

**THE TEACHING
OF PAUL
THE APOSTLE**

**CHURCH OF CHRIST
WEST JEFFERSON, NC**

**LECTURESHIP 2000
September 24-28**

2000

**West Jefferson church of Christ
Lectureship**

**“THE TEACHING OF PAUL
THE APOSTLE”**

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**THE WEST JEFFERSON CHURCH OF CHRIST DEDICATES THIS
LECTURESHIP IN MEMORY OF HOWARD WINTERS.**

Howard grew up on Ackison Creek (near Mountain City, Tennessee), the son of a tenant farmer, no stranger to hard work. He grew up under and embraced denominational teaching. Howard had been preaching for some time before accepting the truth. He had never heard of the churches of Christ until about three weeks before he obeyed the gospel and was baptized for the remission of his sins. When he obeyed the gospel, the church for which he was preaching followed his example, and he continued to preach for it for six more years.

Howard had quit school in the sixth grade, but knew to fulfill his desire to preach the gospel he would have to improve his education. He took a high school course by correspondence, attended Milligan College, and finished his degree from National Christian University.

In 1965, Howard was invited to speak on the Carolina Lectures, and while there, was impressed with the great need for gospel preaching in the Carolinas. He and his wife, Minnie (who he had taught the truth and married in 1960), decided to move to the Carolinas and spend their lives working for the cause of Christ. He preached for churches in both North and South Carolina, from coast to mountains, spent three weeks a year at Carolina Bible Camp, and served on the Board of Directors for C.B.C., and Carolina Christian. He served as editor for Carolina Christian for many years, preached numerous meetings, and spoke on many lectureships, all in addition to his local work.

Howard's great love, beside preaching and family, was writing. He had a number of books published, as well as articles in several brotherhood papers, all with the intent to spread the truth to all who would hear. Howard loved books and would provide them (sometimes at costs) to those who desired them. Many preachers, and members, have

recipient of his generosity.

We here at West Jefferson were indeed privileged to have Howard with us for a time; to hear Howard the preacher, with his booming voice proclaiming God's message; to see Howard the family man, and his adoration for Minnie and their children; to know Howard the encourager, who with compassion and patience guided us to see goals we might not have attained. We honor Howard's memory with this Lectureship, but when all is said and done, we are truly honored by knowing him.

Howard's brother, Clayton, submitted the following poem by Helen Steiner Rice:

He Was Different

*There are those who covet fame and court it like a Beau,
There are those who covet wealth, kneeling in its glow,
But he was different....*

*There are those who strive for praise, they yearn for world applause,
There are some who chase sweet comfort, as their one and only
cause,
But he was different....*

*There are some who race for power, sure twill bring them joy,
Some who long for pleasure, seeing time an endless toy,
But he was different....*

*And, when he heard death coming, he didn't cower in fear,
Instead he called out boldly "My Lord, I'm over here."*

*And so instead of mourning as we honor him this hour,
We should really be celebrating the blooming of a flower.*

*But forgive us, Lord for pining, for wishing he were here,
It's hard to give up someone you love so dear.*

*Because you see--
He was different, he was special, unique in a thousand ways,
He was loving, he was giving, and we'll miss him...*

miss him...

miss him...

all our days...

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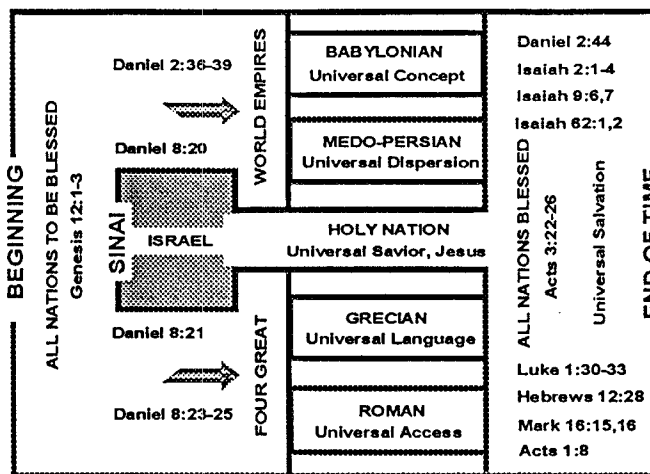
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LIFE AND TEACHING OF THE APOSTLE PAUL

By Clayton Winters

Introduction:

- A. The real apostle Paul can only be seen in the light of God's overall plan to bring redemption to the whole world and to see how His hand has guided the historical process to this end.
- B. The first part of our lesson will chart the preparation for this universal plan as God developed it through the nations (the diagram below should be of some aid in guiding us through this part of our study). In the last section of our presentation we will attempt to portray the role the apostle Paul had in the grand design of the ages.



I. The Four Great Empires And God's Holy Nation.

A. The Babylonian Empire—a universal concept.

1. Israel had lived in her own little world for nine hundred years, but the Captivity gave her a wake-up call to reality. Suddenly, with that Dispersion, the Gentile world of scum, misfits, and dogs were neighbors, fellow-workers, even family members. At the same time the Gentiles were learning equally valuable lessons about the true God and his plans.

Dan 4:17 “ This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.”

Psa 50:10-12 “ For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.”

2. It is in this setting that the vision of a universal Kingdom of Heaven was given (Dan. 2:44).

Dan 2:44 “ And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

Dan 7:13-14 “ I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

- B. The Medo-Persian Empire - a universal dispersion. If one can see the effect the scattering of Christians from Jerusalem had on the spread of Christianity (Acts 8:4), the necessity of the Dispersion becomes more readily apparent.

Est 1:1 “ Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)”

Acts 2:9-11

- C. The Grecian Empire – a universal language. Alexander the Great is well known for his passion to spread the Grecian culture and language throughout the world. The Septuagint and the New Testament written in Greek well illustrate this.

Dan 8:21 “ And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.”

Acts 21:37 “ And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?”

D. The Roman Empire – a universal access.

1. In the first century it was said that all roads led to Rome; these same roads led to the rest of the world.
2. Paul, the apostle to the Gentiles, as a Roman citizen had free access in the Empire and protection of the government as he traveled.

Acts 2:25-29 “ For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.”

E. The Holy Nation – a universal Savior: Jesus.

1. God, indeed, chose the seed of Abraham as a special people for a special purpose.

Deu 7:6 “ For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.”

Rom 9:3-5 “ For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.”

2. But even in selecting them as special, it was with the view in mind of using them to bless the whole world, a concept the holy people never seemed to grasp.

Gen 12:1-3 “ Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

Acts 3:22-26 “ For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”

Isa 9:6-7 “ For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.”

Isa 62:1-2 “ For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.”

Luke 1:30-33 “ And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

Heb. 12:28; Mark 16:15,16; Acts 1:8.

- F. God was, indeed, ruling in the kingdoms of men and directing their courses in a most marvelous way to pave the way for the preaching of the universal gospel of Christ..

II. Life And Teaching Of The Apostle Paul.

- A. God's strategy for the nations set the stage for a universal gospel – all nations were to be blessed (Gen. 12:1-3). What remained was the selection of one to spearhead the spread of this good news to a lost world.

- B. Paul was called as an apostle to the Gentiles (Grk. *ethnos*, nations).

Acts 9:15 “ But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:”

Rom 11:13 “ For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:”

2 Tim 1:11 “ Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.”

Gal 2:7-9 “ But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen [*ethnos*], and they unto the

circumcision.”

