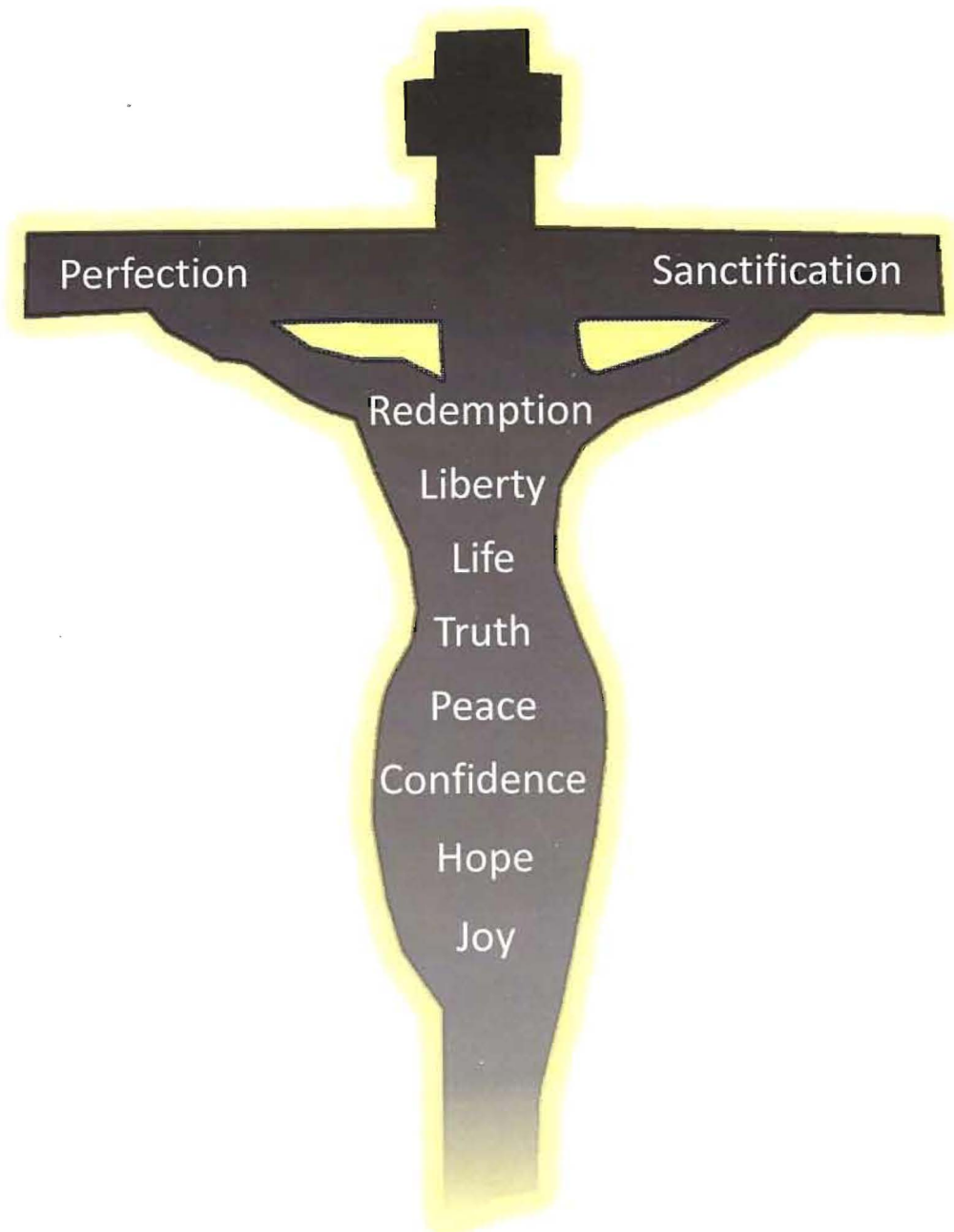


# "Only in Thee"

28<sup>th</sup> Annual  
Biblical Viewpoints Lectureship  
November 2-5, 2008





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Blessed be the God and Father of our Lord Jesus  
Christ, who hath blessed us with all spiritual  
blessings in heavenly places in Christ  
Ephesians 1:4

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ἐν Χριστῷ



in Christ

28<sup>th</sup> Annual Biblical Viewpoints Lectureship**All Spiritual Blessings***Roby Ellis*Scripture Reading: Ephesians 1:1–3

*Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: <sup>2</sup> Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. <sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.*

**Introduction**

- A. In chains (Eph. 6:20), the apostle Paul picked up the pen of inspiration and wrote to the Ephesian church that “all spiritual blessings” are “in Christ.”
  - 1. In all, the NT speaks of at least 40 blessings that are found in Christ.
  - 2. While we cannot give consideration to all of these individually in a single lesson, we shall attempt categorize them.
  - 3. More attention will be given to these individually throughout the week.
- B. When we see all of the blessings that can be ours when we are “in Christ,” this should lead us to ask the question, “What must I do to get into Christ and stay in Christ so that I may enjoy these rich blessings?”

**Discussion**

- I. “In Christ” we find great blessings indeed.
  - A. “In Christ” we find all of the ingredients for our justification.
    - 1. Redemption is found “in Christ” (**Rom. 3:21–25**, cf. 1 Pet. 1:18–19).
    - 2. Sanctification is found “in Christ” (**1 Cor. 1:1–2**).
    - 3. Renovation (new birth, cf. John 3:5) is found “in Christ” (**2 Cor. 5:16–17**).
    - 4. Salvation is only found “in Christ” (**2 Tim. 2:8–11**).
    - 5. It is also “in Christ” that we find true liberty (Gal. 2:4), even in chains.
  - B. “In Christ” we find things belonging to God.
    - 1. We find the love of God “in Christ” (**Rom. 8:38–39**).



2. We find the righteousness of God “in Christ” (2 Cor. 5:21, cf. Matt. 6:33).
  3. We find the children of God there, as Paul writes: “For ye are all the children of God by faith in Christ Jesus” (Gal. 3:26).
- C. “In Christ” we find no evil thing.
1. There is no fault “in Christ” (**John** 18:38, **19:4–6**, cf. Isa. 53:9).
  2. There is no sin “in Christ” (1 John 3:5), and therefore it logically follows that “whosoever abideth in him sinneth not” (v 6).
  3. There is no condemnation to those who are “in Christ” (**Rom. 8:1–4**).
- D. “In Christ” we find the truth.
1. Paul says that “the truth is in Jesus” (Eph. 4:21, cf. John 14:6).
  2. Jesus says that “he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God” (John 3:31).
  3. John says, “In him was life, and the life was the light of men” (John 1:4).
  4. He adds that “God is light, and in him is no darkness at all” (1 John 1:5).
  5. If we wish to find the truth, we must come to the light that only Jesus offers!
- E. “In Christ” we find great promises.
1. Part of the great “mystery” that Paul speaks of so much rests in the idea that the Gentiles would become “fellowheirs, and of the same body, and partakers of his [the Spirit’s, v 5] promise in Christ” (Eph. 3:6).
  2. Paul writes of the promise of triumph in Christ: “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place” (2 Cor. 2:14).
  3. Near the end of his own life on earth, Paul assures young Timothy of “the promise of life which is in Christ Jesus” (2 Tim. 1:1).
  4. We find the promise of the resurrection “in Christ.”
    - i. Paul tells the Thessalonians that those who “sleep in Jesus will God bring with him” (1 Th. 4:14) and that “the dead in Christ shall rise first” (v 16)
    - ii. Paul argues stedfastly for the validity of this promise in the Corinthian letter:  
 If the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen

asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable (**1 Cor. 15:16–19**).

iii. So true then was the voice that John heard from heaven which declared,  
Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them (Rev. 14:13).

