Cor. 1:5,7; 1 Cor. 12-25).

- G. We share in the spread of the gospel (1 Cor. 9:11; Gal. 6:6; Phil. 4:15).
- H. We share our physical abundance with those less blessed (Acts 2:44,45; 4:32-36; 1 Cor. 16:1,2; 2 Cor. 8,9; Rom. 15:26; 12:13; Heb. 13:16).
- I. We extend the right hand of fellowship, that is, we encourage and support others in their work (Gal. 2:9.)
 - 1. Idolaters may eat at the table of devils, but Christians have the Lord's table (1 Cor. 10:18-22).
 - 2. We do this as a memorial of Christ's death, and in anticipation of His coming again (Mat. 26:26-29; 1 Cor. 11:17-34).
 - 3. We observe this memorial on the first day of each week (Acts 2:42; 20:7).

III. AREAS OF FORBIDDEN FELLOWSHIP

- A. We must not be participants in other men's sins (1 Tim. 5:22; 1 Cor. 6:14-18; Eph. 5:1-12; 1 Cor. 5:1-11).
- B. We can have no fellowship with those who walk in rebellion to the commands of God (1 John 1:6,7; 2:1-3; 2 Thess. 3:6-15).
- C. We must not support or endorse those who would teach anything other than the pure doctrine of Christ (2 John 9-11; see also Gal. 1:6-11; Rom. 16:16-18; 1 Tim. 1: 18-20).
- D. Whether we stand with the crowd, or whether we stand alone, we must never compromise the gospel of Christ (Rom. 1:16; Rev. 22; 18,19).

LESSON EIGHT--ALMSDEEDS

LESSON TEXT: ACTS 9:36

I. DEFINITION OF TERMS

- A. *Ελεημοσυνη (eleemosune)*, “1. Mercy, pity, esp. as exhibited in giving alms, charity. 2. the benefaction itself, a donation to the poor, alms” (Thayer).
Κοινωνια (koinonia), “...3. a benefaction jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship” (Thayer).
Λογια (logia), “Collection of money, esp. a collection for religious purposes” (AG).
- B. *Ελεημοσυνη* is used 14 times in the New Testament, and always refers to acts of benevolence. See lesson seven for the various usages of *κοινωνια*. *Λογια* appears only twice in the New Testament, and both of these are in 1 Cor. 16:1,2: once translated collection, and once gatherings.

II. BENEVOLENCE IN THE OLD TESTAMENT

- A. God’s means of providing for the needy under the Old Testament system.
1. Allowing the poor to reap the harvest of the seventh-year Sabbath (Ex. 23:10,11).
 2. Allowing them to gather the gleanings of the fields (Lev. 19:9,10).
 3. Commanding that they be supported from the tithes collected (Deut. 26:12,13).
- B. These provisions were for the strangers of the land as well as the home-born Israelites (Lev. 23:22; Deut. 14:28,29; 24:19; 26:12,13).
- C. God required that the needy be cared for, and passed strong judgments against those who refused (Psa. 82:3,4; Pro. 14:31; Amos 2:6,7).

III. PROVISION FOR THE NEEDY UNDER THE NEW COVENANT

- A. *Πτωχος* “(πτωσσω) to be thoroughly frightened, to cower down or hide one’s self for fear; hence *πτωχος* prop. one who slinks and crouches), often involving the idea of roving about in wretchedness... 1. in class, Grk from Hom. down, reduced to beggary, begging, mendicant, asking alms. 2. poor, needy” (Thayer, see Mat. 19:21; Mark 12:42; Luke 14:13,14; 16:20).
- B. General commands showing God’s concern for the poor (Mat. 5:42; Mark 14:7; Luke 18:22; Acts 20:33-35; Rom. 15:25; Gal 2:9,10; Eph. 4:28; Heb. 6:10; 13:16; James 1:27; 1 John 3:17).
- C. By command and example the church is placed under obligation to provide for the needy.
1. The Jerusalem church (Acts 2:44, 45; 4:32-37; 6:1).
 2. The church at Antioch (Acts 11:29,30).
 3. The churches of Macedonia and Achaia responded to benevolent needs (2 Cor. 8: 1-5; Rom. 15:25-27; 1 Cor. 16:1,2; Rom. 15:25-27).
 4. The church at Ephesus was commanded to relieve widows indeed (1 Tim. 5: 3,16).