C. His qualifications as a messenger to the Gentiles.

1. He was proficient in both the Hebrew and Greek languages (Acts 21:37).
2. As a Roman citizen he enjoyed freedom of movement in many parts of the world (Acts 22:25-29).
3. He was well-trained both in the Scriptures and human philosophies.
 - a. His Scripture citations were from the Greek Septuagint.
 - b. As a Hebrew of the Hebrews, he was tutored in the Hebrew Scriptures, even from early childhood (2 Tim. 3:14; Phil 3:5; Acts 21:40).
 - c. He could meet and defeat the pagan philosophers on their own grounds (Acts 17:18-34; Titus 1:12).
4. He was zealous in promulgating whatever he believed (Acts 22:4,5).
5. He proved immovable in the face of any danger (Acts 20:24).
6. He was willing to give up all for the cause of Christ (Phil. 3:7,8).
7. He was Spirit-inspired to preach the gospel to the Gentiles (Eph. 3:1-4).

D. His mission - an obligation to preach the gospel to all (Rom. 1:14-16).

E. His methods.

1. Publicly and from house to house (Acts 20:20).
2. Taking the gospel where it had not been preached (2 Cor. 10:15-17): Antioch, Cyprus, Iconium, Lystra, Derbe, Tarsus, Troas,

Philippi, Thesalonica, Berea, Athens, Corinth, Ephesus, etc.

3. Committing the message to writing: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, and probably Hebrews.

F. His message.

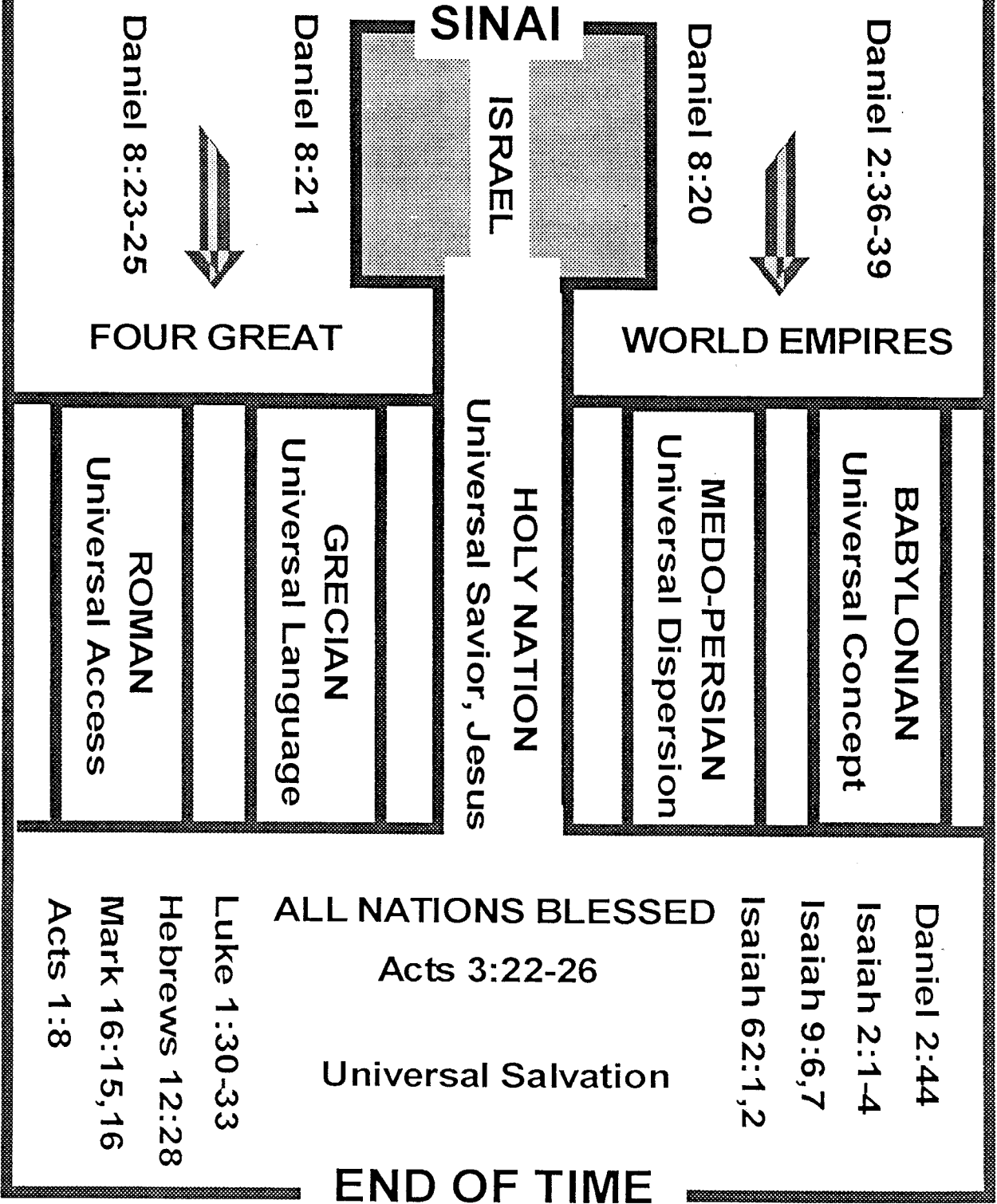
1. Preaching Christ crucified as the power of God to both Jews and Gentiles (1 Cor. 1:23,24).
 - a. Day and night with tears (Acts 20:31).
 - b. In Caesar's household (Phil. 4:22).
 - c. Before civil rulers (Acts 26:26-28).
2. Preaching the gospel of Christ as the only means of salvation (Rom. 1:16; Gal. 1:6-10).
3. Preaching the church of Christ as His only bride (Eph. 5:25-33).

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BEGINNING

ALL NATIONS TO BE BLESSED

Genesis 12:1-3



WHAT PAUL THE APOSTLE SAID ABOUT GRACE

By Everette Morefield

Introduction:

- A. No subject is more fundamental to man's salvation than grace. Apart from the grace of God there can be no salvation for man “ for by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast” (Eph. 2:8-9).
- B. How blessed we are to be the recipients of God's unmerited favor. How thankful we should be that we are saved by grace through faith. The problem today is that so many people have an unbalanced view of this important doctrine. Let us look at the grace which Paul preached.

I. Paul Preached We Are Saved By Grace

- 1. Not grace only.
- 2. When Paul wrote, “ For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast” (Eph. 2:8-9), he did not use the word “only”.
- 3. The church at Ephesus came into existence by: hearing (Eph. 1:13); believing (Eph. 1:13); repenting (Acts 20:21); confessing (Acts 19:18); and being baptized (Acts 19:1-5).
- 4. “ Being justified freely by his grace through the redemption that is in Christ Jesus” (Rom. 3:24).
- 5. “ But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him” (Rom. 5:8-9).

II. Paul Preached God's Grace Is For All

- 1. Not for the elect only.
- 2. “ For the grace of God that bringeth salvation hath appeared to all men” (Titus 2:11).
- 3. “ But we see Jesus, who was made a little lower than the angels for

the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man” (Heb. 2:9).

4. “ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).
5. “ Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory” (2 Tim. 2: 10).

III. Paul Preached God’s Grace Is Located

1. Located in Christ.
2. “ Thou therefore, my son, be strong in the grace that is in Christ Jesus” (2 Tim. 2:1).
3. “ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ” (Eph. 1:3).
4. Since God's grace is located, then we will have to do whatever is necessary to enter that location.
5. A part of which is: “ for as many of you as have been baptized into Christ have put on Christ” (Gal. 3:27).