5. It is also “in Christ” that we receive the promises of preservation (Jude 1) and glorification (2 Th. 1:12).

6. Great indeed are the promises on which our covenant is established (Heb. 8:6)!

F. “In Christ” we find perfection.

1. All fulness dwells in Christ (**Col. 1:19**).

2. Paul preached Christ, “warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus” (**Col. 1:28**).

3. Concerning Christ, Paul adds that “in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power” (**Col. 2:9–10**).

4. “In Christ” we find unity (Gal. 3:28), whereby we are perfected (John 17:23).

G. “In Christ” we find confidence.

1. We find confidence in God’s power (**Eph. 1:19–20**).

2. We find confidence in our salvation (**1 John 5:14**).

3. We do not find confidence in the flesh, but we “rejoice in Christ Jesus” where our greatest confidence is found and founded (Php. 3:3).

H. “In Christ” we find great simplicity through God’s Word, a simplicity that we must never allow men or demons to corrupt (**2 Cor. 11:1–3**).

## II. How does the Bible identify someone who is “in Christ?”

A. The children of God are “in Christ.”

1. Paul writes, “Ye are all the children of God by faith in Christ Jesus” (Gal. 3:26).

2. The saints are “in Christ.”

i. Paul opens the Philippian letter with this salutation to the church:

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi (**Php. 1:1**).

ii. Paul closes the letter with this request: “Salute every saint in Christ Jesus. The brethren which are with me greet you” (**Php. 4:21**).

iii. Paul also begins the Colossian letter with this greeting: “To the saints and faithful brethren in Christ which are at Colosse” (**Col. 1:2**).

B. Those who are “in Christ” are in the body of Christ.

1. Paul says, “As we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another” (Rom. 12:5).

2. Paul identifies this body as the church (Eph. 1:22–23).

3. If those who are “in Christ” are in the body and the body is the church, then those who are “in Christ” must be in His church (cf. Gal. 1:22, 1 Th. 2:14).

C. Those who are “in Christ” are walking by His counsels.

1. Paul tells the Colossian saints,

As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving (**Col. 2:6–7**).

2. John says that if we wish to be “in him,” we must keep His commandments and walk as He walked (**1 John 2:4–5**).

3. John goes on to give Jesus’ commandment for us:

This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us (**1 John 3:23–24**).

*Note:* We have the Spirit abiding in us when we keep His commandments.

D. We see then how we are to remain “in Christ,” but another critical question still needs to be asked and answered: “How does one get into Christ?”

III. How does one get “into Christ?”

A. One can only get “into Christ” by the blood of Christ.

1. Jesus said, “He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him” (John 6:56).
  2. To the Gentile converts in Ephesus Paul wrote, “Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (Eph. 2:13).
- B. One can only get “into Christ” by being buried with Him.
1. This is where the blood of Christ is applied.
  2. Paul writes,
 

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (**Rom. 6:3–4**).
- C. One can only get “into Christ” by becoming seed of Abraham (**Gal. 3:26–29**).
1. Paul says that we are “the children of God” when “by faith” we come to be “in Christ Jesus” (v 26), but how do we get into Christ Jesus by faith?
  2. Paul explains that we get into Christ by baptism (v 27).
  3. Herein we also “put on Christ” as a garment (v 27).
 

*Note:* I am not “in my suit” until I put it on; nor is one “in Christ” until he puts Him on in baptism.
  4. Notice that hereby we become “Christ’s” and “Abraham’s seed” and therefore also “heirs according to the promise” (v 29).
- D. We receive the spiritual blessings only when we get “into Christ” (cf. Eph. 1:3).

### Conclusion and Invitation

- A. If you wish to get “into Christ,” where all spiritual blessings are found, you need to obey His commandments and put Him on in baptism by faith!
- B. *Only in Thee* (#519)

*Only in Thee, O Savior mine, Dwelleth my soul in peace divine,  
Peace that the world, tho' all combine, Never can take from me.  
Pleasures of earth, so seemingly sweet, Fail at the last my longings to meet;  
Only in Thee my bless is complete, Only, dear Lord, in Thee!*

**28<sup>TH</sup> Annual Biblical Viewpoints Lectureship**  
**Only In Thee: Redemption**  
 Text: Romans 3:21-24  
*Tim Hall*

**Thesis:** To explain the Biblical idea of redemption by the blood of Christ.

**Introduction:**

1. In Stroudsburg, PA there is a tombstone for John Summerfield Staples who died on January 11, 1888 at the age of 43. There is a curious inscription on the headstone: "a substitute for Abraham Lincoln". In accordance with a new law designed to help recruit more men into the Union Army, Staples was "hired" in September of 1864 to serve in the place of President Lincoln. Lincoln himself paid the bounty of \$500, and Summerfield served in his place for a year.  
 (<http://www.lincolnherald.com/1970articleSUBSTITUTE.html>)
2. Long before the Civil War, there was another battle that took place. Its outcome had serious consequences for you and me alike, and for all others who would walk upon the face of this earth. When Jesus died on Calvary, He fought in our place. But, unlike Lincoln's example, He also paid the price to redeem us.
3. The concept of redemption is one of the clearest demonstrations of the love of God for us, and the seriousness of what it took to obtain our salvation. It deserves our careful study.

**Discussion:**

**I. Old Testament Backgrounds To Redemption**

A. The word "redeem" means to buy something back:

1. When purchasing a U.S. Savings Bond, we obligate the government to hold our principal in trust. When we desire, we can present the bond and the government will redeem it - they'll buy back that instrument by paying us according to the stated rate.
2. In the recent Olympics, the U.S. men's basketball team was called "The Redeem Team". It meant that the players had as their goal the "buying back" of American supremacy in that sport. The price would be hard work and flawless execution.

## B. Old Testament examples of redemption:

### 1. The Levites and Israelite firstborn males:

- a. Exodus 12:29 - To bring about the release of the Israelites from Egyptian bondage, God imposed the tenth plague - the death of every Egyptian firstborn male. Animals as well as humans were affected. It was a tragedy for Egypt of the highest magnitude. But no Israelites were affected. Their deliverance was accomplished by the blood of lambs painted on their doorposts.
- b. Exodus 13:13 - The sparing of the Israelite firstborn males came at a price. God demanded that all the firstborn among their sons must be redeemed.
- c. Numbers 3:12,13 - Later God renewed the demand for redemption. He announced that the Levites would serve as the redemption for the firstborn males in all of the other tribes.
- d. Numbers 3:46-48 - After a census was taken, it was determined that there were 273 more men in the tribe of Levi than there were firstborn males in all of the other tribes. For these, a price of 5 shekels was required.
- e. Thus, redemption was accomplished for the deliverance from the tenth plague. The tribe of Levi would serve as the redemption for the rest of the people - they were "substitutes" for Judah, Benjamin, Reuben and all of the other tribes.

### 2. Hosea 3:1,2 - Another redemption took place later. Hosea's wife, Gomer, left him and went into a life of sinful pleasure. It appears she was caught up in slavery over time. At God's command, Hosea paid a high price to "buy back" his wife. It signified Hosea's love, and, on a deeper level, God's love for Israel.