- D. The church's responsibility toward the needy is not limited to Christians.
1. Publicans and sinners help their own; the Lord's people are different (Mat. 5:43-48).
 2. Jesus taught that anyone in need becomes a neighbor, and a recipient of our love (Luke 10:25-37).
 3. Jesus fed multitudes who followed Him without respect of person (Mat. 14:15-21; 15:32-38, John 6:26).
 4. Jesus and His disciples kept a common treasury for the poor (John 12:6; 13:29).
 5. The Galatian churches were commanded to do good to all men, especially to Christians (Gal. 6:10). *Ἀγαθός* (*good*). See its usage in the following passages: Luke 1:53; Acts 9:36,39; 2 Cor. 9:8; Gal. 6:6.
 6. The benevolence of the churches of Achaia extended to all men (2 Cor. 9:13). *Πᾶς* (all men). "...Without a substantive *every one, any one...* Plural *παντας* without any addition, *all men*" (Thayer, see its usages in the following passages: Mat. 10:22; John 1:7; 5:23; Eph. 3:9).
 7. To forbid the church to help others than its own is to:
 - (a) Forbid that which God commanded Israel to do collectively (Deut. 26:12,13).
 - (b) Forbid that which God demands of Himself (Deut. 10:17-19).
 - (c) Forbid that which Jesus and his apostles practiced collectively (John 12:6; 13:29).
 - (d) Forbid that which Jesus taught as making His disciples distinct from the world (Mat. 5:43-48).
 - (e) Forbid that which is both commanded of and exemplified in New Testament churches (Gal. 6:10; 2 Cor. 9:13).

LESSON NINE--CONFESSION

LESSON TEXT: PHIL. 2:9-11

I. DEFINITION AND USAGE OF TERMS

- A. Εξομολογεω (*exomologeō*), “1. To confess. 2. to profess i.e. to acknowledge openly and joyfully το ονομα τινος to one’s honor, honor, i.e. to celebrate, give praise to, to profess that one will do something, to promise, agree, engage.” Thayer

Ομολογεω (*homologeō*), “1. To say the same thing as another, i.e. to agree with, assent. 2. To say the same thing as another, i.e. to agree, with, assent. 2. not to refuse, i.e. to promise.. not to deny, i.e. to confess; declare. 3. to profess, i.e. to declare openly, speak out freely. 4. to praise, celebrate” (Thayer).

Ομολογια (*homologia*), “In the N.T. profession” (Thayer).

- B. So we see in these words an acknowledgment of Christ as Lord, a confession of our own sinfulness, confessing His name in praise, and an obedient profession of life (see TDNT).

II. OUR CONFESSION IS AN AFFIRMATION OF THE LORDSHIP OF JESUS

- A. Jesus has been exalted to a position of preeminence over all things (Eph. 1:19-23; Phil. 2:9-11; Col. 1:16-18).
- B. His confession of us before the Father is conditioned upon our acknowledgment of this fact (Mat. 10:32,33; Luke 12:8).
- C. It was the required confession before baptism (Acts 8:37).
- D. Such a confession is designed to lead to salvation (Rom. 10:9,10).
- E. It is one of the proofs of God’s indwelling (1 John 4:15).
- F. Those unwilling to confess Him manifest the spirit of Antichrist (1 John 4:1-3).
- G. Every tongue will eventually acknowledge His lordship by confessing His name (Rom. 14:10; Phil. 2:9-11).