IV. The Grace Paul Preached Taught Men That They Could Not Live In Sin

1. Must give up sin.
2. “ For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Tit. 2:11-12).
3. “ What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?” (Rom. 6:1-2).

V. Paul Preached Grace So That Men Could Be Justified

1. No predestination.
2. “ That being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit. 3:7).
3. “ Being justified freely by his grace through the redemption that is in Christ Jesus” (Rom. 3:24).

VI. Paul Preached That God’s Grace Can Be Conditional

1. Salvation is conditional.
2. The jailer in Philippi: “ And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” (Acts 16:30-31).
3. Noah: “ And the LORD said, I will destroy man whom I have created from the face of the earth, both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD” (Gen. 6:7-8).
4. Naaman; “ And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean” (2 Kings 5:10).
5. The blind man: “ When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing” (John 9:6-7).

VII. Paul Preached One Can Fall From The Grace Of God

1. Not once saved, always saved.
2. Paul, writing to the churches of Galatia, said, “ Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace” (Gal. 5:4).

3. Jesus said, to the church of Ephesus, “ Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (Rev. 2:5).
4. Paul, to the Corinthians, said, “ Wherefore let him that thinketh he standeth take heed lest he fall” (I Cor. 10:12).

VIII. God’s Plan Of Salvation And How It Relates To Grace

1. We are not saved by grace only. We are not saved by anything only!
2. We must believe in Jesus, God's gift of grace (John 8:24).
3. We must repent of all that the Son of God says is wrong (Lk. 13:3,5).
4. We must confess Jesus as Lord and Savior (Matt. 10:32-33).
5. We must be baptized into the death of Jesus where he shed his blood and then arise to walk in newness of life (Rom. 6:1-6; 2 Cor. 5:17).

Conclusion:

1. If you are not a member of the church that you read about in the Bible then you can be obeying the plan of salvation that we have just gone over; then, the Lord will add you to his church.
2. And when you do this you will be saved by grace through faith just as Eph. 2:8-9 teaches.

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WHAT PAUL THE APOSTLE SAID ABOUT THE HOLY SPIRIT

By Jonnie Hutchison

1. Down through the years there has been a great deal of misunderstanding concerning the mission and work of the Holy Spirit in God's plan for man's salvation from sin.
 - a. Today there continue to be claims made of the miraculous manifestation or direct influence of the Holy Spirit both in the matter of the conversion of the sinner and in the life of the Christian.
 - b. Indeed some of the fastest growing religious groups of our day are those who claim that the Holy Spirit is still working miracles and revealing new truth.
 - c. Many such claims are the result of an improper application or a choice to ignore what the Apostle Paul said about the Holy Spirit in the New Testament books that bear his name.
2. That is why the subject that I have been assigned in these lectures is so important.
 - a. I am to present to you “ What Paul the Apostle Said About the Holy Spirit.”
 - b. In 45 minutes there is no way that we can deal with every New Testament passage written by the inspired apostle Paul in which he speaks of the Holy Spirit and do each one justice.
 - c. But we can look at a few which will benefit us in our understanding of the Holy Spirit and his work.
3. What has Paul the Apostle Said about the Holy Spirit?
 - I. Paul Tells Us Of The Nature Of The Holy Spirit.**
 - A. THERE IS IN OUR DAY MUCH MISUNDERSTANDING REGARDING THE VERY NATURE OF THE HOLY SPIRIT.
 1. Is the Holy Spirit a mere influence? Some sort of a mysterious,

ghostly presence?

2. Is the Holy Spirit a person as God and Christ are persons?

B. THE GODHEAD.

1. There are three statements attributed to the apostle Paul concerning the Godhead.

a. Acts 17:29 - Godhead not like the idols of ancient Athens.

b. Rom. 1:20 - No excuse for rejecting the Godhead.

c. Col. 2:9 - In him dwells all the fullness of the Godhead bodily.

2. Paul names the three persons of the Godhead including the Holy Spirit - Rom. 15:30.

C. PAUL ATTRIBUTES PERSONALITY TRAITS TO THE HOLY SPIRIT.

1. He speaks - I Tim. 4: 1.

2. He searches - I Cor. 2:10.

3. He has a mind - Rom. 8:27.

4. He has knowledge - I Cor. 2:11.

5. He has affection - Rom. 15:30.

6. He has a will - I Cor. 12:11.

7. He can be grieved - Eph. 4:30.

D. PAUL ATTRIBUTES DIVINE QUALITIES TO THE HOLY SPIRIT.

1. He is eternal - Heb. 9:14.

2. He is omniscient - I Cor. 2:10-11.

3. He is omnipotent, the source of miraculous power - I Cor. 12:8ff.

4. He makes intercession for the saints - Rom. 8:26-27 (Something that Jesus is also said to do - Rom. 8:34).
5. Like both God and Christ, the Holy Spirit is said to dwell in the Christian:
 - a. God dwells in the Christian - 2 Cor. 6:16.
 - b. Jesus dwells in the Christian - Eph. 3:17.
 - c. Holy Spirit dwells in the Christian - I Cor. 3:16; 6:19.

E. BECAUSE OF WHAT PAUL THE APOSTLE SAID ABOUT THE HOLY SPIRIT:

1. We can better understand the nature of the Holy Spirit.
2. We can better understand the contribution of the Holy Spirit in the salvation of man from sin.

II. Paul Said That The Holy Spirit Infallibly Revealed God's Will To Man. I Corinthians 2:6-16.

A. THE PROCESS BY WHICH THE HOLY SPIRIT HAS REVEALED GOD'S WILL TO MAN IS KNOWN AS "INSPIRATION."

1. 2 Tim. 3:16-17 - "Inspiration" = literally "God breathed."
2. Man has set forth various ideas concerning the matter of inspiration:
 - a. Natural inspiration. Idea that the writers of the Bible were inspired in the sense that they were men of literary genius such as Shakespeare or some other great writer or poet.
 - i. If so, the Bible is nothing more than a human production.
 - ii. But Paul claims it originates with God through the Holy Spirit.
 - b. Thought inspiration. God gave the thoughts or ideas; man supplied words of his own choosing.

- i. Makes the Bible subject to human error - suppose writers chose wrong word, then God's will not accurately expressed.
 - ii. Eliminates "verbal inspiration" and makes Bible the words of men rather than the Word of God.
 - c. Partial inspiration. The Bible contains the word of God rather than the Bible is the word of God. Only parts of the Bible are inspired, the rest is supplied by writers. If so, who decides what is inspired and what is not? Places ones trust in men rather than in God.
- B. PAUL SETS FORTH THE TRUE CHARACTERISTICS OF GOD'S REVELATION.
- 1. It is God's wisdom as opposed to worldly wisdom - I Cor. 2:6.
 - 2. It is the hidden wisdom (the mystery) which originated with God long before man ever existed and thus which man could not and did not know - I Cor. 2:7-8.
 - 3. It is that which can not be perceived apart from special revelation by man's senses nor is it anything man would originate on his own - I Cor. 2:9.
 - 4. It is something that only the Holy Spirit could reveal to mankind - I Cor. 2:10-11.
- C. PAUL SETS FORTH THE CHARACTER OF THE INSPIRATION OF GOD'S REVELATION BY THE HOLY SPIRIT.
- 1. Revelation necessitates receiving the Spirit of God rather than that of the world - I Cor. 2:12.
 - 2. Revelation necessitates speaking the words that the Holy Spirit teaches rather than what man's wisdom teaches - I Cor. 2:13.
- a. Here is the proof that the Bible is the verbally inspired Word of God.