### 3. In both of these instances the stakes were incredibly high:

- a. If there had been no means of redemption, the firstborn males of Israel would have had to perish that night, along with the Egyptians. Their survival depended on redemption!
- b. Had Hosea not paid the price of redemption, Gomer would have forever remained a slave. We can only imagine how harsh her life would have been.

## C. Redemption as deliverance:

### 1. It's not hard to see how this idea of redemption could become nearly synonymous

with the concept of deliverance. In the cases we've seen, that's exactly what it was.

2. Psalm 31:5 - Some of David's words were quoted by Jesus as He died on the cross. David saw God's redemption as a blessed reality.
  3. Psalm 130:7,8 - The psalmist called upon Israel to put their hope in the Lord. With God is mercy and abundant redemption, he declared.
  4. Isaiah 43:1 - Though Isaiah had spoken gloomy words about punishment, he yet held out hope of redemption. God would redeem His people from their exile; they would belong to Him again.
- D. If we only had the Old Testament to help us understand the concept of redemption, we would praise God. We would know that God, though He may punish His people and send them into exile, would nonetheless redeem them in due time.

## **II. Our Redemption In Jesus Christ**

### **A. Sobering facts prior to redemption:**

1. Romans 6:16 - Paul set forth a universal principle: We're all slaves. We are either slaves to obedience (to God), leading to righteousness, or we are slaves of sin, which leads to death.
2. Romans 3:23,24 - Punishment would be very much on our minds after hearing that all sin. But Paul quickly moved to the idea of justification by God's grace and redemption that is found in Jesus Christ. This is but one of many statements in the New Testament.

### **B. Jesus' role in our redemption:**

1. Titus 2:14 - In this passage, Paul declares that Jesus "gave Himself" for us so that He might redeem us from the effects of our sins. The selflessness of our Lord must surely be impressed upon us by this statement. He came not to be served, but to serve our greatest needs.
2. Galatians 3:13 - Jesus did more than just give Himself - He became a curse for us. He bore the weight of the sins of mankind, a task that (for a time) led Him from the presence of God. Like the scapegoat of old, He gave up all prestige and honor as He carried our sins far away.

3. Jesus' blood, the price of our redemption:
    - a. To redeem the Israelite firstborn males, there was a great price required. To redeem Gomer from her slavery, Hosea had to pay a large sum.
    - b. 1 Peter 1:18,19 - Our redemption, however, could not be accomplished by other people or by large quantities of gold or silver. Only the blood of Christ, as a lamb without spot or blemish, could atone for our sins.
    - c. Hebrews 9:12 - The high priest of Israel entered the earthly holy place once a year to offer the blood of animals for atonement of Israel. But Jesus entered the true Holy Place with His own blood. This accomplished once for all the redemption of those who will entrust their lives to God.
  4. It is the greatest drama that has ever unfolded in the history of this world. Our souls were at stake. We had sold ourselves to be slaves of sin. But Jesus, pure and innocent, offered His own blood to redeem us from Satan's power and to bring us back to the Father who made us.
- C. Our response to this gift of redemption:
1. Revelation 5:9 - We, too, can sing the new song which speaks of the redemption Jesus accomplished by His own blood. All nations are welcome to receive the blood of redemption. It's reason for great praise.
  2. 1 Corinthians 6:19b,20 - But God expects more than praise. He also demands a life of holiness. Now that we have been redeemed, we are not our own. We've been bought at a price. Our task now is to glorify God in our body as well as in our spirit, for both belong to God.

### **Conclusion:**

1. Exodus 21:5,6 - In the law of Moses, Israelite servants were to be set free in the seventh year. But some servants might not wish to go away; they might find their master to be just what they need and want. In this case, they would declare their intention to serve this master forever by having their ear pierced in the presence of witnesses.
2. You should obey the gospel today because that's the right thing to do. Jesus paid a dear price for your soul. But after coming to know Him, you'll no longer serve Him out of a sense of obligation. You'll instead find that you love Him because He first loved you.



You'll ask that your ear be pierced, so you may serve Him forever.

3. You've been redeemed by the blood of the Lamb! Accept that gift by obeying the simple gospel plan of salvation.

## 28<sup>th</sup> Annual Biblical Viewpoints Lectureship

### CONFIDENCE

Text: 1 John 5:14

*Eddy Craft*

#### INTRODUCTION:

- A. After taking the territories of Israel and Judah, the Assyrian king asked Hezekiah, *"And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest" (2 Kings 18:19)*
- B. We can be confident about our salvation because of the power exhibited by God in the resurrection of Jesus, *"And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, [20] Which he wrought in Christ, when he raised him from the dead, and set him at his own right and in the heavenly places" (Ephesians 1:19-20).*
- C. The Greek word for "confidence" is parrhesia, {par-rhay-see'-ah}. It means "all out-spokenness, i.e. frankness, bluntness, publicity; by impl. Assurance bold, confidence."
  - 1. It is used elsewhere to describe:
    - a. The boldness of Peter and John before the counsel.
    - b. The boldness of Paul's preaching.
  - 2. Even now, in Christ we can have:
    - a. Boldness and access with confidence to God.
    - b. Bold access to the throne of God for mercy and grace to help.
  - 3. Therefore it is John's goal that we have the same sort of "of boldness" and "confidence" at Christ's appearing that we have now!
    - a. Just as we can now boldly approach God's throne of grace.
    - b. so we can then stand with confidence before Christ's throne of judgment!
- D. Let's take a closer look at just how connected our salvation is to the resurrection.

## I. THE RESURRECTION CONNECTION:

- A. The Son ship of Jesus is connected to the resurrection of Christ, "*And declared to be the Son of God according to the spirit of holiness, by the resurrection from the dead*"(Romans 1:4).
- B. God's grace is connected to the resurrection, "*And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all*"(Acts 4:33).
- C. Hopes connection to the resurrection, "*Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead*"(1Peter 1:3).
- D. The gospel's connection to the resurrection, "*Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand; [2] By which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain.[3] For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; [4] And that he was buried, and that he rose again the third day according to the scriptures*" (1 Cor.15:1-4).
- E. The plan of salvation is connected to the resurrection: Belief (Rom. 10:9-10), Repentance (Acts 17:30-31), Confession (Rom. 10:9-10), Baptism (I Peter 3:20-21), being faithful (I Cor. 15:13-14).

## II. OUR CONFIDENCE NOT IN MAN:

- A. If we put our confidence in man we are making a big mistake. Paul addressed this very point when he wrote, "*For we are the circumcision which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh*" (Philip.3:3).
- B. The center verse in the Bible places the emphasis where it ought to be. "*It is better to trust in the Lord than to put confidence in man*" (Psalm118:8).

### III. HAVING CONFIDENCE AT CHRIST COMING:

- A. *“And now, little children, abide in him that when he shall appear, we may have confidence, and not be ashamed before him at his coming. [29] If ye know that he is righteous, ye know that everyone that doeth righteousness is born of him”*(1 John 2:28-29).
- B. To stand before God with confidence and with no shame should be the goal of every Christian.
- C. This confidence can only be brought about by our abiding in Christ. *“Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father”*(1John 2:24).