III. OUR CONFESSION IS AN ACKNOWLEDGMENT OF OUR SINFULNESS

- A. Those seeking John’s baptism confessed their sins (Mark 1:5). The act of baptism was an acknowledgment that they had been living in violation to the will of God, and that fruits of repentance would of necessity be forth coming (Mat. 3:7-12).
- B. When the Ephesians became believers, they “came, and confessed, and shewed their deeds” (Acts 19:18). This confession led them to manifest their repentance by burning their books of curious arts, valued at fifty thousand pieces of silver, or the equivalent of 50,000 day’s of labor (Acts. 19:19).
- C. None of us live above sin; but when we confess our sins, God is faithful in His forgiveness of those sins (1 John 1:7-9; 2:1-3; 5:16,17).
- D. We confess our faults to fellow-Christians in order that we might be remembered in the prayers of our

fellow Christians (James 5:16; see also Acts 8:18-24).

IV. OUR CONFESSION IS PRAISE TO GOD

- A. Jesus introduced His prayer of thanksgiving with a confession to God as Lord of heaven and earth (Luke 10:21,22..
- B. The Gentiles could glorify God for His mercy by confessing and singing praise to His name (Rom. 15:9-11).
- C. The fruit of our lips is a confession of thanksgiving to His name (Heb. 13;15).

V. OUR CONFESSION BECOMES OUR PROFESSION

- A. The confession of the Corinthians resulted in a profession of subjection to the gospel of Christ. (2 Cor. 9:13.)
- B. Timothy's profession was the matter of confessing Christ before many witnesses in the good fight of faith. (1Tim. 6:11-15.)
- C. Christ is the high Priest of our profession. (Heb. 3:1.)
- D. We are to hold fast our profession by continued obedience. (Heb. 4:14; 10:23.)

LESSON TEN – PRAISE

LESSON TEXT: 1 PET. 2:9

I. DEFINITION AND USAGE OF TERMS

- A. *Αρετη (arete)*: “A word of very wide significance in Grk. writ.; any excellence of a person (in body or mind) or of a thing, an eminent endowment, property or quality. Used of the human mind and in an ethical sense, it denotes 1. a virtuous course of thought, feeling and action; virtue, moral goodness. 2. any particular moral excellence, as modesty, purity....” (Thayer).

Usage: virtue (Phil. 4:8; 2 Pet. 1:3,5), praise (1Pet. 2:9).

- B. *Αινεσις (ainesis)*: “Heb. xiii. 15 a thank-offering [A.V. ‘sacrifice of praise’], presented to God for some benefit received” (Thayer).

Αινεω (aineo): “To praise, extol; to sing praises in honor of God” (Thayer, see also Luke 2:13,20; 19:37; 24:53; Acts 2:47; 3:8,9; Rom. 15:11; Rev. 19:5).

- C. *Υμνεω (humneo)*, “1. trans. to sing the praise of, sing hymns to. 2. intrans. to sing a hymn, to sing “ (Thayer, see also Mat. 26:30; Mark 14:26; Acts 16:25; Heb. 2:12).

Υμνος (hymnos), “A song in praise of gods, heroes, conquerors; but in the Scriptures of God; a sacred song, hymns (Thayer, see also Eph. 5:19; Col. 3:16.)

- D. *Δοξα (doxa)*: “opinion, estimate, whether good or bad, concerning some one; but in prof. writ. generally, in the sacred writ. always, good opinion concerning one, as resulting from that, praise, honor, glory...To give or ascribe glory to God, why and how being evident in each case from the context: thus, by declaring one’s gratitude to God for a benefit received, Luke 17:18; by not distrusting God’s promises, Rom. 4:20; by celebrating his praises, Rev. 4:9; 11: 13; 19:7; by rendering its due honor to God’s majesty, Acts 10:23; acknowledge that God knows all things, and show that you believe it by the confession you are about to make, Jn. 9:24...so as to honor God, to promote his glory (among men): Rom. 15:7; 1 Cor. 10:31; Phil. 1:11; 2:11...” (Thayer).