- b. Paul and other inspired men spoke and wrote the exact words which the Holy Spirit taught them.
- c. This means they did not originate even one word of what is in the Bible but were guided to write exactly what God wanted written in the words chosen by the Holy Spirit.
- d. This guarantees both the accuracy and the trustworthiness of the written word of God in the Bible.
- e. Verbal inspiration leaves no room for human error or failure and substantiates our faith and hope in Christ.

D. HOW THANKFUL WE SHOULD BE FOR WHAT PAUL THE INSPIRED APOSTLE SAID CONCERNING THE VERBAL INSPIRATION OF THE SCRIPTURES.

III. **Paul Said We Should Walk After The Spirit - Be Led By The Spirit. Romans 8:1-16.**

A. “ THERE IS THEREFORE NOW NO CONDEMNATION TO THOSE IN CHRIST JESUS

1. Where is there “no condemnation”?

- a. There is no condemnation in a certain place, i.e., “in Christ Jesus.” To be “in Christ Jesus” is to be:
 - i. Where salvation is - 2 Tim. 2:10.
 - ii. Where redemption is - Romans 3:24.
 - iii. Free from the law of sin and death - Rom. 8:2.
 - iv. A new creature (creation) - 2 Cor. 5:17.
 - v. Sanctified - I Cor. 1:2.
 - vi. Where all spiritual blessings are - Eph. 1:3.

2. How does one get into Christ, thus, into the place where there is

no condemnation? Rom. 8:2; Gal. 3:26-28.

B. "... WHO WALK NOT AFTER THE FLESH BUT AFTER THE SPIRIT."

1. This phrase emphasizes that enjoying "no condemnation" is conditional for the Christian.
 - a. The Christian must not walk after the flesh - to walk after the flesh is to "mind the things of the flesh" (Rom. 8:5) - to live one's life in pursuit of the material things of life, to seek the pleasures of sin, to neglect one's soul - to refuse subjection to the law of God (Rom. 8:7) - Results in spiritual death (Rom. 8:6).
 - i. Rom. 8:12-14.
 - ii. Gal. 5:22-23.
 - iii. Eph. 4:22-24.
 - iv. Titus 2:11-12.
 - b. The Christian must walk after the Spirit - those who do so mind "the things of the Spirit" (Rom. 8:5) - to pursue salvation, to live as directed by the Word of God - Results in life and peace (Rom. 8:6).
2. Rom. 8:16, " The Spirit beareth witness with our spirit, that we are the children of God."
 - a. This passage doesn't tell us how the Spirit bears witness with our spirit.
 - b. How do we know we are the children of God? Through our knowledge of revealed truth - John 8:32; 17:17; 1 John 5:13.
 - c. The Spirit bears witness that we are the children of God through the written Word of God that he has delivered through inspiration.

- C. EVERY CHRISTIAN CAN ENJOY THE SALVATION THAT IS IN CHRIST JESUS BY WALKING AFTER THE SPIRIT WHILE REFUSING TO WALK AFTER THE FLESH.

IV. Paul Said That The Miraculous Influence Of The Holy Spirit Would End. I Corinthians 13:8-13; Ephesians 4:7-14.

A. THE PURPOSE OF THE MIRACLES, SIGNS, WONDERS, SPIRITUAL GIFTS.

1. The confirmation of the Word - Mark 16:19-20; Heb. 2:3-4.
2. The revelation of divine truth - Matt. 10: 19-20; Acts 2:4; Eph. 4:12.

B. WHAT I CORINTHIANS 13:8-13 TEACHES.

1. Vrs. 8 - Spiritual gifts would “fail, cease, vanish away.”
2. Vrs. 9-10 - During the age of miracles God's revelation was being given in parts by miraculous means, but there was coming a time when God's revelation would be complete (when the perfect is come) and then delivery of God's revelation by the miraculous would be “done away.”
3. Vrs. 11 shows that the age of the miraculous belonged to the infant stage of the church - rather than being a sign of spiritual maturity the necessity of miraculous spiritual gifts indicated a time of spiritual immaturity.
4. Vrs. 12 “for now” - the age of the miraculous - an age of not seeing clearly, of knowing only in part. But “then” - when the perfect has come - when God's revelation of his will has been made available in its written form - clear vision (face to face) - knowing even as also I am known.
5. What Paul the Apostle said in these verses indicates clearly that the miraculous age was to cease when the completed written revelation of God's will was made available to mankind.
 - a. We have that written revelation in its completed form - 2 Peter 1:3.

- b. The perfect has come - James 1:25 - the miraculous has ceased.

C. THE TEACHING OF EPHESIANS 4:7-14.

1. Vrs. 7-10. When Christ ascended to heaven some 40 days after his resurrection from the dead he fulfilled a promise made to his apostles to send the Holy Spirit - John 14:26; 16:13; Acts 2:1-4. He gave gifts unto men.
2. Vrs. 11 is a list of some who received those miraculous gifts - apostles, prophets, evangelists, pastors and teachers.
3. Vrs. 12 gives three purposes of the miraculous gifts: for the perfecting of the saints, work of the ministry, edifying of the body of Christ.
4. Vrs. 13 tells us how long these miraculous gifts were to last - "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect (complete) man"
 - a. What is the "unity of the faith"? Not the unity of the "faiths" (plural) but "the faith" (singular). Only one faith - Eph. 4:5.
 - b. "The faith" is the gospel - the revelation of God's will to man in the New Testament: Acts 6:7; Acts 13:8; Acts 24:24; 1 Cor. 16:13; Gal. 1:23; Phil. 1:27.
 - c. The "unity of the faith" is connected with knowledge and with a perfect man - it is the completed written revelation of God's Word in the New Testament.
 - d. The miraculous was to last till God's revelation of his will to man was complete - till we all come in the unity of the faith is the same as "that which is perfect is come" in I Cor. 13.

CONCLUSION

1. There is so much more of what Paul the Apostle said about the Holy Spirit but time does not permit a thorough examination of all he said.
2. But our brief study this evening helps us to see that the third person in

the Godhead had much to do with God's plan for man's salvation from sin.

3. Though the age of miracles has ceased, the influence of the Holy Spirit in the lives of men has not.
 - a. No, the Holy Spirit does not exercise a direct or miraculous influence in the lives of people today.
 - b. Instead He uses the the agency of the written Word of God, the sword of the Spirit (Eph. 6:17).
4. There is, however, yet one other miraculous event in which the Holy Spirit will have a part and that is the resurrection of the dead at the judgment day - Romans 8:11.