### CONCLUSION:

- A. God has provided all we need:
  - a. Power of salvation through the Gospel (death, burial, resurrection).
  - b. Power of his faithfulness (promise and oath).
- B. You can live with bold confidence every day:
  - a. Have to recognize the source of it is in God, not in you.
  - b. Are you responding every day with fearless boldness?
  - c. Are you serving God in holiness and righteousness?
- C. Is your boldness preparing the way for Christ in hearts of others?

**28<sup>th</sup> Annual Biblical Viewpoints Lectureship**  
**JESUS: THE WAY, THE TRUTH, AND THE LIFE**  
**JOHN 14:1-6**  
*James Meadows*

**Introduction:**

1. Read or quote the text
2. This portion of the Lord's last discourse to the eleven apostles just before his arrest and crucifixion.
  - a. He had just told them of Judas' intention (John 13:21).
  - b. He had told them of Peter's denial (John 13).
  - c. He had also told them about his death-his going away (John 13:33, 36).
  - d. Jesus had been their constant associate for three and one-half years and now he tells them he is going away-they were distressed.
3. Jesus was facing the greatest crisis, but instead of seeking sympathy, he was comforting others.
4. In this lesson let's consider:
  - a. Jesus' comforting words.
  - b. Thomas' question.
  - c. The Lord's answer.
    - (1) The way
    - (2) The truth
    - (3) The life
  - d. Conclusion

**Discussion:**

- I. Jesus' comforting words-"Let not your heart be troubled..."
  - A. Faith is the cure for troubled hearts (v. 1).
  - B. The promises and provisions would relieve their anxiety (v. 2). "I go to prepare a place."
  - C. He also promised to come back (v. 3).
    1. This was the abiding hope of the first-century Christians (Tit. 2:13; 1 Thess. 4:13-18).
    2. They looked for him (Acts 1:11; Phil. 3:20-21).
- II. Thomas' Question:
  - A. Jesus said, "Whither I go ye know, and the way ye know" (v. 4).
  - B. Thomas asked, "Lord, we know not whither thou goest; and how can we know the way?" (v.5).
- III. The Lord's Answer:
  - A. "I am the way."
    1. This was prophesied (Isa. 35:8-10).
    2. This way is for all (Rev. 22:17).
    3. This way is a new and living way (Heb. 10:19-20; 9:11-14).
    4. This way is a straight and narrow way (Mt. 7:13-14).

5. No one can come to Jesus except he be drawn (John 6:44-45).
6. Most Americans do not believe that there is only one way.
  - a. 57% of Evangelical Churches believe many religions can lead to eternal life.
  - b. 68% said there is more than one way to interpret the scriptures.
  - c. Across the board the majority of Americans believe there are many religions (ways) to eternal life.
    - (1) Mainline Protestant Churches (83%).
    - (2) Historic Black Protestant Churches (59%).
    - (3) Roman Catholics (79%).
    - (4) Jews (82%).
    - (5) Muslims (56%).
7. There are many (even in the church) who are saying there is no pattern (way) to follow.
  - a. Don White, editor of The Exgete openly states, "that primitive Christianity is the normative pattern for all ages.
  - b. In 1990 a well-known gospel preacher said, "...Acts is not meant to be a pattern. I reject pattern theology...I am not looking for a pattern. I am looking for a person."
8. First, what/who says there is no pattern?
  - a. Does the Bible teach that there is no pattern to follow?
  - b. If the Bible so teaches, does the Bible teaching that there is no pattern constitute a pattern for us to accept?
  - c. If there is no pattern, am I free to reject the teaching (the pattern) that says there is no pattern, or am I legally bound to believe that there is no pattern?
9. Second, if there are no patterns for worship and service, are there perversions?
  - a. Can the Lord's Supper be corrupted and made void?
  - b. Paul taught the Lord's Supper can be perverted and made void (1 Cor. 11:23ff).
    - (1) Were the Corinthians bound to obey Paul's instructions?
    - (2) Were the Corinthians free to ignore Paul's instruction?
    - (3) Would the Lord accept the Corinthians' worship and service if they continued as they were?
10. Third, is there a pattern for moral behavior?
  - a. Does the Bible teach or give limits to moral behavior?
  - b. Is there such a thing as immoral behavior?
    - (1) If there is no thing such as immoral behavior, then how does a man differ from a bull, a dog or a rooster?
    - (2) May I kill a man who says there is no pattern of moral behavior? Would I be immoral if I did?
11. Fourth, is Jesus a pattern for salvation?
  - a. Does the Bible present Christ' life and death as a pattern of salvation or are we free to follow Buddha rather than Christ?

- b. If Jesus is Lord in any sense, must we do what he says (Luke 6:46; Mt. 7:21; 28:18-20)?
  - c. If Christ's blood is the basis and a pattern for salvation, how do we determine that it is?
  - d. If Christ is the ground of salvation and a pattern of deliverance by what process do we learn that there is no pattern for the conditions of salvation?
- 12. Fifth, both the Old and New Testaments show that there has always a pattern.
  - a. God gave Noah a pattern (Gen. 6:14-16, 22).
  - b. God gave Moses a pattern (Exod. 35:8-9, 40).
  - c. God gave Naaman a pattern to be cleansed of leprosy (2 Kgs 5:1-14).
  - d. The early church continued in the apostles' doctrine (Acts 2:42).
  - e. The Romans had obeyed that "form of doctrine" (ASV has pattern in footnote) (Rom. 6:17-18)
  - f. There is a pattern for moral behavior (1 Cor. 6:8-11).
- B. "I am the truth"
  - 1. "Other men spoke of truth, but he was truth speaking" (Avon Malone).
  - 2. Grace and truth came by Jesus Christ (John 1:17).
  - 3. The truth makes us free (John 8:32).
  - 4. The word of God is truth ((John 17:17).
  - 5. The word of God is changeless amid the changing scene of time A "new faith," a "new truth" is not needed (Jude 3).
  - 6. When Christ defined truth as the word of God, He included doctrine in it (2 Tim. 1:13; Titus 2:1).
  - 7. Peter said we purify our souls by obeying the truth (1 pet. 1:22).
  - 8. "The emerging for emergent church movement takes its name from the idea that as culture changes, a new church should emerge from these changes" (Phil Sanders).
    - a. It is a mindset that dismisses revealed truth in favor of "warm, fuzzy subjectivity."
    - b. It places subjectivity over objectivity.
    - c. It denies there are any absolute truths.
    - d. They reason: "Because we cannot know absolute truth, we can only experience what is 'true' for our communities. Because we cannot know absolute truth, we cannot be dogmatic about our moral standards" (quoted by Phil Sanders).
    - e. "The truth of the Bible, like any truth, is not best seen objectively'...where, then, can I find authority that I can be sure of? Since God is (by and large) invisible, we are left with ordinary people holding a book. As we had said before, we cannot simply 'go to the book.' Truth cannot properly reside as a mere proposition on a paper. Truth lives in persons and relationships" (Neil Livingstone, an emerging church leader).