Δοξαζω (doxazo): “1. to think, suppose, be of opinion. 2. to praise, extol, magnify, celebrate. 3. to honor, do honor to, hold in honor by the most devoted administration of it endeavoring to convert as many Gentiles as possible to Christ, Ro. 11:13; a member of the body, 1 Cor. 12:26; to worship, Ro. 1:21; with the adjunct *εν τω σωματι*, by keeping the body pure and sound, 1 Cor. 7:20 *τω θανατω*, to undergo death for the honor of God, Jn 21:19” (Thayer).

II. THE MAJESTY OF DEITY DEMANDS OUR HIGHEST PRAISE

- A. The glorious attributes of God.

1. God’s glory was manifested to Moses on Sinai as a devouring fire (Ex. 24:16,17).
2. Isaiah saw His glory as filling the whole earth (Isa. 6:1-4).
3. Ezekiel described it as the appearance of fire surrounded with brightness, as colorful as a rainbow. (Ezek. 1:27,28).
4. Habakkuk saw His glory covering the heavens and his praise filling the earth (Hab. 3:3).
5. The Psalmist spoke of the heavens as declaring His glory (Psa. 19:1), a glory set above the heavens

(Psa.8:1), one worthy of glorious praise (Psa. 66:2), and a name to be glorified for evermore (Ps. 86:12).

6. John saw Him as a jasper and sardine stone, surrounded by an emerald-like rainbow (Rev. 4:3).
“And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Rev. 4:8-11).
7. Peter urged that God in all things should be glorified (1 Pet. 4:11).
8. Jesus taught us to pray, “For thine is the kingdom, and the power, and the glory, for ever. Amen (Mat. 6:13).

B. The glorious attributes of Christ.

1. He shared glory with the Father even before the existence of the world (John 17:5).
2. John the Baptist beheld His glory as of the only begotten of the Father (John 1:14).
3. He manifested His glory by His miraculous works (John 2:11, 11:4,40).
4. He is called the Lord of glory (1 Cor. 2:8).
5. God crowned Him with glory and honor by putting Him over all the works of His hands (Heb. 2:7-9).
6. He was glorified in His death and resurrection. (John 12:16,23; 13:31; Acts 3:13-15).
7. He was glorified in His ascension to the Father (Ps. 24:7-9; Dan. 7:13,14).
8. He will be glorified in His second coming (Mat. 24:30; 25:31).
9. His judgment throne is to be a throne of glory (Mat. 25:31).
10. To Him is to be the glory, both now and for ever (2 Pet. 3:18; Rev. 1:5,6).
11. “And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I Heard the voice of many angels round about the throne and the beasts and the elders: And the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the lamb that was slain to receive blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever” (Rev. 5: 8-14).

“And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him” (Heb. 1:6).

III. OUR PRAISE TO GOD

- A. He who offers praise to God glorifies Him (Psa. 50:23).
- B. Things for which God is to be praised.
 - 1. For His glorious works (Psa. 111: 2-10).
 - 2. For the gift of His son (Luke 2:14).
 - 3. For His mercy (Rom. 15:9; Ps. 86:12,13).
 - 4. For His word (Acts 13:48).
 - 5. For our physical healing and life (Luke 13:13; John 11:4,40).
 - 6. Because we suffer persecution for His sake (1Pet. 4:16).
- C. Means through which we may praise and glorify God.
 - 1. Through the church established by Jesus Christ (Eph. 3:21).
 - 2. By our good works (1 Pet. 2:12).
 - 3. By our liberal benevolent works toward all men (2 Cor. 9:13; see also Mat. 25:31-46; 5:44-48).
 - 4. By keeping our bodies morally pure (1 Cor. 6:15-20).
 - 5. By offering up the fruit of our lips in psalms, hymns, and spiritual songs (Rom. 15:6-11; Heb. 2:12; 13:15; Eph. 5:19; Col. 3:16).
 - 6. By our death as a faithful Christian (John 21:19).
 - 7. By a recognition and appreciation of the glorious things provided for us through the grace of God.
 - (a) The glorious gospel (2 Cor. 4:4; 1 Tim. 1:11).
 - (b) The glorious ministration of the Spirit (2 Cor. 3:7-11).
 - (c) The glorious liberty we all enjoy as the children of God (Rom. 8:21).
 - (d) The glorious church, of which we all may be a part (Eph. 3:21; 5: 27).
 - (e) His glorious second coming (Titus 2:13).
 - (f) A glorious body promised us at the resurrection (Phil. 3:21).
- D. “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen “ (2 Pet. 3:18).
“Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen “ (Eph. 3:21).