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WHAT PAUL SAID ABOUT CHRIST

By Al Simmons

I. Christ Was God

A. Divine nature (Col. 1: 15; 2:9; 1 Tim. 3:16; 6:15)

B. Creator (Col. 1:16; Heb. 1:2)

1. God created heavens and earth (Gen. 1:1)

2. Let us (Elohim) make man (Gen. 1:26)

3. Jesus created all things (Col. 1:16). He who created was God, therefore Jesus was God, (Gen. 1:1).

C. He is eternal (Col. 1:17)

II. Jesus Was Christ

A. In Corinth (Acts 18:5)

B. In Ephesus (Acts 19:4)

C. In Thessalonica (Acts 17:3)

III. Christ Is The Avenue To The Father

A. Peace with God (Rom. 5: 1)

B. Reconciliation to God (Rom 5:10; II Cor. 5:18)

C. Justification (Rom, 5:9; 1 Cor. 6:11)

D. Redemption (Eph. 1:7)

E. Brought near God (Eph. 2:13)

IV. Christ Is Head Of The Church

A. He is the preeminence (Col. 1:18)

B. He is the foundation (I Cor. 3:11)

C. He is the chief cornerstone (Eph. 2:20)

D. Christians belong to Christ (I Cor. 3:18-23)

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WHAT PAUL THE APOSTLE SAID ABOUT PREACHING

By Will Winchester

Introduction:

1. Thanks for the invitation.
2. Acts 9:15, 16 - Ananias was told ...
3. Acts 9:20 - Straightway he preached Christ -- Son of God

I. I Corinthians 2:1-13

- A. Declaring the testimony of God
 1. not with excellency of speech
 2. not of wisdom
- B. Not to know anything among you
 1. save Jesus Christ
 2. and him crucified
- C. My preaching
 1. not enticing words of man's wisdom
 2. But in demonstration of the Spirit and power
- D. Faith should not stand in wisdom of men
 1. but in power of God
 2. wisdom of God in a mystery
 3. verses 7, 8
- E. God hath revealed
 1. to us

2. by his Spirit

F. Now we have received

1. not the spirit of the world
2. but the spirit which is of God
3. that we might know

G. Which things also we speak

1. not in words which man's wisdom teacheth
2. but which the Holy Ghost teacheth
3. verse 16

II. I Corinthians 1:17-23

A. Christ sent me not to baptize

1. but to preach the gospel
2. not with wisdom of words
3. lest the cross of Christ be made of none effect

B. Preaching of the Cross

1. to them that perish foolishness
2. to the saved, it is the power of God

C. But we preach Christ

1. crucified
2. to the Jews a stumblingblock
3. to the Greeks foolishness

D. To them which are called, both Jews and Greeks

1. Christ, the power of God
2. the wisdom of God

III. Galatians 1:11, 12

A. Certify, guarantee

1. gospel preached of me is not after man
2. back to Gal. 1:6-10

B. Revelation of Jesus Christ

1. was not taught it by man
2. did not receive it by man

IV. Ephesians 3:3-8

A. By revelation

1. made known the mystery
2. whereby, when you read, ye may understand
3. my knowledge

B. Now revealed to holy apostles and prophets by the Spirit

1. Gentiles fellowheirs
2. same body
3. partakers of his promise by the Gospel

C. Made a minister

1. according to gift of grace of God

2. that I should preach the unsearchable riches of Christ

V. I Corinthians 15:10-14

A. "I am what I am"

1. by the grace of God
2. His grace not in vain
3. I labored more abundantly than they all

B. Whether "I" or "they"

1. so we preach - see v. 1-4 - that which I received
2. and so ye believed

C. If Christ be preached

1. that he rose from the dead
2. how say some there is no resurrection

D. If there be no resurrection?

1. our preaching is vain
2. your faith also vain
3. we are found false witnesses.
4. ye are yet in your sins
5. those dead are perished
6. no hope - most miserable
7. but Christ is risen - verse 20

VI. II Timothy 2:2

A. The things thou hast heard of me

1. the same commit to faithful men
2. who shall teach others also

VII. I Corinthians 9:16, 17, 27

A. Though I preach the gospel

1. nothing to glory of
2. woe is unto me if I preach not the gospel

B. If I do this thing willingly

1. I have a reward
2. if not, -- a dispensation of the gospel is committed unto me

C. Verse 27

1. I keep under my body
2. bring it unto subjection - lest
3. when I have preached to others, -- I should be a castaway

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WHAT PAUL THE APOSTLE TAUGHT CONCERNING THE GOSPEL

By Milton Mathers

Introduction:

1. Give exhortations.
2. It has been hard getting this lesson together. Every time that I read one of the other manuscripts, I had to change my lesson.
3. To preach on the “gospel” is to preach everything that has already been said and the other lessons that will yet be preached.
4. This lesson will deal with “THE GOSPEL.” There are other so-called gospel’s that are not inspired, but invented by man. We will not deal with those gospel’s, and I use that term loosely, but go to the scriptures to find out about “the gospel,” one and only one gospel.
 - a. Paul through inspiration warned the Galatians about a different gospel in Galatians 1:6-9.
 - b. We need to be careful that we don’t try to preach, teach, and listen to any other gospel than the one that is written for us in the pages of the New Testament; because there is no other divine gospel.
 - c. Paul said that there would be a “woe” placed on the person who does not preach “the gospel.” I Corinthians 9:16c, “...*woe is unto me, if I preach not the gospel!*”
 - i. From Thayer’s Greek/English Lexicon of the N.T., page 461, this “woe” means, “divine penalty threatens me.”
 - ii. When does this divine penalty threaten us Paul? Paul says it happens when the gospel is not preached!
5. Definition of gospel.
 - a. The New Century Dictionary, page 671, says, “good tidings; glad tidings, especially concerning salvation and the kingdom of God as announced to the world by Christ; hence, the body of doctrine taught by Christ and the apostles. Something taken as a guide to action. A doctrine regarded as of prime importance. Something infallibly true.”

b. Vine's Expository Dictionary of N.T. Words, page 167, says, "good tidings; good message; good news itself."

6. There are many phrase usages found in the pages of the New Testament concerning the gospel of deity. There is:

- a. "*the gospel of God*" (Rom. 1:1; I Thess. 2:2). This is to say that it has its authority from God.
- b. "*the gospel of the glory of the blessed God*" (I Tim. 1:11) ASV. God is pleased with the glorious saving gospel.
- c. "*the gospel of the grace of God*" (Acts 20:24). Because of God's great kindness, he gave the gospel plan of salvation to a lost mankind.
- d. "*the gospel of Jesus Christ, the Son of God*" (Mark 1:1). This is the message of Christ as God, Saviour.
- e. "*the gospel of God...concerning His Son.....even Jesus Christ our Lord*" (Romans 1:1-4) ASV. As the apostle Paul so rightly penned and preached.
- f. "*the gospel of his Son*" (Romans 1:9).
- g. "*the gospel of our Lord Jesus*" (2 Thess. 1:8) ASV.
- h. "*the gospel of the glory of Christ*" (2 Cor. 4:4) ASV.
- i. "*the gospel of Christ*" (Rom. 15:19; I Cor. 9:12; 2 Cor. 2:12) ASV.

I. The Gospel Was Prophesied Afore.

A. Paul through inspiration, said in Romans 1:1,2 - "*Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore/before by his prophets in the holy scriptures,)*"

B. The prophets prophesied that the glad tidings would come.

1. Isaiah 2:2,3; 40:9; 41:27; 52:7; 53; 61:1; 64:4; 65:17.

2. Jeremiah 31:31-34.

3. Nahum 1:15.

II. Paul Was Called To Preach The Gospel - Romans 1:1.

A. We find this account in Acts 9:1-20; 22; 26.

B. Paul was willing to preach the gospel even under great difficulties - 2 Corinthians 11:23-27.

C. He was not ashamed in any way of preaching the gospel - Romans 1:16.

III. Paul's Gospel.

A. Was a singular gospel - Galatians 1:6-10.

1. the reality is that there was one and only one gospel preached and received - vv. 6-9.

2. the rule, then, is to preach no other gospel - vv. 6-9.

3. the result of another gospel: to drift away (v. 6); trouble and perversion (v. 7); accursed (vv. 8-9); please men (v. 10).

B. Was a divine gospel - Galatians 1:11-24.

1. the gospel came through Jesus Christ, not any man - vv. 11-12.