9. "It is pathetic to go into some churches where one hears nothing but a little sermonette made up of pretty phrases and smooth sentences which are void of real gospel truth. Someone has said, "The word seemingly wants a bowl of ice cream with a cherry on it, when in reality it needs a plate of beans with an onion on it" (Hardeman's Tabernacle Sermons, Vol. IV, p. 148).
10. Some important questions are in order.
  - a. Are we acting in harmony with the truth we believe?
  - b. Are we carrying the truth to others?
  - c. Are our lives conformable to the truth as it is in Christ Jesus?
  - d. Is the Church living up to the demands justice would make of an institution possessing the truth?
- C. "I am the life."
  1. He is the source of all life (John 1:4; 11:25).
  2. He is the source of spiritual life (Eph. 2:1; John 6:68; Gal. 2:20; 3:4) Co. 3:3).
  3. He is the source of resurrection life (John 5:28-29).
  4. He is the source of abundant life (John 10:10).
    - a. "Let not your hearts be troubled" is applicable to every child of God.
    - b. The sweet message of the apostle Paul shows the best life is the Christian life (Phil. 4:6).
  5. "If every Christian lived close enough to the Lord to show b y his life that Christianity is something real, we would not have much difficulty in persuading the unsaved to become Christians" (James D. Willeford).
- D. No man cometh unto the Father, but by me."
  1. One cannot come by Judaism (Gal. 1:13-16; 5:4).
  2. One cannot come by doctrines and commandments of men (Matt. 15: 8-9).
  3. One cannot come by morality alone (Acts 10:1-3; 11:14).
  4. One cannot come by faith alone (Jas. 2:24, 26; Heb. 5:8-9; 2 Thess. 1:7-9).

#### **Conclusion:**

1. The world needs a complete religion that Jesus Christ offers—the way, the truth, the life.
2. "Without him there is no going, without him there is no knowing, without him there is no living" (Tom Miller).



**28<sup>th</sup> Annual Biblical Viewpoints Lectureship**  
**PERFECTION IN CHRIST**

Text: Colossians 1:28

*David R. Pharr*

Introduction:

1. We are thankful for the emphasis on “in Christ.” He is our “all and in all” (Col 1:23). The text assigned to me is Colossians 1:28, “Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.” It shows Paul’s purpose in preaching. It is actually a reflection of the Great Commission, especially as given by Luke (24:46f), the key wording being, “in my name,” and in the text, “in Christ.” In the Pentecost sermon Peter took his text from Joel, that “whosoever shall call upon the name of the Lord shall be saved.” Salvation is realized at baptism, which is in the name of Jesus Christ (Acts 2:21; cf. Acts 2:38; 8:16; 10:48; 19:5; 22:16; I Cor. 1:13; 6:11).
2. Our attention is directed to the word “perfect,” “perfect in Christ Jesus,” and the issue of perfection. The word is sometimes rendered “complete” and can mean mature, full grown spiritually. But the text is not just about our striving for moral, ethical, or even spiritual perfection. It is about our being perfect in Christ. As used here, the meaning is as in verse 22: “yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight.” This is parallel to Ephesians 1:4, “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” But notice carefully that it is “in him,” “in Christ.”
  - I. **The first thing we need to understand is that as long as we live in the flesh, we know that we will not achieve sinless perfection in either heart or conduct.**
    - A. We know how John leaves no doubt about this (I Jn. 1:8, 10). Some hold to the false and dangerous doctrine of “perfectionism,” or what is sometimes called, “entire sanctification.” (A so-called preacher told my friend that he never sinned. My friend asked what I thought about it. I said, “He sinned when he said it.” “Why?” (“Because he lied.”))
    - B. Knowing our imperfections, we are made to confess as did Paul:

Not as though I had already attained, either were already perfect . . . Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil 3:12-14).

- C. It is interesting, however, that after saying in Philippians 3, verse 12, that he was not “perfect” (realizing that no one is), three verse later he addresses brethren as people who are “perfect” (v. 15). This play on words shows that while there is no absolute perfection, there can be perfection, completeness, maturity, into which we are expected to grow. Typically, when we come to the term in passages such as Matthew 5:48, we quickly respond that this does not mean we are really perfect. We can’t disagree, but it may be that we have been satisfied to let *imperfection* be the norm. Certainly we must not be satisfied with any failure, any shortcoming, any sin. In the words of Hebrews, “Let us go on unto perfection” (Heb. 6:1; cf. I Pet. 2:2; II Pet. 3:18; I Cor. 14:20; I Cor. 2:6; I Pet. 5:10; et al).
- D. It seems to me that the passage that most directly addresses the reality of our imperfections is in Paul’s discussion in Romans 7 which shows the failure of legalism. The legalism in view is not whether the law was perfect, but whether anyone who relied on his own merit in law keeping could ever succeed.

Romans 7:18-24. 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 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?

(The question hangs with dreadful reality, but instantly the gospel has the answer: “I thank God through Jesus Christ our Lord.” (And we have this assurance because:))

**II. Jesus Christ is the answer because he is perfect in every way.**

- A. Such is the emphasis in the context of Colossians. Verse 19, “For it pleased the Father that in him should all fulness dwell.” In 2:9, “For in him dwelleth all the fulness of the Godhead bodily.” That which is *full* leaves no room for more, no improvement. Nor can *fullness* allow any short coming; nothing is lacking.
- B. You would not be here tonight if you did not believe him to be perfect, but let me remind you of some points of his perfection. He is perfect:
  - 1. In his fulfillment of the law and the prophets (Matt. 5:17).
  - 2. In his sinlessness (I Pet. 2:22).
  - 3. In his character (Heb. 7:26).
  - 4. In his authority (I Pet. 3:22; Eph 1:20-23).
  - 5. In his love (Jn. 15:13).
  - 6. In his obedience (Heb. 5:8-9).
  - 7. In his resistance to temptation (Heb. 4:15).
  - 8. In his holiness (Heb. 1:9).
  - 9. In his ability to save (Heb. 7:25).
  - 10. As our Shepherd (Psa. 23:1).
  - 11. In his sacrifice (II Cor. 5:21).
  - 12. In the cleansing power of his blood (Rev. 1:5).

(We would like to go on, but that brings us to the question: If Christ is the only perfect man, how is it that Paul speaks of “every man perfect in Christ”? How can imperfect men be perfect? How can they be “holy and unblameable and unproveable in his sight”?)

**III. The answer is in our identification with Jesus Christ rather than in regard to any merit of our own.**

- A. The text emphasizes that this is according to the gospel, which Paul preached.
  - 1. He warned “every man” and taught “every man” because the gospel is

for all. But “every man” that is perfect in Christ Jesus is only “every man” that believes and obeys the gospel (Rom. 1:16f).

2. Notice too that he says “in all wisdom.” This is not Paul’s wisdom, or my wisdom, but the wisdom of God in the gospel plan (I Cor. 1:21-24).

B. “In Christ” is the same as being “in one body” (Eph. 2:13, 16), but this must be understood as being united with Christ, identified with him.

1. There is a false doctrine, popular among evangelicals, who claim that in conversion the righteousness of Christ is transferred into the sinner. This is the false doctrine of “imputed righteousness.” The truth is that in biblical conversion the sinner is transferred into Christ.

C. In this connection we need to take a closer look at the implications of “in the name of Jesus Christ” (Acts 2:38; Col. 3:17; et al). We say it means by his authority, and certainly that is included, but it goes beyond that. It means a denial of self and identification with Christ.

1. When one buys a car the title is put into his name. It no longer belongs to the dealer; it belongs to the one in whose name it is registered. When we are baptized “into Christ,” “in his name” it means we have given up on ourselves and put our trust in Christ. In Acts 22:16 “calling on the name of the Lord,” does not mean prayer. It means that one is appealing for forgiveness in the name of the only one who can save.
2. In personal evangelism one sometimes asks, “If you were to stand before God in judgment right now, what would you say?” The right answer is to say “My defense is not in my own name, but in the name of Jesus Christ.”