LESSON ELEVEN – SANCTIFICATION

LESSON TEXT: 1 THESS. 4:1-4; 2 THESS. 2:13,14

I. DEFINITION OF KEY TERMS

- A. **שָׁדָךְ** (*qodash*): Be set apart, consecrated, hallowed, dedicated. Set apart as sacred, consecrate, dedicate: places (Ex. 19:23), altar (Ex. 29:36,37; 30:29), tabernacle (Ex. 40:9-11; Lev. 8:10), the sacrificial altar (1 Kgs. 8:64), wave offerings (Ex. 29:27), persons (Ex. 28: 3,41), firstborn (Ex. 13:2), the Sabbath (Gen. 2:3; Ex. 20:11).

Observe as holy, keep sacred: the Sabbath (Ex. 20:8; Jer. 17:22,24,27), fasts (Joel 1: 14; 2:15), year of jubilee (Lev. 25:10) (see BDB).

“Above all, the name of God is holy. This explains why in later Judaism the proper name **שְׁמֵ הַיְיָ** of God was never pronounced except in temple worship. After the destruction of the temple it was not even known how to pronounce it. It was replaced by **אֲדֹנָי** in the reading of Scripture and by **שְׁמַיִם** in more general use. But even these substitutes eventually became taboo. The reading **אֲדֹנָי** for **יְהוָה** was restricted to liturgical use. In private reading **שְׁמֵהּ** or ‘the name’ was used. Similarly **שְׁמַיִם** came to be replaced by the very general **מְקוֹם** or “place” (i.e., heaven = God)” (TDNT, V.I, p. 98).

- B. **ἁγιαζω** (*hagiazō*): “To make **ἅγιον**, render or declare sacred or holy, consecrate. Hence it denotes 1. to render or acknowledge to be venerable, to hallow. Since the stamp of sacredness passes over from the holiness of God to whatever has any connection with God, **ἁγιαζεῖν** denotes 2. to separate from things profane and dedicate to God, to consecrate and so to render inviolable” (Thayer).

ἅγιος (*hagios*): “(Fr. to **ἄγος** religious awe, reverence; **ἄζω**, **ἄδομαι**, to venerate, revere, esp. the gods, parents,) rare in prof. auth.; very frequent in the sacred writ.; in the Sept. for **שָׁדָךְ**. 1. properly reverend, worthy of veneration... 2. set apart for God, to be, as it were, exclusively. 3. of sacrifices and offerings; prepared for God with solemn rite, pure, clean. 4. in a moral sense, pure, sinless, upright, holy” (Thayer).

This is the word from which we translate saint.

ἁγιασμός (*hagiasmos*): Consecration, purification, sanctification.

II. THE CHURCH OF CHRIST IS GOD’S HOLY PEOPLE

- A. It is his called out --a people set apart from the world.

1. They are sanctified, called to be saints (1 Cor. 1:1,2).
2. They are called out from the defilements of the world to be a separated people (2 Cor. 6:14-18).
3. They are to be without blame (Eph. 1:4), not having spot, wrinkle, or blemish (Eph. 5:26,27), and are to have a manner of life characteristic of God's holiness (1 Pet. 1: 15,16).

- B. It hallows the name of its God. (Mat. 6:9.)

1. The tetragrammaton (YHWH) was treated with such reverence that it was not pronounced by the Jews in ordinary conversation. Instead they said *Adonai*.