2. the rule, then, is to preach Jesus' gospel, not man's - vv. 13-16.

3. the result of preaching Jesus' gospel: no need to consult with any man (vs. 16-22); just preach the faith (v. 23); give God the glory (v. 24).

C. Was a united gospel - Galatians 2:1-10.

1. one gospel for the Gentile and Jew alike - vv. 1-3.

2. do not yield to false brethren, but defend the gospel - vv. 4-5.

3. right hand of fellowship and unity of work - vv. 6-10.

Conclusion:

1. Let us just be content in following Paul's gospel.
2. Paul's gospel is Jesus' gospel.
3. Will you obey the one true gospel; the one gospel that you read about in the pages of the New Testament?
4. Concerning the invitation, the gospel of Jesus Christ says to:
 - a. Hear - Romans 10:17.
 - b. Believe - John 8:24.
 - c. Repent - Luke 13:3,5.
 - d. Confess - Matthew 10:32-33.
 - e. Be baptized for the remission of sins - Acts 2:38.
 - f. Live the faithful Christian life - Revelation 2:10.
 - g. Why not obey the gospel of Jesus Christ?

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WHAT PAUL THE APOSTLE SAID ABOUT THE RESURRECTION

By Harry Calloway

1. "He is risen" (Matthew 28:6; Mark 16:6; cf. Luke 24:1-6)
2. The resurrection was a prominent theme in Paul's preaching and writing (Acts 13:30-37; Acts 17:18, 32; I Cor. 15)
3. Relationship of death and resurrection (I Cor. 2:1-2; Rom. 8:34)

I. The Resurrection Is Proof Of The Deity Of Christ

A. Many evidences show that Jesus is the Son of God

1. Prophecy
2. Proclamation
3. Power (John 3:2; 20:30-31)

B. The resurrection is the crowning proof (Rom. 1:3-4)

II. The Resurrection Is A Primary Fact Of The Gospel

- A. It is a fact (I Cor. 15:5-8)
- B. It is a basic fact (I Cor. 15:1-4)
- C. It is an essential fact (Rom. 10:9)
- D. It is the founding fact (I Cor. 3:11)

III. The Resurrection Is The Pledge Of Eternal Life

- A. Christ is the firstfruits (I Cor. 15:20-24; Col. 1:18)
- B. Apart from the resurrection:
 1. Future is vain
 2. Hope is vain

3. Faith is vain

4. Preaching is vain

C. Evidence of judgment (Acts 17:30-31)

IV. The Resurrection Is The Promise That Encourages Christians

A. Paul's life

B. Paul's response

1. Phil. 3:7-11

2. II Cor. 4:14-18

3. I Cor. 15:58

Conclusion:

The resurrection is a precious pattern for us

1. Eternal salvation (Rom. 8:11; I Cor. 15:51-57)

2. Salvation (Rom. 6:1-18)

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THE TEACHING OF PAUL THE APOSTLE AND HIS WORK WITH THE CHURCH

By A. Lowell Altizer

We first know Paul as Saul. "Saul", his Jewish name and "Paul" his Roman name. Let us now note a few things about him in the name of Saul.

He is first mentioned in Acts.7:58 as the one at whose feet the stoners of Stephen laid their clothes. Acts 8:1 tells us that Saul was consenting to his death. He is described as "breathing out threatenings and slaughter against the disciples of the Lord" Acts 9:1. He sought and received authority from the "high priest" to go to Damascus and if "he found any of this way" to bring them bound to Jerusalem.

On this journey the Lord got his attention with a very bright light. In a short conversation and Saul's question, "what wilt thou have me to do", the Lord advised that he go on into the city and there he would be told "what thou must do".

At Damascus, still blind, three days of fasting and praying, the Lord's messenger, Ananias, arrived, taught and baptized him. Soon thereafter he was preaching that "Christ is the Son of God".

In Acts 13:9 he is mentioned as "Paul" and continued to be thus known in his great work. Wherever he went, he established and/or strengthened congregations of the Lord's church. As results, the church soon existed at Corinth, Galatia, Ephesus, Philippi, Colosse and Thessalonica, yea even to Rome!

In his work he came in contact with with a "certain disciple named Timotheus", (here-in-after, Timothy). His mother was a Jewess, a believer, and his father, a Greek, Acts 16. Timothy accompanied as they went forth and "so were the churches established in the faith and increased in number daily" Acts 16:5.

Ere long the Macedonian call came and to there they went to soon baptize Lydia and her household at Philippi. While there, Paul cast "a spirit of divination" out of a captive damsel and when her captors saw that the hope their gains was gone Paul and Silas were arrested and jailed and bound securely therein. At midnight, they prayed and sang praises unto God who responded with a great earthquake which easily opened all doors and loosed all bands.

This so moved the Jailer that, thinking all prisoners had escaped, he moved to commit suicide. Paul informed that none had escaped and the jailer fearing for his life, emitted the great question, "Sirs, what must I do to be saved". The answer, to "believe on the Lord Jesus Christ" and the spoken Word of the Lord supplied, resulting in the baptism of him and his

household.

Later, on Mars Hill in Athens, the opportunity was given to speak to a great audience which followed many “gods” and declare to them the truth about their altar “To The Unknown God”.

Paul's writing to some thirteen Books of the New Testament and his preaching in so many places testify of his work in the church over a wide area. When he could say to the church at Rome, “The Churches of Christ salute you”, Rom. 16:16, and in listing the many things he had suffered to advance the Lord's cause, II Cor. 11:23-28, the last one mentioned was “the care of all the churches”. The transition in his life from “Saul the persecutor” to “Paul the proclaimer” was with no little suffering.

When the Lord advised Ananias at Damascus to contact Paul, Ananias replied, “I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name”. To this the Lord's response was, “Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will shew him how great things he must suffer for my name's sake”.

As was Timothy, another young man is mentioned by Paul as “mine own son after the common faith”, whose name was Titus. He was special in that a short letter of three chapters to him occupies a place in the New Testament. This letter is filled with great instruction to enhance the Lord's cause. From Titus 2:11-14 I quote: “For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee”.

Two letters from Paul to Timothy occupy a place of honor as a part of the New Testament and are filled with instruction for the work of the church and for the dedication of those who are thus employed. The affection of Paul for Timothy is expressed in the beginning of each: “Unto Timothy, my own son in the faith”., and “To Timothy, my dearly beloved son”.

Timothy was a preacher of the gospel and what instruction he received from Paul should flavor the work of all of us who have chosen to “Tell the Story”. Note this serious information: “Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in

hypocrisy; having their conscience seared with a hot iron; forbidding to marry and commanding to abstain from meats, which God has created to be received with thanksgiving of them which believe and know the truth”.-
---”If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained” I Tim. 4:1-6.

Now, for Paul's benediction: “I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine, for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry, for I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” 2 Tim. 4:1-8.

Having seen what Paul was, what he became and what by faith he anticipates as a member of the Lord's church, his “be ye followers of me as I am of Christ” (I Cor. 11:1) has an eternal appeal. May our response thereto be portrayed as live.