D. What does it mean, therefore, that men can be perfect in Christ?

1. It means perfect cleansing because in the church we are sanctified and cleansed by the washing of water by the word (Eph. 5:26).
2. It means the perfect removal of sin because “their sins and iniquities I will remember no more” (Heb. 8:12).

3. It means perfect redemption because in Christ we have “redemption through this blood, even the forgiveness of sins” (Col. 1:14).
4. It means perfect justification because “being justified by faith, we have peace with God” (Rom. 5:1). Heaven will be populated with “just men made perfect” (Heb. 12:23).
5. It means perfect hope because Christ is our hope (I Tim. 1:1).
6. It means perfect freedom because “If the Son therefore shall make you free, ye shall be free indeed” (Jn. 8:36).
7. It means perfect recognition because “The Lord knoweth them that are his . . .” (II Tim. 2:19).
8. It means perfect reconciliation because “Now in Christ Jesus, ye who were sometimes afar off are made nigh by the blood of Christ” (Eph. 2:13).
9. It means a perfect home in heaven because “there shall in no wise enter into it any thing that defileth, neither . . .” (Rev. 21:27)

**Conclusion:**

No, I am not perfect; no man is. But in Christ Jesus I am perfect because “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal. 2:20).

**28<sup>th</sup> Annual Biblical Viewpoints Lectureship**  
**IDENTIFYING MARKS OF A CHRISTIAN**  
**Text: Acts 11:26**  
*Tim Canup*

**INTRODUCTION:**

1. Jesus said to His disciples, “He that believeth and is baptized shall be saved...” (Mark 16:16).
  - a. Based upon our faith in Jesus as the Christ and our obedience to His commandment to be baptized, we are washed from our sin by His blood!
  - b. When we are baptized, we are baptized INTO Christ (into His death); thus we are “raised to walk in newness of life” (Rom 6:4); we are a new creature (II Cor 5:17); we are a Christian.
2. Isa 62:2 “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.”
  - a. This prophecy of receiving new name was fulfilled in Acts 11:26 when “...the disciples were called Christians first in Antioch.”
  - b. It was not a name given in derision by the enemies of the church; rather, it is a name given by God Himself.
3. The name Christian is NOT simply a label or title we wear. It is a description of who we are.
  - a. Just as an “electrician” is one who intimately knows and follows laws of electricity, a Christian is one who intimately knows and follows the Christ.
  - b. Simply calling ourselves a Christian is NOT enough! Many who wear name are not truly following the Christ; they are living like the world!
4. There are terms used in NT which are used to describe what a Christian is. By looking at these terms, we can better understand what it means to be a Christian! They are identifying marks...
5. The identifying marks of a Christian are:

**BODY:**

**I. A SAINT:**

- A. The term saint has been greatly misunderstood and misused.

1. The world believes a saint is “an exceptional righteous or holy person, ...who has died and is w/ God.”
2. Ever heard Christian say, “I’m no saint”? Not true. If one is a Christian then they are a “saint”!

B. Who/What is a Saint:

1. It is from the Greek word (*hagios*), which means holy or holy one.
2. What does holy mean? Set apart! When one becomes Christian, they are set apart; they are God’s own possession (I Peter 2:9).
3. I Corinthians 2:1 “Unto the church of God which is at Corinth, to them that are sanctified {set apart – TAC} in Christ Jesus, called to be saints...”
  - a. Even Webster states, “In New Testament, any Christian.”
  - b. That is how the New Testament uses the word and it should be how we use it.

II. “Be ye holy; for I am holy” (I Peter 1:16).

**A SON:**

- A. Paul said, concerning those who have been baptized into Christ that they are a new creature (II Corinthians 5:17).
  1. The reason: they are born again in the waters of baptism; it is a spiritual birth (born into God’s family).
  2. The new birth is by obedience to Gospel/God’s Word (I Corinthians 4:16; I Peter 1:23; James 1:18).
- B. It is a great privilege to be a son of God.
  1. Gal 3:26 “For ye are all the children of God by faith in Christ Jesus” (King James Version).
    - a. Most falsely reason that everyone who has faith is child of God.
    - b. “Faith” as used here is not subjective, it is objective; i.e., the gospel system of faith.
    - c. Notice verse 27, Paul tells us how to get into Christ “For as many of you as have been baptized into Christ have put on Christ.”
    - d. Those who, by their faith, are baptized for remission of their sins,

they are the children of God.

2. Notice the word “children” in verse 26. In the original Greek, it is literally “sons” (the Greeks had separate word for each).
  - a. Why then did Paul say “sons” and not children?
  - b. He was writing to mostly Jews who were under the Old Law and under that law, only sons inherited from father.
  - c. However, under the New Law, Paul said all are sons, therefore, all will inherit.
  - d. Cf. Galatians 3:28-29.

### III. A SOLDIER:

#### A. Defined:

1. Webster says a soldier is “a person serving in an army...a person who works zealously for a specified cause.”
2. Greek word for soldier is frequently used in the New Testament, especially in the book of Acts; however, applied to a physical soldier.
3. Only 3 times is the term applied spiritually:
  - a. In Philippians 2:25, Paul considered Epaphroditus, “my brother, fellow worker, and fellow soldier...”
  - b. In II Timothy 2:3-4, Timothy was to, “endure hardship as a good soldier of Jesus Christ. No one engaged in warfare entangles himself with the affairs of *this* life, that he may please him who enlisted him as a soldier.”
  - c. In Philemon 2, Paul spoke of “...Archippus our fellow soldier...”

#### B. The Nature & Characteristics of a Soldier:

1. Jesus before Pilate said, “My kingdom is not of this world {implying it was a spiritual kingdom – TAC}. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.”
  - a. Two Implications:
  - b. #1 – they would fight & WIN!



- c. #2 – they were not physical soldiers.
- 2. In some nations, soldiers are drafted (forced to serve). Jesus never forces anyone to serve – it is voluntary.
- 3. Rogers & Rogers describe the Roman soldier: “...always ready to faithfully obey his commander without grumbling and complaining; constantly in training whatever hardships must be endured; fighting bravely, never leaving his post even if it meant death; working with his company as a unit, carrying out his specific task-was the one who received the praise from his commander and was rewarded for his service” (502).
- 4. As Christians, we have enlisted in greatest army ever known!
  - a. We have an enemy (I Peter 5:8; Eph 6:10-12).
  - b. We have our defense: (Eph 6:13-18).
  - c. We have our marching orders: (Mark 16:15-16; Eph 6:11).
- 5. Too Many Christians gone AWOL!
  - a. II Tim 2:4 “No one engaged in warfare entangles himself w/ the affairs of *this* life...”
  - b. Satan has deceived many and they are now actually fighting against the cause of Christ (cf. Matthew 12:30).
- 6. Need to, as Paul said:
  - a. To Timothy: I Timothy 6:12 “Fight the good fight of faith...”
  - b. In II Timothy 4:7-8, “I have fought a good fight, I have finished *my* course, I have kept the faith...”
  - c. To the brethren at Corinth: I Corinthians 16:13 “Watch ye, stand fast in the faith, quit you like men {be brave - NKJV}, be strong.”