Letters of the Hebrew alphabet were given numerical values. Fifteen would normally have been written טו (10+5); but since these were the first two letters in the name of Jehovah, they wrote instead טז (9+6). טז (10+6) would have been sixteen. But since the ל very often dropped out in actual composition, the waw could have been mistaken for the third letter in the holy name. Thus it was written טז (9+7).

2. It is true there is an element of superstition in this, but we need to contrast this with our loose use of the name of God in profane conversation, jokes, quotations, etc. (Mat. 6:9; Ps. 111:9).
- C. It has a holy priesthood, and thus a sanctified worship (1 Pet. 2:5). No item of worship is acceptable until it has first been sanctified for use in God's service (Lev. 10:1-11; Mat. 15:1-9; Col. 2:18-23).
- D. Its members must be holy in their manner of life (1 Pet. 1:15; Rom. 12:1,2; Eph. 5:1-6).
- E. Its women must be holy in the sphere of subjection and modesty (1 Pet. 3:1-6; 2 Tim. 2:9-15; Titus 2:3).

Exposition of 1 Tim. 1:9

Καταστολή (apparel): "1. Prop. a lowering, letting down; hence 2. a garment let down, dress, attire" (Thayer). "Deportment, outward, as it expresses itself in clothing, as well as inward" (AG).

Κοσμιος (modest): "Well-arranged, seemly, modest" (Thayer).

αἰδώς (shamefacedness): "A sense of shame, modesty: (syn. αἰδώς, αἰσχύνη)...accordingly αἰδώς is prominently objective in reference, having regard to others; while αἰσχύνη is subjective, making reference to one's self and one's actions. It is often said that αἰδώς precedes and prevents the shameful act, αἰσχύνη reflects upon its consequences in the shame it brings with it. αἰδώς is the nobler word, αἰσχύνη the stronger; while αἰδώς would always restrain a good man from an unworthy act, αἰσχύνη would sometimes restrain a bad one" (Thayer).

- F. Children to be reared in a holy relationship (1 Cor. 7:14). Parents without Christian mates should recognize the fact that children of that marriage may still be dedicated to the Lord by devout example and training. Remember Lois and Eunice (2 Tim. 1:5; Acts 16:1,2).

LESSON TWELVE – EDIFICATION

LESSON TEXT: EPH. 4:15,16

I. DEFINITION AND USAGE OF KEY TERMS

- A. Οικοδομεο (*oikodomeo*): “To build a house, erect a building ...Since both a Christian church and individual Christians are likened to a building or temple in which God or the Holy Spirit dwells (1 Co. 3:9,16; 2 Co. 6:16; Eph. 2:21), the erection of which temple will not be completely finished till the return of Christ from heaven, those who, by action, instruction, exhortation, comfort, promote the Christian wisdom of others and help them to live a correspondent life, are regarded as taking part in the erection of that building, and hence are said οικοδομew, i.e. (dropping the fig.) to promote growth in Christian wisdom, affection, grace, virtue, holiness, blessedness” (Thayer).
- Οικοδομη (*oikodome*): “The act of building, building up; in the N.T. metaph., edifying, edification, i.e. the act of one who promotes another’s growth in Christian wisdom, piety, holiness, happiness” (Thayer).
- B. Παρακαλεο (*parakaleo*): “I. As in Grk. writ. to call to one’s side, call for, summon. II. to address, speak to, (call to, call on), which may be done in the way of exhortation, entreaty, comfort, instruction, etc” (Thayer).
- C. Παραμυθεομαι (*paramutheomai*): “to speak to, address one, whether by way of admonition and incentive, or to calm and console; hence to encourage, console” (Thayer).
- D. The relationship of these three words in the building of the church is seen in 1 Corinthians 14:3. See also 1 Thessalonians 5: 11,14.