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PAUL'S TEACHING ON THE NEW LIFE IN CHRIST

By Harold Morefield

Introduction:

- A. The greatest thing that could ever happen to a man is for him to learn the truth and become a Christian. The joy of knowing that you are saved from all past sins is the greatest joy in the world. The people of Samaria rejoiced when they teamed the truth. And there was great joy in that city (Acts 8:8).
- B. But we must realize that this is the beginning not the end. The new life in Christ starts with becoming a Christian. Now that I am a Christian:

I. I Become A Part Of The Called Out

- 1. Called by the gospel (2 Thess. 2:14).
- 2. A part of that holy nation (I Pet. 2:9).
- 3. Different from the world (Titus 2:11-12).
- 4. Bought with a price (I Cor. 6:19-20).

II. My Conduct Must Be Holy And Godly

- 1. Obedience to the gospel is a pledge to holy conduct.
- 2. My conduct must be such that all men can see the change in me.
- 3. Present my body a living sacrifice to God (Rom. 12:1-2).

III. I Must Be Loyal And In Subjection To God

- 1. The new birth must show a new behavior.
- 2. Must be in subjection to our Lord Jesus Christ.
- 3. New creatures - new behavior (2 Cor. 5:17; Rom. 6:4-6).

IV. I Must Be Steadfast In The Faith

1. Becoming a Christian imposes great responsibility.
2. Jerusalem Christians are great examples of steadfastness (Acts 2:42-47).
3. Be steadfast - unmovable (I Cor 15:58).

V. My Life Is Transformed - Changed

1. A swift transition took place in Paul's life (Acts 22:16).
2. From a persecutor he emerged as a defender of the faith.
3. He immediately began to preach Christ to all.
4. Paul straightway preached Christ in the synagogues, that he is the Son of God and confounded the Jews which dwelt at Damascus, proving that this is the Christ (Acts 9:20-22).

VI. Christ Must Become The Central Theme Of My Life

1. Christ becomes a part of our being (Gal. 3:26-27).
2. We become partakers of the divine nature (2 Pet. 1:4).
3. "I am crucified with Christ" (Gal. 2:20).
4. Paul tells how our relationship with Christ is established (Rom. 6: 1 - 6).

Conclusion:

Becoming a Christian is the beginning of the new life in Christ. The child of God must grow in grace and in knowledge (2 Pet. 3:18). He must add to his faith (2 Pet. 1:5-10). In the new life in Christ I must grow to perfection.

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PAUL'S TEACHING ON THE FLESH AND THE SPIRIT

By Charles A. Huff

Introduction:

1. The inspired pen of Paul an apostle of Jesus emphatically sets forth the fact that a tension exists between the flesh and the Spirit.

This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would (Gal. 5:16-17).

2. The nature of this tension is between the flesh and the Spirit of God. The Holy Spirit opposes fleshly living, and when my human spirit follows the teaching of the Holy Spirit, my spirit opposes it as well.
3. This tension of which Paul speaks has to do with the constant struggle between our carnal mind, manifesting itself in fleshly deeds, and the mind of the Spirit, manifesting itself in right thinking and living.

4. On the outset of our study let us define some terms Paul uses.

- 1) Fleshly (SARKIKOS) "...(a) associated with or pertaining to, the flesh, carnal, Rom. 15:27; 1 Cor. 9:11; (b) of the nature of the flesh, sensual, translated "fleshly" in 2 Cor. 1:12, of wisdom; in 1 Pet. 2:11, of lusts; in 2 Cor. 10:4, negatively, of the weapons of the Christian's warfare.

Note: "The adjectives "fleshly," "carnal" are contrasted with spiritual qualities in Romans 7:14; 1 Cor. 3:1,3,4; 2 Cor. 1:12; Col. 2:18 (lit, 'mind of flesh'). Speaking broadly, the carnal denotes the sinful element in man's nature, by reason of descent from Adam; the spiritual is that which comes by the regenerating operation of the Holy Spirit." (W.E.Vine's EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS, p.448).

- 2) Spiritual (PNEUMATIKOS) "The spiritual man is one who walks by the Spirit both in the sense of Gal. 5:16 and in that of 5:25, and who himself manifests the fruit of the Spirit in his own ways...According to the Scriptures, the 'spiritual' state of soul is normal for the believer, but to this state all believers do not attain, nor when it is attained is it always maintained. Thus the Apostle, in 1 Cor. 3:1-3 suggests a contrast between this spiritual state and that of the babe in Christ, i.e., of the man who because of immaturity and

inexperience has not yet reached spirituality, and that of the man who by permitting jealousy, and the strife to which jealousy always leads, has lost it. The spiritual state is reached by diligence in the Word of God and in prayer; it is maintained by obedience and self-judgment. Such as are led by the Spirit are spiritual, but, of course, spirituality is not a fixed or absolute condition, it admits of growth; indeed growth in 'the grace and knowledge of our Lord and Savior Jesus Christ,' 2 Pet. 3:18, is evidence of true spirituality." (ibid., p.1088).

- 3) These quotes from W.E. Vine must be taken with consideration that he is speaking from a denominational vantage. Although his work is very scholarly, yet he may not always have the correct concept of the 'working of the Holy Spirit' and the 'nature of mankind'. (cah)

I. This Civil War Within Us Described By Paul:

For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would do I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin (Rom. 7:18-25).

A. But, just wherein does the conflict exist?

1. Between the flesh (body) and the spirit (mind).

- a. The body is not intrinsically evil.

So God created man in his own image, in the image of God created He him; male and female created he them (Gen. 1:27).

Lo, this only have I found, that God hath made man upright; but they have sought out many inventions (Eccl. 7:29).

2. God's Word teaches us to sanctify our bodies.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (1 Thess. 5:23).

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (I Cor. 6:20).

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God (2 Cor. 7:1).

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1).

3. Thus, this constant conflict is a struggle between our carnal mind and our spiritual mind.

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Rom. 8:5-8)

II. By Their Fruits You Shall Know Them: (Matt. 7:20)

A. Paul tells us how we may know whether we are spiritual or fleshly (carnal).

Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred,

contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit. Let us not become conceited, provoking one another, envying one another (Gal. 5:19-26) NKJV.

B. How then may we attain to the spiritual life?

For you were once darkness, but now you are light in the Lord. Walk as children of light (for the fruit of the Spirit is in all goodness, righteousness, and truth), finding out what is acceptable to the Lord (Eph. 5:8-10) NKJV.

I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me (Gal. 2:20) NKJV.

What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin (Rom. 6:1-6) NKJV.

C. We must live a crucified life to maintain spirituality.

But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence

of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead. Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus (Phil. 3:7-14) NKJV.

III. The Victory Over The Flesh Is Found In Christ:

- A. From the dilemma Paul found in his battle with the flesh, (Rom. 7) hear now his shout of triumph.

There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit (Rom. 8:1-4) NKJV.

- B. By walking according to the Spirit we have eternal assurance.

Who shall bring a charge against God's elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: 'For Your sake we are killed all day long; We are

accounted as **sheep** for the slaughter.' Yet in all these things we are more **than** conquerors through Him who loved us. For I am persuaded **that** neither death nor life, nor angels nor principalities **nor** powers, nor things present nor things to come, nor **height** nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord (Rom 8:33-39) NKJV.

C. Should we then be **unconcerned** lest we fall away from Christ?

Therefore **consider** the goodness and severity of God: on those who fell, **severity**; but toward you, goodness, if you continue in His goodness. **otherwise** you also will be cut off (Rom. 11:22) NKJV.

Therefore let **him** who thinks he stands take heed lest he fall (1 Cor. 10:12) NKJV.

Conclusion:

1. Whether we walk after the flesh or follow the Spirit is not an option if we desire to go to heaven.

Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life (Gal. 6:7-8) NKJV.