#### IV. A SHEEP:

- A. The Character & Nature of Sheep:
  - 1. Need someone to guide, protect & provide for their needs.
  - 2. They have no built-in defense against enemy.
  - 3. Sheep are wholly dependant upon the shepherd!
- B. Often times in Bible God’s people are described as sheep. Two passages want

to examine:

1. Psalm 23:1-2 “The LORD *is* my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters.”
  - a. “Want” (or “lack” in footnote of New King James Version) that is, the provisions we NEED, not want.
  - b. Notice the phrase “Maketh me to lie down...” Keller lists 4 needs that must be met for sheep to lie down: Free from all fear; Free from friction w/ other sheep; Free from torment of flies & pests; Free from hunger (cf. Keller, *A Shepherd Looks At Psalm 23*, 28).
  - c. **Note:** This passage from the view of sheep toward the Shepherd. The emphasis is on our dependency on the Shepherd!
2. John 10:11-16 – The Good Shepherd (with the view of Good Shepherd toward the sheep. The emphasis is on our trust in Shepherd).
  - a. He’s Good Shepherd because:
    - i. He is willing to give His life for the sheep (vss. 11-13, 15).
    - ii. He has a close personal relationship with His sheep (vs. 14 “I know My sheep, and am known by My own”).
    - iii. Provides unity (vs. 16 “and there will be one flock and one shepherd”).
  - b. If sheep wander from the fold, there is grave danger.
    - i. However when we, as spiritual sheep wander from the fold, there is far greater danger.
    - ii. It is comforting to know we have THE Good Shepherd watching over us!
    - iii. Matt 9:36 “...when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd

## V. A SERVANT:

### A. Definition:

1. Terms “servant” and “slave” used synonymously in New Testament.

2. The Greeks had at least 2 words for slave:
  - a. One word describes one who was taken as a result of war.
  - b. The other word describes one who was born into slavery. That is the term used to describe a Christian.
3. The concept of slavery is that fact that one is under the complete control of the master.

B. Biblical Application:

1. Fact: ALL are slaves to someone! No one really does their own thing (cf. Romans 6:16).
2. Having been in bondage to Satan, the price was paid by Jesus to set us free; therefore, we belong to Him!
3. Romans 6:17-18.

**VI. Paul (Romans 1:1; Titus 1:1); James (1:1); Peter (II Peter 1:1) all considered themselves slaves of Jesus. A STEWARD:**

A. There is a difference between a servant and a steward:

1. A servant is one who is under complete control of master, while a steward is one, who though he may be a servant, has been given charge over something.
2. Steward is one who is responsible for the care of something that belongs to another!

B. Christians, as servants, are also stewards.

1. Name one thing that we truly own?
2. We have been given charge over:
  - a. Time. How do we use the time God has given?
  - b. Money. How do we use the money has have given?
  - c. Bodies. How do we treat our bodies (smoking, over-eating, drugs, etc)?
  - d. The Gospel? (I Thes 2:4; I Cor 4:7, 3-4).
3. Point: I Corinthians 4:2 "Moreover it is required in stewards, that a man be found faithful."

## CONCLUSION:

1. We have listed six identifying marks of a Christian (there are perhaps more): saint, son, soldier, sheep, servant & steward.
  - a. There is a common thread between all six of these identifying marks: All are submissive roles, i.e., involves submitting our will to another!
  - b. Even the idea of a saint (holy, one set apart) is submissive. Notice I Corinthians 6:11 “And such were some of you: but ye are washed {in the middle voice – something done for benefit of self, i.e., being baptized}, but ye are sanctified {word for holy and in the passive voice, i.e., something done for you. What? God set us apart as His own possession}...”
2. II Timothy 2:19 “...The Lord knows those who are His...”
  - a. He knows them by their identifying marks.
  - b. They have wholly submitted their will to His!
3. No one will “slip” by God and on into heaven. We must have the correct identifying marks; we must become a Christian and live the faithful, fruit-bearing (Galatians 5:21-22) Christian life.

**28<sup>th</sup> Annual Biblical Viewpoints Lectureship**  
**HOW TO GET INTO CHRIST**  
**STEPHEN ROGERS**

**I. Understanding The Phrase “Getting Into.”**

**A. The Ark.**

1. God told Noah to build an Ark. Gen. 6:14-21
2. Noah obeyed. Gen. 6:22
3. That included ONE door. Gen. 6:16
4. How did Noah, his wife, 3 sons and their wives get “into” the Ark? They went THROUGH the door!
  - a. God invited them “into” the Ark. Gen. 7:1
  - b. They went “into” the Ark through the door. Gen. 7:7
  - c. Seven days later the rain began, the Flood came, all those outside the Ark died in the Flood; Noah and his family were saved IN the Ark!

**B. Damascus.**

1. Saul was on the way to Damascus to persecute, imprison, and to have Christians slain!
2. On the way to Damascus, Saul was blinded by a bright light, the Lord spoke to Saul, and then sent Saul to Damascus. “Arise and go into Damascus, and there you will be told all things which are appointed for you to do.” Ac. 22:10
3. Ac. 22:11 “And since I could not see for the glory of that light, being led by the hand of those who were with me, **I came into Damascus.**”

**C. The World.**

1. I Tim. 1:15 “Christ Jesus came into the world to save sinners, of whom I am chief.”
2. John 16:28 “I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.”

**D. The Temple -- 12 Times In The N.T.**

**E. The City -- 10 Times In The N.T.**

**F. Prison -- 10 times In The N.T.**

**G. Car**

**H. Implication Of “Into:”**

1. Before you are “IN” Or before you get “INTO” you are “outside!”
2. Before you get “into,” you do not have the blessings, the safety, the security, or the deliverance that is found “Inside!”

## II. Spiritual Blessings Offered By Christ “IN Christ!”

### A. Theme This Week: “Only In Thee!”

1. “ALL Spiritual Blessings!” -- Roby Ellis
2. “Redemption!” “Purchased With A Price!” -- Tim Hall
3. “Confidence!” -- Eddy Craft
4. “Life!” -- James Meadows
5. “Perfection!” -- David Pharr
6. “Identifying Mark” -- Tim Canup

- B. One Who Has ANY Inkling Of Comprehending The Blessings Stated Above Should Be DRIVEN To Find Out How To Have Those Blessings!

## III. How Do I Get “Into Christ” So I Can Have All These Blessings?

### A. Most People Want The Blessings That Are Found “IN Christ!”

- B. Distressed Sinners, Who Understand The Damnation Of Sin And Who Do Not Have The Blessings That Christ Offers, LONG For These Blessings!

1. Ac. 2:37 “Now when they heard *this*, they were cut to the heart, and said to Peter and the rest of the apostles, ‘Men *and* brethren, what shall we do?’”
2. Ac. 16:30 “And he brought them out and said, ‘Sirs, what must I do to be saved?’”

- C. HOWEVER, Sadly Most People Do Not Know How To Get INTO Him To Have Those Blessings!

1. So many believe that as long as the FEEL they are saved, they have Christ’s blessings.
2. Most have been taught error about how to get “into Christ” in order to have His blessings!

- D. Let Jesus, The Divine Savior Tell Us HOW And WHEN One Gets “Into” Him In Order To Have His Blessings!