II. GOD’S BUILDING – A SPIRITUAL HOUSE

- A. Jesus Christ is the diving Architect (Heb. 3:3,4).
1. He build it in spite of every effort of man to stop it (Mat. 16:18).
 2. He is its foundation (1 Cor. 3: 9-12).
 3. He is its chief Cornerstone (Ps. 118:22; Acts 4:11,12; 1 Pet. 2:7).
 4. He is the head over it (Eph. 1:22,23; Col. 1:18).
 5. He made the supreme sacrifice to bring it into existence (Acts 20:28; Eph. 5: 25-27; 1 Pet. 1:18,19; Rev. 1:5; 7:13,14).
- B. Christians are living stones, built into its superstructure (1 Pet. 2:5-10).
- C. We are the temple of God, a habitation of God through the Spirit (Eph. 2:20-22).

III. CHRISTIANS ARE TO BE VITALLY CONCERNED WITH THE EDIFICATION (UP-BUILDING) OF THIS SPIRITUAL HOUSE

- A. The apostle Paul’s life was consumed with this mission.
1. By his mission among the Gentiles he laid the foundation for others to build on (1 Cor. 3: 10-15; Rom. 15: 20).

2. His miraculous powers were given him for edification (2 Cor. 10:8; 13:10), and he urged others to use theirs accordingly (1 Cor. 14:1-19).
 3. He was willing to become all things for all men that he might gain some (1 Cor. 9: 18-23).
- B. Christians need to be vitally concerned with edification.
1. Often our actions are designed more to tear down rather than to edify the church.
 - (a) The Corinthians were divided (1 Cor. 1:10-13; 3:1-4), puffed up (1 Cor. 5:1,2), going to law with each other (1 Cor. 6) showing no consideration for the scruples of others (1 Cor. 8:10-13), and exercising no love in connection with spiritual gifts (1 Cor. 8:1; 13; 14: 1-20).
 - (b) The Galatians were biting and devouring one another (Gal. 5: 12-15).
 - (c) Diotrophes was casting some out of the church (3 John 9,10).
 - (d) The Ephesians were acting in such a manner as to be a threat to the very existence of the church (Rev. 2:4,5).
 - (e) Idle gossip (1 Tim. 5:11-14), petty differences (Phil. 4:2), immoral behavior (Eph. 5: 1-6; Gal. 5:19-21), lack of human compassion (James 2:14-26), and indifference (Rev. 3:14-18) all combine to stall the growth of the Lord's church.
 2. We need to be builders, not wreckers.
 - (a) Evangelistic zeal is necessary for growth (Acts 8:4; Eph. 4:11-13).
 - (b) We need to be grounded in the word of God (Acts 4:32; Heb. 5: 12-14; 1 Pet. 2:1,2; Eph. 4:14-16).
 - (c) Things which make for peace are to be pursued (Rom. 14:19).
 - (d) The Christian graces must be added (2 Pet. 1:5-11).
 - (e) Love must be practiced (1 Cor. 8:1).
 - (f) We must learn to weep with those who are troubled (Rom 12:15; 1 Thess. 5:11,14).
 - (g) We are to constantly exhort others to continue in the faith (Acts 11:23;14:22; 1 Cor. 14:31; 2 Cor. 2:6,7; Heb. 3:13; 10:25).
 - (h) We must grow in the grace and knowledge of our Savior (2 Pet. 3:18).

LESSON THIRTEEN --LOVE

LESSON TEXT: COL. 3:14

I. DEFINITION AND USAGE OF TERMS

- A. *Αγαπω (agapao)*: “To have a preference for, wish well to, regard the welfare of” (Thayer).
“Christian love, whether exercised toward the brethren, or toward men generally, is not an impulse from the feelings, it does not always run with the natural inclinations, nor does it spend itself only upon those for whom some affinity is discovered” (Vines).
- B. *Πηιλεω (phileo)*: “To love; to be friendly to one...As to the distinction between *αγαπαν* and *φιλειν*: the former, by virtue of its connection with *αγαμαι*, properly denotes a love founded in admiration, veneration, esteem, like the Lat. *diligere*, to be kindly disposed to one, wish one well; but *φιλειν* denotes an inclination prompted by sense and emotion.”
“Christ bids us *αγαπαν* (not *φιλειν*), because love as an emotion cannot be commanded, but only love as a choice” (Thayer).
“*Phileo* is to be distinguished from *agapao* in this, that *phileo* more nearly represents tender affection.....*Phileo* is never used in a command to men to love God“ (Vines).
- C. *Στοργη (storge)*: “Love, affection; esp. of parents and children.“ L&S: Used only in the New Testament as a negative (Rom. 1:31; 2 Tim. 3:3).
- D. Peter could admit to *phileo*, but of the more powerful and demanding devotion of *agapao* he seemed not to be sure, although Jesus was evidently sure that he would pass the final test. (John 21: 15-19.)