Invitation

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PAUL'S DOCTRINE OF SALVATION

By Claude Pharr

I. It's Salvation From Sin -- not from the problems, woes, hardships, tribulations, etc. of this life.

- A. There is a pseudo-gospel being preached in the world today which promises health, wealth, and freedom from the problems of this life.
- B. Jesus taught no such gospel (Mt. 11:28-30; Jn. 16:33), nor did Paul (Acts 14:22).
- C. Paul's own experience contradicts such a gospel (2 Cor. 4:8; 2 Cor. 11:23-27).

II. It's Salvation From the Guilt of Sin.

- A. We see this in Paul's own conversion (Acts 22:16).
- B. Paul, quoting David, uses three different words which describe salvation from the guilt of sin (Rom. 4:6-8).
 - 1. forgiven
 - 2. covered
 - 3. not imputed

III. It's Salvation From the Practice of Sin.

- A. God's promise of a blessing through the seed of Abraham includes more than forgiveness. It includes turning from the practice of sin (Gen. 12:3; Acts 3:25-26).
- B. Paul taught that to continue in sin was an abuse of grace (Rom. 6:1-2; Tit. 2:11-12).

IV. It's Salvation From the Power of Sin.

- A. Those who are dead in sin are made alive again (Eph. 2:1,4-5).
- B. Those who are alienated are reconciled (Col. 1:21).

C. Those who are hardened have their conscience restored (Heb. 3:12-13; Heb. 9:14).

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WHAT PAUL SAID ABOUT LAST THINGS

By David Pharr

I Thessalonians 4:13-18

1. How near is the end of the world? Only God knows. I do know that it is nearer than it was yesterday. As surely as there was a day when the world began, so there will come a day when it will end. It's called "the last day," "the day of Christ," "the day of the Lord," and "the great day." In I Corinthians 15:24 it is called "the end." A passage that ought to impress us mightily is in Paul's great sermon on Mars Hill in ancient Athens. He tried to convince the Athenians of the "God that made the world and all things therein" (Acts 17:24). They were like many today: too wrapped up in their own intelligence to believe the truth; too full of worldly wisdom to be concerned with what ultimately mattered. But Paul told them, "[God] commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness..." (Acts 17:30-31). Now, mark that well. He has appointed a day. Other versions say "fixed a day," or "set a day."
2. What will happen when Jesus comes is a prominent theme for Paul and the other New Testament writers. It is mentioned in 23 of the 27 books of the New Testament, in 370 verses. Peter said scoffers would doubt it, "but the day of the Lord will come" (II Pet. 3:10). Certain sections in Paul's epistles stand out--I Corinthians 15; I Thessalonians 4; II Thessalonians 1.
3. Time does not permit discussion of all of these and other passages. There is particular interest in I Thessalonians 4:13-18 because of fanciful theories about a so-called "Rapture" that are tied to this passage.
 - I. **Here is comfort and assurance for those who are in Christ, in contrast to those who have no hope.** "that ye sorrow not, even as others which have no hope" (13).
 - A. The Bible uses the word "hope" in the sense of a certain expectation, not as a mere possibility or wish (Titus 1:2).
 - B. Those who are out of Christ are living without hope (Eph. 2:12).

II. Our assurance of our own resurrection when Jesus comes is based on the fact that God raised Him. “ For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him” (14).

A. Notice “if we believe.” Here is something we can believe in. Here is faith to hold onto when there is nothing else.

B. The same God who could resurrect Jesus is able to raise all the dead. Thus He is called the “firstfruits” (I Cor. 15:20, 23).

C. Notice that three times he refers to death as sleep, then in verse 16 he is literal: “the dead in Christ.”

III. Paul is correcting any misunderstanding that the dead in Christ would not participate in the coming of the Lord. “ For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep” (15).

A. It appears that some in Thessalonica feared that any who died might miss going to be with the Lord. We remember that Paul was able to spend only a short time with the new congregation in Thessalonica (Acts 17). Apparently they knew and rejoiced in the fact of Jesus coming, but failed to understand certain things about it. Both of Paul’s letters to the Thessalonians include clarifications.

B. The KJV use of “prevent” is not clear today. A better translation is “precede.” The point is that the living would not go ahead of the dead in Christ. This point is important in understanding what follows in verses 16-17.

C. Those who are dead in Christ (loved ones and friends) miss many happy occasions taking place among the living, but they will not miss that which is of ultimate importance. They will not miss the coming of Christ.

IV. Paul gives a powerful statement of the majesty and power of the coming of King Jesus. “ For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God” (16).

- A. It will be the Lord in person, as shown in Acts 1:9-11 and Revelation 1:7.
 - B. What is this “shout”? Perhaps it is like the shout of Jesus at the tomb of Lazarus (John 11:43). We know that all in the graves will hear his voice (John 5:28).
 - C. Angels are involved in the “harvest” of the world (Matt. 13:39ff). Christ is coming with “his mighty angels” (II Thess. 1:7ff). Though the context of Revelation 10 relates to events of history, we can't help but think of the mighty angel, with one foot on the land and one on the sea, lifting up his hand to heaven and swearing that “time shall be no more.”
 - D. In I Corinthians 15:52 Paul speaks of the sounding trumpet as “the last trump.”
- V. Before the living righteous go to meet the Lord, the dead in Christ will be resurrected.** “and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (16-17).
- A. This corrected any fear that the righteous dead would be left out. “First” is in the sense of “before,” before the living are caught up. There is no connection between this and the “first resurrection” of Revelation 20.
 - B. This connects with the great promise of John 14:1-3.
 - C. Though cited often as proof, the fact is that neither this passage nor any other supports the Rapture theory. Here are key points of the theory and the passages which contradict them. They say:
 1. That this is about the “Rapture,” but the word is not found in the Bible in any standard translation. The text does say “caught up,” but that has nothing to do with the idea of coming back after seven years.
 2. That Christ will come again and then come a third time after seven years, but though the Bible speaks of His coming “a second

time” (Heb. 9:28), it never tells of a third coming.

3. That all signs show that his coming is imminent, but see I Thessalonians 5:1-3; II Peter 3:10; Matthew 24:36ff.
4. That Christ’s coming will be secret and unseen by the world , but see verse 16, which has been described as “the noisiest verse in the Bible” and Revelation 1:7.
5. That the wicked dead will not be raised at the same time, but see Acts 24:15; John 5:28-29.
6. That this will not be the last day and that a thousand and seven years must follow, but see John 6:39, 40, 44, 54. The final defeat of death will be at the “last trump” (I Cor. 15:52).
7. That this will not be the end of the world, but read II Peter 3:10ff.
8. That this will not be the time for the judgment of the wicked, but see John 12:48; Matthew 25:31ff. In II Thessalonians 1:6ff it is evident that the wicked will face punishment at the same time the righteous receive their “rest.”
9. That Christ will bring the saints back to the earth after seven years, but Paul said, “So shall we ever be with the Lord.” Jesus promised that he will take us to where He is now, not back to earth (John 14:3).

VI. Here is God's solution to the sadness of separation. “caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

- A. It is sometimes asked, “ If your loved one has gone to be with the Lord, why are you sad?” It is the sadness of separation.
- B. But when Jesus come all the saints will be together. This includes our own personal friends and the redeemed of the ages (Matt. 8:11).
- C. The greatest joy of all is to be with Jesus -- “so shall we ever be with the Lord.”

Conclusion:

The last verse of chapter 4 concludes, “ Wherefore comfort one another with these words.” There is comfort and hope even in the reality of death for those who are in Christ.

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