1. Two passages use the phrase “into Christ”
2. The Scriptures:
  - a. Rom. 6:3,4
  - b. Gal. 3:26,27

**E. Blessings That God Tells Us Can Be Ours When We Are IN Christ!**

1. **Salvation!**
  - a. Mk. 16:16
  - b. I Pet. 3:20-22
2. **Sins Washed Away!** Ac. 22:16
3. **Contact Christ’s Saving Blood.**
  - a. Rom. 6:3
  - b. The power of salvation:
    - a. The Blood of Christ!
      1. Eph. 1:7
      2. I Pet. 1:18,19
  - b. “Calling on the name of the Lord.” Ac. 22:16
4. **Where We Die To (Are Separated From) Our Sins.**
  - a. Rom. 6:4
  - b. Rom. 6:6,7
5. **The Sinner Is Ushered Into (Begins The New Walk) The New Life Spiritually!**
  - a. Rom. 6:4,5
  - b. Rom. 6:8-11
  - c. Col. 3:12
  - d. Rom. 6:12-14
6. **Sinners Become Christians, Children of God!**
  - a. Gal. 3:26,27
  - b. I Jn. 3:1
7. **Justified Sinners Enter The Lord’s Church!**
  - a. Ac. 2:41
  - b. Ac. 2:47
8. **Remission of Sins!** Ac. 2:38

#### **IV. Cautions To Those Seeking Christ's Blessings!**

- A. Make SURE That You Know And Obey HIS Plan!
- B. Understand The ABSOLUTE NECESSITY Of The Prerequisites!
- C. Necessary Traits That Must Follow Baptism.
- D. You Cannot Be Baptized INTO A WRONG Baptism And Be IN Christ Or Receive The Blessings In Christ!
  - 1. Purpose Has ALWAYS Mattered To God!
    - a. Use of God's Name. Ex. 20:7
    - b. Killing an Animal. Dt. 12:10-15
    - c. Taking Bread and Fruit of the Vine. I Cor. 11:18-34
  - 2. Purpose Matters In Baptism!
    - a. Ac. 19:1-7
    - b. Paul told the 12 baptized of John's baptism to be baptized in the name of Jesus!
    - c. Those baptized for the wrong reasons today are not baptized INTO Christ!

#### **Conclusion:**

- A. The Blessings That Christ Offers Are Absolutely AWESOME!
- B. They Are Only Received By Humble Submission To His Will, To His Plan!
- C. Do You NEED His Blessings? Do You WANT Them? You Can HAVE Them NOW!
  - 1. "What Can Wash Away My Sins? Nothing But The Blood Of Jesus!"
  - 2. "Come To Jesus He Will Save You!"



## **Biblical Viewpoints Update**

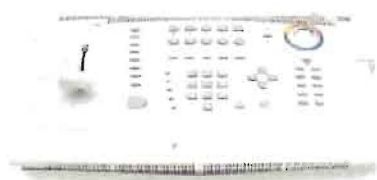
*Roby Ellis*

### **Exciting New Technology**

As we reported last year, there have been several exciting developments recently in the production of BV. New technologies have expanded our production capabilities and have also given us a better medium for storing the programs that air each week. Since the first digital production of BV aired on October 7, 2007, we have built a digital library consisting of more than 50 programs, and the advantages of our new digital format have been more numerous than we ever could have anticipated. Before I offer a few examples of these advantages, let me give you a simple explanation of what it means to produce a program digitally.

### **What is digital production?**

Before we began digital production, all of the video switching (between cameras and graphics) was done live—a rather complicated process that leaves little room for error. When the



*Analog Switchboard*

switchboard operator did make a mistake (e.g., switching to Clayton's camera instead of Eddy's), the error was permanent, and the only way to fix it was to start over completely. When you consider the fact that we have only four hours in which to record four half-hour programs, you can see why we cannot afford the time to restart every program when an error occurs.

Although the old analog system still remains in place as a backup (which has greatly benefited us at times while we were experiencing problems on the digital side), the finished product that is aired each week is produced digitally. This means that first the video from the cameras is streamed directly into our studio computer. Next comes the task of switching between the video feeds from the three cameras. Finally the graphics (i.e., slides, Scriptures references, etc.) are created and integrated into the video to create the finished product. The result is a clearer picture (as illustrated on the right) and more precisely placed transitions.



### **What are the advantages of digital production?**

In addition to the improved video quality, digital editing affords us the ability to fix mistakes on the part of the switchboard operator and of the speakers. If the operator pulls up a chart before the speaker is ready to use it, the editor can fix this later by placing the chart where it belongs. If one of the speakers has to clear his throat or has to correct a mispronunciation during the

program, the undesired audio can usually be muted or removed entirely. The digital format has also made it easier for us to build the “intro” that appears at the beginning of each broadcast and the “outro” that appears at the end.

Digital production has also improved the way we store our programs. Ever since the studio began operation in 2002, copies of every program have been kept in VHS and/or DVD format. While the DVD format has always offered us a relatively good means for storing and copying programs for personal use, it would still be impossible for us to re-broadcast a given program without losing a noticeable amount of video quality in the transfer process. With our programs stored digitally, we are now able to reproduce any previously aired program without any loss of quality. This way, if a tape is ever damaged or lost in transit to the television station, it can be replaced quickly with an exact duplicate.

The digital system also helps us when there are problems with another piece of equipment. If the switchboard sticks momentarily while trying to switch between cameras, if one of the cassette recorders is distorting the picture, or if a connection is lost in the audio board due to a faulty adaptor, the problem can be fixed with a little digital touch, and in case you’re wondering, yes, we have experienced every one of these problems along the way!

## The Learning Process

Any time you set out to do something new, there are problems that arise. When we began setting up the digital system in April 2007, there were several obstacles which we had to overcome in order to make the system viable. First there was a problem with getting the video



*DV/HDD/DVD Recorder*

into the computer from all three cameras—a problem that we were able to solve with the purchase of a DV recorder (\$900), which would stream the video from the three mini-DV camera tapes into the computer individually. Next we had a problem

with the audio. Since we only had the audio signal going onto one of the three tapes, the audio would often run out of sync with the video—a problem which we solved with a simple amplifier (\$20) that splits the audio and sends it to all three cameras for simultaneous recording. Most recently we encountered a problem that involved video “framing,” in which the picture appeared shaky



*Audio Distribution Amp*

or jumpy at times. This problem was the result of an overload of the CPU’s hard disk—nothing that a couple of external hard drives couldn’t fix for \$55 apiece.



*External Hard Drive  
(320 GB)*



*Still image from the new BV outro,  
created June 2008*





*Biblical Viewpoints program being  
edited in Adobe Premiere Pro*

This process has also involved learning how to use video editing software. For this purpose we selected Adobe Premiere Pro, and this choice has proven to be a good one. While we have certainly achieved enough proficiency to justify the purchase of this package, there are many valuable features within it which we have yet to tap. With these powerful tools at our disposal, we are equipped to produce video of outstanding quality. We believe that the presentation of the gospel of our Lord demands no less!

## The Road Ahead

While problems and struggles surely await us still, we are convinced that the fruits of this labor are well worth the investments we are making (Matt. 16:26). We often meet people in the community who tell us that they have been watching the program, and if they are watching, they are most certainly considering the Biblical viewpoints that are being presented each week.

Especially during these turbulent times, we wish to express our appreciation to all of the congregations and individual members who help to bring Biblical Viewpoints into the homes of those who need the gospel of Jesus Christ. Biblical Viewpoints is being aired locally in at least five states (Tennessee, Virginia, Kentucky, Mississippi, and North Carolina) and globally on GBN ([www.gbntv.org](http://www.gbntv.org)). To this list we also expect very soon to add a local market in Dayton, Ohio. Our prayer is that this program may continue for many more years to serve as a beacon in this world that is filled with darkness.