II. LOVE VIEWED FROM FOUR ASPECTS

- A. The greatness of love.
Spiritual gifts were an essential element in the formative years of early church of Christ (Mat. 10:1-8; John 14:26; 16:13; Mark 16:17-20; Acts 2:43; 5:15,16; 8:17; 19:6; 1 Cor. 12:1-11), but Paul could point Christians to something greater than the more important spiritual gifts --love. (1 Cor. 12:13; Col. 3:14; 2 Pet. 1:7.)
- B. The necessity of love.
1. If one could speak with the tongues of men and of angels, yet has not love; his gifts are no more than sounding brass or tinkling cymbals (1 Cor. 13:1).
 2. If he has the gift of prophecy, understands all mysteries, and all knowledge, yet has not love, he is nothing (1 Cor. 13:2).
 3. To share with those in need is a virtue prescribed throughout the Bible (Lev. 23:22; Pro. 22:9; 28:27; Mat. 5:42; 19:21; Acts 2:43-45; 4:32-37; Eph. 4:28; James 1:27; 1 John 3:17); but even though one's gift is to the extent of a sacrifice of self, if not motivated by love, the gift is useless (1 Cor. 13:3).
- C. The function (by personification) of love (1 Cor. 13:5-7).
1. In his address on “the Greatest Thing in the World” Henry Drummond indicated the ingredients of

love as follows:

Patience..... “Love suffereth long.”
Kindness..... “And is kind.”
Generosity..... “Love envieth not.”
Humility “Love vaunteth not itself, is not puffed up.”
Courtesy “Doth not behave itself unseemly.
Unselfishness..... “Seeketh not her own.”
Good temper “Is not easily provoked.”
Guilelessness..... “Thinketh no evil.”
Sincerity “Rejoiceth not in iniquity, but rejoiceth in the truth.”

2. An interesting test might be for us to insert our names in the text as a substitute for love. It would quickly tell us how well we measure up.
- D. The permanency of love.
1. Spiritual gifts, though necessary, were only temporal, and would fail, cease and vanish away (1 Cor. 13: 8-12); but love must always be the motivating power of the church in every age (1 Cor. 13:8,13).
 2. Love is a permanent fixture, and it adds permanency to everything it touches: marriage, the home, the church, and the community.

III. THE DEMANDS OF LOVE

- A. It demands an allegiance to God with the whole heart, soul, mind, and strength (Mat. 22:37,38; Luke 10:27).
- B. We are to love our neighbors as ourselves (Mat. 22:39; Luke 10: 25-37).
- C. A man is to love his wife as his own flesh (Eph. 5:28,29).
- D. We are even commanded to love our enemies (Mat. 5:44; Luke 6:27-32; Rom. 12:16-21).
- E. Love is a requisite of the new birth (1 John 3:14; 4:7,8).
- F. Love demands that we keep the commandments of God (John 14:15, 23,24; 1 John 5:2,3; 2:3,4).
- G. We are to love the brotherhood (1 Pet. 2;17; 1 John 2:10; 3:10-23; 4:7-21).
- H. Our faith must be activated by love (Gal. 5:6; James 2:14-16; 1 John 3:17-19).
- I. We are to walk in love as Christ loved us – a love that surpasses all understanding and knowledge (Eph. 5:2; 3:17-19).

“And above all things put on charity, which is the bond of perfectness” (Colossians 3:14).

